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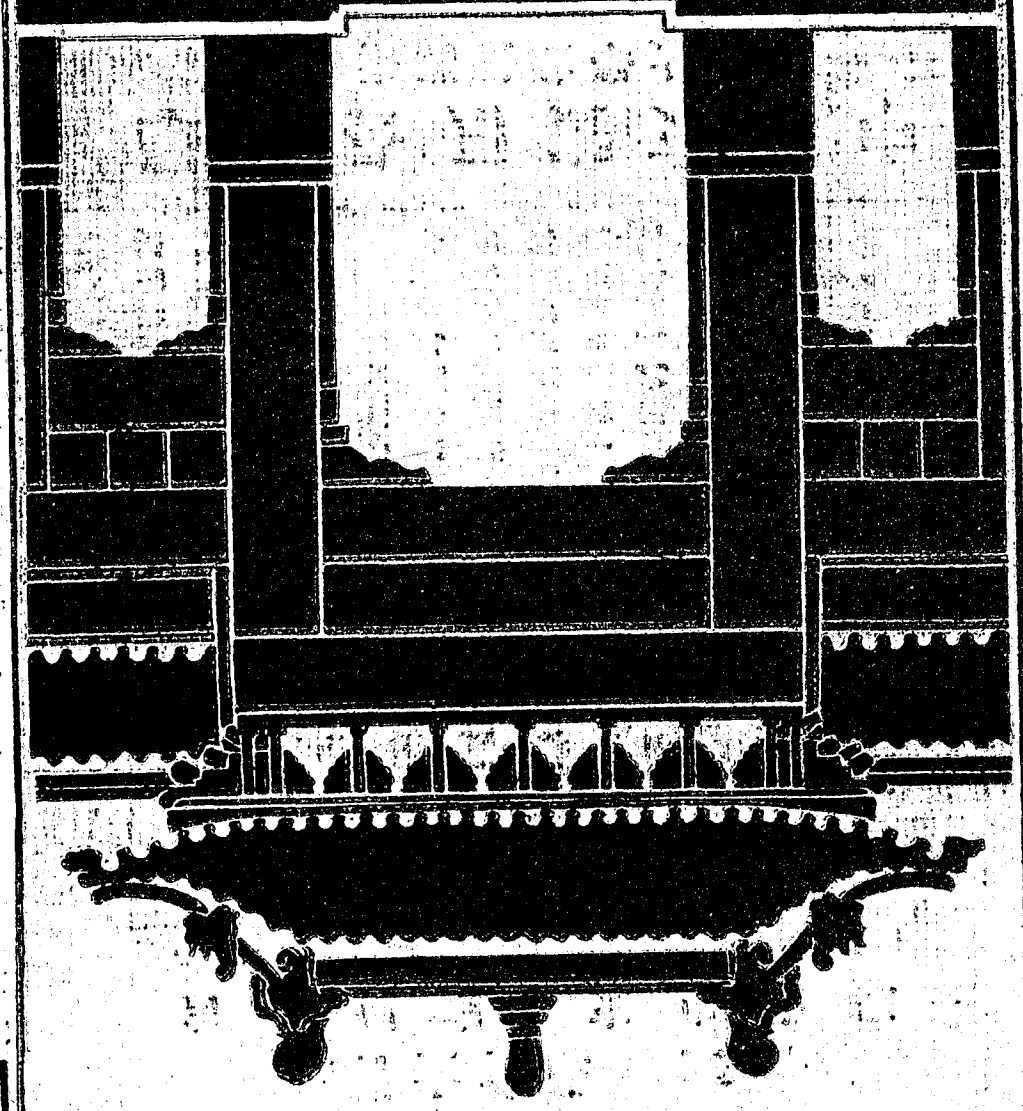
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Shantung / Cheeloo
Periodical publications
Cheeloo magazine 1924

第一期

卷一第

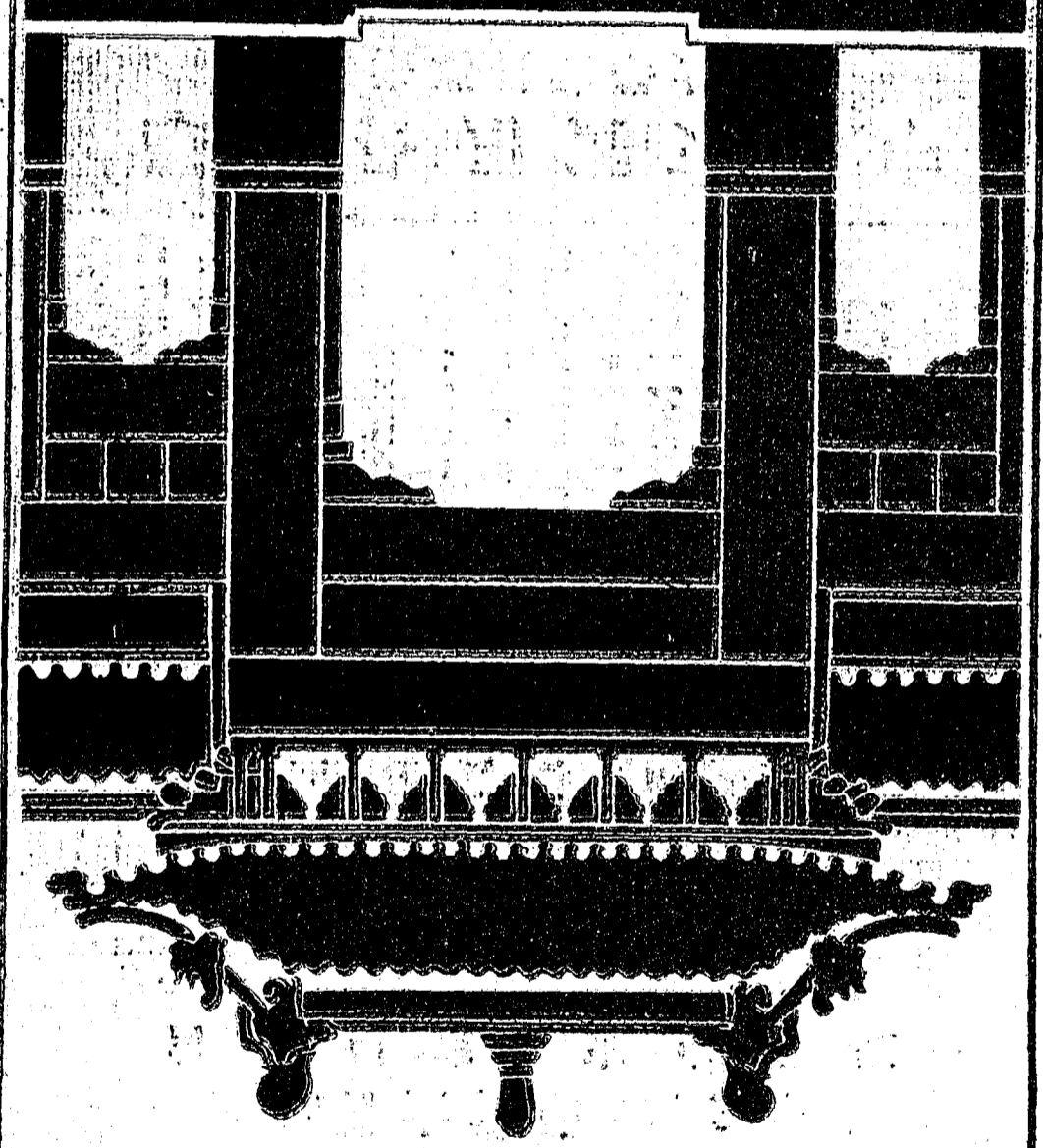
新大報



中華民國三十四年四月

第一期 卷一第

戲園



月四年三十國民華中

書科教生衛用實國中

著士博敦普愛

角三價定：文中全完

法驗實科理

士博禮佩梅
士碩和作徐
編合士碩標錦李學大江滬

角四價定 本文
元一價定 本文英

商齊魯大專科學
通函第三號
上(當茲學程變更之
際) Mabeec 等編之
徐作合『理科學
驗法』一書之理科學
刻比者所出之書應理
論中四選期之用供初
級中學之用供無與
其相實情形 "Hy-
giene and Sanitation for
China" 著 V. B. Apple-
ton, M.D. 著者包發
中學一年級之用(附)

學民公用實文西中

著浦洛葛授教學大江滬

分五角三元一價定

(一)益於社會之通人也
(二)內容之豐富能使
於他校之應用而社會
家個所載之應中會材
此由書是專人載而公
於科社的後能使用學
民家個所載之應中會
於他校之應用而社會
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此由書是專人載而公

(三)交濟與政府
(四)救濟與政府

街中界英津天 司公限有書圖思文伊 路川四北海上

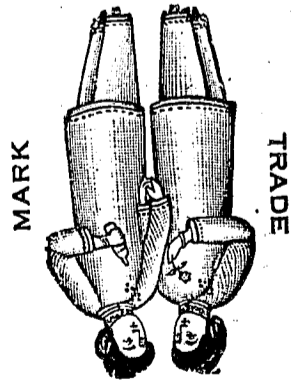
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三號 一毛
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分五



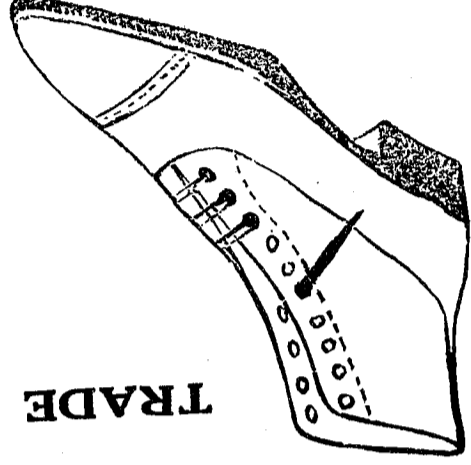
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件應有盡有精工精料美中外讓許如荷賜顧或
界應用之皮件並西式旅行大提箱凡屬皮
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注意

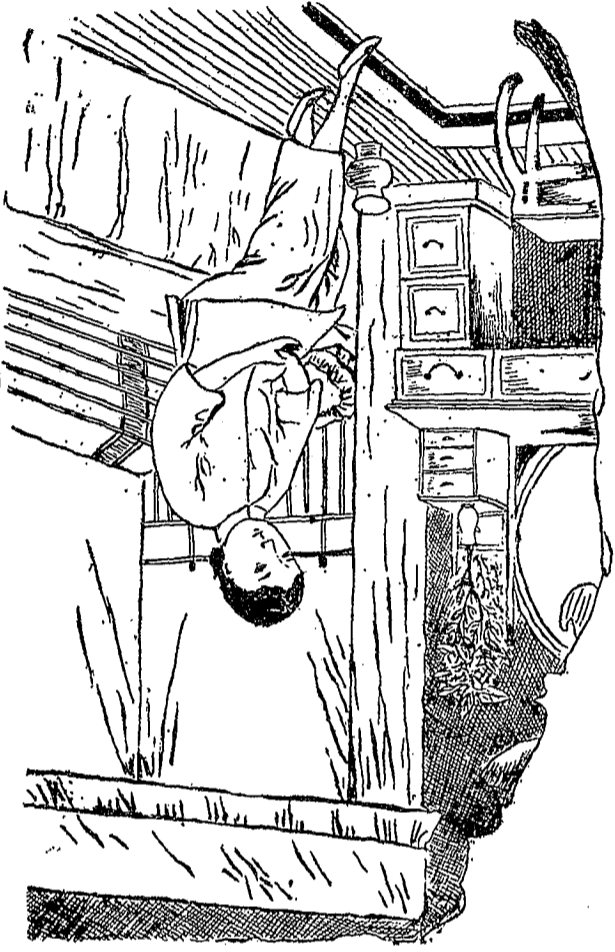
處女照服能使氣血充盈容顏俊秀
所生之子日後必體壯百病不生
氏調經小產乃最痛苦之事若常服華林

廠藥氏林華
嗣廣經調
丸順坤



治主

胎前產後 諸般險症
子宮虛冷 久不受孕
經逆血崩 赤白帶下
月經不調 肝鬱氣滯



(售出有均房藥大埠各) 房藥大記德老南濟東山 處理經總

英文津逮 嶺南大學中學校長葛理理佈著

卷一 初學本 讀本 一元五角
 卷二 讀本 讀本 一元八角
 卷三 句語 文法 讀本 一元
 卷四 句語之類別 文法 讀本 一元
 卷五 文法溫習 讀本 一元二角

葛理君為嶺南大學中學校長葛理理佈著
 英文津逮於前年出版之學中現編中
 班中實地應用改良已有八年現編中之
 英文津逮書內據字根已得東吳大學
 於員沙勒士在國本正月編次已得東
 務期適合於中國學生程度及普通者
 在但期適合於中國學生程度及普通者
 於於國辦有用最善之初級者中取英
 餘在現用理最善之初級者中取英
 時原用他書而改三冊者有於連者有
 年之用日增廣用此書者有於連者有
 授之理故能得最廣之效果

新教育英文測驗

可寄洋七角七分即將樣張全份寄上
 凡屬英文教員欲知此表之用法者
 (四) 乃東華教育改進社利可博士
 (三) 乃嶺南大學 教授 碩士 所著
 (二) 乃嶺南大學 教授 碩士 所著
 (一) 助共分四種
 學用於入學試驗分列班次甄別程度極大
 種凡英文程度在高等小學至中學者均可
 育改進社為改良教育起見編成測驗表多
 以測驗之於發展教育頗多益處今華教
 學生之智力強弱程度高下向無確之法

街中界英律天 司公限有書圖思文伊 路川四北海上

第一期目錄

- (一) 序 鄭士琦
- (二) 祝詞 孫寶琦 于元芳 熊秉琦
- (三) 宣言 張立文
- (四) 發刊詞 張維思
- (五) 本校啓事 張維思
- (六) 演講 連之鑾 長巴慕麟
- (七) 齊聲 于濂芳
- (八) 關於辭選 于濂芳
- (九) 齊聲 大學及文會館沿革史論 連之鑾
- (十) 本校新開 李天職
- (十一) 南京教育會之概況及其意義 張維思
- (十二) 研究文學之動機 張維思
- (十三) 書怨四章 于濂芳
- (十四) 關於辭選 于濂芳
- (十五) 齊聲 大學及文會館沿革史論 連之鑾
- (十六) 本校啓事 張維思
- (十七) 發刊詞 張立文
- (十八) 宣言 張維思
- (十九) 祝詞 孫寶琦 于元芳 熊秉琦
- (二十) 序 鄭士琦

- (一) 本校新開 青年新機刊物
- (二) 研究會同時發起兩個
- (三) 文理自治會之佳音
- (四) 學生運動與之奮起
- (五) 齊大學生社會服務之設施
- (六) 協和女醫本校醫科合併紀聞
- (七) 新教育之介紹
- (八) 個人消息
- (九) 校友門
- (十) 校友會職員題名
- (十一) 附啓事二則
- (十二) 畢業生姓名錄
- (十三) 本刊編輯部啓事三則

(七十三)

Shantung Industrial and Commercial Bank

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經理 辦事處 電話 九〇〇〇

青島分行 蘇州分行 南通分行 徐州分行 蚌埠分行 濟南分行 煙台分行 濰縣分行 周村分行 臨淄分行 博山分行 益都分行 兗州分行 濟寧分行 臨沂分行 德州分行 滄州分行 石家莊分行 保定分行 張家口分行 歸綏分行 包頭分行 蘭州分行 西寧分行 銀川分行 迪化分行 哈密分行 喀什分行 和田分行 阿克蘇分行 庫車分行 焉耆分行 吐魯番分行 鄯善分行 哈密分行 伊寧分行 塔城分行 阿勒泰分行 庫爾勒分行 哈密分行 吐魯番分行 鄯善分行 哈密分行 伊寧分行 塔城分行 阿勒泰分行 庫爾勒分行

馬路分行 天津分行 上海分行 漢口分行 北京分行 濟南分行 煙台分行 濰縣分行 周村分行 臨淄分行 博山分行 益都分行 兗州分行 濟寧分行 臨沂分行 德州分行 滄州分行 石家莊分行 保定分行 張家口分行 歸綏分行 包頭分行 蘭州分行 西寧分行 銀川分行 迪化分行 哈密分行 喀什分行 和田分行 阿克蘇分行 庫車分行 焉耆分行 吐魯番分行 鄯善分行 哈密分行 伊寧分行 塔城分行 阿勒泰分行 庫爾勒分行

專辦 匯兌 儲蓄 存款 放款 抵押 匯兌 儲蓄 存款 放款 抵押 匯兌 儲蓄 存款 放款 抵押

金等及其他一切 總行 辦事處 電話 九〇〇〇

或 整存整付 凡可世於 修學 婚嫁 養老 或學 校基

定期 活期 各種 存款 凡舉 整存 零付 零存 整付

各種 存款 兼辦 信託 存款 又附 設 儲蓄 櫃專 為 存款 專

本行 開辦 以來 蒙 各界 信用 專辦 匯兌 抵押 放款 收妥

山東 工商 銀行 廣告

樂 幸 周 慈
羣 幸 一 音
敬 髦 甲 錫
業 士 子 福
萬 泱 日 惠
方 泱 新 我
來 大 有 岱
同 風 功 東

祝詞

祝詞

言不由衷為厥心辭之賊矣所感則正彼昏不知妄用相競世無曠擊嘯分雅鄭鬱歎
貴善好善其性暗室孤燈深淵寶鏡
齊大心聲出版

于元芳

祝詞

齊魯大學友邦經營誨我學子殫誠竭用著週刊日誌評不涉黨見鄭然無爭不逐政潮
嗷然自明友邦發言是為心聲主張公道射擊掃日邪說春雷驚瀾我新智宏我漢政京
行看紙貴歐亞風行
熊炳琦致祝三月七日

齊大心聲

編輯委員會

- | | |
|-----|--------------|
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| 理事 | 葛思德 |
| 副編輯 | 張立文 |
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| 校友 | 魯進修 |
| 學員 | 張維思 許慕賢 劉雲生 |
| 學友 | 秦耀庭 |
| 教員 | 饒恩召 尤家駿 趙廣敏 |

宣言

較一下再給一個公正的批評就往往覺得前和國內幾個政客近數十年把他們所比
先後畢業諸同仁情愴的散到各地作出了大
年的工夫在中國有幾百個無名英雄齊十
當十九與二十兩世紀之交前後整整五十
趣略說明希望閱者加以誠懇的注意
這一次所出是第一期同人等須將發刊旨
聲以二月四月六月八月十月定名為『齊大心
員的決議每半年出版五次定名為『齊大心
校友會報藉資聯絡並通聲氣所以經本委
以為應時代之要求須發刊一正式的繼刊的
以本校自合併遷濟以來轉眼八年了同人等



詞

刊

發

齊大，三十四，三十九。

故人之雅興者，空谷足音，金聲玉振，鸞鳴鶴舞，勿吝金玉。故人取花樹滿園，黃鸝鳴時，此小冊與我故人握手矣。『同心之言，其臭如蘭。』定有以助心聲『名』也。而折疑義，今此小冊為我同仁所共有，通消息，達情懷，而日以進步，相勉勵，此所以『齊大』

詞 刊 發

勢軍力薄，莫能助也。文化進步，一日千里，潛心探討，吾黨頗不乏人。不通音問，何以冀奇文異說紛起？國內學子，或於新說而棄真理，或於機械而遺靈修，高時艱，每思有以拯之。願我校友，人手一冊，可以當剪燭之共話，可作班荆之晤談。心相印，快何如之？况在今日，異水伊人，志今茲區，小冊皆出於前後校友之作，言不虛，而貴精，文不拘，而求美。凡我校友，是散海外，將及千人矣。天相無以吐屋梁之懷，鴻雁多阻，何以伸秋計？有以慰我散處四方，嚶求友之勞。此『齊大心聲』之所以出版也。且為堅固之團體，仍不足，以濟事。今吾黨應求，以益我互助之力，以堅我合作之誼。且黨同伐異之際，無交情，發表意見之機關，不足，以通聲氣，而固團體。無團體，不足以有處。今日人事紛紛，世情涼薄，秋無團體之結合，不足以與環境相順。應今日社會，悲興

發刊詞

張維思

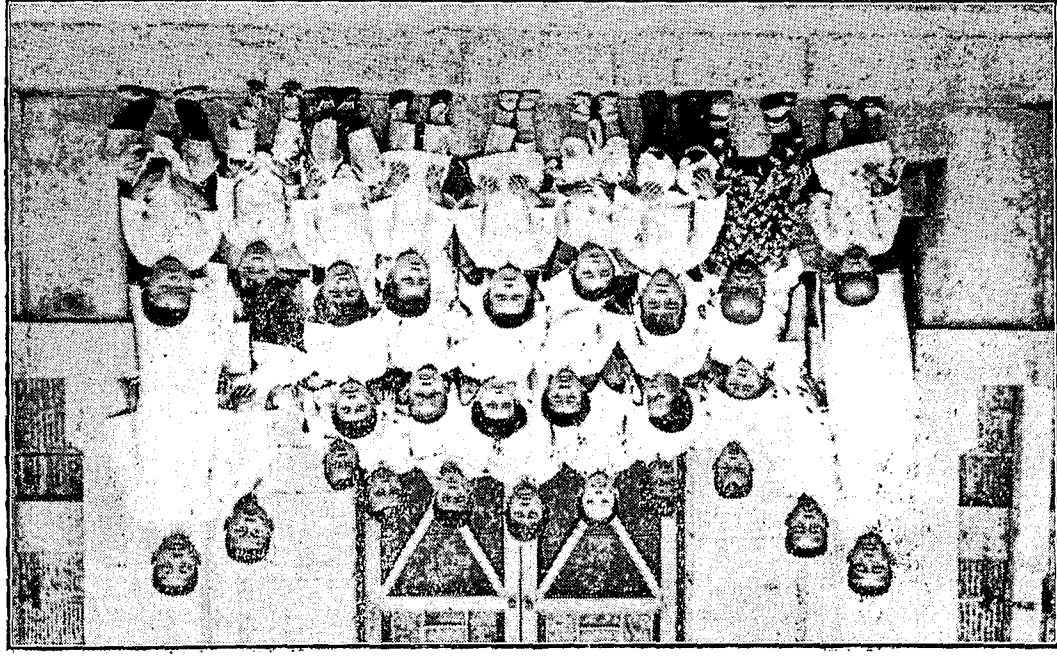
要率領諸位英雄們，團結起來，踏在進化的前線上，對可憐的民衆，負引導的責任！齊大心聲有齊大的精神，我們要把它們已經完了的工，對社會宣言出來。同時又個都是最後的勝利者啊！

事 啟

本校特別啟事

本校與否亦望同時示知。
月十五號以前寄交本校。並附大洋一元至五
證書。因須先事準備。請將舊日文憑。概於五
策。母校之進行。我友當不避棄。再者所換
厚。屆時並特別舉行。同餐大會。藉資聯絡而共
校。切勿沿循慣例。僅代表。庶人數多而興味
落成。及換發證書。深望各地友。均能親自到
本。年六月十七日。畢業禮時。慶祝校友門

Children of Chinese Faculty
影合童兒國中校本



Children of Foreign Faculty
影合童兒國西

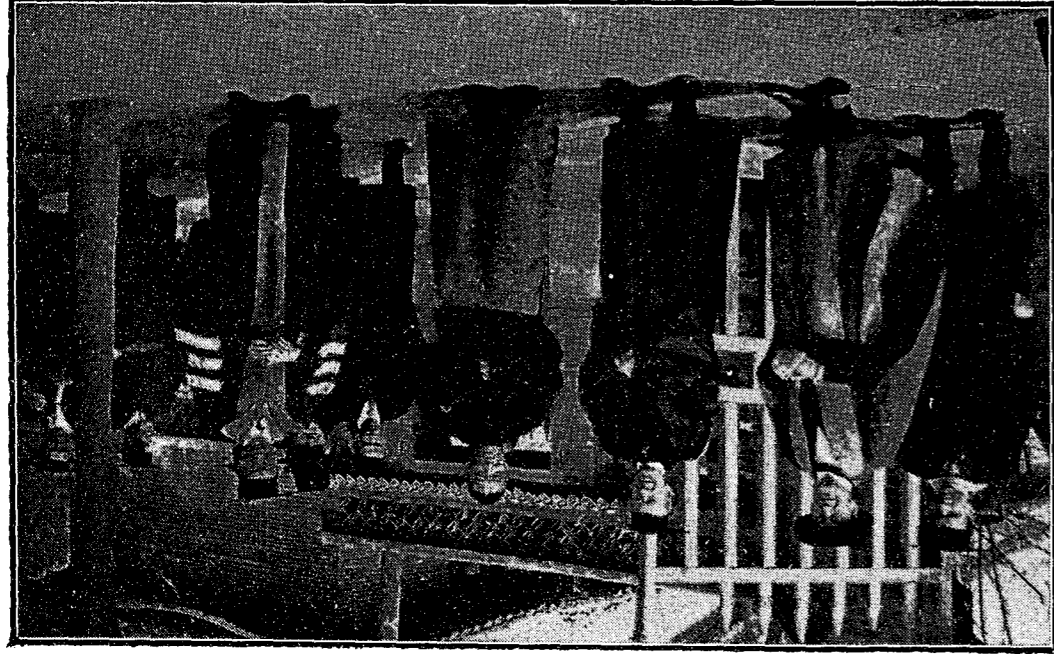


講

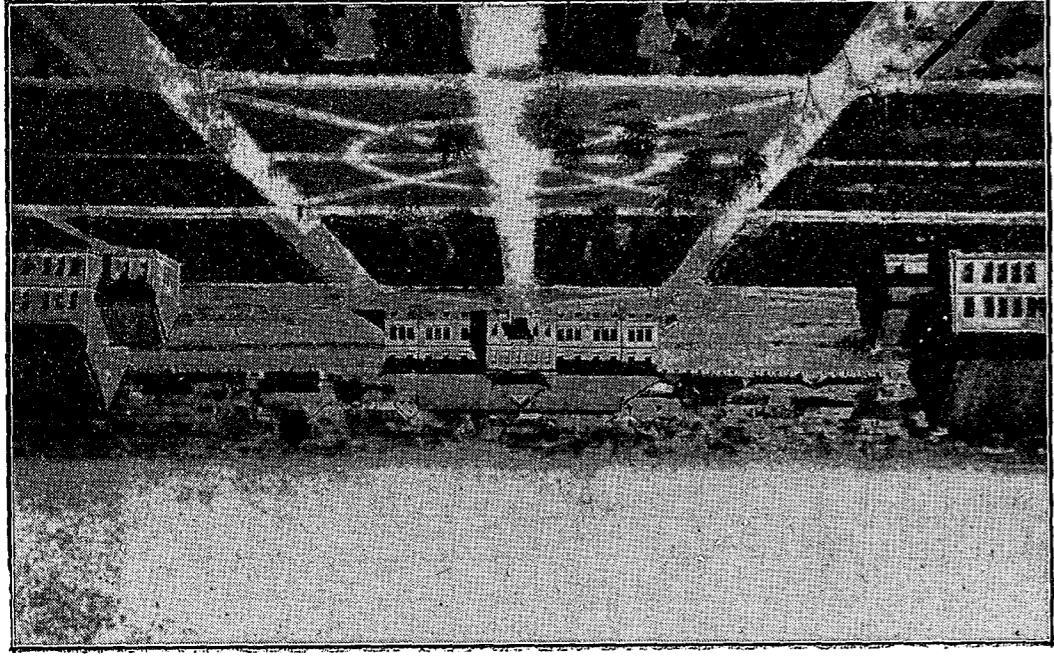
演

與仇恨以及禍患延於世界各地之時如今日者。乃有此類。誘入吾人之耳。誠不得不自異。或當此兇野的唯物主義之慘狀。既已大白於天下。各地方。各勢力。已勢力的冲。現正引起疑。世界光榮之實現。仍繼續彼具有豪胆與利劍之輩。唯一足用的衝動。力。先已後人 Self-advancement 之慾。乃當與成功之唯一。力。利己心之發動。不第為且必須。為並應。為人類動作之主。要。力。國家事務之理想。惟不能見諸實行。且將落為國家禍害之致命源。泉。大。處置國事理想之宗旨。而不在其短赫之勢位焉。今試擷取詞中數語。如下以明其演講之。閣員之一。然。爵士。此。演。講。所。以。引。起。人。注。意。之。原。因。強。半。在。其。演。詞。之。性。質。顯。然。攻。擊。現。代。力。年。間。在。英。國。政。治。生。活。中。曾。佔。卓。越。地。位。前。人。意。為。高。相。之。混。合。聲。譽。於。人。皆。知。之。彼。於。近。數。年。講。其。演。詞。一。月。間。英。國。文。拉。司。司。大。學。舉。行。舉。業。禮。由。該。校。名。譽。校。長。貝。爾。肯。伯。爵。作。舉。業。之。演。講。去。

一九二四年一月十五日濟魯大舉業演講 校長巴魯德



Speaker at Graduation Address, and Members of Faculty
貝教職校本與生先平治王



View of Campus
般一勢形校本

利己主義不惟因哲學倫理學與之不相容而受打擊。即彼社會之互聯。亦與社會之互聯。以爲成人矣。此仍以義利二字爲前提。是乃孔子最偉大尚理論中之一弊也。

此大聖之孔子。乃無所游。直答曰。見利思義。見危授命。久要不忘平生之言。亦在其中也。不義而富且貴。於我如浮雲。是亦以義利爲旨歸也。子路不問成人之果。樂於見小利。則大事不成。是也。彼欲容真幸福之所在乎。曰。疏食飲水。曲肱而枕之。喻於利。學欲明君子小人之界。則以義利爲標準。如君子以義爲上。君子於義。小人於利。此在克己復禮。此等以克己替代利己之高尙。見於孔子書中。此爲諸生所熟知者也。要使歐洲古哲學。如上所云者。而非虛。古代中國哲學。何多相同耶。孔子之倫理學。自由非奴隸。而完全戰勝自身者。乃真自由人也。

彼等忍耐。彼等時有一賊奴名曰 *dictatus* 者。後爲大哲學家。亦有類此之名論。曰。人若心志。羅馬人試翻大觀人哲學家。思。想。家。及。宗。教。家。皆。視。利。己。勢。力。爲。人。類。進。化。與。幸。福。之。不。解。深。仇。吾。人。試。翻。希。臘。人。哲。學。其。中。所。繼。要。旨。幾。可。以。兩。言。括。之。一。曰。知。二。曰。制。再。翻。觀。此。無。怪。歷。代。傳。人。哲。學。家。思。想。家。及。宗。教。家。皆。視。利。己。勢。力。爲。人。類。進。化。與。幸。福。之。不。解。與。腐。敗。之。犧牲。乎。非。皆。利。己。主。義。乎。其。於。平。

乎。階級嫉妬與黨派偏見。何自起乎。歐洲各民族。胡爲意見齟齬。而決裂乎。中國胡爲供內亂。達。惟。至。今。日。公。認。社。會。公。義。與。國。際。和。平。而。戰。爭。其。證。據。尤。爲。彰。著。夫。戰。爭。與。國。際。仇。恨。何。由。來。而。奮。鬥。是。也。而。使。戰。爭。綿。綿。不。已。焉。此。類。戰。爭。已。經。確。切。證。明。係。人。類。心。理。與。精。神。的。發。絕。於。戰。紀。用。以。抗。拒。可。怖。之。勢。力。且。不。僅。爲。物。質。者。如。麵。包。問。題。與。物。之。所。有。等。會。因。發。展。有。秩。序。的。社。會。及。培。植。公。共。幸。福。之。故。向。此。主。義。宣。戰。若。干。世。紀。此。等。奮。鬥。不。的。最。大。權。力。之。一。考。原。始。之。個。人。主。義。乃。一。知。更。有。過。於。利。己。律。之。個。人。主。義。也。動。後。的。一。利。己。主。義。之。權。力。第。一。吾。人。或。完。全。認。利。己。主。義。之。動。力。早。經。爲。人。類。生。活。及。動。作。詞。之。各。語。而。研。究。彼。與。吾。人。之。爭。辯。資。料。則。有。

編。及。於。世。界。而。如。且。爾。肯。士。此。等。之。說。遂。由。此。反。動。力。而。產。出。矣。今。試。詳。慎。考。察。上。述。演。自。各。方。面。者。固。如。昨。日。也。嗟。乎。曾。幾。何。時。此。幻。夢。之。美。景。醒。矣。反。動。力。起。矣。潮。流。所。趨。且。已。爲。犧牲。之。呼。聲。與。夫。此。次。大。戰。乃。戰。爭。之。末。次。及。將。一。女。詔。合。之。新。紀。元。諸。語。爲。吾。人。聞。爲。辯。護。而。使。其。復。原。乎。

用以支配發展人類之天性乎。彼弱肉強食。優勝劣敗之兇吼。赤裸裸的變狀。吾人果應慨然代。爲。怪。詭。口。究。之。今。次。大。戰。果。爲。此。利。己。主。義。而。戰。乎。強。權。之。勢。力。果。應。公。認。爲。唯。一。適。當。之。力。

大著作者及創定舊約上之法律者均未能超出冷嚴正義之上。孔子雖為大教育家亦未諸惡亦惟常常表示其漠之態度。以對待異己者。多亦不過以冷嚴之正義而已。猶體間之仇恨者之大。在一界。而其真正犧牲的之愛。是向外的。舉其端。如嫉。今曰可怖之勢力。彼粹利已者。遂不若藉口自衛之名。作有界限的犧牲。而引起彼團

講

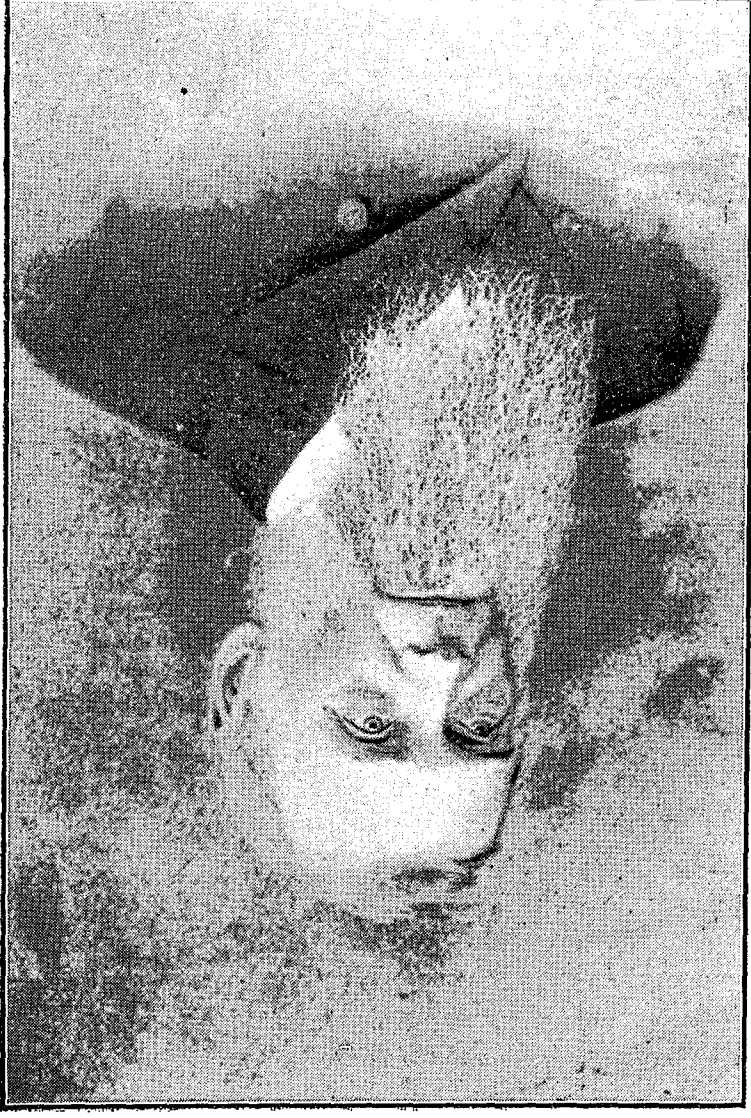
潔的耶穌基督之門徒也。
 敬。又要加上愛弟兄的心。有了愛弟兄的心。又要加上愛衆人的心。蓋如此始可稱為完全。上知識。有了知識。又要加上節制。又要加上忍耐。又要加上德。又要有德。又要有加。此如已勢力所畫分界限。如無限而止之犧牲。遲早將變為自衛的方式。而自私自利即犧牲。矣。今日社會問乎。欲解此問題。須先明所謂犧牲者。當不為分形。為全世界而犧牲。若實。夫犧牲一已之權力。在世界中。既如是之偉大。故利己的發動。仍留其可怖之威力於今。已身生活在歷史中。無給相似之證據焉。

講

人又敢言犧牲的愛情之權力。縱彼利己的勢力。亦已被其壓勝矣。吾儕人各有母。皆從吾夜。而在其旁。厚裹以彼之外衣。形隨臚。其於中。和暖而舒適者。則彼之稚兒也。觀此則吾復。吾人近讀某報。多時之前。某處發現一驚苦村。懸百結。繫於嚴寒之。力。強於且。士所云。必須為且。應為人類動作。主要動力的。利己之發動也。
 援。雖此兒人。擊彼至死。而彼愛護其子之情。終不稍奪。由此觀之。吾人敢言最少。亦有一種勢。觀。雖一羣人。有兒焉。欲以其杖。擊殺之。斯汝將遇乎。見彼雞之母。迅張兩翼以村。力。呈。於。前。吾人從。母者。犧牲一已。以愛其子。而察此。出。此種勢力。為極。顯。著。汝。試。遊。之。勢。者。即犧牲一已。是也。吾人縱觀載籍。及下等動物。與史。已。有。一。種。勢力。與。利。己。對。之。勢。力。中。之。一。種。要。素。但。同。時。另。有。他。律。具。同。等。時。效。與。於。且。又。於。人。類。各。種。支。配。人。類。動。作。二。利。己。之。發。動。力。擊。自。太。初。此。當。為。一。般。所。認。許。之。道。於。今。日。仍。不。得。不。視。為。支。配。人。類。動。作。一。舉。或。亦。以。違。行。此。等。基。本。律。例。為。其。大。原。因。之。一。歟。

講

成。非。人。民。皆。願。犧牲。各。人。私。利。而。謀。大。公。益。之。能。也。曠。昔。科。學。無。多。進。步。之。至。將。個。人。及。科。學。發。達。等。等。之。全。部。史。亦。皆。有。排。除。狹。隘。的。利。己。政策。之。要求。焉。究。由。何。道。而。組。所。發。明。者。實。獻。於。公。衆。而。後。始。大。發。展。此。事。諸。生。諒。已。深。知。至。中。國。醫學。所。以。比較。的。進。步。運。成。非。人。民。皆。願。犧牲。各。人。私。利。而。謀。大。公。益。之。能。也。曠。昔。科。學。無。多。進。步。之。至。將。個。人。及。科。學。發。達。等。等。之。全。部。史。亦。皆。有。排。除。狹。隘。的。利。己。政策。之。要求。焉。究。由。何。道。而。組。



Rev. Calvin Mateer, D. D.
The First President of Tengchow College
文考狄督監任一第館會文

文會館

之生命。吾人將步趨此路而為高尚主義。喪失吾人
 吾人將步趨此路而為高尚主義。喪失吾人
 獻上“帝”將軍。文發於何時何地。常以其力予弱者。以其物給貧者。以其同情再受苦者。以其心責
 之錄。觀而為他手所難舉。世其文曰。獻為上帝及其僕輩服役也。在彼紀念碑上有一最完
 之故。乃因彼顯人。但世果以光榮之寶。且往瞻彼之紀念碑者。亦非因彼有豪胆有
 之。與利劍之。中主拜堂。每往瞻仰者。其內有紀念碑一多。瞻此禮拜堂者。必
 於此碑下。神名禮拜堂。每往瞻仰者。其內有紀念碑一多。瞻此禮拜堂者。必

乎歌至頌則曰美矣哉五聲和入風平節有度守有序盛德之明回也可知齊魯之聲原不甚其性情之真與氣概之長也昔札觀樂歌至齊則曰美哉泱泱乎大風也哉表東海其大公見頌為廟之屬非如風為閭之謠語去其謠語存其謠語存其謠語未見公廣允廣而歌之亦可見頌刺邪淫之辭當時國皆中邪氣豈第齊魯然則知孔子刪詩存魯獨歌頌而齊詩十篇亦強半之分野降魯魯之分野亦有多者孔子刪詩存魯獨歌頌而齊詩十篇亦強半之首其物華天寶人傑地靈之鍾豈第今魯分野獨美其美而格降婁之間(玄格齊之夫狄考文之靈照而特注意齊魯蓋有故焉齊魯自古稱禮之義而魯又為五嶽

故

於種種規畫之中已具齊魯大學之觀念幻結腦府(六十花甲始見今日其豫算豈朝夕之精神所幻想手足之所經營似有靈感為秋穰穰春種不日自能自(者)蓋其靈體之構造成相十數年以後之大學已立其礎於甲子與王日該草昧初開唯屬混沌而規模計畫則胎於東隅望仙山之纒纒知發祥之有地乃占蓬萊草木之甲拆乃宅觀音慶慈悲之心由其

之序列之則為闕達因敦闕達者天象掩縫也因敦者形態混沌也該時狄考文初來中華止屬木亦屬甲素東風解凍草木萌芽春王正月天時入事春帖第一張也而以歲陽歲方子者息也謂也即生之謂一曰之陽生於丙夜丙夜故生為子時合甲為草木初生之意故東方子為先甲者草木初生之季子易曰雷雨作而百果草木皆甲拆即此意也故天子以甲而以甲子為序也昔大撓作干支以配歷時(枯榮循環)故曰花甲子支者幹枝也木行(以甲而甲)今日重達甲子齊大心聲應於一八六四年即前清同治二年歲次甲子去歲六十年何幸小齊魯大學也

為樹身其生機成形成層以及各種填充細胞皆於是乎繼匯而發展之故登州文會館實一皆在其中故一苞芽一樹身一樹身即億萬苞芽即億萬樹身善讀植物者不以樹身為樹身以苞芽而齊魯即孕其中如春樹苞芽視之不過鱗片試片鱗片試片層層鱗之知全身之莖葉花果種而不知文會館亦小齊魯也規模雖小各科俱備試引而伸之即一大學之模型也故言文會館者亦知登州文會館與齊魯大學之關係乎或謂文會館不過一書院耳何有乎齊魯

已

(未完)

而其工作亦有異也

今之享齊魯大學幸福諸公誠天之矯子哉。經聖曰：他們辨種，你們收成。上帝恩賜，固屬不同。人，能使三千餘年前生靈，望三千年後，生考文，則齊魯大地，望為開墾。先知考文，為種聖人，能勝此難關，於不願金，繼理者，使無決大風，公之氣度，為克臻此。上帝用人，必量才封賞，棄權利於不顧，願金，繼理於內，長毛二毛之請，騰諸人，皆狄氏疾，首痛心者，也。其行軍，強以竟其志，惟求中國之幸福，耳。魯國幸以文，登之力，屬金陵，廷復洋得，意，大行艾，富強之敵，肯林肯，不惜犧牲，身命，以求統一者，正為祖國，狄強耳。狄考文雖未能回國，操強之策者，其力倍，惟平，經營初年，美國復起，黑奴之戰，狄考文之計畫，不無少阻，回室，富強，遂於工商，商大道，及門受其惠者，今強生，猶在，以視大公，國殺，居上，而謀，漁之利，以，致，富強，不習算術，科學者，亦畏之，若虎，而，其待，奮之學生，則溫，柔如，羊，其為，人，也，精，於，經濟，學，生，陋，不，足，道，者，輒，責，咎，以，故，凡，從，其，學，技，藝，者，皆，不，敢，偷，名，之，狄，老，虎，而，普，通，技，藝，為，開，幕，即，立，機，器，工，廠，授，學，生，以，獨，立，技，術，自，謀，生，計，不，為，分，利，之，蠶，其，有，惰，懶，或，輕，視，技，藝，次，開，幕，不，用，黃，金，中，國，將，自，此，損，失，權，利，假，使，破，產，矣，故，太，公，富，強，主，義，為，其，立，學，宗，旨，觀，其，初，王，自，殺，噩，耗，吾，意，狄，考，文，必，深，惜，天，王，不，用，美，人，白，齊，文，之，計，(白齊文歸大半，獻北，攻之策，天

文能移此來登州者，實待和約為護符，穆宗之朝，雖無大故而狄考文初立學校，即開洪秀全聯軍，破天津，入北京，帝避難，熱河，更開九口，通商，而登州亦在其內，(時咸豐十年)狄考文通商之約，而咸豐元年，洪秀全，稱天王，天國，未幾，因英商，船運，金，港，遂起交涉，致英法徐激起鴉片之戰，英軍，陷，舟山，復寧波，未幾，陷，定海，乍浦，吳淞，運，金，港，遂乃，香港，屬，英，定五口，能與列強爭雄，穆宗之朝，(同治)道光咸豐之餘，國幾不國，如道光十八年，林則非如伯魯，只知以教民為宗，而遺養民之術也，當其未華時，即早聞中國為文弱之國，不能成立大學，學如此之固，吾輩文會，畢生，亦皆成，坎，塹，廢物，矣，然，而，狄，考，文，亦，針，如，他，處，所，辦，學，校，只，求，學，生，之，多，不，求，學，生，之，實，只，以，金錢，購，買，不，以，道，德，為，基，恐，不，第，一，與，伯，魯，之，強，硬，態，度，遙，相，對，齊，魯，大，學，之，根，柢，固，今，猶，蒙，澤，使，當，時，畏，難，而，退，改，變，方，意，若，曰，吾，能，變，性，學，生，而，不，能，變，性，主，義，是，其，以，教，育，為，前，提，而，不，報，最，之，運，速，為，前，提，者，三，年，報，最，為，遲，也，至，十，三，年，之，始，有，三，個，畢，生，以，視，伯，魯，最，之，年，尚，多，四，倍，有，奇，其，校，數，年，已，往，往，來，華，也，伯，魯，受，天，王，策，命，攜，周，公，禮，以，齊，其，俗，格，不，入，遂，生，阻，力，開，辦，學，基，督，教，義，之，來，華，也，傑，出，年，富，力，強，博，閱，強，識，科，學，淵，源，雄，於，口，辯，勇，於，事，不，畏，強，其，權，治，也，狄，考，文，者，美，之，傑，出，年，富，力，強，博，閱，強，識，科，學，淵，源，雄，於，口，辯，勇，於，事，不，畏，強，其，權

機動的學文究研

是瀟灑在心湖裏——在普遍的、人類的、心裏、爲人類所公有的產業。到現在人說文學是描寫人、是瀟灑在心上，却是在沒有根據的、私有的、物在時間、長流上存着……在個人去享用、因爲牠本體上，『道』比方一件實質的東西，誰若能用這東西，誰就可以取去用。在這東西雖然，是人把牠拿『道』文學的本質，應用中國古說『文以載道』，是拿『文』比一隻船、或一輛車、拿

清楚了，再回來談本題目。研究文學的動機，也就容易解決了。

我想，先『把文學的本質，與應用、和機』中國，現今一般文學界的文學觀念，『兩個題目說』，真、理、研究文學，自然也有牠特別的動機，不過不與一般研究科學的動機，容易一擊而破出來，人類的一切動作，多有牠的動機，單就學問一方面說來，研究科學，宗旨是爲探求，過研究會上，會討論的，不過略改一改，不用多費什麼工夫。我對於文學，素少研究，這不過是拋磚引玉的意思罷了。作者附識。

我所寫這一篇東西，有兩種動機：（一）給欣賞文學作品的『一番啓牖』（二）給研究文學

研究文學的動機

張維思

詩選

書怨四章

息人怨坐擁詩書，足自豪于古文章。窮途進靈均，憂憤著離騷。

風塵日撲征袍，又見霜華上鬢毛。鮑叔金成，往事陶公運屢只徒勞。不爭名利

中，屈子何人，風雪問袁安。陽春一曲，知音寡。新詩只自看。

軍士都從壁上，觀瀛人憂過江。名士狂射，從中孰爲蒼生，進一籌。

奇文死墜，天際空抱杞人憂。過江名士，狂射從中孰爲蒼生，進一籌。

鷓鴣相持，未肯休。操戈回室，弟兄離中。原蒙傑屠狗上國衣冠，笑沐猴逐日誰憐。

後人苦故鬼，何如新鬼。英雄衰，諸公無別事。徽章勳位，日論功。

漢家子弟，起江東。想見高皇，歌大風。破河山，爭戰。亂離中，前人應歎。

蘭洲詩選

于濂芳

青年會新機勃勃

本校新聞

數為最多云。

學不在少數。而該會最近之入會會員除上海外亦以濟南人
醫學界研究之興趣。與此會之興。本會會員本擬舉業者老
之實地試驗。一為博士實驗至中實驗。新研究。足引起
生物化學教授江博士。著有論文二篇。在會演講。其假借校
開會時本校校長與各科教授四位前往。致開會領本會所。

開
新
校

本
校

二月。為該會第五屆大會。在南京東大。舉體育室為會所。
其研究與經驗。作學術上公開的討論。法至良善也。本年
科學的治療。見每屆二年。召集會員。開大會。俾得各出
中華醫學會。為醫學界進步之機。與引起社會注意。
江

中華醫學會第五屆大會紀略

江

研究會會長許崇賢、書記張耀、速記張維思、會計段仁德、除
周作人先生發刊詞矣。文會亦已於二月中旬起。手正。到
李以資提倡。由主任薛士任、副主任薛士任、秘書劉柏、
王伯、計、吳、吳、吳、吳、吳、吳、吳、吳、吳、吳、吳、吳、
學會已於一月內正式開會。會長段仁德、副會長福、福、
濟大自自然科學研究會。一為醫學研究會。大會研究會。一
自去十一月。本校不約而同。發起兩個研究會。一

研究會同時發起兩個

而總會既能自彼自彼。精神奮進也。(七)

各科各部有。特殊情形。絕不能。絕對統一。仍須各有特別專責
近自各。各會已派。代表。開會。三。次。討論。合。辦。法。矣。
護士。合。計。有。六。個。青。年。會。之。多。頭。緒。紛。繁。大。文。分。作。精。
添。招。女。生。及。復。有。女。青。年。會。之。設。連。原。有。文。神。三。科。及。男。女
本校各科青年會。數年以來。各自發展。不便。且。自。去。年。

義意其及况概之會育教京兩

業而己。言。如。基。督。教。為。中。國。之。不。可。缺。者。則。基。督。教。學
不。為。中。國。所。必。須。也。則。基。督。教。亦。將。過。渡。豈。豈。基。督。教。學。校。如
未。察。基。督。教。育。有。否。應。中。國。社。會。急。需。之。能。力。也。基。督。教。如
宗。教。育。定。有。歌。樂。之。日。是。混。宗。教。育。與。學。校。為。一。課。而
教。育。內。之。張。羅。果。實。之。人。歸。於。下。之。情。事。預。料。將。來。基。督。教
之。近。年。基。督。教。大。學。之。聯。併。合。運。動。即。此。覺。悟。之。嚮。矢。矣。
非。徒。不。得。蒙。國。立。之。學。校。且。未。久。將。有。比。肩。不。及
來。近。公。學。校。雲。集。林。立。成。體。可。觀。者。不。一。而。足。宗。教。之。學
。基。督。教。為。中。國。之。應。時。學。校。之。時。期。已。往。而。不。再
矣。
◎ 基。督。教。學。校。之。覺。悟
基。督。教。學。校。之。應。時。學。校。之。時。期。已。往。而。不。再
矣。
◎ 基。督。教。育。之。將。來
與。母。人。此。等。覺。悟。者。實。多。矣。
之。所。宜。自。問。者。即。基。督。教。之。應。中。國。之。急。需。者。何。也。南。京。大
校。為。其。發。展。功。能。之。一。有。力。機。關。則。當。承。其。地。位。矣。惟。吾。人

之教育。補充無宗教教育之缺陷也。
所補。如人類道德。以宗教為基礎。是中華不得無宗教。
離宗教而建立。則基督教之來華。可謂多此一舉。徒勞而無
對於改造社會。暨整頓國家。無一籌之慶。如人類之道德。能
立學校。恐不得其肩背也。然吾人終不能承認基督教育。
之雜。物。質。之。設。備。應。用。國。內。之。機。會。教。學。校。比。較。國
於國內者。亦難期其足。應發展之急。也。故日後。於人才
殊之目的。經上之援助。來自國外者。固有一定之限度。而
基。督。教。學。校。一。因。有。宗。教。之。色。彩。二。因。外。人。之。關係。三。因。特
◎ 基。督。教。育。之。將。來
與。母。人。此。等。覺。悟。者。實。多。矣。
之。所。宜。自。問。者。即。基。督。教。之。應。中。國。之。急。需。者。何。也。南。京。大
校。為。其。發。展。功。能。之。一。有。力。機。關。則。當。承。其。地。位。矣。惟。吾。人

可限量矣。(實)

粵今者協和女校又擴其精華，思然加入，則吾齊魯之前途，未
夫齊魯醫科於五校合併，後進步之速，大有千里日千里之
位，成繼佳美之女生五十名，後紛紛至，計來博學多能之女教授五
該之圖書儀器，等亦先後，協和之師長及生徒等，聯袂而來，
于春實行，故開學前數日，和之商榷，有日矣。齊魯醫科，方議矣，定
協和來濟與齊魯合併之商榷，有日矣。齊魯醫科，方議矣，定

協和女醫校本校合併紀聞

公衆之衛生，謀邑之幸福，為時不。幸協和之醫科，入濟魯
且籌備，於該處，添設診治部，志在從彼沉痾，還我康健，倡
社，本校化裝團，演講各界，休息日，或必要時，除請名演講外，且
及電影演講等。遇各界，有日有佈，每禮拜日，有道會，每日學
有英文補習班，每晚有平民夜校，每禮拜日，有道會，每日學

公衆教授心理一科。

吾校充文理科科長之職，博士於心理學，願置長，現於每日辦
九二二年至一九三二年在該校任校長，於一九三二年秋始來
後，一九一九年至一九二二年任北京匯文中學教務長。曾
文，學士位，A. M. 一九一九年獲醫學士位，Ph. D. 醫學
○八年受文學士位，A. B. 後赴美留學，於一九一四年受
李，聯博士，D. T. L. Ph. D. 係匯文大學畢業於一九一
前之責任，略介紹於後。

新教員之介紹

許慕賢

近來吾校發達，頗有蒸蒸日上之勢，尤以今年為最。本
學三年，科共增教員十三位，文科三位，理科三位，醫科七
位，其間有來自英國者，亦有自美國來者，自美留學歸來
者，現於各科，担負重要責任。關於各科教員之履歷，及目
前之責任，略介紹於後。

特標而記之，以為吾學友，而望國民之振起焉。(心)

安者，以人民有自治之能力及習慣，而徒望人之治已也。故
國民，快處於兵匪繼，政像之呻吟，嗚呼，嗚呼，而不能一日
國民，至其首肯，先養成之習慣，至其首肯，先養成之習慣，至
盡力服務，極有民主之自治精神。記者，按自治精神，為民主
王政之，仲裁部長，嚴毅回，皆勤勤，不惟不惟，不惟不惟，不
及一切學生生活，暨見，收回，不惟不惟，不惟不惟，不惟不惟，
文理科學生，自治會，自改，自改，自改，自改，自改，自改，自改，
識而為會員云。

文理科自治會之任務

有志研究文學，或素習文學，經經驗者，皆可通信研究，互換智
有底，即將單行出版，該會章程，有校外會員一節，凡該校來
外，特別注重，請名人演講，作品，由齊大心理學中，發表，表將來
員，自己研究，每兩星期，開會，由派定三四人，報告，研究之成績

齊大學生社會服務處之設施

(心)

與各國一致，計分，分，分，分，分，分，分，分，分，分，分，分，
各項賽跑，均以米，打計算，從前以碼，及英里計算，法，以
五月十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。

學生運動與感覺之起

Mr. F. Smith. A. B., A. M. 華中學校校長

Mr. B. A. Garside. A. B., A. M. 華中學校校長

Dr. S. L. Miner. A. B., A. M., Litt. D. 華中學校校長

Dr. A. V. Scott. B. S. 華中學校校長

Dr. S. S. Waddell. B. S., M. D. 華中學校校長

Dr. J. Morgan. A. B., A. M., M. D. 華中學校校長

Dr. C. T. 華中學校校長

Dr. E. E. 華中學校校長

Leonard. A. B., M. D. 華中學校校長

F. J. Heath, A. B., M. D. 華中學校校長

Dr. A. V. Scott. B. S. 華中學校校長

M. D. 華中學校校長

Dr. J. Morgan. A. B., A. M., M. D. 華中學校校長

Dr. C. T. 華中學校校長

Dr. C. T. 華中學校校長

Dr. C. T. 華中學校校長

款一半其餘款項待建後即須發完凡認捐者早日寄下
行落成禮已於四月廿五號發訂合其趕速建築當日
寄來因急於五月底建成以便六月十七號行畢業式時
計算總算不足故請未認捐之諸位同學各盡力捐助從
及發出捐券後各處認捐者前報但照現在認捐之數
去年至回學發起母校建一校門巴校長因即贈名曰校

友友門

送往美國遊歷考察教育將於秋季放洋云
學任教員兼管理之職廿八年之久積卓著現其校辦定
姜君文德字敬一八九六年於文科畢業即赴南京匯文女
學堂成德特電特委任以示獎勵
長兼代校長接收青島後特任為膠澳博萊精院院長兼
膠澳防務院院官陸軍軍官並山東中西醫學院院務
黃海軍守備三處山東即歸入一九一一年畢業於本校醫科

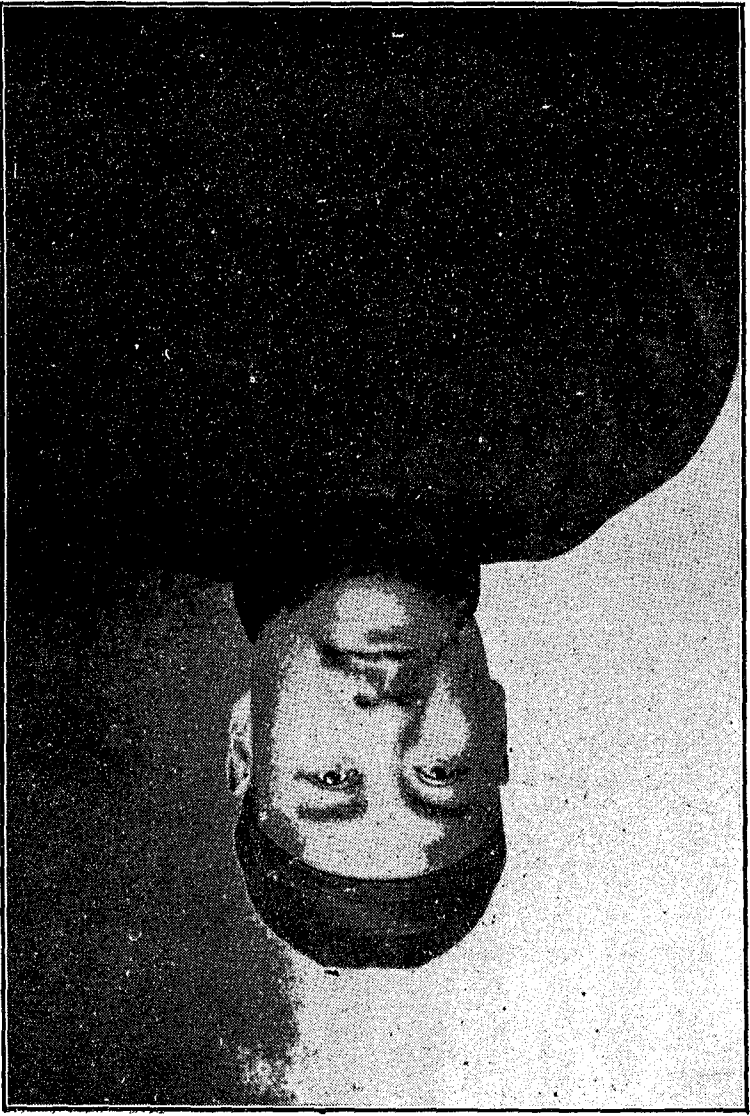
成績工程科列為第一特電保簡任職以示獎勵
辦公署工程科科長去年青島接收後膠澳運督辦局長特任為督
時被派為山東代表接收青島後膠澳運督辦局長及華北府會議
即廣督(副)科長兼任山東全省道路局長及華北府會議
等學堂又赴美國專學政工程回國後任本校社會教育科
馬君恩字守節在青州廣德書院肄業後卒業於濟南高

簡人消息

友友新聞

且學位以歸於吾校任衛生學及預防藥物學教授云
學來其時因醫士學堂畢業生狀擬去D. I. M.
博士合者為韓一士醫士係吾校卒業生自英國授
正一面醫學韓一士在預防藥物學及熱道疾病學教授
Maitland. B. S., M. D., B. Sc., D. P. H. 韓士遊新泰華

事現任山東省議會議長
等小學校長並本校第一期董
院教員兼部教育會長官立高
中學門學公廟中學培真書
後因疾辭職青歷充青州海岱
員借彼時機關學詳考一書
為廣文堂時延為該堂博物教
該書院文會館同時遷於濰縣合
蒙壽院長留為本院教員治至
光緒廿五年畢業於廣德書院
入青州英浸禮會學校肄業前
年十五歲自歸主至十七歲
宋君典字五徽山東益都縣人現



Mr. Sung Hui Wu
宋君五徽肖像

1897

錄名姓生業畢

各地醫學者皆屬此科。醫學者皆屬此科。凡濟南醫科畢業以及醫科未成立前
 一、神科畢業者... 凡濟南醫科畢業者... 凡濟南醫科畢業者... 凡濟南醫科畢業者...
 一、神科畢業者... 凡濟南醫科畢業者... 凡濟南醫科畢業者... 凡濟南醫科畢業者...
 一、神科畢業者... 凡濟南醫科畢業者... 凡濟南醫科畢業者... 凡濟南醫科畢業者...
 一、神科畢業者... 凡濟南醫科畢業者... 凡濟南醫科畢業者... 凡濟南醫科畢業者...

本校畢業生姓名錄

本校自一八四四年成立以來至今畢業者幾近千八人... 一八四四年神科畢業業者...
 姓名 袁克仁 袁克升 袁克山 袁克文 袁克光 袁克子 袁克山 袁克文 袁克光 袁克子
 籍貫 平度 平度 平度 平度 平度 平度 平度 平度 平度 平度
 通信處 已故 已故 已故 已故 已故 已故 已故 已故 已故 已故

為數於五年前即有支部第一屆會長為姜文德先生因
 本會回學之在南京任事者共有五十八人對於母校事務極

校友會南京支部職員

會計 田鏡泉
 文書 王繼澤
 副會長 姜耀庭
 會長 姜仿儒

校友會本部職員

集母校之柏根樓(即化學樓)選妥第四屆職員如下
 本會第三屆職員期滿故於去年六月三號在濟南之校友齊
 是為至盼至於認捐人之姓名及捐款數目待行告成禮後即
 行宣佈

信示知以便照收
 退者約有五分之二此後凡吾同學有重動時務概來
 本會去年所發出之信件因其人已經他處郵局無法投遞而
 次之報者于新代為聲明必即照寄
 地址無從付郵者倘閱者知吾同學有未得本會函件及今
 本會函件皆照舊日錄同學錄名發但尚有未查得其通信

校友會啟事

會計 袁精倫
 書記 孫美乾
 文書 冷連甲
 副會長 姜文德
 會長 邱金陵

本會於本年秋將赴美國故即另選第二屆職員如下
 三

錄名生業畢

郭中印 沂水縣 沂水縣新學堂
 王長泰 濰縣 濰縣新學堂
 張玉銘 即墨 即墨縣局轉石溝
 馮寶奎 臨朐 已故
 張恩恩 安邱 烟台博物院
 袁日俊 平度 已故
 劉興仁 臨朐 萊陽
 曹金蘭 安邱 南京唱經樓周必由巷明卿
 周書訓 安邱 濰縣新民學校
 朱振綱 即墨 濰縣龍元鎮基豐學校
 韓保琛 高密 濰縣轉哥莊
 周保琛 即墨 濰縣轉哥莊

一千八百八十八年文科畢業者

一千八百八十九年文科畢業者

一千八百九十年文科畢業者

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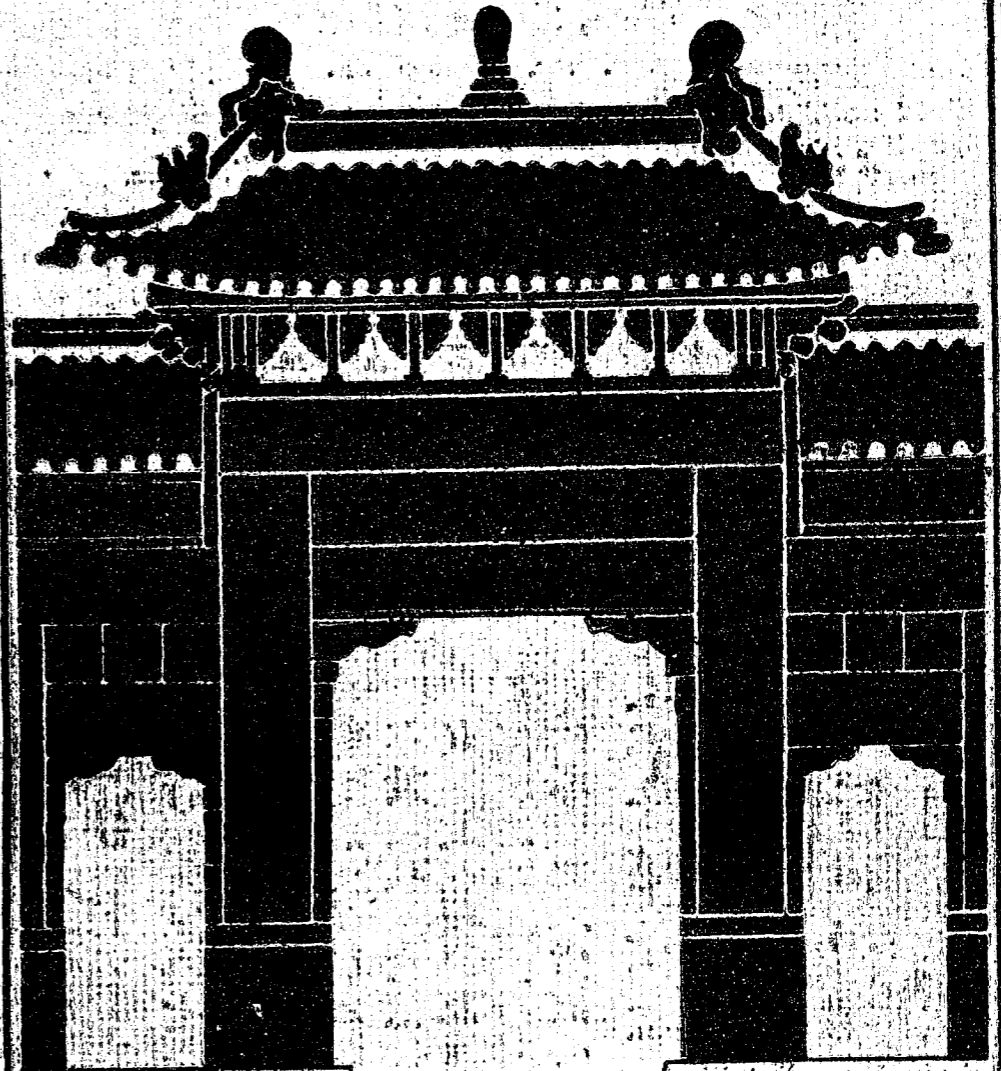
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CHEELLOO

The Alumni Magazine of
Shantung Christian University

VOL. 1.

APRIL, 1924

NO. 1.

Contents, English Section

	Page
WITH THE EDITOR	
To Our Alumni.....	1
A PRAYER.....WILLIAM C. GANNETT	3
THE MYSTICISM OF RABINDRANATH TAGORE	
Part 1,.....LYMAN V. CADY	4
THE PROBLEM OF WORLD PEACE, Contributed.....	14
A RETROSPECT.....	18

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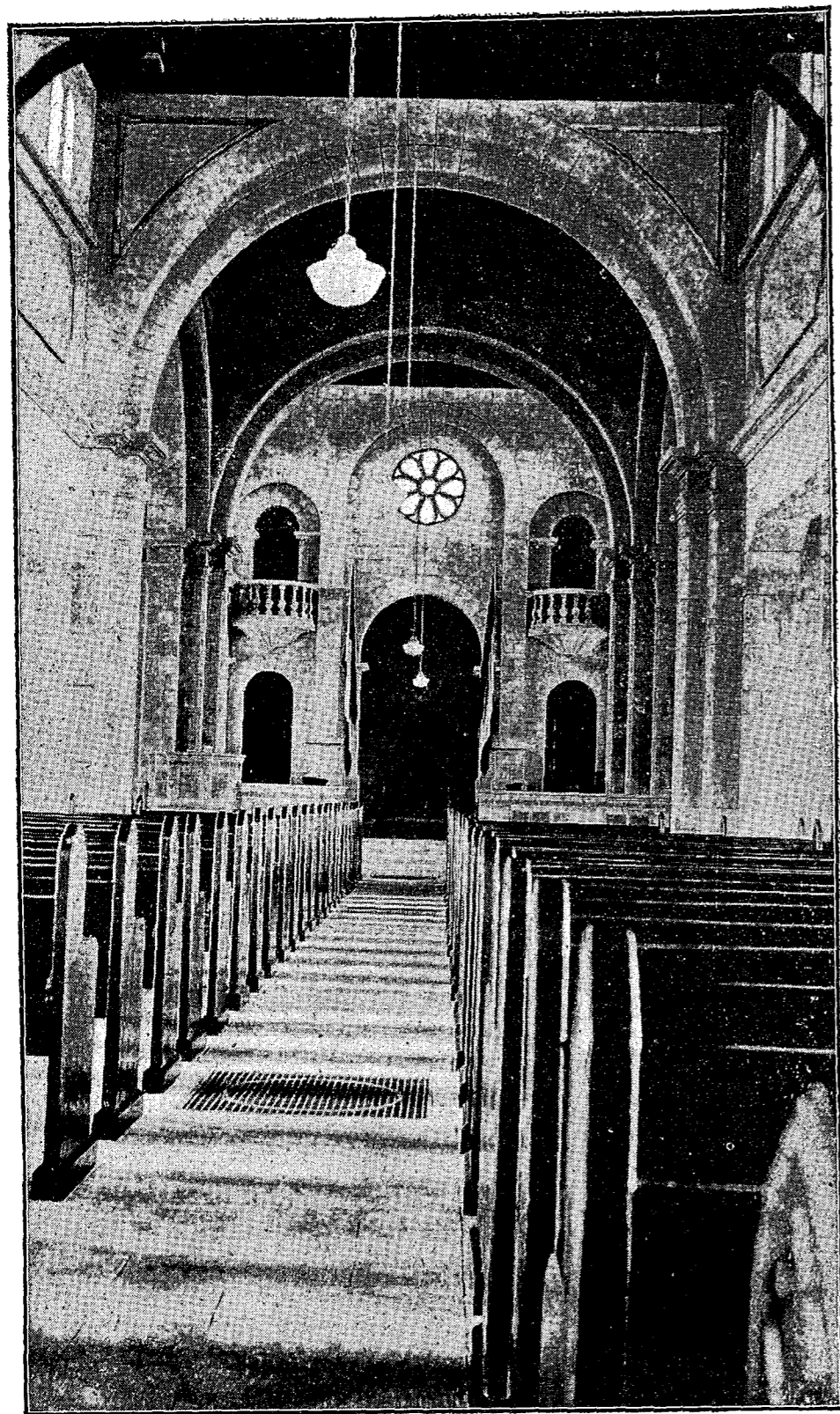
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VOL. I.

APRIL, 1924

No. 1

WITH THE EDITOR

To Our Alumni

THE publication of the first issue of a College Magazine is an event of interest in the life of any institution, but when the history of such an institution extends over 50 years, and its graduates are to be found through the length and breadth of a vast country, it assumes a significance of peculiar import.

Sixty years have passed since the first foundation stone of our present University was well and truly laid by that great missionary educator, Calvin Mateer, in the old Wen Hui Kuan, Tengchow, and since that day well nigh one thousand of you have gone forth from that city, from Weihsien, from Tsingchowfu and from Tsinan to swell the ranks of Cheeloo alumni and to take up the life work for which your college life prepared you.

Those sixty years have seen changes in the life of China which, but to a man of vision, would have been deemed incredible and impossible of attainment within so short a span. An ancient political system of forty centuries has been abandoned. Western education has found a

place alongside Chinese literature and philosophy. Social and industrial revolutions of incalculable potentiality have come upon the scene. Moral sanctions and religious foundations have been threatened by a new intellectual awakening. The small and despised Chinese Church has become one of the most potent constructive forces in the country. Meanwhile the old Tengchow College has given place to the College of Arts & Science at Weihsien, and to the Gotch Robinson Theological and Normal School at Tsingchowfu, both in turn being again incorporated in the Shantung Christian University, of which we all feel justly proud to-day.

But the links which have bound each one of you to the place of your education, throughout this period of change, have never been entirely severed, even though for a time they may have been relaxed. The ties which connect a graduate with the college where he received his education are made of far stronger fibre than of mere sentiment. The atmosphere of his old alma mater, the personality of his teachers and former associates, the ambitions and achievements of his fellow-classmen, all pass unconsciously into the very warp and woof of his being, weaving cords which time can never snap. And the purpose of this journal, which to-day we humbly send out on its mission, is first and foremost the tightening and strengthening of these bonds, and the drawing together of all of you who have shared in a common educational heritage. You are our epistle, known and read of all men. It is for you, and for the service which God can perform through your devotion and zeal, that this institution has been established; and it is to you that we would address our first words of greeting.

We greet you to-day in the name of those men of God to whom was first given the vision of a Christian University in this historic province, and who, having once seen the gleam, pursued it with unflinching faith and unflagging courage. We greet you in the name of your old teachers and spiritual leaders, many of whom have now passed beyond the veil. We greet you in the name of hundreds of unknown saints, who by their offerings, their prayers and their sacrifice have made possible the foundation of this institution. We greet you in the name of all into whose hands the Torch has now passed, and who to-day, with deep sense of their own unfitness, are striving to live worthily of their proud privilege and responsibility. We greet each one of you in the name of your brother alumni, and of the student body who are with us to-day in dormitory and class-room. But above all, we greet you in the Name of Him to Whom this University has been dedicated, and in Whose Service many of you are finding the fulfilment of your highest ideals and the crown of your lives.

H. BALME.

A PRAYER

“For days of health, for nights of quiet sleep; for seasons of bounty and of beauty, for all earth’s contributions to our need through this past year: Good Lord, we thank Thee. For our country’s shelter; for our homes; for the joy of faces, and the joy of hearts that love; for the power of great examples; for holy ones who lead us in the ways of life and love; for our powers of growth; for longings to be better and do more; for Ideals that ever rise above our real; for opportunities well used; for opportunities unused, and even those misused: Good Lord, we humbly thank Thee! For our temptations, and for any victory over sins that close beset us; for the gladness that abides with loyalty and the peace of the return; for the blessedness of service and the power to fit ourselves to others’ needs; for our necessities to work; for burdens, pain, and disappointments, means of growth; for sorrow; for death; for all that brings us nearer to ourselves, near to Thee; for Life: We thank Thee, O our Father!”

William C. Gannett

The Mysticism of Rabindranath Tagore

LYMAN V. CADY

PART 1.

1. INTRODUCTORY SKETCH

What can mysticism do for religion and for life? Students of religion are seeking for light on this question with a view to determining whether or not it is vital to a developed ethical religion and if valuable, what role it ought to play in the religion of today and tomorrow. It is not the purpose of this article to attempt anything so pretentious as an answer to these questions. It may, I trust, serve to bring as valuable data for such study the mysticism of a great contemporary religious poet and thinker who represents a developed modern form¹ of the religious and philosophical thought of India where mysticism has been characteristic. Nevertheless, whatever relationships, tendencies, and fruitage emerge from the experiences, ideas, and activities of Rabindranath Tagore should at least suggest to us some norms by which to evaluate mysticism as a religious type or as a strand in religious experience as a whole.

Biographical study is a *sine qua non* for a sound interpretation of any mystic. It is not possible here however to do more than suggest the background and heritage of Tagore and describe briefly a few aspects of his life intimately related to our special theme.² In the case of a figure so well known as that of Tagore, it is possible to rely on the reader for a large measure of acquaintance with the man and his thought. Yet even so, we Westerners must feel the large need of an active, sympathetic, imagination if we are to feel the life out of which Tagore has sprung and whose inmost ideals he has shared with us. For he comes to us out of a clime, a stream of culture, a long civilizational past to which we are mostly strangers. Further he speaks from a region of Indian life more than commonly steeped in poetry, where from the event of birth down through each step into adult society, every social experience has interwoven with it an accompaniment of verse expressed in song. Not only so, but Rabindranath Tagore belongs to a remarkably distinguished family which was at the very forefront of the intellectual and literary renaissance going on in Bengal

1. The Brahma-Somaj.

2. For biography and interpretation of Tagore see "Rabindranath Tagore" by Basanta Koomar Roy, and a book by the same title by Ernest Rhys. Tagore's own work, "My Reminiscences" is especially valuable for its intimacy and atmosphere. All books on Tagore mentioned in connection with this article are published by The MacMillan Company.

during the past century. His father was one of India's greatest spiritual leaders, honored by the people with the title of Maharshi, (great sage).

Rabindranath, after a brief and repelling taste of the deadly formal school life of that time in India, the result of attempted modelling after alien British education, was given a remarkably free and rich education by his own father and by his participation as a youthful poet in the experiences of that unusual home. In the pages of his "My Reminiscences" one gets a delightful picture of the literary and artistic atmosphere which pervaded the place, the constant coming and going of great personages in the home, social gatherings filled with verse and music, art and wit. As a child Tagore was filled with a natural mysticism and felt himself utterly one with the world of throbbing beauty and life which luxuriates so marvelously in Bengal. In young manhood came a realistic reaction which held sway over the period of years when he was making every sort of experiment in literary self-expression. He gave himself particularly to poems of love. It was out of this period that he came to that deeply mystical experience which proved as significant for him as a similar experience had been for his father.

In his inner self there had been at work the struggle of the more spiritual side of his nature against the merely sensual and realistic in poetry. This revealed itself in his work "Evening Songs" which won the recognition of the foremost Bengali novelist of the time. This personal meeting with Bankim Chandra Chattopodhya and his unstinted praise spurred the poet on to new heights. Shortly after this time he followed his brother Jyotindra from the family country estate which Rabindranath had been managing to the house in Calcutta. There a momentous revolution came about. Perhaps the memories of childhood initiated the experience. At any rate all of itself one morning there came to him a great illumination. In the poet's own words he says, "A veil was suddenly drawn, and everything seemed luminous. The whole scene was one perfect music, one marvellous rythm. The houses in the street, the children playing, all seemed part of one luminous whole—inexpressibly glorious. The vision went on for seven or eight days. Every one who bored me seemed to lose their outer barrier of personality and I was full of gladness, full of love, for every person and every tiniest thing..... That morning in the Free School street was one of the first things that gave me the inner vision, and I have tried to explain it in my poems. I have felt ever since that this is my goal in life: to explain the fulness of life, in its beauty as perfection."³ The whole day a poem flowed out spontaneously from his discovered self,

3. Quoted by Roy, op. cit. p. 76.

called "Fountain Awakened from Its Dream." This experience coming when he was about thirty transformed his entire life. He again felt himself to be part of nature in its universal life and in harmony with her meaning. The theme of his poems before had been human love. Now they are filled with the love of God.

The remarkable and significant thing about Tagore is that contrary to the Indian tendency he did not turn toward asceticism. Living on a houseboat on the Padma river on the edge of the estate entrusted to his care, he came to know the simple and devout Indian peasants, to understand their poverty and helplessness, and to take practical administrative measures for their relief. He differed from the Indian patriots of his day in that he felt that India's problem was not primarily political. It was India's social and mental diseases that needed healing. Out of his pondering on these needs and the sad personal experiences of the loss of his beloved wife and two children, came the determination to do something while his energies were fresh for the coming generation. His own unhappy experiences with school education led him to decide upon the establishment of a new type of school at Bolpur where education should be truly liberal and full of freedom and love. Out of this period came the *Gitanjali*, or "Song Offerings," with which the acquaintance of the West with Tagore began, and which was to eventuate in 1913 when the lectures found in his *Sadhana* were given in England and America, in his being awarded the Nobel prize for idealistic literature. With this widespread appreciation in the West went a widening of his own horizon to take in the problems of humanity as a whole. Out of the later period when he visited Japan, America, and England in the midst of the great war, he sounded forth by lecture and writing his warning against the perils of nationalism and mechanical civilization⁴.

It must be an unusual school indeed to which a man of such rich personality, world interests and literary fertility would return as his main task. Such is the school of Shanti-Niketan.⁵ It goes back to the ancient ideal of the *Asram* or forest school of ancient India. The place at Bolpur was originally founded by his father who had there a house, garden, small temple and all conveniences for retirement and study. There Tagore's teachers and students live in great simplicity in the intimate relationship of companions and friends. In this school no distinctions of caste are allowed. All discipline is a matter of self-

4. In his books "Personality" and "Nationalism."

5. The significance of this school educationally is indicated by its inclusion in the study of Indian schools by D. J. Fleming entitled, "Schools with a Message in India."

government. There is great freedom from externals in education, the classes gathering on mats under the trees. Thus the luxurious life of nature about them is an intimate part of their developing acquaintance with the world. In the evenings Tagore joins with the students in music and dramas, many of them of his own or the students' writing. Religious influence is a prominent part of the life of the school. There are definite times in the morning and evening for devotion and meditation. Stated services of worship are held twice weekly where the *Upanishad* praises are chanted and Tagore himself talks to the boys. His personal relationship with the students is most beautiful. He lives alone in the midst of the school, meditating, writing, preaching, but most of all giving his love and guidance to them all. He is always ready to see any boy and they go to him naturally as to a father about their lessons and problems. Together with the quieter side of his school Tagore has combined a vigorous physical life of games and sports in which his students excel. The spirit of social service is alive among them also. Their fire brigade often runs to the town of Bolpur two miles way to put out fires while the less resourceful townspeople look on helplessly. The older students go out in the spirit of brotherhood giving talks on social themes and helping in night schools in the villages around. Thus a many-sided education is given at Shanti-Niketan with the purpose of developing full spiritual personality, rich in the spirit of India's past, and yet inspired with patriotism and democracy eager to serve in the social regeneration of the land. Such is the chosen life work of Tagore the mystic.

II. MYSTICISM IN TAGORE'S THOUGHT

In Tagore we have an unusual combination of circumstances and qualities favorable to mysticism; he is a poet, a religious saint, and a Hindu thinker. As indicated above he was brought up under the spiritual teaching of the *Brama-Somaj* which roots itself in the religious philosophy of the *Upanishads*. In his "*Sadhana*" Tagore interprets these teachings to the West. Indian thought has never made a sharp separation between man and the world of nature in which he was cradled.⁶ Man and the world were included as one great truth and the harmony existing between the individual and the universe emphasized. The more man has realized this connection of himself to the living world about him the greater the fruits of success he has reaped from it. The greater the degree of sympathy with the world and realization of the inner meaning of the world, which is spirit, the greater his joy and peace. The glory of man's life is not in its separateness, but in the

6. Based on the chapter "Individual and Universe" p. 5 ff in the "*Sadhana*,"

realization of the wholeness of existence. Man needs the infinite to complete himself.

Tagore points out the contrasts in the ends sought for by the West and the East. The West looks on nature as alien and strives for power over her through the knowledge of science. It seeks efficiency through knowledge. But for the Hindu not the exemplar of power but the Rishi, who realizes his relationship with all things and by union with God enters into everything, is the ideal. Thus realization is the ultimate end. Not power through knowledge but joy through knowledge, for knowledge is the union of kindred things, the soul in self uniting with the soul in the world. Only on the condition of our being at heart one with the inner meaning of the objects of our knowledge is knowledge really possible to us.

In the chapter "Soul Consciousness" he amplifies this theme. "Man must clearly realize some central truth which will give him an outlook over the widest possible field."⁷ "We must realize the great principle of unity which is in every man." "The very essence of the soul is unity. It can only find out its truth by unifying itself with others and only then does it have its joy."⁷ Our highest joy is the losing of our egoistic self and uniting with others. The consciousness of the soul is the key to God-consciousness. To know our soul, apart from the self is the first step of supreme deliverance. "Man's poverty is abysmal, his wants endless until he becomes truly conscious of his soul."⁸ That which keeps man from discovering his soul is, according to the typical thought of India, ignorance. Ignorance makes us think that our self as self is real. But this separateness of self is an illusion, "*maya*," because it has no intrinsic reality of its own. When we come to know ourselves as part of the infinite being and realize him through love do we find what is real within us. Thus he says, "Through all the diversities of the world the one in us is threading its way towards the one in all. This is its nature and its joy. But by that devious path it could never reach its goal if it had not a light of its own by which it could catch the sight of what it was seeking in a flash. The vision of the Supreme One in our own soul is a direct and immediate intuition, not based on any ratiocination or demonstration at all. Our eyes naturally see an object as a whole, not by breaking it up into parts, but by bringing all the parts into a unity with ourselves. So with the intuition of our self-consciousness, which naturally and totally realizes its unity in the Supreme One."⁹

7. *Sadhana* p. 27.

8. *Ibid* p. 34.

9. *Ibid*, p. 36.

From this sketch of the bases of his thought in which he does not differ materially from typical Hindu thought, let us go on to consider the paths he proposes by which man comes into the unity with Brahma¹⁰ which is the goal of his life. In so doing we shall see better the distinctive content Tagore puts into his conceptions.

The realization of *union with nature* is beautifully expressed in some of his poems. Tagore himself says the truth of his being is most fully expressed in his poetry.

I quote two of his poems which speak for themselves.

"The stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers.

It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow.

I feel my limbs are made glorious by the touch of this world of life. And my pride is from the life-throb of ages dancing in my blood this moment."¹¹

"Yes, I know, this is nothing but thy love, O beloved of my heart—this golden light that dances upon the leaves, these idle clouds sailing across the sky, this passing breeze leaving its coolness upon my forehead.

The morning light has flooded my eyes—this is thy message to my heart. Thy face is bent from above, thy eyes look down upon my eyes, and my heart has touched thy feet."¹²

The *discovery of self*, the true self, which is the first step to the realization of the Infinite Being receives an unusual interpretation in his book "Personality". He says, "The personal man is found in the region where we are free from all necessity—above the needs both of body and mind—above the expedient and the useful. It is the highest in man and has personal relations of its own with the great world to which it comes for something to satisfy its personality."¹³ This is the world of Art, not of Science. Art arose, he contends,¹⁴ because man as above

10. It is to be borne in mind that Tagore uses the terms Brahma, God, Supreme One, the All, Supreme Person, interchangeably.

11. *Gitanjali*, Poem 69

12. *Ibid*, Poem 59

13. *Personality* p. 12

14. Based on p. 18 ff, *Ibid*.

the animals had a surplus beyond what was needed for the satisfaction of his wants to devote to things like knowledge and goodness which are ends in themselves. Art is the outlet of his emotional energy. This is the reason man knows himself, because the efflux of his consciousness is not exhausted in its objects but returns upon himself making man conscious of himself. Therefore in Art, man reveals himself and not his objects. Further, the things which arouse our emotions arouse our self feeling. In Art we express our personality which we only know by feeling. The artist as opposed to the scientist finds out the unique, the individual, which is yet the heart of the universal. He creates the living world of truth and beauty. "It is the personality of man conscious of its inexhaustible abundance; it has the paradox in it that it is more than itself; it is more than as it is seen, as it is known, as it is used. consciousness of the infinite in the personal man ever strives to make And this its expressions immortal and to make the whole world its own. In Art the person in us is sending its answers to the Supreme Person who reveals Himself to us in a world of endless beauty across the lightless world of facts."¹⁵

"The consciousness of oneness beyond all boundaries is the consciousness of soul."¹⁶ "Therefore the one cry of the personal man is to know the supreme person."¹⁷ Man has known direct communication of the person with the Person, not through the world of forms and change but in the innermost solitude of consciousness. The ultimate reality is in the Person not in the law and substance. Again he writes, "The great Master plays, the breath is his own, but the instrument is our mind through which he brings out his song of creation, and therefore I know I live in a world whose life is bound up with mine."¹⁸

This is the approach of the poet rather than the philosopher. We are not surprised then to find that instead of philosophical speculation *aesthetic experience* is made a pathway to the realization of the infinite. "What is the function of our sense of beauty in the extension of our consciousness?"¹⁹ he asks. Beauty is omnipresent and therefore capable of giving us joy. In the first appreciation of beauty it comes to us like a blow in sharp contrast to the not-beautiful, but gradually we realize it in harmony with all. What is unpleasant to us is not necessarily unbeautiful but has its beauty in truth. Through the sense of truth we realize the law in creation; through our sense of beauty we

15. Ibid. p. 53

16. Ibid p. 87.

17. Ibid p. 90

18. Ibid p. 96.

19. Sadhana p. 37

realize the harmony in the universe. The expression of beauty in our life moves in goodness and love toward the infinite. Music is the highest form of art.²⁰ In music the heart reveals itself immediately. Music and the musician are inseparable. The world song is never separated from the singer. It is his joy itself taking never-ending form. There is a perfection in each individual strain of this music which is the revelation of completeness in the incomplete. In the beauty we find about us lies a revelation of the meaning of the universe. The scientist sees in the delicate color and fragrance of the flower only so many facts for his analysis. To the poet they are messages wafted out of the heart of the infinite and that is their true meaning.

Tagore before the experience of illumination previously described was the poet of love. The poet of love he remained on the new and loftier plane. In *love* we are to realize the union of our finite selves and the infinite being. The problem which is impossible to logic in reality offers no difficulty at all. For in love we do cross the infinite at every step. The presence of law in the world which seems to drive out the sense of mystery for so many men need be no obstacle. Literature has its laws but we do not stop there. Prosody is not a poem. In the world poem the discovery of the law of its rhythm is a true achievement of the mind, but we can not stop there. He only has attained the final truth who knows the whole world is the creation of joy. "Joy whose other name is love, must by its very nature have duality for its realization. The lover seeks his own other self in the beloved. The immortal bliss has made himself into two. Our soul is the loved one—it is his other self. We fulfill our destiny when we go back from forms to joy, from law to love, when we until the knot of the finite and hark back to the infinite. Love is the perfection of consciousness. It is through the heightening of our consciousness into love and extending it all over the world that we can attain communion with this infinite joy."²¹ "Compulsion is not indeed the final appeal to men, but joy is. And joy is everywhere. Joy is the realization of the truth of oneness, the oneness of our soul with the world, and the world soul with the supreme lover."²² "Beauty is his wooing of our heart; it tells us everywhere that the display of power is not the ultimate meaning of creation; wherever there is a bit of color, a note of song, a grace of form, there comes the call of his love."²³

20. Ibid, on music see p. 141ff.

21. Ibid. p. 104

22. Ibid p. 115.

23. The theme of love and the figure of the lover abound in his religious poems. Poems 17, 32, 56 in his *Gitanjali* are some of the best illustrations.

We realize that Tagore while a Hindu seer is yet a modern Hindu seer when he puts side by side with realization of the infinite in beauty, and in love, realization in *action*, which gets an interpretation quite its own.²⁴ The soul finds its freedom in action.²⁵ The soul cannot find freedom in itself but is ever freeing itself from its folds by its activity. The soul in order to release itself from the mists of indistinctness, to realize itself, is continuously creating for itself fresh fields of action. In action man is engaged in setting free his power, his beauty, his goodness, his very soul. He does not work merely on compulsion. His needs must surpass nature's bare demands for work. He has discovered that he is not complete—that he is greater than his present, and that the arrest of life destroys his true function, for life and activity are inseparable.

Life and the soul are not satisfied with an internal economy. There must be commerce with the outside. The soul needs an external object. The truth is we cannot divide Him who is truth into two parts. The true spirituality which combines the emphases of both the East and the West is the correlation of within and without. The soul in all its strivings is to consecrate itself to Brahma. In this dedication lies its joy. We must be able to say, "In my work is my joy and in that joy does the joy of my joy abide."²⁶ Activity is the play of joy. By his acting man provides that in which the joy of Brahma takes form and manifests itself. "He is the fount and inspiration of our work and at the end thereof is he."²⁷ The same note comes at the close of an exquisite bit in Gitanjali where he writes, "And it shall be my endeavor to reveal thee in my actions, knowing it is thy power gives me strength to act."^{28, 29}

24. Sadhana, chapter on Realization in Action, p. 120ff.

25. Tagore's word "freedom" has little to differentiate it in meaning from self-realization, which is the actual content of the word here. He does not touch the moral aspect of freedom which is at the center of Western philosophical interest in the problem.

26. Ibid. p. 131.

27. Ibid. p. 133.

28. Gitanjali, Poem 4.

29. To appreciate how Tagore has developed this side of his thought in intimate relation to his pantheistic mysticism we add part of the prayer with which he closes the chapter on Action.

"Let us have strength enough fully to see and hear thy universe, and to work with full vigour therein. Let us fully live the life thou hast given us, let us bravely take and bravely give. This is our prayer to thee. Let us once for all dislodge from our minds the feeble fancy that would make out thy joy to be a thing apart from action, thin, formless, and unsustained. Wherever the peasant tills the hard earth, there does thy joy gush out in the green of the corn, wherever man displaces the entangled forest, smooths the stony ground, and clears for himself a homestead, there does thy joy unfold it in orderliness and peace. O worker of the universe! We would pray to thee to let the irresistible current of thy universal energy come like the impetuous south wind of spring—let it make sweet and vocal the lifelessness of our dried up souls." Sadhana p. 134.

The pathways of the experience of beauty, of love, of action, finally fuse into the great highway which is the *realization of the infinite* itself.³⁰ At the entrance of that highway is the experience of renunciation. Indeed we only need to give ourselves up to find Brahma everywhere. Daily worship is the daily process of surrendering ourselves, removing all obstacles to union and extending our consciousness of him in devotion and service, in goodness and love. We must rid ourselves of the fallacy of getting, of trying to add one more thing to our belongings. In fact when the soul seeks God she seeks her final escape from the incessant heaping together of things and never coming to an end. "The tragedy of human life is the effort to reach the infinite by absurdly adding to the rungs of the ladder of the finite."³¹ Thus by the renunciation of the finite, the outgrowing of his possessions, does man progress in the path of eternal life. On the infinite side of our existence our function is to be, not to gain, indeed to be one with Brahma" "In the region of nature which is the region of diversity we grow by acquisition. In the spiritual world, which is the region of unity, we grow by losing ourselves, by uniting."³²

"Yes, we must become Brahma, we must not shrink to avow it." "Our soul can only become Brahma as the river can become the sea. Everything else she touches at one of her points then leaves and moves on, but she never can leave Brahma and move beyond him. Once our soul realizes her ultimate object of repose in Brahma all her movements acquire a purpose. It is this ocean of infinite rest which gives significance to endless activities. It is this perfectness of being which lends to the imperfection of becoming that quality of beauty which finds its expression in all poetry, drama, and art."³³ Since he is perfect, knowledge which is partial can never be a knowledge of him. "But we can be known by joy, by love. For joy is knowledge in its completeness, it is knowing by our whole being."³⁴ Such knowledge is immediate and admits no doubt. Indeed the realization of the supreme soul within our inner individual soul is in a state of absolute completion.

(Concluded in the June Number)

30. Sadhana p. 143 ff.

31. Ibid. p. 150

32. Ibid. p. 155

33. Ibid. p. 156.

34. Ibid. p. 159

The Problem of World Peace

CONTRIBUTED

It is now almost ten years since the beginning of the World War, ten years of tremendous changes in political conditions and in the thought processes of mankind. During those first memorable days of 1914 the world was stunned by the horror of the slaughter and destruction sweeping down upon it. Then came the fiery years when the war spirit flamed high and hundreds of millions of people worked feverishly and unreasoningly at the production of the paraphernalia of war; at the preparation of mind, soul and body for the conflict; and at the bloody, ghastly work of destroying and meeting destruction. Followed at last the Armistice and the times of weary, exhausted chaos; with the spirit of hate still holding sway; nations quarreling over the spoils of victory and seeking to escape the penalties of defeat; and men everywhere demanding loudly to be told what all the sacrifice and destruction had meant, what gain it had brought, and who had been to blame.

Now the public opinion of the world has had time to assume a more definite form, to organize itself, and to make its voice heard. Thinking people are coming to realize that in a very grim sense the close of the war was only an armistice; and that to-day there is more hatred, more cause for conflict, more men trained for fighting, more and deadlier weapons of warfare, than existed in 1914. The shadow of war spreads over the world more darkly than ever, and its fury must come upon the earth again and again unless men in some way unite in finding the way to avoid it once and for all time.

In all countries peace movements are beginning, headed in most places by men who are leaders in Christian work. Almost every newspaper and magazine contains some thoughtful article touching the subject, and there are few sermons that do not make some reference to the problem. People are everywhere thinking, and talking, and discussing. The activities of the League of Nations, the Permanent Court of International Justice, and the Washington Conference on the Limitation of Armaments, all have attempted to make the dangers of war less imminent and perilous.

And now there comes out of the United States the plan of the American Peace Award, in which Edward W. Bok has spent close to a quarter-million dollars in a striking attempt to obtain, and secure public approval of, a plan by which America can most effectively make its contribution to world peace.

In the summer of 1923 it was announced by the Policy Committee of the Peace Award that the sum of \$100,000 would be given to the

contestant submitting the best and most practicable plan "whereby the United States can take its place and do its share toward preserving world peace." As judges of the plans submitted were such prominent and distinguished men and women as Ex-Secretary Elihu Root, General J. G. Starboard, Colonel E. M. House, Ambassador Brand Whitlock, President Ellen E. Pendleton of Wellesley, Dean Roscoe Pound of Harvard, and William Allen White, author and journalist.

Over twenty-two thousand plans were submitted by the American people. Mr. Bok, in commenting on them said that:—

"However unlike, they almost all express or imply the same conviction: That this is the time for the nations of the earth to admit frankly that war is a crime and thus withdraw the legal and moral sanction too long permitted to it as a method of settling international disputes.

"The plans show a realization that no adequate defense against this situation has thus far been devised: and that no international law has been developed to control it. They point out that security of life and property is dependent upon the abolition of war and the cessation of the manufacture of munitions.

"Through the plans as a whole run these dominant currents:

"That; if war is honestly to be prevented, there must be a right-about-face on the part of the nations in their attitude toward it; and that by some progressive agreement the manufacture and purchase of the munitions of war must be limited or stopped.

"That while no political mechanism alone will secure cooperation among the nations *there must be some machinery of cooperation* if the will to cooperate is to be made effective; that mutual counsel among the nations is the real hope for bringing about the disavowal of war by the open avowal of its causes and open discussion of them.

"Finally, that there must be some means of defining, recording, interpreting, and developing the law of nations".

The judges, working in the spirit of the ideals thus expressed, after a careful study of all the plans presented, chose that submitted by Mr. Charles H. Levermore of New York as embodying the best and most practical method of forwarding these ideals. The essential features of this plan, which has now been published all over the world, are that the United States should enter the Permanent Court of International Justice, and that it should cooperate in every way possible with the League of Nations.

A referendum on the plan has been carried on throughout the United States and among American citizens scattered all over the globe. The results, as far as they are now available, show that about 87% of

American voters favor the plan. The United States Senate, however, the body which must approve all matters of international relationships, is still maintaining the disastrous policy of selfish and narrow-visioned isolation which has characterized it during the past five years, and has given the plan a hostile and intensely bitter reception.

At first sight the plan is somewhat disappointing, in that it does not offer any new or inspired way by which peace may be gained. But a more careful study of it is apt to be convincing that it does point out the practical and feasible steps which governments must take if they would secure international harmony. This in itself would be a tremendous step in advance, far as it would fall short of the ideal.

The Award clearly reveals many things. With all the incentive of fame and money which the contest offered thinking men of America, there was produced no marvelous plan by which the governments of the world could for all time solve the problem of war. And it is probably true that if the Award had been extended to include the thinkers of all the earth, the result would have been much the same. It is not new plans the world needs, but courage and wisdom to apply those already within its grasp and knowledge.

Governments may and should reorganize their relationships on new bases of harmony and friendship which will eliminate as far as they can the friction which precipitates international conflicts. But the causes of war lie deeper than the actions of governments. The judges of the American Peace Award realized this when they prefaced the announcement of the winning plan with the statement that "There is no one approach to world peace. It is necessary to recognize not merely political but also psychological and economic factors. The only possible way to international agreement is through mutual counsel and cooperation."

Governments of all sorts, whether in kingdoms or republics, can in the end do but little more than the things desired by the people they represent. Sometimes they may for awhile gain public approval of policies not in accord with the real desires of their citizens, and occasionally they may successfully thwart for a time the expressed wishes of those they govern. But sooner or later all governments, be they good or bad, that do not follow courses which accord with the public mind, are swept aside to make way for others who more truly represent the things desired by the people. No government on earth can successfully begin hostilities when its citizens seek earnestly for peace, and none is able long to maintain peace when the public with one voice cries for war.

Many hundred years ago a great Teacher gave the world a peace plan, and because men feared the consequences of His teachings they

crucified Him. And during the nineteen centuries since then they have devised and tried many other plans of their own—and have failed. They have tried building one vast military empire which would keep all the world in subjection; and the wealth and luxury which such enormous power gave its rulers brought the mighty empire to nothingness. They have tried carefully to maintain a balance of power with which all nations might be content; but time after time the greed of one nation or the jealousy of another has caused devastating wars. They have tried the enactment of solemn treaties pledging the word of the nations that they would respect each other's rights; and have found their agreements but scraps of paper that meant nothing. They have tried armed preparation which would protect the peace; and have discovered that when men are trained in arms they must perforce find pretext to use their vocation.

In the face of these failures, all over the world today, in greater numbers and with more earnest intensity than ever in history, men are pondering whether after all the peace plan of the Teacher of Galilee is not the only practicable plan by which the world can bring war to an end, and whether any method not based on His teachings can hope to succeed. His is the plan of brotherhood; of understanding that thinks as much of other men's needs as our own desires; of love that calls all men neighbors and hastens to minister to them. The world has long talked of brotherhood, but has been unwilling to apply it beyond a narrow circle of acquaintanceship. It has prated of love for one's enemies; but has practiced it, if at all, only on petty offenders against trifling selfish wants, never daring to include those deemed hostile to the organizations or the nation of which one might be a member.

But slowly men's horizon is expanding, and little by little they are broadening the limits within which they are willing to play the part of brothers and neighbors. The seed which was sown in Galilean fields has gradually been spreading its fruitage throughout all lands of the earth, and some day the Peace Plan of the Great Teacher will be made the basis of all international relations. When that day will come depends on those who today call themselves His followers. If they deny the teachings of Him whom they call Lord, and think only of the things which may be gained for themselves and their intimate associates, the world must struggle gropingly on until a more clear-sighted generation is born. If they unite their lives, their organized churches, and their measureless strength among all the nations of the world, in the one great cause of universal good-will, brotherhood, and lasting peace, we *in our own day* will see war become only a hideous memory of a barbarian stage in the world's history.

A Retrospect

So many and so varied have been the happenings on the campus this year that it is hard to select at such close range the things which have the greatest interest and the widest significance. But for the sake of those of you who have not been privileged to be here during these last months, we will attempt to put into concise form some of the outstanding events of the year 1923-1924.

The most striking change which would at once impress anyone returning after an absence of some time, is the continuing physical transformation of the campus. Six new buildings have been erected this year; the women's dormitory, the foreign school building, and four new residences. All these were at once occupied, and there is still a pressing need for more dormitories and residences.

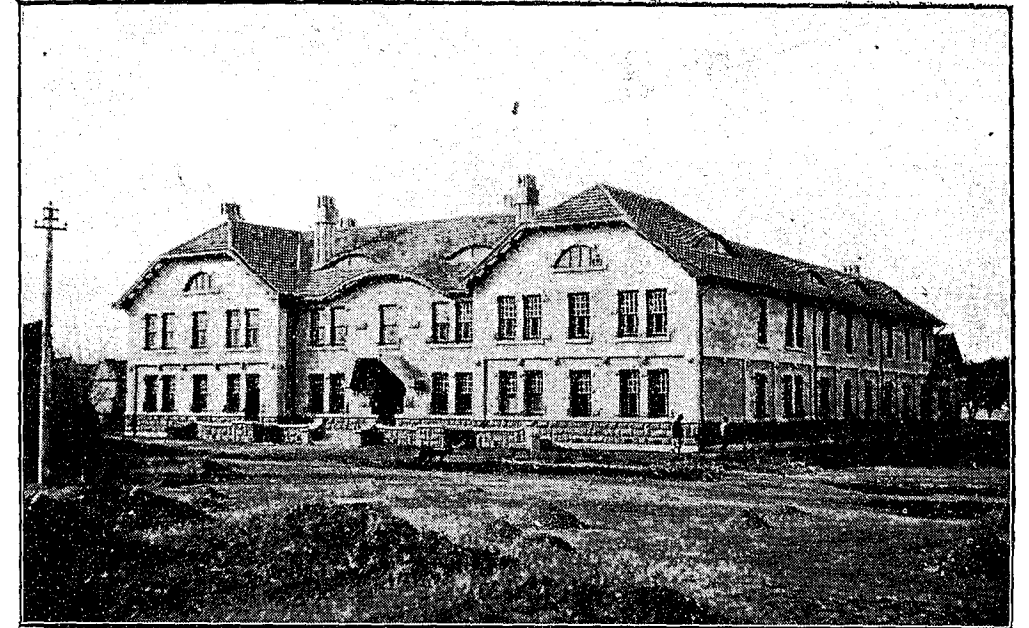
Our athletic field, too, has just undergone important and much needed improvement. With funds which were most generously contributed from private sources the entire field has been leveled and a splendid new two-hundred-meter cinder track has been constructed. There has also been excellent progress in the work of beautifying the campus. The Campus Committee has directed the planting of several hundred new trees, and everyone has been busily arranging beds of flowers and setting out large numbers of shrubs.

One event which alone would give this year a permanent place in the history of the school has been the admission of women students. This year for the first time we have seen young ladies hurrying here and there over the campus, carrying texts and note-books under their arms, excitedly discussing their studies as they go—in much the same way as their more privileged brothers have always done these things. Their coming has opened to Cheeloo a vast new field of service and opportunity, but it has brought up also a large number of new problems and perplexities.

At the present time there are forty-one young women enrolled; eighteen in the School of Medicine, four in the School of Theology, and nineteen in the School of Arts & Science—these latter chiefly in Pre-medical courses. It is certain that this number will increase as rapidly as the University can possibly provide accommodations.

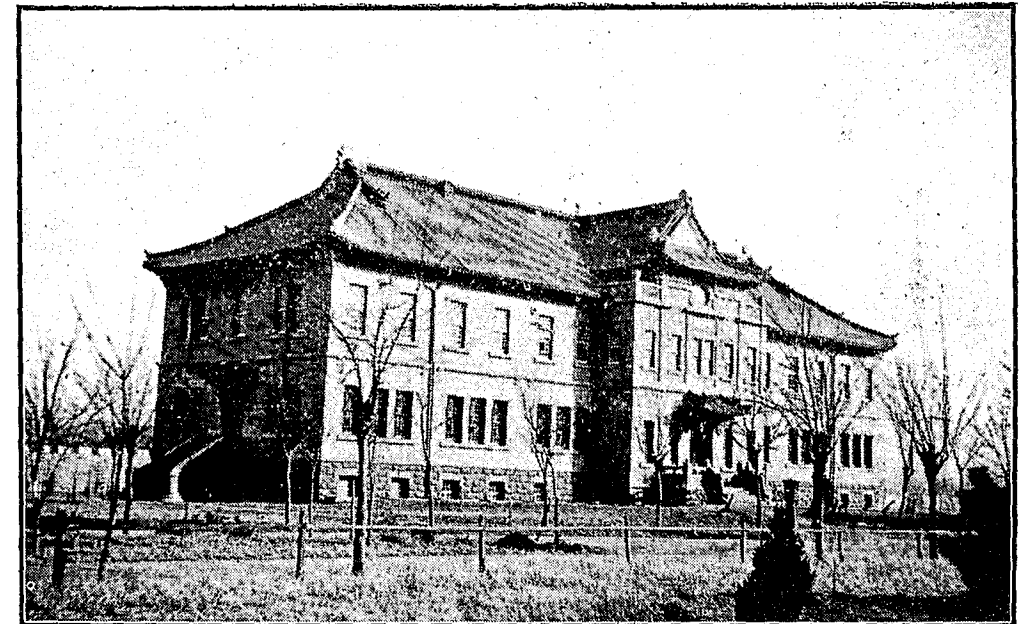
Not all the increased enrolment, however, has been caused by the coming of the women students. The men's dormitories, too, are crowded to capacity, and all departments of the school are kept busy. The total number is well over three hundred, of which about 27% are in Medicine, 13% in Theology, and 60% in the Arts College—almost half the Arts students taking work preparatory to Medicine.

The student body has grown this year in many other ways than



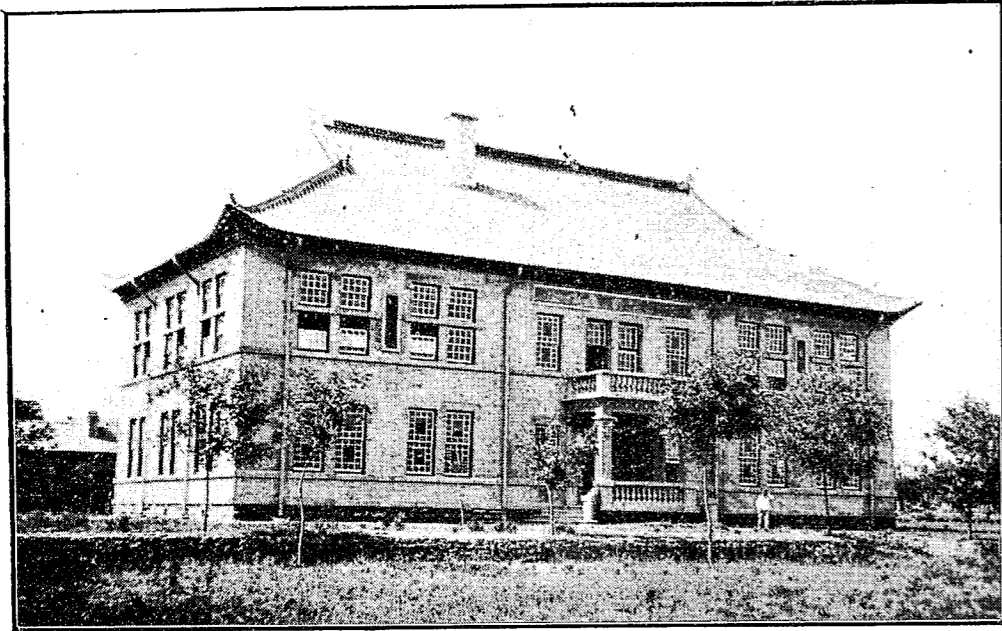
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mere physical size. There has been a quickening interest in exercise and sports of all kinds; and the tennis courts, the basketball grounds, and the athletic field have all been thronged. This participation in games and sports has gone far beyond the minimum required of all students, and has shown a very real and very healthy love of exercise and physical recreation. There has been, too, a gradual growth in a genuine University spirit, as opposed to narrower departmental allegiance. This has been marked by the increasing number and popularity of enterprises including the whole student body. One comprehensive Y. M. C. A., rather than many departmental Associations, has gone far toward becoming a very real and vigorous organization. The school has always taken first rank as an institution where large numbers of Christian forces have worked together in the greatest harmony, and this spirit continues to grow and deepen with the passing years. Little by little the various schools, the various nationalities, and the various Christian organizations which have united to give Cheeloo its existence, are more fully blending together, and forming closer bonds of harmony and understanding.

The Mid-year Commencement Services were unusually impressive this year, and were marked throughout with a deep spirit of dedication to lives of unselfish service. Of our twenty-eight graduates, eighteen went directly into definite forms of Christian service, and most of the remaining ten are continuing their preparation along lines which will the better fit them for the Master's work. More than eight hundred fifty graduates have now gone out from the University and the earlier schools from which it has grown. Everywhere over Shantung, throughout North and Central China, and even as far south as Canton, our alumni are to be found, rendering splendid service as leaders of Christian evangelism, education, and medical practice, or doing good work in business and official life. These are the men of whom the University is justly proud, for they are the visible fruit of its half-century of working and praying—they are the justification of the school's existence and continuance.

One phase of the activity of the University and the members of its faculty which is deserving of more detailed mention than we can give it here, is the large number of conferences in which the school has participated during the year. Some of the most important of these are discussed in the Chinese section, so we will need only to summarize briefly here. In addition to two conferences held among its own faculty and student body, the University has been host for one important educational conference, and its representatives have taken parts of prominence and leadership in at least four other large gatherings of country-wide importance, meeting in Nanking, Shanghai, and even

Canton. It is in these assemblages that the leaders in evangelistic, educational, and medical work gather from all parts of China, bring together the fruits of their experience, and formulate new and better policies for the future. These conferences are of inestimable value to Christian work in China, and Cheeloo has this year contributed a generous share to making them successful and inspiring.

The University has already welcomed thirteen men and women to its teaching staff this year, most of them experienced workers who have been called here from responsible and successful accomplishments elsewhere. Our greatest increase has been among the feminine members of the faculty. Dr. Luella Miner A. B., A. M., Litt. D., has come down from Peking, to help with the organization of the women's work and to assist with instruction in the School of Theology. Dr. Eliza E. Leonard, A. B., M. D., is our new Dean of Women and is carrying work in the Medical School. Dr. Frances J. Heath, A. B., M. D.; Dr. Annie V. Scott, B. S., M. D.; Dr. Susan S. Waddell, B. S., M. D.; and Dr. Julia Morgan, A. B., A. M., M. D., are younger women physicians who are giving their services in promoting the medical work among the women students. Among the masculine recruits to the medical staff are Dr. C. T. Maitland, B. Sc., M. B., B. S., M. D., D. H. P., M. R. C. P., and Dr. C. H. Han, D. T. M. H.

In the Arts College, Dr. T. L. Li, A. B., A. M., Ph. D., has taken up his duties as Dean, and is devoting some time to teaching work. Mr. Harold F. Smith, A. B., A. M., and Mr. B. A. Garside, A. B., A. M., are beginning work in the Department of Education. Mrs. Henry Payne, the first woman lecturer appointed by the University, has been giving valuable help in the English Department; and Mr. Elliot Parker, who has come out under special appointment, has also greatly strengthened the English work. In the School of Theology, Mr. Harold H. Rowley, B. A., B. D., has joined the staff as a teacher of Greek and Old Testament, and Mr. S. C. Loa, A. M., is handling work in Religious Education. Mr. John Kuei has also taken up his work as one of the Librarians.

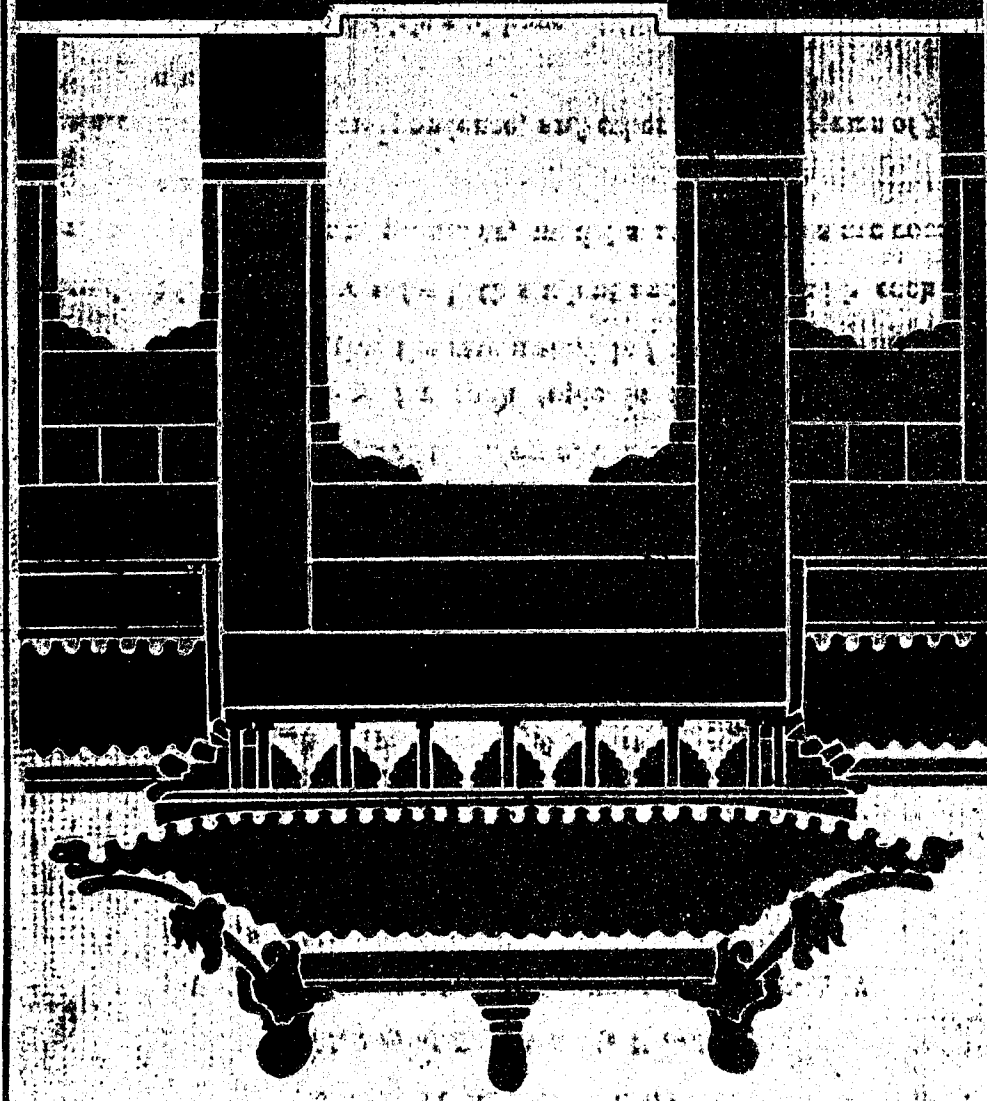
This year the University has been saddened by the death of two members of the staff, both of whom were women who had spent many years in splendid missionary service, and who were wives of pioneer builders of the University. On November 8th, 1923, Mrs. William P. Chalfant died in Tsingtao after several months of illness. On January 11th, 1924, Mrs. J. S. Whitewright passed away while on furlough at home in England. We need not try to add anything to the warm and heartfelt tributes which came pouring in from all sides at the time of each death. Both were true and loyal servants of Him who is Lord and Friend of us all, and both rendered Him their full measure of love and devotion to the end.

B. A. G.

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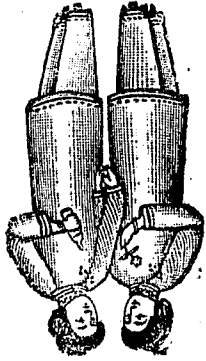
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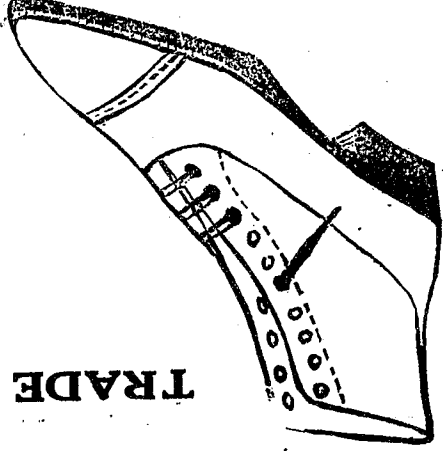
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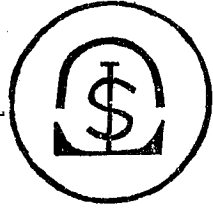
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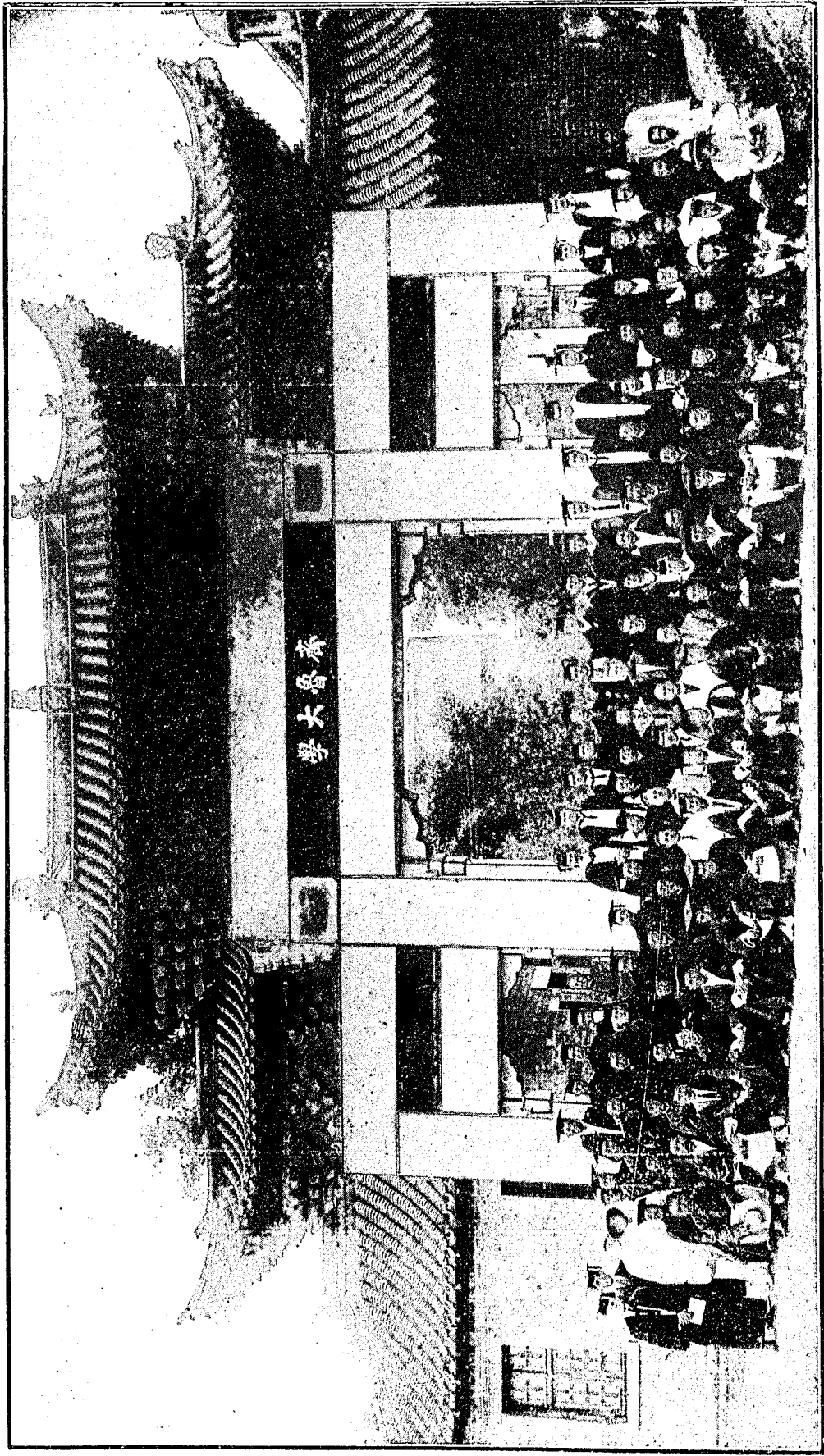
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義主主義民教督基

督教民主主義(為首為大寓於服務之中) (利人濟物為衆善之首)

者大都以此意義為主(所謂外邦人與非基督教之君主主義不屬於基督教) 如子來不是要受人的服事乃是要服事人並且要命多人贖罪『中國言民主主義如中間不可這樣你們中間誰願大就大就你們的用人誰願首就首你們的僕人你們可知其言曰：『你們知道外邦人君王為王治理他們有大臣操權管束他們只是在這精義 基督教民主義之原則考馬大福音二十一章二十五節至二十八節耶穌基督之遺精義 益國家惟一服從之服從上帝實基督教民主義中根本上人應具之態度從主義之原則態度 哈克英人根性(頁22) 一書有言曰：惟侍最高敬之人服從，而社會生活中最要之意義即分擔與互作。因此種意義實導源於基督教為基督教式(一) 尚屬缺如下列意見數則與遠文明有關統系之記載關於基督教民主義之統系尚屬缺如下列意見數則與遠文明有關統系之記載關於基督教民主義之統

基督教民主主義

譯 Frank Rawlinson 原稿

便一失足成千古恨把寶貝的光陰白白犧牲了是多麼可惜呵！

致用早自謀生呢？誰不願意學校的事認真求深進呢？但在未正式升學之前選擇一有價值

就在不救之列。

學校的招考學生學校的內容就想而知了若原情定過持之以殊心之論他們的罪，簡直滑稽辦學者或者別有苦衷，不得不知如此去。但為求學者計殊覺未得其當。我們只着這種發言云：『無須考了，我每人給一封信用到開學時各拿着這信去。』(……) 似此等困難，考不及格，及期，各帶筆墨及一應文具趕赴考處，坐車赴校招考。委員某君對諸生何大學人為多，言假時某大學招生，名投考者，在考期未至之前，皆中心惴惴，惟恐題目處大學多如街頭之拉圾，以多收生藉以增其收入為能事，未計及學生之程度如機事業一既可因名之得，又可取利，於是大辦其學(國聞報何心冷先生謂京滬投反對者，其言其實，空如也。也。冒牌學者，倒另有其一種風味。他們把『辦學校』當作一種外求學的少年也。也只合人這樣子的學校去潛心攻讀呵。

民實際上仍是歸乎多數不受外來壓力之影響按理論言之故人民對於國家設施有關人發，生則感受困難，戰於戰事，即此種問題中，最重者，真民主主義承認權勢屬諸國於道，德上或靈性上諸問題與動作之權，且遇有出乎應歸多數意見，解決範圍外之問題，且此數人者，往往享有特殊利益，按民主主義施行原則，其權屬多數人之手，但無解之手，（四）權勢所在，基督教民主義應如何，在每生疑問，在專制主義之下，其權勢乃在數人之實，有根本聯之世，故中國家庭應改良之處多，此觀之中國，於世界基督教民主主義，此種小社會之公益觀念，在中國，較西方為上。（六）家，即為利益之發展，此種家族之結合，與類平諒解，平等，雖中國受尊長製，西方為甚，然尚無種族財產之束縛，（七）注重個人社會階級平等，中國國家生活，與一小社會，生活無異，（八）有適用於民主主義之，各人者，數事列舉於下，以為應用之，兄弟之誼，並證明何種無異，此種聯屬，與適用於民主主義之，相將此家族兄弟之義，推廣於社會，茲就中國所謂兄弟之誼，與基督教所謂兄弟之誼如何，兄弟之義，基督教立訓，乃原於東方，家族生活，為西方思想之所，吾人應解決之問題，即如何

義 主 民 教 督 基

（三）根本聯屬（兄弟之誼）中國有言曰：四海之內，皆兄弟，知中國人亦已明乎世人皆屬物質者，為靈感性者所統束。

以上重要意義，既經注意，其餘各事，自皆就理，故方今基督教徒之機會，即在造就領袖，以使

者，就此觀之，中國哲學，實於靈性者為近。

按中國論理學之理想，與上列各義頗屬符合，茲注於左：（一）自主為主，（二）尊視屬靈性，（三）屬物質者之生產與分配，應按需用，與服務之多寡為準，不應以權勢取得，俾供自用，此日中應有之要義，（四）屬靈性者，在屬物質者之上，（五）自由，以能自主，自導自限，關於靈性者，尤得發人，尤得發展，到最高程度。

之義，凡屬物質生活，與靈性生活，應具之義，均當維護，即關於物質者，人既得取其所需，物質，其用之方法，亦愈久，愈非，基督教徒時，此弊尚不自知，（六）基督教徒之目的，從物質幸福上設想，故其造福之方法，最高尚利人者，致棄而不，用其所求之目的，愈專，乘之機，可取物質利益，（七）基督教利人之目的，與自利之目的，雖在正，其言雖大，惜其行之者，人為目的，之差別，（八）時風行，之利自利，目的，現時，社會主義，往往以圖謀個人，自身之幸福

義 主 民 教 督 基

影

公共自由個人之自由乃大基督教中之視權利實如善意之義務基督教實覺實訓之精義於此益解決事項往往有須犧牲個人自由以謀他人利益之處於基督教民主義尤然蓋既謀得之製定皆當有所主張但須明乎無限度之自由乃無人之發見之權如於個人有關之法律盡其力之所及可也(3) 凡解決於個人有關於個人發見之權如於個人有關之法律其力之自願不足注意以致喪失其享受其權之需或為境所迫不得自由或因擇業一事多因教育不足不能明瞭自身財力與社會之需或為他人服勞之權近則擇業一事尤易於重視自己之目的(2) 有選工或職業為他人服勞之權近則擇業一事明尤易於重視自己之目的(1) 應力避之然欲免此弊當從教育上注意緣於他人之目的近今社會與彼會如有此種嫌疑與待入接物之正軌尤當切忌侵犯他人以達自己之目的同但其不同限不當出乎倫理與待人接物之正軌尤當切忌侵犯他人以達自己之目的與他人無害始終主張之權人能常以基督言行為法久之自與此性相近個人見解且與之前殊覺不當然義務權利實難分言茲舉權利數則於下(1) 於個人所見解上列義務(六) 權利人生平等故有權利之稱茲將權利列於義務之後實為正當次序習慣上列於義務(六) 基督教民主義為謀權利義務之相稱故繼續權利

義主主義教督基

義主主義教督基

能力之表現人能建造公共幸福個人能力方有價值

按此義乃實行基督教實訓之初步故須用力發展(3) 當努力建造公共幸福按此乃個人活可謂有特殊供獻(2) 於選舉某事當將來結果對於他人如不覺僅從自身着想擇人基能盡力若數行義者皆由於社會個人選之不其故特重此義且此對中國社會生之他人基督教為矯正中國社會個人選之不其故特重此義且此對中國社會生之義務之故以致自由變為放縱茲舉如下(1) 實行正當選擇之權蓋選擇一事不能付基督教民主義與權利既增加則個人義務亦應同增加但徒知注重權利忽略義務(五) 個人能盡其個人所負之責以供個人與眾人之需

國報界過事傾向於有作用之宣傳之基督教民主義志在使個人作事愈負責任並輔通教育與智識之交換自能治國而惟此義須有公同了解欲得公同了解須有治力之理解蓋未有不能自能治國者惟實行此義須有公同了解欲得公同了解須有自治教民主義中其權勢乃在個人此義實足特別彰明基督教與中國所持人須有自治民之舉須先得人民同意如財政稅務等均應直接屬於人民代表解決者是也於是基督

義主民教督基

(九) 推行之力：基督教之動力於下：(動念) 人因專注自身利益之動念，以致侵犯他服務性質之差別為準，其中服侍人，非受人服侍。人小或個人能行基督教者，即為最忠實之僕人，故凡為社會領袖者，非類其權勢財力之大小，或個人能行基督教者，即為最忠實之協力者。合作為他人服務，非與他人競爭以利。凡團體自利，以服務為目的。基督教民主義之宗旨，最顯者，即為教育。教育上願將自身與世人共之。(4) 有與我共有之愉快，與我有基督於此，義而不共。有按新約所載，分與共有，凡同義人，凡所有或可有的，或應有，不應以他人欲有而即為前題之教會為根本，非只求自守，自固，存會別之念。教會所可與謀(3) 分有(1) 服務為對社會事業進步之遲緩，一原因。至基督教同工，無中，外，莫不由於拋棄成見，以為教會對於社會問題，非團體合作不能解決。如教會限於會別，主，張一面，理由，不能協力同心，實工，關於團體問題，非團體合作不能解決。如教會限於會別，主，張一面，理由，不能協力同心，實工，思想完備，故人皆得對於團體，供獻思想，但無人能為團體思想時代，團體思想(2) 靈性，個完全發表，各人心足歸於一，致障礙之障，礙方，為現已進入團體思想時代，團體思想(2) 靈性，個安善。按實行此旨，爽快實為不可缺之要素，欲求社，求宗，或宗教上之一致，必須由(八) 施行原則：基督教民主義之施行原則於下：(1) 自由討論，交換意見，見取，決，事務，以期

義主民教督基

然於其愛心之彰顯，雖至愚之人，亦能道之。上帝之思想，即變故人，皆有分受。中，最為重要(B) 享最高靈之待遇，權平等。上帝創造世界之能力，智慧，縱有時難明，(A) 自由進於上帝之權平等。崇信上帝，既為基督教民主義之原則，故此義於三者之可，不隨時隨地加之。意為，人民之道德，別於選舉一事，足資證明(3) 靈性平等。德，否，雖至純之人，亦能言之。然此道德，別於力，往，易，受，私心之障，礙，以致影響他人，不為，準，人有識別，道，德之能力，即人能作，道，德之主，張，又，有，關，乎，國，家，或，個，人，之，提，案，道，小，是，盡，力，負，責，作，事，以，應，社，會，之，需，故，言，道，德，平，等，非，就，事，之，範，圍，大，小，而，言，乃，按，其，用，力，大，同，是，誠，實，盡，心，其，成，效，之，大，小，雖，有，時，懸，殊，然，按，其，性，質，言，之，其，誠，實，則，等，日，二，人，之，機，會，亦，愈，大，事，務，範，圍，與，小，雖，異，而，其，理，論，上，之，價，值，則，同，設，有，二，人，作，他，道，德，平，等，者，即，人，有，重，他，人，權，利，之，義，務，與，良，能，人，能，愈，明，此，義，而，實，行，之，其，引，導，他，務，用，最，多，至，可，謂，格，外，需，要，對，於，食，物，之，數，量，衣，服，房，屋，之，種，類，無，大，影，響(2) 道，德，平，等，則，須，按，其，對，社，會，服，務，之，程，度，為，準，而，僅，能，得，最，低，廉，之，要，需，情，現，社，會，之，組，織，竟，有，服，需，等，關，於，此，等，需，要，普，通，生，活，無，區，別，要，適，於，以，科，學，與，感，覺，為，據，至，於，此，要，需，之，外，更，有，所，(七) 平等：人類皆平等，故應享下列三項之待遇：(1) 經濟平等。衣食住為人生要需，應求

燃料不足困難就想出了挖煤的法子有了地產窄狹的困難就想起了蓋造機房的方法人並且強在多生在溫帶這是因為熱帶生活容易所以就不求進取了譬如感受的環境加給他們的精力這樣環境對於人類也當有同樣的效力你看熱帶人遠不如溫帶環境缺少知識的經驗了所以生物因了外圍的迫害就生了甲殼爪牙保護色等等這就是驚訝的問道：「天氣這樣寒冷怎麼還有許多那多的韭菜呢？」這都是由他們生活上很易的冬天有一位紳子弟和我們一同到鄉間時候他便說：「何嘗不食肉糜？」我記得五在運動未曾經驗着飢渴的困難所以民間經驗就更豐富越有統了皇帝因爲常在多宮裏來應付牠所以他的智識就加豐富越有統了皇帝因爲常在多的才力過人纔能得天下但是當着「字內鼎沸臺雄並起」的時候他不得不想出許多三、患難與智識 你看我們歷史上最有名的皇帝差不多都是開創之君這固然是由於下級軍官的生活然後漸漸擢升這也無非要靠他的品性罷了

和約呢？「不是法老的虐待摩西」呢？能為色列的領袖呢？前幾年的德國大子都是親任兵士皇帝所以說：「不是一番寒骨那得梅花香。」不見的長迫害怎麼能產生埃及的宰相人生活的困難在位的時候就能體貼民情一切庶政也佈置適宜成爲歷史上賢德的皇帝

生 人 難 與 患

內造成了再看我們中國的兩個皇帝——少康漢宣——都因遭不好生長民間所以便熟悉並且被舉爲美國十六任的總統我以爲這種德性和能力是早在他那「問」答「勝」家」便動了惻隱的心奮不顧身的來提倡人道以致演成了南北戰爭到底林肯的目的達到了因爲己身所經歷的苦况很易和在困難中人表同情所以南方販賣黑奴的惡習且在一九歲的時候慈母便已去世爲了這種原因所以他果敢的比平常人極大的寬大並且在患難與德性 林肯是世界上最極有希望的人在他年幼的時候受過極大的寬大並且功的地步人都「神戰」口神戰人都口神戰他不知道他受的多苦痛呢

先有人受了這種困難佛到祖的尊榮了推而至於各種運動的發生或社會事業的改革都是是住在宮中就不得不到的亂能創更說不盡呢？解釋若不是目的逼迫若苦種種情况老過強烈的刺且看孔子的著述「述」說不盡呢？解釋若不是目的逼迫若苦種種情况老過強烈的刺且看孔子的著述「述」說不盡呢？解釋若不是目的逼迫若苦種種情况老過強烈的刺且看孔子的著述「述」說不盡呢？

因供上的人矣「然而定志的優劣又和環境有密切的關係見環境美則聖賢矣志小則患難與定志 人生事業的大小是看你的志向怎樣正如說：「志聖賢則聖賢矣志小則患難與定志 人生事業的大小是看你的志向怎樣正如說：「志聖賢則聖賢矣志小則患難與定志 人生事業的大小是看你的志向怎樣正如說：「志聖賢則聖賢矣志小則患難與定志

所不能……這這民論來就不至於灰心失望了。

候便想把孟子說「天將降大任於是人也，必先苦其心志……」所以動心忍性，增益其此我們應當想到本身對於社會或國家的責任，和果受上帝的使命，每當逢遇患難的時力，聽環境的支配，作患難的奴隸，自暴自棄，以致空過時無所成就，這是最可惜的。勞四、勿自餒。人往驕於自己，真自運，賦的運，純，際遇的惡劣，和年齡的過渡，所以就不肯勞復仇，若我們遇事便人往驕於自己，真自運，賦的運，純，際遇的惡劣，和年齡的過渡，所以就不肯勞

因爲惟有能堅忍的人，纔能有果的銳氣，固然是人虎，不得虎子，也是臥薪嘗膽，纔能用器，「堅忍」這是一種精神，實在叫入佩服。

有二、果敢。我們遇難便退，也是由於缺少果的德性，你看古來功立業的，那一個不是像水而浮萍，隨風飄蕩，至波紋小，至波紋大，都能阻止他的進行，這只因為沒有抉擇，他最終的目的，罷了，所以目的是戰勝患難，第一步工夫。

神，若我們行路，還不知道往那裏去，必要左顧右盼，徘徊不進了，常見有人作事，毫無毅力，

一、目的。我們無論作什麼事情，必須先有目的，然後用力，可能集中，發生一往無阻的精

都奮力去才好！

經講的，既明，我們不過拿幾條要緊的來，分別討論，以作我們的針砭，但這個個人

患難的，既有這樣的價值，我們不得不想，幾個制，而且利用他的法子，但這個個人

的弊痛呢？這話是很難，有閱歷，很有價值，同輩的，少年，萬類，喪志，過錯，這成功的機會，

雄，至於成功，成，苦，當，然，痛，却，是，惟，其，慘，所以，可，爲，生，夢，死，的，藥，石，破，除，那，粉，飾，虛，張，

窮苦勝於大，學，教，育，又，說：「窮苦是高明，的，教，師，受，他，的，教，訓，此，此，振，奮，而，起，盡，力，爭，」

能勿勞乎？這意思，思，從上，看，來，患，難，與，人，的，生，智，識，是，有，極，大，的，裨，益，所，以，有，人，說：「愛，他，

爲成人，這法，子，未，免，刻，一，點，但，他，們，的，主，義，却，是，十，分，可，取，的，正，如，孔，子，說：「愛，他，且，看，他，

退，盡，方，難，家，不，然，人，見，了，必，要，殺，他，這，這，一，度，的，難，以，後，以，大，家，都，來，爲，他，慶，賀，並，且，看，他，

五，獵，諸，便，用，白，漆，身，給，他，一，槍，的，使，他，到，山，野，裏，面，去，和，野，獸，自，謀，生，活，等，白，漆，

敢，所以，在，英，國，的，童，子，必，須，過，一，番，訓，練，爲，要，叫，他，們，飽，受，跌，落，驚，險，的，苦，難，的，

子，其餘，實，業，製，作，機，械，發，明，也，沒，有，一，樣，不，是，因，要，求，生，活，上，的，便，利，和，幸，福，纔，演，出，的，

自然亦精乎人事。

又謂之學。者。乃人事之表現也。無人事則天象何損。有人事則天象彌彰。故宇宙之現象。成於器之精巧。著者動魄。在驚人品。其地位。在科學中。為最古。最壯。最嚴。最燦爛之一。豈不偉哉。於是天文之為學。以自然論。若空問之。曠大若時間之永久。以人事論。若思想之神奇。若儀

天

大。其誰知之。其誰知之。至此時期。此地步。心始不狹。而意始不馬矣。時乎。地乎。爾曹之悠久。廣能。借之。回。悠。久。同。若。乎。由。是。每。一。宙。之。時。之。間。之。悠。久。之。空。間。之。廣。大。隨。覺。心。為。所。纏。不。宇。外。之。空。間。又。若。乎。非。表。示。空。間。之。廣。大。一。大。宇。之。空。間。他。大。宇。之。空。間。全。宇。之。空。間。以。及。全。度。多。算。形。狀。等。無。一。非。表。示。空。間。之。廣。大。一。大。宇。之。空。間。他。大。宇。之。空。間。全。宇。之。空。間。以。及。全。界。而。此。無。物。質。之。世。界。其。時。間。之。悠。久。又。若。乎。又。星。體。之。構。造。中。若。距。離。若。質。量。體。積。若。速。果。結。論。星。體。原。始。之。原。始。壽。終。之。壽。終。尚。須。探。索。在。物。質。之。先。或。後。尚。有。一。無。物。質。之。世。之。壽。命。始。無。窮。期。與。

說

又不知需幾百萬年。再由太陽推及他恒星之壽命。由一大宇推及他大宇之壽命。推及全宇。之。為。星。期。為。垂。死。期。尚。不。知。需。幾。百。萬。年。而。星。雲。前。之。胚。胎。醞。釀。期。垂。死。後。之。灰。燼。消。滅。期。無。用。恐。懼。矣。壽。至。大。陽。之。熱。度。過。低。不。堪。供。養。生。物。之。時。至。少。尚。有。數。百。萬。餘。年。也。進。論。大。陽。

天

說

與其體積之縮小。有密切關係。以計算太陽之四週。每縮一英里。需五十年。此論果確。吾人可之光熱。由於太陽內物質之引力。作用。致其體積縮小。而天文家已假定太陽光熱之放射。壽命。命。試以太陽論。自其中。時。時。放。射。如。許。大。量。之。光。熱。已。歷。數。百。萬。年。矣。而。其。源。源。不。絕。廣。幾。許。可。瞭。如。指。掌。即。大。宇。外。之。形。狀。亦。照。然。若。揭。矣。
三。一。假。使。吾。人。能。騰。空。立。於。大。陽。幾。萬。兆。英。里。以。上。俯。首。下。視。不。第。大。宇。全。體。之。形。象。若。南。北。兩。軸。頂。者。也。自。中。心。至。天。河。之。邊。已。一。萬。兆。英。里。有。奇。自。中。心。至。兩。軸。之。極。又。為。此。數。之。之。諸。星。羅。列。於。凸。鏡。四。邊。之。遠。處。天。河。可。視。為。大。宇。之。赤。道。線。而。與。之。垂。直。之。諸。線。即。直。指。以。形。狀。論。吾。人。所。居。之。大。宇。乃。一。旋。渦。星。雲。也。狀。如。雙。山。透。鏡。大。陽。居。中。心。之。附。近。天。河。見。而。星。雲。之。數。達。十。萬。餘。座。亦。尚。有。陸。續。新。見。者。焉。合。諸。大。宇。之。全。計。無。星。數。云。
以。多。算。論。大。宇。中。恆。星。之。總。數。當。在。二。十。萬。萬。與。二。十。萬。萬。之。間。每。數。年。又。有。新。星。發。則。更。無。論。矣。以。人。事。與。自。然。較。微。乎。其。微。
三。十。英。里。不。等。星。繞。大。陽。之。速。度。每。秒。鐘。達。六。英。里。以。上。流。星。飛。行。之。速。度。每。秒。鐘。約。達。以。幾。何。論。地。球。繞。大。陽。之。速。度。每。秒。鐘。達。十。六。英。里。以。上。流。星。飛。行。之。速。度。每。秒。鐘。約。達。自。一。行。至。彼。端。亦。須。若。干。年。其。體。之。偉。不。可。限。量。

氣 旁 觀 者 均 已 應 目 伸 舌 矣 。

翼 然 而 出 直 抵 友 門 是 時 隨 隨 羽 化 登 仙 當 局 者 未 必 揚 眉 吐 氣 。

本 校 要 聞

校 友 日 記 事

吳 錫 銘

民 國 十 三 年 六 月 十 七 日 。

本 校 要 聞

友 日 並 開 慶 祝 會 也 。

友 日 並 開 慶 祝 會 也 。

友 日 並 開 慶 祝 會 也 。

之 慶 舉 不 也 。

年 備 稱 曰 今 惟 一 之 奇 觀 未 免 於 矣 。

人 數 不 下 百 餘 。

門 前 預 備 不 分 西 以 齒 序 或 坐 或 立 行 齊 整 估 計

及 史 主 教 致 詞 次 由 泰 羅 庭 宣 讀 南 京 信 賜 頌 詞 校 友 支 會 。

Cheeloo Track Team 1924 主 聯 會 聯 國 亞 及 北 華 年 本



1 排隊進行 (由本校辦公樓至大禮堂) 2 進行歌詩 3

B 畢業秩序

王, 高, 光, 蓬, 王, 體, 潤, 劉, 文, 培, 終, 然, 張, 中, 德, 眞, 眞, 書, 法,
子, 雲, 田, 學, 信, 趙, 芳, 民, 路, 侯, 凱, 成, 韓, 寶, 經, 孫, 宗, 宗, 任, 常

A 畢業生姓名

本屆神學科畢業式小誌

田學信

濟魯大學留學信友周壽乃彭李長春傅德敬
李五周壽正劉陽友周壽長春傅德敬

校要

來, 開, 門, 陸, 若, 市, 條, 大, 故, 同, 聲, 相, 應, 無, 居, 無, 濟, 濟, 多, 士, 源, 源, 而
之, 天, 生, 物, 必, 因, 其, 材, 裁, 者, 培, 之, 奇, 花, 初, 胎, 迺, 立, 泉, 門, 始, 爲, 君
門, 以, 升, 堂, 入, 室, 等, 爲, 後, 來, 諸, 君, 望, 且, 慶, 矣。曰: 入, 頭, 地, 也。然, 由, 此
取, 知, 曰, 矣, 我, 不, 敢, 知, 曰, 自, 今, 以, 後, 此, 門, 一, 定, 爲, 禮, 門, 爲, 名, 門, 亦, 不
之, 判, 矣, 我, 不, 敢, 知, 曰, 自, 今, 以, 後, 此, 門, 一, 定, 爲, 禮, 門, 爲, 名, 門, 亦, 不

過於信人不是社會的或批評牠是儀式的, 這傳的無臭味
有時宗教變的迅速, 環境不牠, 因而批評牠, 信上帝
環境變, 宗教不能變, 環境也不能不隨之而變;
的地。更欲佩你們這種忍勇略的精神, 到了今日學成誌慶

我今日對諸位畢業學員說幾句話, 我覺得非常的快樂。

D 校長訓詞

卒筆, 多不完, 幸蒙原諒。

博士的演詞, 日登載, 現在不便於說, 對於校長的訓詞, 會

記者說明, 對於畢業時的盛況, 在別的報紙上, 業已披露, 劉

C 長退行詩歌

詞 校長 9 詩 10 發給證書 11 奉獻所屬 12 祝福神學科

演 講 劉 廷 芳 博 士 7 頌 詞 劉 廷 芳 博 士 7 頌 詞 劉 廷 芳 博 士 8

祈 禱 願 恩 博 士 4 讀 經 羅 世 琦 領 士 5 頌 讀 歌 頌 詩 班 6

問要

崇, 轉, 美, 觀, 不, 免, 或, 有, 誤, 會。古, 語, 有, 云, 「成, 性, 存, 道, 道, 義, 之
然, 則, 今, 建, 此, 門, 者, 實, 爲, 後, 來, 回, 學, 大, 開, 入, 禮, 門, 徑, 若, 徒, 以, 爲
先, 升, 堂, 入, 室, 必, 先, 入, 門, 否, 則, 後, 復, 道, 左, 將, 有, 得, 門, 或, 導, 之, 嘆。
門, 而, 入, 不, 見, 宗, 廟, 之, 美, 官, 宜, 富, 「見, 學, 問, 一, 道, 欲, 入, 室, 必
文, 以, 記, 之, 昔, 端木, 子, 告, 叔, 孫, 武, 叔, 曰, 「夫, 子, 之, 聽, 數, 切, 不, 得, 其
爰, 公, 指, 筆, 鉅, 力, 求, 維, 偉, 今, 屈, 落, 成, 名, 曰, 校, 友, 是, 不, 可, 無
省, 而, 於, 母, 校, 實, 未, 忘, 宗, 廟, 之, 美, 官, 宜, 富, 以, 大, 爲, 觀, 瞻, 所, 各
分, 科, 大, 概, 中, 體, 西, 以, 傳, 文, 明, 爲, 主, 吾, 嘗, 實, 現, 雖, 服, 務, 校
濟, 魯, 爲, 數, 千, 年, 文, 化, 之, 邦, 自, 西, 化, 東, 瀾, 開, 辦, 大, 學, 又, 最, 早, 校

校友門落成祝詞

有, 趣, 味, 之, 盛, 會, 云。附 校友門落成祝詞於後

既, 設, 友, 齊, 集, 剎, 那, 間, 杯, 盤, 狼, 藉, 而, 美, 味, 殊, 芳, 尤, 爲, 最, 後, 最

於, 下, 七, 時, 齊, 均, 設, 廣, 院, 其, 形, 大, 致, 相, 同, 約, 言, 之, 筵, 席

之, 耳, 者, 即, 校, 友, 聚, 會, 也。凡, 於, 本, 日, 十, 時, 一, 時, 二, 時, 一, 時, 一

巴 校長命此門爲校友門, 蓋謂來遊門牆, 者皆係齊魯

門下。無一不習氣, 門弟, 周旋, 中規, 折旋, 矩, 托

此後入國門者, 亦奉遊此門, 亦奉遊此門, 亦奉遊此門, 亦奉遊此門

也, 彼門外, 莫不, 得其門而入, 無絲毫, 無, 無, 無, 無, 無, 無, 無, 無

色, 形, 生, 生, 化, 化, 何, 物, 較, 之, 回, 人, 等, 遇, 合, 機, 會, 大, 有, 天, 淵

此後入國門者, 亦奉遊此門, 亦奉遊此門, 亦奉遊此門, 亦奉遊此門

也, 彼門外, 莫不, 得其門而入, 無絲毫, 無, 無, 無, 無, 無, 無, 無, 無

此門, 者, 即, 校, 友, 聚, 會, 也。凡, 於, 本, 日, 十, 時, 一, 時, 二, 時, 一, 時, 一

祝詞

濟魯大學同學會南京支部謹上

時, 在, 中, 華, 民, 國, 十, 三, 年, 六, 月, 六, 日

入, 此, 門, 者, 即, 校, 友, 聚, 會, 也。凡, 於, 本, 日, 十, 時, 一, 時, 二, 時, 一, 時, 一

八二一

西曆一九二六年即民國十五年全地球上没有月食只有

食分七五，復圓下午九時六分，下偏右。

出七時一分，食分八四，左偏上，食分七四，下午七時四十分。

亦能見之，各限時分於下：初虧下午六時六分，地平，月

平，奧洲、亞細亞、東部及印度等處，能見復圓。此次月食，中

部、美洲、西洲、大洋洲、亞細亞、東部、北極、南極、能見初虧。

一、在陽曆八月四號，即陰曆六月十五日，係月食，北極、西

十四分，食分一二，下偏右。復圓上午七時四分，地平。

五時三十一分，地平，食分三七，五月上，入上午六時五

限時分於下：初虧上午三時五十七分，左偏上，食分甚上。

北美洲、東部、能見復圓。此次月食，中國亦能見之。茲列各

東部、能見初虧。初見、亞細亞、印度、歐洲、非洲、大洋洲、南

偏食，太平洋、西洲、亞細亞、印度、歐洲、非洲、大洋洲及

復圓上午五時四十九分，下偏右。

上午五時二十九分，下偏右，食分〇〇。一五一五約為半。

及各限時分，開列於下：初虧上午五時十分，右偏下，食

見環食，而中國不見。環食，將將南見，食分分，方

南、澳洲、北極、太平洋、美洲、西洲、南極、可見偏食。太平洋中、

一、在陽曆七月十日，即舊曆六月初一日，係日環食。亞細

四分，左偏下。

左偏下，食分〇〇。九七五約為一分，復圓下午四時十

下，初虧下午三時六分，左偏下，食分甚下，下午三時四十五

全、只見偏食。將將南見，食分分，及各限時分，開列於

洲、東部、印度、洋、蘇門達拉、羅曼、等處，可見全食。而中國不見

全、在非洲、東部、南印度、洋、澳洲、西洲、北極、可見偏食。

一、在陽曆一月十四日，即舊曆十四年十二月初一日，係日

月食二〇次。一、在陽曆二月九號，即陰曆正月十七日，係月

洲、東部、大洋、等處，皆能見之。而中國不見。

一、在陽曆七月二十一日，即陰曆六月初一日，係日環食。與

極、西、北、部、歐、洲、極、西、南、部、大、西、洋、等、處、皆、能、見、之、而、中、國、不、見、

係、日、全、食、北、美、洲、(除、去、北、部、西、洲、北、部、亞、細、亞、非、洲、

日、食、二、次。一、在陽曆一月二十四號，即陰曆正月初一日，

民國十四年，月食共有四次，食二，食二，食二，食二。

民國十四年，月食共有四次，食二，食二，食二，食二。

民國十四年，月食共有四次，食二，食二，食二，食二。

民國十四年，月食共有四次，食二，食二，食二，食二。

民國十四年，月食共有四次，食二，食二，食二，食二。

民國十四年，月食共有四次，食二，食二，食二，食二。

民國十四年，月食共有四次，食二，食二，食二，食二。

民國十四年，月食共有四次，食二，食二，食二，食二。

民國十四年，月食共有四次，食二，食二，食二，食二。

民國十四年，月食共有四次，食二，食二，食二，食二。

民國十四年，月食共有四次，食二，食二，食二，食二。

民國十四年，月食共有四次，食二，食二，食二，食二。

民國十四年，月食共有四次，食二，食二，食二，食二。

民國十四年，月食共有四次，食二，食二，食二，食二。

幼 稚 園 之 建 築

民國七年，濟大成立時，即有模範村職員，組織小學之

議。至十二年春，由前校長，在美捐美金五百元，專為設立

小學之用。適兩蒙與此併，得美金華幣千元。同年

十月，遂由籌備委員，王蔚、秦耀庭、周庭三、人致巴校長，

按考者共一百五十二名，錄取五十五名。內入醫預科者一名，

其餘五十四名，入附班。此五十四名，生一。

上海滬江大學 應 蘇州培心中學 蘇州育英中學 蘇州信義中學 蘇州守善中學

蘇州培心中學 蘇州育英中學 蘇州信義中學 蘇州守善中學

蘇州培心中學 蘇州育英中學 蘇州信義中學 蘇州守善中學

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蘇州培心中學 蘇州育英中學 蘇州信義中學 蘇州守善中學

蘇州培心中學 蘇州育英中學 蘇州信義中學 蘇州守善中學

昨天公不隨入願呢。現大夫在北戴河患胃病。醫藥未見效。醫大夫在上學期內即患病。皆盼其暑假內恢復健康。誰

四、又覺又喜樂

秋學開學前可到校。此三位來校可喜可賀。Riss 書記 Moore 女士就是現在的新幫夫。入並 Har Cassady 先生來本校神科為教授。與校長所口聘定的一位 (還有三位新來的。便是山面公理會已派定哲學士

迎啊！

英文富有經驗與名譽。在九月中旬可到校。我們要熱烈的歡女士在下學年中充英文教授。她們曾在日本上海教授英文系教授的秋間可攜眷來校。Curtiss 女士與 King 二位新英文教授。Butler 牧師乃北長老會派定為於聖誕前到校。

有不得已之遲延。故回校日期。遲至明年一月下旬。又軍醫士

校的同學們。都喜熱而不能讀書。所以數同志便設立一個消今暑日。最炎熱的天氣。在七月下旬至八月中旬時間內。住

六、他們令我好笑

皆沉默。思想預備那會快來。

九月五號至八號舉行該會。此年內之進步。更大了。現職教三年來。學校所有的大進步。就知進修會的大功效。現定於並觀察議決之各項。如何進行。及是否辦有成效。放察近

五、退修會有大功效

本校每秋學開學前。職員在奧龍山(又名玉山山)二位。中一人病。一人病。所以我們又覺又喜樂！

不佳。患劇烈痢疾及眼發炎等症。到下病幾大付。不便可痊癒。

一、春光融融的臥室

本 校 要 聞

我們願得的學位是學士呢。碩士呢。或博士呢。暨各學學學位。其按中國法律學位之規定。授入學位。暨各學學位。過此案後。其宣讀略云：「該大學得依照議事部所定章程。成功。有了立案已審了。據拿大國會中之議事委員會通過。但是現在好了。自神科。長回國後。奔走呼號。不遺餘力。最後處其中。緣故就是本校。曾在任何立案。不能得學位的學業。成績極好。但學生往往在似滿意中。略有不滿。意。本

一、學士呢。碩士呢。或博士呢。

意見他們亦有校內週週之事件。一兩條。相相相連之。

校聞校拾

趙伯平

本校文神二科。的臥室。雖然設備適用。而多嚴寒。現今。本校現。借。早。到。配。置。優。麗。的。匠。人。自。放。暑。假。以。來。竭。力。不。工。作。三。個。月。的。暑。假。內。必。能。排。除。這。樣。多。日。風。雪。凌。凌。的。宿。舍。一。變。而。為。春。光。融。融。的。臥。室。了。

三、來校與回校的教員

(甲) 參爾恩博士。參爾恩博士。夫。赴。英。後。即。在。歐。洲。的。社。會。及。政。治。情。形。博。士。回。校。數。本。校。之。幸。福。大。學。研。究。社。會。科。學。後。又。赴。中。國。遊。歷。觀。察。大。戰。後。的。狀。况。其。心。研。究。現。已。得。有。教。授。文。憑。 (Diploma of Teaching) 其。其。心。研。究。的。大。成。績。本。校。文。科。教。育。系。教。授。其。前。海。甚。為。光。明。

(丙) 回校較遲之大夫與劉先生。本校醫科無非務期。善。因。以。上。二。位。秋。季。開。學。前。可。早。到。校。

成以以來，成績有不容湮沒者，略為臚列如左：

應當時之潮流，謀完全之教育，遂於民國十一年組成體育會，精馬去，展駿足，爭著先鞭，奪錦標，克光祖國，嗚呼！盛矣！吾校運動，大江南北，發海東西，每值開會，皆有中華青年健兒之成，國民，西之言曰：健全之精神，寓於健全之身體，故為體育，國民必賴有體育，世界全球，體育與體育，並重，有以哉！吾國近日，各校力倡體育，於柔輦，武術，各門外，並設有各種運動，共勉之。

八月十七號，午於齊大文科。

體育會已往之成績及將來之希望

開
要
校
本

他們令我好好笑，因為這等閒話，無聊的暑日，生活，真是可笑！以後，就立志不再得罪於人了。

學理，談了兩個回，結果，知他們再三解釋，不令他人見，所談的題目，有一個是「這」，是「這」，他使用自己的間的會，每日黎明，就起來講體育，冷水浴，問問，談哪。

共勉之 李文昌

八月二十七日

次大運動會，本校更得優優之位置，亦意中事也，繼願與諸生完善之功也，倘此繼續增長，再美，再厲，則明年華北第二十屆步不為不速，因此本校提倡之力，亦諸學員，籍落英，多，此吾校體育會所經過之歷史，及所收之效果也，歷時無多，運動之末曾有

(四) 百米 五千米 遠跳 遠等本校之成績，皆得歷來全國名

(三) 華北田徑隊本校得選四名，總分列全國大學第三名

(二) 三年選手九名，加入華北運動會，總分列第二名

(一) 第十次華北運動會，初次試入得十五分，總列第五名

啟於上海

行委辦會報經理及名譽編輯並兼與華報主任今夏病
 體佈道員廣文大學徐州中學教員徐州中學教員上海中華
 李道楨字幹世山東掖縣人一九〇八年文科畢業歷任安徽

海(歷未詳)

張名山東安邱人一九二九年文科畢業今五年五月病故
 神道學堂教員湖北英中學校今春病故遺三男一女
 葛本樹字立堂山東壽光人一九〇五年文科畢業歷任青州

校友個人消息(去世者)

宋傳典 魯運為 董事

- 文德二票 趙策安 二票 李可受 二票 張永平 一票 袁德沾 一票
- 十一票 袁景奎 十票 劉樹德 九票 李升堂 八票 袁景唐 五票 袁德
- 十五票 劉光照 十二票 張達忱 九票 曲元子 六票 袁高崇 六
- 十四號下午八點鐘開票計宋傳典一票一百三十三票 袁興林 六

本會選舉母校董事會於四月發給各會友選舉票事並所
 提候選人名單一紙會友填妥交回本會職員接享於五月二

選舉董事揭曉

吳金鼎 萬敏

王繼澤 啓承

趙希秀

田義經 冠五

秦耀庭

交興林 振青

文 廣

會 計

書 記

副會長

正會長

執行部

鄭仿樞

邵寶亮 次明

羅世琦

韓仲信 立良

趙策安 子治

評議員

校友會本屆職員題名

校友會消息種種 秦耀庭



Mr. C. T. I.

President Alumni Association.

生先青振衣長會新會友校

議決關於本部事宜。

第二條 每年召集二次。凡校友在本埠者由會長召集之。以常會每年召集一次。全體重要事務之議決關於本部事宜。

第一條 大會每三年召集一次。凡校友散居各處者由會長召集。

第九條 會期有三。即大會、常會、臨時會。

第八條 地點以本學期為開會地點。

第七條 職員任期三年。

公文函件。

中款項并收入支出等事。專司收發關於本部一切。

并將會中應辦事件開列單及繕寫等事。專司存貯存會。

理一切。遇會長有故缺。可代行其職務。專司記錄。

執行部 會長總理會內一切事務。副會長襄助會長辦。

決之。

經議二人以上之同意。請求議長召集評議部以議。

由本會將所提之名及選票一紙分郵各埠會員限期選。

一 選舉事務。各埠先推提名。委託辦理。有董事資格者。

第二條 選舉辦法。

一 本會職員選舉。凡會員有選舉權亦有被選舉權。

職權者方有被選舉權。

選舉權。由本學畢業後滿有五年及不在本學任。

同。他事辦理關於大學一切重要事件。凡會員皆有。

一 董事選舉。據大學董事定章。校友會可選董事二人。

第十一條 選舉權。

二 特別指 無定額隨時酌定。

一 常年費 會員年納費壹元。

第十條 會費 分常年費及特別指。

以上之提議。請求會長召集之。

三 臨時會 遇有重要事件。會長認為必要。或有校友五人

第一條 名稱 本會定名為山東齊魯大學校友會。

本會定於六月十七日修改大會通過。

齊魯大學校友會章程

附錄

不便。今規定此後往來只須用「秦耀庭」三字。特此聲明。

秦耀庭原名華堂。字耀庭。往來信用。互相往來。甚覺。

更名聲明

阻礙。

力。應付此項巨款。祈諸位熱心校友。量力助。使會務進行無。

元。該報可按期寄報於各校友。不收另費。但本會經費支細。無。

見。此報應入一月份。結果由本會負責。每年交該社大洋六百。

齊大心聲。一事。專作長時間之討論。為聯絡感情。互通聲氣。起。

各地校友。均鑒。啟者。前六月十七號。齊魯大學對子校友。訂購。

校友會緊急啟事

議互選一人為評議長。遇有事故。經評議長認為必要。或。

一 評議部 凡有重要事務。非經評議部議決。執行部不得行之。

第六條 職員之職務。

一 評議部 由大會選舉之。評議五人組織之。而正副會長有參與。

評議。陳述意見之權。執行部由正副會長。評議會計各。

一 執行部 職員有三部。一為評議部。一為執行部。評議部。

第五條 職員有本部職員。

第四條 會員 具有前條資格。或本會宗旨。繳納會費。

第三條 資格 凡有本會會員之資格。

第二條 宗旨 本會以聯絡校友。相互之感情。與母校之。

一 宗旨 凡由本學及以前。登州文學院。畢業。

一 宗旨 凡由本學及以前。登州文學院。畢業。

一 宗旨 凡由本學及以前。登州文學院。畢業。

河南焦作中原大街孫宅(未完)

濟南牌坊街醫院

黃縣電信會轉

孫化吉

孫希成

朱寶臣

王榮光

醫科畢業業者

趙希秀

王在道

孫景

孫寶璽

賈玉銘

段永聚

裴連堂

張貴三

濟南廣智院

已故

已故

濟南關其教小學

登州東大寺

滕縣北神廟

臨朐耶穌教堂轉

臨朐耶穌教堂轉

臨朐耶穌教堂轉

徐新自

梁繼宗

張金湘

武兆祥

賈天佐

李道輝

許運奎

李可雲

鄭本鴻

鄭本昌

鄭克和

王炳光

趙寶田

蒲台

鄒平

鄒平

益都

益都

益都

濰縣

濰縣

濰縣

濰縣

濰縣

濰縣

濰縣

神科畢業業者

濟南膠濟車站

濟南中華基督教會

已故

青島上海街禮賢書院舊址

烟台青年會

已故

江陰勵實中學

烟台永康號

已故

錄 名 姓 生 業 畢

第十五條 附則 本章程自經大會通過之日即行施行。通者為限。

第十四條 各支部章程得自由議定之。但以不抵觸本章程者為限。

第十三條 本學堂及散居各埠有十人以上者須合併附近之支部。以資聯絡。惟在十人以上者須合併附近之支部。

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馮文修 臨朐 南京大石橋來復教會

董文珍 即墨 青島上海街基督教會

丁文坦 膠州 青島青年會轉

姜文坦 即墨 已故

劉蓬山 高密 曲阜第二師學校

李永慶 壽光 已故

宋傳典 益都 濟南緯三路南首宋宅

白玉瑛 益都 已故

千八百九十九年文科畢業業者

千八百九十七年文科畢業業者

千八百九十九年文科畢業業者

千八百九十七年文科畢業業者

畢業生姓名錄

南 廣 行 銀 東 山

各 分 行 通 匯 地 點

代理店	北京	上海	天津	濟南	徐州	蚌埠	江鎮	村周	安泰	錫無	興宜	州青
分行	北京	上海	天津	濟南	徐州	蚌埠	江鎮	村周	安泰	錫無	興宜	州青
電話	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五
營業處	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五
辦公處	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五	八二五

本行自開辦以來業務發達信用昭著資本五百萬元專辦各埠匯兌及抵押放款活期存款業務如蒙賜顧請就近至本行接洽辦理可也

傑作，必極力採登。

一 來稿之揭載，本報初不敢與以保證，但對於最有趣味之

一 所投之稿，可寄交本刊張立文先生或葛思德先生收。

一 來稿須寫清楚，以免錯誤。

一 除特別著作外，通常問題以三千字為限。

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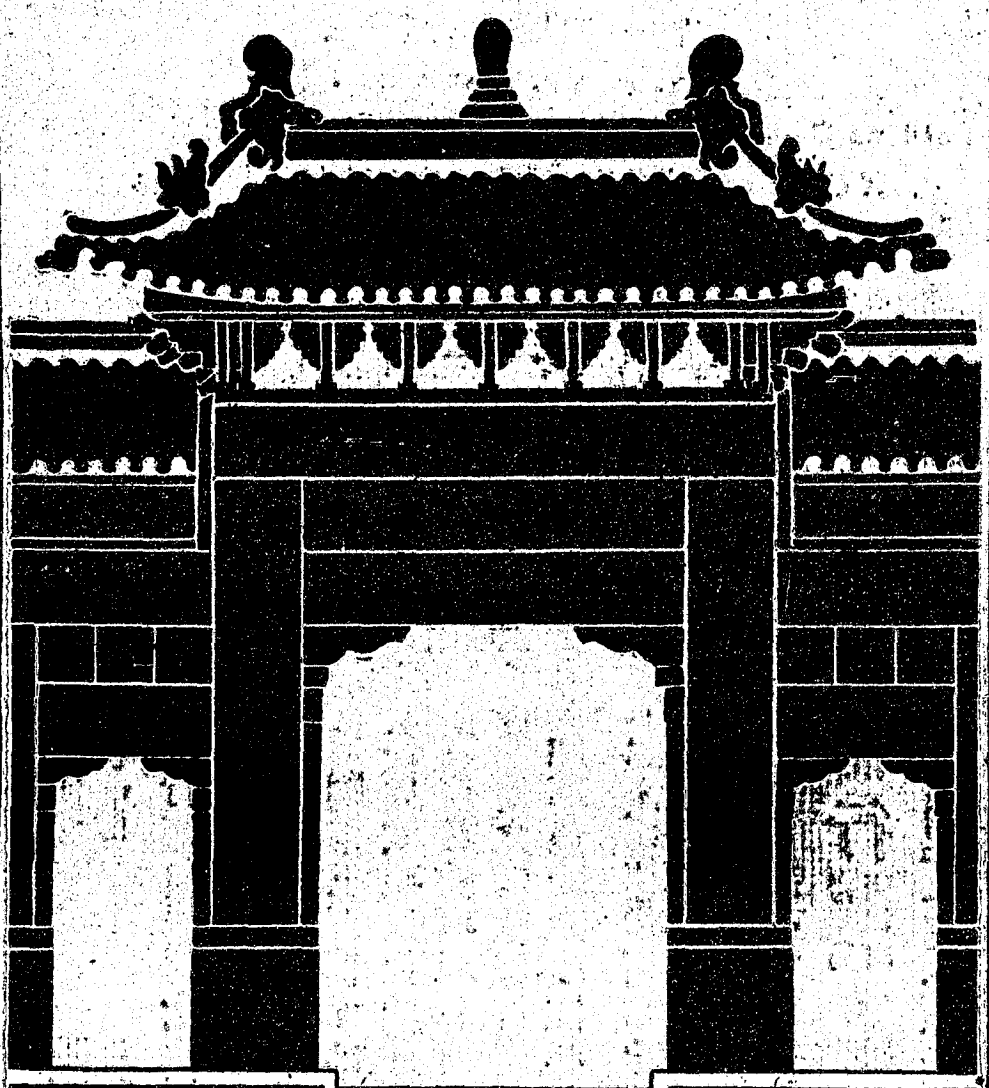
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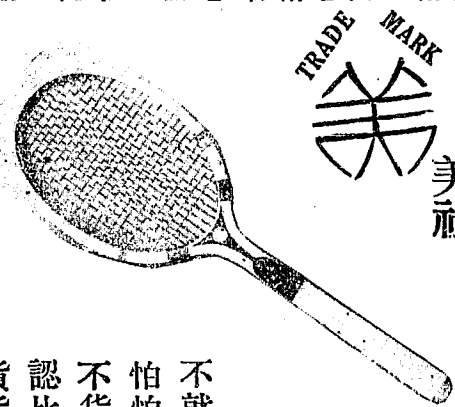
- IV -

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INDEX OF ADVERTISEMENTS

廣告目錄

		Page
Boerter & Niggeman, General Store	太隆洋行	II E
Chien Sheng Co., Stationers	健生公司	II C
Chinese - American Bank of Commerce	中華銀行	I E
Chinese - American Publishing Co.	美華書館	XII E
Commercial Press, Publishers	商務印書館	III E
Edward Evans & Sons, Publishers	伊文思書館	封面內壁 C
Edward Evans & Sons, Publishers	伊文思書館	X C
E. Lee, General Store	義利洋行	X E
Foo Feng, Bank and Gold Shop	阜豐金店	VIII C
Hartung Photo Shop	海通照相館	IV E
Hsin Hsin Photo Shop	新新照相館	V E
Hwa Hsing Shoe Store	華興鞋廠	I C
Hwa Tung; General Store	華通號	V E
International Savings Society	萬國儲蓄會	IV C
Kiao Tung, Leather Dealers	膠東製革廠	III C
Kuang Sheng Hong, Dispensary	廣生行	I C
K. T. Chu & Sons, Printers	朱錦堂刻印所	XIII E
Lan T'ing, Photo Shop	蘭亭照相館	III E
Mei Hwa Li, Clocks and Watches	美華利鐘表行	VII C
Mei She, Sporting Goods	美社	V E
Mission Book Company	協和書局	VI E
Mustard & Company, Wholesale Importers	老晉隆洋行	VII E
Schering, Ltd., Chemists	先靈洋行	IX C
Shanghai Canned Goods Co.	上海食物公司	IV E
Shantung Bank	山東銀行	XIII C
Shantung Industrial and Commercial Bank	工商銀行	XII C
Shantung Union Drug Co.	共合大藥房	V C
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Ta Wu Sporting Goods Company	達武商行	II C
T'ai K'ong Canned Goods Company	泰康食物公司	IX E
Tseng Hung T'ai, Photo Shop	曾鴻太照相館	V E
Tsing I Photo Shop	精一照相館	II C
Tung Fang, Savings Society	東方儲蓄銀行	VIII E
Tung Lai Bank	東萊銀行	Cover E
Wen T'ai Fang, Photographers	溫太芳照相館	IV C

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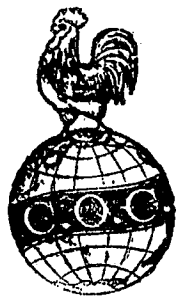
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CHEELOO

The Alumni Magazine of
Shantung Christian University

VOL. 1.

OCTOBER, 1924

NO. 3.

Contents, English Section

	Page
WITH THE EDITORS	1
Our New Charter	
A FEW POINTS IN THE RELIGIOUS EDUCATION OF ADOLESCENTS	S. LUELLA MINER 3
CUSTOMS, HABITS, AND HEALTH.....	C. H. HAN 14

Table of Illustrations

	Facing Page
First Annual Home-Coming	1, English
Faculty and Alumni at Home-Coming.....	1, Chinese
Faculty and Class of 1924, School of Theology	26, Chinese
Cheeloo Track Team, 1924.....	27, Chinese
Mr. C. T. I, President Alumni Association.....	37, Chinese

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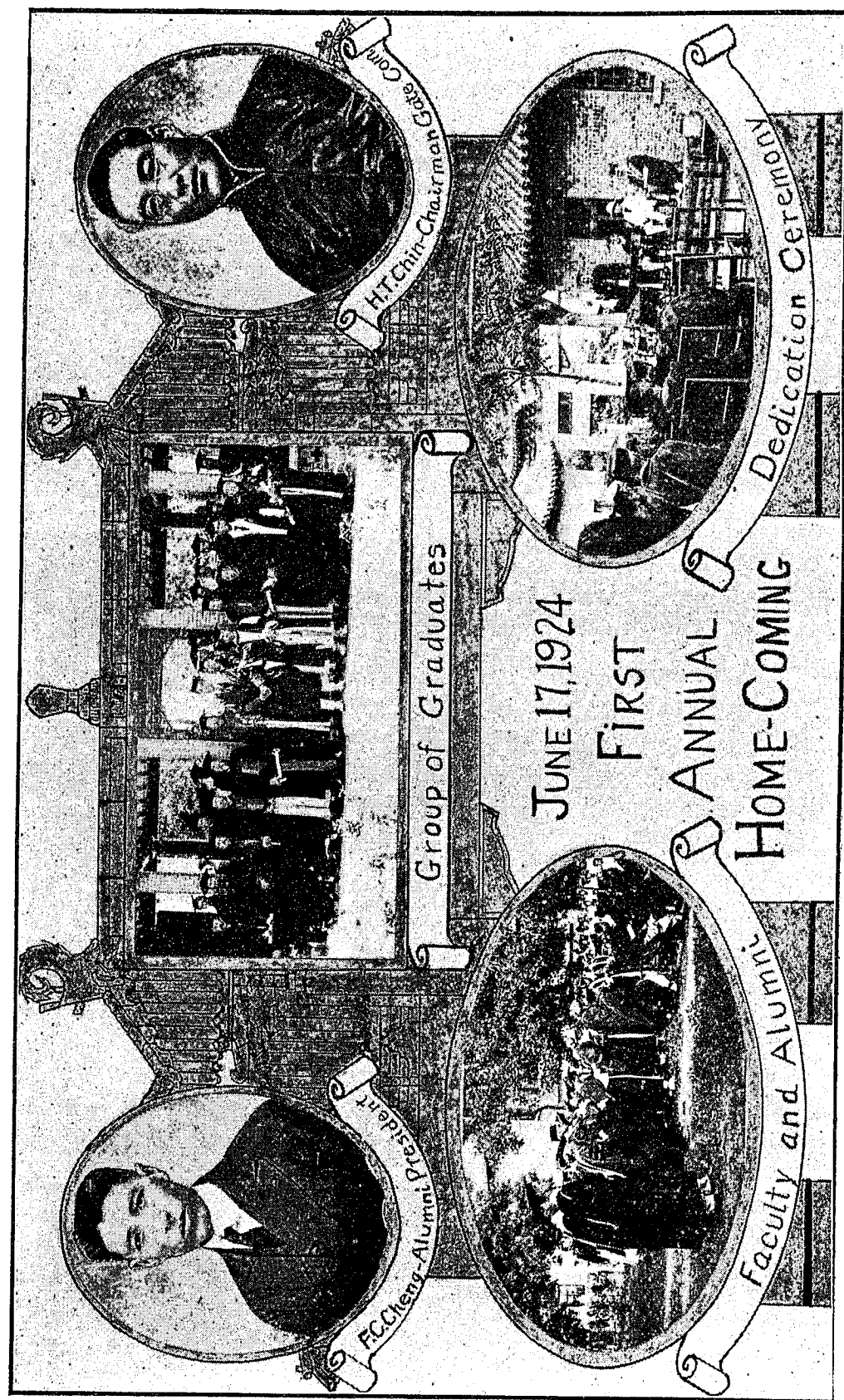
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VOL. I

OCTOBER, 1924

No. 3

WITH THE EDITORS

Our New Charter.

ON July 19th the Governor General of Canada affixed his signature to a Bill for the Incorporation of Shantung Christian University, which successfully passed through the Dominion Parliament during the last session. Royal assent has thus been given to this Bill, which not only incorporates our University, but also confers upon it a charter, with "power to grant such credentials and degrees, including honorary degrees, as are in accordance with the laws of China".

The petitioners who acted as signatories to the measure, and who represent, for the most part, the Mission Boards cooperating in the support of the institution, become, under this Act, the Provisional Board of Governors of the University. They will in turn give place to a permanent Board of Governors, which must be elected within one year of the passing of the Bill. At the same time a set of By-laws will be adopted, defining the constitution of the University, and setting out in detail the functions of the various bodies connected with it, the require-

ments for such degrees as the University may decide to grant, and the rules governing the appointment of University officers, the holding of property, and the like. These by-laws have not yet been drafted, but it is expected that they will be submitted to the Joint Boards of North America and Great Britain and the Field Board of Managers during the next few months, in readiness for adoption at the first meeting of the permanent Board of Governors in the spring of next year.

As soon as the detailed organisation contained in these By-laws has received the approval of this Board, the new Charter will be put into operation, and all students of the University who conform to the required standards, and pass the necessary examinations, will then be eligible for academic degrees. The handicap under which the University has hitherto suffered will thus be removed, and future graduates will be entitled to the scholastic distinctions for which they may prove themselves worthy.

The terms of the Bill, whilst presupposing that our standards should be comparable to those of Canadian Universities, do not require that we should henceforth become a Canadian University ourselves; nor would it be to our advantage if such were the case. The Shantung Christian University was founded in China, and for China, and will only achieve true success in so far as it becomes rooted in Chinese soil, and serves the interests of Chinese education. The supreme purpose of the University is the training of Chinese men and women along such lines of study as will best fit them to take a leading place in the building up of a strong and enlightened Christian community. Such courses as are offered from time to time will necessarily require to adapt themselves to the conditions peculiar to the economic and social factors prevalent in Chinese life, whilst at the same time affording scope for full participation in China's historical and cultural heritage. The teaching of modern science and the methods of modern psychology will always find their natural place in such a scheme of education; but the goal that is before us must be one that is distinctively Chinese and positively Christian, if we are faithfully to fulfil the task that is placed in our hands.

The new Charter, upon which we congratulate ourselves today, does not detract in the slightest from that objective. On the other hand, the fact that we are now to take our position as one of the officially recognised Universities of the Far East, provides us with a new incentive for our highest endeavour, and a new challenge that we live up to the great ideals of true Christian Education.

H. B.

A Few Points in the Religious Education of Adolescents

S. LUELLA MINER

During the past decade or two psychology, in presenting its enlightening facts and theories pertaining to the religious life, has rendered great service in pointing out the importance of religious education during the formative adolescent period. Under the new system, most of our Junior Middle School pupils in China are in early adolescence, those of the Senior Middle School are in middle or later adolescence, and Junior College students show some of the characteristics of later adolescence and some of mature life.

Modern psychology has put far more responsibility upon the educator than seemed to rest upon him according to the older theories of separate instincts, or no instincts at all, and has given him a far more challenging task, with infinite possibilities. We can no longer quiet our consciences with the thought that the child has a definite instinct for religion, a separate compartment of the self as it were, which under Divine grace will develop almost spontaneously; a social instinct which will automatically put him into relationships that will only need a little regulating; an aesthetic nature to which beauty will make its own appeal; and a moral nature which will blossom out into virtues if we only keep out the weeds. These are only tendencies, with their roots down in that vast reservoir of energy which we call instinct.

The roots which develop rapidly, tapping the tremendous primal possibilities stored in human nature, draw more than their share of that abundant strength, and bear fruit, good or bad. The others atrophy. This makes it of the utmost importance during the period of rapid growth in childhood and adolescence, not merely to furnish negative protection and set forth suitable nourishment for those tendencies which we would develop, but to take positive measures to assist in the assimilation of this nourishment, and to guide the growing roots into the permanent reservoir of force. Unless sublimated, these energies will be drained off by the coarser, primitive instincts, which grow like weeds, while finer and acquired traits are like flowers which grow only with care.

What a painful reversion to type is seen in the post-war craze for sensational movies; for vulgar types of dancing with a primitive appeal; for jazz noise, falsely called music; and in the craving for constant amusement which is a token of the hunger or death of the finer elements in human nature which feed on the higher, permanent values of life. And Westerners are bringing into the life of China, after she had largely eliminated some of her baser instincts, things which appeal

to the eternal primitive in us all. As if she had not still enough coarseness of her own, they import some of our crudities, because, alas, there is money in it. Even some Christian educators, through thoughtlessness or misunderstanding, help to revive some undesirable elements. It is a question whether in trying to make the Chinese student 'more human' we do not make him less divine in some aspects of his personality.

We no longer say, "You cannot change human nature"; leopard spots are no longer the style in psychology. But the fact that plasticity is a quality of youthfulness alone still stands uncontroverted. Let us illustrate how human nature may be changed by sketching the transformation which should take place in one instinct, pugnacity, as life passes from the savage state "unto the measure of the stature of the fulness of Christ." Every instinct carries with it an unchanging emotional element, but the stimuli which awaken that emotion may be as varied, as are the actions in which it finds expression. In the combative instinct the savage expression is butchery. An early stage is the friendly rivalry of sport, and joy in the victory of the group instead of in the number of scalps hanging from ones own belt. A later stage is taking up arms for others, when the instinct ceases to be aggressive and becomes protective. Ultimately other weapons than those of force are chosen, the emotional energy remaining undiminished, but now manifesting itself as the dynamic of love, which the most forceful personality of all time enthroned upon a Roman cross. If one would ask what is meant by the sublimation of an instinct, behold the Christ, who, turning a gentle face stained with the bloody sweat of His own fierce battle, said, "Put up again thy sword into its place," then struggled forward until with His last breath He could proclaim that the fight to free the human race was ended.

How can the lad in his lusty 'teens, the worshiper of prize-fighters the fisty resenter of insults, be led to begin that sublimation which will entitle him to the name of Christian, and without which we shall never have a warless world? The real "war to end war" must find its chief field of action in our middle schools, where seeds of love and peace can be sown just as effectively as those seeds of hate whose harvest was the tragedy of 1914. With the individual boy who needs help to handle his fighting impulse, Jesus should not be pictured as a lamb being led to the slaughter. The mere fact that the boy is full of the fighting spirit shows the futility of this; for he knows, in spite of all we tell him to the contrary, that some of the best of his manly boyhood, something which he has a God-given instinct not to wholly suppress, is going into his struggle. He does not want to lose it out of his life. Let Jesus be pictured as the Hero of Heroes, cleansing the temple in the face of His

foes, hastening eagerly on the road to Jerusalem and the cross, forgiving His enemies when He might have summoned the legions of heaven to avenge and protect Him.

This does not mean that the passive aspects of the life of the Great Hero may not be presented to the adolescent lad and win loyal allegiance. In fact, if they are not presented then, when life is being unified and oriented, they will never form an integral part of the religious make-up. But we must not make the mistake of representing active struggles as passive patience. And for the teacher simply to picture virtues in the life of a hero, or even to embody them in his own life, is not enough. He must share the life and temptations and struggles of the boy to such an extent that when the fight is on he is not working alone for the sublimation of the brute in him, nor reaching up alone for the touch with the Christ-life which alone can work the transformation. It takes experience to be able to reach up alone in the midst of a fight and feel the cooling, strengthening touch of the nail-pierced hands, but one experience of it and one victory is worth more than a score of lectures on pacifism.

It has been said that what we would have in the life of a nation we must put into its schools. There are certain things which cannot be put into the life before the 'teen age, and which it is very difficult to add after that period. Evelyn Underhill says: "Anything we can do with the present generation . . . is little, compared with what might be achieved in the plastic, growing life of children. . . This is remaking humanity from the right end. . . We must be helped to try our powers and inclinations . . . unless we are to begin again, each one of us, in the stone age of the soul. Hence the great responsibility of our generation as to providing a complete, balanced environment now . . . for the generation preparing to succeed us."

This calls to mind words spoken by an earnest Chinese leader indicating that he has not yet found in Christianity a "balanced environment," and does not feel fully at home in it. This is more significant since he has had his education in Christian schools. Recently a prominent man in Shanghai has resigned his office in an important Christian organization and announced his intention of returning to the religion of his Confucian ancestors, hoping there to find satisfactions which have not yet come to him from Christianity. At a conference on Religious Education the opinion was expressed by some that the Protestant churches in China have strayed from the real spirit of worship by too much talking and preaching. Dr. Pratt says: "Religion is a matter of the whole man, and is determined to a very great extent by the racial and personal past, by the ideas which have

become ingrained and are now revered, by the feeling of profound respect for tradition, all of which . . . have their roots very largely in the background of the mind, or even in the purely habitual reactions of the nervous system." Ames writes: "Religion draws its sustenance from the deep soil of accumulated social experience and impressibility. . . . It is by this means that the racial ideas possess such urgency, objectivity, and formative power. They are the result of the long, arduous, life-struggles of mankind."

Religious educators in China, especially in the middle schools, should study the nature of this "deep soil," and find where the "wide-spreading roots of individual inheritance and impressibility" are growing. Certainly whatever life and strength are in the old roots should be conserved.

Perhaps we have here a few clues to the cause of the difficulties in the cases already mentioned, but we turn for fuller light to the experience of Paul, who faced a somewhat similar problem in adjusting his new, vital faith in Jesus with deeply ingrained Judaism of the most persistent type. For him it was almost as revolutionary a change as the step from Confucianism into the ordinary atmosphere of the middle-aged convert to Christianity. Passionately as Paul had loved Judaism it had no power to lure him back, as it did so many of his contemporaries, and as Confucianism and Buddhism are attracting some nominal Christians today. The chief reason was his passionate devotion to Christ; but another reason was that Paul, with his trained mind, took time to bring over from the old religion all of the values which were worthy of being incorporated into the religion of Christ.

The education of our churches and schools is a failure unless there Christianity is presented in such warmth and light that the old religions will seem cold, dim, and lifeless. On the other hand we must bring into the "City of God" all of the true ideals and real values in the old religions. We must try to get out of "the religion we import" any alien elements which have crept into it from Roman imperialism and legalism, from European formalism, and from American mechanistic and pragmatic excesses; then to the pure, Oriental religion of Jesus, with its profound mysticism, so crystal clear that we often ignore it, with its dynamic of love, so simple that no philosophy has ever interpreted it, let our Chinese brothers and sisters add that something from their own religious heritage which will make Christianity to them a living faith, an inheritance to hand down to their children. Then the religious roots of the individual Christian will strike down deep into the reservoir of spiritual energy. When Christianity in China is firmly rooted in instinct, with its accompanying emotion, then and not until then will it be truly indigenous.

The development of the reasoning powers is a prominent characteristic of adolescence. Professor Weigle of Yale University says: "The youth demands that all knowledge be placed on a rational basis, and rejects assertions and dogmas which have no proof. . . . The doubt which denies, however, is not natural at this period . . . but comes about the age of twenty, when there is a strong tendency to scepticism or agnosticism. This can usually be avoided if the doubts of early and middle adolescence have been made stepping-stones to the eternal certainties."

The topic of Bible teaching is too large to be discussed here, but we will quote one sentence from Professor Weigle: "The teacher is faithless to his trust who teaches a child to accept as fact any Bible story or figure that he does not himself accept in that way. . . . Some day the youth so taught will pass through an agony of doubt; and it may mean the shipwreck of a soul." At the period of adolescence, when imagination as well as reason is active, we should teach that the high values of life do not always come to us plodding on the feet of fact; but are also borne on the wings of imagination, conveyed by the wireless of intuition, and revealed by rays more penetrating than X-rays. The Bible is far more than a literal, inspired chronicle of facts, and dead, unchanging precepts; it is the book of life, it should be the spiritual biography of the teacher and of the student who reads it. Through it the student should hear the voice of Him who, Jesus said, is not the God of the dead but of the living. No school principal should assign Bible teaching to a member of the staff who cannot, as it were, introduce the student to God, or who cannot in his own personality represent enough of God so that the student will want to know more of Him. Moreover we cannot, either in middle school or college, grant freedom in pursuit of truth in science and deny it in religion. In other words, we cannot keep religion in a water-tight compartment, we cannot quarantine the adolescent mind and heart from every germ of heresy, from seeds of revolt, from the atmosphere of independent thought and of revolutionary religious activity. What we can do is to help nourish such a vital, healthy religious life that all that should contribute to it will be appropriated, and all that might be hurtful will be thrown off. The student who lives until he is twenty in the atmosphere of fearless loyalty to revelations of truth in any sphere, will be too humble to be a sceptic, and too wise to be an agnostic.

For the critical Junior Middle School period when thoughts turn naturally to religion, and for the Senior Middle School age when doubt is often dominant, we must have specially trained teachers. At the February conference of university teachers in Nanking, one speaker remarked quite casually that a certain outline course taught the last

year of Middle School was dull, and others told of the reluctance of college Freshmen to enter Bible classes. Now if religious education in our schools produced the right attitudes, and to do this is their main task, the graduate would be keen to know how he could continue his Bible study in college, or if he did not enter college he would have something far more valuable than an enforced habit of reading his Bible, he would have a love for it and a permanent desire for more knowledge of religion.

Dr. Li's report of the Shanghai Conference on Religious Education said, "The personality of the teacher should be emphasized," and also stated that the number of the students in each school should be limited. We are certainly now sacrificing quality to quantity, and even a strong personality is so diluted that students get little from it. The teacher whose body can be penned within the four walls of his classroom, whose time can be limited to the twenty hours of teaching a week, and the one or two other specific tasks for which he contracted, is a mere hireling, and will wreck, not construct, adolescent character and religion. Even the Master Teacher was humble enough to say to His Father, "For their sakes I sanctify myself", and all that is in Christianity today came from the personality which He shared, even unto death, with His disciples.

"In the moral and spiritual realm there is no genuine expression save that of deeds." Our middle schools should be laboratories of social service. But this will be purely mechanical, and will not weave itself into the real fabric of life, unless we transfuse it with altruism and religion. Fortunately in the 'teen age these two forces are rising to full tide, ready to vitalize and direct all out-going service, and to enrich all social contacts. The one who associates with young people in their work should be able to bring wholesome, normal emotion into it, so that they go out feeling that "the Spirit of Jesus" points out the path, and that Christ living in them is doing His work. With too many, social service is a fad, or at best a mere principle, not a passion, as it was with Jesus, and so it is not an expression of the whole self. The main thing, the teacher sometimes thinks, is to get the thing done by the pupil, vaguely hoping that the habit will be formed of helping others, or of doing some sort of work in church and society; and he is surprised that the student who was faithful in extra-curriculum social and religious work in school, when he went home for vacation showed no interest either in Sunday School, Daily Vacation Bible School, or health campaign, and did not even attend church regularly. Interest bears transplanting, but mechanical habit is to be relied upon only within the narrow environment in which it was formed.

Too few of the rules and prohibitions in our mission schools are either rationalized or emotionalized. It is not possible in dealing with children that they should be made to appear perfectly reasonable, but even then emotion should be evoked in connection with them. Too much faith has been placed in the mechanical forming of habits in childhood and adolescence. With the development of reason in adolescence it becomes more important that the youth should understand the reasons back of regulations; and doubly important, because of the increasing strength of the emotional nature, that keeping regulations and doing assigned tasks should be accompanied by a glow of satisfaction. Mere mechanical habit is in danger of collapsing, and the boy or girl from a Christian home may spend his Sunday and his money and his brain-power much as the non-Christian student does, but with far more disastrous consequences to himself.

If an instinct which is suppressed may form a complex, or lead to some other abnormal condition, is it not possible that in mission schools in China by the too free use of financial aid just at the Junior Middle School age, we are helping to produce two parasites which may suck much energy out of the religious life? One is the spirit of dependence; the other is selfishness. Childhood is a natural time for dependence, but there is a time in adolescence when for the normal boy dependence is no longer natural, being supplanted by a spirit of independence, of earning for oneself, of daring and adventure. Even then the boy may, without injury, accept support from his parents as he prepares for the life-work in which he hopes to honor them, and to pass on to his own children or to others, that which he accepts morally as a loan. Always in the background of his mind there is the thought that sometime conditions may be reversed, and he will repay the debt, not only in material ways but in loyal affection. Without this attitude on the part of the boy, even parental support may pauperize. Is it possible to secure this same attitude toward an institution, or toward a foreign friend granting student aid; if not, what plan can be devised to avoid the injuries to character now evident in the churches and schools?

Mr. Smith's article in the June issue mentioned the report that in the recent tests in Shantung the mission schools did not seem to produce as good results as the government schools, and from other quarters has come the criticism that our schools do not produce independent thinkers, men with the qualities of leadership. These criticisms may or may not be true, but let us not answer them by saying that we do not get as good material in our schools. The lack of background and of help in lessons in the home may in some cases constitute a slight handicap, at least during the first years in school; but it behooves us to see how far wrong methods, poor teaching, and above

all failure to mobilize our spiritual resources, affect the quality of our output. Given the same material, we should get better results, for we have all the invigorating and creating force of Christianity as our ally. Mission schools should produce the creative thinkers; the adventurers on the trail of truth; the prophets of a Kingdom of God which covers not only the field of religion, but also of business, industry, politics, and diplomacy.

If our schools are failing to get good results, perhaps it is because we have forgotten the power of the Christian religion to liberate energies. How can we, in our middle schools, make evident the vital truth that mental power, like every other, rises to its height only when in contact with its Divine source, and that the eye of the mind is never so keen as when the vision of God has quickened it? If we could really help adolescents to feel that the laws of science are the thoughts of God, perhaps they would not have to carry these laws so much as a dead weight on memory. Let us do our work on the principle that the dynamic of religion is meant for the lecture room, the laboratory, and the study hour, as well as for Sundays, and what is commonly called "religious work." Adolescence is the time to incorporate religion in the life, and it can be done only through those who use its dynamic in their daily lives, and who have attained the art of communicating the secret of its use to others.

We have now turned from the purely intellectual and moral aspects of religion to what we consider the spiritual side, though all the threads of life are so interwoven we cannot separate them. Describing the religion of the adolescent, Dr. Pratt says: "He is going through two great sets of experiences which tend to alternate one with another: one of increasing insight, power, and joy; one of passivity, bewilderment, and depression. The more positive and joyous of these two types may be said . . . to consist in an immediate realization and appropriation of the facts of religion which during childhood had been quite unknown, or at best accepted quite externally. God now ceases to be on a par with the President, and to many a youth becomes indeed the Great Companion. . . . Youth is the time for seeing the vision and coming to love the light."

Both Coe and Starbuck found that religious awakenings—that is, marked increase of religious interest—occur at three distinct periods: about twelve, sixteen, and nineteen. At twelve there is greater impressibility and responsiveness to suggestion. With those brought up in Christian homes and schools this is usually a quiet, gradual awakening, and many at this time ask to be received into the church. The second period, in America at least, involves more of "storm and stress"; with sometimes a sense of sin, or an experience of deep

despair, followed by emotional joy if "conversion" takes place. The third awakening is more intellectual in type, and the decisions are final. Many have two of these awakenings during adolescence. But adolescence is not only the time when the great decision is made, it is then that the trend and content of religion are largely determined.

Beauty and joyfulness are as essential to religion as is solemnity, but the limits of reverent joyfulness should be taught in our schools, as well as the sacredness of that silence where the soul waits for a message from God, a message which can come only through the silence. Modern psychology is teaching us how vital is silence to the life of the spirit, and is giving us what might almost be called the technique of the approach of the human spirit to the Divine Spirit.

The desire for social life and the desire for solitude are both characteristic of the 'teen age, and both can be made to contribute to the religious life. The desire for solitude sometimes appears as a by-product of the social instinct, or as a reaction from it. Into the solitude where the soul takes refuge, God, the Friend, always comes, but few can interpret His voice unless help comes from an earthly friend. These natural solitudes and silences of adolescence are places which God has made for Himself in human lives, but in mistaken kindness older friends seek to fill them with trivial amusements, not knowing that they are necessary for the soul's growth. In active boyhood they are not only silences, but they are rich in potentiality. If one with an understanding heart, in touch with the Divine life, can enter into the solitude with the boy, perhaps he may help him, to hear a voice which will henceforth be the guide in every crisis of his life, and to catch a vision of what his life may be. One comprehending moment of a real contact with God through the interpreted message of a sunset, the suddenly realized strength in a moment of temptation, the forward-looking hope which makes of sorrow only a shadow behind one, the recognized revelation of the Father's will through the voice of a prophet, may be of more value than the memorizing of many facts and creeds. For in that moment the curtain between the soul of the youth and God, is rent from top to bottom by the Divine hand, and the way that is opened need never close again.

Adolescence is the time when eye and heart awake to the beauty in nature and art, and the ear is alert to catch the music in both. The soul craves beauty as surely as the physical life craves food, and the mind craves truth. For the Good, the True, and the Beautiful are all expressions of God, and the soul was made for God. Through beauty He comes seeking His own.

How much is done in our schools and churches to develop this awakening instinct and enlist its idealistic powers, and its strengthening

enthusiasms, for the moral and religious life? There is not a school in China so situated that neither nature nor art can furnish the material for developing it. The Chinese love of beauty shown in architecture, painting, pottery, and bronzes, and in the choice of locations for temples, shrines and poetic inscriptions on rocks, proves that there is no lack of capacity here. The stately cadences and rhythms of the old classical language, the haunting suggestiveness of ancient poetry, the imagination which refused to fill in the details in either picture or poem; what is there in the modern middle school curriculum to take the place of these? Still more noticeable is the lack of the graceful courtesy and dignity which gave a quaint beauty to the life even of some of the poorer classes. In some details they were too mechanical and formal, but it is for modern education to put something better in their place.

We are modern enough to take our students to inspect the machinery and hygienic conditions in factories; how many trips are taken when the sole object is to commune in silence and reverence with the God of nature? Yet our young people, whose lives we crowd with studies, recreations, and social service, need guidance and initiation in this art of reaching the unseen and real through the beauty and significance of that which is seen. It would sadden us did we realize how many leave our middle schools blind and deaf to the messages of two of God's eternal interpreters, nature and art. In the words of Mrs. Browning:—

"Earth's crammed with Heaven,
And every common bush afire with God,
But only he who sees takes off his shoes,
The rest sit round and pluck blackberries."

We are too prone to class the Chinese with the berry-pluckers. They are active and practical, we say, not contemplative and mystical like the Hindoos; and reverence is not in them. Do we take into account all the elements in the situation—the sternness of the climate, the exactions of poverty, the impossibility of securing privacy in the homes of the poor, and the difficulty of securing it in the homes of the rich—do not all these militate against the development of any sprouts of meditation and mysticism? Under favorable conditions they would develop at least the average degree of capacity in this line. The vast spaces and potential silences and solemnities of places like the Altar and Temple of Heaven indicate that the religion which makes no provision for reverence and contemplation and beauty in worship will never be the indigenous religion of this great nation.

Adolescence is the natural time for these values to be made permanent. Miss Underhill writes: "Already all the dynamic instincts are present, at least in germ, asking for an outlet. The will

and the emotions, ductile as they will never be again, are ready to make full response to any genuine appeal to enthusiasm. The imagination will accept the food we give if we give it in the right way. . . . Nowhere else do we come into such direct contact with the plastic stuff of life; never again shall we have at our disposal such a fund of emotional energy. . . . Were the mind's communion with the spirit of God generally regarded as its natural privilege . . . the general tone and method of modern education would inevitably differ considerably from that which we usually see."

Miss Underhill advocates teaching in adolescence the nature and discipline of the spiritual faculties, in the open and common-sense way in which languages, science, and gymnastics are taught. "The actual additions to the curriculum which it demands may be few. It is the attitude, the spirit, which must be changed." She deprecates sentimentalism in teaching young people. "The note of fear, the exaggerated longing for shelter and protection, the childish attitude of clinging dependence, fostered by religion of a certain type, are all oblique expressions of the instinct of self-preservation; and the rather feverish devotional moods and exuberant emotional expressions with which all are familiar, have equally a natural origin. Our task in the training of young people is to evoke enthusiasm, courage, and love, without appealing to either of these sources of excitement."

Most of the great mystics began the life of communion during adolescence, reaching the acme of the mystical tendency to violent emotion at about the age of twenty-two. Modern psychology has brought mysticism down from the clouds, and is showing us that there is a degree of normal mysticism in every man. It is being redeemed from two of its tendencies, that toward excessive emotionalism, and that toward asceticism. The modern mystic believes in the rhythm of contemplation and action, of prayer and work. They must unite if life is to be unified and harmonized. Religion is colorless, joyless, and powerless without a degree of mysticism. We have passed through a period when Protestant Christianity, for some, has been hard, cold, and practical. Some of us have been too afraid of emotion, and some too afraid of intellect. Until they unite, as they did perfectly in Christ, our religion will lack the potency and joyfulness which will make it truly a world religion. Tennyson tells us how to make life complete and harmonious:—

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul, according well,
May make one music, as before,—
But vaster."

Customs, Habits, and Health

HAN CHUNG HSIN

One may ask, "What is health?" It is easy to answer in very simple language, "A strong body." We thoroughly understand that good health is the most essential factor for one's success, in whatever profession he may be engaged. It would seem that to the scientifically minded people, or even to those with ordinary common sense, attention to health would be considered as a job which needs first-hand care. There are, no doubt, some who do take this attitude toward their bodies, but it is a strange thing—or possibly not strange at all—to find that many of the educated class of people in China speak of health as only an abstract term.

One oftentimes hears these words "不乾不淨吃了不長病" "eating things that are dirty does not cause illness"; and also "某甲不講衛生他的身體比某乙強壯的多" "Mr. A does not care about health but his body is stronger than that of Mr. B who does care." The first expression is most often heard among the country people, whom it may not be just to criticise. But the second expression is often used by the educated, who thus make comparisons by what may be called statistical arguments. This attitude, strange to say, is due to the fact that many educated people appreciate best material science, which is secondary, and have not yet come to understand medical or hygienic science, which is primary.

Therefore the medical profession meets many criticisms and much opposition. When a person is sick he does not come to the scientific doctor first. He does not believe a stethoscope can detect a lesion in the lung, or else he says that there may be some voice in the lung which can tell the doctor what is the matter. If any medicine is given, the patient thinks it is too little and will not have any effect on his illness. When a patient dies in a hospital the public says "治死了" "died of treatment" instead of saying that he died because of his illness. All this misunderstanding will disappear in the course of time, just as the general public has during the last twenty years got over the suspicion of trains, which were once considered something very harmful to the people.

The most difficult obstacles to health are our customs and habits, which have for so many years been deeply rooted in the minds and lives of our people. Let us, by way of illustration, discuss some of our habits and customs:—

1. *The Lack of a Methodical Mind.* It is generally understood that the Chinese have a comparatively lower standard of living than the

Westerners, and this might be considered as one of the factors that cause the people to pay little attention to sanitation. To a certain extent this may be true. But when we observe well-to-do Chinese families we will certainly find that some of them spend as much, or even more, money than the Western family in their neighborhood; yet the Western home is more orderly, everything is well kept up, and it seems that our Western friends have a larger expenditure than the Chinese. I do not mean that every home is like this, but many such homes have come under my personal observation, and I am sure that many of my readers have found the same conditions.

Why should this be so? It is because in many homes they do not go to bed at a certain hour each day; there is no definite time to get up in the morning; there may be two or three meals one day, and four or five meals on another day; and moreover, there are no definite hours for meals or equal intervals between them. For this reason, though more servants are employed there is less work done. In short, where there is not a methodical mind there is a non-methodical return in the form of uncomfortable sleep, indigestion, and heavy expenditure.

2. *Habits of Unhygienic Indolence.* When a man is tired he naturally goes home for a rest. This sounds very nice, for it is but right that he should have a rest. But instead of taking a bath, changing his clothes, and eating his regular dinner, after his daily work he usually goes back and takes off his clothing and shoes, smokes a cigarette, drinks some tea, and then perhaps devotes himself to mah jong. In every household the women too are busy, and should of course have a rest when their work is finished. But there are very few who wait for their rest until their work is finished. When their families finish a meal they take their rest at once, and leave the chop-sticks, bowls, plates, and pans until the next meal, forgetting that the work is still to be done. If only they would finish their work first they would have their rest just the same, and would have a clean kitchen and dining room as well.

Oftentimes the common people do not avail themselves of proper toilet facilities even though such are provided but a few steps away. When they have a desire to spit they do so with no regard for the place where they may be. When eating, the inedible portions of the food are thrown about in ways that are thoroughly unsanitary.

When we say that these things are practised in uneducated households, it does not seem so bad. But when we come to the students we find that many of them get out of their beds in the morning and go back into them at night without giving the bedding any airing or sunning, or even shaking off the dust and skin-scales. Such habits can only be attributed to unhygienic indolence.

3. *The Lack of Practical Learning.* We all recognize that Confucius was a very wise and good man, and that most of the things he said were thoroughly sound. Why then do not his followers today practice what they read in his writings? Because they read the classics simply for the sake of reading and understanding them. For example, Confucius said, "Do not take money which does not come from the right channel"; and yet officials of today practice bribing and squeezing. Thus we see how learning and practice may be divorced.

In recent years students have taken up scientific studies mechanically, and get into the same habit of saying "入學校讀書識字" "not for practical knowledge." In very much the same way the educated read books on hygiene in the schools, and think that is all there is to it. In the books they perhaps read, "Open the windows for fresh air at night." In practice they shut them up tightly in winter, for the sake of warmth. They may read that wine is not good for the health, but they drink it, often in large quantities. That "exercise is good for health" is a keynote in nearly all the schools, and in many of them is compulsory; but I wonder how many graduates take any form of exercise after they leave school.

Many of these things are unconsciously neglected by people because of their inherited habits, if I may use that term. Yet there are many places where people purposely do not follow the right. One often hears these words, "If we pay any attention at all to bacteria we cannot live at all, for bacteria are everywhere," or "How could these tiny germs, which can only be seen through a microscope, do any harm to human beings?" They misinterpret these facts by one phrase, "盡信書則不如無書" forgetting that in this scientific world facts are produced, not by one person, but by many. You may not believe the words of one man, but you must believe the words of the many who spend time and energy in proving the truth of their assertions.

4. *Too Strong a Self-Confidence.* This attitude has caused many members of the human race to make failures in many directions. It has produced proud, self-satisfied people, each of whom thinks that he is almighty and knows everything.

I have many times told friends not to eat nearly rotten fruit, and have warned them of the possibility of contracting disease. Their answers are all alike, "I am all right, my health is good." Several times, when seeing patients, I have told them the exact cause of their illness and have had them reply, "That is not what is the matter with me. I am only a bit frightened by a thunderstorm", or "I have a bit *shang chiao ho*." More than once I have given quinine in the treatment of malaria, telling the patients to continue the medicine at least for three

or four weeks, gradually decreasing the dose meanwhile, in order to make a complete cure. But as soon as the fever and chills are gone they usually discontinue the medicine, and when asked the reason why will answer, "What is the use of taking any more medicine? I am well." Doctors are of no more use to them then. In one instance I asked a convalescent typhoid patient not to get up until he had been absolutely free of fever for at least a week. He did not believe my statement of the dangers of bleeding and so forth, and thought the hospital regulations were too severe and would do more harm than good, because he believed that he must walk about if he were to make a quick recovery. As a result he suffered a relapse and had a very difficult struggle getting well again.

It may be said that patients who are strangers to a doctor will not follow his medical advice because they do not know him well. Yet friends are the same. I told a friend of mine, who had tuberculosis of the lungs, that sleeping out of doors would be beneficial. He said, "Yes, I will open my window, and that will take the place of sleeping out of doors."

In such ways as these many laymen ignore professional advice, or else they say they will follow it and then never do as they are instructed. Then when their health is not any better than before they will say that hygiene is no good, or when their illness does not improve they say the doctor is useless, forgetting that they did not follow the doctor's orders.

5. *The Habit of Not Trusting a Doctor.* Doctors, of course, are not all alike, and some are better than others. Before a person calls for any doctor he should have his choice as to whom he will see. But when a doctor is once called, his medicine should be taken and his instructions followed for a long enough period of time to allow any medicinal effect to show itself. It is of course not meant that one should keep a doctor forever if an illness is not cured, and does not even show any signs of improvement, for in that case another may be called for.

But the usual custom, I am afraid, is that of changing too often, sometimes several doctors being called during a day. Then nobody is really responsible for the patient's improvement or decline. In fact, in such cases the patient is as a rule taking medicine of all sorts, no matter whether the different remedies agree or conflict; or else he may not take any one of them at all. The result is that the patient is ill-treated, or not treated at all. The worst case of all is where each of the patient's friends may bring a doctor for him, all prescribing at the same time. Here indeed 'Too many cooks spoil the broth.'

Why does one patient call so many doctors? It is because he does not trust any of them. I often hear people say that Mr. So and So died

of an operation in such and such a hospital; they practically never say that Mr. So and So died of some illness in such and such a hospital. Why? Because this kind of people have never learned that a professional man knows more about his calling than does a layman. The layman should not make criticising remarks of this kind concerning matters about which he has no knowledge, but should trust those who are better informed than he.

6. *Unhealthful Manner of Eating.* We have a very friendly manner when we eat, especially if we are guests or have guests. We all put our chop-sticks and spoons into the dish together, and then use these same implements for putting the food into our mouths. We seem to have a very good time—an intimate time. Alas! Suppose that one man has diphtherial organisms in his mouth; even though he himself does not show any symptoms of the disease he may, as has been medically proved, act as a carrier to give the disease to others. Not only diphtheria but syphilis, tuberculosis, tonsillitis, pyorrhea, and other serious diseases, may be transmitted in this same way. More than that, your friend thinks that he is more intimate when he picks up things with his chop-sticks and gives them to you to eat. This is even more dangerous if he has any disease at all.

There is another thing to which nobody seems to pay any attention. It is that people, while eating, will throw melon seeds, peanut and walnut shells, bones, and other refuse on the floor about the tables. The nut shells, though making an unclean sight, may not be particularly dangerous, but what about the bones? Of course the dogs like the plan, and when they come they will perhaps bring lots of fleas, which will breed nicely on the organic matter supplied by the brick floors. Ants will come in too, and rats will eat whatever may be left.

One good thing must be mentioned. We each have a cup of water to wash our mouths after each meal. This practice is quite sound, as it frees our teeth from bits of food which otherwise would give a good chance for bacteria to grow and cause our teeth to decay. We should, however, have a proper place to dispose of this dirty water, rather than simply throwing it anywhere.

7. *The Care of Children.* We know well that when children have diseases the result is that their bodies will be weakened for their later lives. So we consider that the health of the young is most important. But unfortunately it seems that the mothers as well as the fathers often do not care. The usual custom is that the expectant mother does not wish to come out of doors, and so misses all the necessary fresh air during her period of pregnancy. She does not like to tell others of her condition, and for her to see a doctor for examination and advice is

most unusual. Moreover, very often a woman employs a belt during pregnancy in order to check the growth of the child, with the idea that she will have an easier labour at the child's birth. At the time of confinement no scientific doctor is asked to help, but usually an old woman who uses her dirty hands, dirty cloths, dirty paper, and the like, in doing her work. The ordinary woman does not like a scientific doctor because she is afraid of his using instruments. Though the educated woman may perhaps not be afraid of instruments, she, like others, does not like a man doctor to attend her for such a thing as giving birth to a child.

They do not realize, may never have been told, that ignorant practices at child-birth are the cause of many deaths among new-born infants and their mothers. The old women deliberately use earth to dress up the cord when it is cut, and in this manner spores of the tetanus germ may easily find their way into the bodies of the child and the mother, with the result that the mothers often die of 產後風 and the children of 七日風. We also often hear of mothers who contract fever after labour, due to the old woman's hands and her dirty applications.

For some reason many mothers do not give the child a bath during its first month, and this may be one of the causes of the child's summer diarrhoea. Sometimes people think their young children need some other food than milk within the first year, so they feed them on things that cause indigestion and upset their appetite. The worst is that they cannot feed the children on such solid foods as hard bread and the like, so they chew it first and then give it to the children to eat. In this way the children not only develop indigestion but may also get infection from the adult if he has some such disease as diphtheria, or may swallow pus because many of the adults have pyorrhoea of the gums. Then there are other things, such as having the child sleep with the mother, so that it breathes bad air, sleeps irregularly, and has too frequent feedings, all of which are bad for the child.

8. *Marriage Customs.* We will not discuss the marriage system here, but we will mention some of the evil consequences due to existing marriage customs. If you will go to the country places you will certainly find that there are many people who arrange the engagement of their children when they are very young. The reason for this is either that the family needs help, or else the parents are anxious to see grandsons. Then the marriage may take place at ages of from ten to fifteen. This means that the young couple are not fully physically developed as yet. But they produce children, with the result that their offspring are even weaker than themselves. Naturally, weak children easily contract diseases, and may be sickly almost all their lives.

According to the custom of our people, every parent is anxious for the sons and daughters to be married, no matter whether they are healthy or sickly, sane or insane. So, often their descendants may continue to be both mentally and physically unsound.

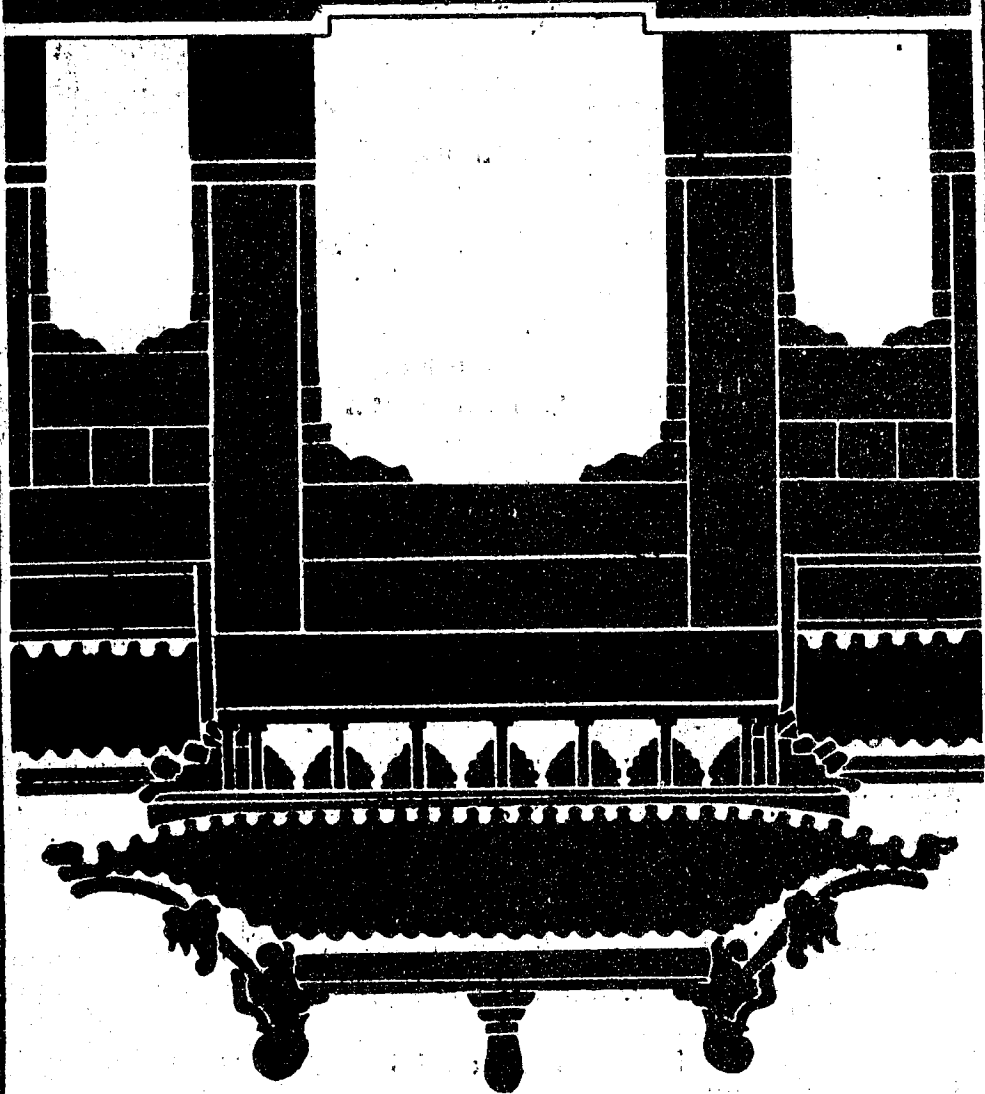
In poor families there are often the most children, so that their feeding, education, and care are the more neglected because of financial difficulties. Such children are the least fortunate of all, and are apt to suffer the most. If the poor would marry later in life the consequence would not be so bad, for their financial state would probably be better and their bodies more fully developed. But this is not now the case.

There are a number of other things that are of great interest from the health point of view, such as footbinding, polygamy, opium habits, drinking, gambling, smoking, public towels, and the like. We only take the above-mentioned few as illustrations to show that health depends on fighting against these habits and customs. I do not like to take this critical view of these undesirable things, but one cannot help mentioning them with the idea that they should be corrected. Of course there are many old customs that we should keep, such as drinking hot water and eating hot food, habits which are of tremendous importance to the existence of our people. But at present we should pay more attention to the things which need correction.

First of all we should understand that the worthiness of our lives is estimated by the amount of service we render to the world. Then we will know the importance of a strong body. Secondly, health has no time to wait. We must start right now. We often hear that to practice health is only for the rich, but this is not true. I would say that to practice health is only for those who desire it. Thirdly, it is our duty to set an example for our children. If we follow the rules of hygiene our children will certainly follow our example and will create a new epoch in their generation which will revolutionize our customs and habits. Lastly, our knowledge comes only from good advice and from the books on health. We should study constantly to learn how we may make ourselves more healthy.

In conclusion I would direct your attention to the fact that health is the strength of the country. To make our country a power, the thing which counts most is the country's life value, and not the number of soldiers or the amount of military or naval equipment. By the country's health is meant that the people live longer and there is less disease. Thus all will be able to contribute whatever they possess, and our race will be healthy and wealthy.

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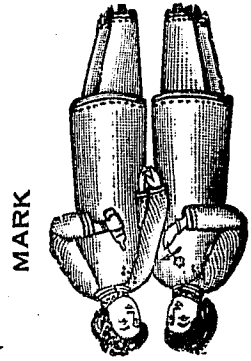
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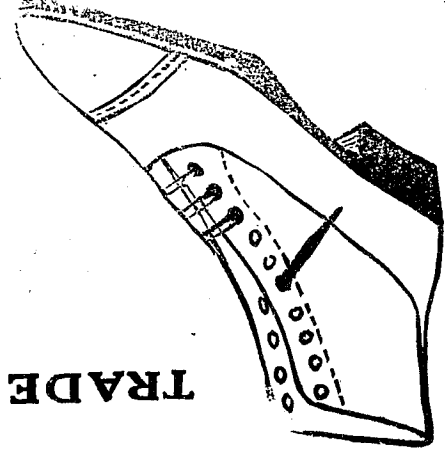
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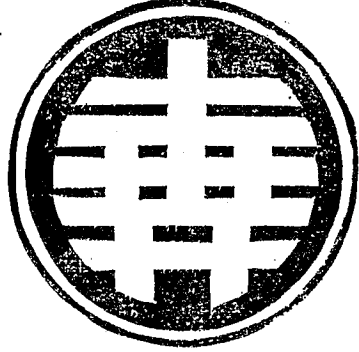
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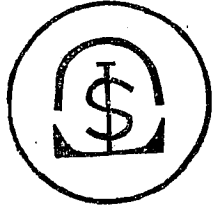
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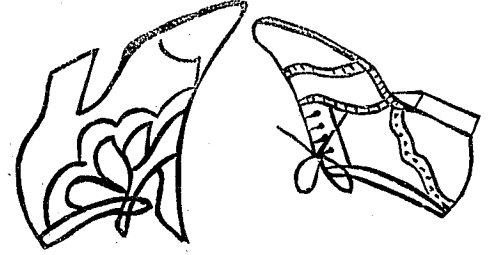
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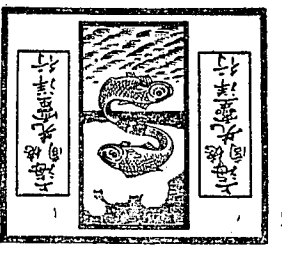
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拜會禮社機

的教育

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廣智院擴充計劃

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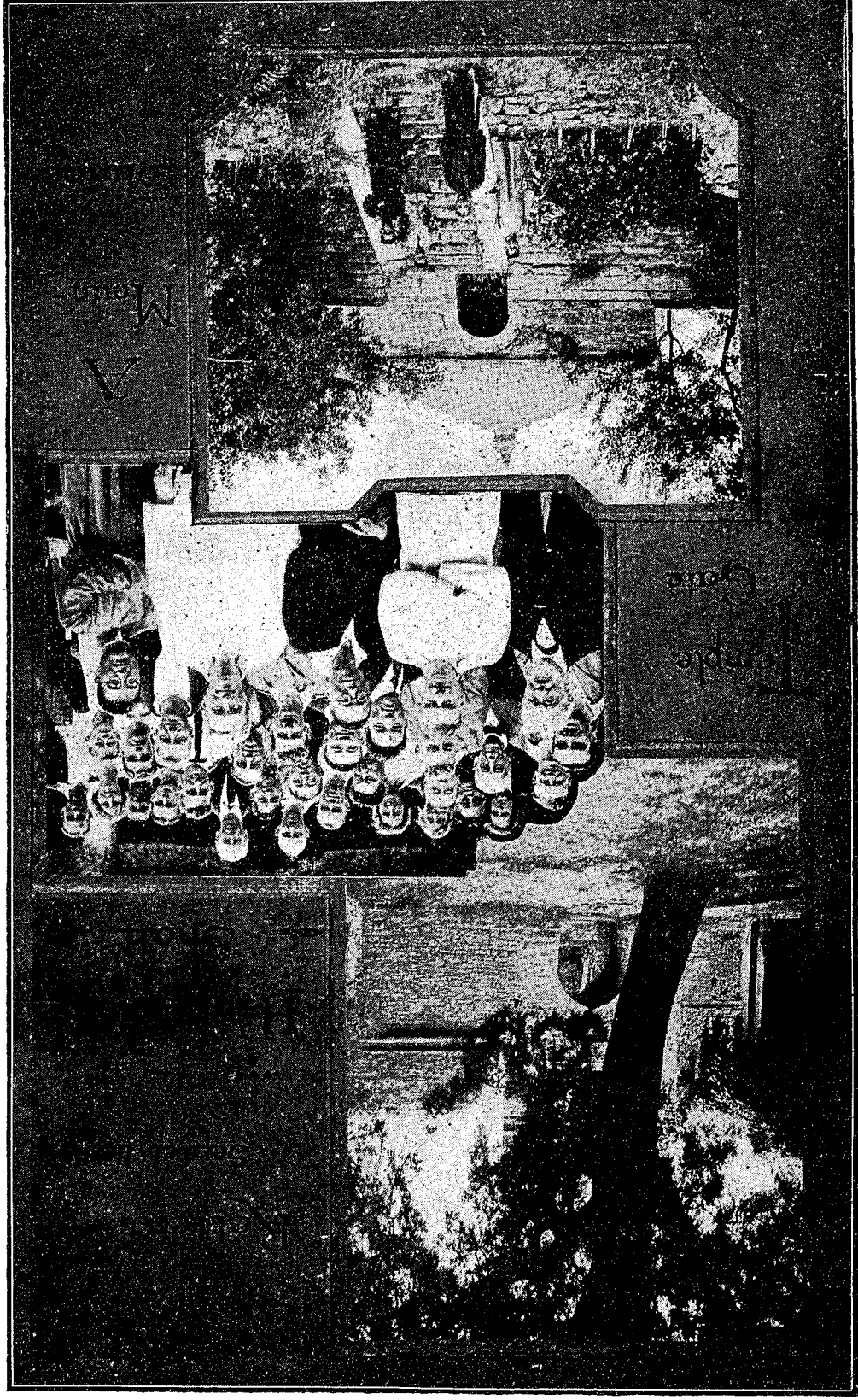
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便 取閱 其他 一切 銀行 業務 無力 求 公道 以 副
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齊大心聲

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教員				

開篇語

她是誰？你應當怎樣待她？

她攔不了家三番二次的愁，慮，強打精神的出門了。只因有些倉卒，以致她身上所應帶的東西，未免有點倉促。周於她出門之後，說她該戴上一頂新式帽子的說，說她該繫一條花綉的，一雙西式的鞋，才覺得好看。……

但，歡迎她的人，便覺得手舞足蹈起來，無心去注意她的裝束，並趕忙的連個見面的周旋，也沒有。長問她，也將所帶去的消息，都一一說出來。此問彼答，你呼我應的談個不休，也並不覺得疲倦。因為

的人請你不要氣的來批評她吧。

「她！心聲對於愛她的人所加的批評，是極表歡迎的。若你果然是一個能用理智之愛去愛她

待她。」

「料就漸漸的能與人家並駕齊驅了。不過現在要求讀者發覆的是『她是誰？你應當怎樣

至於她裝束的入時不入時，內容的美備不美備，將來不難慢慢的添換些裝飾，增加增點

的士儀呢？

心聲每次和讀者相見，是要和讀者談談心呀！你嫌她所帶去的禮物不好麼？這却是故鄉

識法呢？要如何待她呢？

與齊大有關係——他腦筋裏有齊大二字印象的人，對於齊大的使者——心聲，要怎麼個認

是厭惡她的，也請回頭想想，她到底和你有關係沒有？如果真是有該是那一種關係呢？

一個求真實的君子，最不该以滑頭手段待人，尤其是不應該如此『待她』呀！

度，便能叫心聲十分滿意了。如

溺愛不明者，能齊以美惡的觀與褒貶——用理智的愛去愛她，便合了度。

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這三等入對她都不十分安貼，但倒也各有各的好處。若把這三等人的心理，折得合

力弱的地放在眼裏呢。

末一等大生，是智識充足，廣有閱歷，在外邊所見過的好東西，多得焉能還把個身單

次一等大滑頭，過於不真實了。

明。

頭一等——極愛她的，往往看不出她的短處，對她的動作，無改正之可言，可謂之纏愛不

平心來論，這三等入雖各有各的長處，但對心聲，俱未免有對不甚妥協。

也。不來。

末一等是極厭惡她的，不管她帶的如何，一味的有成見的，使她一次

次一等是先看她的裝束，怎樣，內容的美惡，再規定的，自己的褒貶。

頭一等是極愛她的，一見她，到便喜，歡得不。

齊心聲不自量力的，居出過風頭，三頭次與她接近的人雖多，但約言之，可分三等。

間談話，是往往滔滔不斷的呀。

歡迎她的人，既極樂意聽她的『言語』，她又極懇貼的願意曉得人的甘苦，自然他兩人中

普及徒以限於經費不克增加故擬廣為徵求義務佈道說明員以匡不逮尚望熱心院
 仍不明本院設之義意者仍居多數即現有職員增加三倍恐不足應良機而
 牧師亦日必一至且普且大者雖固員按時演道復大員必數次義務佈道如米牧師張周
 會未有如普且大者雖固員按時演道復大員必數次義務佈道如米牧師張周
 入軍政商學農工各界種種接應各處佈道機關不啻櫛比林立而與各界接洽
 (一)佈道工作急宜推廣也 本院自建設以來關心斯院者數感有加近來每日逾千
 三項旨中擴充之量難緩者擇述於左以推廣救世及社會之需要因時制宜務使循序漸進不
 致期美不自故自建設以來惟就中即無日不在擴充之際九百零五年移設濟南計至一千八百
 矣無日不在擴充之際九百零五年移設濟南計至一千八百
 入之包羅萬物之全能愈彰惟造物之全能無量即院務之擴充難已溯自一千八百
 中觀察萬物愈知造物之全能此能此廣智博物院陳列室之標題迎門設置遊人共睹者也是院

齊魯大學社會教育科擴充計劃

精神尤不可強其同效也。是不得愛我者為我犧牲也。 一九二四，十，三

祇為題內階段之記要今既展成篇。內容恐不免稍精。有出入。且演說與文字之各異其
 九月二十一日。本校演說後。承大學生。齊心擊鼓於子。惟演講時草稿不過百字

生之結果也。耶穌亦將人懸起。使而信之者。即得永生。信而遭禍。必由信而得救。使民望之
 而。耶穌之。一。望而。其。理之。用。始。無。論。然。其。因。背。逆。而。遭。禍。必。由。信。而。得。救。使。民。望。之
 呼。一。切。信。他。的。都。得。永。生。以。色。列。民。因。背。逆。而。遭。禍。必。由。信。而。得。救。使。民。望。之
 「如何能有這事呢。耶穌舉例以示之曰。摩西在曠野擊蛇。人。摩西也。必如尼革底母問。
 神。是。與。上。帝。同。質。而。為。一。也。與。上。帝。同。質。而。為。一。則。求。全。之。動。機。盡。其。目。的。矣。尼。革。底。母。問。
 惡。之。性。力。求。完。全。精。神。之。與。神。交。而。得。聖。靈。之。豐。盛。生。命。是。為。重。生。亦。由。神。生。也。神。生。的。就。是
 身。生。者。終。為。肉。身。之。真。我。我。之。靈。也。靈。之。體。內。與。體。內。俱。生。待。其。人。格。觀。念。發。達。遂。盡。其。好。善。惡
 肉。體。之。生。也。概。由。肉。體。之。合。而。胎。由。物。質。之。充。而。足。而。傳。生。命。遂。有。肉。體。之。生。也。故。從。肉
 耶穌之曰。除肉身外。尚有靈。生。一。者。遍。異。身。從。肉。身。生。的。就。是。身。從。靈。生。的。就。是。靈。夫
 到。上。帝。那。裏。耶穌。之。靈。母。祇。知。肉。體。之。生。故。不。曉。人。生。後。如。何。能。再。進。母。親。腹。中。生。出。來。耶。

專用講堂一所計需款萬餘元刻正籌備指上每因入室無從向隅歎茲擬另建
 突之弊在所不免且每遇大會亦僅六百人以其中生資陳設有交際須假借演
 可容來賓二百一備特別講演亦僅六百以其中生資陳設有交際須假借演
 (一)專用講堂宜速建築也本院舊有講堂二所規模狹小不敷應用每日隨時講演
 款項支絀之故至今未能見諸實行尙希各界賢達鼎力促成嘉惠地方實非淺鮮
 過往旅客工界同人與夫商學各界無暇看之觀覽只緣電費浩大人員不敷以及
 于餘日則工界中人與夫商學各界無暇看之觀覽只緣電費浩大人員不敷以及
 會故本院每歲參觀來賓中除歲首除歲末各節重陽中秋各節參觀人數驟增至數
 觀向隅之歎且工界及農動界加無已終歲終歲苦無遊覽消遣藉廣見聞之機
 (一)延長時間以供遊覽也濟南自開商埠以來往來旅行日益增多每因時間有限致有
 寄書籍或慷慨捐款項使地方人士多獲讀書之益裨益社益增多每因時間有限致有
 學各界巡迴送閱隨著成效奈南地廣人眾普通難期時引為憾尙荷閱者贊助或惠

濟南廣智院募捐啓

察閱幸賜鑒正

濟大心學 第四期

(一)巡迴文庫宜求發展也 本院近二年來承廣學會惠予書籍特出賃聘用人員接洽商
 教員特瑞魯君慨允擔任費用刻已鳩工材從事擴充矣
 事繁供不應求恆深抱歉久擬設法推廣終因經費束縛不克如願幸承北洋大學採礦
 以各地社會服務機關請為代製者時有促人短少屋宇狹隘雖有計劃竟難實施少
 理各模型均應及期趕造惟限於歲月迫促人短少屋宇狹隘雖有計劃竟難實施少
 道路梁河流灌商建築交通衛生慈育各科刻已略具端倪然農工礦務天文地
 院創辦伊始即特設此部按社組專製從事製作俾參觀者目擊歷年以來所有森林
 (一)模型製作亟應擴充也 按社組專製從事製作俾參觀者目擊歷年以來所有森林
 謹增進情感需款數載在募捐啓中茲不多贅
 適宜且有妨礙參觀之參觀遊覽於體育之參觀遊覽於體育之參觀遊覽於體育之
 或遊體育等室不惟臨時設置須費良好光陰而陳設几席動轉維艱無無論布置斷難
 待所以容量狹小僅少數實朋往來洽接實朋往來洽接實朋往來洽接實朋往來洽接
 (一)交際場所急待建設也 本院於陳列各部講堂閱報室體育室外雖設有男女賓招
 務諸先生利用此良好機會俯賜贊助造福人民

濟大心學 第四期

議建的拜禮守同年新

劃計充擴院智廣科育教會社

新年回守禮拜的建議

誠靜怡

崇施切盼他山之助此啓

宇建設於

廣廈大庇而皆得歡顏他年世界大同沉澱而藉此媒介教澤普及於社會敢忘利濟之功覺
 達人善士櫛子指施廣為募集九勿一籌集腋乃可成裘積寸累聚易舉異日宏開
 約三須五萬千元除已英國回助九其不敷之數急待籌措所願
 並擬繁榮交際室以爲中外友朋聚會之所設備求其完美觀感必希於普及願此項經費

月前某督教協進會的退修與布道委員會討論明正一星期的大布道事又計劃一種變
 願在大庭廣廈之間作道證有喜在團圓之際與人傾談正爲四股百體各得其用。
 至於布道的法不足而引起多人的繼人受福音的感力即教內的人亦得靈性的奮興。
 並因這一星期的活動引起多人的繼人受福音的感力即教內的人亦得靈性的奮興。
 聖經或大規模的宣揚真道不惟教外的人受福音的感力即教內的人亦得靈性的奮興。
 近年以來各省教會對於舊歷新年一星期的特別布道進行頗爲踴躍或小團體的研究

較之講堂座容千二百八合地站立可容二千八即以原有講堂改作陳列物品之用
 向遺懺而各種標本繼日搜羅隨地設其舊有陳列室亦復漸形狹隘茲擬增建一規模
 緩廣智院舊有講堂容六百合地站立共容千八每屆會期來賓填塞入室無從
 去歲週年期間且過五十二萬也瞻人之數之銳即成增自開辦以來已達六百五十萬而
 興致凡斯衆善無暇指過往賢達特經注目參觀原期便利平民實至如歸覽而輔以
 星期講演以增識附以電光影片以助興隆啓之故無不燃然羅具任觀覽而輔以
 文地理格致之學古今器物之變國之隆替盛衰之故無不燃然羅具任觀覽而輔以
 步助青年之情與則有體育處所增學子之智慧則有古籍新聞舉凡水陸飛潛動植之物
 互助之精神民智識世界之形勢所以明利害之取工商農礦之成績所以規規改良之類
 本所以增人智識之世界種族之風俗所以通東西之奧情慈善衛生之舉所以倡人
 建濟省一千八百八十七年創設青州郡治規模粗具同日地未安馴於千九百零五年移
 設也自一千八百八十七年創設青州郡治規模粗具同日地未安馴於千九百零五年移
 社會之文明四方風動皆自吾民聖道宏昌胞與何分歐亞化除東西之形域一視同仁促進

物 文 學 讀

西寫出來嗎？他們所寫的脫不了是一大套荷花大少的醜態歷史，不就是六姨太的風流，是更難終，在這裏，祇說略說幾條大的毒處。

——這些人的腦袋，早在污濁社會的毒汁裏浸透了，眼珠子也污黑了，還有甚嗎好的東西？

像有了鴉片癮一般，這可不是玩的是玩的一樁事，讀這些東西有什麼不是玩魔呢？說起來真難，牠們去不了多少的讀書人的工夫，金錢和精力，無形中盡了這時代的讀書人弄得他們時呀，後來夾雜了一些不三不四的，助長了毒氣和華族劣的，的冒牌子的文學作品。一般自己不能讀洋文書而急要看洋人生活狀況和趣味的人，的恩物無怪牠風行在清末和民國初年，林琴南的譯品——西洋小說——時好讀，社會上的要求，極受歡迎，真算代人的東西，也是好壞不等的，感不現代的東西，自然這東西，該萬也該沒可說的。現……必然有時下的幾種刊物，現代人讀現代的東西，自然這東西，該萬也該沒可說的。現……索的文学作品，不必然限於幾種，唐詩宋詞元曲大家，散文辭類，纂三國水滸……

手底下，把玩索，這自然是很好的事，沒甚可說的。不過所謂文學作品——所玩在欣賞文學，是人類的天性，凡讀書人往往嗜好文學作品，是誰總有幾部詩詞小說在

文學讀物

張維思



上帝之前。

此事平易可察，深望凡我同人以此新年新工的新結果為馨香的祭禮，奉獻於冷心同道歸真返璞的一個轉機。

由全體熱心教友預先四出拜訪，冷心教友之同去禮拜，果能以溫和發於至誠，未始非因此退修與佈道委員會建議，以明年舊曆新正的第一天，星期日為一個回守禮拜的主日，教友信道不篤，固屬自身的問題，然而我們既與之同屬一體，亦不能不負正輔導之責。亦正大有其人，若不速為之計，而久之，不免流到下游人谷，與世浮沉的地步，為可惜人。按各教會中與教堂接近，按禮拜的人固然甚多，但是因熱心漸冷，以致不守禮拜的人

的採擇。

有意致的事工，使各教會的全體教友再得一個服務教會的良機，今特陳述於下，以便同志

不就是在……翻來覆去去不去那幾套套話頭。

一文學是有生命的。牠是從心靈中的鼓勵再加上一番藝術手腕生產的。牠是一種 beautiful thought 是一種 Melody from heart。這套套話裏裝的是惡果不堪的汁子。莫說他們的手腕是粗的，就讓他們裝在舊皮袋裏。裝的是惡果不堪的汁子。莫說他們的手腕是粗的，就讓他們裝相當的藝術的。確的能描寫惡果不堪的汁子。莫說他們的手腕是粗的，就讓他們裝沒有這種作品能有普遍或永久的價值。這一大批腦腸肥的先生們只膚淺陋劣的粗製濫造，總摸不到 thought, heart 更不用說到 beautiful, melody 了。

三 一時一代有一時代的精神。學家是要這種時代精神的描寫。給欣賞文學者一種努力。更要給讀者生觀的肯定。教人安身立命的內力活動。他們這些臭皮囊早已喪失了內在的生活。說出來純是一些廢話。還有什麼活動力給人嗎？

一可憐的時代。青年學生在這比麻痺亂的國裏沒有偉大的文學作品。來懸藉他們。供給他們生命的泉水。只拿些臭糟粕。當作美味。嗅聽這般文妖往地獄裏拉。

皮囊因為這是時代要拋棄的。時代的要求。決不是要一些沒有定見。隨波逐流的人。也不要那些不能裝新酒的老舊。

所以我們要讀——有活力能給與精神營養的讀物——和世界各國文學作品在水平綫上的著作。或超越的作品。就是找不到這樣好作品。也要找一些差不多的。那裏有這樣的文學讀物呢？我暫且照我現在窄狹的眼光說——大略說：

一 目前中國的文學會——創造社和文學研究會的出品。大略可以了。其餘也有不少的。較好的出品。祇是尙不。及這兩個會社。這些創造社。和週報。文學旬刊。還有小說。月報。以及他們個人的作品。其中有不少的。活。力。若你細心讀去。自然有幾篇。能和你的心。共鳴。外惠。賜。你不少不少的寶物。我們不甘願。自甘為廢物。願為能裝新酒的器皿。我們直接讀一些外國的文學作品。更好。不然。除了那些無聊的禮拜六派。文字。決不讓他們玷污了我們清潔的腦以外。

我國故有的好文學書。必須讀——如紅樓水滸……我國現在新出文學作品。必須讀——如創造女神……外國現在的名家作品。最好也讀——如夏丕易卜生。托爾斯泰。屠格涅夫。送更可……他們的文學讀品。

自然這不過是為一般人進言。至於特別研究文學的人。更有他們當讀的書。在這裡是題外話。不必亂說。

一九二四，八，〇二，于安邸。

觀真羅色澤石 Rosetta Stone

李適泉

李君為吾留學英倫來佳構
二篇此其一也。兄弟尊尊為個人在濟南母校時之生活，
其不勝感離合之感。惜因篇幅所限只好暫且割愛。
愛。但本篇於石之歷史，形式以及通體體格利非刻
文。而徑各為扶掖其疑義。詳明頗覺有味可尋。
儘將全文發載以饜讀者。

編者識

上禮拜有四川劉子如先生由埃及巴特來而劉先
生是四川『勝公』司行總理。美以美會友特為遊歷
全球名勝而來。既不通英文。朋友又沒有到王梓仲先生和我
就隔日參觀。名勝七號上午我和劉先生到了
『大列羅博物館』British Museum 見在石上刻埃及及羅列

所有一埃及破石碑在玻璃盒下裏。盒上標着 Rosetta

記石達色羅真觀參

Stone 字樣。然總想這在文科附班的時候。羅博士曾在舊約
史記上講到一塊破碑。是發明埃及象形文的門徑。這塊破碑

發現了已歷一百多年了。

(一) 羅色澤石的歷史和價值——埃及象形文 Hierogly
phic 通用語「唐」(A. o. s. o. 年中) 以後通用亞

拉伯文。但埃及及開國尚在「伏羲」以前。埃及文明全在用亞

拉伯文以前。且象形文字又是立神刻銘的專文。所以考古家

所得地藏。如尸棺瓦石。金類。紙等。上邊的人名年代。

多用象形文。所以象形文對於「地藏考察」Excavation 上

有密切的關係。再加人的骨格。並沒有古今小的分別。

倫敦博物院所有埃及及尸大小都如現在的人。(規定年代

世紀不能算尸首。必認象形文。二百年以前。歐洲儒者。

雖於定規尸的年代。都是推測。沒有確據。但有一個門路。

這塊破碑。他的沿革。可以略說一語。——馬其頓王亞力山

記石達色羅真觀參

大元後不久。帝國分為四部。羅奇里梅領治埃及。這事是在「
周」末「秦」趙。B. C. 332 年。大元是周襄王四年(埃及及文
明當時也算隆盛。國傳四世到「羅奇里梅」Ptolemy V.
Epiphanes) 在位。B. C. 180 (發敘利亞提阿

庫。克羅巴出法公王。即九年。B. C. 90 (

大元高祖十年) 絕命大元在埃及。及「赫」且「Meshir

十日。轉以詳歷況) 大約中國國曆四日。

這碑是羅非司城 Memphis 發司公會。『男通羅羅』

發里梅第五紀大元的碑。原文大約是用「底羅底文」D

emotic 書。或譯成象形文。和希臘文將文字。按「象形」底

意。希臘的碑。刻在「碑」上。在「碑」上。在「羅色澤城」R

osetta 屬。裏和「王」像。併立。當時埃及總司是「艾杜」艾杜。是

「發利」艾杜。真女羅玉羅。羅奇里梅。艾杜。艾杜。三

年。代久矣。碑非刻。『羅色澤』石不知何時已破裂了。注

月。拿破崙平埃及一七九九年(約前清嘉慶四年) 屬入

且。拿破崙見。派工程師。到「羅色澤城」。莫基。工。程。隊。官。布

沙。Bouchard 發。掘。一。塊。碑。石。給。巴。黎。將。軍。馬。里。尼。

運到。西。邊。亞。力。山。大。坡。他。公。館。裏。去。當時。幾。送。去。了。於。是

「羅色澤石」就成了「門將軍的私產」。

一八〇一年。拿破崙不歸。且 Sir Ralph Abercromby 公

與法國議和。條約第十條。有「羅色澤石」。歸「羅色澤石」。學。古。石。

於英軍。英。金。生。Hutchinson 發。掘。其。他。古。石。多。由「哥

美」H. M. S. Admiral 總。與。H. M. S. Madros 11 種。

運到英國。惟「羅色澤石」。因係個人私產。與英屬古石。不

年九月。他。總。大。將。軍。Major Admiral Turner 發。掘。其。他。古。石。

二月。間。發。掘。及。補。釘。碑。H. M. S. L. Egyptianue

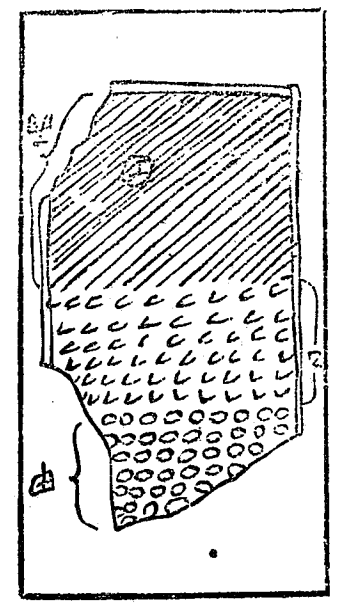
運到「羅色澤石」Portsmouth 三十一號。發。掘。古。石。

家公會 The Society of Antiquaries of London 大

記石達色羅真觀參

像地巴羅在那裏一千九百二十一年了。

(一) 羅色達石的形式現在是少幾幾角的，



上邊左、右、三、面、都、不、見、了、才、緣、右、角、也、失、了、因、此、三、種、文、

字、沒、有、一、種、完、全、的。見圖甲、乙、底、莫、底、文、內、希、臘、文、

(二) 是那那能明白的希臘文可以從頭念起好一大塊。(注)

意、因、希、臘、文、而、到、(一) 處、字、跡、很、清、楚、所、能、念、通、的、那、一、片、足、

長、現、在、(三) 呢、九、時、上、端、形、文、只、有、十、四、行、所、說、的、後、來、學、

士、神、考、考、是、希、臘、文、未、二、十、八、行、的、語、

(三) 如何學通「羅色達石」文——一九二〇年

月、英、國、司、教、師、 Rev. Stephen Weston 考、希、臘、文、

學、明、這、是、羅、西、泰、里、第、五、的、紀、念、碑、明、年、一、九、〇、三、年、

在、美、國、Ameilhon 在、巴、達、維、亞、拉、丁、文、世、一、〇、一、二、

年、地、學、「底、莫、底」文、在、Siloestre de Sacy, 考、Akerbled

一、部、是、然、技、亞、力、山、大、學、時、里、梅、考、等、入、各、才、丁、拿、手、

些、名、字、在、上、邊、「底、莫、底」文、裏、考、着、幾、只、是「羅、格、利、非、

刻」文、失、傳、了、但、見、入、馬、龍、七、種、也、不、知、道、是、從、左、往、

右、呢、這、是、然、古、往、左、呢、現、再、有、一、個、根、本、問、題、就、是、這、種、文、

字、是、古、是「音」字、[p]hncnetic 的、考、的、有、了、點、頭、發、

意、地、不、是、音、標、字、誤、人、地名、總、要、音、近、幾、成、所、以、他、

中、有、些「丁」號、中、間、着、些、形、字、學、士、們、都、以、為、是、人、

的、記、號、也、有、的、信、是、有、重、要、人、名、標、用、的。

起初「 decipherer 裏、最、著、名、的、有、三、位、兩、位、

對、於、明、上、有、功、一、位、於、這、傳、後、學、上、有、功、謹、分、述、如、下、

(甲) 解王后「克留巴」之名者——嘉慶七十年

羅河第一邊布處河中非萊島 Philae 上、海、着、一、面、花、剛、石、

方、尖、碑、一、碑、上、只、有「羅、格、利、非、利、及、希、臘」兩、種、文、字、

各、在、碑、的、一、面、在、希、臘、文、中、有、羅、西、泰、里、梅、和、克、留、巴、拉、兩、名、

相、之、一、處、可、巧、那、面、也、有、兩、個「丁」相、隨、的、一、處、可、知、道、

一、定、是、那、個、名、字、了、於、是、取、了「丁」方、碑、丁、(同、

上、的、羅、西、泰、里、梅、和「羅、石」即、羅、色、達、石、下、(同、上、的、羅、

里、梅、相、對、照、

「方」碑上的是「羅石」

「羅石」下的是「方」

性、高、羅「石」上沒有「方」碑「上沒有」

但、來、考、代、地、

是「方」碑上的「克留巴」

將、這、三、個、相、比、較、那、際、頭、

一、個、字、自、然、代、表、頭、一、個、音、按、及、象、形、文、是、由、右、左、橫、寫、

和、希、伯、來、文、相、同、所、以、應、該、念「克、利、克、

「羅、格、利、非、利、及、希、臘」在、希、臘、文、中、有、兩、個、

「羅、格、利、非、利、及、希、臘」或、入、該、念「歐、

「羅、格、利、非、利、及、希、臘」在、希、臘、文、中、有、兩、個、形、

「羅、格、利、非、利、及、希、臘」在、希、臘、文、中、有、兩、個、形、

「羅、格、利、非、利、及、希、臘」在、希、臘、文、中、有、兩、個、形、

本會現在之事業，業條列於下：

- 1. 本會現在之事業
- 2. 本會現在之現狀
- 3. 本會現在之現狀

本會現在之事業，業條列於下：
 1. 本會現在之現狀
 2. 本會現在之現狀
 3. 本會現在之現狀

自然科學研究會之已往現在及將來

來

專

自然科學研究會之已往現在及將來
 1. 本會成立之動機
 2. 本會成立之動機
 3. 本會成立之動機

自然科學研究會之已往現在及將來
 1. 本會成立之動機
 2. 本會成立之動機
 3. 本會成立之動機

專

專

本會現在之事業，業條列於下：
 1. 本會現在之現狀
 2. 本會現在之現狀
 3. 本會現在之現狀

本會現在之事業，業條列於下：
 1. 本會現在之現狀
 2. 本會現在之現狀
 3. 本會現在之現狀

3. 董事會——本會雖成立年餘，無董事會之產生。董事會為

研究化學之籌。

採授。本會開一席之地。本會之化學及研究所。為會員

採取無益於己身。故本會預於將來呈請本校校長。科長及諸

及研究所專供會員化學研究。則雖已調查。無利於社會。雖有

4. 化驗室及研究所——科學調查及採取。既專。奇。化學。室

備本會研究之籌。

及他隣各地。有研究價值之動植物。悉數調查。採取。以

3. 科學調查——本會會員利用假期。宣傳於外。對於家鄉

對於本會之贊助。

行研究。此乃本會會員於假期。傳播科學於社會。以期引起社

2. 科學講演——此與上講演。實有別。蓋前者。係本會會員自

常生活之科學知識。

三 大要素。種子。農具。農藥。農雨之氣候。……使讀者獲日

專

專

如許。正吾知各會員所見所聞。定必有所改善。而此會之影響。事。四。星期內。雖細如採用。課本。購置儀器。亦不敢底探討。詳。入。共同研究。各指導員。皆循循善誘。而會員亦均樂於。從。學。校。設有。生物。化學。物理。三種。燒瓶。課。全。全體。會員。分別。加。華。北。京。清。華。大。學。教。員。一。百。四。十。餘。人。集。於。北。京。清。華。大。學。教。員。研。究。會。感。言。

民國二十年十月二十五日於齊大文理科。

博雅。吾尤望。閱者。美。同。情。於。吾。同。人。

吾人之研究。而轉移。本會能否。得他人之贊助。言及此。五。中。吾。竟。矣。吾。人。之。期。望。能。否。實。現。吾。國。之。科。學。現。狀。能。否。因。會。進。有。所。依。歸。

授。及。他。處。與。本。校。有。關。之。科。學。家。組。織。本。會。之。董。事。會。以。便。本。會。不。滿。意。者。職。是。以。之。故。本。會。竭。力。延。求。本。校。各。科。學。教。師。令。一。會。主。腦。無。主。腦。則。四。肢。行。動。失。主。本。會。年。餘。來。之。事。業。多。

1. 出版物——本會計畫。除在。心。聲。發表。著作。外。並。行。刊。行。二。種。無。定。出。版。物。

D. 本會將來之計畫

1. 出版物——本會計畫。除在。心。聲。發表。著作。外。並。行。刊。行。二。種。無。定。出。版。物。

2. 通俗科學——係單行。張。片。投。影。機。理。學。的。理。論。解。釋。通。俗。的。事。物。供。一。般。普。通。人。皆。得。科。學。常識。以。却。中。國。科。學。之。普及。

II 科學——係單行。小。本。每。本。則。詳。論。一。題。如。農。業。之。研究。採。取。由。心。聲。刊。布。

III 論文類。業。已。業。力。自。起。之。後。本。會。所。有。一。切。關。於。學。理。上。之。研。究。採。取。由。心。聲。刊。布。

IV a. 本會會員。推。介。先生。講。『實。氣。與。人。生』。

b. 本會會員。講。『印。象』。

III 本校。算。主。任。教。授。王。德。尊。先生。講。『一九二四年之

『地。震。原。理』。

II 講。齊。大。學。地。質。學。教。授。Mr. G. B. Barbour

之。概。況。

I a. 馮。惠。泉。先生。講。『華。學。校。科。學。教。員。暑。期。研。究。會。之。概。況』。

b. 趙。守。夷。先生。講。『山西。煤。狀』。

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b. 趙。守。夷。先生。講。『山西。煤。狀』。

於我國科學教育當匪淺鮮也。然令人不能已於言者。即我國科學程度之幼稚。與一切實用之科學。無不無此。無彼。無他。無餘。是也。前雖提倡數十年。而大勢所趨。仍視科學實驗。同魔術。技術。能無一切實用之意味。此情此景。良可慨已。及聞各地報告。大學設備尚差。強人意見。即教授之實施。亦多合於教育之正軌。中學方面。所差甚遠。數校仍依舊法。只教員講授。學員並無實驗。有學實驗者。亦多不明實驗之精義。情勢若此。安望科學有進步。耶。然探本窮原。誰之咎。普通論者。均謂科學支離。以致類廢者。此。然須知。無倫何種之教員。雖甲以鉅資。固必束手束脚。而無策。莫能設法也。反言之。倘有幹練之教員。縱雖拙。吾知其必能用尋常器物。以做科學之要領。而仍不實驗之真意也。要知實驗之主旨。非徒授學之要領。以呆滯之技能已也。實有解決問題方法。及治事起序之要義在也。鄙人可於此。實望凡留心科學者。咸明於我國科學。文體不拘。文言白話。

齊大自然科學研究會

原諒。自起。除他稿件外。另有寶維廉博士之科學教授法。一併刊登。特此預告。
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A Report upon the Present Development of Power in Tsinan.

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The Wild Mammals of Tsinan and Vicinity.

原諒。自起。除他稿件外。另有寶維廉博士之科學教授法。一併刊登。特此預告。
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專

齊大心聲 第四期

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校聞

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本校同學陸山返修會

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Paper Making in Shantung, a Study of Methods and Raw Materials.

原諒。自起。除他稿件外。另有寶維廉博士之科學教授法。一併刊登。特此預告。
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專

齊大心聲 第四期

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聞

- 四 此等夫役之職。可祇限於潔除廁所拉圾掃灰及炭諸事。(各宅婢僕亦無售賣此類污穢物之權利。
- 五 有無或厚薄以定出力之多寡。結果反致工作動靜不子以酒錢)若宅有子以酒錢者則該夫役將賜予此項錢。夫役係為黃村富樞。故須另給工資。並勿得掃除。
- 二 凡此拉圾露灰等物。由黃村富樞派夫掃除。他人不得掃除。此項拉圾露灰等物。由黃村富樞派夫掃除。他人不得掃除。
- 一 各宅前所與拉圾掃。由黃村富樞每日派夫掃除。夫役早八點鐘前一律掃除。其灰一項。則於每星期內各行事。不滿意之結果。今既定有具體辦法。更希此後各按規有照為荷。抑有進者。從前此種掃生計畫。因無一定之規則。致

再啟

會計主任賽保羅先生暫不返校

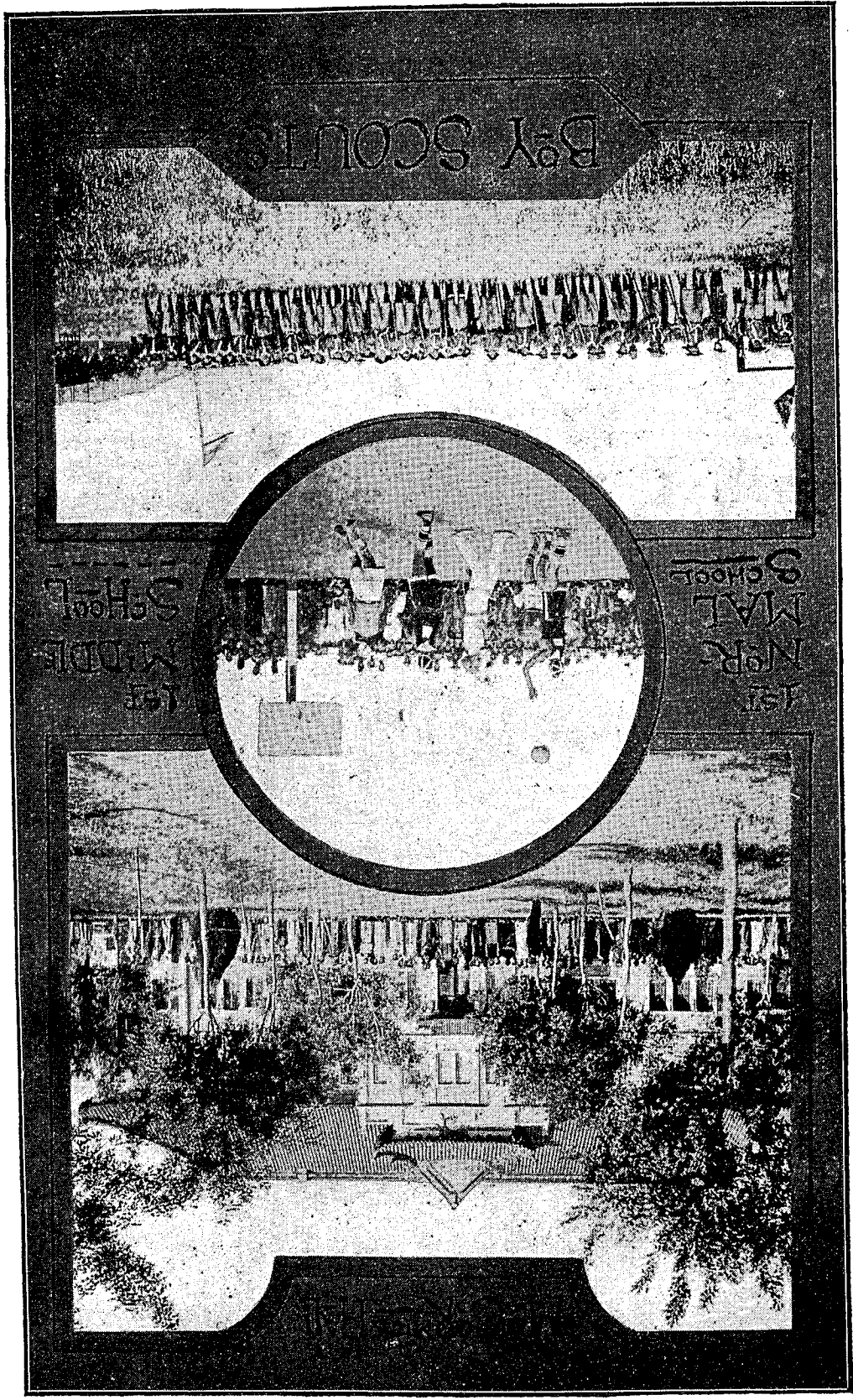
本通告自發出之日實行 衛生委員會 會長 韓海員 信雅

紐約來函略云。近來病體雖覺痊癒。但身心疲弱。恐難重行。已返國。休養。吾人正在追憶舊誼。引領公望之候。忽接先生自來。有本。校人等。莫不深知之。幸。僕。染。恙。逆。流。為。人。事。非。賽保羅先生充任本校司庫數年。於茲。年。終。交。入。穩。重。寫。作。事。後。必。盡。力。改。良。

本通告自發出之日實行 衛生委員會 會長 韓海員 信雅

各宅之體。投。下。交。由。該。夫。役。拾。干。淨。又。凡。此。項。夫。役。因。體。生。夫。不。得。入。住。室。凡。大。便。桶。之。在。樓。上。者。須。由。各宅。不。體。或。不。規。之。行。為。時。各。須。函。達。衛生。辦。公。處。有。口。語。恐。難。發。生。效。力。以。憑。查。辦。或。宅。婢。僕。有。何。不。當。之。動。作。該。夫。役。亦。有。報。告。本。處。之。機。會。俟。會。同。查。證。實。後。必。盡。力。改。良。

五 因衛生夫不得入住室。凡大便秘之在樓上者須由扣留灰。



風行各地，無不稱頌。至於神學，則亦有各種不同之研究組織，已

有自然科學研究，於醫學則有該會所出之醫學季報，入則
團體可知矣。如文方則有文學研究會，於科學方面則
本校同人於學術研究，具熱忱，其所組織之學術研究

齊天心學 第四期

十月二十八日

齊天心學 第四期

齊天心學 第四期

周幹庭

幼稚園落成延期

入實在令人高興的不可

出來的以後議決從小處辦，也可以交際不至於誤許多的

為顧問之組織，定會正鄭善明，副張維思，書記李廷，會計

員不能引起全體之興趣，故不若分組之為愈。於是將全體會

之興趣，趨向於今日者，入數者，是其乘而開會時，問難過長，

大會時，籌備委員報告，謂此種團體，以能喚起人

提倡組織一種英文研究會者，數人者，不意發高一一呼，竟全

先是於本學開學伊始，有熱心英文者，連同英文教授數人，

Club其一也。

伯來文希臘文及世界語……為已有其相當之組織。如希

紅紅綠綠，老少，所以開會六七次，無一不不是熱鬧的。

全體組成的。每開會時，夫和他的妻，兄和他的弟，姊和他的妹，

教職員俱樂部的盛況

齊天心學 第四期

過他書所未詳者，斯多猶到之處，近世三角書中之傑出

圖解三角，每章皆按幾何理，用圖解析，列式詳明，指詞

本校天算系，關於坊間所售之三角書，多不適用，其公式，也

在印刷中，不日出版

介紹本校叢書之

齊天心學 第四期

華僑在任公發，覺吾不返，吾一人，自當深為惋惜也。

一刻的工夫，若男子能替女子乳養小孩，女子是十分願意

出的意見，來有主張此種辦法，雖好而大，每為小孩所累，無

來的辦法，有主張今日，雖是同樂會，而各位姑娘，太太，不發

事，以致眾人，大笑，有一口茶，捧不住，噴在他衣裳上，的故

名的大詩家，羅世琦，冠五，郭金南，張立文，四人唱詩，次由男

詩，先由會長報告，次由書記介紹，各男女新會員，次由男

七點鐘的時候，又在廣智體育室，開秋季第一大會，次由

長，每除副院長，唐副會長，文科，文系主任，周幹庭

李德、韓事朱力第、王華堂、顧問 Prof. D. G. Baker 而 Eng

lish Club 於是成立矣。

該會以練習英文遊藝作業為宗旨。故每開會時。一切演講。辯論。雜劇。詩歌。故事。遊戲等。均莊莊並出。頗覺興趣云。

文學研究會與自然科學研究會

(實)

該二研究會。自成立後。遂節節進行。奉研究。今雖大發明。亦略有心得。故各會員仍勤勤懇懇。兀兀孜孜。以期升堂入室。窮諸學源。將來有以貢獻社會也。

本學期除分班研究。兼會報外。復請中西名士。蒞會演講。

自然科學研究會。請定燕京大學地質教授 Prof. G. B. Barbour 演講『地質』。本校天算系主任教授 Prof. D. P. Wang

演講『二四年之天算』。文學研究會已請定傅以倫先生

演講『詩之研究』。文學研究會先生講『文學之研究』。繼先

煥然一新之文科青年會所

(實)

吾校文科青年會所。原位於物理樓之二層。近因會務蓬

會員頻增。致寬敞高大之會所。相形見狹。夫於是。商諸科長

而遷入。學樓之三三三號內。即舊之禮堂。可容二百

餘人。復蒙某某君贊助。而會所遂得煥然一新。入其室者。但

見地板桌椅。油光可鑑。壁紙雪白。無不備極。諸東牘者。古今

名人。畫懸於西牆。書畫各地。風光錦標。牌嵌北壁。綵

繪。飄於南窗。若登覽本畫。圖登景。花長青。草

木。莫不備陳。地美。轉美。豈可謂學常所享哉。直是學

界靈宮。

生於研究。學素負盛名。久為當代。治學學者。——如梁任公

胡適之。張純一。諸公。所推重。今承不棄。來會。賜教。且應該會之

請。作多次演講。故該會同人。均稱幸甚云。

鐘鳴五句。送客未送盡。而來人猶頻頻不絕。

多頭緒紛繁。不能逐件記憶也。然莫不稱極極一時。云。

譚君繼。繼一。指導。猶云。似隱五里霧中。其妙莫名。蓋因續未

以容之豐富。在講者觀之。已謂如行山陰道上。應接不暇。而

不備。陳書報。圖表。標本。器具。……其設備之周詳。莫

不備。至。到。室。圖書。戲室。遊藝室。精製。所。養病。房。藥物。處。……莫

不備。之。招待。待。者。前。迎。入。導。在。各。部。參觀。一切。之。課。堂。禮。堂。

鐘。二。句。矣。因。見。告。白。而。來。參觀。者。紛。紛。至。來。甫。及。門。便

時。之。作。故。為。時。頗。豐。——即。自。二。時。至。五。時。也。

助。與。而。開。放。醫。科。各。部。任。遊。入。覽。也。今日。之。展。覽。會。原。係。應

來。參觀。運動。會。者。常。與。醫。科。有。鑿。於。此。遂。益。為。遊

園。儼。然。不。能。例。外。也。是。日。也。天。氣。時。朗。風。日。和。以。故。遊。入

吾。校。於。每。年。國。慶。節。慶。為。全。魯。中。學。設。一。聯。合。運。動。會。今。年

醫科之展覽會

(實)

校長巴魯德。對於公餘。日。辦理。校。事。外。且。或。出。外。演。講。

校長巴魯德之公務忙

(實)

幸。天。相。吉。入。厥。履。唯。速。難。如。此。猶。不。足。阻。其。熱。心。公。務。於

旨。故。自。蒞。任。以。後。日。無。暇。晷。苦。勞。苦。勞。心。力。幾。瘁。月。前。即。於

達。國。界。捐。其。所。念。所。為。何。莫。非。以。提。倡。教。育。造。就。學。子。為。宗

十。月。上。海。又。赴。滬。上。其。督。辦。大。學。聯。合。會。之。執。行。委。員。會。議。

舉。將。瀾。江。而。上。謁。九。訪。訪。然。後。更。至。武。漢。三。鎮。南。及。長

沙。洞。庭。等。地。一。以。拜。見。國。內。教。育。名。人。一。以。把。晤。校。友。諸。君。倘

一。如。風。順。或。可。於。十。月。中。帶。取。道。京。漢。路。而。返。校。中。云。

魯省中學聯合運動成績

本年雙十節。我校第三次招請魯省中學聯合運動會。運動

成績開列於後。

運動項目 成績

一 五〇〇米 一十一 四 一 四 一 五二五

丙·醫藥事業

- 12 醫院禮拜
- 11 童子軍業
- 10 查察

- 9 鄉村佈道
- 8 城市佈道
- 7 主日學
- 乙·佈道事業

- 6 各種夜校—城市青年會
- 5 夏令兒校—各學校各教會
- 4 中學教授—坤範學校
- 3 小學教授—本校
- 2 工人夜校—本校
- 1 貧民夜校—齊大社會服務處

友會消息

- 21 學生立志佈道團
- 20 查察班
- 19 咏詩班
- 18 公禱會
- 17 自治會
- 16 青年會
- 丁·同學互助事助業
- 15 衛生廣告或傳單—齊大社會服務處
- 14 衛生演講—各教會
- 13 公民研究衛生團—城市青年會

本校旅齊軍服事務或供職官學畢離
旅齊校友支部成立 秦耀庭

校友會消息

- 27 她勵會
- 26 英文俱樂部
- 25 科學會
- 24 文學會
- 23 衛生部
- 22 體育會
- 21 學生立志佈道團
- 20 查察班
- 19 咏詩班
- 18 公禱會
- 17 自治會
- 16 青年會
- 丁·同學互助事助業
- 15 衛生廣告或傳單—齊大社會服務處
- 14 衛生演講—各教會
- 13 公民研究衛生團—城市青年會

而竟三個第一名(即八百米,一千五百米,三千米)

得多數因刻苦練習,今週歲未稍懈,今年該校選手,既考君一

有意竟成,一躍懸立中學,考短之去,年參與本會,未

得風馳飛去。一汽車,車中風一籃球,獲勝者第一師及總分第一之東

第三次聯合運動會之特色

接力 一·四·六

米阻物 一·〇·三

鐵餅 一·九·二

五〇〇米 一·四·四

一五〇〇米 一·二·二

四〇〇米 一·一·一

二·五·二

齊大心聲 第四期

齊大同學服務社會專項一覽

楊傳樹 醫學士 韓立民 醫學士

日開 醫學士 侯實璋 醫學士 侯實璋 醫學士 王蔚濤 醫學士

救事,以應急救傷科之知識及方法,於宗馬已於十月十七

人接,在在是危險,故與本埠青年會協同開辦

救多致,救,如水,火,跌,撲,觸,電……等傷,劇之區,車馬往來

救,諸醫士,為救,社,會,上,不,解,救,方,法,每,因,事,出,會

傷科急救班

(乙)

秩序,分,售,運,動,秩,序,冊,動,態,齊,不,稍,懈,怠,願,有,訓,練

二,童,子,軍,體,操,精,神,好,童,子,軍,自,始,至,終,接,到,會,維,持

天,事,不,患,不,能,但,患,無,恐,耳。

校,總,分,得,居,時,四,意,志,之,卓,卓,若,是,實,與,苦,入,以,極,好,之,信,

九三年三月八日防疫案內出力

給七等嘉禾嘉獎是年防疫總所成立兼充防疫治療股主任

院務主任七年防疫所成立兼充德縣防疫治療主任

科長兼警備司令部總醫官旋充山東濟南商埠中西分

院院長江西編陸軍第五團醫官福建巡按使署衛生

立充九江鎮守使署二等軍醫正兼陸軍醫院院長江西

院員海容軍醫正兼九江要務總司令部總醫官國民國建

院十年考入美國醫學堂五年期滿畢業歷本縣美國醫

士信年五十五歲山東濰縣人由登州文會館畢業於清光

吉信先生履歷

衛生委員現供各職

醫官兼充膠澳商埠衛生局主任辦事員七月兼充膠澳商埠

兵第一團第一營軍醫長十二年三月調升膠澳商埠警察廳

大總統令補授陸軍一等軍醫十年四月調充山東陸軍步

副兼臨時醫院院長十年十一月奉

山東軍補充第一旅第二團第二營軍醫長是年十月東

一師範學校醫生並兼法律學校法醫班教員國民國七年

畢業即充濟南東關華美醫院醫生兼充歷城分醫官及第

王廷玉別號式如年四十一歲山東壽光縣人濟魯大學醫科

王式如先生履歷

個人履歷介紹本欄歡迎投稿

道工將專請深受訓練之教師久任傳官云

與黃士担任細菌即在吾實驗室內查驗並注重充分之佈

本校公權預定房內患者醫藥之治療。醫科諸位當局

計宋傳典先生元德先生柯德仁醫士等為董事辦公處

記。黃三醫士為院長兼理事于耀西先生與本校司庫為

成學定校長巴德德為董事長海濱貝醫士韓立民醫士為

消息

友會

濟南風癘醫院籌備中之所聞 活現正從事購置器具一俟招足額數即行開學云 三 籌備原設於此(而所有之發起人及董事多數亦為 收於二十歲以上乃至二十歲以下之醫目者授以修身醫文 吾校友昨在新街北首租定極寬民房一所為臨時校舍 學校之成立以濟大附設之社會服務處為發祥地(該 醫學同協力共濟將來會務發展未可量也 所望 宋景濤為庶務兼會計王澄海陸國英二君為文牘 為濟南大學校友會大原支部並運集星奎為會長韓長林 為於春間假德仁總社招集同仁組織一校友會分會定名 贊助更堪佩為因散漫各地聲氣鮮通不有聯絡安贊接 照母道里濼濼而對於事務均極熱心今於校門之建造概

切望得友入善士之贊助。庶一籌不慮。大工完。美董事部已組 計畫籌措。使其最限度。能先足百人之難。且一切設備。正 建築費外。並供給五十病者之衣食。養費等。但籌備費。正 七百。以待省議會通過實行。英美癘癘醫院。於捐助。二萬。 於撥地址費二千五百元。外。並擬每年撥給常年經費五千 與王君等。及本校當局。同進行。首倡者。皆公認立案批准。 在青養此病之經驗。尤亦加入此項運動。奔走呼號。 山西本校附近。適。校醫。學。友。黃。三。君。自。青。島。以。其 華。基。督。教。會。事。會。議。決。借。二。千。五。百。元。購。地。址。於。千。佛 小規模之試驗。成效甚好。好與致勃。於巴校長更招集中 築費。待地方。能。指。助。地。基。友。王。君。因。其。二。年。來 關。懷。迫。切。本。內。之。事。且。美。癘。癘。社。早。欲。指。助。此。項。建 設。數。動。機。蓋。既。重。重。學。似。此。慈。善。癘。癘。院。之。創 數。年。來。本。校。教。員。及。在。濟。友。對。於。濟。南。癘。癘。院。之。創

南 告 廣 行 銀 東 山

本行自開辦以來，業務蒸蒸日上。凡有存款、放款、匯兌、貼現、抵押、及各項銀行業務，均極妥速。且本行辦理各項存款，利息優厚，手續簡便，誠為商界之便利。如有存款、放款、匯兌、貼現、抵押、及各項銀行業務，均極妥速。且本行辦理各項存款，利息優厚，手續簡便，誠為商界之便利。

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- 一 所投之稿，可寄交本刊張立文先生或葛思德先生收。
- 一 來稿須寫得清楚，以免錯誤。
- 一 除特別著作外，通常每題以三千字為限。
- 一 各種著述，以華文為主，但亦酌用英文之稿。
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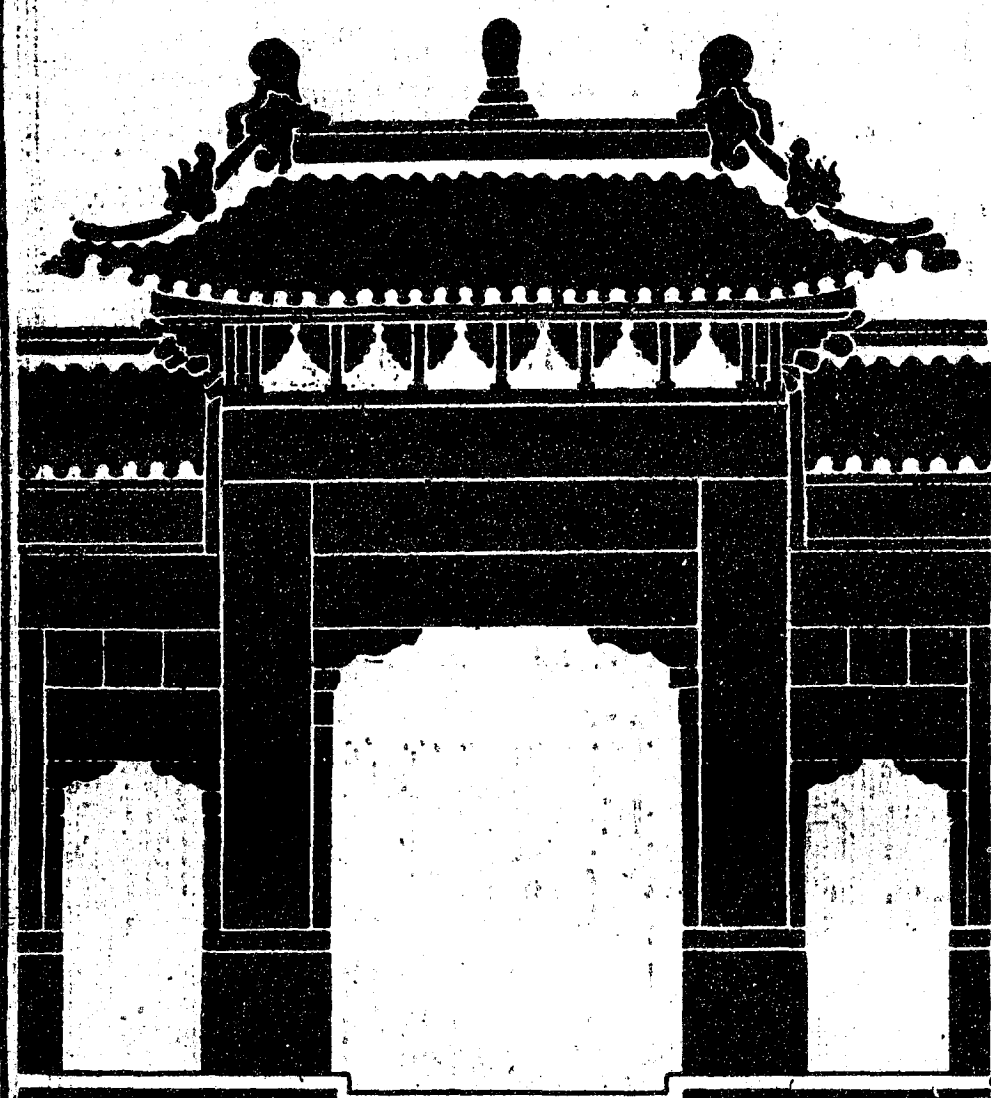
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DECEMBER, 1924



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Vol. I

No. 4

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The Staff of CHEELOO regrets the unavoidable delay in the distribution of this issue of the Magazine. Communications between Tsinan and Shanghai have been seriously interrupted for several months, and sometimes have been practically cut off altogether. There have been repeated delays in forwarding copy to our printers and in receiving and returning printers' proofs. Moreover the shipment of the magazines has required some weeks, where in normal times two or three days is sufficient. We hope such delays may be avoided in future.

數月來濟南上海間之交通、因受戰事影響、忽續忽斷十分不便、因而本刊稿件之來往、及報本之運輸、○額外多需時日、以致本期報延期寄奉、同人等異常抱慊。並深望乃後不再感受此等困難。

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每思美術一界應時有革新方饒興趣鄙人身職
斯業亦嘗以此自責近竭數月晨昏之力苦心研
求幸獲此種幻景照相之發明能移花接木身外
化身千變萬化層出不窮加以各種風景之點綴
確有海市蜃樓之妙為藝雖小亦可謂獨開繩鞭
之一發現也初尚不敢自信及評諸大眾尚蒙
各界贊許與以褒揚鄙人不勝慚愧銘感之至如
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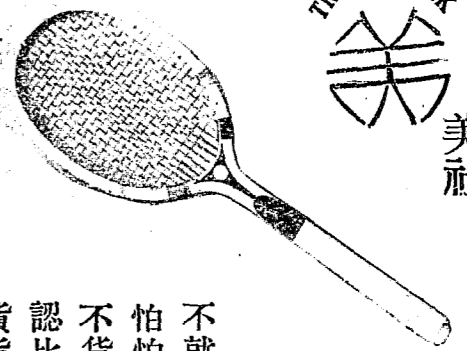
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就 怕 貨
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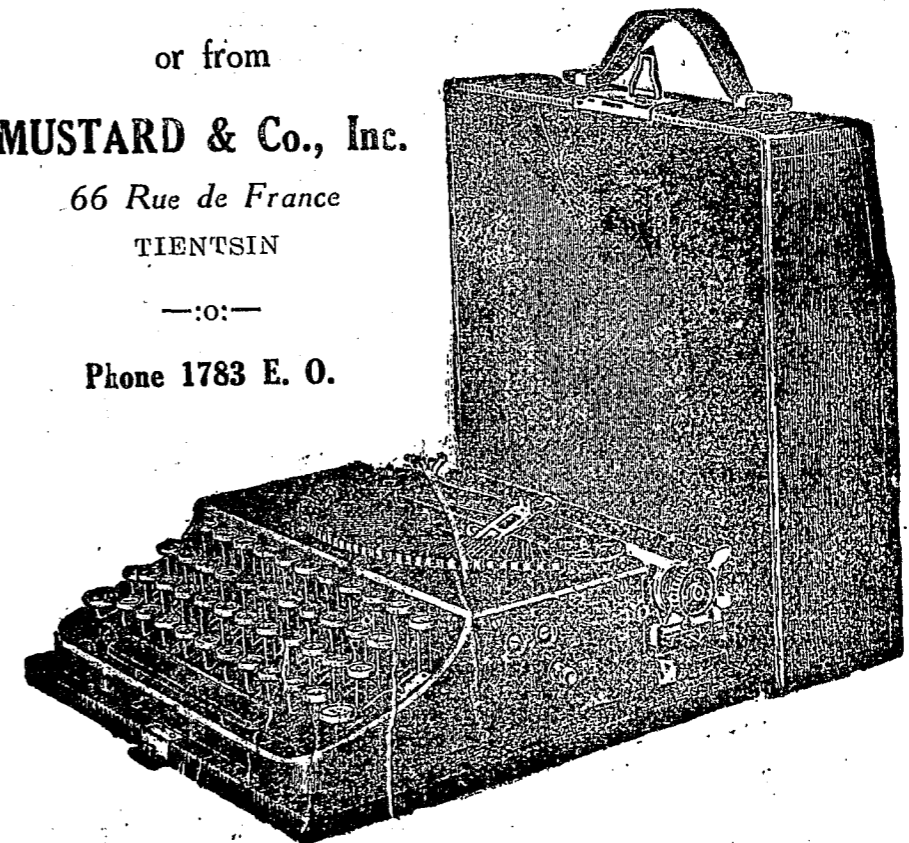
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INDEX OF ADVERTISEMENTS
廣告目錄

		Page
Boerter & Niggeman, General Store	太隆洋行	II E
Chien Sheng Co., Stationers	健生公司	II C
Chinese - American Bank of Commerce	中華懋業銀行	I E
Chinese - American Publishing Co.	美華書館	XII E
Commercial Press, Publishers	商務印書館	III E
Edward Evans & Sons, Publishers	伊文思書館	封面內壁 C
Edward Evans & Sons, Publishers	伊文思書館	X C
E. Lee, General Store	義利洋行	X E
Foo Feng, Bank and Gold Shop	阜豐金店銀號	VIII C
Hartung Photo Shop	海通照相館	IV E
Hsin Hsin Photo Shop	新新照相館	V E
Hwa Hsing Shoe Store	華興鞋廠	I C
Hwa Tung; General Store	華通號	V E
International Savings Society	萬國儲蓄會	IV C
Kiao Tung, Leather Dealers	膠東製革廠	III C
Kuang Sheng Hong, Dispensary	廣生行	I C
K. T. Chu & Sons, Printers	朱錦堂刻印所	XIII E
Lan T'ing, Photo Shop	蘭亭照相館	III E
Mei Hwa Li, Clocks and Watches	美華利鐘表行	VII C
Mei She, Sporting Goods	美社	V E
Mission Book Company	協和書局	VI E
Mustard & Company, Wholesale Importers	老晉隆洋行	VII E
Schering, Ltd., Chemists	先靈洋行	IX C
Shanghai Canned Goods Co.	上海食物公司	IV E
Shantung Bank	山東銀行	XIII C
Shantung Industrial and Commercial Bank	工商銀行	XII C
Shantung Union Drug Co.	共合大藥房	V C
Siemens China Co., Electrical Supplies	西門子電機廠	VI C
Swen Hsing Yuen, Shoe Shop	順興元皮件廠	IV C
Ta Wu Sporting Goods Company	達武商行	II C
T'ai K'ong Canned Goods Company	泰康食物公司	IX E
Tseng Hung T'ai, Photo Shop	曾鴻太照相館	V E
Tsing I Photo Shop	精一方照相館	II C
Tung Fang, Savings Society	東方儲蓄銀行	VIII E
Tung Lai Bank	東萊銀行	Cover E
Wen T'ai Fang, Photographers	溫太芳照相館	IV C

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— X —

CHEELOO

The Alumni Magazine of
Shantung Christian University

VOL. 1.

DECEMBER, 1924

NO. 4.

Contents, English Section

	Page
WITH THE EDITORS	1
A Message of Christmas	
CHRISTMAS, a Poem	3
WHITTIER	
SOCIAL GLIMPSES OF TSINAN	4
DEPARTMENT OF SOCIOLOGY	
CHEMISTRY IN ANCIENT CHINA	14
WM. H. ADOLPH	

Table of Illustrations

	Facing Page
A Campus Avenue	1, English
Staff Retreat on Hsing Lung Shan	1, Chinese
Middle School Athletic Meet	30, Chinese
Scenes at the Middle School Meet	31, Chinese

(Photograph assemblies were designed by Mr. F. S. Drake)

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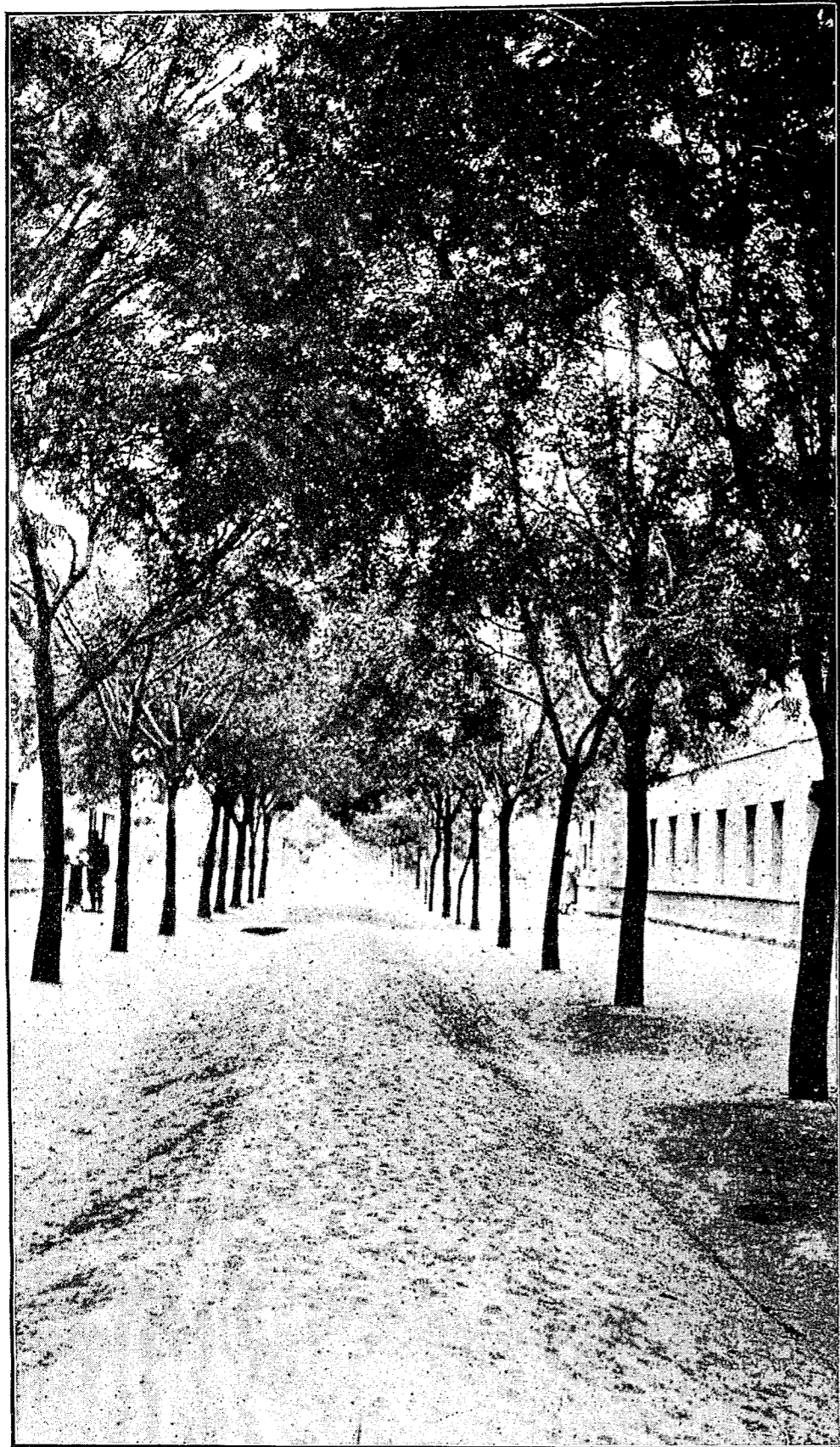
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VOL. I

DECEMBER, 1924

No. 4

WITH THE EDITORS

A Message of Christmas

ONCE more the spirit of Christmas descends upon a world of dissension and strife—upon Western nations filled with jealousy; suspicion, and selfishness; and upon China staggering under a tragedy of civil warfare which has overshadowed even the ravages of flood and famine. Into this harsh, discordant clamor comes again the angel voices, proclaiming the birth of Him who is to bring peace on earth and good-will among men. And for a time the world pauses in its greedy struggle, as the Christmas spirit of unselfishness reawakens and transfigures the self-centered hearts of humanity.

Among all the joyous messages of Christmas there runs a dominant refrain—the oft-repeated note of giving. Take this out of Christmas and the season becomes only a dead and empty shell. Remove this element from the story of Jesus and His life proves but a pitiable tragedy

of failure, beginning inauspiciously in a Judean stable, continuing through thirty years of hardship, opposition and disappointment, and ending ignominiously on a Roman cross. It was the joy of giving that filled Christ's personality with the radiant happiness which caused His enemies to call Him an idle merry-maker, and drew always about Him the children, the humble peasant folk, and those who esteemed themselves great. It was His life of self-sacrificial giving that proclaimed Him the Christ, the Son of God, and the Saviour of Mankind. All the finest and best in Christianity comes to us from the gifts of its Founder.

In a lesser degree it has been this same spirit of giving that has made possible every forward step in history. Selfishness may build empires, but they fall into decay; it may amass fortunes, but they vanish over-night; it may win honor and position, only to find how easily praise turns to calumny, and thrones to prison cells. Only men who are more eager to give than to receive can become the world's great teachers, or the founders of righteous government, or the pioneers of a new and better industrial and social order.

Today the young men of China, as of all the world, are surrounded by striking evidences of this age-old struggle. Brotherly kindness attempts to relieve the suffering of flood, drought, fire, earthquake, and pestilence; banditry and civil warfare multiply poverty, misery, and homelessness. Education seeks to provide every child with the tools necessary for happy, useful living; child labor in the West and the rapidly developing industrial system of China starve the minds, deform the bodies, and dwarf the souls of unnumbered immature victims. Medical science comes to give life and health and strength; generals sacrifice thousands of men to gain some utterly selfish end, and under the scarred soil of Europe lie more than twenty million victims of man's spirit of hatred. Christ's spirit moves throughout the earth, bringing peace and love and happiness; the selfishness of humanity envelops the world in strife and enmity and wretchedness.

To the shallow thinker it seems that self-seeking offers by far the greater rewards, but he who looks beneath the surface knows it is not so. In the Jerusalem palace of Herod there is only morose brooding and selfish suspicions: in the Bethlehem stable there is rejoicing over God's great gift to mankind. Amid all the magnificence and extravagant pleasures of imperial Rome, neither the tyrannical Tiberius nor any of his plotting, sensuous, dissipated courtiers have found happiness or content—but in the heart of the Galilean Teacher, as He goes quietly about His compassionate ministry of healing and teaching and loving, even as he travels steadfastly along the road that is leading to Golgotha, there is joy and happiness that passeth all understanding.

At this Christmas time, as in the past and future ages, each must choose and pursue one of two paths:—the first the way of self-seeking, that seems to offer so much, and in the end gives only counterfeit treasures which turn to dry leaves in the grasp; the other the path of self-giving, that sometimes seems so barren and steep and lacking in rewards, yet yields ever more and more of happiness and joy, both to him who follows that upward road and to all those whom his life may touch with its blessing.

B. A. G.

Christmas

And still we journey through a wonderland
 Of grace and glory to the Manger-Throne,
 Clinging like little children to a Hand,
 That leads us thither by a way unknown;
 Dreaming the dreams that none may understand,
 But God, Who made us for Himself alone.

And still new harmonies of Love unfold;
 Yet changeless is the everlasting chime;
 And still the myrrh, the frankincense, the gold,
 Witness of faith supreme, of hope sublime;
 And lo, the vision cometh as of old,
 "In His good time, yea, in His own good time"

—Whittier

Social Glimpses of Tsinan

PREPARED BY THE DEPARTMENT OF SOCIOLOGY UNDER
THE DIRECTION OF A. G. PARKER

NO one would claim to make a complete social investigation of any large city. The best that can ever be done is incomplete. In this case many sources of information are closed, some are inaccurate, and doubtless some important social phenomena or institutions have escaped our attention. However, it is better to have some knowledge of the social life that is going on around us than to be ignorant and unconcerned. In this article we shall have a partial view of the city, observing fifteen or twenty of the main phases of its life, any one of which might well be treated at much greater length than we can give.

History.

The springs of Tsinan, with their abundant supply of clear water, warrant the belief that people have lived here since the earliest settlement of this part of China. Tradition says that more than four thousand and one hundred years ago the famous emperor Shun ploughed over a part of the area that is now within the Chinese city. A little later the kingdom of Tan was established within the environs of the present city, near the site of the magistrate's office. About twenty-five miles east of Tan in ancient time there was another small kingdom called Tsinan, meaning "south of the river Tsi." In the fourth century A. D., the capital of this kingdom, Tung Ping Ling, was for some unknown reason moved to the present site of Tsinan, and since that time the city has been called by its present name. About the year 1371 the wall of the city was strengthened with brick and stone, and has remained much the same until today, except that nine more gates have been added to the original four. The stone walls of the suburbs were built only half a century ago, at the time of the Taiping Rebellion. The "foreign settlement" was opened in 1906. The railroad from Tsingtao has been running since 1904, and the Tientsin-Pukow line since 1910.

In this city we find interwoven characteristics of ancient, medieval, and modern cities. The walls, the moat, and the narrow streets are characteristic of ancient and medieval cities; the trading centers, the guilds, and the family workshops are characteristic of medieval cities; and the railroads, the factories, the wider streets of the settlement, the schools, the lighting and telephone wires, and the settlement without a wall, are characteristic of the modern city.

Geography.

Tsinan is situated in the western part of Shantung, of which province it is the capital. It is about a hundred miles from the sea

which lies to the north, and one hundred sixty miles from the ocean lying to the east. It is in about the same latitude as Athens, Sicily, and southern Spain in Europe; and as Washington D. C., St. Louis, and San Francisco in America. The rainfall occurs mostly in the months of July and August, and amounts to about twenty inches annually. The average temperature for the year is 57° F., as compared with 53° F. for Peking, 50° F. for London, and 54° for New York City. The coldest period of the winter is scarcely long enough for two weeks of skating under mat sheds which are needed to protect the ice from the dust and sun. Tsinan has an advantage over Peking in that the winters are not so cold and the dust storms from the Gobi Desert are not so heavy. The weather of the autumn, winter, and spring months is, on the whole, clear, dry, and bracing.

Immediately south of the city are practically treeless mountains which extend to the southeast for many tens of miles. To the east, north, and west lie flat, treeless plains. The general impression of the whole country for a large part of the year is one of dry brownness. The water from the hundred springs of Tsinan fill the moat around the wall of the Chinese city and the shallow, reed-filled lake in the northern part of the city, and supply a flow of water sufficient for the much-used canal which flows northeastward to the sea. The Yellow River, coming from the southwest, passes five miles north of the city.

The city itself is about four and a half miles long from east to west, and is composed of three parts. The Chinese city, surrounded by a high brick wall and a moat, is in the northeast corner of the city. The east, south, and west suburbs surround the Chinese city and are enclosed by a smaller wall. The "foreign settlement" joins the west suburb and extends westward for about two miles. The Chinese city is approximately square in shape and about one square mile in area. In its center is the official residence of the governor, covering about sixteen English acres. About one-fourth of the land in this part of the city is owned by the government and is used for the various offices and schools, or is rented. The lake inside the north wall covers about one hundred twenty acres. The suburbs on the east, south, and west differ in size, as the distance between the city wall and the suburb wall varies from one-fourth to one-half of a mile. These suburbs contain chiefly residences and small shops. The few vacant places are more or less filled with graves. The "foreign settlement," a mile wide and a little less than two miles long, contains the foreign business firms, the consulates, the railroads, many of the factories, and some of the largest stores, intermingled with Chinese shops.

The railroads in China are in most cases entirely outside the walled cities. Near the new railroad there soon develops a suburb, the streets

of which can be made wider than the narrow ones in the old city, and in this new location there is likely to develop the real business city of the future. In Tsinan the railroads are on the north side of the city; one crossing the Yellow River on a great steel bridge and going northward to Tientsin and Peking; the other running along the whole northern edge of the city and then eastward through the province to Tsingtao. The two railroads give Tsinan good communication with the north, east, and south. Both carry as heavy traffic as their rolling stock will allow, together bringing into Tsinan in 1923 a total of 454,000 tons of goods, and taking out a total of 446,000 tons.

Besides the railroads the canal is used for bringing in vegetables, salt, kindling, heavy logs for lumber, and beets for the sugar factory. It takes out night soil and products of the industries of Tsinan. There is some traffic on the river, but goods have to be unloaded at the distance of five miles from the city. The other communications of the city are the Chinese postal and telegraph administrations. The postal system is well managed under foreign supervision, and handles a large export trade from Tsinan. The telegraph administration gives relatively prompt connection with the outside world.

The transportation problems in the city itself are far from solved. The settlement has wide and well-paved streets, but the rest of the city has but one or two good streets. Many streets are continually jammed with traffic. This is especially true of the long main street which connects the Chinese city with the settlement. On this street, which varies from fifteen to twenty-five feet in width, the traffic for one hour was as follows:—1080 pedestrians, 930 rickshas, 144 goods wheel-barrows, 32 passenger wheel-barrows each carrying from one to four people, 44 men carrying loads on the ends of carrying poles, 36 horse-drawn carts, 12 bicycles, 10 donkeys, and 8 horses with riders. Occasionally there pass heavy trucks drawn by a dozen men, or an automobile, or a person carried in a chair. The streets are, for the most part, narrow, roughly paved with cobblestones, and poorly drained. After a hard summer rain no small percent of the streets of the suburbs and the Chinese city are running streams, and traffic is suspended until the water is gone.

Transportation will long be too expensive for most people. Rickshas cost about five cents per mile, and a worker earning thirty cents a day cannot afford to ride, but must live at or near the place where he works. The low wages insufficient for transportation are one of the factors that cause the city to be crowded into one-fifth the space that would be occupied by an American city with the same population.

There are twenty-seven banks and one hundred ninety money shops in the city. Many of the banks issue notes, and all do a general banking business. Some money shops also borrow and lend money,

but they exist chiefly to exchange money from coppers to silver or back again. "Money exchanged sixteen times is gone." In making small purchases the people use coppers but speak in terms of cash, twenty of which are equal to one copper. The cash is the old Chinese coin with the square hole in the center through which they can be strung. Because of its small value it is rarely used in the city. The exchange rate between coppers and the Mexican or Chinese silver dollar varies daily. At present one dollar is worth about 260 coppers, whereas a few years ago it was worth much less than 200. There are some silver ten- and twenty-cent pieces, but they are not worth their face value, and in exchanging them the money dealers add to their parasitic living. The larger transactions of the city are done in dollars, which have almost the same value all over China. Some business transactions are done in taels, or ounces of silver, but the tael differs greatly in different parts of China, so it is being superseded by the silver dollar. The silver and copper notes issued by the banks are discounted or not accepted in other parts of China, just as the notes from other parts of China are discounted or refused here. Foreigners, wishing to estimate Chinese money in terms of their own, may get near the truth by counting one Mexican dollar as equal to fifty cents in United States currency, and a little more than two shillings in English currency. In this article we shall state all amounts in terms of the Mexican dollar.

There are a few old-fashioned markets which meet at regular intervals of five days, but the great bulk of trade is done in shops and stores, some doing a general and others a specialized business. The police record over 3,500 shops of various kinds and sizes, having from two to a score of clerks. The foreign business shops and firms were reported by the police as being 425 in number—of which the Japanese had nearly four hundred; the Germans, twelve; the English, eight; the Americans, seven; the Russians, six; and the French, three.

The farm products of this part of China are wheat, kaoliang, millet, cotton, peanuts, beans, sweet-potatoes, and many kinds of vegetables and fruits. Rice is not grown in Shantung generally, but to the north of the city it is grown in a limited area watered by the springs of the city. The city produces flour, cotton thread, hair-nets, sugar, matches, cement, paper, needles, soap, bean and peanut oils, black dyes, leather goods, rugs, pongee, hosiery, cloth, straw hat braid, bricks and tiles, and lesser products. The chief foreign imports are petroleum products, machinery, cotton goods, cigarettes, lumber, and sundry goods.

Population.

According to the latest police census, the population of Tsinan is 283,000. There are probably 15,000 more children in Tsinan than were reported, otherwise the report may be accepted as correct and we may take 300,000 as very near the number of people in the city.

The density of population is greater than that of Peking. In Peking the population averages 33,000 to the square mile, and reaches 83,000 in the densest places. Tsinan averages about 50,000 to the square mile. In American cities the average is from 8,000 to 15,000.

According to race, of course the population is largely Chinese. In comparison with Peking there are few Manchus. About 12,000 Mohammedans are in the city, centered chiefly in the southwest suburb where they have a large mosque. The Chinese of North China are taller than those of the south. In physical features one cannot distinguish between the Chinese, the Manchus, and the Mohammedans. The Mohammedans keep themselves separate from the Chinese by means of their religion and by certain social customs. The language spoken is the Mandarin of North China, and does not greatly differ from that of Peking. The number of foreigners in Tsinan is constantly changing, but according to a recent police report was as follows:—Japanese 1670, American 75, British 65, German 50, Russian 22, French 11, Italian 9. A large percent of the British and Americans are in missionary work, but the others are chiefly in commercial enterprises.

Tsinan, like other Chinese cities, has an excess of males. In Tsinan there are about 60 males to each 40 females. Peking has 63 to 37. Western cities rarely vary more than 48 of one sex to 52 of the other. This condition in Chinese cities is due to the influx of males for factory and shop work, and in some places for official positions and school work. Some married men come, leaving their families in the country; but most who come are unmarried, for the city has a large excess of unmarried men over unmarried women. Of married people there are 85,850 men to 82,300 women; among the unmarried there are 79,300 boys and men to 28,350 girls and women. This excess of 50,000 males occurs almost entirely between the ages of fifteen and twenty-five, which probably indicates that the influx to the city is composed chiefly of unmarried young men between these ages.

The number of children recorded is from 25% to 40% lower than one would find in Western cities of this size, and it is probably that amount lower than the actual number in Tsinan. In a church group which was investigated in Peking, the number of children was found to be much higher than the police had reported for the city, and even higher than the number of children to be found in a similar Western group. Considering this fact; and judging from the number of children one has to dodge when riding a bicycle through the streets, from the likelihood of children being considered too inconsequential to be reported to the census-taker, from the almost certainly high birth-rate, and from the number of girls recorded in the older ages who were in all probability born in Tsinan, we can believe that the percent of children in this city is as large, if not larger, than in Western cities.

Tsinan has been growing in recent years at the rate of seven or eight thousand a year, or a two-and-one-half to a three percent growth. This, compared with Western cities, is not a rapid growth. Growth depends either on an excess of births over deaths, or on additions from the country. We are inclined to think that the growth of Tsinan is due very largely to the latter cause. The reported birth-rate is only fourteen for each one thousand of the population, but here again we are certain that not all births are recorded, and that the true birth-rate is as high as, or even higher than, the church group in Peking which had a birth-rate of 26.5. The number of deaths reported gives a very low death rate, but from the general condition of health and sanitation and the high infant mortality in China—of the births reported by the police in Tsinan 25% are still-births—we judge that the death-rate approaches quite near to the birth-rate.

Government.

The government agencies in Tsinan are complex. National, provincial, district, municipal, and foreign settlement agencies—all are found with ill-defined fields of authority. The military and civil governments are appointed from Peking. The heads of the chief departments of the provincial government;—such as the Board of Education, the Board of Finance, the Police Department, the Board of Industry, the Board of Philanthropy, and the Board of Municipal Affairs, are appointed from their respective head offices in Peking. These departments are considered as more or less responsible to the Peking government. About eight thousand national soldiers are stationed here; and the salt gabelle, the post office, and the telegraph administration are national agencies which have branch work here.

The provincial assembly which meets here is composed of representatives of districts of Shantung who are elected by the people. The assembly approves the budget for the city, which is prepared by the Board of Municipal Affairs. The district magistrate has his offices in Tsinan, and the district or country courts, as well as the provincial courts, are found here. The titles to the land in the Chinese city and the suburbs are recorded in district offices.

The two offices which deal chiefly with the city are the Police Department and the Board of Municipal Affairs. The city has neither mayor nor aldermen. Tsinan is probably better cared for than other cities in the province, because it is the home of the officials, and is the largest and busiest city over which they have authority.

The Police Department, like all other departments and institutions of the government, has quite a formal organization. We need not examine its organization, but we must know its activities, for they cover

the work done in Western cities by several departments. To a greater or less extent it controls and inspects buildings, industries, street traffic, newspapers, theatres, amusements, markets, and slaughter houses. It has a fire department composed of forty men. Its health department supervises the cleaning of the streets, the removal of nightsoil and garbage, general sanitary conditions, and epidemics. It also takes the census and records all the statistics that are available. It collects fees from vehicles, boats, prostitutes, theatres, and amusements. Finally, from its sixteen sub-stations it does the regular police work of patrolling the city, enforcing the laws, and keeping order.

There are about 1750 men on the police force, or one to every 170 people in the city. This may be compared with one policeman to every 80 people in Peking, and one to from 400 to 600 people in an American city. The police are paid from six to seven dollars a month, which is scarcely a living wage.

The settlement is not a foreign concession such as the concessions found in Shanghai or Tientsin. It is a district the land of which is designated as available for lease to foreigners and Chinese on equal terms. It is controlled by the Board of Municipal Affairs, some of whose activities are the same for the settlement as are the activities of the police for the rest of the city. They chart, repair, and clean the streets. They survey the land, draw up what city plans there are, supervise sanitary conditions, and have the management of municipal affairs.

The buildings of the government offices are in nearly all cases old buildings that were used as government agencies or officials' residences under the Ch'ing Dynasty. The rooms are often dark and cold. The brick floors are so caked with damp dirt as to resemble alligator hide, the paper is falling from the walls and ceilings, and the general impression is that the buildings are in a poor state of repair. The officials are not careful to keep office hours. Everyone in China seems to expect officials to hold on to some of the money that passes through their hands. In Western countries we have not been free from such things for any measurable length of time. The government of Tsinan could be much better in every respect, even though the available finances are limited. However, we must not expect too much from a government which is under comparatively new laws, is non-representative and appointed from the outside, and must operate with less than one percent of the money per capita spent by Western city governments.

Public Utilities.

The springs supply water in some parts, and wells supply it in other sections of the city. A franchise has been given for installing a water system to cost \$2,000,000, one half to be raised from private sources and one-half from public funds, but up to the present the pro-

moters have been unable to secure enough capital. Water is now distributed by water-carriers and wheel-barrows at nearly as low a cost as a company would have to charge households using only a small amount. The water now costs about one cent for eight gallons, even at some distance from the well or spring. When the water comes from the ground it is quickly polluted by dirt and by surface water which get into the springs and wells. The health of the people is protected by their custom of boiling water before it is used.

The electric company, which is under Chinese management, furnishes light to all the large institutions and to most of the shops. Only the middle and upper class homes can afford electric light. The streets are quite well lighted. The cost to consumers is about thirty cents a unit, while the cost of production is only a fourth or a fifth of this. The carelessness of certain groups about paying their electric bills must be balanced by charging higher rates to those who can be made to pay.

A telephone company under private Chinese management serves about two thousand customers. This number is small for a city of this size because the charge of seven dollars a month is more than most shops can afford. Consequently the telephone has not taken the place in the life of Tsinan that it holds in Western cities.

Nothing is being done to solve the transportation problem. The streets which have the most traffic are not wide enough for an electric car line, and the cost of widening them would be very great. Automobile bus service might reduce the number of vehicles in the street and provide its passengers with somewhat cheaper and more rapid transportation. Wages will probably have to rise a great deal, so that more people can afford to ride, before any improvement will be made.

It is greatly to be feared that China will have many of the sad experiences of Western cities, and that the people will have to pay dearly for what services they get from public utilities. Interest rates are much higher in China than in Western countries; the unsettled state of the country adds risk to every business enterprise; the people are fearful of foreign capital, the government cannot, without difficulty, finance public utilities;— and so when any adventurous Chinese capitalist is energetic enough to do what is necessary to get political favor and be allowed to organize a company, he expects no small profit.

Municipal Finance.

There has been difficulty in discovering the sources of income for the government in Tsinan. Some of the taxes paid in the city are district or provincial taxes. The amount of money that is spent for the various government agencies in Tsinan is probably more than twice the

amount that is collected in Tsinan, and the province has to support the city to that extent.

The chief source of income is the leased land in the settlement. This tax is not very different in rate from the real estate taxes in America, and produces about \$120,000 per year. The next largest source of income is the fees the police collect from all types of vehicles and from prostitutes. The tax on rickshas is about twenty-five cents per month, and on wheel-barrow is about ten cents per month. Prostitutes are taxed from fifty cents to two dollars a month, according to the class to which they belong. These two sources bring in about \$50,000 a year. Taxes on the sale of animals produce about \$8,000 a year, fines produce \$3,500, rent produces \$3,000, and other sources which might bring in a few hundred dollars each are the sale of night soil, admission to the park, admission to the public library, and the tax on theatres, amusements, and markets. Altogether it is a very hodge-podge, unscientific system of financing a city.

Correctional System.

Prison reform is one kind of progress that has gone ahead of other reform movements in China. There is one or more model prisons for each of the provinces of China, although the district prisons may still be very medieval. In Tsinan we have the first and second model prisons of Shantung, the second being much smaller than the first. Besides these there are the place of detention and the district prison.

The first model prison occupies a tract of about eight English acres outside the west suburb wall. It is enclosed by a high wall, and on two sides there is a double wall. The buildings are chiefly old-style Chinese in form, and include offices, sleeping quarters, working rooms, rooms for the eighty guards, and other miscellaneous rooms to the total of over two hundred.

The prisoners, of whom there are about 470 men and 35 women, work in several departments with from thirty to forty in a department. The different kinds of work done are preparing food and clothing for the prisoners: cleaning and gardening: and producing printed material, wood furniture, wicker furniture, rugs, hair-nets, and match-boxes for sale outside. The workrooms are large and quite clean. Some prisoners are shackled while at their work, and guards stand in the rooms. With the exception of the hairnets and match-boxes the products are sold at a shop managed by the prison on the main street of the city.

The prisoners have two sufficient meals of plain food a day. They are clothed in gray garments made and repaired in the prison. Most of them sleep in cells containing five board cots. Those who are well-behaved or who have favor shown them for one reason or another are privileged to sleep in a cell by themselves. The cells of the sleeping

quarters are built on either side of corridors which radiate from a center like the spokes of a wheel. All movement in the corridors can be seen by a guard standing at the center. The prisoners are not allowed to talk with each other any more than their work requires. They may receive letters, gifts, and visits from their families at stated intervals. A hospital and a dispensary, under the care of a competent doctor, are provided for the sick. There are usually from eight to a dozen prisoners in the hospital. The sanitary conditions in the prison are good compared with the conditions of general Chinese society. Bathing facilities are provided and the prisoners are required to bathe at stated intervals. The women prisoners are kept in a separate part of the grounds under the charge of a matron. Their work is cleaning, sewing, preparing food, and making hairnets and match-boxes.

The chief crimes committed are robbery, burglary and kidnapping. The length of sentences is usually short. There are more executions in China than in most Western countries. We have not learned the exact number, but it appears that instead of receiving long sentences the men without influence are likely to be executed. An unusually larger percent of the prisoners are able to read and write. This probably does not indicate that the intelligent people commit more crimes but that they receive different treatment. Nearly all the prisoners are between twenty and fifty years of age. There is scarcely any juvenile crime for no children are committed to prison.

Executions occur in two places; one is the old execution ground outside of the south suburb, the other is a place near the prison. The prisoners are stood against a bank of earth and shot. Such an event draws a crowd of several hundred and at times even a thousand or two.

The police report that about 1900 people are fined each year and that about 3000 cases are tried. The percent of prisoners in the whole population is not greatly different from the percent in Western lands.

The prison expenses amount to about eight dollars a month for each prisoner and guard. This may be little higher than it should be, but on the whole the prison is well managed. The officers take pride in what they are doing and welcome visitors. We can only hope that all the old style crowded, dark, dirty, soul-and-body-killing prisons may learn these new methods of dealing with law-breakers.

(Note:—The latter part of this article will deal with recreation, prostitution, health, industry, the standard of living, housing, philanthropy, education, religions, the women's movement, and other organizations of social import.)

Chemistry in Ancient China

WM. H. ADOLPH

IN writing the history of chemical industry, there has been a tendency among Occidental encyclopedists to introduce almost every subject with the statement, "This substance was first discovered by the Chinese." But more recent studies have caused an expression of doubt as to the truth of all the claims which historians have made in behalf of the Chinese civilization. The Chinese were no doubt responsible for developing many new thoughts and new processes in the industrial arts long before the European world had developed a need for them, and the fact that China's need for these things developed earlier may account for her priority in this particular phase of human venture. But in this decade, when are being exploded the flowery reports of China's fabulous natural wealth, it is likewise well to point out that there also has been a tendency to exaggerate her ancient scientific accomplishments and to consider the hoary annals of Chinese history a convenient dumping ground for disposing of clouded beginnings.

The people of China did early develop a skill in dyeing, glass-making, manufacture of gun-powder and fire-works, preparation of cements, etc., and this implied a knowledge of some sort of chemistry. The early Chinese knew the distinction between green vitriol and blue vitriol, while in Europe Pliny as late as the first century A. D. confounded these two. They also had indigo at a very early period and used it in dyeing. They invented paper about 900 A. D., and by way of Arabia this invention was passed along to play an important part in Europe's Renaissance of the fifteenth century. How far this all belongs to the realm of art and how far it belongs to the realm of science remains to be decided. The Hindus claim responsibility for being the teachers of both China and Europe in cultural matters, but there seems to be little ground for believing that in the development of chemical science these two areas were very closely related. And while each of these two races developed a similar attitude toward natural phenomena and went through the same steps of growth, it is probable that they did so independently. One or two very interesting books have recently appeared in India written with the purpose of establishing the claims of the Hindus to a very early knowledge of the exact sciences.

Chemistry in the Occident was an outgrowth of that phantom search for gold and the "elixir of life" called alchemy. Chemistry in China likewise began with an age of alchemy; this was followed by the age of the iatro-chemists, a band of ancient seekers for truth who were physicians by day and chemists in secret by night. The alchemists of

1924

CHEMISTRY IN ANCIENT CHINA

15

China, it would seem, flourished and developed their system several centuries earlier than their compeers in Europe. An elaborate system of medicine was developed, and mercuric chloride was used as an antiseptic in surgery, though there is no ground for believing that the Chinese had any idea of the principle of sepsis. This is but one of the many examples in China of practice far outrunning theory till theory was left hundreds of years behind. The period of the iatro-chemists held sway in China till the close of the nineteenth century, and the modern period of chemistry has just begun. Two hundred years ago, China and the Occident were probably at the same milestone in chemical science. It is just during the last two hundred years that the West has forged ahead and the Chinese stood still.

The Age of Alchemy began with an interest in the metals. The copper age of China began a little earlier than that of the Occident. The working of copper ores and the preparation of its alloys were well-known probably as early as 2000 B. C. Alchemy received form as a distinct art about 1100 B. C. The important metals were five in number,—gold, silver, copper, iron, tin. Lead was known, but used only as an adulterant of tin, so was not dignified by a place among these five. This is still its position in the social scale! Mercury was likewise known; its common name was, and is still, *water-silver*. These five metals for centuries and centuries were *the* metals. It is of note that in present day parlance in China the name for a hardware store means "*five-metals-shop*."

With the five metals begins the evolution of the idea "element." The ancient Chinese, philosophers by nature, seem to have been filled with a desire to reduce everything to a primary substance and to resolve all compounds into elements. The terms "element", "original substance", etc., are frequently used, and scores of volumes in the literature of old China discourse upon the original primary substance, though these lengthy discourses are accompanied by scant experimental support. The five metals were regarded as convertible one into the other. Lead is regarded as a complex which may be changed under proper conditions into any one or all of these. This belief grew from the fact that in China galenite, the principal lead ore, invariably contains a good sprinkling of all these five metals.

An Atomic Theory was also evolved by the early Chinese scientists. The most completely developed atomic theory,—for there were a number of them, proposed at different times,—makes all compounds and substances reducible to a single substance which is a gas. This gas may recombine with itself and assume various forms and groupings. These are the secondary elements, and one philosopher likens them to vortex rings. These secondary elements are then of

two kinds, either positive or negative principles. Combination between a negative and a positive may take place, and all the simple material substances are formed in this way. The theory with its suggestion of vortices has a flavor slightly like our present day ideas of the constitution of the atom. It is to be doubted if there was any more experimental evidence in the hands of the early Chinese to support these ideas than was possessed by the Greek philosopher Heraclitus with his fire-air-earth-water theory. It is quite certain however that the Chinese did have more actual experience with chemical substances than had these sages of the West, and this may have meant a chemical intuition more capable of handling these concepts. This theory was put into its final shape in China about the tenth century A. D.

Gunpowder was one of the substances which the Chinese had early discovered. Its action was readily explained by this theory; a certain amount of one substance was mixed with a certain amount of another, and positive uniting with negative produced the explosion. Many are familiar with the statement which occurs in one of the most-used American chemistry texts which says that in the eighth century the Chinese recognized that air was composed of two gases. One of these was known to be an active gas (oxygen), which was termed negative gas, and which would combine with metals, sulfur, and charcoal. Moreover it is stated that they knew that a number of mineral substances evolved this gas on heating, among which was salt peter. The idea of positive and negative principles, which is a fundamental concept in present-day chemistry, was a well-recognized one among the Chinese philosophers, and one which was applied to all sorts of substances.

No very clear distinction, if any, seems to have been observed between compounds and mixtures, and alloys were looked upon as genuine cases of combination. Much study and experiment was directed to the bronzes. The composition of the ancient bronzes is one of the interesting topics of chemical study in China today. The ancient Chinese seem to have gotten it into their heads that a law of simple ratios was required for the best combinations of copper and tin, and the following comprise the often quoted "Six Ratios":—

<i>Cu: Sn Ratio</i>	<i>Variety of Bronze</i>
5:1	bell metal
4:1	axes
3:1	spear heads
2:1	swords
3:2	knives
1:1	mirrors

This set of ratios was proposed about 1000 A. D., and was probably based on experiment. It is interesting, however, to note that they were not strictly adhered to in the actual manufacture of the different bronzes, as recent analyses have shown.

It is surprising that zinc and antimony,—and China is today one of the world's principal sources of antimony,—were identified very late among the metals. Zinc was originally confounded with lead and afterwards became known as *secondary lead*, which term it carries in the spoken language of today. No mention of antimony is found in the old literature. Nickel was "discovered" about two centuries ago in the Occident. Recent studies have shown that China used a white metal containing nickel previous to 500 B. C., and that nickel was used by the Chinese in coinage consisting of 75% copper and 25% nickel, similar to the nickel coins of the Occident today!

The substances derived from the metals,—like blue vitriol, the oxides, etc.,—were all recognized as definite compounds, and the Chinese also evolved a "phlogiston theory" proposing a fire element to explain this relationship. This was several centuries before the labors of Becker and Stahl, who proposed the famous phlogiston theory of the seventeenth century in Europe. This theory was a very obvious method in explaining things at that stage in chemical thought, and was an error into which, it should be noted, the chemistry of both the Orient and the Occident fell.

The metallurgy of the ancient Chinese is itself a topic of great interest. Metallurgical processes had been studied for centuries and had been reduced to a well-polished art. The actual methods can still be observed in use in China today; moreover they are essentially the methods which were in use in Europe before modern industry appeared. A modern metallurgist has asserted that the Chinese at an early date discovered the pneumatic method for the manufacture of steel, and that this accounts for the constant phosphorus content of the famous Shansi steels.

Many of the inorganic compounds were made from the metal direct, and considerable stress was laid on the purification of the original metals. The methods of amalgamation and cupellation had been both used since ancient times. The important inorganic compounds known in early China included blue vitriol, copper carbonate, copperas, the iron salts, tin oxide, white lead, litharge, and all the common mercury compounds. The methods by which they were made are similar to those which the European alchemists employed. All these methods in remarkable detail are to be found in *Pen Ts'ao Kang Mu* which is the handbook in every Chinese drug shop.

White lead is manufactured from little lead plates by a method which corresponds to the Old Dutch Process of the West. China and Holland did have some intercourse in ages past, and the suggestion has been made that the Old Dutch Process may have come originally from China.

Practical chemistry in China was held back considerably by the fact that the acids and alkalis, except soda and acetic acid, were unknown. Sulphates were prepared by oxidation of the sulphides, and although they did not have sulphuric acid, the Chinese were able to bring about the same reactions by using blue vitriol and green vitriol at high temperatures.

The errors of Chinese scientists down the ages may be traced to the fact that they lacked the inductive method. The philosophers constantly preferred *a priori* deduction and have reasoned everything by analogy. It would seem that they truly had glimpses of the experimental method but deliberately chose the other.

In addition to this there is the spirit of inaccuracy which is one of the most real characteristics of Chinese life, which may be not so much the cause as it is an attendant feature of China's present backwardness in scientific matters. Teachers of chemistry and physics in the Orient insist that the most difficult attitude of mind to inculcate in the Chinese student is this one of accuracy and exactness. The foot, the unit of length, may be one of fifty different standards, depending upon what it is that it is desired to measure,—cloth, or silk, or lumber, etc,—and according to the standard used it may signify a length varying from ten to sixteen English inches. Distance along a road is not absolute, but depends upon another factor,—is the road easy travelling? A mile up-hill is shorter than a mile down-hill. There is a very nice practical philosophy behind some of these things, but they all point to an attitude of mind which has tended to retard a desire for accurate measurements and accurate thinking.

It is evident, therefore, that there were early minds at work in China on chemistry, and while difficult to assign dates to each of the important forward steps, it seems clear that previous to the seventeenth century China held her own, and in point of time was possibly a little ahead of the Europeans. It seems also true that early Chinese investigations were not more entangled with superstition and necromancy than were the European. Chemistry in China stopped growing about three hundred years ago, and admittedly the glory of past achievements fades because the Chinese failed to give their findings to the world.