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UNIVERSITY OF CALIFORNIA ARCHIVES  
COLLEGE FILES  
RG 11

*St John's*  
*Periodical publications*  
*Dragon Flag 1904, 1907*

Dragon Flag 1904  
(fragment)

Long Jump—under 16.	
1. Phen Vung-hwen.	13 ft. $\frac{3}{4}$ in. (record 14 ft. 4 in.)
2. Dong Liang-nyoh.	12 ft. $11\frac{1}{2}$ in.
Hurdle Race. 120 yds—over 16.	
1. Dan Sing-san.	19 $\frac{3}{4}$ second (record 17").
2. Doo Kai-pai.	
Hurdle Race. 120 yds.—under 16.	
1. Dong Liang-nyoh.	22 $\frac{1}{2}$ seconds (record 22").
2. Zung Zur-hyoen.	
Relay Race. $\frac{1}{4}$ mile.	
Tyau Soong-sung.	} (record 57").
Lieu Ong-sung.	
Ling Kyian-zung.	
Waung Sih-ung.	

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TUG OF WAR.

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Tseu Sung-yeu.  
Hyiu Soong-zien.  
Tsar Ling-ching.  
Sung Z-sing.  
Dan Sing-san.  
Kaung Hoo-zung.  
Tsiang Khoo-ding.  
Waung Koh-toong.

**Points by Classes.**

Theological	...	...	...	...	...	...	...	...	7 points.
Senior	...	...	...	...	...	...	...	...	2 "
Middle	...	...	...	...	...	...	...	...	3 "
Junior	...	...	...	...	...	...	...	...	10 "
1st Class	...	...	...	...	...	...	...	...	12 "
II "	...	...	...	...	...	...	...	...	15 "
III "	...	...	...	...	...	...	...	...	14 "
IV "	...	...	...	...	...	...	...	...	1 "

64 points.

II Class. ... Class Champions.

Names of the Athletic Champions since 1902.

ZUNG ZAU-DOONG, '04	...	...	...	...	...	...	...	17 points, 1902.
TSANG ZAU-DAUNG	...	...	...	...	...	...	...	12 points, Spring, 1903.
ZUNG ZAU-DOONG, '04	...	...	...	...	...	...	...	15 points, Fall, 1903.
DAN SING-SAN, '04	...	...	...	...	...	...	...	7 points, Spring, 1904

**The Intercollegiate Athletic Association.**

The greatest event in the history of our athletics is the formation of the Intercollegiate Athletic Association. In this Association, as yet, only four Colleges are represented, viz: The Soochow University, the Anglo-Chinese College, the Nanyang College, and St. John's College. Two meetings have been held, and the Constitution and by-laws have been drawn up. The following are the officers for 1904 :-

<i>President</i>	...	...	...	Prof. R. D. SMART, of Soochow.
<i>Vice-President</i>	...	...	...	Prof. T. M. WOO, of Nanyang College.
<i>Secretary</i>	...	...	...	Prof. M. P. WALKER, of St. John's College.
<i>Treasurer</i>	...	...	...	Rev. JOSEPH WHITESIDE, of Anglo-Chinese College.

An intercollegiate field-meet will take place in the Fall.



## Athletics.

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A college, it has been truly said, is a seat of learning, but, however, with each step of progress made in civilization, and every increase of comfort in life, this definition has been found more and more inadequate, and a change been found necessary. Life becoming easy, there is every human tendency to inactivity and consequent loss of health. Not only, therefore, is the College to be a seat of learning, but it is to become also a centre of physical training, infusing into the young generation a spirit of activity and a love for the open, thus preparing them both as strong healthy men for action, and as forces to combat with the evil influences of ease and comfort. So at the present day in all colleges, which have any idea at all of putting forth good men in the world, athletics takes a place only a little inferior to learning.

To our credit, we recognised the value of athletics at the very outset, and we always feel proud that the honour will be ours, when Colleges in China come to claim the precedence of instituting athletics as a part of its curriculum. Though the first to institute athletics of all Colleges extant, we were not a little sorry that a long time elapsed before we could thoroughly and properly put it into practice. But duly started, however, our progress is marked by leaps and bounds. Any one who is acquainted with the record of our athletic sports stretching years back (established probably as early as 1890, or even earlier) cannot fail to take note of the great strides made in progress. Thus high-jump, which was less than 4 feet at the beginning, reached 5 ft. 1 in. in 1903; and long-jump, which was less than 12 feet in the early nineties, went up to 18.2 feet in 1902.

Of all the games we have now in the College, baseball come first, and was succeeded by tennis, whereas our football was introduced last.





THE BASEBALL TEAM.



THE FOOTBALL TEAM.

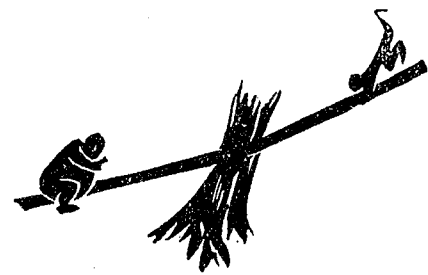
Our football, strictly speaking, came into existence in 1901, when a well-known team in Shanghai, called the Dockyard Engineers, sent us a Challenge. We never before had any regular football practice, nor did we know much the Association rules, when that memorable match took place, yet our hastily formed raw team, after a short but earnest practice of two weeks, was able to hold their ground for an hour against those strong men, with the wind against us. The day concluded with 3 goals made on the challenger's side, but we did not fail to draw forth admiration from the winners for our dash and pluck. From this time on, through the capable captaincies of Zung Zau-doong in 1901, King Ngo-yue in 1902, and Ling Zay-faung in 1903, the first excellent as a dribbler, the second strong as a centre forward, and the last unsurpassed in smartness and accuracy as a shooter, the history of our football teams has been one of continual progress and brilliant success. Playing against boys of our own size and age, we could always hold our ground, and have beaten all teams that came in contact with us. Thus, the Moule School team, a well-known one, was beaten twice in 1901, the scores being 4-1 and 7-1; the Anglo-Chinese College team, by 6-0; and the Shanghai Boys Brigade Team by 3-1, in 1903.

As to our tennis, there has been no intercollegiate contest, though a tournament is yearly held in the College. Towards improving our tennis, an acknowledgement of gratitude must be made to Mr. John Stenhouse, who has presented to the champion in tennis a handsome silver cup for upwards of six years. He is, in the true sense of the word, a friend of the College, and an enthusiast in education. As to how skilfully the boys play in tennis, we are not able to offer any idea, since there is no competitive record to refer to. But we may mention that Mr. Philip Tyau, who had the honour of receiving the first Cup, won a like prize in the tennis tournament at Cambridge University.

Now about our baseball. Since the introduction of tennis and football, this game, though the oldest, has been sorely neglected. It is therefore not to be wondered at that it does not maintain a brilliant record; yet curious to say, though being no match for any efficiently organized team, of which we have so far met only two,—the S.B.B. Team and the Tung Wen College Team—we have never met our equal from any College in Shanghai. As may be seen in the record of our baseball matches, we have been beaten twice very severely. But aspiration is our spirit. We take the two defeats not as a matter of course, but as a want of skill, to which we should have attained. Let our team, therefore, follow like a wrecked ship in the wake of superiority, which the S.B.B. Team and the Tung Wen Team have left behind us, and ere long repair it, so that we may appear again on the field ready to claim the supremacy, which we have so long neglected to claim.

One word before we close. That is about our gymnasium. The erection of this had been under contemplation for many years, and it was not effected until 1898. The most primitive form of gymnasium we had consisted of four swings. But these were pulled down, having served their purposes. In 1898, a regular gymnasium was put up, though the apparatus is by no means adequate. Yet we may safely say that those who acquaint themselves with the bar, the rope, the swing, or the horse, are no longer thin and low-spirited, but muscular and strong. So much our athletics has done, and in conclusion it is hoped that this is only a small beginning to the mighty development of the future, when every one who has gone through the physical education of St. John's shall go forth as a man and soldier, marching unflinchingly and unswervingly in the path of difficulties and troubles.

Y. T. TSUR.



Football

*Captain.*

LING ZAY-FAUNG, '04.

*Manager.*

Mr. M. P. WALKER.

LINE-UP.

Forwards	{	DOO KAI-PAI ...	... ..	... ..	... ..	... ..	outer-right.
	{	KING NGO-YEU ...	... ..	... ..	... ..	... ..	inner-right.
	{	LING ZAY-FAUNG ...	... ..	... ..	... ..	... ..	center (cap).
	{	WAUNG VAUNG-ZIEN ...	... ..	... ..	... ..	... ..	inner-left.
Half backs	{	ZUNG ZAU-DOONG ...	... ..	... ..	... ..	... ..	outer-left.
	{	YEN LIEN-CHUNG ...	... ..	... ..	... ..	... ..	right.
	{	TSU YU-YUE ...	... ..	... ..	... ..	... ..	center.
Full backs	{	WAUNG YAH-SEH ...	... ..	... ..	... ..	... ..	left.
	{	DAN YAH-SUNG ...	... ..	... ..	... ..	... ..	right.
	{	SZE PING-NYOEN ...	... ..	... ..	... ..	... ..	left.
	{	MO YAH-OEN ...	... ..	... ..	... ..	... ..	goal-keeper.

FOOTBALL CAPTAINS.

1901.—ZUNG ZAU-DOONG.

1902.—KING NGO-YEU.

1903.—LING ZAY-FAUNG.



RECORD.

1901.

Dockyard Engineers ... .. 3	St. John's College	... .. 0
Rangers ... .. 4	" "	... .. 3
Anglo-Chinese School ... .. 1	" "	... .. 4
Hanbury School... .. 8	" "	... .. 1
Anglo-Chinese School ... 1	" "	... .. 7

1902.

Anglo-Chinese School ... .. 2		
Saturday, November 26th.		
Anglo-Chinese College ... .. 1	St. John's College	... .. 9
November 28th.		
Y. M. C. A. ... .. 1	St. John's College	... .. 12
December 5th.		
Shanghai Boys' Brigade ... .. 1	St. John's College	... .. 3
December 18th.		
Alumni ... .. 1	St. John's College	... .. 9
January 1st.		
Anglo-Chinese College ... .. 0	St. John's College	... .. 2
January 2nd.		
Nanyang College ... .. 0	St. John's College	... .. 2

Baseball.

*Captain.*  
LI TSING-MEU.

*Manager.*  
Mr. M. P. WALKER.

THE TEAM.

DAN YA-SUNG	...	...	...	...	...	Catcher.
LI TSING-MEU (Capt.)	...	...	...	...	...	Pitcher.
TSUR SUNG-YEU	...	...	...	...	...	1st Base.
TSANG TS-TSUNG	...	...	...	...	...	2nd Base.
WAUNG YAH-SEH	...	...	...	...	...	3rd Base.
TYAU TUK-ZUNG	...	...	...	...	...	Short stop.
MO YAH-OEN	...	...	...	...	...	Right field.
DOO KAI-PAI	...	...	...	...	...	Center field.
DAN SING-SAN	...	...	...	...	...	Left field.

RECORD.

1902.

Nanyang College ... .. 18	St. John's College	... .. 32
" " ... .. 7	" "	... .. 24
Shanghai B. B. C. ... .. 32	" "	... .. 3
1904.		
April 26th.		
Collegiate Team ... .. 35	Preparatory team	... .. 28
April 23rd.		
Faculty ... .. 27	Collegians	... .. 18
April 30th.		
Collegiate Team ... .. 30	Preparatory team	... .. 7
May 7th.		
Tung Wen College ... .. 21	St. John's College	... .. 2
May 14th.		
Alumni ... .. 17	St. John's College	... .. 37
May 21st.		
The Shanghai Picked Team ... .. 31	St. John's College	... .. 12
May 28th.		
Nanyang College ... .. 6	St. John's College	... .. 47
June 4th.		
Y. M. C. A. ... .. 17	St. John's College	... .. 35

## Tennis.

## WINNERS OF THE SILVER CUP.

1898.

PHILIP TYAU.

1899.

CHU SUNG.

1900.

1991.

KING NGO-YEU.

1902., 3.

ZUNG ZAU-DOONG.

1904.

T'SEU SUNG-YEU.

## College Songs.

## ALMA MATER.

By Rev. F. L. HAWKS POTT.

1. Class-mates now come gather near,  
Together join the ring,  
We'll raise our voices strong and clear  
Of Alma Mater sing.

*Chorus.* In this wide world where'er we roam,  
'Tho sundered far we be,  
We'll ne'er forget our College home,  
The dear old S. J. C.

2. Here we knit our friendships fast,  
For Brothers, true are we,  
Through life's long day, they firm will last,  
These bands of unity.

*Chorus.* In this wide world, etc.

3. Here we form a patriot band;  
Our hearts are all aglow;  
We'll swear to serve our native land,  
To free her from her woe.

*Chorus.* In this wide world, etc.

4. One in mind and one in heart,  
With faith in God and right,  
Our noble band will do its part  
In spreading truth and light.

*Chorus.* In this wide world, etc.

5. When shadows fall across our ways,  
When hearts are drear and sad,  
Then memories of the College days  
Will come to make us glad.

*Chorus.* In this wide world, etc.

6. Let ev'ry one then join the ring,  
A mighty chorus raise,  
Until the world has heard us sing  
Our Alma Mater's praise.

*Chorus.* In this wide world, etc.

## THE BANNER SONG OF ST. JOHN'S COLLEGE.

By Dr. W. H. JEFFERYS.

1. The Dragon was bent and full of age,  
The Dragon of Old Cathay.  
He knew the knowledge of every age,  
The Dragon of Old Cathay.
- Chorus.* The night is falling, Truth fails for lack of seeking.  
The night is falling, and Daylight fades away.
2. He settled him down, a nap to take,  
The Dragon of Old Cathay.  
And dreamed that he was still awake,  
The Dragon of Old Cathay.
- Chorus.* The night is falling, etc.
3. But while he napped, his eyes stuck fast,  
The Dragon of Old Cathay,  
And moss grew thick on his scales of brass,  
The Dragon of Old Cathay.
- Chorus.* The night is falling, etc.
4. And every tooth, it lost its point,  
The Dragon of Old Cathay.  
He grew rheumatic in every joint,  
The Dragon of Old Cathay.
- Chorus.* The night is falling, etc.
5. Then over the ocean wide, there soared  
The Eagle of St. John,  
Who shook the Dragon till he roared,  
The Eagle of St. John.
- Chorus.* Awake Old Dragon, the Light at last is dawning,  
Awake Old Dragon, with Truth will come the sun.
6. He brought the points of Truth and Law,  
The Eagle of St. John,  
And hammered them in the Dragon's jaw,  
The Eagle of St. John.
- Chorus.* Awake Old Dragon, etc.
7. The Dragon reared three times and roared,  
The Dragon of Old Cathay,  
Then lay him down again and snored,  
The Dragon of Old Cathay.
- Chorus.* The night is passing, Truth ever comes with seeking.  
The night is passing, and soon shall dawn the day.
8. He brought some rays of purest light,  
The Eagle of St. John,  
And scrubbed and polished all bright,  
The Eagle of St. John.
- Chorus.* Awake Old Dragon, etc.
9. Now all, who do our College love,  
Ye Eaglets of St. John,  
Cheer till the Dragon's eyelids move,  
Ye Eaglets of St. John.
- Chorus.* Awake Old Dragon, etc.
10. Here's three times three for the Eagle bold,  
And the Dragon of Old Cathay.  
Our College new and our Country old,  
From Kashgar to the sea.
- Chorus.* Awake Old Dragon, the Light at last is shining.  
Awake Old Dragon, the Truth has come to stay.

## ALMA MATER.

By Dr. C. S. F. LINCOLN.

1. In youth's brightest morning,  
When high hope was dawning,  
Our fathers brought us to our college home;  
Where true wisdom pleading,  
And wise council leading,  
We in her pleasant paths might journey on.
- Chorus.* Here! here! Cheer boys, cheer!  
Cheer again together for St. John's;  
At work or at leisure,  
For ever we'll treasure,  
The blessings found within thy sacred bonds.
2. Year by year returning,  
Truth clearer discerning,  
We'll learn to love the right and hate the wrong.  
'Gainst crime and oppression,  
For law and progression,  
To ever stand and in that stand be strong.
- Chorus.* Here! here! Cheer boys, cheer! etc.
3. In all life's relations,  
Whatever our stations,  
Thy teaching ever be our guide and stay,  
Till sons coming after,  
With song and with laughter,  
Shall learn as did their father in their day.
- Chorus.* Here! here! Cheer boys, cheer! etc.
4. So whate'er betide us,  
May "Light and Truth" guide us,  
Until our earthly journey ends in peace.  
As those gone before us,  
We'll echo the chorus,  
May old St. John's in all good things increase.
- Chorus.* Here! here! Cheer boys, cheer! etc.

## LIGHT AND TRUTH.

(To the tune of Integer Vitae).

By Rev. C. F. McRAE.

1. Leaving the low lands, faces to the dawning,  
Scaling the mountain heights, heeding not fear's warning,  
Sons of the Orient, children of the morning,  
Seekers of Light we come.
2. Heirs to the wisdom, taught by saints and sages,  
Gathered from every clime, treasures of the ages,  
Ne'er closing wisdom's book, turning still new pages,  
Seekers of Truth we come.
3. Then college days done, stirred by high ambition,  
Armed 'gainst the foes of man, vice and superstition,  
Our native land to serve, this shall be our mission:  
So Light and Truth shall come.

### St. John's College as I saw it.

(Translated from the Chinese).

The 15th day of the 7th moon, in the 5th year of Kwangsu, was the first opening day of our College. I remember the year before, about Whitsuntide, I had visited the Compound, when Bishop Schereschewsky laid the corner stone to the old College Building. At that time I was only eleven years of age [not quite ten according to the foreign way of reckoning], and I remember thinking at that time of the great distance the location of the College was from town. Jinriksha days had not arrived in Shanghai, and we were obliged to ride in wheelbarrows, the trip out occupying at least two whole hours. One can imagine the wearisomeness of it!

The Compound was then an expanse of open space, with only one frame-house on it near the center. We returned to West Gate as soon as the ceremony of laying the corner stone was over. I was then studying at Baird Hall.

When we returned to Jessfield the following year, the College Building was completed. A short description of the arrangement of the rooms may not be uninteresting to our present students. The plan of the present Preparatory Building is very much like that of the old building, excepting that with the latter the rooms forming the east and west sides of the quadrangle were one story in height, and that there was another, a smaller, yard, south of the first row of the building, enclosed by a high wall, with a regular Chinese gateway to it. The servants' quarters were by the side of the first yard, while at the rear of the building were the kitchen, bath-rooms, storerooms, etc. As now, the lower floor was used for class rooms, and the upper for dormitories.

The students of the College came from Baird Hall of West Gate and Duane Hall of Hongkew, altogether numbering about a hundred. I was rather young and came to the College as a small student from Baird Hall, at that time under the charge of Archdeacon Thomson. I felt rather "down in the mouth" at going so far away from my home, but was cheered by the thought that I was going to get some education.

The College being newly-established, the lessons were short and easy. Only the Chinese language and literature was taught. At seven o'clock in the morning, the students all attended morning prayers; then they took breakfast. The recitations began at eight o'clock; the students dined at noon. From two to four in the afternoon, they attended classes again, and at six they had supper.

The College food was very poor, consisting of vegetables only. Once in a week was there meat given to the students to eat. The College also supplied clothes to the students, and on holidays one hundred cash to each for his wheel-barrow-fare.

A year after the opening of the College, Bishop Schereschewsky decided to sift the students, retaining the good and dismissing the bad; moreover, he established entrance examinations for candidates wishing to enter. Much good resulted from these actions.

Unfortunately, soon after the Bishop had an attack of paralysis, brought on no doubt by his devotion to the work and his love of study. One instance may be mentioned to show his fondness of reading. To protect the safety of the College in the night-time, a watchman was employed. His business was to sleep in the day, and to walk around the premises at night. However, thinking that nobody would follow his movements at two or three o'clock in the morning, he would secretly go to bed. But the Bishop was still up at that hour—reading. That he might refresh himself after being hours in his study, he stepped out of his room, and made a round of the College. He saw the watchman had gone to sleep. Instead of waking him up, he took away all the implements of a watchman, namely, the gong, lantern, etc. No sooner did the watchman wake up, than he found all his things gone. Neglect of his duty caused shame to gather all over his face, and shame made him neglect his duty no more!

When the late Rev. Y. K. Yen assumed charge of the College, new life was infused into the work, and the ideas of Bishop Schereschewsky were thoroughly and conscientiously carried out. The English studies were introduced when I was fifteen years of age. At first the Mission authorities (seeing that Christian students, who studied English under Bishop Williams, were unwilling to enter the ministry, but all became engaged in secular paths of life), decided to give instruction in Chinese only. At the time, there were very few who could speak or write English, and those who possessed the ability to do so were in great demand. It was not unnatural that the students under Bishop Williams should be attracted by the fame and wealth that awaited them in the outside world.

Not all students, however, were allowed to take English, which was limited to those under fourteen years of age. I was fifteen, and therefore debarred. I thought at the time that the rule was rather arbitrary, but since then I have seen the hand of God in it. If I had taken English at that time, there can be no doubt that I would not be in the ministry to-day. As I said, not one single student that took English studies entered the ministry.

Those who were over fifteen years of age were compensated by the introduction of the study of translated books on such subjects as Physics, Arithmetic, Astronomy, Geography, History, etc. Not only were the students required to study in the daytime, but were also obliged to study at night.

Sometime after, a class of students pursuing only English was formed. Self-supporting and non-boarding students were also admitted. The College, in short, began its forward march.

After the resignation of the late Rev. Y. K. Yen, the institution was placed for a short time in the hands of Archdeacon Thomson, and then it came under the control of its present President, Rev. F. L. Hawks Pott, who has enlarged the College in every direction, and brought it to its present prosperity.

He who compares the College of to-day with that of twenty years ago is no doubt surprised at its marvellously quick evolution. Marked differences are seen on every side. The buildings have increased in number and quality; likewise the students—whose number has been trebled. The College was insignificant, but is now prominent. May it grow to be more prominent and useful in the future!

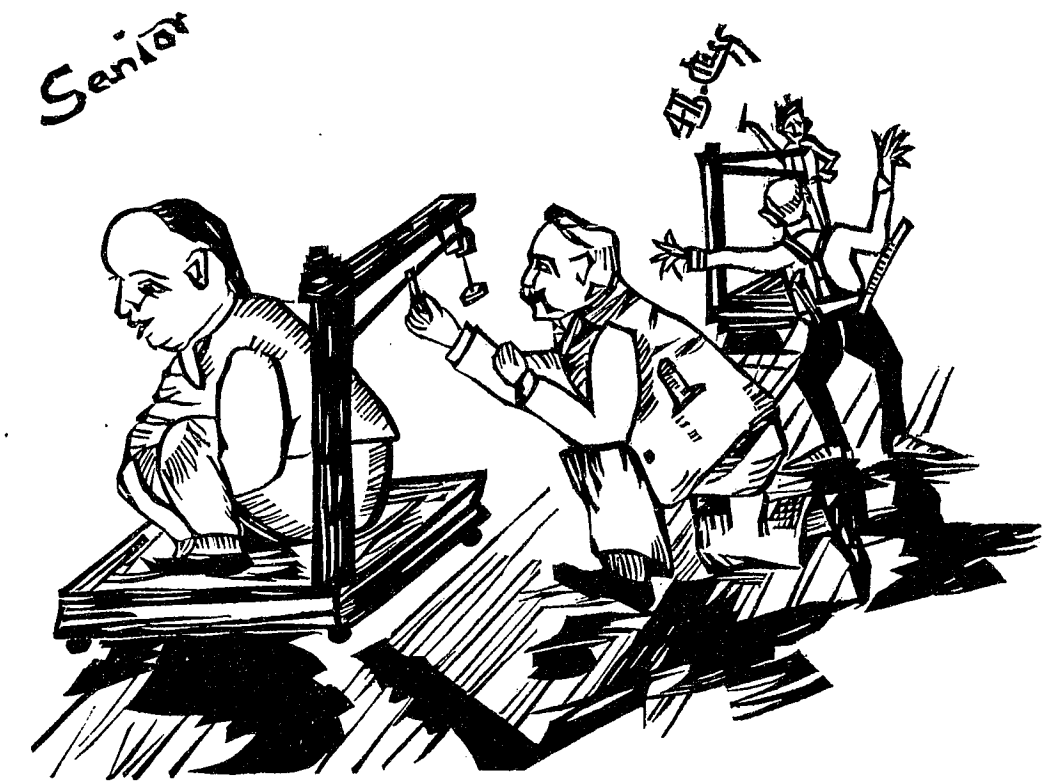
An amusing incident happened in the early days of the College. In those days there was no separate Chapel, the large room in the north-western corner of the building serving the purposes of a place of worship. Every night sounds of a mysterious nature proceeded from that room, and timid



Most talkative student ... ..	... TYAU TUK-ZUNG.
Handsomest student ... ..	... WAUNG TEU-MING.
Most popular student ... ..	... ZAU S.
Most prominent student ... ..	... ZI VI-YOONG.
Best dressed student ... ..	... TSU PAUNG-SUNG.
Most athletic student ... ..	... DAN SING-SAN.
Most literary student ... ..	... DZUNG TSING-CHUNG.
Strongest student (physical) ... ..	... TSUR SUNG-YEU.
Weakest student (physical) ... ..	... YIK ZIEN-LAY.
Most good-natured student ... ..	... KOO UNG-KAUNG.
Best English writer ... ..	... TSU YU-YUI.
Best Chinese writer ... ..	... DZUNG TSING-CHUNG.
Best English speaker ... ..	... YUI ZEK-TSANG.
Best Chinese speaker ... ..	... SUNG TSE-UR.
Best debater ... ..	... YUI ZEK-TSANG.
Most musical (instrumental) ... ..	... KOO UNG-KAUNG.
Best singer ... ..	... TSUR SUNG-YEU.
Most polite student ... ..	... DZUNG TSING-CHUNG.
Best drilling student ... ..	... DAUNG ZAI-ZIEN.
Best officer ... ..	... YU ZEK-TSANG.

M.P.W.

The book liked best ... ..	... "The Three Kingdoms."
Most popular historical character ... ..	... George Washington.
Most popular living person ... ..	... Liang Chee-tsau.
Favorite study ... ..	... History.
Favorite profession ... ..	... Teaching.
The game liked best ... ..	... Tennis.
Favorite Foreign country ... ..	... Japan.
Most popular magazine ... ..	... Sing Ming Choong Bou.
Most popular newspaper ... ..	... Universal Gazette.
Favorite musical instrument ... ..	... Fiddle.



### Our Alphabet.

A is for Alfred Nieh, our Senior Lilliputian,  
 B is for Be-sung, the Kiangwan "Bony" Napoleon,  
 C is Ling-ching Char, whose long words the students appall,  
 D is Dau-yang Ling, whose ambition is sure to fall,  
 E calls up Eliot Yen, with eyes evil as those of a Gorgon,  
 F, Faung Tsing-liang, and his head is indeed much out of the common,  
 G is Goo Ung-kaung, altogether too fond of "goo-goo" ("sil-lih-poo"),  
 H means Hoen Sze-yien, whose ambulation is like that of a "boo-boo,"  
 I is none other than Iak-seh, who regrets that "Might is Right,"  
 J stands for Jason *Day*,—his face reminds us strongly of *night*,  
 K, of course, Kaung Hoo-zung, of Hankow City, a student O. K.,  
 L represents Li Tshing-meu, and baseball he surely can play,  
 M equals "Mo" Iak-oen, who runs indeed like a horse,  
 N? "New" Way-ling, nicknamed "ox" as a matter of course,  
 O is Oen-sung Li, who said, "I am of the Feminine Gender,"  
 P, young Pay Vung-whay, with eyes so extremely dreamy and tender,  
 Q, you query? Que Zung-ziang, who looks very fallow,  
 R, is Robert Tyau, rather an ambitious fellow,  
 S conjures up clever Sur-yoong, known as "the Modern Sage,"  
 T, O Thien-tshong, do you really wish to go on the stage?  
 U our theolog [Y] U-lung, so mute and thin,  
 V, tiny Vung-ping, not larger than a bean,  
 W, who? Waung Ong-dau, our beautiful Desdemona,  
 X, an X-tra letter, you are truly our Jonah,  
 Y stands for Yui Chung-ung, whose eyes he claims are the smallest,  
 Z is Zung Tsa-hyien, of all students he is the strongest.

### Odds and Ends.

#### IN TRANSLATION CLASS:

U-g K-ng—Sir, is the Yalu River same as the Yellow River?  
 Prof. Y-n—No, it is not; it is the *Duck Green* River.

#### IN GEOMETRY CLASS:

T-n-Tsh-g— $\angle ABC = \angle DEF$ , because they are homogeneous.  
 Prof. W-k-r—They are not homogeneous, but they are homologous.

#### IN GRAMMAR CLASS:

Mr. Ts-ng—What gender are you?  
 Li O-n S-ng—Masculine gender.  
 Mr. Ts-ng—Are you quite sure?  
 O-n S-ng—Masculine gender, Sir.  
 Mr. Ts-ng—What gender are you?  
 Li (perplexed)—Feminine gender.

#### IN READING CLASS:

Prof. P-lm-r—What is the meaning of a philosopher?  
 L-ng Ch-ng—A modern sage.

#### IN SCRIPTURE CLASS:

Prof. C-p-r—What was the character of the Galatians?  
 Middles—Fascinating (vacillating).

#### IN ANATOMY CLASS:

Dr. L-nc-ln—Name me the bones in the neck.  
 S-ng Y-i—The "leg" is made up of three bones, "lamely", the femur.  
 Dr. L-nc-ln—No, Sir. I want the bones of your *neck*.  
 S-ng Y-i—(Muttering)—Gee! I can "lut" give you my bones. (Aloud) Do you want the  
 bones of the "leg" upon which your head "lests"?  
 Dr. L-nc-ln—Yes, Sar.

## IN PRACTICAL PHYSICS CLASS:

Prof. C-p-r—What measure would you use in measuring the area of a thing?

Ts Z-ng—Long Measure.

Prof. C-p-r—Come along, come along, wake up.

## IN MATERIA MEDICA:

S-ng Y-u—The "philosophical" actions of opium are to produce sleep.

## IN MATERIA MEDICA.

Dr. L-nc-ln—What other disease in the head, besides that of the cerebellum, affects muscular co-ordination?

S-ng Y-i—Myxedema.

## IN CONVERSATION:

T-k Z-ng—Holloa! what's this?

Ts Z-ng—No, this is not hollow, but solid.

U-g K-ng—This stove is more big than mine.

Y-h S-h—Is you so poor in grammar?

Ts-ng M-u—Chung-ung, are you a wonder of this College?

Ch-ng U-g—Yes.

Ts-ng M-u—Why?

Ch-ng U-g—Because in this College my pair of eyes is said to be the smallest when I laugh, and the biggest when I cry.

Y-u Y-i—How's your better half?

Ch-ng U-g—What! my better half? why, I am a Quartermaster.

Y-u Y-i—Then how's your three quarters mistress?

T-k Z-g—What makes a fisherman so ungenerous?

Z-ng Zi-g—Because his business makes him sell-fish.

Y-h S-h—Have you cleaned your paws?

U-ng K-ng—Psha! you call my hand my paws.

Y-h S-h—Then you want me to put paws into singular paw, eh?

S-ng Z-n—Who stole my cup of tea?

T-n T-ng—No one took your tea, and I do not take it.

S-ng Z-n—Oh, you do not take it, but you did take it, eh?

Y-u Y-i—Yesterday I fell down from my bicycle.

T-k Z-ng—(surprised)—Fell down?

Y-u Y-i—Surely; I cannot fall up.

S-ng Z-n—Where are the scissors?

T-k Z-ng—What! the Caesars? Why, they have been dead long ago.

T-k Z-ng—Can you tell me why our nose is in the middle and not on the side?

H-n W-y—Because if our nose be on the side, it would look ugly.

T-k Z-ng—But if every man in the world had his nose and one of his ears change places, I don't think it would look ugly then, do you?

H-n W-y—I cannot answer you. Put it in the "S. J. Dragon Flag," and let your readers answer you.

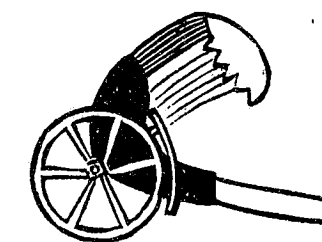
V-ng M-r was preparing his Rhetoric at home, when suddenly a girl asked him from behind:

Girl—You are studying "Physiology," aren't you?

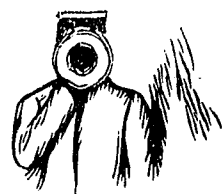
V-ng M-r—You are half right. I am studying Rhetoric. This is "Phraseology," and not "Physiology."

Girl blushed.

Samuel's chophouse,  
Meals at any hour;  
Beef steaks, fried fish,  
Curried fowls, and cauliflower.







### Quotations.

GOO UNG-KAUNG:

"O sleep! o sleep!  
Do not forget me."

TSUR SUNG-YEU:

"He was perfumed like a milliner."

ZUNG TIEN-TSOONG:

"Rash author, 'tis a vain, presumptuous crime,  
To undertake the sacred art of rhyme."

SUNG Z-SING:

"Why so dull and mute, young sinner,  
Prithce, why so mute?"

ZUNG SUR-YOONG:

"The empty vessel makes the greatest sound."

SZE LUNG-NYOEN:

"Wisdom, awful wisdom, which inspects,  
Discerns, compares, weighs, separates, infers,  
Seizes the right, and holds it to the last."

WAUNG OONG-DAU:

"A thing of beauty is a joy forever."

SING YAU-ZIANG:

"Far in a wild, unknown to public view,  
From youth to age a reverend hermit grew."

PAY VUNG-PING:

"How happy the life unembarrassed by the cares of business."

KOO TS-ZUNG:

"And still they gazed, and still the wonder grew,  
That one small head could carry all he knew."

LIN DAU-YANG:

"Conceit, more rich in matter, than in words,  
Braggs of his substance, not of ornament:  
They are but beggars that can count their worth."

LI ZUNG-OEN:

"But happy they! the happiest of their kind!  
Whom gentle stars unite, and in one fate,  
Their hearts, their fortunes, and their beings blend!"

DAN YA-SUNG:

"O it is excellent,  
To have a giant's strength, but it is tyrannous,  
To use it like a giant."

NIEH VUNG-TSAU:

"Though short my stature, yet my name extend  
To heav'n itself, and earth's remotest ends."

HOEN S-YIEN:

"Then he will talk, gods! how he will talk."

TYAU TU-K-ZUNG:

"Why look you so stern and tragical?"

ZUNG ZEU-HYOEN:

"Company, villainous company, has been the spoil of me."

## JUNIORS :

"My salad days,  
When I was green in judgment."

## THEOLOGICAL CLASS :

"There goes the parson, oh illustrious spark!  
And there, scarce less illustrious, goes the clerk."

## MEDICAL CLASS :

"Out you impostors!  
Quack-salving cheating mountebanks! — your skill  
Is to make sound men sick, and sick men kill."

## A SENIOR :

"With grave  
Aspect he rose, and in his rising seem'd  
A pillar of state; deep on his front engraven  
Deliberation set, and public care."

## THE 4TH CLASS :

"Ah! What would the world be to us,  
If the children were no more?"

## SUNG HYIEN-WAY :

"Our words have wings, but fly not where we would."

## LIEU DA-VIEU :

"None but himself can be his parallel."

R. T. Z. TYAU.

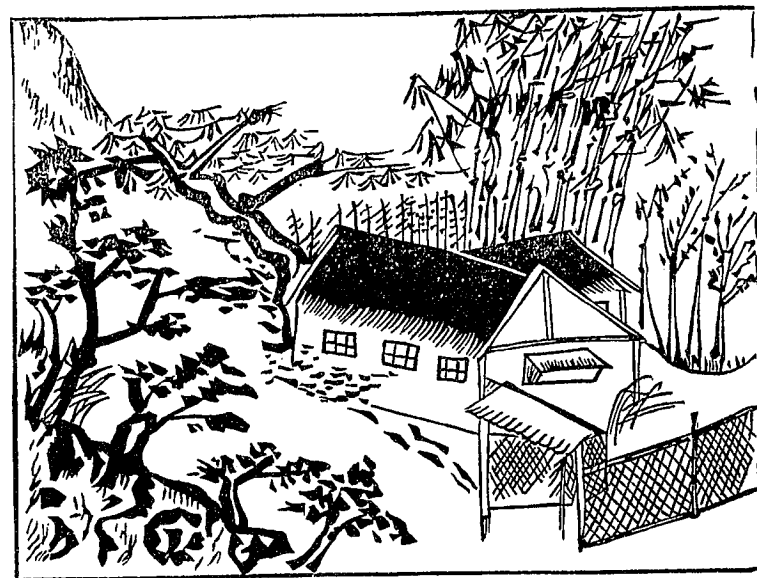
## LITERARY DEPARTMENT.



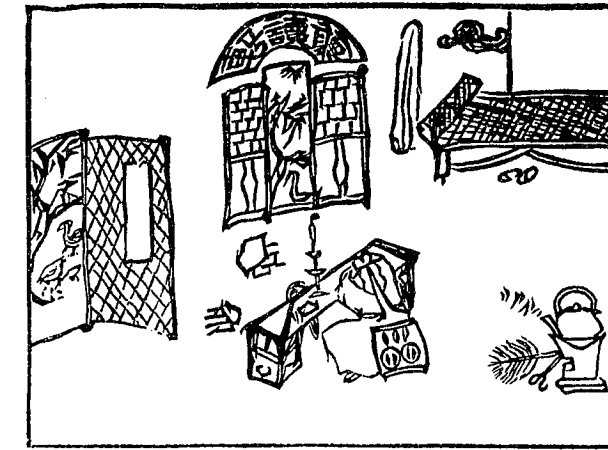
### The Story of an Unknown Hero.

By TSU YEU-YUI, winner of the First Prize.

In the Reign of Emperor Tao-Kuang, in the remote western suburb of the city of Yindin, there stood a solitary cottage by a roadside. It was three-roomed, with a thatched roof bleached and disordered, and walls cracked and blackened. So lonesome and silent was the atmosphere that the cottage would have seemed uninhabited and deserted, were it not for the signs of life and human care displayed in a small garden adjoining the building. It had a patch of green grass (for it was spring time), and a few pots of flower and wooden benches scattered here and there. Such is the scene of the story, the home of Li-Ming.



One early morning, when the east was yet grey, a faint light shone through a paper-patched window of the cottage. The room, to which the window belonged, was a study. It was small and low; its mouldy walls were for the most part hidden from sight by shelves of books piled high to the ceiling. By the window was a table, which, with a stool, completed the bare furniture. On the table was a dying candle with a long sooty wick, its rusty rays giving the room a gloomy appearance. A few open books, an inkslab, and a few pens were also neatly arranged on the table. Li was sitting there, with his face leaning on his arms. He was thin and slender. Though scarcely thirty, his cheeks were pale and hollow; and care had already written many lines upon a forehead, massive and handsome. He was dressed in the simplest garment of the day.



Just at this moment the door connecting the room with the next grated on its hinges, and a beautiful young woman glided in silently. In spite of her light steps and seemingly joyful features, there were in her face concealed anxiety and inward sorrow. Suddenly she stopped, as if suppressing something within; and then approached Li again—he was asleep! Fearing lest he be disturbed, she retraced her silent steps to the door. Once out of the room she fell upon a table and sobbed aloud!

By this time, morning was fairly advanced. The rays of the sun crept merrily into the room, and fell upon the sleeping scholar—for such was Li's profession. Some farmers were on their way to the city-market, laughing and conversing as they passed the cottage. Suddenly the scholar awoke, and looked up and down with bewilderment—first, at the dying candle, then at his own mean dress. "Alas, it's but a dream! Oh, Fate! When wilt thou show thy favor to me?" Thus, soliloquizing, he shifted his dress, blew out the candle, opened the window, and for a time rejoiced in the morning air.

In another room the young woman was helping an old decrepit lady to her dress. After seating her in an armchair, the young woman busied herself with arranging the furniture. A knock was heard from the outside; and the young woman going to the door raised the bar. On seeing his pale face—for the comer was no other than the scholar paying his morning call to his aged mother—silent tears rushed to her eyes. The scholar went straight to the old woman, and having ascertained her health returned to his wife, and inquired the cause of her tears. She beckoned him out of the room, and revealed to him her whole heart. "I wish," he answered, "I could tell you all my thoughts. They are consuming my health, but they are irresistible. You are a faithful wife, always sympathetic, always self-sacrificing, but still a woman. No, you cannot appreciate my schemes."

"My loving Lord," she cried, "Say not so. Love appreciates everything. Only let me share your thoughts, that I may be happy. Though the ignorant people jeer at you, though our relatives desert us, yet I still worship you, my noble Idol."



Moved by her appeal, he disclosed all that he had tried to hide: "Let all turn against me; I will not be discouraged. My aim is too high for them to grasp. What is it? Their welfare! I see my class vainly groping in darkness, and my fellow people helplessly entangled in superstition; and my purpose is to relieve them from their misery and give them happiness!"—thus he went on, with glistening eyes and heaving breast, as of an infuriated lion. But suddenly his mien fell, and with the voice of a despondent person continued: "But what can I do now? My means paralyze me. I must strive to reach a more influential, more potent position, and when armed with means and tools, I may work out my end. But the only path now open to me for success is official cognisance through Imperial Examination; and it is full of hazard and uncertainty. Alas! why am I so fated!" His wife tried to console him, but he only turned a pair of dull and listless eyes upon her. He followed her into the house, as if he were a child.

Days and months fled by, and Li was still in his study. All the time his eyes were upon his books, preparing for the coming Imperial Examination, to be held in the 8th moon. One day toward the end of the 7th moon, the cottage, usually silent, was in a bustle. New faces were there, entering and leaving the cottage with light trunks and baggage, while Li himself hurried hither and thither among them. He was to leave his home for the provincial capital, where the Examination was to be held; and his necessary things were being carried to a boat, hired for the journey.

Near eventide, the scholar entered the room where his mother and his wife were, to take leave of them. The scene was worthy of the skilled brush of the painter: In the armchair was the aged mother, with snowwhite hair and yellow features. Beside her stood the scholar's young wife, with the unconscious grace of youthful womanhood, beautiful and angelic even in the despondent mood into which she was plunged by the thought of her lord's departure. A little distance from them was the scholar, standing mute and motionless, looking to the one, then to the other in hesitation. At last he broke away from them amid tears and embraces. He reached his boat; and a minute after it set sail and glided off!

When the tenth morning of his journey dawned, Li found his boat anchored at its destination. It was the day before the Examination Day. Li bent his way to the Examination Hall to enter his name as a candidate. The courtyard was already filled with scholars of all varieties, ranging from youths hardly out of their teens, to the old, with venerable beards and white brows. Finally the turn of the man just before Li was reached, and the man was entered as Wong. But at the same time he handed to the clerk something with such cautious stealth as to attract Li's curiosity. He seemed to divine the action, and he inwardly sighed "Corruption." Having entered his name, Li returned to his boat. Night fell upon the city and Li went to bed—this time very early, something unusual in his life—time of scholarship. But to his eyes there came no sleep. Confused thoughts rushed into his mind: sometimes his mother and wife were before him; and now he saw his life-ideal cast in reality; and for a time he would clap hands and smile, until another thought came in and blighted everything. Thus he lay and thought until dawn. Having taken his scanty breakfast, packed up a few pieces of cakes an ink box and some pens, he went ashore. He reached the Examination Hall, pushed through the crowded court yard, and saw the Chancellor. From him Li learned the number of his cell. He went there: it was low and narrow, giving space for one person only. Two boards constituted the only furniture—one serving as a desk, and the other the seat. About noon a bell tolled, announcing the hour for the candidates to enter their cells. Some time after, the Examination questions were posted up, and Li began to write until it was dark. He lighted his candle, allowed himself a few morsels of bread, and worked on through the whole night. Next morning having handed in his papers, Li left his cell. He returned to his boat, and ordered the boatmen to start for home. In a mood in which a young student is, when after six months' absence from home, the vacation day comes and he is on his way home, Li reached his home, only to learn that his aged mother was no more: she passed away the day before his arrival. What a blow to his heart! As the last act of his filialty and love to her, he buried her with all the magnificence at his command.

A month after the sorrowful event, an official placard was posted on the West Gate of Yindin, announcing the successful candidates of the Examination. Li went there; but only after much jostling did he succeed in getting near the placard. To his disappointment his name was not there, while the certain Wong — was. He dragged himself home, for his legs no longer supported him well, but stumbled and tripped all the way, while before his eyes houses and trees whirled and moved. He fell into the arms of his wife, exhausted and insensible. With supernatural power she laid the body on a bed. She applied her hand to his bosom: the heart still throbbed, — what joy to her! After a long suspense Li revived. But death had already hold on his prey, for Li never recovered his health, but drooped and lingered until his death, which took place a month after. In this a great heart throbbed no more! The scholar's wife did not survive him long; her health had been in decline, and after she had been deprived of his companionship, she also died, a martyr to her love of Li.

Such is the story of Li-Ming and his wife—two noble lives—who lived and died unknown and uncared for, without a name in history, or in the memory of one living heart!

### A Revolution in Hell.

By YUI ZEK-TSANG, winner of the Second Prize.

At one time, the god of Hell was much taken aback by the terrible news that the people in his realm were going to create a revolution. This dreadful information came over him with an overwhelming force, and he, at that time, did not know what plan might be devised to secure him his throne. He then began to despair. The world, as it seemed to him, was simply the centre of sorrow, sin, atrocities, crimes, pains, and sufferings. To die seemed better to him than to live.

However, when the god's great distress became widely known, a hermit, who, though living alone in a hidden mountainous region, yet associated himself closely with the affairs of his fellow-countrymen, came to his majesty's relief. He proposed to the king of Hell to arrest every man in the kingdom, who showed the least sign of being a revolutionist. The god was much pleased with this plan, and he immediately put it into action.

Yamen-runners were quickly despatched throughout the realm to execute the King's command. No sooner had these courtiers reached the streets than they met a band of men and women, young and old, singing the French revolutionary songs and having faces eager to kill and to shed blood. These were all at once arrested. Chains were placed around their neck, and they were carried before the god of Hell.

When the god and hermit seated themselves in the judgment seat, they asked the arrested persons why they wanted to rebel against the government. Executioners were all present in the court. Within sight of the cold bright steel and some other instruments of torture, some of those arrested men and women quickly denied that they were rebels. They proclaimed themselves to be only the passers-by in the street, and to have taken no part in the singing of those odious songs.

On the other hand, some reckless and bold men and women answered that they were rebels. They made orations before the god and the hermit, saying that they wished to sacrifice their own lives for the acquirement of freedom and liberty and equality for their fellow-countrymen. They called the King, "The most wicked ruler that ever lived," and wished him a most painful death.

On hearing these words, the King expressed his fiery anger, and ordered an immediate execution of the rebels. However, the hermit persuaded His Majesty to appease his wrath and to ascertain from those so-called revolutionists what the real grievances in the realm were. By knowing what was wrong, the right path might be traced and pursued. Accordingly, the King granted the arrested persons permission to give utterance to their wrongs.

An old man soon arose from the group. When he had finished the necessary rites before the King, he lifted up his head and said, "My King, I am indeed glad to see that you know enough now to grant us the liberty to speak. So, on behalf of my fellow-countrymen, I stand up here to mention the greatest suffering that you inflict upon them. It is the perpetual fire which a man has to suffer, if he once

incurs your displeasure. This form of punishment is evidently a most primitive and barbarous one. But, as civilization advances, punishment aims not at severity and long-suffering, but at justice, certainty and quickness of death. In the civilized countries of the living world,—the earth—execution by electricity is now adopted. Not only do countries abhor barbarous punishments, but they also dislike those that inflict them. In a country known as the Chinese Empire a certain revolutionist was killed by whipping. This punishment was regarded by all nations as barbarous and savage. So, my King, the mode of punishment within our boundaries needs also to be reformed, as our punishment by perpetual fire proves even more inhuman than that of death by whipping. On behalf of all my fellow-countrymen I petition you to undertake this reform."

The god of Hell then replied, "As this matter is a question of vital importance, we must take the greatest care to consider and examine it before we attempt to work upon it. We shall be glad to hear some more from you."

A second man of middle age placed himself before the god of Hell, and addressed him, thus: "My liege, I beg to inform your Majesty that the policy of any country in keeping herself isolated in all points of interest from other nations, is, at present, a matter of impossibility. Nay, by so doing, that country will not only expose herself to foreign invasions through force, but also lose every advantageous outcome of advanced civilization. The Chinese Empire affords us a striking example. Her downfall is chiefly due to the self-conceit and contempt towards foreigners of her people. On the other hand, as she has been standing aloof from the rest of the world for thousands of years, and as her condition and temper were not known to others, alien peoples dreaded to visit her. It was not till the time when European peoples had their adventurous spirit roused that there was any intercourse between them.

"My Lord, our kingdom is in the highest degree completely isolated. Nor do we receive any communication from the living world. From the traditions of our country we learn there can be found no more than ten persons among us who ever went to have a short period's lodging over there. At length they returned. From them as well as from those who ventured to immigrate into our land, we learn that all the people, old and young, men and women, dread to come hither. They are in doubt and fear,

'For in that sleep of death what dreams may come,  
When we have shuffled off this mortal coil.'

no man knows.

Shakespeare, their greatest poet, clearly called our kingdom,

'The undiscovered country, from whose bourn,  
No traveller returns.'

"Thus, my Lord, we must open our country to foreign intercourse, we must adopt what is called the open-door policy, if we wish to reap and share the fruits of the world's advanced civilization. We must make our country known far and wide, so that people of other lands, instead of fearing to emigrate here, will come hither with great joy. I, therefore, humbly beseech your Majesty's grace to take due consideration on the matter, I have just petitioned."

After this oration, there was a pause. King and all seemed to have been moved by the earnestness of the speaker. Notwithstanding the effect produced on every body's mind, the god of Hell rejoined, "We can not introduce into our system of governing the so-called 'Open-door Policy'; for as we dreamed one night, a spirit from Heaven revealed to us that we can not and must not open our country to intercourse with the living world. Whether we enjoy ourselves here or suffer pangs and fears, must be kept unknown to the living beings: that spirit also let us know that in time to come, the distinct boundaries between the living world and our realm will be torn away. Their land and our kingdom will be welded into one mass and be under one dominion. When that time comes, our subjects, the temple of Janus will be closed up for the second time, for there will be universal peace.

"Besides, there is a force now existing in the form of Christianity, working in the living world. It exercises great influence over people's minds. It proves itself to be the comfort of the sick, the happiness of the poor, the hope of the dying, the encouragement of the despairing, the expositor of truths. It helps also to lessen the fear and doubt of those who are to emigrate into our land. So the 'Open-door Policy' is not only impracticable but also unnecessary. We wonder whether there will be any more questions to be brought forward and discussed. And we feel bound to caution you that you must give careful consideration to what you are going to utter. Death will be the wage of those who abuse the liberty of speech."

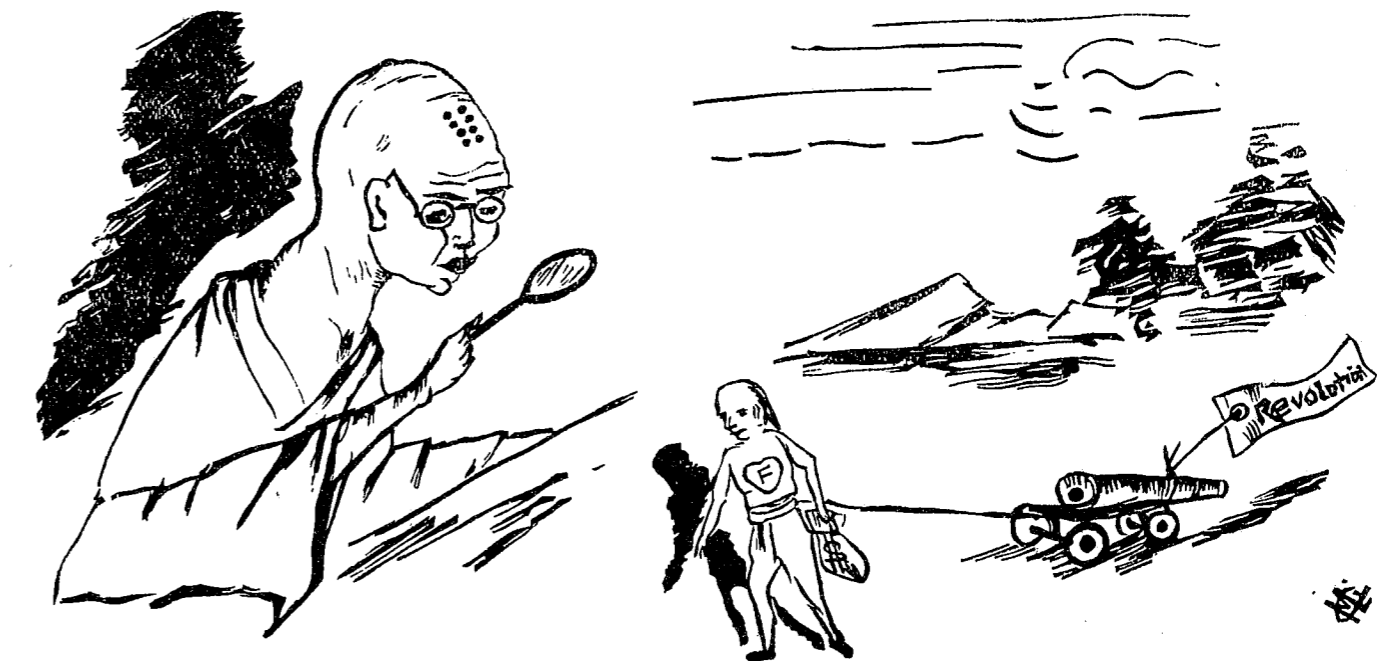
On hearing these words, the crowd of arrested persons moved in fury like a surging wave. Some tried to break off the chains that were hung on their shoulders; and others were shouting their loudest, "Liberty! Equality! Fraternity!" The wild cries of "Down with the tyrant!" and "Let us shed our blood for our posterity!" were also heard. The King then was in great danger of being torn to pieces by those angry and blood-thirsty rebels.

However, the yamen-runners and executioners were still true and loyal to the god of Hell. Under their protection, which was more effective than that offered by the Swiss guards in France, his Majesty was kept sound and safe. Cold steel quickly restored order, some of the most furious rebels were sent off to taste the perpetual fire, and the rest of them were about to be sentenced to death.

At the critical hour, the hermit again offered his sound advice to the King. He said, "My King, does your Majesty suppose that these arrested persons are all revolutionists in the true sense of the word? No, they are not at all. They do not even know the exact meaning of their often-repeated words Liberty, Equality, and Fraternity. They are simply influenced by a few false revolutionists from China. The latter have indeed in some way or another excited them to their ungovernable passions, and have taught them that Liberty means 'Do and speak whatever you please,' Equality means all men, not women, are equal—no difference or distinction between father and son, mother and daughter, King and subjects, and, superior and inferior. Thus, my Lord, they are evidently taught a wrong principle; and from this fallacious premise, have naturally arrived at wrong conclusion; and again from wrong conclusions, men are apt to adopt unjustifiable means to accomplish their unprincipled ends. These wretched people are in this exact position.

"My King, let me give you a concrete proof for my statement." The hermit then took out from his pocket an instrument something like the X-ray instrument, which latter enables us to see through

organic matter. But the apparatus, which this hermit possesses, enables him to see through the false garnish of any person. By means of it, he can see clearly whether a man is sincere in his assertions and attitude, or not. Having explained to the King how to use this new invention, the hermit called upon a man of strong revolutionary character from among the crowd, and placed him before the King for experiment. Instead of being filled up with his outward expression, the god of Hell was surprised to find him to be a coward.



Soon the examination was extended to all the arrested persons: some were filled with lusts; others, desire for gain. Some were simply in a state of frenzy; others were ready to follow any conspicuous leader. Some were like machines repeating what they were taught without the least knowledge of its meaning; others were like village curs, unconsciously barking because hearing others doing it. Some, under the disguise of revolution, hoped to win for themselves showers of praise; others, through being dubbed revolutionists, hoped to have their names printed in the pages of history. Alas, though the persons arrested for revolutionary activities were many, yet there could not be found a single Washington among the men or a single Mme. Roland among the women.

When the examination was over, the god of Hell with an easy expression said to the Hermit: "We are grateful to you, Sir, for the service which you have rendered us. As our kingdom is in rather a dangerous condition at present, we wish you to stay with us for some time."

The hermit then replied, "My gracious Lord, I am glad that you do appreciate the little help which I have contributed. As you are my King, I ought to comply with your request. However, as I have some more important work than this left undone at my hut in the wilderness, and as I am not accustomed

to this foul and hypocritical and contaminating atmosphere, I am afraid that I shall be shaken to the very centre of my soul, if I decide to stay. Notwithstanding this, I must let your majesty know a few salient points which will direct you in your government as a ship is directed by a compass.

"My King, I beg your majesty to free yourself from any fear of revolution; for I have found by inspection that throughout the whole realm there is neither any reformer nor any revolutionist. Though some time news may reach your Majesty's ears about revolutionary activities, yet believe them not, my Lord, for the supposed rebels are only revolutionary or reforming on their lips, but not in their lives.

"Notwithstanding this, there are in reality certain measures to be reformed. Our country may well be compared to a sick person. Her internal organs of governing have long forsaken their functions. Her circulatory system of domestic trade and commerce has long been obsolete. The nutriment in her body is undigested and unabsorbed. The beating of her heart of central power is feeble. So internally our country, instead of being one consolidated nation, is but a geographical expression. There is little or none of that cohesion which is essential to national strength. Besides, among our teeming population, more than 90% are perfectly ignorant. Self government and European liberalism are too deep for their brains to grasp, and beyond their power to be exercised. Furthermore, our system of governing does not prove by itself to be noticeably wicked, though some things may be somewhat obsolete compared with western methods of governing. The reason why there is at present such a variety of corruptions, is simply because that system is not at all observed, or enacted rigidly.

"Thus, my Lord, for the preservation of the integrity of our realm, rule with a strong hand. Do away with those corruptions which have sapped the foundation of our edifice of liberty. Put our old system of governing into force. If it proves satisfactory, our people will be happy under it. Otherwise, the people can correct it.

"Likewise, my Lord, be careful in granting liberty, equality, and fraternity to any man, for none has yet reached that standard of civilized qualification. At present, give them only what they deserve, 'Whereof a little more than a little is by much too much.'

On the other hand, I beg your Majesty to guard against the tendency of becoming a despot. Do not be too wilful and blunt. Consent, your Grace, to whatever petition that is within reasonable bounds. Sheer force and divine right are no longer high-ways to success in governing in this age of electricity. In a word, my King, a strong concentrated form of government is much needed in the regeneration of our Kingdom. By it, we can restore order; we can make our fertile lands bloom like gardens, our shops and factories ring with notes of industry, and our harbors and river ports bristle with masts; and we can teach our people their real responsibility in the realm as well as the true sense of liberty, equality and fraternity. By it, we can make all the different parts of our country act in harmony, put in them a sense of unity, and cause them to feel that they are all members of the same body. The shame and ruin of one likewise affect the others; while prosperity and happiness of any part are also reflected by the whole."

When the hermit has spoken so far, he suddenly felt a shock in his body. He then understood that it was a sign that he must return to his retirement in the mountains. He whispered some words in the

King's ear, and bade his Majesty farewell, promising to come to the court again when the realm need his service.

Then he suddenly disappeared. The King was exceedingly sorry at the loss of this excellent adviser. He returned toward the crowd of arrested people, saying: "Our children, be loyal to your King, and be faithful to your country. Stand firm in the principles which your fathers and superiors have taught you. Be not excited by wrong and debasing theories. Demand not liberty, equality, and fraternity by mere bloodshed. The world's history will tell you that it is not 'iron and blood' but education in its full sense that can secure you what you clamor for now. Eternal vigilance is the price of liberty.

"Therefore, our children, go and educate yourselves and your posterity. We shall grant you liberty, equality, and fraternity, when the time is ripe. We now promise to reform our system of governing, or rather to clear all the corruptions and to see whether it is strictly carried out or not. Next, we shall take to ourselves to organize a number of institutions throughout the land for a universal and uniform education. In all, whatever is wrong will be righted, and whatever is good will be improved. Now, are you still not satisfied? Go play your part properly, and let no time pass unemployed. We will implore the Supreme Being to help us in our cause."

The yamen-runners were at once ordered to set the arrested persons free. The latter, having heard the promises of their King, all pledged themselves to education. Each exhorted the other to perform his duty in the state. Soon they quitted the court with the words, "Long live our King!" The god of Hell reigned henceforth, instead of amidst the songs of revolutionary principles, among the merry ballads and sonnets of his scholars, as well as the bustling din of his industrious people.



### A Chinese Relic in the 20th Century.

*By KOO TS-ZUNG, winner of the Third Prize.*

Readers, have you any idea of what I mean by a Chinese relic in the 20th century? Can you guess it at all? No, I think you can never make out what that relic will be. It is not a quaint old building, nor odd looking furniture, nor anything else which can be rightly called a relic, that I am going to describe to you. No, far from it. What I am going to treat of in this piece is this, a Chinese Scholar of the Old Type—a regular Chinese product, which will always occupy one of the most conspicuous positions in any exhibition. This product is still existing, but it is disappearing rapidly; for only a few now remain to represent the class.

This old class of scholars is the most self-dignified in China and is often absurdly self important and ridiculous in his behavior. This conceit of theirs is, however, very natural, as whenever they read any book—old, of course—it always tells them that their order is the most important in any country. Hence they loathed the presence of workmen and despised farmers, as if they could live without the labor of those working people. Such is the class that I am going to picture before you in its appearance, its education, and its work in the past centuries.

The first thing that comes in order is his appearance. If you have ever seen a scholar of the old type, you will certainly say that he is the most funny-looking man in this century. He has not the least manly air about him; his steps are infirm, his arms thin, his shoulder sloping, and his chest is hollow. His back, owing to his always brooding over the desk, is crooked; and in short, he is not the kind of scholar that you expect to see in this century, strong and inflexible in his determination, but weak and yielding.

His hands are very thin and his fingers are tipped with nails, 2 or 3 inches long. The reason for his having such long nails is, I think, the same as that of the ladies in King Henry IV's reign with their fans; the scholar employs them as weapons—though they are the least effective ones in this world. Nevertheless, he treasures those nails, and to prevent them from breaking, he cases them in bamboo cylinders or ivory ones, if he is rich enough.

As to his face he is not handsome; his cheeks, owing to his being always pent up in his small study, are destitute of the fresh blood of youth. His eyes are rather dull and possess not the intelligent glance of a student, and if his sight is weak, he will wear spectacles of large frame, generally pushed up on his forehead, or low down under his nose, when he is not using them, thus presenting a comical appearance. Now, the Chinese scholar has his own peculiar way of walking, just as the German soldiers have their German step. He calls it "walking in square steps," which way he holds in high fashion, because he

### Dragon Flag.

thinks it to be graceful. When he walks in that square style, he crosses his hands behind his back, throws his head forward, holds his chest in, and blows out his belly; then swings himself first to the right and then to the left, and so on alternately.

He cares for his feet too; he does not allow them to grow too large, for there is a saying current among their class that 'large heads make men scholars, and large feet, country-folks.'

The last that comes under the old scholar's appearance is his dress. On ordinary days, he generally wears a gown of coarse cloth, without any collar at all, thus laying bare his shrivelled-up yellow neck. The sleeves of the coats are very long and have an opening about a foot wide, and on the whole, his dress is very loose and flowing. On some rare occasions he adorns himself in the mandarin fashion by putting on an official dress, and peacock feather behind his hat, and a crystal knob on top. Now this is the kind of the old type; if you have seen him, you would not consider this description an exaggeration.

So much for his appearance; now let us see what knowledge he has as a scholar.

I will first describe something about his early training: it begins when he is only 5 or 6 years of age. He is told to sit quietly, and to pay attention to what he is reading. He is first taught to read letters written on square papers, and after he can read about a thousand words, then he is given a book to read and memorize. This, of course, is a task of unwonted difficulty for a child to accomplish, and he often fails to repeat the words in the book. Then he is punished by his teacher by heavy blows, or made to kneel on sharp stones, or by being deprived of his meal, or detained in the school after the other boys have gone. Thus his simple mind is struck with terror and hatred for his teacher; he hates his school too, for he looks upon it as a prison, a place where he suffers the most. Such kind of early training necessarily makes him a coward in his practical life, and it also weakens his body physically; for instance, it has been a current saying among us that a Chinese scholar has not the strength to bind a hen! But though ill-treated when young, his memorizing power does not seem to be much affected by it. He is indeed as if endowed by nature with a wonderful memory—a memory more marvellous than that of Macaulay's, who was said to have difficulty in forgetting things. So, if you were to ask him about his knowledge, he would tell you that he can repeat the Four Books, the Book of Rites, and the Chinese Classics by heart, and it is not an exaggeration.

But unfortunately he does not go farther; he does not inquire into the meaning of the text that he can repeat so fluently. He gets his knowledge in the way as a parrot learns its vocabulary; he takes everything from his book as sacred, and everything from his teacher as indisputable. Consequently his education is only theoretical and is dead, being of no practical use to him. In fact, the inquisitive part of his nature, which is so necessary to the discovery of any practical sciences, is long deadened by the dull training he receives from his tutors. For example, a Chinese scholar would never have discovered the law of gravitation, for he will never take the trouble to ask himself as to why a substance should always fall down and not up; he simply takes it as a fact of incomprehensible nature. From this we naturally infer that scientific knowledge he had none whatever of the right sort; he will tell you that the earth is flat with China in the centre, that the sky is spherical, the sun, moon and other stars go round the earth, and many other absurdities of this kind.

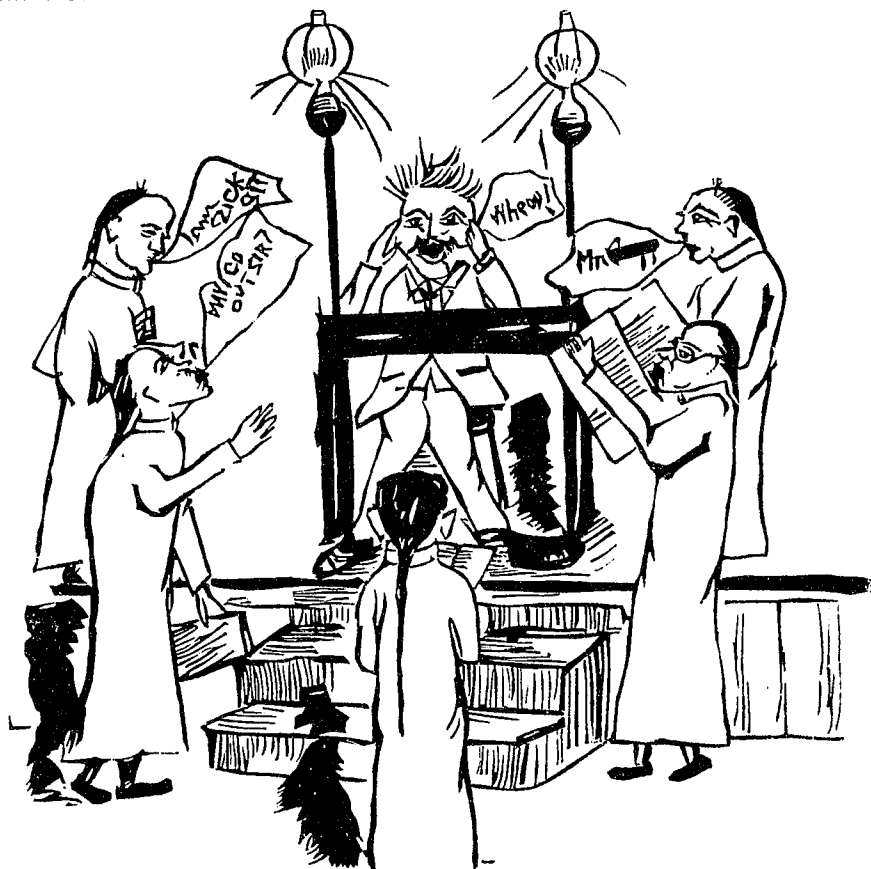


However, we have to do justice to him in one branch of his studies, i.e., his literary writings. He is taught to write those essays, called "eight-legged essays," when he is only 14 or 15 years old. After a practice of 5 or 6 years he can write them tolerably well, and these essays are noted for their length, their perfect unity in style, but also for their unwholesome ideas. If you are to read one of these essays, you will see no sentence in it that does not bear a direct relation to the subject; but unfortunately, it lacks one quality, the chief attraction of any composition, a fresh idea.

Thus far I have shown you the kind of training and education he gets; now let us see what effects are produced on him by them. His education could never produce any good effect on him, but by it he is made conservative and superstitious in his spirit, weak and infirm in his health, and mean and egotistic in his feeling. By it, moreover, he is taught that a government stands for a country; hence he hates reforms and revolutions made against the government, for he believes that if the government is overturned, then his country dies with it.

The last to be described about the scholar is his works in the past centuries. Readers, do not think that because he looks queer and is shallow in his knowledge, therefore that he has not done anything in the past. You must not think so, for what I have said about him in the preceding paragraph is only true of his condition in the 20th century; it is only in this century that he has grown so grotesque in appearance and unwholesome in education.

Viewing the past history of China, we see that he has risen to be prime ministers, to be great poets and famous philosophers. We also see that we owe him our laws, many of our arts and our old literature, from which the new one is rapidly springing. But gradually his usefulness has decreased, his education fallen off, until he has reached



(NIGHT STUDY.)

his present stage; and fortunately for us and our posterity this class of scholars is speedily dying out, being superseded by a new class more enlightened and energetic, and more bold and patriotic.

### The Witch and the Magician.

By WOO KWAV-SUNG, *Honorable Mention.*

Once upon a time, ages ago, there lived in the deep forest of China a witch, named Luck, whose magic power was so great that she could strike others dead with her fiery incantations. She made her fortune simply by deceiving others, and her fame was so great that at one time she was even believed as a prophetess. She was well-experienced by having travelled around the eight primary planets, namely, Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, and Neptune, and also having visited the five smaller planets, denominated by some "asteroids," namely, Ceres, Pallas, Juno, Vesta, and Astroea. She spent many years in learning the languages spoken by the people staying on the Sun and Moon, and those on the seven stars of the Ursa Major and the twenty-eight constellations. After having travelled around these stars, she became the wisest person in China. She could solve mysterious problems, which were so difficult that no one in the present time can explain them.

Her character was indeed inexpressible, her behaviour was deceitful in every way, and her beauty is beyond my pen to describe. At first sight you would love and even wish to marry her, and would never know that she was crafty; but after a longer acquaintance, you would discover what a heartless tyrant she was! What pleased her the most was to have the blood of innocent human beings. Could those men who hoped to get her love have foreseen that every one of them was about to find a grave, even their iron souls must have been shaken. By her wicked means she destroyed hundreds of lives, and squandered beyond computation treasures which had been taken from others.

We do not know much about her childhood, but what we do know is as follows. She was the ninth daughter of a moderately rich Chinese merchant. She had altogether eight sisters and three brothers, but they all passed away at an early age. Now she was the only child so their parents loved her very much. This bereaved couple, on the death of their dear children, lost all desire for food, and gradually became sick. They refused to take medicine, and the result was that they went to the land of eternity, safety, and rest. She was now placed under the fostering care of her uncle; but being a helpless orphan, she was treated with the utmost severity. She then planned to escape from him, and this undertaking succeeded later.

One day when she was walking in the country with a mournful countenance, a magician, disguised as a wealthy merchant, appeared to her, saying, "Little girl, why do you feel so sorrowful?" She answered, "Of all people, the most miserable are young orphans. Here is one before you, be merciful and have pity on me." He was greatly affected by her tender words, so he promised to help her, and led her to his house. On their homeward journey, they entered a huge forest where nothing

could be seen except gigantic trees nor could they hear anything except the murmur of the tiny brook and the growl of wild beasts. They reached their destination at mid-night. In the centre of the forest was a beautiful garden, in which stood a splendid house glittering in the moonlight, as if it was built of gold and silver. On entering, they found many beautiful chambers, each one finer than the last. Hundreds of variegated tapers burned upon golden candlesticks, shedding a soft light. At length they reached a room where a table was loaded with the most costly ornaments. By the table were placed two chairs, one of silver, the other of gold. The magician seated himself upon the gold chair, and offered the silver one to her. They were served by beautiful maidens, dressed in white and girded with carved gold belts. They ate and drank merrily and after that conversed pleasantly together until a woman came in to remind them that it was bed time. She took the maiden to another room containing a bed, where she slept delightfully.

Now we must go back to her uncle. At first he was greatly worried at her absence, but afterwards he thought of her no longer, as she was not his own child.

The magician and Luck lived in full splendour—happier even than a royal family in a superb palace. One night he dreamed that it was time for him to look out for a fitting match for himself, and marry her. After long and careful consideration, he decided to marry the princess staying on the Sun. He began his travel with the maiden in a flying ship. They first went to Mercury, where the inhabitants were semi-civilized and used primitive tools to work with. Next they reached Venus, where the people were civilized, but war-like and rebellious. The place was mountainous and unproductive, dark and dreary. They then sailed around the Earth, where the dwellers were enlightened in civilization, and well-advanced in education. Their next stopping-place was Mars, where the folks were wild and lazy. They had two heads, resting on the shoulder, side by side, but curious enough they had only two round eyes, one in the middle of each head. They now reached Jupiter where they found the people still wilder. They ate raw substances, and were dark in complexion, thick in skin, having stiff scarlet hair. They next arrived at Saturn, where the people were worse. They ate human flesh and drank blood, and had four blue triangular eyes, two in front and two in the rear, and two flat noses parallel to each other. Next they landed on Uranus, where the climate was extremely cold, so nothing could be produced there. The inhabitants were very barbarous and lived mostly upon the oil of a kind of large cuttlefish. They had three heads in the shape of triangles, three feet like the legs of a tripod, and nine square eyes. They last passed Neptune, where no beings existed except wild beasts and big trees, which would instantly frighten you to death. Some animals were very huge, having tusks several yards long; their eyes, two in number, were large as foot-balls, and their claws sharp as battle-axes. You may judge how ferocious they might be. The trees were very extraordinary. A single tree would occupy an acre of ground, and its height would be 50,000 feet.

Having travelled through the greater part of their journey, they now sailed towards the Sun, but still they had to travel 2,850,000,000 miles more. They crossed a river 1,000 miles long, and a forest immeasurable in extent. For years they could see nothing except darkness. After four years they reached the Sun, where they ascertained that the people were wise and stout, polite and hospitable. The

magician now disguised himself as a prince and the little maiden as his servant. They walked toward a beautiful white palace, which they saw gleaming in the distance. In about three hours they reached the building, and opening the door, they walked in. After wandering through many marble halls, they came to a staircase made of porphyry, leading down to a lovely garden. The disguised magician was filled with joy when he perceived the most beautiful princess of that age. He came to the king and asked his daughter's hand, which the latter readily granted, but only on the condition that he should remain there as long as he could, for the king himself was not strong and not very able to govern his kingdom. The magician accepted this condition; and the wedding was soon celebrated with great splendour. As a marriage gift the king presented him with a magic ring. When he wore it, he could fly like a bird through the air to wherever he wished to go, or produce whatever he wished, and build houses or anything he desired, or become invisible. In a word, as long as he put this ring on his finger, he would encounter no danger.

He and the princess loved each other dearly; but sad to relate the king died the following year. It was a grand question to decide who was going to succeed him; he being heirless, it was his son-in-law's turn to sit on the throne. Instead of accepting this, the magician found it was a good opportunity amidst the confusion for him to return to the place where he came from. He asked his wife to go with him but she refused. He asked her again, but it was still useless; he then forced her to go. They rode on the flying ship and reached their original home ten years later.

At this time, the love between the groom and bride had gradually worn out. The former, having exhausted himself during the wearisome journeys he had undergone, became weaker and weaker daily, while the health of the latter sank suddenly. She soon passed away from the world. The funeral was celebrated with great pomp and magnificence, and was attended by a long line of maidens, dressed in black silk, who sang sweet trembling songs beside the grave in a beautiful garden.

Hence the magician became exceedingly gloomy in life, mourned for his deceased beloved many days, and expressed his lament very bitterly. He soon fell into profound grief, and at last died of heart disease. On his death-bed, he summoned to him the maid whom he met in the country many years ago. Having bidden farewell to her, he gave her all his estates and properties, told her all the methods of enchantment, and warned her not to let anybody know a bit of them. After this, he closed his eyes and spoke no more.

The maid was now endowed with a gift with which she could do everything she desired. Rich and wise as she was, she was yet discontented. Although her beauty was declining, yet she was greedy for compliments. Sometimes she dressed herself in the finest clothes, in the height of the fashion, and walked proudly in the high streets. The young exquisites would make love to her, and she first favored them, and then, if she were offended at a single word, either imprisoned or executed them as the case might be. Many illustrations can be shown how wicked she became, but the following may be taken as a sample.

One day, a prince lost his way in the numerous windings and turnings of the forest in which she lived. On encountering her, he asked her to tell him how to get out of the forest. Instead of doing so,

she led him to her house treating him very politely and showing him many of her wonders. The prince was very much surprised at seeing the palace, the splendor of which he had never seen throughout his whole life. He thought it was a palace, but she told him it was not. Finally she took him into a secret chamber, where a little gold box was standing on a silver table. Pointing to the box she said, "Here is my greatest treasure, whose equal cannot be found in the whole world. It is a wonderful ring. When you marry me, I will give you this ring which will make you the happiest man in the world." When he heard these words, a cold shudder ran over him as he knew that his soul was at stake. He said, "Excuse me, if I cannot decide immediately on this important matter. Give me a few days to consider it." She consented to this, but he felt very sorry for not knowing how to answer. After a week she asked, "Have you settled the question?" He replied, "Do not be angry, if I refuse to marry you, for I am already married." She did not believe his words, for he was yet a very young man, so she again tried to influence him to marry her, but it was in vain. Finally a quarrel broke out between the two. Becoming exasperated, she imprisoned him in a dark dungeon. She did not like to kill him, for she thought that he would marry her after his suffering in the dungeon.

At this time, she received an invitation. Although she disliked to go to the place yet still she had to accept it, so leaving her house and promising to return a week later, she departed.

The house-maids, seeing the prince in great distress, and deciding to release him, pulled him up from the dungeon, and cautioned him to hasten back to his own kingdom. The prince did not know which way to go, so he went to the chamber and took the magic ring with him. By the help of this ring he reached his kingdom safely. The King was glad to see his son, whom he had not seen for three years. He, having heard the whole history of what had happened to his son, became very angry and sent a large force to arrest her.

The witch came back from her visit, and finding that the prince and the ring were not there inquired of her house-maids where they were; they replied that they did not know, she fell into a fit; and now the King's force came to arrest her. She wished to use some method to free herself, but she could not. She was caught and sent to the court, where she was sentenced to be burned at the stake for witchcraft. In this wide world, a friend may be kind to you in appearance but in reality he deceives you.

From this story, we learn that our future lives depend entirely upon our present actions. Some good men do not have a good end and some bad men do have a good end, but finally the good persons must receive their due rewards. This world is wicked, so I hope my honorable readers will pay special attention to get rid of evil companions.

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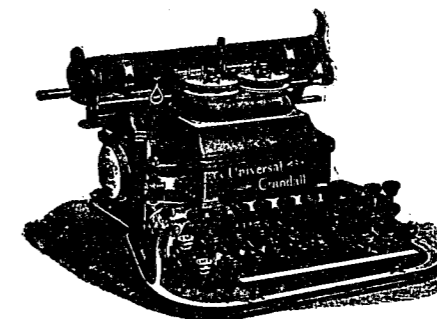
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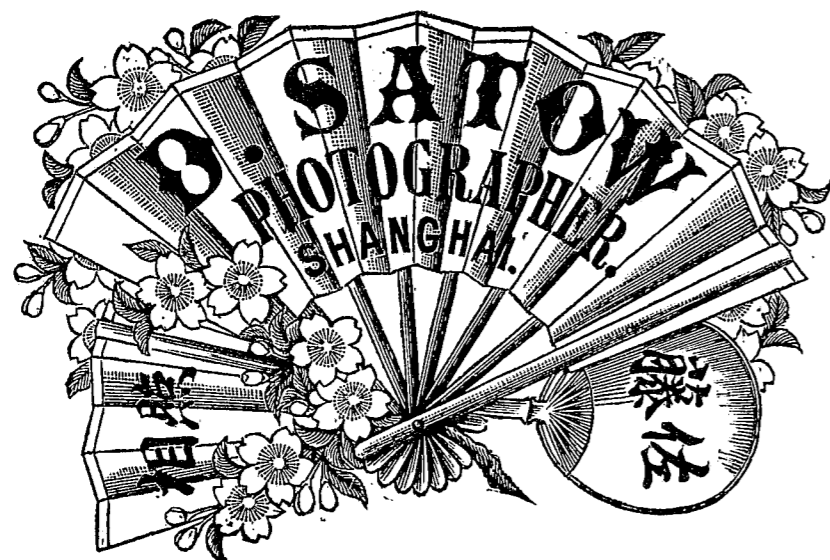
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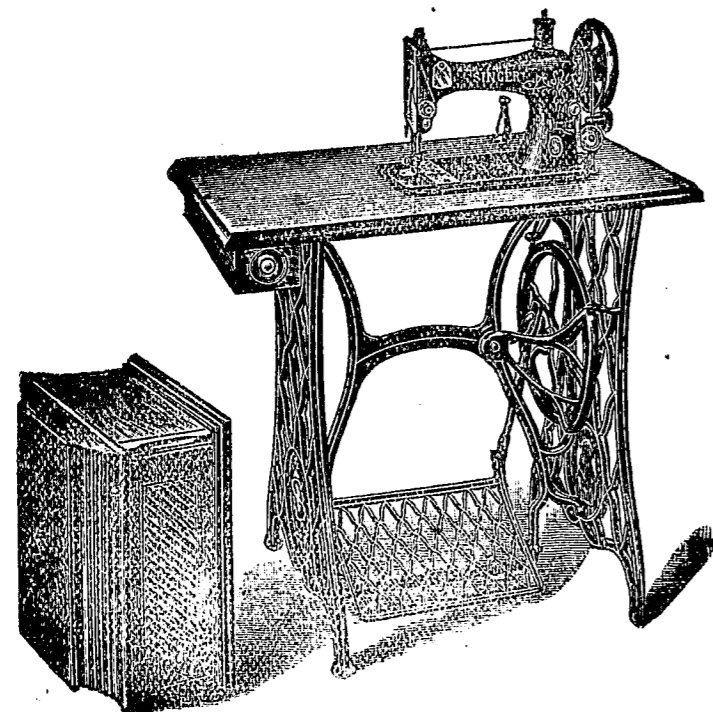


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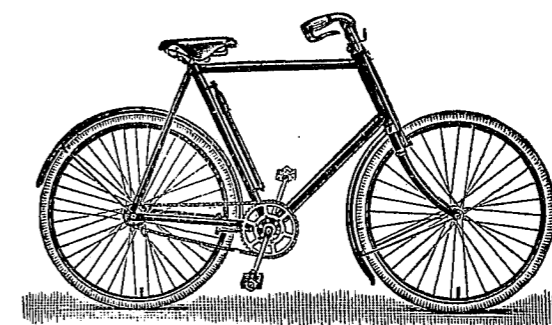
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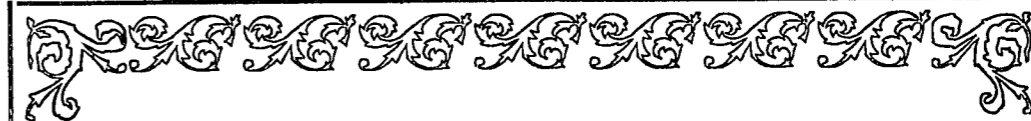
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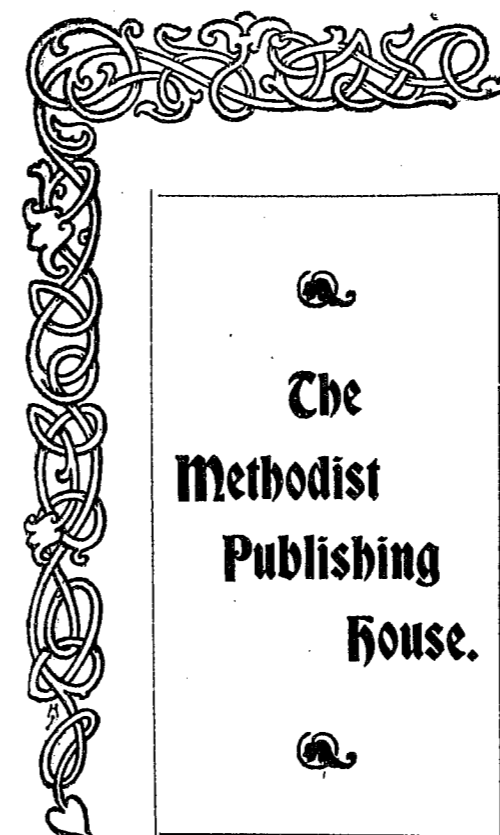


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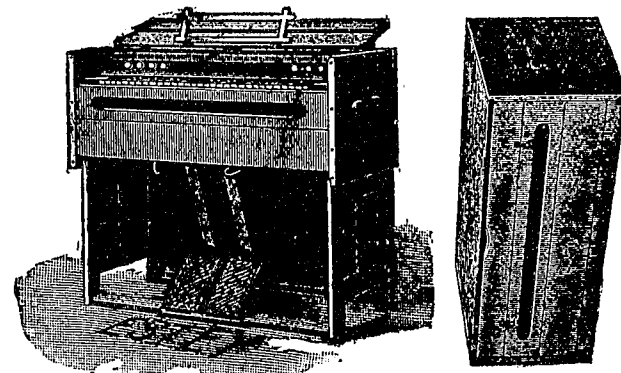
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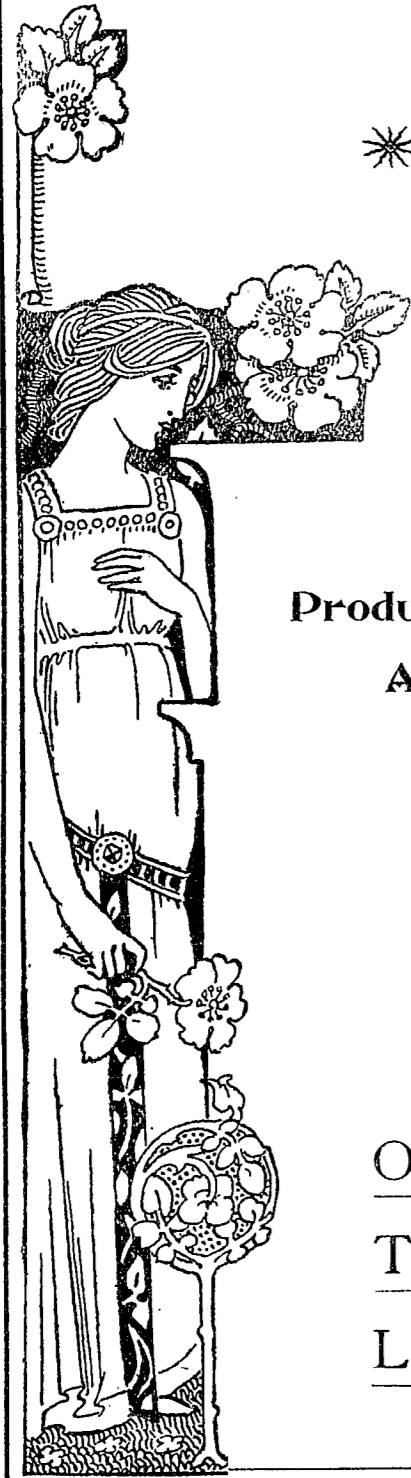
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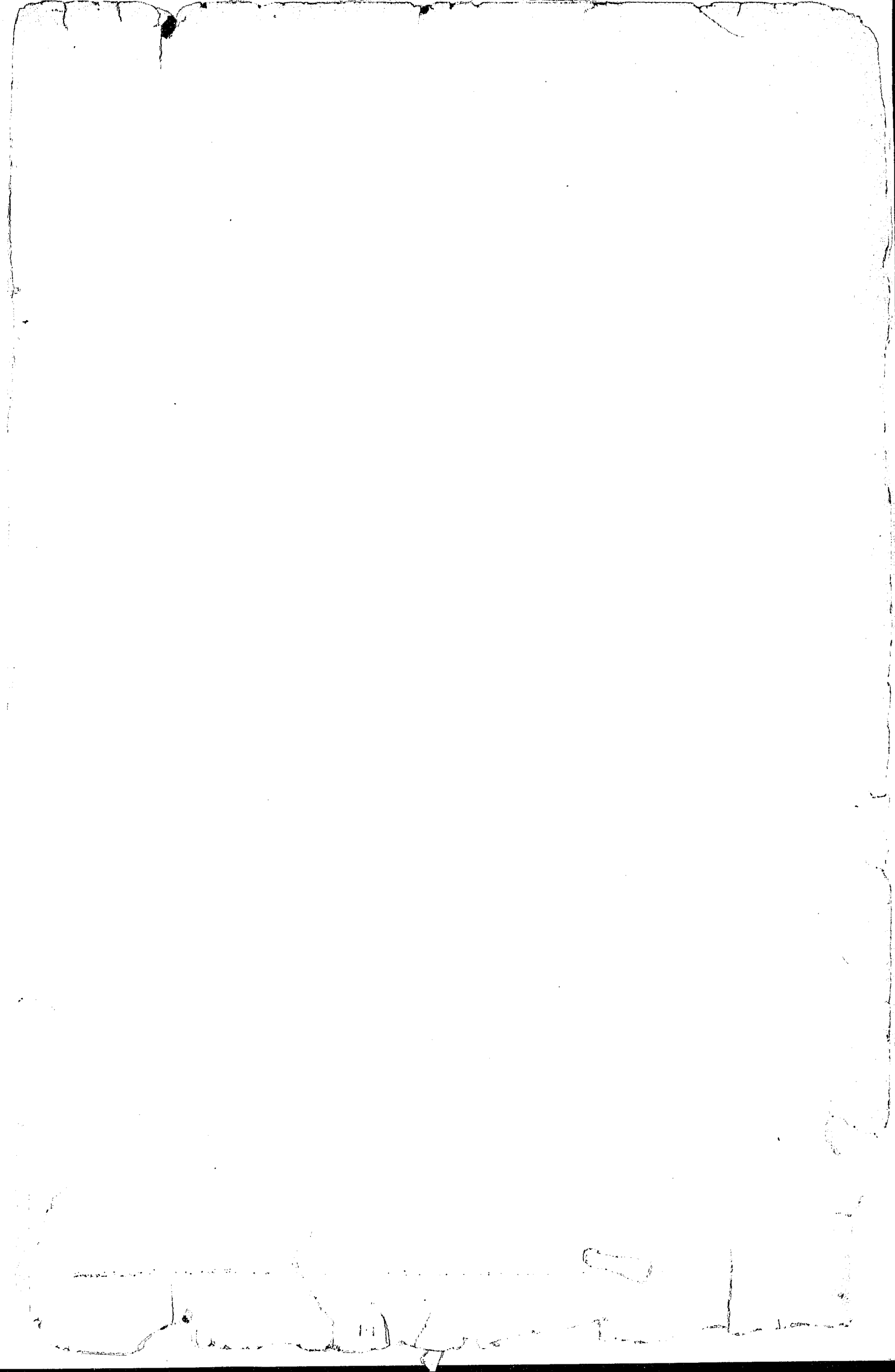
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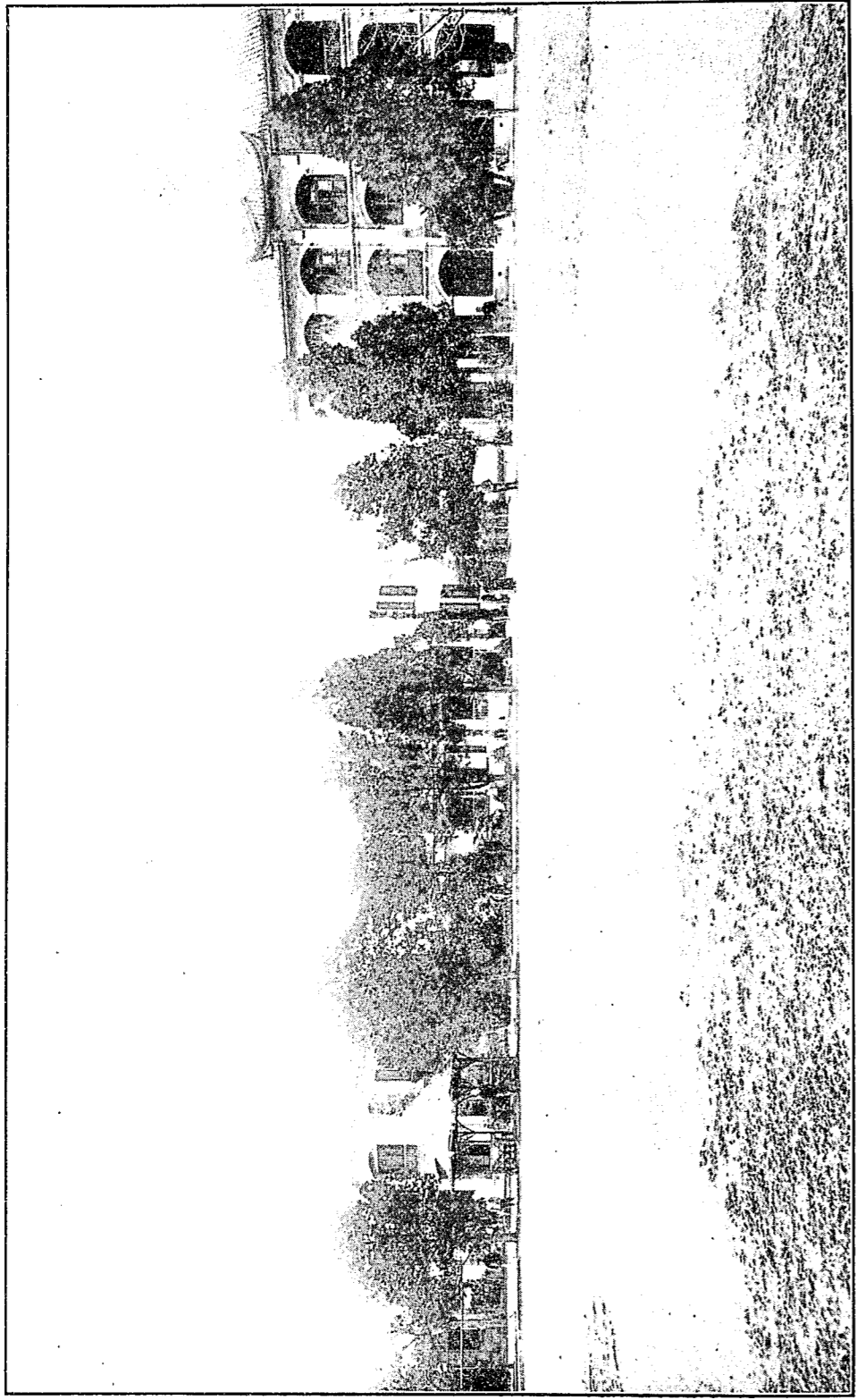
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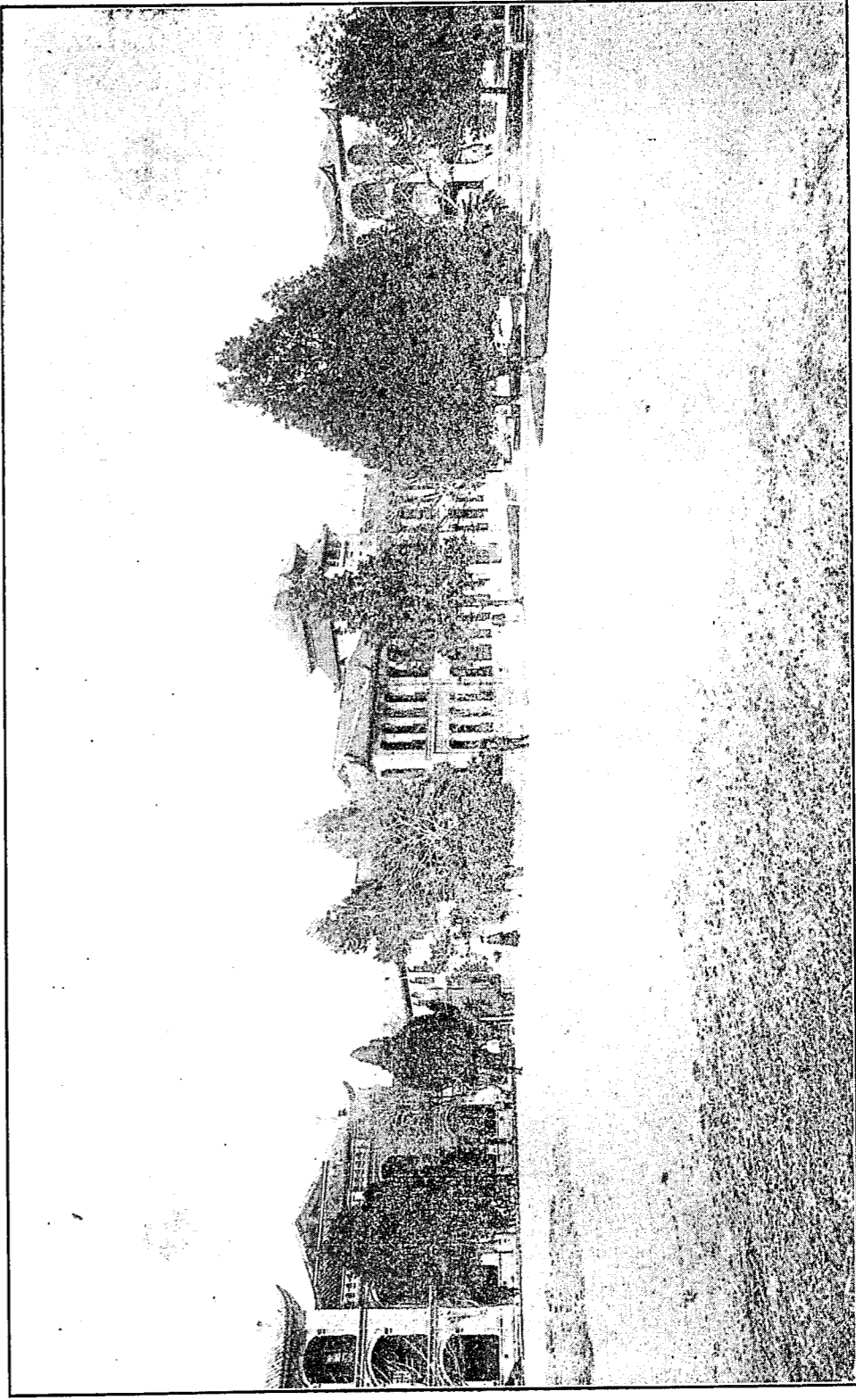
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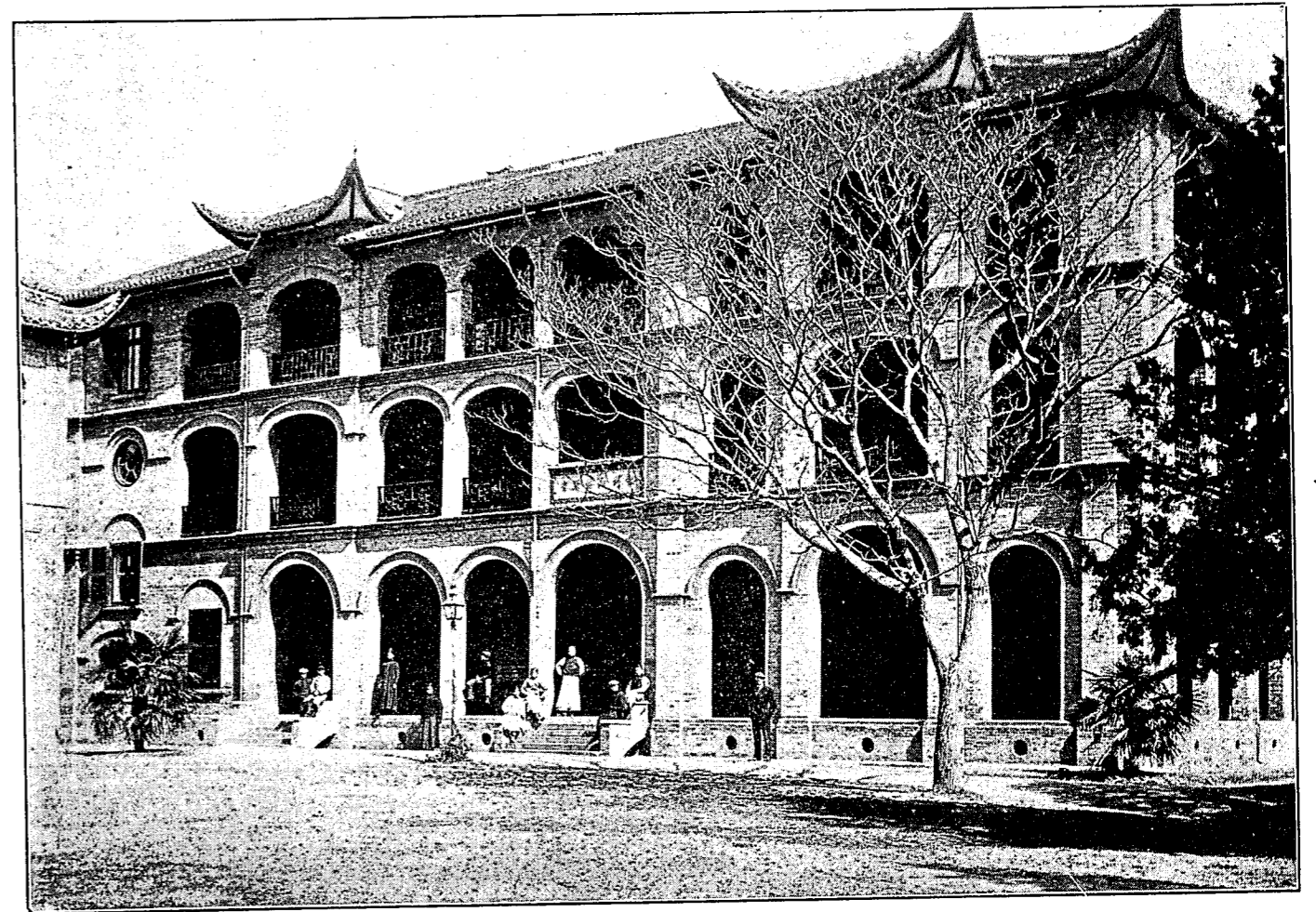
Now as we meet within our college walls,  
High let us raise the fame of her who calls  
All to revere and praise her honoured halls,  
Queen of her children's heart.

Here rises up a brotherhood of learning,  
Seeking the truth, all wrong and falsehood spurning,  
Bearing within our hearts noble ardor burning,  
To serve our fatherland.

Oh, may our college, down throughout the ages,  
Write her name large on history's glowing pages,  
Mother of heroes, statesmen, saints, and sages,  
Foremost in China's life.

Then as great memories round about her twine,  
Pilgrims will come as to a sacred shrine,  
Saying, that in this spot wrought the Hand divine  
Leading the nation on.

A. S. M.



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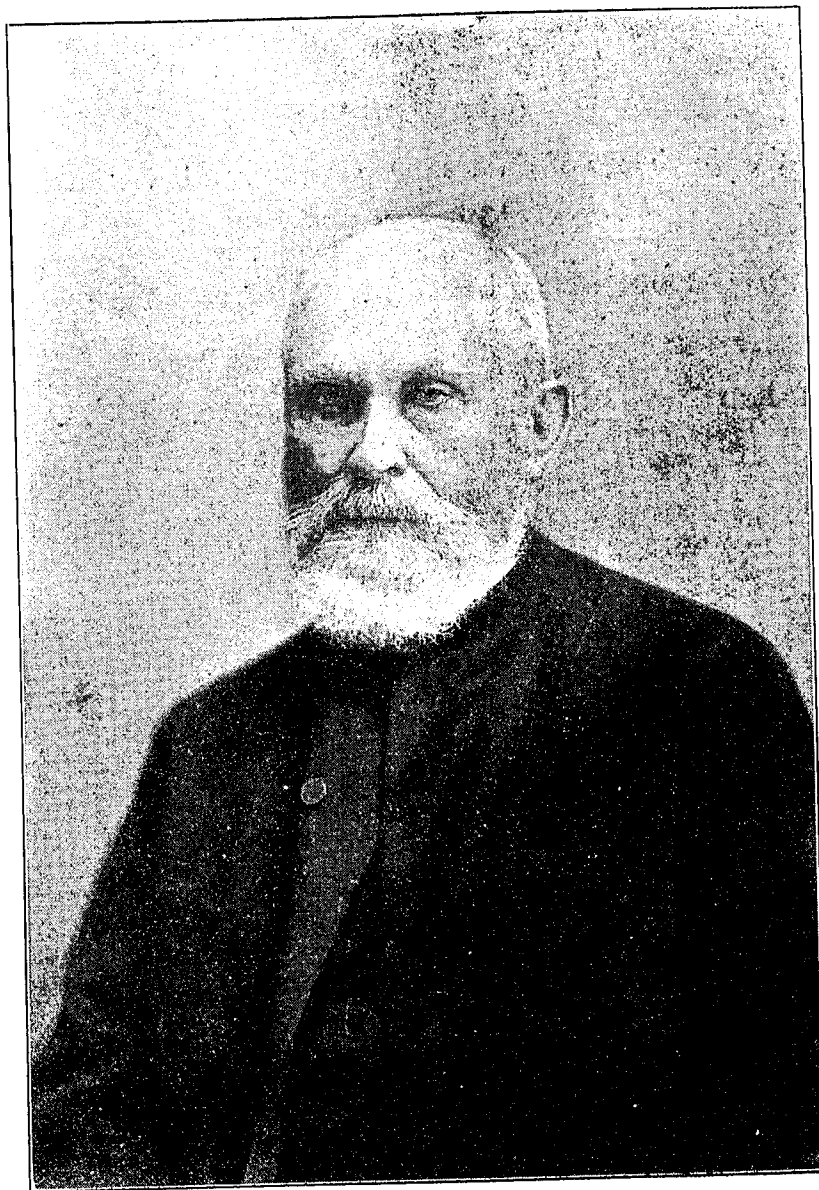
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BP. S. I. J. SCHERESCHEWSKY.

## Bishop Schereschewsky's account of the Founding of the College.

---

When I came out to China under the elder Bishop Boone in 1859, after I had been in the country for some years, the thought of the need of a Missionary College came into my mind very strongly, and I determined that when I should go home on a furlough I would endeavor to raise money for this object. I was convinced that the best way to reach the Chinese people was through an education, for two reasons:—

First: because the Chinese are an intellectual people.

Secondly: perhaps beyond other nations they prize the value of an education.

From the year 1862 until the year 1875 I was in Peking engaged in Translation Work—the translation of the Bible into Mandarin. I then returned home and began to put before the Church the idea of a College for China. I wanted to raise about Two Hundred Thousand dollars, but I subsequently felt that I should be glad if I could obtain one hundred thousand. I did not succeed in raising this amount, yet I obtained a considerable portion of it, which I handed over to our Board of Missions, which finally concluded to allow me six thousand dollars a year for the running expenses of the College in China, which I thought would be sufficient to make a beginning. This provided nothing for building purposes, but I thought when I was in America that some of our Mission buildings in Hongkew (built by the elder Bishop Boone) might be used for this purpose. As soon as I returned to China as Bishop of Shanghai, etc. in 1878, I found that our Mission property in Shanghai had greatly increased in value, beside that none of our buildings were suited to this purpose. Upon consulting with Archdeacon Thomson, and the Rev. Robert Nelson, D.D., we came to the conclusion that the best way to do, was to lease our property in Hongkew, then borrow money and buy land and put up buildings needed for immediate use.

We all thought that it would be the best plan to have the proposed College some distance away from the settlement. There were various reasons for this, and especially that land was much cheaper in the country than in Shanghai proper. Then Archdeacon Thomson and myself inspected various places, going even as far as Chefoo in Shantoong province, but we concluded that Shanghai was the best situation for the College. Among other properties

Jessfield near Shanghai was offered us. There were thirteen (13) acres of land and one dwelling-house. The property originally belonged to Mr. Pedro Loreiro, who sold it to a Mr. McGregor. He—the latter—was going home and wished to sell the property, which was offered to me, and I bought it for the Mission for six thousand five hundred taels, which even at that time was considered very low. We then tried to lease the old Mission property in Hongkew. Two Chinese Syndicates rented our entire property in Hongkew (except the Church of Our Saviour), intending to put up buildings to be occupied by Chinese, and it was leased to very good advantage for a certain number of years, when the whole was to revert to the Mission when we should again be at liberty to rent it ourselves.

The next step was to borrow money to put up the College buildings. The late Rev. Y. K. Yen was a great help in getting loans from our Chinese Christians at a comparatively low interest. The principal and interest of these loans were to be paid off by instalments with the income of the leased Mission property in Hongkew. This last would be sufficient to pay the annual interest of the borrowed money, as well as to pay back annually a portion of the capital of the sum borrowed.

I put the house already built at Jessfield in order, and moved into it with my family and put up two houses for the residences of the Missionary Professors.

On Easter Monday, 1879 the corner stone of St. John's College was laid. The College buildings very simply constructed and the other buildings were ready for occupation the next Autumn.

The Boys' School at West Gate in the suburbs of Shanghai (where at that time the Rev. Elliot H. Thomson was stationed) was merged into St. John's College and became the nucleus of the new College. This school had been opened through means of funds given Wm. Baird, Esq., of the Baldwin Locomotive Co. of Philadelphia as a memorial of his late wife. When the school was merged into the new College, the materials of the buildings were removed to St. John's for building purposes and the land afterwards sold and the money handed to the Mission, on the understanding that a hall or building of the College should be called "Baird Hall" the name of the original memorial school. This I understand has been done. There was also a number of scholars taken into the College from the school of the late Miss L. M. Fay, which she had named the Duane Hall in honor of our former General Secretary.

The College then began with the Rev. Y. K. Yen (who built his own house at Jessfield), the late lamented Rev. Daniel M. Bates and the Rev. W. S.

Sayres (the latter is now engaged in parochial work in America) and the Rev. E. H. Thomson who remained for a while longer at West Gate and carried on the work there, and in the city so that he could only come at stated times for classes at St. John's College. In the Autumn of 1880 the late Bishop Wm. J. Boone, then Mr. Boone, returned to the field and subsequently Henry Boone, M.D. joined our Mission and both gentleman took part in the College work. In the Autumn of 1881, I went with my family to Wuchang to which place Mr. Sayres had been transferred and he was left without a colleague. For this and other reasons I thought that I should go to his assistance. The late summer of 1881 I was taken very ill at Wuchang, and the physicians there thought it better that I should return to Shanghai. Acting on the same advice as the counsel of Dr. Boone and other physicians at Shanghai I subsequently went to Geneva, Switzerland with my family, leaving St. John's College and the Mission generally under the care of the Standing Committee. Upon my subsequent resignation in 1883 I was succeeded after an interval by the Rev. Wm. J. Boone, and the College was of course under his care during his short Episcopate.

Under his successor, the Rt. Rev. F. R. Graves, D.D., with the Rev. F. L. Hawks Pott, D.D., as Head-Master, its extension and growth in entirely new buildings is well-known to the Church.

That God may continually prosper and enlarge the work of St. John's College, and that it may influence more and more the Evangelization of China must be my constant hope and prayer.

S. I. J. SCHERESCHEWSKY.

Nikko, August 29th, 1904.



### The Bachelor of Arts Degree.

This year has brought us great honor. There is evidence of a new feeling of pride throughout our entire little community, from the last new-comer in the rearmost seat in chapel to the President. We have served in the ranks, we have proved our efficiency and have won our commission. Furthermore this promotion is not based on a dream to be realized, nor an encouraging favoritism on the part of our friends. Our graduates are a certificate of work well done in the old capacity; they, and the fully developed collegiate department furnish the justification; say rather,—the necessity for further advance.

The newly-commissioned officer may flout his papers in the face of his former associates, and he may go about his work discharging his duty in a perfunctory way, as absolute necessity demands, glowing with an inward self-satisfaction. But, in so far as his position is due to his own efforts and his own faithfulness in times gone by, the likelihood is that he will stop to consider the seriousness of his new responsibilities and gauge his fitness for them. It is right, then, for us to follow a similar course in regard to the powers which the new charter of university incorporation has given us.

Those of us who have been so fortunate as to have studied the Latin language know that the primary meaning of the word *education* is "the bringing-out process." An ideal educational institution, then, is not a mental meat-packing establishment, where we jam as much thought sustenance as possible within the limits of the human "brain-can." It is rather the process of reclaiming a desert—the making of what would otherwise be waste a thing of beauty and usefulness. We must lead some water here, we must plant a tough grass there—a tree, perhaps, yonder, to shelter an abiding place never before dreamed of.

And so the liberal education should develop the mind. There is a place for mathematics, which serves the systematic side of our nature. There is room for languages which teach us to use our own tongue to better purpose and reveal mines of untold riches. And there is room for every other branch of learning which contributes to the symmetry of the whole, and makes of it a complete, pleasant, and useful dwelling for the human soul.

There is a tendency in America at present to do away with the old B.A. degree, not by destroying the degree, but by ruining its significance. The old

B.A. degree signified the attainment of a broad education—not only a knowledge of science and mathematics but also of the Greek and Latin classics. The holder of the old degree astonishes this generation by his keen appreciation of every phase of human progress and human life. The world is big, and the old education touched it at every point. The candidate for the B.A. degree did not begin to specialize as soon as he left the preparatory school. A boy of seventeen was thought scarcely in a position to know what he was best fitted for; and the whole object of his college education was to bring him in contact with all, that he might better choose the one. The result does not seem to have been bad. The college graduate meant, as a rule, a man of well-balanced mind, broad sympathies and wide interests. Anyone who is acquainted with the modern victim of the extreme elective system knows a different creature. If it is a weak character, he has, as a rule, travelled in a circle. His information is a jumble, it consists of everything, but not much of anything. He has passed the round of intellectual feasts and has tasted just enough to repel him and to force him to pass on. The strong character, on the other hand, has mapped his course and stuck to it from first to last. He has gorged himself to the full with what has been of particular interest to him. He is like a promising runner I once knew, who thought that his only object should be to develop his legs. He used to start out early in the season and run at a dog-trot for miles across country. He never thought of doing anything else. He would never pull weights in the gymnasium in winter, nor attempt any other form of exercise. His leg-muscles were enormous and his strength in those limbs extraordinary but somehow his "wind" or something else gave out in the final sprint.

There is little danger in these days, I think, of any institution consciously setting out to develop the first type of man of whom I have spoken. There is, however, a chance that we may consciously attempt to develop the second type. Now it is not in the least my idea that mentally lop-sided men have not their place in society and in China. Every battleship must have its cook; the more he knows about victuals, the better; she must have a carpenter; the more he knows about carpentry, the better. There is some objection, however, to calling the cook a master mechanic, or the carpenter an M.D. Men of one-sided stamp must be; and they will probably always greatly outnumber men of the well-rounded sort. But running through society must be the plastic, binding element from which the leaders of the nation may be picked. They must be men of breadth of view, capable of universal sympathy and capable of interpreting between man and man.

Now the man who holds the B.A. degree should most fully represent this element. It is an essential of human society which the older smaller universities and colleges of America, with their more or less limited equipments but with a fund of healthy tradition, have fortunately been forced to recognize. Already those institutions which have wandered afield are beginning to realize their error; and the attempt of certain colleges of liberal traditions to preëmpt the place of technical and professional schools seems doomed to failure.

But, while they have been learning from experience, the significance of the B.A. degree has suffered incalculably. Here is a man who styles himself a Bachelor of Arts. He has studied Browning, he can make extemporaneous speeches to perfection, he has some acquaintance with the history of art, and that is all. He knows nothing of the spirit of Greek or Latin literature or philosophy, his knowledge of history and the progress of mankind is incidental, mathematical conceptions never produced their clarifying effect on his thought. He is a marble statue which may well find a prominent place in a drawing-room, but is not fit to help his associates in any other way. There are countless other directions in which a character may shoot out far beyond the sympathy (I use "sympathy" with its etymological signification) of the great part of mankind. It not only *may* but under the presupposed conditions it, almost perforce, *does*. A very little observation will tell us that. Examples like the one cited above are becoming by no means rare.

Now for ourselves. Let us cherish the best traditions and, whatever we do, let us make a B.A. stand for a Bachelor of Liberal Arts. If, in the process of time, we can branch off in such a way as to equip men for special lines of work; say, mechanics; let our degree indicate proficiency in that line. Unless a recipient is ashamed of his profession, he will not be ashamed of such a degree. But let our Bachelors of Arts go to recruit that all too small element in China which breaks the barriers; the clear-sighted men, the cultured the liberal.

To this end the student must exert himself, as well as the professor. He cannot afford to neglect anything because it does not come within his particular sphere of interest. He should devote himself as heartily to the History, which he may dislike, as to the Chemistry, which he may love. In so far as he fails to follow this rule he makes of himself an intellectual freak; and, in so far as he follows it, he will develop the symmetrical man.

One derivation given for the word "bachelor" is from *baculus*, a shoot, or twig. And so the Bachelor of Arts bears the same relation to the fully developed

scholar that the twig does to the limb. He has started right. The whole twig, as it were, is living and thriving in all its rounded shape. But now must come the time of specialization. We must now push forward in some particular direction if we are to bear fruit.

The man of liberal education will not find his seemingly irrelevant work useless, now. He is like a great general advancing on a formidable fort. His view is not narrowed. He sees more than the wall which opposes him. He attacks his difficulty from heights which do not lie in his immediate path.

A student of higher philosophy once told me that, in order to grasp some of its highest conceptions, he was obliged to review higher mathematics. What was true of him is true of us all to a great extent. There is very little in the world which has not some real connection with the rest. And nothing can give the student a more thorough appreciation of this fact than maintaining the right quality, the purity, and the honesty of the B.A. degree.

JAMES H. GEORGE.





Senior Class,

1907.

OFFICERS:

*President & Treasurer* ... .. TSANG KOO-DING.

*Secretary* ... .. KOO TS-ZUNG.

*Historian* .. ... TSU YEU-YUI.

KAUNG HOO-ZUNG.

Class History "1907."

Everyone understands that the fact of the incorporation of our College as a University, is a tremendous forward leap in its course of progress. But does anyone know how the fate of our class is involved in that of the college? Were it not for this happy circumstance, you might not have the good opportunity of reading the history of the First Regular Senior Class of S. J. University!

Being the highest class, ours is also the smallest in size. This we are quite satisfied with, for were diamonds as numerous as pebbles they would be cast by the roadside. In the classroom this small number is a great convenience to the professor, but a great inconvenience to us. For the professor it means less trouble, but for us, it means that neglect in our lessons is easily detected. However we manage to be diligent for the requirements of our curriculum are exceptionally draconian. If you do not believe this, attend our history-class. Do you think that because we meet our history professor not in the classroom but in his warm study, and because his voice comes not from the platform, but from the easy armchair, it makes the study easier? Far from it. Now listen: 'What was the first regency in English History?' (We are studying the English Constitutional History, for the Chinese Constitutional History has not been made yet.) "Who was the King, then? Who was regent? Why did it require a regency? Who appointed the regency? the King? the peers? the barons? or the Council? What was the next regency? In whose reign? Who was regent? An individual or a committee? What made it necessary to have one? The King's illness? His absence? Attack of lunacy? The minority of the heir? By whom was the regency appointed?" Thus through the twenty and more regencies recorded in the English History and you will drive the patriotic Macaulay mad.

You will agree with me that in studying and learning anything at all, we must use our eye to see, our ear to hear, our nose to smell, our tongue to taste and our hands to feel. Commonsense tells us that they are indispensable. But our metaphysics-professor gives us kicks and shocks and blows for our using these very senses, and promises us more in reserve, if we are obstinate. He says that to get on in this study, the first step is to sew up the eyelids, stuff the earholes, wall the nostrils and paralyze the hands, otherwise they would be a constant impediment to our advance. This is an enigma to



commonsense, but the explanation, so our professor of metaphysics gives us, is that there is a difference between phenomenal and ontological realities.

Our work in elocution is worthy of note. We give orations, and extemporize speeches, but—oh, it pains one to think that such fiery eloquence as is displayed in the classroom should go without being heard by the world. So far our success is partial—partial it must be since we have covered only a part of our book.

Carlyle, you remember, says somewhat to this effect, that history is simply the biographies of great men. Had he lived to this day and known us, he would undoubtedly apply his generalization to the particular case here, for the senior history is simply the biographies of the noted seniors. If you require a mathematician, here is a profound one, who will tell you to a fraction of a fraction the number of rice-grains this college consumes on a certain day of a certain year, at a certain meal. If you wish to have an artist, here is one who will gratuitously return for your sitting a picture of a quadruped on trousered legs. If you find lack of material in organizing a concert, or wish to get an instructor for your college-songs, read our advertisement:

Mr. K. . . .

Accomplished Soprano Singer.

For solos, duets, trios, quartets, choruses, and choirs.

May be engaged outside of classhours.

Moderate terms.

Apply,

Office, No. 45, Science Hall.

If your track team wants a crack sprinter to uphold your record, here is your hope. We have the fleetest dasher evolution has produced so far, for he beats easily Esop's champion racer.

The study of evolution makes you acquainted with the incipiency of new and better species. That is an unsettled question, but this is settled: the senior class is a class of incipient geniuses.

FINIS.

## School of Theology.

Members:

KOO TS-ZUNG.

THAUNG TSONG-MOO.

SUNG Z-SING.

NG JOEH-WE.

## History of "1908" Theological Class.

THE history of this class organized in the spring of 1905 is the record of a strange mixture of four characters. It might be styled a history of "pairs" as the four members composing this class may be easily grouped under two pairs in several respects.

Two of them are married and two being unmarried are bachelors still; two wear spectacles and two do not; two are graduates in the science and arts course and two are not; two belong to this province—Kiangsu, and two belong to Chehkiang province: two are the sons of clergymen and have been therefore Christians from their infancy, but the other two are the fruits of our mission day-schools and their conversion to Christianity is of a comparatively recent period.

There are some other peculiar points which are nonetheless interesting. The four members represent four different families and are brought unconsciously together by the divine call to the divine office. One of the four has acquired a special taste in music and the second possesses a like taste in Chinese literature. The third is rather stout and yet the fourth is lean in spite of his flowing garments.

The eldest member is aged twenty-nine and the youngest is only nineteen years of age. When the youngest first entered the college as a member of the lowest class in the preparatory school, the eldest was already an assistant teacher in the college. Yet now they are both the graduates and *alumni* of the same institution and *alma mater*, the youngest having graduated in the spring of this year and he eldest in 1899.

Notwithstanding all these strange peculiarities and in one sense a comedy of dissimilarities, there is yet one point which may serve as the connecting link that binds the class; *viz.* we have one and all the same pleasure in studying theological books. We take it as a pleasure in that we have a better opportunity than the majority of the laity in devoting ourselves to the study of the divine word.

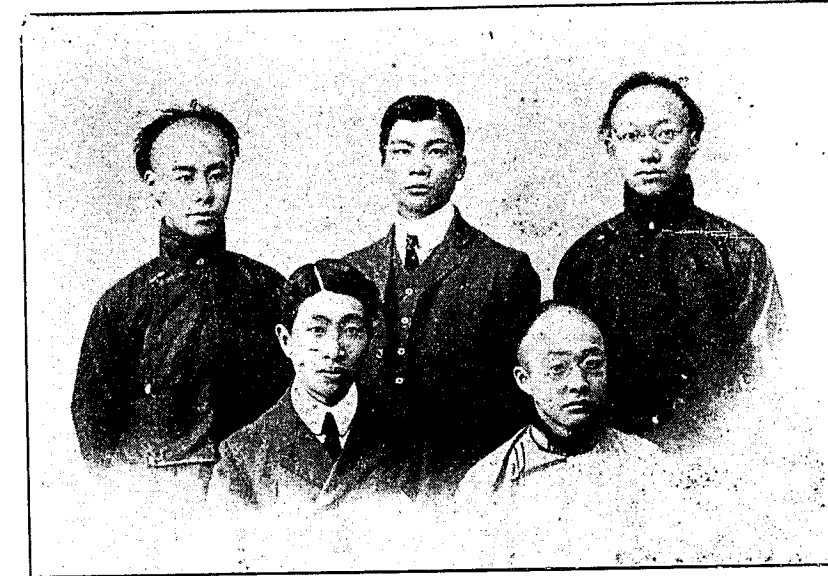
The center of our thought is in the New Testament of the Holy Bible and the central thought of that book is in Jesus Christ, Son of God and Saviour of mankind. It is very interesting to study the history of the Hebrews and the introduction to the Old Testament as a preparation for the advent of Christ and it is equally interesting to read the history of the development of the Christian Church, showing the great and significant victory of our Lord through the past nineteen centuries. Though the book of Common Prayer is somewhat dry, yet the study of it, part by part, gives us no small help in the divine service.

Besides the pleasure of study, we have also the pleasure of reading the lessons in the Church on Sundays, of instructing the young Christians, of making addresses at the Wednesday evening meetings, of preaching the gospel to the country people at Poh Singkyung, a village at a distance of about three miles west of the university, and of teaching the country-boys in the room above the preaching-hall, whenever we have the chance to do so.

Such is the character and work of the present theological class. As we have witnessed the graduation, ordination, and appointments of the class of "1906" theological, to their respective stations, so we hope that another class will be formed next year to see our graduation, our ordination, and our appointments.

"The fields are white already unto harvest" (John iv, 35); "Pray ye therefore the Lord of the harvest, that He will send forth labourers into the harvest" (Matt. ix, 38.).

THE HISTORIAN.



The Senior Medical Class of 1907.

OFFICERS:

YUI CHUNG-UNG . . . . .	<i>President.</i>
ZAU SING-YUI . . . . .	<i>Vice-President.</i>
TSEU SUNG-YEU . . . . .	<i>Treasurer.</i>
NYEU WE-LING . . . . .	<i>Secretary.</i>
LI TSING-MUR . . . . .	<i>Historian.</i>

History of the Senior Medical Class of '07.

The history of '07, for this issue of our Annual, dates from our junior year and residence in St. Luke's Hospital. At the beginning of the year we moved into a newly-constructed building of the hospital, at the site of the former women's ward. We were as jolly a crowd as could be in our new surroundings and new work. When the opening day came our dean divided us into groups of three and two to work in the surgical and medical wards respectively, and to be changed around semi-annually. The work assigned to us is such as that which you would find in any western medical schools but simpler in kind. Certain wards are assigned to individuals whose duty is to record the histories of the in-patients and to take their temperatures morning and evening.

In the morning we gather together in the hospital reception-room to wait for the doctors whom we follow about the wards. Much benefit is derived

from such bedside clinical instruction, especially in our work in diagnosis and practice of medicine and surgery. In the afternoon we have recitations, after which we are expected (I say "expected") to attend the afternoon out-patient clinics. A hundred or more sick people visit the afternoon clinics daily. In short we not only appreciate our work (I trust our professors do so too) in the wards, but also take great interest in the study of every particular case we come in contact with.

Near the end of the year we were exceedingly glad to welcome back Dr. Jefferys who had been home in order to recuperate his health. His absence of one year from us meant a considerable setback in the study of surgery. However, when we resumed our work with him again, we made better progress.

Our class broke up with a war of firecrackers and we bade each other good-bye and trailed off for "Home Sweet Home."

Senior year opened with many memorable events which are worth our while to record. Four members of the class expressed the intention of going abroad after graduation in order to equip themselves more thoroughly for the tasks which China expects them to perform in her hour of awakening. A tender voice seems to whisper into our ears—"Go forth, my sons, unto the far-off mountains of the West and bring hither the herbs of healing from their fastnesses, to cure me of my sickness, and when you return I shall reward you each according to your merit." Having heard the voice, one of us prepares to start for John Bull's crags in search of the herbs of healing, the others prepare for Uncle Sam's stronghold in quest of that same prized plant. The other member of the class will probably start for Manila to study the various tropical diseases there so that, when he returns to China, he may prove himself an expert in curing the diseases of Fukien.

Heading the list of our class we have Yui Sien-sang who is remarkably versed in Chinese literature. His essays have no rival in the medical classes of both past and present. For this very reason he is engaged in revision of a Standard Chinese and English Dictionary, to be published at the end of this year by the Commercial Press. One seldom finds him "out," he ensconces himself in a rattan chair at the east corner of his room and with a pair of "double-million magnifyin' gas—microscopes o' hextra power" he applies himself diligently to the task. In recitation he has a vast power of memory and can recite a train of symptoms of any disease from beginning to end without missing a single word of the language of the book. A new science was discovered by Yui in the fall of '04 which treats of the origin of ghosts and the actual existence of ghosts in this world and how to catch one. This science is named by its famous discoverer "Ghostology."

Chiu, the oldest member in our class, through his advanced practice in Amoy and the subsequent four years of study with us is the genius of '07. His discovery of a new drug, for the cure of a certain heart disease, which is unknown to the greatest therapists of the day, is simply marvelous. One day he was attacked by the disease himself and thus followed the discovery. He claims that this disease shows no definite lesions in the organ whatever and that there is more or less hyperemia. It is also partially neurotic in nature. The most prominent symptoms are precordial itching and a vague pain along the back which cannot by any means be located.

The treatment is simply as follows:—

R

Cat's claw (sic) . . . . . ʒiv ss

Brandy . . . . . fʒxii

Sig. fʒi t.i.d. in a tumblerful of water at temperature of 230° F. to be taken until symptoms subside. Four and a half drachms of dry cat's claw with twelve fluid ounces of old brandy to be allowed to stand in the sun for twenty-four hours and then boiled for six hours on a gas stove and allowed to cool.

A teaspoonful of the mixture to be taken in a tumblerful of hot water at the temperature of 230° F., during the attack. After taking this, instant relief is obtained and the disease gradually subsides in a day or two. This to be sold in The Shanghai Pharmacy under the name of Chiu's Tincture of Cat's Claw. Chiu is also great on the diagnosis of glaucoma for glass eyes.

We have also Dzau as a member of '07, a great Chinese fifer and humorist as well as a great medical student. He has in him a charm of humor that can tickle a stoic to laughter. He claims that laughing can cure melancholy and mental worry better than any drugs or moral suggestions which a physician can give. He said that if one day he should be admitted into the court of the 'Tsar' of Russia he would cure him of his mental worry and so make himself famous.

New, a fine young buck, the most handsomely and fashionably dressed in our class, has for his motto, "Slow and Sure." He eats like an ox and studies hard when he is full. Having roomed with him for a year and a half I find that he has somniloquism almost every night. Sometimes he suddenly jumps up in a sound sleep and asks, "What is the matter?" in great fright and then quiets down again and falls off into Nod-land. I presume a dose of Chiu's Tincture would benefit him a good deal.

Lastly we have as a member of '07, a Cantonese Li who enjoys his studies as much as his base-ball. He is rather talkative and jocular at times and can

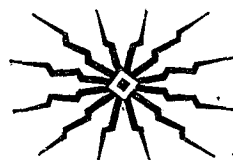
talk the whole night through at the expense of sleep. He is also a rather outspoken fellow and expresses himself quite readily on rights and wrongs. However, sometimes, not knowing well the habit and character of an individual, he gives vent to his joke and then "repents at leisure."

On the whole we congratulate ourselves on being ourselves and that during the whole career of our college life not one of us has done anything to bring disgrace and shame to our Alma Mater or to St. Luke's Hospital. We have always been diligent in work and respectful to our teachers and elders. Self-respect and self-reliance are also prominent characteristics of our class. In conclusion we must not forget to express our regret for the temporary loss of two of our professors, Drs. Boone and Lincoln, who are now on their way to America for a year's furlough.

All hail to the Class of '07! Shining lights of St. John's, shine forth your light to the four corners of China and warm the good seed of our Alma Mater that it may bring forth good fruit to her praise and glory!

At the end of the year when you are summoned to receive your diplomas, remember what our President has so often said, "Do not think that you have finished your studies or that you have sounded the depths of knowledge," but go forth into the world to fulfil this beginning and when you come back to the homeland you may take your part as strong men in the reformation of the medicine and surgery of China.

THE HISTORIAN.



The Medical Class of 1909.

OFFICERS:

- HYUI SONG-ZIEN... .. *President.*
- NG TSUNG-OEN ... .. *Vice-President.*
- KAUNG HOO-ZUNG ... .. *Secy. and Historian.*

### History of the Medical Class of "1909."

Man being, indebted to the society in which he lives, he cannot but offer more or less service to it in return. The progress of the world is, in the main, due to this fundamental principle which has steadily crept into every civilized mind. And it is no exaggeration to say that civilization is nothing but the phenomenon of this moral law in operation.

Speaking generally, the forms of man's service to the community are contributed according to his talent and ability. The profession or calling which he chooses as his life-work depends upon his natural endowment and inclination. Some people are born statesmen while others are born physicians. Some are called by "celestial voices" to be clergy whereas others are driven by innate patriotism to soldiery, and so on.

Natural inclination bids us enter on the career of a physician. In conformity to this motive of relieving our brethren from physical pain and suffering, we six persons have come to join the medical class of 1909.

Our class began with 1905. At the outset, it was composed of half-a-dozen members, of whom one was a post-graduate, three were from the sophomore class of 1905 and the rest from the Freshman class of the same year. The present class is superior, in number, to any previous one since the establishment of the school of medicine at St. John's.

There is another feature relating to the formation of the present class. Its representative provinces are Kwangtung, Fukien, Kiangsu, and Hupeh. Although these representatives compared with 400,000,000 souls are but a trifle in number, yet we have no doubt that this handful of young men, when scattered after graduation, will go each to his own sphere and act like the leaven in the loaf of their own people.

From a musical point of view, we pride ourselves in possessing a competent organist. His service is highly appreciated in the college. It is he who plays the harmonium in connection with morning prayer. It is he who contributes, with alacrity, to our musical assistance at every Y. M. C. A. regular meeting. He has the keenest interest in music. In our opinion, he leads what we might call a "musical life"—jolly and joking all the year round. No one has ever seen him wear a long or sullen face. His mode of life is contagious. His cheerfulness, now and then, lifts the veil of sorrow of his schoolmates. Further, we must not lose sight of Mr. Woo Tseng-ung's excellence in Chinese music.

As to intellectual capacity, we possess one of the best mathematicians of the college. It seems to us, at first sight, that mathematics has little to do with medicine. But a moment's reflection will show us that it is extremely helpful in the study of optics and other branches of medical science.

In the art of singing, we have a prominent bass-singer and a good tenor-singer.

In military drill, some of us hold honourable posts. The right lieutenant of "B" Company, the quarter-master of the battalion, and the band-master of the college are members of our class.

In characteristics, we are all quiet-natured and steady. These are natural gifts which are absolutely essential to medical men. Physicians of such qualities are always welcome everywhere, athletes or no athletes. That they can produce a soothing effect upon their patients is, to be sure, a matter of vast importance in the practice of medicine.

Our sojourn at St. John's proper ends with this year; beginning with next spring, we are to stay at St. Luke's Hospital for our practical work. It is hardly necessary to say how our emotions will vibrate to part, in a wink of time, with the college where we have spent the happy hours during the last few years.

Concluding, we cannot help congratulating the present class on the unlooked-for opportunity of studying for on M.D. in this institution. It is needless to say that we owe a great debt to our Alma Mater on this account.

As stated at the beginning, the object of our joining the medical class of 1909 is to serve our fellow-countrymen to the best advantage. We hope to use our best efforts in starting a crusade against quackery throughout the empire. We have, as our aim, the revolution, rather, the reformation of the old-fashioned medicine in China by introducing up-to-date methods. Nor is this all. Our attention is directed to assimilating the modern science of medicine so that in the days to come, we shall undertake the task of training the younger generation. We are looking forward to the time when China will not go on crutches but walk independently with her contemporaries in the medical world. Hail to the medical class of 1909! Your aim is high, your object admirable, and your purpose noble. Fail not to prove to your parent-state the truth of it. Be true to your words to the last breath.

It is yet too early to play your parts. Now is the right time for you to receive not to give. Arm yourselves now with invisible weapons for future fight and store up your resources for future consultation, with whatever qualifications are within your reach at present. China is looking to you for aid and relief of distress.



JUNIOR CLASS.

## Class History of "1907."

COLORS—AZURE BLUE AND GOLDEN YELLOW.

OFFICERS:

- ZUNG SEU-YONG. . . . . *President.*  
 WAUNG ONG-DAU . . . . . *Vice-President.*  
 TYAU TUK-ZUNG . . . . . *Secretary and Historian.*

When we first took up the quill and penned the history of the class, we looked behind and saw twenty-two "graduates of the Preparatory Department" strutting up the carpeted platform, the planks groaning under our weight, and receiving our certificates; we looked ahead and stood on tiptoe to scan the horizon of the future with anxious eyes. "Will the path of the goal in front of us to which we are taking three steps forward to one step backward be beset with roses or with briars?" was our all-absorbing question. How we whispered to ourselves that we wished a fairy would come to us, just in the nick of time, when we were confronted by dangers and obstructions, to lend us a succoring hand and help us on our way.

From the very outset of our journey, Fortune frowned upon us and Fate decimated us. Hardly had the sun reached the point of the vernal equinox for the second time, when our class body suffered an amputation of all its four limbs. One "braved the dangers of the ocean," and went to the United States of America to obtain more advanced knowledge in Cook Academy, New York, where he graduated last summer with honours. He is now prosecuting his studies as a Freshman in Columbia University. Another departed from us to take up a teaching position in Hankow, in the praiseworthy effort to dispel the shroud of illiteracy and ignorance, to initiate the light of intellect, and to disseminate the principles of "Light and Truth" he had imbibed from his Alma Mater. The other two were compelled to deprive us of their company as a consequence of a much-regretted circumstance. That they have endeared themselves to our hearts by their amiability, kindness, and assistance and sincerity, we need not say.

Last year four of us joined the medical class and two the theological class, leaving the remnant nine to plod on alone along the science and arts

course. The "Quacks" were fired with a determination to alleviate the physical sufferings of our countrymen, the Parsons" with the ambition to ameliorate our spiritual sufferings. The former bring medicine for the flesh, the latter physic for the soul.

We were the first to be dubbed by the name of "Sophomores," according to the new system of dividing the classes of the collegiate department. When we discovered that "Sophs" meant wise fools, we shrugged our shoulders in uneasiness and would rather be Freshmen than "Sophs." But we had no other alternative, and had to make the best we could of our unfortunate lot.

When a course in Latin was introduced all of us welcomed this innovation in our curriculum. Having got a smattering, we innocently bandied among ourselves such switches and repartees as "*Amasne eam puellam pulchram?*" and "*Quis ea puella est? Eam amo.*" But our enthusiasm was soon damped when we found that there were four conjugations, five declensions, etc. Nevertheless we were not daunted: we persisted in that quest which would eventually enable us to digest the writings of Virgil and the voluminous "Gallic Wars" of Julius Cæsar.

Notwithstanding our inferiority in tests of bodily strength, we were not so unfortunate in other things. In the English oratorical contest held by the Literary and Debating Society last session, our representative, Mr. Kwe Zung Ziang, was awarded the first prize. His eloquence and his splendid delivery held his audience as with a magnetic influence, and carried triumphantly away the palm of victory. On the Commencement Day in the competition drill one of our members won laurels, thus adding a lustre of military drill to that of oratory. He commanded a company of small boys—the youngest students in the college—who were contemptuously stigmatized "African Pigmies." That these "Kids" could "maintain such a good discipline and obtain such commendable efficiency" completely mesmerized the inspecting officer and "C" Co. bore away exultantly the trophy of a silver shield.

If prominence in a public career is considered one of the greatest attributes of an individual "'07" is not without good reason proud when she boasts that she is great. This year we figure most conspicuously in military drill. Of the four captains of the college battalion we possess three, of the ten lieutenants we supply half the number. The quarter-master and the bandmaster are also recruited from our ranks. If we do not put a rein to our imaginative powers, we cannot but indulge in dreams that "'07" will give to China in days to come her Chinese Napoleons and Oyamas.

Just as we had received Latin with outstretched arms, we now welcome with eyes beaming with juvenile delight another innovation in our prescribed course of studies—Sociology. How the astounding fact that men are descended from apes, those mischievous animals that we see living in menageries and the Zoological Gardens, carried us from our feet. That the proof of evolution is based upon paleontological and embryological arguments, besides other things, certainly sounds very musical to our ears. To digest what we learned from class-room recitations, viz., that a theory must be tested and examined before it can be universally accepted, some seven or eight of us one day had a very interesting research work. We were wandering among clovers, buttercups and dandelions when one "botanist" advanced the theory that "all buttercups have only five petals." Upon the writer's suggesting testing this theory, all set to work to examine its cogency. Soon were accumulated buttercups which had six petals, seven petals, eight petals, thirteen petals! Thus the rashly presumed theory was disproved and overthrown.

Recently we have organized our class society "1907," as the former one is now a dead association. We pledge ourselves to union and mutual help. We have chosen our class song, class ode, and a class yell, the last of which we reproduce below. Our class spirit, which has been long smouldering now kindles with a bright flame.

Classmates and friends, the day is approaching when we have to depart from these college walls, from objects which have entwined themselves around us, and go out into the wide world, whither lie our uncharted deserts of life.

Whatever we shall be—teachers, preachers, physicians, or statesmen—lift up our eyes on "'07." Raise high her banner and follow its leading, inspired by the wailings of our fellow-countrymen who are helplessly groping in the dark. Be true to our society and maintain her dignity. Remember her mandate: "Go out into the world and by honest exertions and with your souls thrilling with the music of honesty and sincerity seek to build up the foundation of rock of a new regenerated China. Only when you are true to me are you true to your native land and my call is China's call." Then all hail to "1907"!

Ex - cel - li - si - mus!

Splen - di - ri - fe - rous!

That's us! That's us!

Oughty seven! Oughty seven!

## Sophomore Class '09.

When the brilliant and promising class of '09 shook from their feet for the first and last time, in the thirtieth year of the reign of Emperor Kuang Hsü, the dust of the dear old Preparatory School, greatly flushed were their minds with the lofty ambition of entering successfully upon a new era of their scholastic life; more so, because, with their ingress, the College too stepped into the most notable and striking epoch of its history—its adoption of the character of a university. Thus our class, differing from all preceding, is the first-born of the new University and is destined to be the father of all classes to come. We, therefore, first enjoyed the privilege of being termed the "Freshmen," and in the matriculation book too our names appear on the very first page.

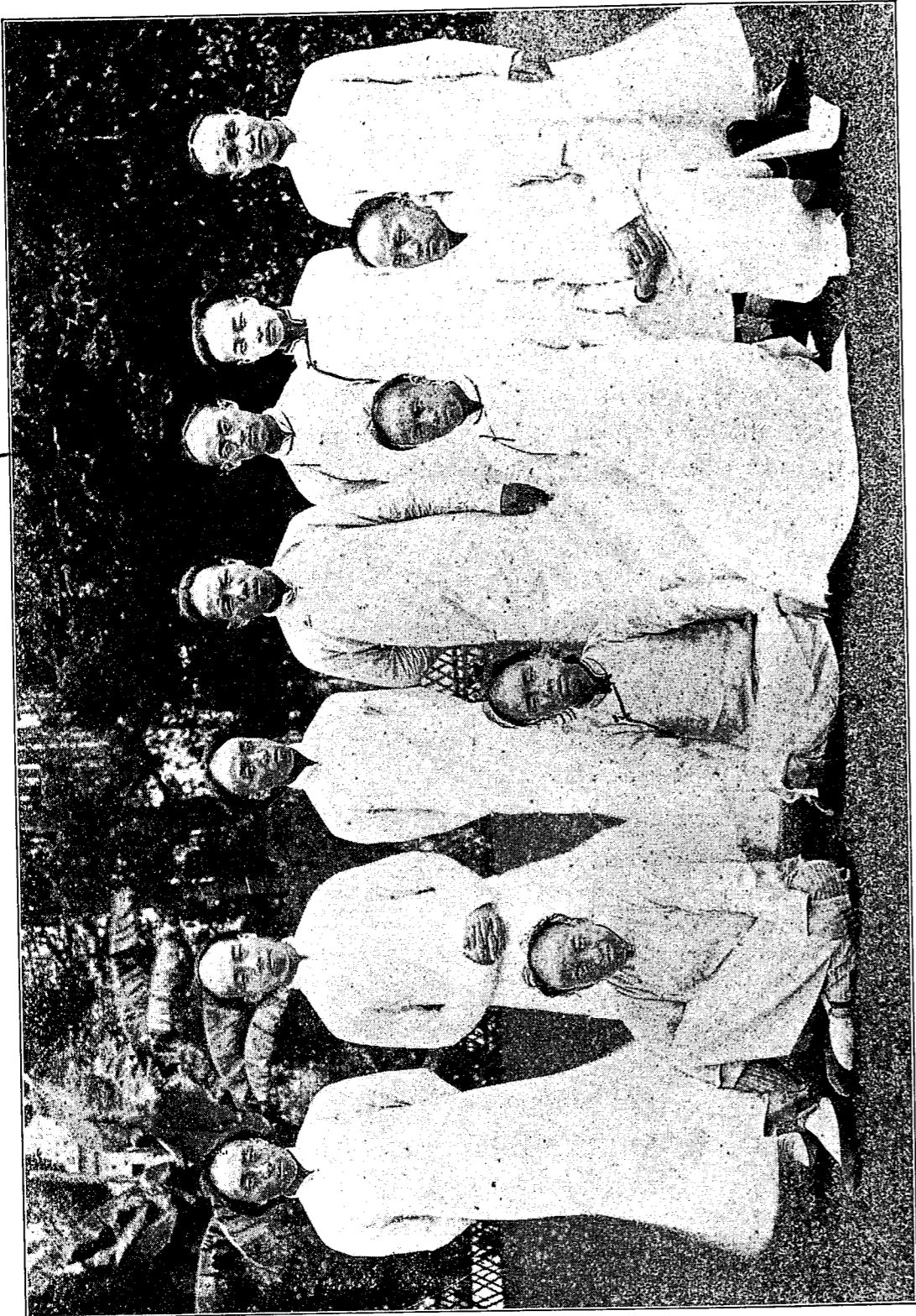
On a fine, sunny Saturday morning of the month of March, 1905, the unprecedented ceremony of signing the matriculation by our class took place. All students were gathered on the occasion. No sooner had the clock struck than the professors, attired in their flowing academic dress, marched, with graceful paces and authoritative looks, to the platform of the Alumni Hall. Professor Cooper then honored us with an address, following which we one by one entered our names upon the matriculation book. Thus ended this distinguished event.

Next, the introduction of the Chinese Department in the *St. John's Echo* has greatly added distinction to our history. Among an editorial staff of six persons, three are members of our class, showing that '09 is far from being insignificant in literary works.

Christmas came, and it offered again a splendid opportunity for us to display our further genius. In the theatrical performance that eve, our men played the most important parts, and, from what came to our ears, we may proudly declare that the effect we produced upon the audience was highly worthy of commendation.

So much for the intellectual side of our class, we now come to our moral. There are at least three of us who distinguished themselves, during their preparatory course, in obtaining eight, seven, and six "rolls of honor" respectively—a matter not at all commonplace.

With respect to athletics, the very fact that our class has given birth to captains of both the College foot-ball and the base-ball teams speaks clearer for us than any further description.



SOPHOMORE CLASS.

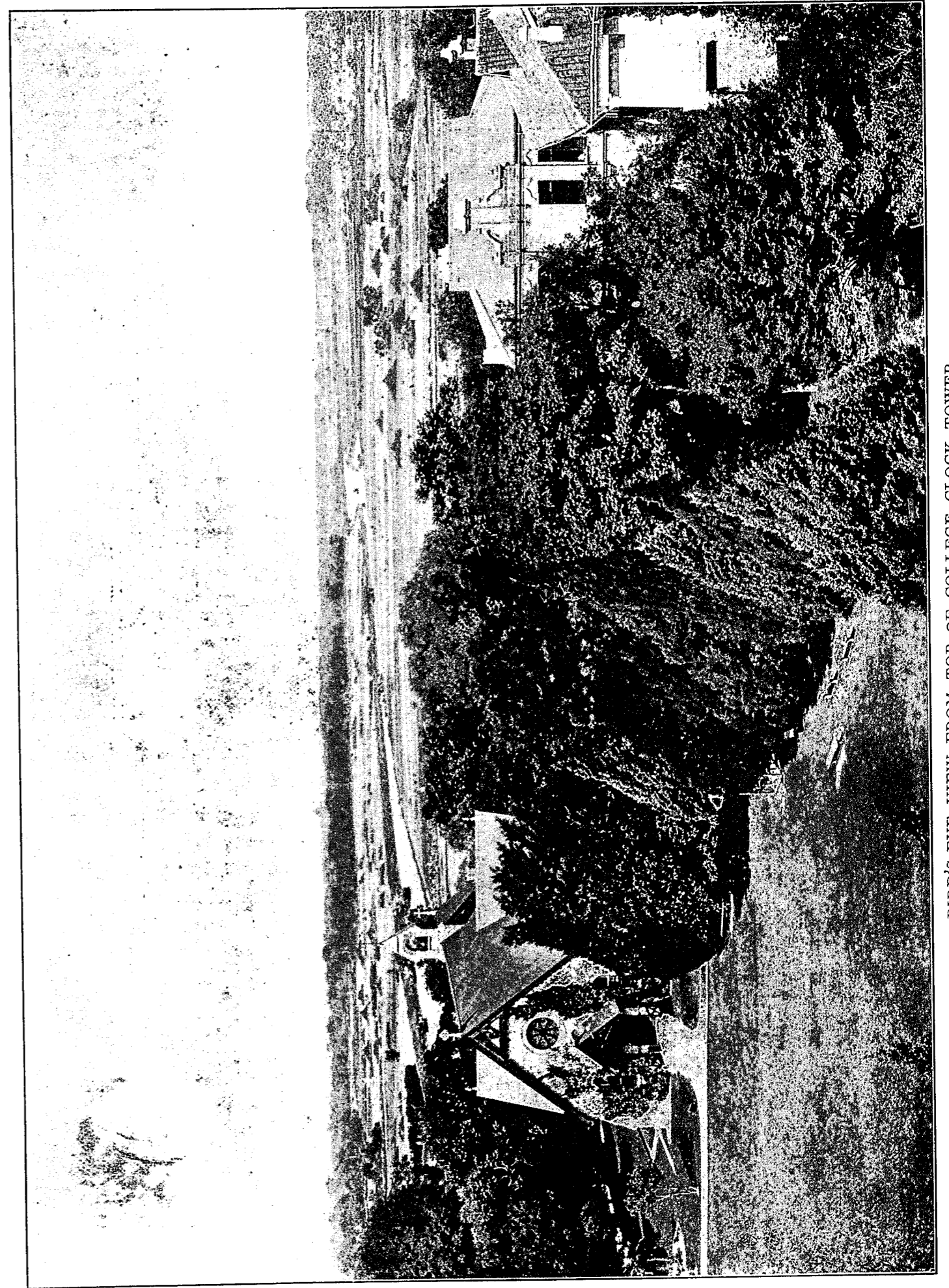
Ed. W. Young  
a fine picture.



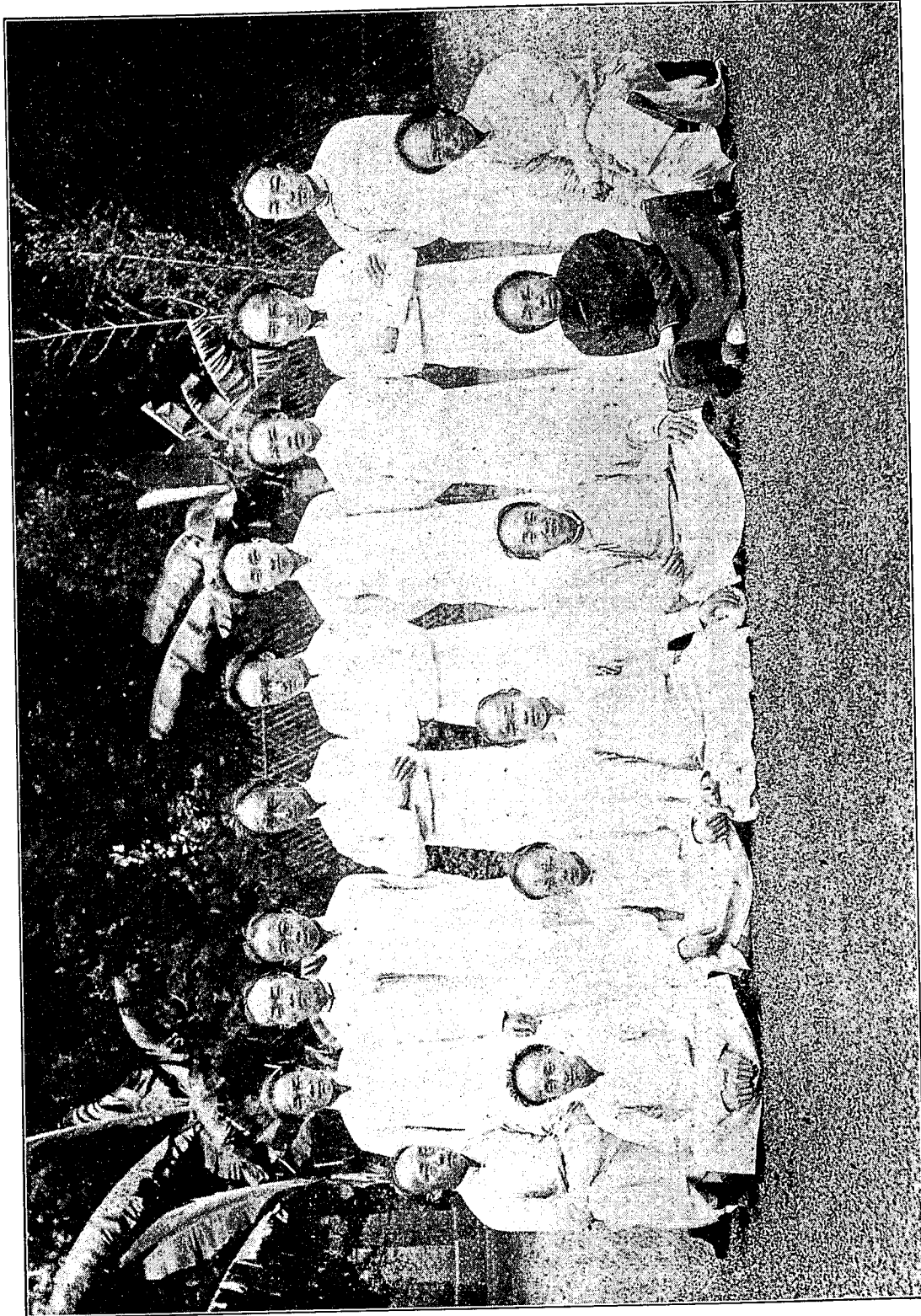
Thus, in every respect, morally, physically, and intellectually, our class presents signs of brilliancy and superiority; nay, its renown would have been doubled and its history more brilliant, had it not dwindled in size by the desertion of several of its prominent members. It is indeed to be regretted that the class with a beginning of some twenty men is so reduced that it is now even short of one to make a dozen. The first that left us was Mr. Zee Toong-au who is now assistant manager of the Dentist and Medical College, Shanghai. Then followed Mr. Zung Soon-sung, now instructor in Goch Zuan School, and Mr. Lien Dah-yue, now president of the Provincial School, Chihli. Not two months ago, we bade farewell to Mr. Jui Kung-sung who, having passed successfully his examination in Soochow, was sent to study in America by the Government. His going away has indeed caused a deep sensation of loss upon our class, but it also adds glory to it when we remember that only fourteen out of a thousand candidates succeeded in obtaining this privilege.

In conclusion, then, let us, brave members of '09, feel proud of our history and strive to maintain, nay, promote the honor and dignity of our class.

TSAR KYIH-CHUNG,  
*Historian.*



BIRD'S-EYE VIEW FROM TOP OF COLLEGE CLOCK TOWER.



FRESHMAN CLASS.

## Freshman Class.

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COLORS—PINK AND NAVY BLUE.

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### OFFICERS:

ZUNG PAU-JI... .. *President.*

TSANG LUI-NGAU ... .. *Secy. and Historian.*

### A Retrospect and a Prospect of the Freshmen Class.

We, members of the Freshmen Class, are now standing near a line drawn by imagination across the endless page of time. Having just emerged from the boundaries of the Preparatory School, we have henceforward to put away for good all childishness and have to act as "men" in the true sense of the word.

The history of '10 is no doubt emphatically that of progress of development and of unbroken success. We, with very few exceptions, were little better than common, wild, young scapegraces, when we were sent here by our fathers in the year 1902. But this state of things did not remain with us longer than our elders expected. Thanks to the then associate teachers who helped us a great deal to understand better the meaning of the word "Honor," which from that time on, has been our common goal.

In the succeeding decade, being uplifted to a higher stage in the educational realm, we realized the art of public speaking as a part of a liberal education. A society, elocutionary by name, was established by the then existing members in the third class. Meetings being held weekly, therefore ample opportunities were given to those specially interested in its work.

This third-class year paved the way also for our future career in physical exercises, the class championship in general athletics being for the first time won by us.

In the second-class year, for a second time, we wrested from our most stiff-necked competitors the class championship of the field.

After entering the college we continued our many sided activities. We were frequent contributors to the *Echo*; we joined the oratorical contests, and some of us were active members of the strongest college eleven and the choicest nine, while several others figured in our college track team; we too were the stars of the S. J. C. Amateur Dramatic Club. In tennis this year the class was crowned with undreamed-of success. It is true that a silver championship cup has been more than once presented by Mr. John Stenhouse to the best player of this game, but none of the "Preps" had ever succeeded in getting it, since its coming into existence, until our Lin Dau-yang with gracefulness and ease worsted all his competitors. Thus we broke the college record.

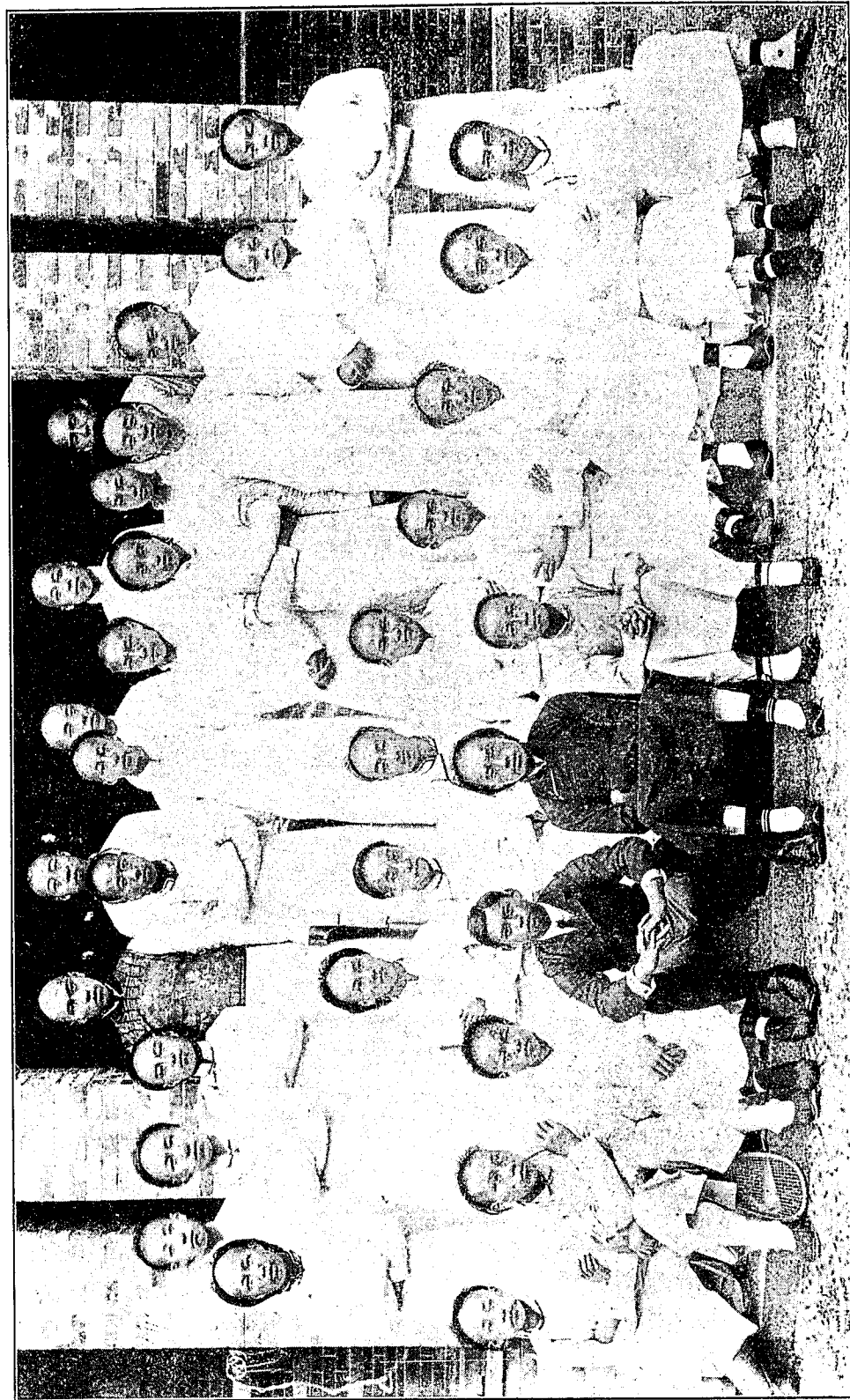
In military drill too we distinguished ourselves, one-third of the corporals being sons of the class '10. And these officers were promoted sergeants the year following.

However, dear readers, we should not fail to draw your attention to our literary attainments. Dzung Pau-ji, twice the winner of the Viceroy's medal for proficiency in writing Chinese essays, represents us very strongly on the editorial staff of the *St. John's Echo*. In the opinion of many he may be another Taotai Yen Fuh (the most renowned living translator) in years to come. Ung-yen, Kwhe-Eu and Oong-sung are our class authorities on mathematics. Whenever a very complicated problem confronts us, we are sure to consult them. On very few occasions they will disappoint us. Honor must be given to our illustrious musicians, singers, and theatrical-performers. In the former department of course Waung Ching-yung, and Tsu Ding-sung stand unparalleled, while in that of the second Dau-yang holds no lower position. "Orpheuses" and "Sirens of another sex" indeed they are! Great credit should also be rendered to Zoong-doen and Tuk-nyih who are received as the best amateur actors that our Alma Mater has ever produced. Naturally those who have the honor of being spectators while they present themselves on the stage cannot but laugh at their foolery and admire their wit.

So much for the past, let us now just say a word or two concerning the class-history of to-day. Notwithstanding that we are the youngest and newest among the collegians, we have already made our fame widespread. Three contestants out of five in the last declamation contest held under the auspices of the S. J. C. Literary and Debating Society were sons of the class of 1910. Ultimately Liu Dau-yang, one of the three Freshmen, won the day. Again this year we are proud to say that most sergeants and their major are our class-mates. A proverb says "Well begun; half done," so we are sure at the end of the year we shall be the sovereign class in St. John's.

Even, in this short sketch, our friends may not fail to see that every year innumerable honors and distinctions have been added and heaped upon her and that she has excelled in every line, physical as well as mental. The secret of her success may perhaps be summed up thus that everyone of her sons is always working in concert with his classmates, discharging well his allotted duties, and ever ready to sacrifice anything he possess whenever opportunity presents itself. Are we not just the men the Middle Kingdom needs to-day—men strictly subservient to the above rules? Hail! class of nineteen hundred and ten, surely we will not fail in finding your sons' names written large on the glowing pages of the history of new China! Keep in your mind throughout your life your class motto: "Honor and shame from no condition rise; act well your part, and there all honor lies." Success and honor will ever accompany you.

TSANG LUI-NGAU,  
*Class Historian.*



FIRST CLASS.

### First Class History.

Our history began from the year 1903, when fifty men passed their entrance examination successfully, and were admitted to the fourth-class of the Preparatory Department. Owing to the great number of our men, the class was divided into four sections. In the first half-year, there was only one text-book assigned to students to read. We felt the work pretty easy, for most of us had studied at least one or two years in other schools. In the next half-year, the lessons became a little harder, and we felt the work more burdensome, but nothing of marked importance occurred, during that year as a whole.

In the following year, 1904 by the addition of some twenty new students, the numbers in our class was increased. The class was so big, that it was divided into five sections. It was now the time which marked the beginning of the brilliant part of our history. Prince Pu-lung visited the College and offered a hundred medals to the most diligent students. A splendid chance it was, then, for us to gain distinction. Out of these medals, nearly a third came to our possession, while other classes received at most but ten or fifteen each. We still feel proud when we recollect the honorable event.

Next to this, an event equally memorable, was the establishment of a society, which was the first one especially established for the third-class students. Seeing the class was in the utmost need of an elocutional society, Mr. Wang Tew-yien, an arduous person, after experiencing many difficulties, organized one under the name of "The Mutual Instructive Society." But it is a great pity to narrate, that he, the real founder of the Society, could only attend the two irregular meetings, and could not be present at the first formal meeting, held on September 17th, 1904, since he was drowned in the Soochow Creek, in his first attempt to swim. His simplicity and goodness are worthy to be copied by others. As we are now promoted to the first-class we have left the Society to those that follow us, and they have succeeded in maintaining the prosperity of it.

In the following year, 1905, owing to the departure of many of our members, the class was reduced in number from sixty two to fifty two. The class was then divided into two sections, taught by different foreign professors in different subjects. Most of the text-books, assigned to that class, were comparatively easy, so we had plenty of time to practise all kinds of games. We then organized a class team of foot-ball and base-ball. And when the Autumn Sports came, the class championship fell to us, thus greatly increasing the glory of our class. Two members of the committee of the Athletic Association

were chosen from our class, and we succeeded in defeating every class in football as well as base-ball. Undoubtedly, our class was the most athletic class in 1905.

Let us now say something about the present history. The first notable feature is the reorganization of the "Rhetorical Society," which was out of existence last year. The objects of this society are to stimulate our spirit, develop our thoughts, train our eloquence, seek practical knowledge, learn to be social and perform our several duties. At the meetings lectures and speeches are given. The name of this Society, however, existed only for a short time, from February 9th to April 21st, after which date the name was changed into "The First Class Association." But the objects, the constitution, and by-laws remain the same, except that the meetings are held bi-weekly. Every member of the class is then also the member of this Association, thus uniting our members more strongly together.

This year, though our lessons are much harder than those of last year, we still realize the importance of physical culture. As the first-class is only the stepstone to the collegiate department, nearly every one of us works very hard, but at the same time, we are often seen in the playground or gymnasium, because we keep the motto "Work while you work and play while you play."

In conclusion the first-class of 1906 has won much glory and will show still more in the near future. Each of us has the intention of finishing his B.A. course. Though the day of our graduation is still far away, yet each of us desires that destination, because our mother country, China, is waiting for our service. May the first-class of 1906 be the leading class of future classes. Fight on; members of first-class, fight on! and be the true citizens of China, our beloved country.

OEN S-YIEN,  
*Historian.*



N. H. TING, ESQ.

## Commencement Day Exercises

ST. JOHN'S COLLEGE, JESSFIELD, SHANGHAI.

Friday Afternoon, January 12th, 1906.

### PROGRAMME

2.00 p.m.

DRESS PARADE AND COMPETITION DRILL

(on the lawn)

Admiral C. P. SAH, *I.C.N.*, *Inspecting Officer.*

3.00 p.m.

GRADUATING EXERCISES, AND ADDRESSES

(in Alumni Hall).

*Devotional Exercises* - - - - - Rt. Rev. F. R. GRAVES, D.D.

*Graduating Thesis (in English)* Mr. T. C. DZUNG, *School of Arts & Science*

"NECESSITY OF THE ADOPTION OF LOCAL SELF-GOVERNMENT  
IN CHINA"

*Chinese Oration* - - - - - Mr. S. ZAU, *School of Arts & Scienc.*

育 教 庭 家

Music by Admiral SAH'S Band.

*Graduating Thesis (in English)* - Mr. T. Z. KOO, *School of Arts & Science,*

"EDUCATION AND MORAL CHARACTER."

*Graduating Thesis (in English)* - - - Mr. Y. Y. TSÜ, *School of Theology,*

### "SUNDAY OBSERVANCE IN CHINA."

*Address (in Chinese)* - - H.E. KUAN CHÜN, *Magistrate of Mixed Court,*

*Address (in English)* - - - - Hon. J. L. RODGERS, *U.S. Consul-General.*

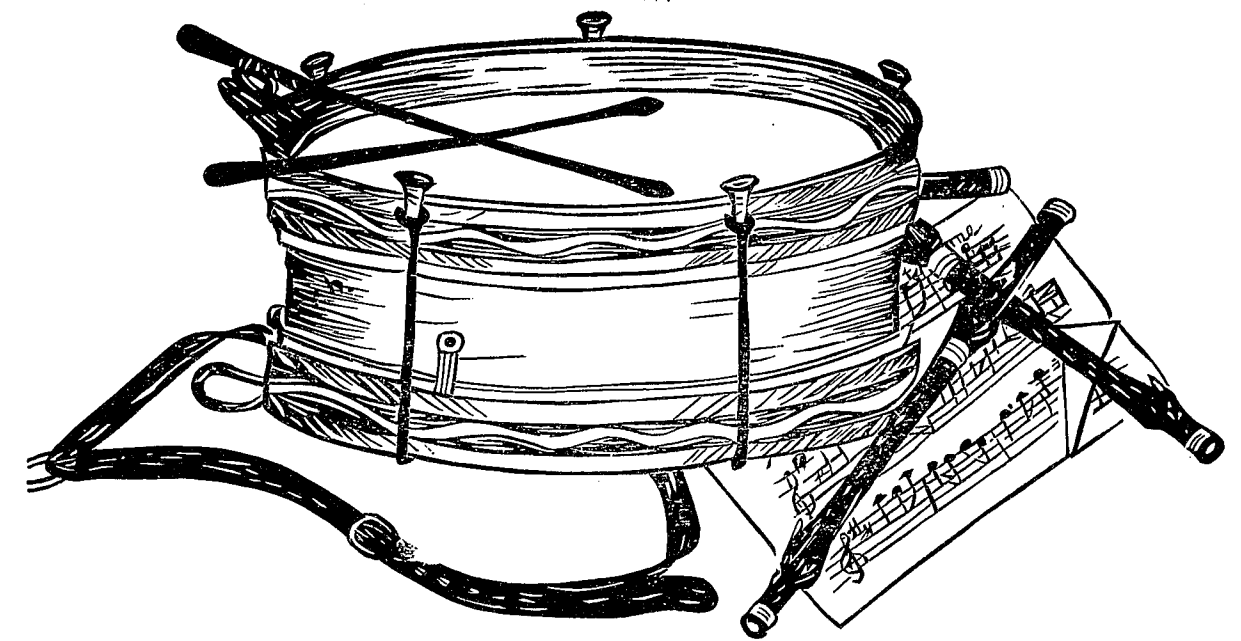
*Awarding of Competition Shield* - - - - Admiral C. P. SAH, *I. C. N.*

Music by Admiral SAH'S Band.

Presentation of Diplomas to Graduates from Schools of Arts and Science,  
Theology, and Chinese Classics.

Presentation of Certificates to Students completing the Preparatory Courses.

Awarding of Rolls of Honor, Prizes, and Medals.





### Theatricals.

Since the publication of the last annual three plays have been put on the stage, one for the closing day of the summer term of 1905 and the rest for two Christmas eves, 1904 and 1905. The former was a selection from Shakespeare's "Twelfth Night," entitled "The Undoing of Malvolio." The following is a list of dramatis personæ:

MALVOLIO	...	...	...	...	Mr. S. S. DAU.
SIR TOBY	...	...	...	...	" S. ZAU.
SIR ANDREW	...	...	...	...	" Y. S. DAU.
FABIAN	...	...	...	...	" L. C. YEN.
THE CLOWN	...	...	...	...	" T. M. LI.
OLIVIA	...	...	...	...	" O. D. WONG.
MARIA	...	...	...	...	" J. Z. KOO.
A SERVANT	...	...	...	...	" C. Z. WONG.

The strutting Malvolio was a very unsuspecting man. He fell an easy prey to the mischievous art of Maria. Being led to believe by Maria's note that Lady Olivia loved him and would like to see him at his best, he dressed him in yellow stockings with crossgarters, took upon himself a most grand air and smiled and kissed his hand in a most love-stricken manner. All these, however, secured for him the comforts of a madhouse. There he was visited by Sir Toby and the clown-priest who tried to exorcise him. The outcome of this visit was that the clown promised to send his letter to Lady Olivia, who had him brought to her from the madhouse. Here the whole plot was unravelled, much to the rage of the victim. The act closed with a song by the clown.

The latter plays were in Chinese and they were entirely the productions of our students. The principal characters in the plays were acted by Messrs. Dong Tuk-nie, Tsar Kih-chung, Liu Zoong-tur, Jui Kung-sung, Zau Ss Yih Zu-liang, and Li Zung-oen. The character of the plays was humorous and Mr. Dong, whose name appeared in the title-rôle of both plays, gave no time for the students to recover their breath from laughing. There was as usual the Chinese orchestra which supplied the music for the plays.

The first play was a farce. The principal character was a country-swell who had more of money than brain. The consequence was that he became the dupe of a cunning knave and had himself thoroughly plucked. He was involved in so much trouble that at last he formed the opinion that to be rich is not the first thing in this world.

The next play had for its object the ridiculing of the extreme factions in both the conservative and the revolutionary parties. The whole situation was concisely shown in a family whose father and his eldest son were pronounced lovers of antiquated things, while the mother and her younger son and daughter were passionate admirers of everything foreign. Suspicion and disunion early reigned in the house until, at last, they had to live separately. After undergoing great tribulation these two parties began to realize that the attitude of a sound and reasonable reformer is after all the best one to assume. This conviction brought about a reunion with which the play closed.



## The Modest Song of "1907"—Medical.

(WORDS BY "Z.")

Tune: "Old Black Joe." Time to be very gently marked with a tambourine and to be somewhat faster than that for which the tune was written.

FRESHMAN.

Sing we the song of the Meds of Nineteen Sev'n!  
No one quite knows, but We s'pose We came from heav'n!  
T'was Doctor Gray who was called in at our birth!  
Said he "They're just the finest baby Meds on earth!"

Cho. Sing Sung Way, Tsing Chung say,  
Say modestly our worth!

We were the finest baby Meds upon this earth.

SOPHOMORE.

Wisdom galore we then drank from many a fount,  
Temps, how to take, also pulses how to count,  
Real eyes from glass ones to diagnose, Oh! Mirth!  
We smile to think upon our own intrinsic worth!

Cho. Sing Sung Way, Tsing Chung say,  
Say bashfully our worth!

We were the finest Meddy youngsters on this earth.

JUNIOR.

By Junior Year we knew how to cure all ills,  
Appendicitis and Biliousness and Chills,  
Clean through to Y. Z. There soon should be a dearth,  
For wisdom such as ours must drive them off the earth.

Cho. Sing Sung Way, Tsing Chung say,  
With diffidence our worth!

We were the very finest junior meds on earth!

SENIOR.

Small wonder now that we think we are so fine,  
For when St. John's and St. Luke's their wills combine,  
To make I-Sungs of a large cerebral girth,  
They surely do turn out the finest meds on earth.

Cho. Sing Sung Way, Tsing Chung say,  
Say blushingly our worth!

We are the *Really Truly Finest Meds on earth!*

## 1907 Class Song.

FULL CHORUS.

Glory to 1907 (nineteen-seven),  
Raise high the song, raise high the song,  
Glory to 1907,  
Ring out the chorus strong.

We march along in close array  
Our singing drives all care away  
Our friendship makes each heart beat fast  
And onward march we to the last.

CHORUS.

Onward we march together,  
Onward we march together,  
Onward, onward, onward, onward  
Singing praises to our class.

We're the largest class that's ever been  
Since first St. John's on earth was seen,  
And like the stars that shine on high  
Our great renown can never die.

CHORUS.

In first-class year we won great fame  
By winning every football game,  
There never was such a fine eleven,  
As that of the class of 1907.

CHORUS.

In after-life we hope to shine  
In many a varied professional line,  
We've got doctors, theologs, teachers too,  
And some as statesmen great things will do.

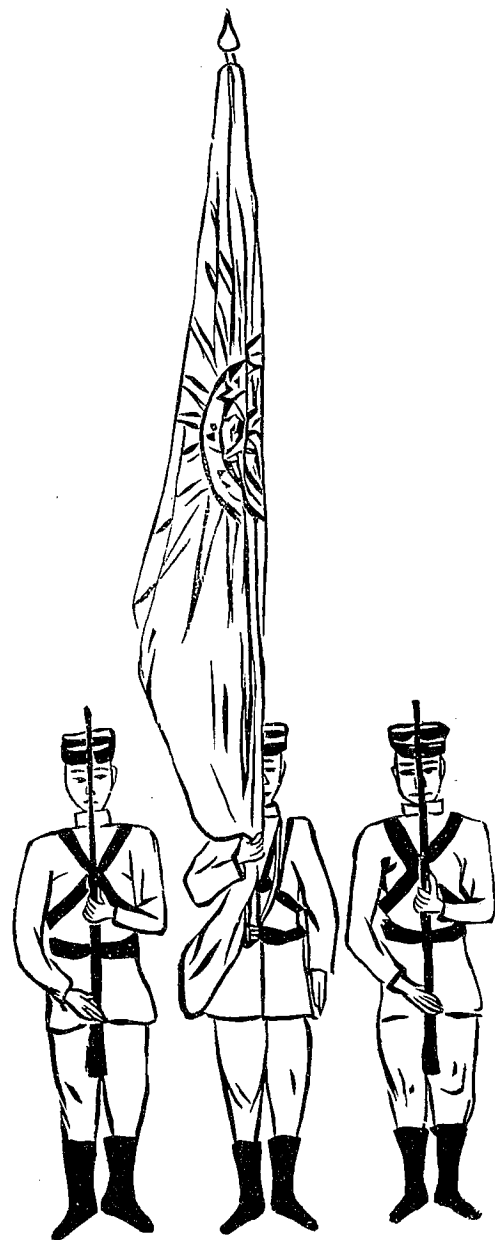
CHORUS.

But when the years have passed away  
And we have wandered far away,  
Where'er we are, whate'er we be,  
Dear 1907, we'll still love thee.

CHORUS.

Glory to 1907, glory to 1907;  
Glory, glory, glory, glory,  
1907 and St. John's.





**Battalion Organization.**

		<i>Commandant.</i>						<i>Major.</i>	
G. N. STEIGER	...	...	...	...	...	...	...	...	...
		<i>Staff.</i>						<i>Adjutant.</i>	
SING YAU-ZIANG	...	...	...	...	...	...	...	...	...
HYUI SOONG-ZIEN	..	...	...	...	...	...	...	...	...
LI ZUH-VAN ..	..	...	...	...	...	...	...	...	...
								<i>Quartermaster.</i>	
								<i>Sergeant-Major.</i>	

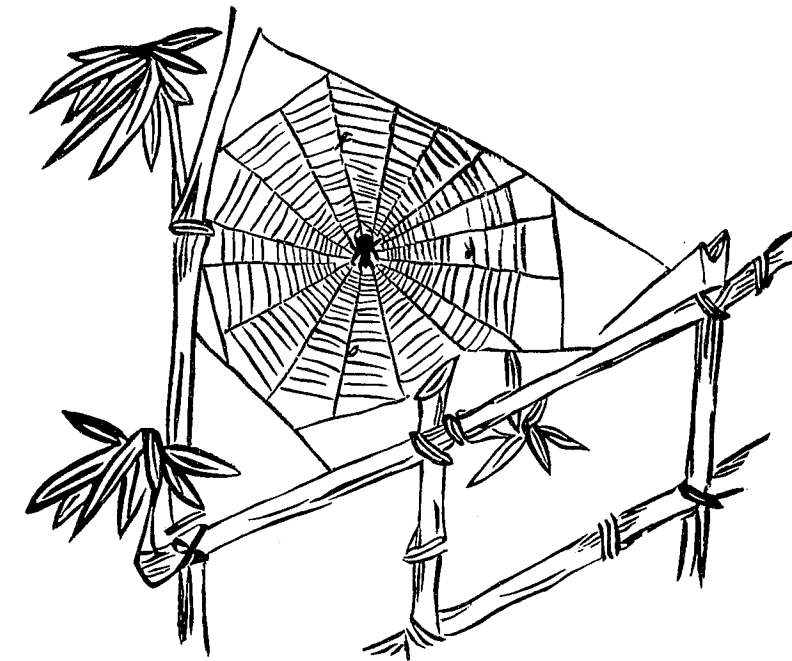
Co. "A."	Co. "B."	Co. "C."	Co. "D."
<i>Captains.</i>			
TYAU TUH-ZUNG <sup>1</sup>	WAUNG OONG-DAU <sup>3</sup>	WAUNG CHI-ZANG <sup>4</sup>	WOO KWE-SUNG <sup>2</sup>
<i>Right Lieutenants.</i>			
NG TSUNG-OEN <sup>1</sup>	TSU ZUNG-TSANG <sup>3</sup>	LI ZIANG-PAU <sup>4</sup>	ZUNG SEU-YOONG <sup>2</sup>
<i>Left Lieutenants.</i>			
DAUNG TUH-NYIH <sup>1</sup>	MO ZAU-LIANG <sup>3</sup>	ZI VI-YOONG <sup>4</sup>	DAU YA-SUNG <sup>2</sup>
<i>First Sergeants.</i>			
YAU TSUNG-MOH <sup>1</sup>	LIEU ZOONG-DOEN <sup>3</sup>	TSANG KYI-ZUH <sup>4</sup>	WAUNG SIH-UNG <sup>2</sup>
<i>Sergeants.</i>			
ZUNG PAU-YI <sup>1</sup>	TSANG LIU-NGAU <sup>3</sup>	TE KYI-UNG <sup>4</sup>	ZAU PUNG-ZOEN <sup>2</sup>
LIEN OONG-SUNG <sup>5</sup>	TSU DING-SUNG <sup>7</sup>	NYIEN CHI-SUNG <sup>8</sup>	TE PING-KUNG <sup>6</sup>
VOONG TS-AU <sup>9</sup>	TSU YA-YUI <sup>11</sup>	LI OEN-SUNG <sup>12</sup>	LING KWE-CHUNG <sup>10</sup>
TSANG TS-TSUNG <sup>13</sup>	NG SEU-YAU <sup>15</sup>	YANG ZAY-TSING <sup>16</sup>	TS TSANG-ZAU <sup>14</sup>
LING KYAN-ZUNG <sup>17</sup>			PHEN ZU-SUNG <sup>18</sup>
<i>Corporals.</i>			
DZUNG YIEN-DING <sup>1</sup>	LOH ZIANG-OONG <sup>3</sup>	TSENG SOONG-LING <sup>8</sup>	HYUI YAU-KWANG <sup>2</sup>
WEI TUH-FAUNG <sup>5</sup>	DIEN NYI-KWUNG <sup>7</sup>	ZUNG YIEN-NUNG <sup>8</sup>	LIEU WOO-ZUNG <sup>6</sup>
YAU KYA-YI <sup>9</sup>	TSANG FOH-LIANG <sup>11</sup>	YANG KWE-LING <sup>12</sup>	KOO TSOONG-FOO <sup>10</sup>
LE UNG-YUI <sup>13</sup>	NG TSUNG-YUNG <sup>15</sup>	S. LUNG-NYOEN <sup>16</sup>	KOO TSOONG-BIH <sup>14</sup>
WAUNG KOH-WO <sup>17</sup>	LIEU SUNG-ZU <sup>19</sup>	WAUNG YUNG-CHI <sup>20</sup>	PAY YAU-TSHOO <sup>18</sup>
		SUNG CHI-NYIEN <sup>21</sup>	
		TSHA WO-CHUNG <sup>22</sup>	

### The Teachers' Useful Knowledge Society.

*The Officers.*

- President - - - - - Rev. F. L. HAWKS POTT, D.D.
- Vice-President - - - - - Rev. T. H. TAI.
- Secretary - - - - - Mr. N. L. NIEN.

As Pedagogics has been unknown in China, and the majority of the members of this Society are masters in the Eastern Department, the executive committee decided to devote this year to a series of eighteen lectures on this important science by the president. A free discussion follows each lecture.

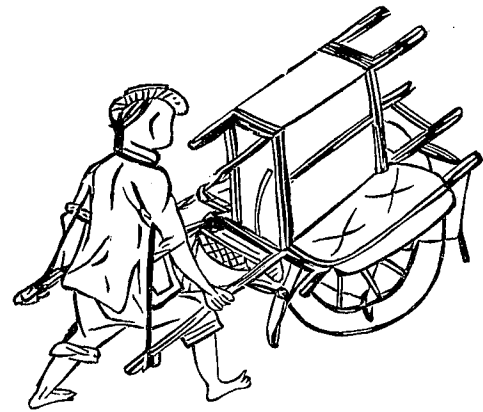


### The Literary and Debating Society.

**Session February-July 1906.**

- President - - - - - KOO TS-ZUNG.
- Vice-President and Treasurer - - - - - TYAU TUK-ZUNG.
- Honorary Secretary - - - - - KWAY ZUNG-ZIANG.

The Literary and Debating Society owes its existence to the efforts of Mr. Z. T. WOO, then an assistant teacher, now studying science in England. Its object was twofold; the art of public speaking and the cultivation of literary talents. It has had an existence of nine years, and a career of uninterrupted success and prosperity. Now the Society meets bi-weekly, and has over thirty members. Lectures by professors, speeches, declamations, orations, and debates are its principal features. Recently there was a new departure. It gave a public concert for the benefit of the Japanese Famine Relief Fund, which was an unqualified success. The influence of the Society in the College is steadily growing, and at every special meeting which the Society announces, the meeting hall is sure to be filled to the last seat, showing what intense interest people are taking in its movements. It has shone like a moon, but we hope it will shine like a sun, imparting its light and heat to all the intellectual satellites that exist in the firmament of St. John's College.



“The Echo.”

MOTTO: “Precept upon precept, line upon line,  
here a little and there a little.”

BOARD OF EDITORS.

*English Department.*

N. L. NIEN.	Z. U. KWAIK.
Y. T. TSUR.	T. Z. TYAU.
Y. Y. TSU.	T. Z. KOO.

*Chinese Department.*

P. J. DZUNG.	T. Z. SUNG.
V. Y. ZI.	C. Z. SOONG.
Y. Z. SING.	L. N. SZE.

“The Echo.”

*The Echo*, our College periodical, published every other month, existed as early as 1890. It was an attempt at the practice of essay-writing. It succeeded admirably; as is clearly shown in our improved style, our readiness to handle social as well as political subjects, reflections as well as stories, and the popularity and good name which we have gained for the publication.

The staff of Editors is composed half of teachers and half of students from the Collegiate department. Lately, owing to the discontinuance of our Chinese publication called *Tse-Yau-Pau*, also a bi-monthly, a Chinese staff, made up of students entirely, has been added to the Board of Editors. The Chinese part of the *Echo* deals with Chinese essay-writing entirely.

The periodical has had the good opinion of the readers in the pasts so will it with its improvements and addition of a Chinese part continue to have the same good opinion in the future, and to exercise what little influence it has for good over the minds of people.





Y. M. C. A.

COMMITTEE.

SESSION 1906—1907.

<i>President</i> . . . . .	JUI DOONG-CHUNG
<i>Vice-President</i> . . . . .	WOO FOK-KIE
<i>Recording Secretary</i> . . . . .	KYONG VONG-LE
<i>Corresponding Secretary</i> . . . . .	DZUNG ZAU-DOONG
<i>Treasurer</i> . . . . .	KAUNG HO-ZUNG

34 Active members, 38 Associates.

Sketch.

With the dissolution of St. Andrew's Society, the Y.M.C.A. organization sprang into existence. At first, except seventeen Christians, few joined the Association, so it could boast of only a small beginning. Gradually it grew and at present the entire number of members, Christian and non-Christian, amounts to seventy-two. Every summer it sends a delegation to the Y.M.C.A.

Conference held at different places, and every time the members of its delegation distinguish themselves by their enthusiasm. Now the Association holds eight meetings a year, and at each meeting a speaker is invited by special request.

Under its direct jurisdiction was established a village day-school situated in Zau-Ka-Doo. From a very small beginning, it has, under the wise management of Mr. F. K. Woo, developed into a very fair school, with two paid Chinese teachers, a staff of nine voluntary tutors from the Association, and some forty students attending regularly. Nominally the Association members are supporting it. But it is confidently believed that it will not be long before it will be self-supporting.

The management of the Fah Hwo School, established by the Educational Association, has passed into the hands of the Committee of the Y. M. C. A. day-school, because, situated in an unfavourable locality some two miles away from the College, it is difficult to find voluntary tutors to go there to teach. At present only a Chinese teacher is teaching there, English and mathematics are entirely eliminated. It is hoped that these subjects will be taken up again, when voluntary tutors are secured.



## Public Schools.

## Y. M. C. A. DAY-SCHOOL.

*President.*

WOO FO-KIE.

*Staff of Teachers.*

WOO FO-KIE.

ZI VI-YOONG.

ZUNG TS-ZIANG.

TSU PAU-KWE.

YANG KWE-EU.

TSANG TUK-PAU.

HOEN S-YIEN.

ZI ZONG-YIEN.

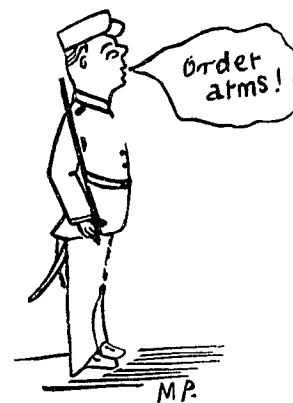
ZI KYING-YIEN.

Established in the year 1897.

Supported by members of the Y. M. C. A.

Situatd at ZAU KA DOO.

Regular attendance forty students.



## The Congregation Day School.

*President.*

JUI DOONG-CHUNG.

*Staff of Teachers.*

WOO FO-KIE (Science).

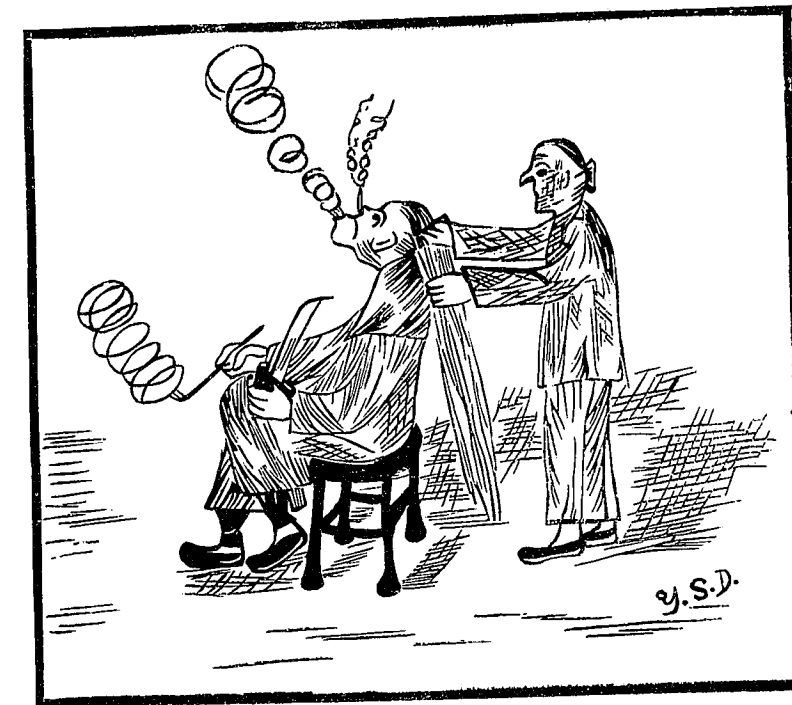
JUI DOONG-CHUNG (Bible).

Established in the year 1903.

Supported by members of the St. John's Pro-Cathedral.

Situatd at Pok-Sing-Kyung, three miles from the College.

Regular attendance twenty students.



### Fah Hwo Day School.

---

*President.*

WOO FO-KIE.

*Staff of Teachers.*

WOO FO-KIE.

YANG KWE-EU.

WAUNG NYING-Z.

Established in the year 1903.

Supported by the Y. M. C. A.

Situated in Fah Hwo, about two miles from the College.

Regular attendance twenty students.

### Medalists.

---

The Alumni Gold Medal established in 1902 for the best Chinese oration.

NIEN NGAUK-LING

1902.

YUAN LI-TUNG

1903.

ZUNG TSING-CHING

1904.

YIH ZU-LIANG

1905.

---

The Literary and Debating Society Gold Medal established in 1902 for the best English oration.

LIN ZAY-FAUNG

1902.

WAUNG VAUNG-ZIEN

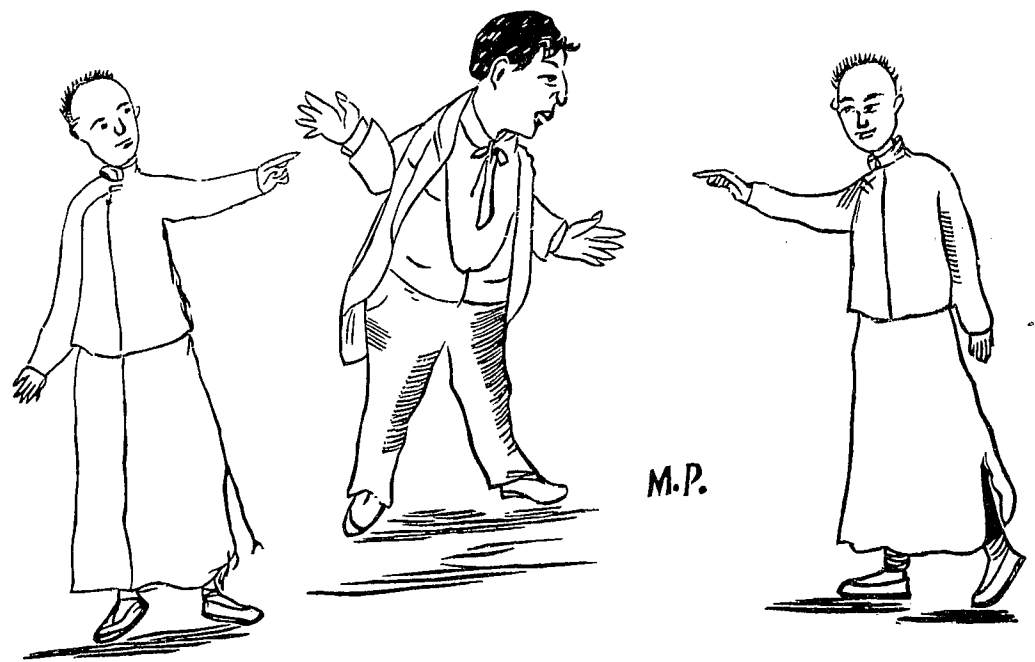
1903.

KOO TS-ZUNG

1904.

KWAY ZUNG-ZIANG

1905.

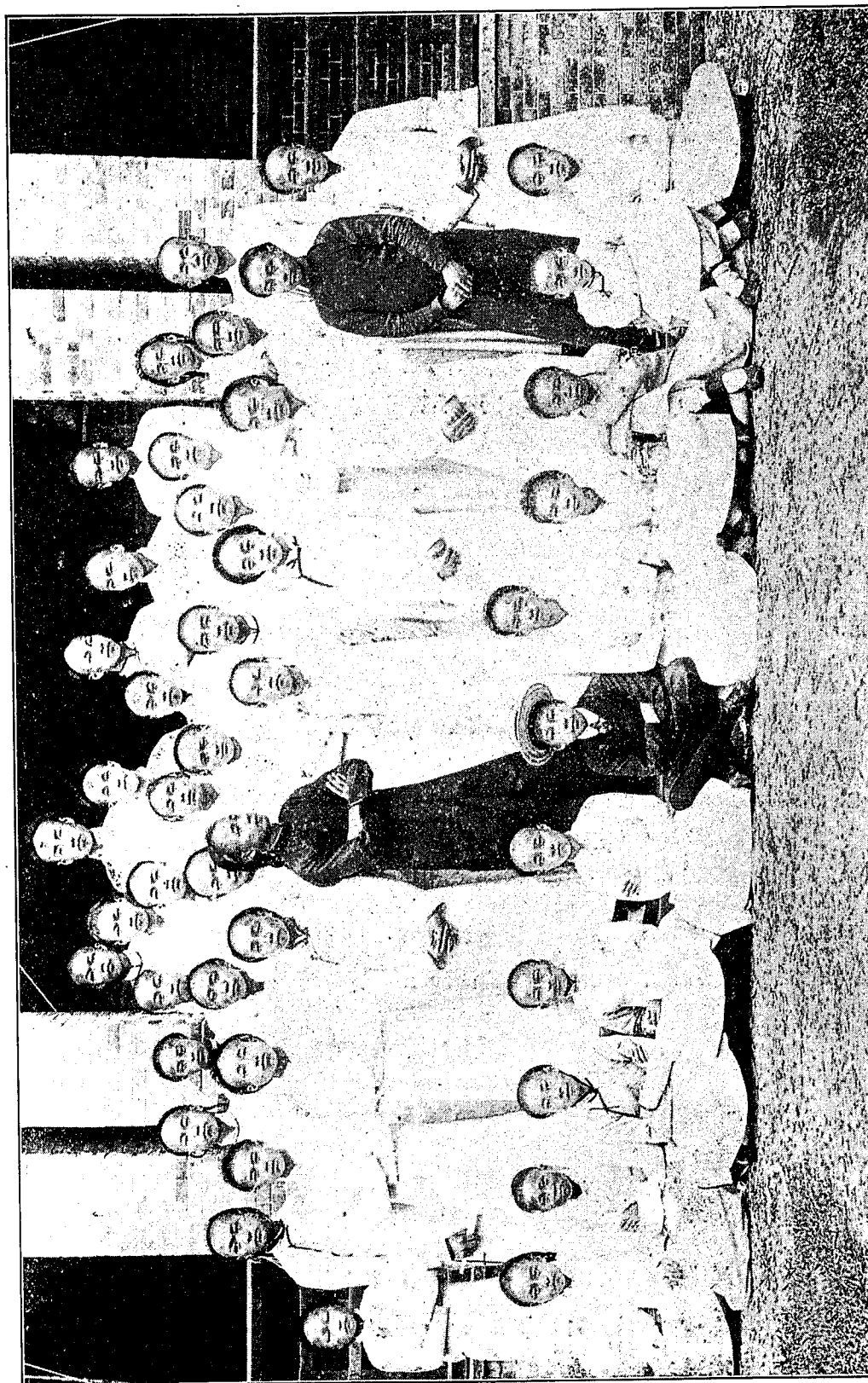


The St. John's College Excelsior Glee Club.

ESTABLISHED IN 1903.

LIST OF MEMBERS.

- TSUR SUNG-YEU.
- KOO TS-ZUNG.
- TSU YU-YUE.
- TSUR BIEN-MING.
- PAY VUNG-BING.
- TING VUNG-PIAU.
- TAUNG TSONG-MOO.



PREPARATORY SCHOOL—2ND CLASS.

## The First Class Association.

### *Officers of the Year.*

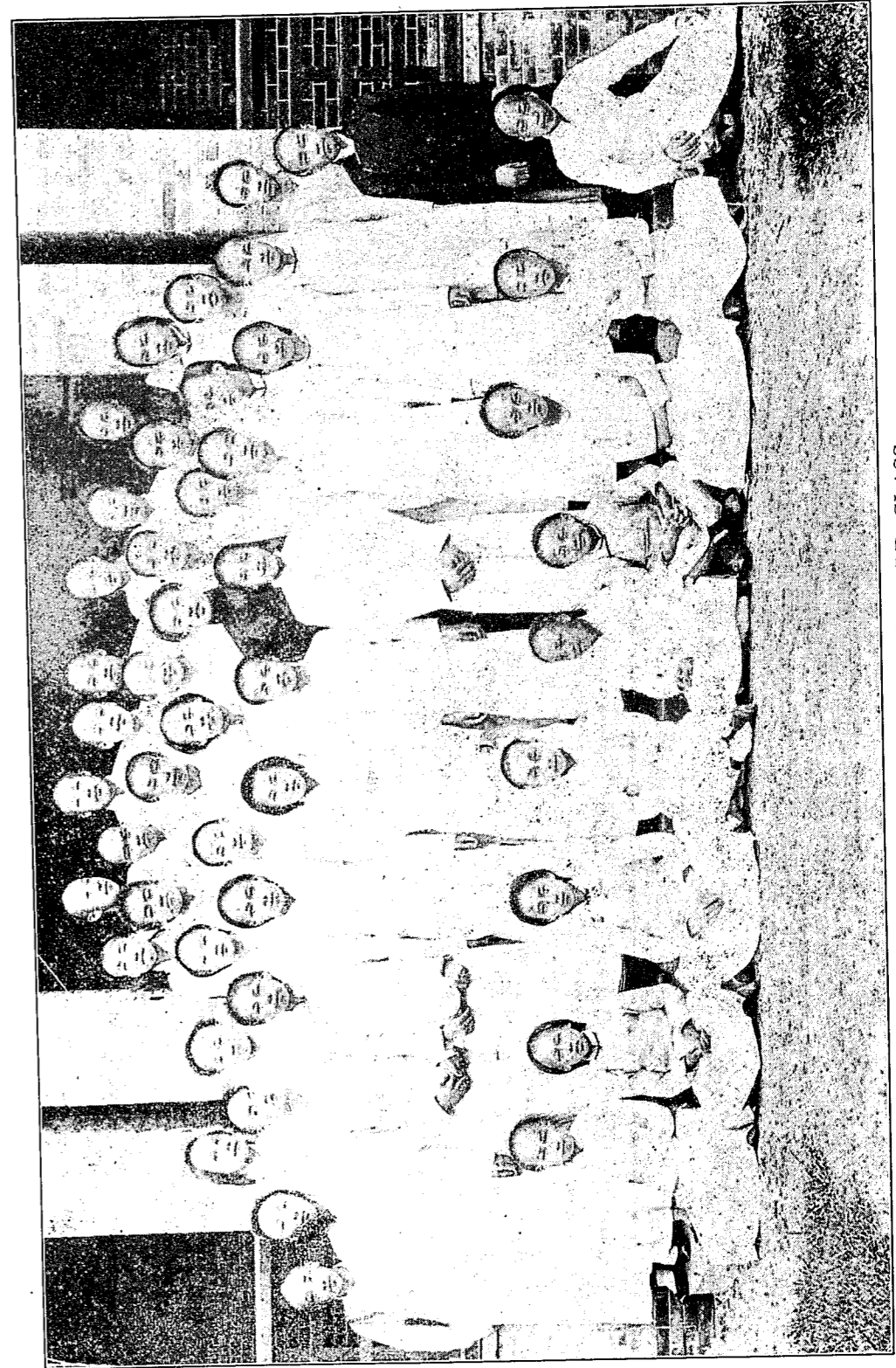
*President* . . . . . JOHN MOHER.  
*Vice-President* . . . . . TE PING-KUNG.  
*Secretary in Chinese* . . . . . TSUR TSOONG-KYUNG.  
*Secretary in English* . . . . . PAY VUNG-HWAY.

OBJECTS.—To stimulate class spirit; to improve the power of reasoning;  
to practise the art of elocution; and to acquire true knowledge.

DATE OF FOUNDING.—April 14th, 1906.

MEMBERS.—The students of the first class.

THE NUMBER OF MEMBERS.—Thirty-nine.



PREPARATORY SCHOOL—3RD CLASS.



The Second Class Society.

Officers of the Year.

<i>President</i> . . . . .	FAUNG HYAU-DAH.
<i>Vice-President</i> . . . . .	TSANG FOH-LIANG.
<i>Secretary in English</i> . . . . .	HYIEU YAU-KWAUNG.
<i>Secretary in Chinese</i> . . . . .	TSANG Z-MOH.
<i>Treasurer</i> . . . . .	PAY VUNG-PING.

- 1.—Its objects—To stir up the spirit for learning, to improve the power of reasoning, to practise English speaking, to increase knowledge, and to promote the spirit of class union.
- 2.—Founded—April 5th, 1906.
- 3.—Members—The students of the second class.
- 4.—Meetings—From 9-10, Saturday evenings.

Mutual Instructive Society.

Officers of the Year.

<i>President</i> - - - - -	SOONG CHING-ZIANG.
<i>Vice-President</i> - - - - -	YU UNG-ZU.
<i>Secretary in Chinese</i> - - - - -	DZUNG MOO-DAUNG.
<i>Secretary in English</i> - - - - -	TSANG FOH-LIANG.

OBJECTS—

1. To stir up the spirit for learning.
2. To train the powers of reasoning.
3. To practise public speaking.
4. To increase knowledge.
5. To cultivate close friendship.

DATE OF FOUNDING—1903.

MEMBERS—The students of the second, third, and fourth classes.

NUMBER OF THE MEMBERS—Seventy.

LANGUAGES USED—Both Chinese and English.

The Choir.

SENIOR CHOIR.

Tenor.

Tyau Tuh-zung  
Ling Dau-yang  
Mo Yah-oen.

Bass.

Koo Ung-king  
Dan Yah-sung  
Kwe Zung-ziang.

Alto.

Ting Vung-piau  
Tsur Bi-ming  
Pay Yah-oen  
Kau Ling-ziang.

Soprano.

Bau Kia-zee  
Tsur Che-p'aung  
Yen Zu-sung  
Yang Ching-kwe  
Te Ung-sai  
Koo Oong-t'sang  
Li Di-hwo  
Koo Tse-nie  
Sung Tse-kau.

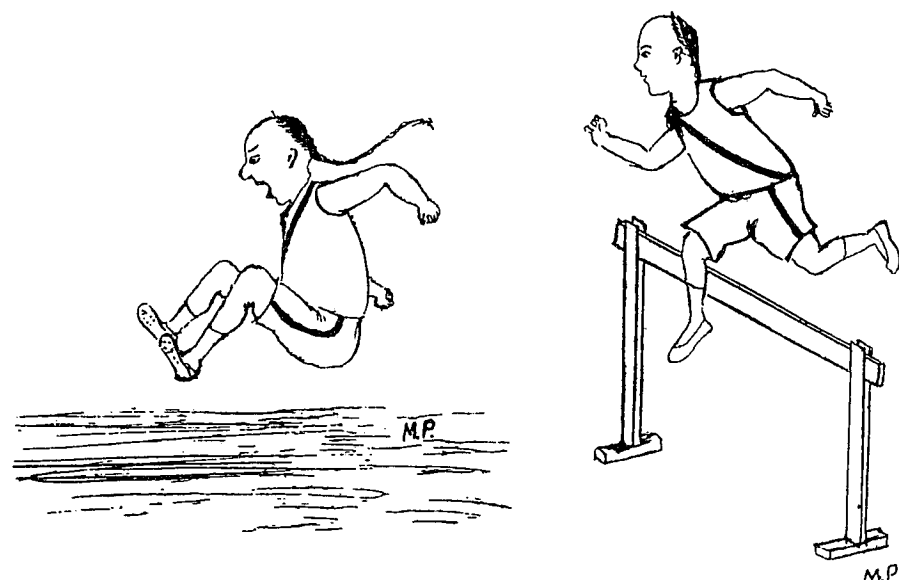


220 YARDS DASH.

Athletics.

Committee on Athletics, 1906.

<i>Faculty</i> - - - - -	Prof. M. P. WALKER.
<i>College</i> - - - - -	{ DAN YAH-SUNG. TONG TUK-NYIH. LING DAU-YANG.
<i>Preparatory School</i> - - - - -	{ PHEN VUNG-HWEN. PHEN VUNG-PING. KONG ZUNG-TS.



**Track Team.**

*The Intercollegiate Athletic Association.*

Officers.	President -	Prof. R. D. SMART, <i>Soochow University.</i>
	Vice-President -	Prof. W. MITCHELL, <i>Nanyang College.</i>
	Secretary -	Prof. M. P. WALKER, <i>St. John's College.</i>
	Treasurer -	Rev. J. WHITESIDE, <i>Anglo-Chinese College.</i>

**Its History.**

The Intercollegiate Athletic Association began its official existence on the 23rd of April, 1904, when a meeting of eight delegates from the four above-mentioned Colleges was held at St. John's. Then and there a constitution was adopted for the Association and immediately enforced in the election of its officers for 1904.

The second regular annual meeting of the delegates, who are also the Executive Committee of the Association, was again held at St. John's, on

January 14th, 1905. Officers for 1905 were elected, and Rules for Field and Track Meets (based on those of the Amateur Athletic Union of the United States with amendments) were presented and adopted.

The last regular annual meeting of the Executive Committee was held at the Anglo-Chinese College, Shanghai, February 10th, 1906. The work of this meeting was the election of the officers for 1906, the amendment of some of the articles in both the Constitution and the Rules for Field and Track Meets, and the clearing of some financial business.

The objects of this Association as mentioned in its Constitution are—

- (1.) The improvement and encouragement of Athletics among the educational institutions for the Chinese; and
- (2.) The promotion of the feeling of good fellowship and healthy competition, which should exist among students of the same race.

Any athletic Association in an educational institution of recognized standing and for the Chinese shall be eligible for membership. As yet, however, there are only the four colleges represented on the roll of the college. When travelling will be facilitated by rails, then we may be sure, the Association will find itself spreading over not only this province, but the whole of China.

The Association takes under its jurisdiction the following branches of athletics: Field and track meets, baseball, football, basket-ball, tennis, and cricket. Since the organization of the Association, many games of football and baseball have been played between the colleges, but the most interesting of the intercollegiate activities were the two annual athletic meets, which took place; the first one on November 24th, 1904 at St. John's, and the second one on November 9th, 1905, at Nanyang. In both of these meets, our College headed the list, having always secured the greatest number of points, and in consequence carried off the two championship banners.





THE INTERCOLLEGIATE MEET OF 1905. (Nov. 9, '05, Nanyang College.)

Games.	1st	2nd	3rd	Records.
1. 100 yds. Dash.....	Tsu Yu-yue (S.J.) .....	Chang Chu-chuan (S.U.) .....	Yang I-sheng (S.U.) .....	10 $\frac{1}{2}$ sec. (?)
2. 12-lb. Shot-put .....	Tong Yoong-pin (N.Y.) .....	Dan Sing-san (S.J.).....	Chang Zu-yung (N.Y.)..	31' 4"
3. 880 yds. Run .....	Yu Yung-kwang (S.U.) .....	Yu Huai-kao (S.U.).....	Ling Dau-yang (S.J.) ...	2 min. 18 sec. (?)
4. Running High Jump .....	Tsu Yu-yue (S.J.) .....	Wong Zu-dong (A.C.)....	Soo Tsin-vou (N.Y.) .....	4' 7 $\frac{1}{2}$ "
5. 220 yds. Dash.....	Chang Chu-chuan.....	Yih Ts-sung (A.C.) .....	Tsu Yu-yue .....	25 $\frac{1}{8}$ sec.
6. 12-lb. Hammer .....	Dan Sing-san .....	Yih Kwe-foh (S.J.) .....	Chang Zu-yung (N.Y.)..	79 ft.
7. 120 yds. Hurdle Race..	Phen Vung-hwen (S.J.) .....	Soo Tsin-van (N.Y.) .....	Ling Dau-yang.....	15 $\frac{1}{2}$ sec. (?)
8. Running Broad Jump..	Liang Vung-zoen (S.J.) .....	Wong Koh-ung (N.Y.)..	Tong Yoong-pin .....	18 ft.
9. 440 yds. Dash.....	Yih Ts-sung .....	Phen Vung-hwen .....	Tong Yoong-pin .....	58 sec. (?)
10. Pole-Vaulting .....	Tsang Ts-tsung (S.J.) .....	Tsu Yu-yue .....	Jaunsan K. Sung (A.C.)	8 ft.
11. 1/2-Mile Relay Race ...	S. J. C. Team .....	.....	.....	1 min. 58 sec.

N.B.—The question mark indicates an error in the measurement of the course. These events do not hold as records.

RECORD OF PLACES AND POINTS.

	1st	2nd	3rd	Total		1st	2nd	3rd	Total
S. J. C.....	7	4	3	50	N. Y. C. ....	1	2	5	16
S. U. ....	2	2	2	18	A. C. C. ....	1	3	1	15

THE INTERCOLLEGIATE MEET OF 1906. (Nov. 16, '09, Soochow University.)

Events.	1st	2nd	3rd	Records.
100 yards Dash .....	Chang Chu-chuan (S.U.) .....	Liang Zu-ting (N.Y.) ...	Sung Yi-sung (A.C.) ...	11 $\frac{1}{8}$
220 yards Dash .....	Chang Chu-chuan (S.U.) .....	Daung Yong-ping (N.Y.) ..	Tsa Kyih-chung (S.J.) ...	26 $\frac{3}{8}$
440 yards Run .....	Mo Yak-voen (S.J.).....	Wei She-kwaung (A.C.) ..	Li Tuk-ting (N.Y.) ...	58 $\frac{3}{8}$
880 yards Run .....	Mo Yak-voen (S.J.).....	Li Tuk-ting (N.Y.).....	Ling Dau-yang (S.J.) ...	2.20
120 yards Hurdle .....	Wang Zau-yong (A.C.)..	Ku Hou-chia (S.U.).....	Ling Dau-yang (S.J.) ...	18 $\frac{1}{8}$
High Jump .....	Phen Vung-when (S.J.) ..	Tsang Tsung-ling (N.Y.) ..	Chiu Chang-yuan (S.U.) ..	5 ft. 2 in.
Broad Jump .....	Dan Ya-sung (S.J.) .....	Daung Yong-ping (N.Y.) ..	Liang Vung-zoen (S.J.)..	18 ft. 4 $\frac{1}{2}$ in.
Pole-Vault .....	Sung Yi-sung (A.C.) .....	Koo Yong-pyau (N.Y.) ..	Tsang Tsung-lung (N.Y.) ..	8 ft. 9 in.
12-lb. Hammer .....	Yih Kwe-fok (S.J.) .....	Dan Ya-sung (S.J.) .....	Hoan Che-vung (A.C.)..	94 ft. 4 in.
12-lb. Shot .....	Daung Yong-ping (N.Y.) ..	Liang Vung-zoen (S.J.)..	Yih Kwe-foh (S.J.) .....	30 ft. 7 $\frac{1}{2}$ in.
1/2-Mile Relay Race .....	Nanyang College .....	Anglo-Chinese College...	Soochow University .....	1 min. 52 sec.

RECORD OF PLACES AND POINTS.

	1st	2nd	3rd	Total Points
St. John's College .....	5	2	5	36
Nanyang College .....	2	6	2	30
Anglo-Chinese College .....	2	2	2	18
Soochow University .....	2	1	2	15



S. J. COLLEGE RECORDS.

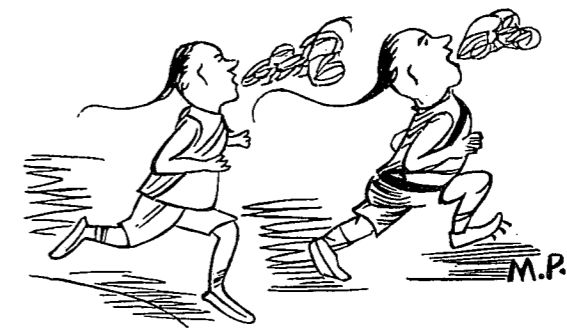
Events.	Champions.	Records.
100 yds. Dash .....	Tsu Yu-yue .....	11 $\frac{1}{8}$ sec.
220 yds. Dash .....	Tsu Yu-yue .....	26 sec.
440 yds. Run .....	Mo Yah-oen .....	58 $\frac{3}{8}$ sec.
880 yds. Run .....	Mo Yah-oen .....	2 min. 20 sec.
120 yds. Hurdles .....	Phen Vung-when .....	18 $\frac{1}{2}$ sec.
High Jump .....	Phen Vung-when .....	5 ft. 2 in.
Broad Jump .....	Dan Ya-sung .....	18 ft. 2 $\frac{1}{2}$ in.
12-lb. Shot-Put .....	Dan Sing-san .....	32 ft. 3 in.
12-lb. Hammer .....	Yih Kwe-fok .....	94 ft. 4 in.
Pole Vault .....	Liang Vung-zoen .....	8 ft. 9 in.
$\frac{1}{2}$ -Mile Relay .....	Mo Yah-oen, Phen Vung-when, Zung Yien-ding, Kwen Zeu-ling .....	1 min. 58 sec



TUG-OF-WAR.

S. J. C. FIELD DAY, MAY 24, 1906.

Events.	1st	2nd	3rd	Records.
100 yds. Dash .....	{ Senior Phen Vung-when .....	Kwen Zeu-ling .....	Tsu Yeu-yui .....	11 $\frac{3}{8}$ sec.
	{ Junior Waung Zung-daw .....	Ngan Zu-sung .....	Tseu Chi-pang .....	13 sec.
220 yds. Dash .....	{ Senior Phen Vung-when .....	Kwen Zeu-ling .....	Dan Ya-sung .....	26 sec.
	{ Junior Waung Zung-daw .....	Dien Nyi-tsung .....	Ngan Zu-sung .....	29 $\frac{3}{8}$ sec.
440 yds. Run .....	{ Senior Mo Yah-oen .....	Ling Dau-yang .....	Phen Zu-sung .....	62 $\frac{1}{2}$ sec.
	{ Junior Tseng Song-ling .....	Woo Yong-tsing .....	Li Hwen-kwaung .....	1 min. 17 $\frac{1}{8}$ sec.
Half Mile Run .....	Mo Yah-oen .....	Ling Dau-yang .....	Vong Ts-au .....	2 min. 41 sec.
220 yds. Novice Race .....	Vong Ts-au .....	We Hyien-tsang .....	Ng Vi-hyuen .....	27 $\frac{3}{8}$ sec.
High Jump .....	{ Senior Phen Vung-when .....	Tsu Yeu-yui .....	Tsang Foh-liang .....	5 ft.
	{ Junior Yang Tuk-ping .....	Li Hwen-kwang .....	Tsen S-kying .....	4 ft. 2 in.
Broad Jump .....	{ Senior Liang Vung-zoen .....	Tsu Yeu-yui .....	Phen Vung-when .....	17 ft. 9 $\frac{1}{2}$ in.
	{ Junior Yih San-ping .....	Waung Zung-dau .....	Ngan Zu-sung .....	13 ft. 7 $\frac{1}{2}$ in.
12-lb. Sho .....	Mo Yah-oen .....	Liang Vung-zoen .....	Dan Ya-sung .....	29 ft. 10 in.
12-lb. Hammer .....	Yih Kwe-foh .....	Kwen Zeu-ling .....	Dan Ya-sung .....	88 ft. 4 in.
120 yds. Hurdles .....	Phen Vung-hwen .....	Ling Dau-yang .....	Kwen Zeu-ling .....	18 $\frac{1}{2}$ sec.
Pole Vault .....	Liang Vung-zoen .....	Tsu Yeu-yui .....	Tsang Ts-tsung .....	8 ft. 9 in.
$\frac{1}{2}$ -Mile Relay .....	Senior { Kwen Zeu-ling .....			1 min. 58 in.
	{ Phen Vung-hwen .....			
$\frac{1}{2}$ -Mile Relay .....	Junior { Tseng Song-ling .....			
	{ Wang Zung-dau .....			
	{ Yang Tuk-yau .....			
	{ Tsen Chi-pang .....			
Tug-of-War .....	{ Yih Kwe-foh .....	Prep. Dept. ....		
	{ Liang Vung-zoen .....			
	{ Koo Tsong-bih .....			
	{ Kwen Zoen-ling .....			
	{ Phen Zu-sung .....			



Champions of Athletic Meets.

Z. D. Zung . . . . .	17 points	1902.
Z. D. Tsang . . . . .	12 "	Spring 1903.
Z. D. Zung . . . . .	15 "	Fall 1903.
S. S. Dan . . . . .	7 "	Spring 1904.
Y. Y. Tsu . . . . .	33 "	Fall 1904.
Y. Y. Tsu . . . . .	25 "	Spring 1905.
Y. Y. Tsu . . . . .	21 "	Fall 1905.
V. W. Phen . . . . .	23 1/4 "	Spring 1906.

POINTS BY CLASSES.

Class.	1st	2nd	3rd	Total.
Senior . . . . .	—	3	1	10
Junior . . . . .	—	—	—	—
Soph. . . . .	—	—	3	3
Fresh . . . . .	—	3	—	9
1st . . . . .	13	3	5	61 3/5
2nd . . . . .	1	—	2	3 4/5
3rd . . . . .	9	1	1	41
4th . . . . .	5	3	2	33 2/5

Class Champion.—1st Class.  
Individual Champion.—Phen Vung-hwen.



Football Team.

1905 LINE-UP.

- |                       |   |                          |                  |
|-----------------------|---|--------------------------|------------------|
| Forwards.....         | { | Phen Vung-when . . . . . | Outer left.      |
|                       |   | Yen Li-chung . . . . .   | Inner "          |
|                       |   | Wong Yah-seh . . . . .   | Centre           |
|                       |   | Tsu Yu-yue . . . . .     | Inner right.     |
| Half Backs ...        | { | Koo Ts-zung . . . . .    | Outer "          |
|                       |   | Mo Iak-oen . . . . .     | Right.           |
|                       |   | Dan Yah-sung . . . . .   | Centre (Captain) |
| Full Backs ...        | { | Kwe Zoen-lung . . . . .  | Left.            |
|                       |   | Tsang Ts-tsung . . . . . | Left.            |
|                       |   | Kih Sung-liu . . . . .   | Right.           |
| Goal-keeper . . . . . |   | Wong Foh-sing.           |                  |

**Football Captains.**

1901 . . . . .	Z. D. Zung.
1902 . . . . .	N. Y. King.
1903 . . . . .	Z. F. Ling.
1904-05 . . . . .	Y. S. Wong.
1905-06 . . . . .	Y. S. Dan.

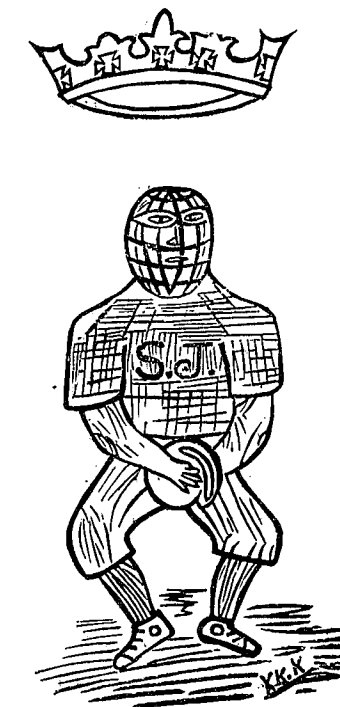
**Football Records.**

1903—1904.

Dec. 3, 04.	Boy's Brigade . . . . .	4.	S. J. C. . . . .	2.
Dec. 10, 04.	Anglo-Chinese Col. . . . .	1.	S. J. . . . .	1.
Dec. 17, 04.	Nanyang College . . . . .	1.	S. J. C. . . . .	7.
Dec. 31, 04.	Anglo-Chinese School . . . . .	0.	S. J. . . . .	11.

1904—1905—1906.

Mar. 4, 05.	College . . . . .	5.	Prep. School . . . . .	0.
Dec. 2, 05.	Nanyang College . . . . .	0.	S. J. C. . . . .	1.
Dec. 24, 05.	Nanyang College . . . . .	0.	S. J. C. . . . .	7.
Dec. 30, 05.	Shanghai Public School . . . . .	0.	S. J. C. . . . .	12.
Mar. 3, 06.	Anglo-Chinese Club. . . . .	0.	S. J. . . . .	9.



**Baseball.**

Captain for 1906 . . . . . Dan Yah-sung.

TEAM 1906.

Dan Yah-sung . . . . .	Catcher.
Li Tsing-meu . . . . .	Pitcher.
Tsang Ts-tsung . . . . .	1st Base.
Phe Vung-hwen . . . . .	2nd "
Mo Iak-oan . . . . .	3rd "
Ling Dau-yang . . . . .	Short Stop.
Li Tsing-liang . . . . .	Right Field.
Yih Kwe-foh . . . . .	Centre Field.
Kaung Zung-ts . . . . .	} . . . . . Left Field.
Ling Kyan-zung . . . . .	

**Baseball Records.**

1905—1906.

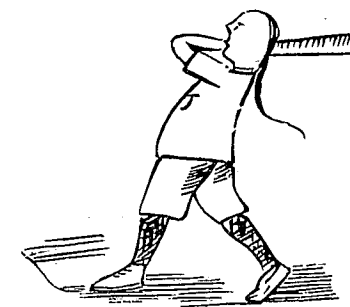
June 24, 05.	Tung-wen College . . . . .	3.	S. J. C. . . . .	2.
May 5, 06.	Faculty. . . . .	7.	S. J. C. . . . .	25.
Oct. 13, 06.	Tung-wen College . . . . .	0.	S. J. C. . . . .	9.

## Bits of Information.

Oldest student	...	...	...	Ng Ioh-we.
Youngest student	...	...	...	Sung Ts-kau.
Fattest student	...	...	...	Dung Tsoong-iung.
Thinnest student	...	...	...	Kau Ling-ziang.
Tallest student	...	...	...	Zi Ts-zung.
Shortest student	...	...	...	Sung Ts-kau.
Brightest student	...	...	...	Tsha Kyih-chung.
Handsomest student	...	...	...	Pay Vung-ping.
Strongest student	...	...	...	Day Ya-sung.
Weakest student	...	...	...	Kaung Sau-zur.
Best debater	...	...	...	Tsu Yu-yue.
Best singer	...	...	...	Tsur Sung-yeu.
Best officer	...	...	...	Tyau Tuh-zung.
Most industrious student	...	...	...	Sing Yau-ziang.
Most silent student	...	...	...	Tsong 'Ong-ziang.
Most talkative student	...	...	...	Hyui Sau-foo.
Most popular student	...	...	...	Pay Vung-hway.
Most prominent student	...	...	...	Tsu Yu-yue.
Most athletic student	...	...	...	Tsu Yu-yue.
Most literary student	...	...	...	Zung Seu-ioong.
Most good-natured student	...	...	...	Pay Vung-hway.
Most polite student	...	...	...	Sung Tshoo-zung.
Most musical student	...	...	...	Koo Ung-kong.
Best dressed student	...	...	...	Zia Zung-tshoo.
Best English writer	...	...	...	Tsu Yu-yue.
Best Chinese writer	...	...	...	Zung Pau-ji.
Best English speaker	...	...	...	Koo Ts-zung.
Best Chinese speaker	...	...	...	Wong Chi-zang.
Best drilling student	...	...	...	Zah Tsing-yoong.
The book liked best	...	...	...	History of the Three Kingdoms.
Favorite study	...	...	...	History.
Favorite profession	...	...	...	Teaching.
Favorite foreign country	...	...	...	Japan.
Favorite musical instrument	...	...	...	Fife.
The game liked best	...	...	...	Tennis.
Most popular magazine	...	...	...	<i>The St. John's Echo.</i>
Most popular newspaper	...	...	...	<i>South China Daily Journal.</i>
Most popular living person...	...	...	...	Yuan Shi-kai.
Most popular historical character	...	...	...	Chu Koh-liang.

## Our Alphabet.

A is for Aong Tsang, a foot-ball stuffed his small belly,  
 B is for Bien Ming, swarthy and complimented "Black Beauty,"  
 C stands for Chung Kwei-ziang, we all know "dice" he can shake  
 D stands for Daung Duk Nyih, a Garrick he surely can make,  
 E, "E Tsoong" Waung, whose name, if not himself, suggests a "chimney,"  
 F, Faung Hyau-dah, rightly flattered "The Goddess of Mercy,"  
 G is no other than Goo Ung-kaung, who laughs all day long,  
 H is Hoo Zung, whose nasal sound corrupts "long" into "nong,"  
 I means Iung Tsong-yoen, to be sure he smells "Sulph'retted Hydrogen,"  
 J conjures Jason Day, our Base-ball catcher all the world dost ken,  
 K, Kong Zung-tse, is that black spot on your forehead your third eye?  
 L, Leu Ngau, an excellent humourist, exceedingly shy,  
 M calls up Mo Pau-loo, his drawings both artistic and clever,  
 N is for Ng Sur-yau, rather too fond of his "Armor-Bearer,"  
 O, Oo Kwe-sung, prithee, why so sad and melancholy?  
 P represents Pay Vung-ping, "as free as air," so happy,  
 Q, you query? Que Zur-ling, of the "preps" he is the "Champion" jay,  
 R, O Robert Tyau, do you aspire to be of China the John Hay?  
 S, Gentle Sze Lung-nyoen, known as the "Confucius" wise,  
 T equals Tsang Ts-tsung, in Pole Vault he can win prize,  
 U, (Y) U Yui of "Muscular Christianity" fame,  
 V is for agile Vung-hwe with his slender athletic frame.  
 W brings up Way Sung "New," the "small ox" we jest,  
 X, an X-tra letter, why such an obtrusive guest?  
 Y means Yau Kwaung, whom we eulogised our "Honorable Soldier,"  
 so impressive,  
 Z, Z Sing, whose stomach is a Himalaya for our pigmies, so massive.







### Odds and Ends.

#### IN ARITHMETIC CLASS.

Teacher—What do you mean by L. C. M. (Lowest Common Multiple)?

Z-u W-n—L. C. M. is Li Chin Meu.

#### IN PHYSIOLOGY CLASS.

Dr. L-n—"Glycogen" comes from the Greek words: "glyco," means sugar; "gen," means to make.

L-u N-u—Then, Doctor, does "oxygen" mean to make an ox?

#### IN HISTORY CLASS.

Teacher—What were the chief *provisions* of the Magna Charta?

O-n S-g—The chief *provisions* were bread, butter and cheese, because food at that time was very scarce.

Teacher—What is the eldest son of the King of England called?

O-n S-g—The Duck (Duke, a misinterpretation of Prince) of Wales (Wales).

#### IN GEOGRAPHY CLASS.

Teacher—What are the chief exports of Southern Europe?

Student—Oranges, figs, lemons and vineyards (rapes).

Teacher—What is that peninsula in the south-eastern part of Asia?

Student (read in the book Farther India, which he corrupted to Father India)—Mother India.

#### IN GRAMMAR CLASS.

Teacher—How many voices are there in Grammar?

Student—Two.

Teacher—Name them.

Student—The Atlantic (Active) and the Pacific (Passive) Voices.

Teacher—What person is "table"?

Student—First Person.

Teacher—Are you a table?

Student—No, Sir.

Teacher—Can the table say "I"?

Student—No, Sir.

Teacher—Then what person is it?

Student—Second Person.

#### IN GEOMETRY CLASS.

Teacher—Why is this line straight?

Student—I find it to be straight by measuring it.

Teacher—Why is it equal to that line?

Student—Also by measuring it.

Teacher—Why is  $A B C = to A B C$ ?

Student—Uncles (angles)  $A B C$  and  $A B C$  are equal because they are isosceles uncles.

K-g S-g (reading a Proposition)—If equal *sergeants* are cut off on a line from the foot of a perpendicular.

Teacher—What *sergeants*?

K-g S-g—Segments.

Teacher—Define parallel lines.

K-n Z-g—Parallel lines are two lines that join four points respectively.

#### IN ENGLISH LITERATURE CLASS.

Teacher—Explain "I am no man."

O-n S-g—It means that the speaker is a girl.

#### IN LOGIC CLASS.

All geese cackle.

Mr. Smith is a goose (a silly person) therefore, Mr. Smith cackles.

#### OVERHEARD.

Maj.—Why did you not salute me when you met me?

P-u K-i—Sir, I do not know what is the meaning of "salute."

Maj.—Have you a dictionary?  
 P-u K-i—Yes; but my large type Dictionary tells me that “to salute” is to congratulate.  
 Maj.—Well?  
 P-u K-i—And I do not know how and why to congratulate you.

## IN CONVERSATION.

V-i Y-g—Do you write poetry?  
 T-k Z-g—Yes.  
 V-i Y-g—How many *feet*?  
 K-t C-g—Three *legs*.  
 L-u N-u—How did you spend your *Easter* Holidays?  
 Z-g D-n—Very enjoyably; and how did you spend your *Western* Holidays?  
 Y-r S-h—What is meant by the “personality of man?”  
 T-k Z-g—Why, the personality of Mr. Mann, of course.  
 T-k Z-g—You shouldn't laugh.  
 T-g Z-u—What! sheepish laugh?  
 L-u N-u—He has an equinine nose.  
 T-k Z-g—What! an equinine nose. Do you mean the nose of a horse?  
 L-u N-u—No; I mean an equinine nose.  
 T-k Z-g—In this sentence “the boys gave him a warm reception,” “warm” is ambiguous.  
 L-g S-u—Why?  
 T-k Z-g—It may mean that the boys gave him a cordial and enthusiastic reception, or it may mean that they gave him such a thrashing that his body felt warm.  
 L-g S-u—What does it mean in the text?  
 T-k Z-g—I think it means the latter.  
 1st Student—What do you mean by C. C. C. (Commandant of Corps of Cadets)?  
 2nd Student—Why, very simple. It means Chicago Chief Commander.  
 L-g S-u—Z-sing is going to be the Rev. C. E. *Darwent* of the College.  
 K-g S-g—Ugh, to be Rev. *Darwent* is not at all pleasant. In consequence of his tirade against the Chinese Executive Consultation Committee, he has been severely criticised and denounced in the papers.  
 Z-S-g—Hem! if there was no *Darwin*, Evolution would not exist to-day.

## IN GRAMMAR CLASS.

Teacher—What gender is the word “I?”  
 Student—I a masculine gender.  
 Teacher—No, I do not ask you what gender is your name. I say, what gender is the word “I”?  
 Student—I am Feminine Gender.

## IN GEOGRAPHY CLASS.

Teacher—What do the Chinese eat?  
 Student—They eat lice.  
 Teacher—No, they eat rice not lice.

## IN GRAMMAR CLASS.

Teacher—Write a sentence containing the adverb “close.”  
 Z-n—She sat very close to me.

## ON CHINESE HISTORY EXAMINATION.

D-u N-w—Ricci came to Peking in order to correct the motions of the sun and moon.

## A FACT OF EVOLUTION.

Junior—Man has more intelligence than the lower animals because his brain has more convulsions.

## IN LATIN EXAMINATION.

Question—How many syllables has a Latin word.  
 K-n Z-g—A word contains sometimes one or two syllables, sometimes three or four.



### Quotations.

Daung Duk Nyih :

"He cannot try to speak with gravity,  
But one perceives he wags an idle tongue;  
He cannot try to look demure, but spite  
Of all he does, he shows a laugher's cheek."

Kaung San-zur :

"That destructive syren sloth, is ever to be avoided."

Koo Ung-kaung :

"Laugh not too much ; the witty man laughs least."

Kway Zung-ziang :

"What the orators want in depth, they give you in length."

Li Zuk-van :

"Brimful of learning, see that pedant stride,  
Bristling with horrid Greek, and puff'd with pride."

Ling Daw-yang :

"It is difficult to divest one's self of vanity ; because  
impossible to divest one's self of self-love."

Sung Tshoo-zung :

"True politeness is perfect ease and freedom. It  
simply consists in treating others just as you  
love to be treated yourself."

Sung Z-sing :

"Wedlock's a saucy sad familiar state,  
Where folks are very apt to scold and hate."

Tsang Liu-ngau :

"I cannot tell how the truth may be ;  
I say the tale as 't was said to me."

Tsha Kit-chung :

"Wit, to be well-defined, must be defined by wit  
itself ; then 'twill be worth listening to."

Tsur Sung-yeu :

"O music, sphere descended maid,  
Friend of pleasure, wisdom's aid."

Tyau Tuk-lung :

"Nothing is so contagious as enthusiasm ; it is the  
real allegory of the tale of Orpheus ; it moves  
stones, it charms brutes. Enthusiasm is the  
genius of sincerity, and truth accomplishes no  
victories without it."

Woo Kway-sung :

"Hail ! independence, hail ! heaven's next best gift,  
To that of life and an immortal soul !"

Woo Tsung-oen :

"It is sometimes necessary to play the fool to avoid  
being deceived by cunning men."

Yui Chung-ung :

"The burning soul, the burden'd mind,  
In books alone companions find."

Zung Sur-yoong :

"Vain wisdom all, and false philosophy."

Day Ya-sung :

"A lover is a man who, in his disappointment to  
possess another, has lost possession of himself."

Tsu Yu-yui :

"'Tis pleasant, sure, to see one's name in print ;  
A book's a book, although there's nothing int."

Sze Lung-nyoen :

"Without a genius, learning soars in vain ;  
And, without learning, genius sinks again ;  
Their force united, crowns the sprightly reign."

Medical Class :

"A wise physician, skilled our wounds to heal,  
Is more than armies to the public weal."

Theological Class :

"Come then, religion, holy heaven-born maid,  
Thou surest refuge in our day of trouble,  
To thy great guidance, to thy strong protection,  
I give my child."

Senior Class :

" Sage, he stood,

With Atlantean shoulders, fit to bear  
The weight of mightiest monarchies ; his look  
Drew audience and attention still as night  
Or summer's noontide air."

Fourth Class:

" Slow pass our days of childhood,  
Every day seems like a century."



## Revised Rules and Regulations of St. John's College.

### MATRICULATION.

All students upon entering the Preparatory Department are allowed to sign the following declaration :—

" I promise to look at the statutes of St. John's College; to know all the rules and regulations ; to go to some of the recitations, and to act in general as I like."

All students are more or less matriculated upon entering the College Course.

### LIBRARY.

The library is situated somewhere and is sometimes open. Books may be taken out but must not be returned. The reading-room is open between 4 and 6 a.m. and other evenings of the week.

The library is especially rich in rare and curious medical and theological treatises of a very early date, many of which are no longer in existence, or ought not to be.

Many foreign magazines are kept. Files may be had on application to the carpenter.

The librarian is cataloguing the books according to the "Bing Sitü" system.

### MILITARY DRILL AND PHYSICAL EXERCISE.

The Theological Students conduct classes in military drill three or four times a day at inconvenient hours.

All officers wear green feathers in their hats and pink sashes.

Each student must be weighed at each meal both before and after eating, and his board bill is determined in addition to his weight.

The baseball pitchers plot the curves of the students' physical development from year to year.

### THE DRUM AND FIFE CORPS.

No student possessing musical talent is allowed to join the Drum and Fife Corps. Those who join are required to dress themselves once a week and drill with the others.

## ATHLETIC ASSOCIATION.

Each student is required to out with two pieces of foreign money yearly in order to have the privilege of running his legs off.

This Association is managed by a committee, the head of which is Ah Kwung.

Foreign professors are allowed to go over into the Girls' School to look for baseballs.

In addition to the play-ground in the rear of the College buildings there is another play-ground in the air. The latter is under the control of the Alumni Association.

Each student is allowed to take part in kicking shuttlecocks.

## COLLEGE PUBLICATIONS.

The *Echo* is published every other month or two months. Those students who smoke opium are allowed to record their visions. Once the *Echo* was said to have contained a joke, but this is denied by most antiquarians.

Every year the college publishes a biennial called the *Dragon Flag*. This book is devoted to research work in sociology. There is a Board of Editors of which modesty forbids us to speak and as the Chinese proverb says:

“君子雖爲大事不講於他人之耳矣”



## COLLEGE EXAMINATIONS.

The College terms begin and end. Five months of them are enough to break up the College.

Each student is required to tell all he knows whenever a professor asks him. This does not take long. But if they are allowed to write the things they don't know the price of paper goes up.

There is a Chinese internal examination every morning at 10 o'clock by the College doctors. The foreigners are also sometimes examined internally. After the final examination the student is 蕪辯子.

## CERTIFICATES AND DIPLOMAS.

All students failing to get promotion for two successive years will get a certificate from the President entitling them to study in another College.

All students using forbidden sources of knowledge during examinations will be suddenly graduated.

All students graduating from the College will be eligible to enter the Preparatory School. Five have already done so.

Students completing the studies of the Chinese Department will be recommended to the Emperor for active military service on the frontiers.

## REWARDS AND PRIZES.

An annual prize is given for the best player on the accordion.

A tin medal is awarded each year to the student who is most proficient in talking mandarin.

The Illiterate and Disputing Society offers a silver medal to the student who shows the best knowledge of the English alphabet.

## BATHING, HAIRDRESSING, AND CLOTHING.

Students are allowed to bathe yearly but not so often in the summer time.

The College mafoos will be on hand from time to time to inspect the clothing and the arrangement of the hair of the students.

## KITCHEN AND DINING-ROOM.

No student is allowed in the dining-room except in cases of great necessity. College students are allowed to eat once a month; preparatory students only upon request of their parents or guardian.

## SPECIAL RULES FOR THE COLLEGIATE DEPARTMENT.

- 1.—The College students must do everything that the Preps. do.
- 2.—Tickets for reserved seats in the General Assembly Room may be purchased at the Secretary's office.

- 3.—Students must retire at 10.30 except during examination time, when they are not allowed to go to bed at all.
- 4.—If the College building smokes, it is fired and must be put out.
- 5.—Students are allowed to go to Zau Ka Doo to buy eatables for their friends.
- 6.—Students may take their meals with them from the dining-rooms.
- 7.—Reports will be sent to parents. If a student is fired the report is louder.
- 8.—The foreign professors are required to be respectful and polite to the students. They are not allowed to sing before 9 p.m.



### An Adventure into Hell.

It was a stormy wintry evening. The weather appeared to be sullen and gloomy, and the ground was covered all over by a sheet of white snow—the brilliancy of which was reflected all around by the moon, the sweet regent of the sky. The sounds of busy life being stilled, nothing was heard beneath the sky except the roaring of the wrathful nipping wind. Such was the aspect of the night when I undertook this hazardous expedition.

I was now busily engaged by my desk in reading Shakespeare's "Hamlet," while the clock behind me was all the time ticking, ticking, and ticking. Turning my head backward towards it I noticed that it was about 10.30 p.m., the time for me to retire. Although I did not desire to sleep as I had been so interested in reading the play, yet I had to observe the College rule. I then knelt down and thanked the Father Almighty for His care and prayed for further protection; now I slept. Having been greatly exhausted in strength from a day's laborious work, I was soon launched into sound sleep. In the midst, however, I was interrupted by a dream.

A youth, dressed in white silk and with almond-shaped eyes, suddenly appeared, earnestly asking me to spend a few days with him in his superb mansion. In spite of his importunate request I declined to go, for, in the first place, I had never made his acquaintance and moreover I did not know where we would go. He again pleaded with me saying, "For the first and last time I hereby beg you to accept my invitation. If you should go with me, I would grant you honor and wealth; if you lose this opportunity, you can blame yourself." I then soliloquized: "Oh, good Fortune! Shall I lose this golden opportunity? If I shall but go with him, I will soon become a Croesus. With my wealth I can buy a high official position. I shall then put on an official dress, and a three-eyed peacock feather behind my hat, and a red button of the first rank on top. After holding my position for a few years, I will turn out to be a 'trillionaire;' then I will endow several buildings for my Alma Mater." My mind being so much concentrated upon gain and self-interest, I soon gave an affirmative answer which, I believed, greatly pleased my patron.

We at once got ready for our destination. No sooner had we started in the direction due to go than I was struck by some invisible force which rendered me insensible. When my senses were restored I found that I was in a place totally strange to me. How I came there and where this place was

were problems which my power could never solve. Though in a dilemma, yet I was not in the least sense discouraged—the love of gold and silver was ever burning more intense in my mind.

What a strange place it was! I was so perfectly ignorant of it that I might call it "the country beyond the bounds of the habitable world." However, it was one of the most pleasant places that I had ever visited. Situated between a sheet of glistening water on one side and a lofty natural elevation on the other side, I was now and then cooled by the gentle breeze from off the sea. Raising my head up I saw many grand buildings glittering in the distance. As we approached nearer the view became more distinct. Finally we crossed the bridge leading to a lovely garden and there came into our view many marble halls and porphyry mansions very admirably constructed. After some more windings we reached a most fantastic building. On entering I was directed into a room where was a table covered by a piece of embroidered silk, and loaded with vases of flowers. Beside the table there were elaborately carved mahogany chairs with cushions on. Scrolls with caligraphic writings and complimentary phrases, paintings of renowned artists, and other charming pictures—all these being most artistically prepared—filled the four sides of the room, making it ever splendid.

After sitting down, a meal was served to us by maidens, dressed in pale yellow silk and girded with azure-blue belts. At the same time conversation was vividly carried on between us. At length I inquired about my patron's name and also about the place. With much dignity



acknowledged me as their supreme head. More than that I am the source of life and wealth." Much perplexed was on I hearing these words. Speaking in a trembling tone I said, "The people living with your humble

he said, "I am His Majesty Satan, King of Hell, and this is my palace. I am king of kings, nay, the most powerful ruler that ever lived, for I have been followed by scores of sovereigns in every part of the world and at every period of history. Besides, millions of subjects everywhere have

everywhere have

servant in the other globe believe that Hell is the place of perpetual misery. Could they be wise so as to know, as I know, what a fine place it is, they all would come to Your Majesty's kingdom as subjects. Hence if it please Your Majesty, it would be better for you to send missionaries out so as to give them directions for coming. In this way the kingdom might become more prosperous." Satan then replied to me saying, "I do try my best to relieve mankind from suffering in that toilsome world. Don't trouble yourself about this point. Loyalty to your king, and to be a patriotic son toward your country are what I expect from you; in return I will grant honor and wealth to you."

After so saying we bade each other good night and a maiden soon took me to another room where I was to sleep. During the whole night I was occasionally disturbed by wild thoughts. The words "Wealth" and "Honor" had been so deeply impressed upon my brain that I could never get rid of them even if I wished. When I should become rich, and when I could secure an official position were questions agitating me the most. In a word I had become a complete slave to the marks of material prosperity.

Early the next morning I woke up. After taking breakfast I inquired about His Majesty's mode of governing. Satan then told me that the form of government was absolute monarchy, that he was the Supreme Head, and that his chance-expressions were the laws of the country. However, he was not so autocratic, for he soon said that he was assisted by a cabinet known as the "Sidar." This word was coined from the initials of the five persons comprising it, namely, (S)iva, (I)ago, (D)anton, (A)hriman, and (R)obespierre.

The clock in the room in which we were sitting struck nine; Satan was going to attend public business in the cabinet. Having been asked if I would go with him, I directly answered him affirmatively, as politics were always interesting to me. At once we left the building and not long after we entered into another building where the cabinet officers held meetings. After each had paid his due respect to the king, I was introduced to them one after the other. His Supreme Majesty next informed them of my whole story, and they in return congratulated him for his success.

This having been over, discussions took place. I then began to listen with the utmost attention; but what struck me the most was the topics in concern—one moved to introduce the rack as a means of torture, while another wished to use flogging; one proposed to levy high taxation upon the necessities of life, is another to grant monopolies of certain articles to the

royal favorites. In short, their character and deeds may best be learned from that picture of the council of "infernal peers," which Milton portrays in "Paradise Lost," where the five princes of evil, Moloch, Belial, Mammon, Beelzebub, and Satan, meet in the palace of Pandemonium to plot the ruin of the world.

On hearing these political terrors, I was so much frightened that the blood in my veins ran cold. Again, the hideous countenances of Robespierre and Danton at once reminded me of their bloodthirstiness in the Reign of Terror, and of their merciless iron hands by which thousands of victims had fallen. The very appearance of Iago reminded me of his inhuman treachery in moving Othello's ungracious hand to stifle to death his once beloved wife, the fair innocent Desdemona. In my mental picture I saw the fair lady lying on the bed, "pale as her smock," and weeping very bitterly for the blinding *simoon* of passion of her ever adored lord and husband. Now I heard her voice singing the last song:

"A poor soul sat sighing by a Sycamore tree,  
Sing all a green willow;  
Her hand on her bosom, her head on her knee—  
Sing willow, willow, willow:  
The fresh streams ran by her and murmured her moans;  
Sing willow, willow, willow;  
Her salt tears fell from her, and softened the stones."

Moved by these imaginings, my blood was boiling in my veins. I then said to myself: "Curse on thee Iago, the source of all troubles. Let the world forever hold you as the traitor of traitors."

My eyes now opened. Hence I began to have a little knowledge of the real nature of the cabinet. However, I still had great satisfaction to stay with these corrupt officials—and these being the most notorious figures in the world's history—for I could get my animal desires accomplished.

Politics discussed, fears gone, suspicions absent, and greetings exchanged, we went back to the palace to take dinner. After eating, His



Majesty Satan told me that I might do anything or go anywhere I pleased. Much delighted with this liberty, I spent that afternoon in taking a trip around the neighborhood.

Day after day, my mode of living was as usual. Indeed I reigned in luxury and sensual pleasure.

Nevertheless I soon became worried because I had not yet received the reward previously promised. My mind now failed me.

The more I looked into the cabinet, the more I knew its real nature. The more I knew its real nature, the more degenerated it appeared to be. Corruption, lawlessness, and tyranny reigned supreme; right, truth, and justice were unknown. Egoism was the motive of everybody's deeds. The "mighty dollar" had become the god of every one and at the altar of this god he sacrificed everything that was just and noble. Deceit, dishonesty, and jealousy composed the history of society. Mutual destruction instead of mutual help was practised. Such was the picture of Hell which I saw.

Now I realized that I had started my life on a wrong track, and experience proved it to me as well. Having predicted that I should be deserted here—poor and solitary—in a profligate environment, my mind was in a very sorrowful and fearful state. I then tried my best to devise schemes that might enable me to go back; but none of them were feasible. Lamenting for my fault, I said to myself, "Had I been wise enough to seek fortune according to the proper way in life, I would never have come here. Oh, how I shall suffer if I remain here any longer! Oh Fate! Is my soul destined to remain forever in this cold-blooded land? Will'st thou not show thy favor to me?"

All the while my heart had been aching. Amidst confusion and distress, I thought out one scheme, *i.e.*, to ask for assistance from the one Almighty God whom I had neglected and deserted. Kneeling down I wept bitterly and prayed fervently saying, "Father, I have wronged thee. Listen to the confessions of thy unworthy servant and deliver him from evil."

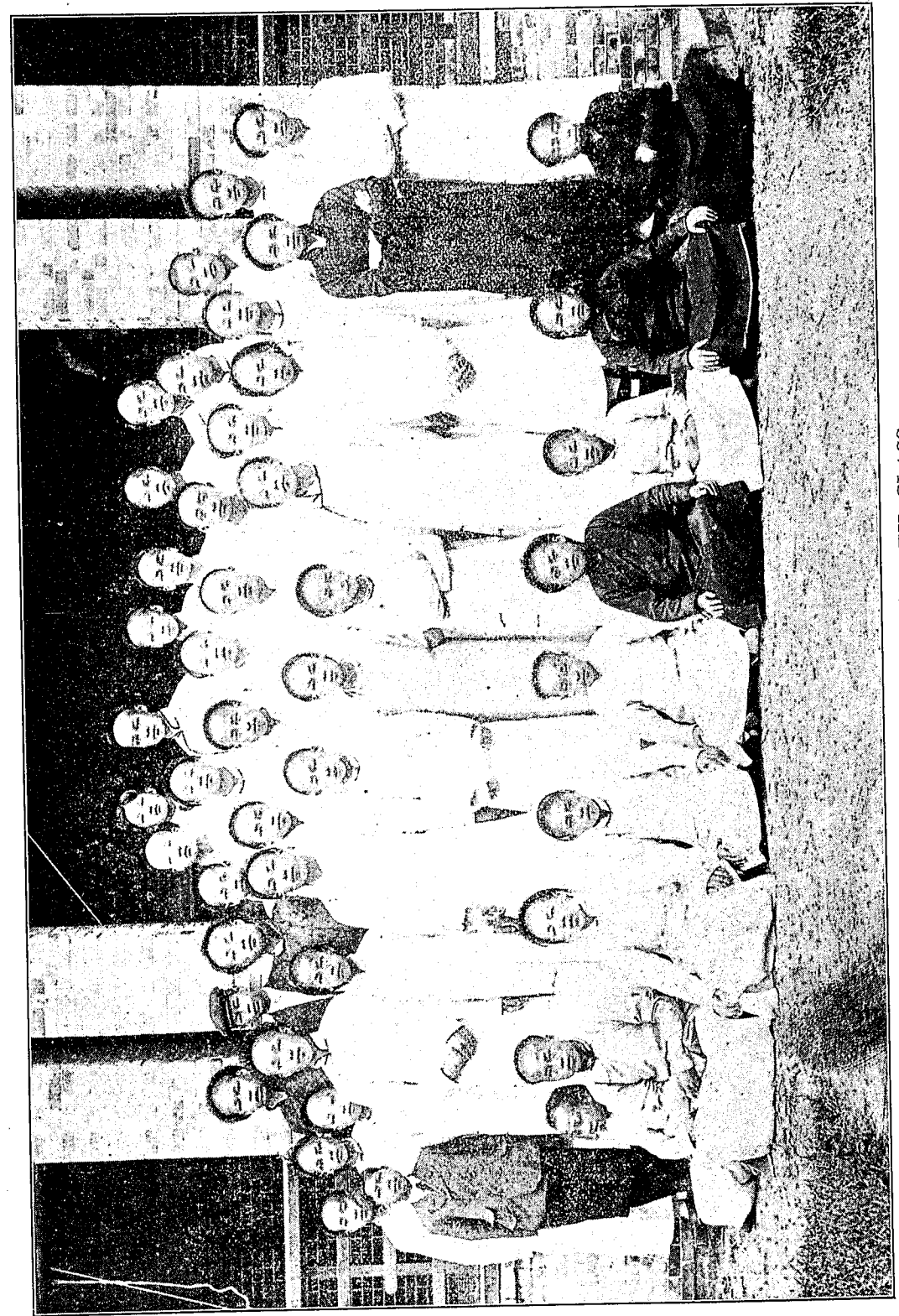
It seemed that as the punishment of my following after worldly pleasures, God did not at first take any step to relieve me. However, my incessant appeal at last moved the hand of my God, for one day he sent down an angel to me. Saintly in appearance, vigorous in manner, and sweet in voice, the Lord's messenger said, "Come, and follow me." Knowing that he was sent by God I, being without fear, followed him directly. No sooner had we started than I was subjected to the same experience as when I first came to Hell. When I became once more sensible I saw my study window again.

Delighted and satisfied was I, afflicted no more with remorse. The Lord's herald now said to me: "Peace be unto you. The Almighty hath delivered thee." Soon he flew into the ethereal sky. Now I woke up and thus concludes my story.



Readers, much has been read, but what moral teachings can you draw from this short story? I will meddle no longer with you for I have full confidence that you yourselves are capable enough to draw the teachings; but let me now quote Longfellow's advice to mankind, which may be summed up as—"Labour, the duty: progrests the reward." Before setting aside my pen, allow me to write down the following lines:

    "Temperance, proof  
Against all trials; industry severe  
And constant as the motion of the day  
Stern self-denial round him spread, with shade  
That might be deemed forbidding, did not there  
All generous feelings flourish and rejoice;  
Forbearance, charity in deed and thought,  
    And resolution competent to take  
Out of the bosom of simplicity  
All that her holy customs recommend."



PREPARATORY SCHOOL—4TH CLASS.

## The Typhoon.

ZI VI-YONG.

"O, the cry did knock  
Against my very heart! Poor souls! they perished.  
Had I been any god of power, I would  
Have sunk the sea within the earth—"

SHAKESPEARE.

Charmingly situated by the side of the Huangpu, a merry stream joining the mouth of the Yangtze river, is the port of Shanghai, which since its opening as a foreign settlement has been so developed that it exceeds every other city in China in prosperity and importance. Beautiful gardens, magnificent buildings, glorious streets, and gorgeous bridges, unveiling themselves as if for exhibition and competition, all contribute to adorn this "London of the East." People from the inland cities, when they first come to Shanghai can only gaze around in extreme wonder. They are struck dumb at everything they see—the pushing crowd of people along the side-walks, the huge steamboats, the carriages, automobiles, etc. They then speak inwardly to themselves: "It is a paradise, it is indeed a paradise."

But they will soon be brought to the recollection that Shanghai centuries ago was merely a petty town by the sea-shore, visited frequently by inundation and dwelt in only by a few fishermen. Gradually year by year as more soil is carried down by the Yangtze river, the delta-land becomes larger, thus pushing the sea farther and farther from the town.

Therefore were it not for the blessing of Nature, Shanghai would still be a wretched town, and no human work could ever add anything to its beauty—what is human has simply to kneel down in humiliation before the power of Nature, and the truth of the fact may be seen from the following description of a rare calamity that fell in the year 1905, on Shanghai and Tsungming:—

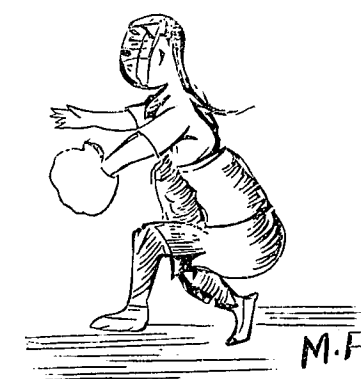
The summer of that year was intensely hot—hot beyond any known by most aged men then living. Every day as the burning sun rose up, it shone clear in the calm azure sky, and poured out through its powerful rays a

blazing flame which caused every living object to feel scorched. The spacious firmament above hung motionlessly tranquil, wearing a garment of the Italian sky, unstained by the slightest trace of cloud. Day by day, the sun rose and set; the condition of the sky lay unchanged, and the heat of the weather increased every moment. Several times, the thermometer rose as high as 104°; the streets then became intolerably hot, and already a number of large lakes had been reduced to ponds, and ponds to dryness. Weeks had now passed; there was still no prospect of rain, but a sudden change of weather was at hand.

It was now the morning of Friday, the first of September. The glory of the sun as usual reigned supreme in the sky, but the nature of the weather was found to have undergone a change. The barometer had fallen remarkably low: a violent tempest was not far away. Soon ships in the harbour were warned of the danger of sailing out, and those out of the port immediately sailed in for shelter.

About eleven o'clock, the typhoon came on; the air then went out of temper, and in its wrath made great howling noises so frightening and loud as to cause suspicion of the coming of the "Judgment Day." It was but the beginning of the gale. Louder and more frightful the noises became, and every minute the wind blew with increased force. The sea was then enraged; it became so furious that the waves rose as high as mountains, ready to engulf each vessel that was unable to get out of their way. Driven by the typhoon, the tide now set foot on land, and the waves crawled on the streets, and ere long the Huangpu widened itself considerably, snatching as its territory the whole Bund and parts of other roads.

Evening came on; the tide was a little lowered, but the typhoon blew more and more, and as the night advanced, its terrors knew no bounds. Window-panes were broken by hundreds and hundreds; shutters were carried off like feathers in the air; buildings shook from their very foundations; and already a number of humble houses had been blown down, and walls torn assunder. Then most people felt it unsafe to stay indoors, fearing every moment that the roofs might crush down upon them; but whither could they fly—the scene outside was more horrible; the very noise they heard, sufficed to induce them to stay indoors. It was now midnight;



their minds were still fully occupied with such forebodings. They then went to bed, but how could they sleep? Their eyes were kept wide open—their alarm and fear of the terror outside agitated them.

One o'clock had come, and was now over; some persons were still awake when to their utter amazement, they heard, besides the howlings of the wind outside, the noises of the waves underneath them. What! Could that be? Quitting their beds, they soon discovered that the floors were already several feet under water. It was the overflow of the Huangpu for a second time. Its tide, withdrawn for some hours, had now returned with increased violence, and flooded first the Bund, then the connected roads, reaching at last as far west as the race-course.

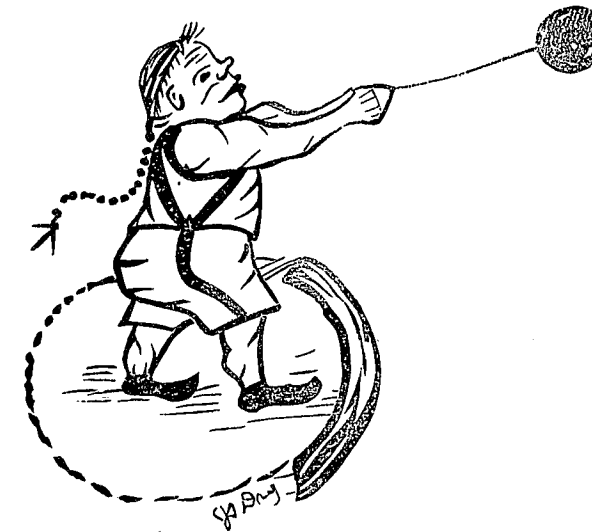
Terrified at this, men immediately sought escape in the garrets under the roofs of their houses, and to their great joy and comfort they found that they were safe up there, because the height of the flood was limited to only four or five feet. Exhausted and worn out at last by such mental and physical exertions as they had made, they then fell fast asleep; meanwhile the typhoon was raging furiously outside. When they woke up, the day had dawned. It was Saturday morning. The sun had lost some of its intensity, but it still radiated enough light to render the sky clear; the tide had now reached its zenith and the typhoon was raging in full anger.

Out of doors, the streets now presented a scene it never had before: large trees, which only a few hours ago had stood haughtily along the roads were now uprooted in humiliation; telegraph posts had fallen by hundreds; beams and timbers of fallen houses were here and there floating on the water; public gardens and parks were utterly ruined; godowns and stores with their goods were greatly damaged, and wrecks of other discriptions all rendered the spectacle a dread.

But had it not been for all these, the scene would have been a delight to the spectators. The typhoon had now begun to abate. Different canals now represented different streets. They were all connected one to another, with the Huangpu as their common outlet. Here boats were rowed up and down the Nanking Road, there rickshas were seen splashing about the water; here bare-footed persons were walking with their bodies half under water, and there small boys were swimming and diving. At one place photographers were seen busily engaged in taking photographs, and at another on the verandah, beautiful faces of ladies might be observed turning anxiously about in surveying the scene around—it was Venice transferred to Shanghai.

Nevertheless, such a scene could not last long. The typhoon, which had been for the last four hours rapidly abating, was now greatly moderated, and the tide had been inch by inch lowering itself. Towards evening the air was perfectly calm, and the tide had retreated to the river, but the streets were

muddy, and as the setting sun shone upon them, they cast out a reflection of various hues. Darkness now set in; away scattered the people to their respective homes leaving behind them the streets desolate and calm.



Early at the break of the following day, the tolling of the Church-bells awakened the people from their dreams, and reported to them that it was "the day of rest." Then they rose from their beds, and gratefully did the Christians go to the churches to thank the Almighty God who had protected them so well amidst such danger and disaster. But here and there were also seen unlucky merchants, wearing long faces, overwhelmed with misery for the damage

of their goods. But these people must know that they were yet fortunate when compared with the people of Tsungming where the calamity was a hundred times greater.

The island of Tsungming is situated right at the mouth of the Yangtze river. Being built up purely of soil brought down by the Yangtze river from the interior of China, the island with the exception of a few sandy parts is well adapted for cultivation. By the summer of 1905 it reached the zenith of its glory. It stood in its position in triumph, and looked as if it were inspecting the vessels that sailed up and down the Yangtze river. Sweet orchards and rich fields covered all its surface, and densely populated towns scattered themselves here and there. But a check to its glory was soon to befall the island.

It was now the forenoon of the same Friday that Shanghai was flooded; some people were fishing in the sea, when of a sudden the typhoon came on. They soon took in their nets and sailed homeward, but ere they could reach the shore, the sea was so agitated that the waves rose over them thus sending both their boats and bodies to the eternal watery grave. Not satisfied with these, the sea roared hungrily like a hundred lions seeking for their prey. The water now overspread the land with rapidity—now knee-deep, then shoulder-high—and before a few minutes had passed, trees, houses, and towns were all washed away. Caring only for their own lives, the people had now lost all their hospitable feelings towards one another. Here were two drowning persons quarreling for a piece of floating log; there were several exhausted people

clutching deadly tight some wooden bars; now the body of a woman was seen tumbling along the waves and then the corpse of a child was discovered hurled away by the torrent.

But even in such a moment, the love of a mother for her children still existed—husbands could have quitted their wives for their own lives, but never could mothers their children. Here was a mother holding tightly the edge of a tub, wherein lay her darling boy. She, having cared only for his life had put him there; but she feared still that the waves would wash away the tub, so she held tightly its edge. Coldness soon benumbed her, and away her soul went from her body, but was she willing to let off her hands from the hold then? No; she held the tub ever. There was another woman, holding aloft a child on her shoulders. She had no tub to put it in, so she held it up high above the water, but higher and higher the tide came up, and soon both of them were eddying in the waves.

Tsungming was now much reduced in size. Hundreds and hundreds of acres of land now returned to the bottom of the sea which they had originally come from, and brought down with them a great number of towns and cities.

But on Sunday morning the danger came to an end; the air was then perfectly at rest and the sea had retreated to its proper place. But words fail to describe the miserable spectacle which the typhoon then left behind.

The morning sun now cast its faint and mournful rays upon the corpses that lay all around, and the air was calm and still. Soon some people were seen walking around the dead. They were those that had themselves escaped from the danger, but they had lost their most dear ones. Their eyes were red with tears; they were choked with sorrow; and they wailed loudly as they found the dead bodies of their mothers, fathers, brothers, and sisters. In heaps upon heaps did the corpses lie; it was extremely difficult to find them, nay, the work of the water had so changed their countenances that they were hardly recognizable. The day had passed away rapidly, and evening now set in, but some had not yet found their dead. They had wandered among the corpses for a whole day, and now they returned with a broken and depressed heart. They sat down and wailed bitterly; how they wished that they had also been drowned!

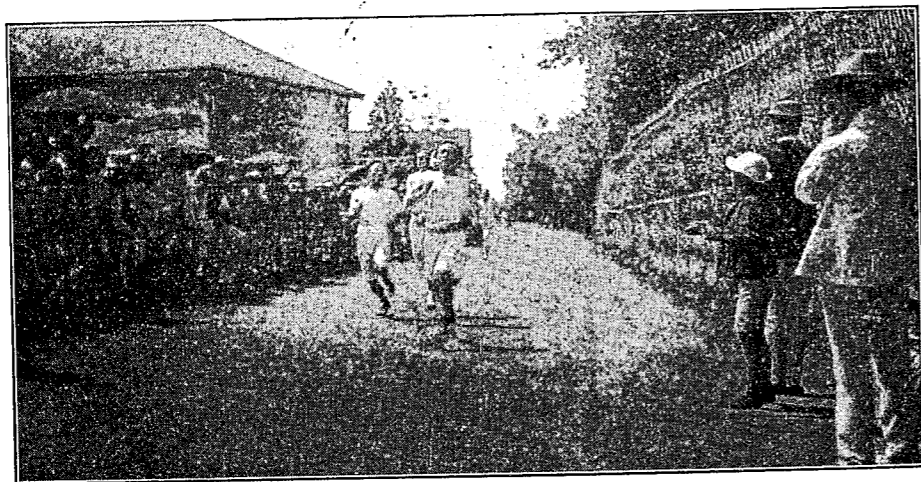
Then on the following days peasants and labourers were busily engaged in digging graves for the dead, and hundreds of those corpses were buried together in a great pile! Is not then the power of Heaven to be feared? Just imagine how thousands and thousands of lives were taken away in a storm of only two days!

Then the people of Tsungming were in great suffering. Many had lost their homes and lodgings. Winter was at hand. They had neither food nor clothing. Were they not, then, a hundred times more unfortunate than the merchants in Shanghai? Nay, a thousand times more. Having drawn such a comparison between themselves and those miserable islanders, the people in Shanghai and other places then began to feel exceedingly grateful to Him that forever has control over the sea. They showed their gratitude by raising a relief fund for the sufferers in Tsungming, but the result of the typhoon was so great there, that many in the same winter perished of starvation and cold. Even to-day the loss has not yet been recovered, and it cannot be recovered until several more years have passed. Two days' work of Nature has cost many years' work of human beings—"God indeed is to be feared."





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HUNDRED YARD DASH.

### My First Voyage.

To a Chinese youth of such a secluded place as that of mine, to seek for his education at a distance of several hundred miles away from his home is not a matter of insignificance. The absence of the parental care, the difference of the customs, the manners and the habits of the people of the new locality, and the ignorance of its dialect, these often produce a state of mind peculiarly fitted to create many obstacles and hindrances. The so-called "new knowledge" through its strange language entirely unknown and unheard of before, is another argument for its disfavour. The question, therefore, is solved not without first going through a most careful consideration and balancing.

Such, at least, was the case with myself. For when my eldest brother asked my parents to let me come out to study in this port, relatives, far and near, were sincerely requested for consultation; most intimate friends were earnestly asked for advice; nay, a most trustworthy fortune-calculator of the day was eagerly called upon to give his prophecy. Nor were these all. The "City-god," the "Three Duties," and a host of other "Omniscients" were respectfully and reverently prostrated to in request of some mystical verses. Perhaps it was the greatest fortune of my whole career that all of them, strangely enough, gave their decisions, separately and yet unitedly, in favour of the journey. Thus the 10th day of the 6th moon of the 23rd year of the reign of Kwang-Hsü was settled for the date of my start.

When the day came, I had got all my things for my voyage. I well remember that it was early in the morning, while bands of luminous stars were still stretching across the heavens, forming themselves in geometrical figures and twinkling now and then in their endless ethereal galleries, when I boarded the ship *Poo-chi*. In addition to my already heavy-loaded heart—a heart most common to anybody who is about to depart from his dear parents and most beloved relatives—I found a number of my friends—some of them were my old school-mates—patiently waiting on board. Presents of various kinds, such as cakes, hams, fruits, etc., were crammed into my basket. "Forget-us-not," uttered one of my comrades.—"See you back at the end of the year," broke in another.—"Be careful of your health," whispered a third, while "Favorable wind" incessantly struck my ear from the most loving mouths. But, I regret to say, each word well-meant as it was, only produced a new-born sorrow in my heart.

Having been thus overwhelmed with sorrow during the early part of the day, I felt that all my activity and strength had gone. I could hardly keep my eye-lids under my will. Their weight was steadily and considerably increased every minute, until they could no longer be lifted. I fell into a deep sleep.

It was during my slumber that the ship caught the coming tide, hoisted her anchor, took the wind on her quarter, and stood for the open sea. The weather was then fine and the water was perfectly still, she was travelling at the rate of thirteen miles. Nothing, save some shrill cries from the Captain to his quartermaster or steersman, or some most disagreeable songs of the sailors heaving some ponderous weight with the windlass, could disturb my sleep. Indeed, a sweet sleep!

But on waking, all was different. I found that the ship was no longer rigid as she was before day-break. She was now at the mercy of an angry sea. The wind, having changed its direction, favoured her no more. Huge bodies of water, rolling down from the basaltic boulders at the foot of a distant hill and coming with accumulated strength and force, now and then struck her iron breast; but still more terrible was the head wave that sought for an opportunity to swallow her up. Tossing, tumbling, as a staggering person on a highway, she regained her balance only with difficulty.

Now, to be adrift upon this dreadful world was an easy and sure cause of producing a peculiar sensation in the lower regions of the stomach. Most of the passengers kept in their beds motionless, for any motion of the body or even of an arm would mean adding uneasiness to uneasiness. With their eyes closed and brows contracted, they remained speechless.

Directly opposite to my room, I saw a lady-passenger perhaps a little over twenty years of age, lying on her narrow bed in a most pitiful condition. She had neither relatives nor friends to offer her any necessary assistance. Being perfectly helpless, often she was heard to call out for her mother. But, alas, none would give her sympathy.

With such a scene before my eyes, I felt that my own internal disturbance was going on with more severity than ever. It had gone from bad to worse and from worse to the worst. My brain began to swing and my eyes to swim. I commenced to complain of my father's hard-heartedness in putting his son into such a condition without any sympathy. Then wild and fanciful thoughts took hold of my mind. For in my youth, stories about ghosts, spirits, and fairies were frequently heard; when I was ten or more years of age, I had a fair amount of the knowledge of the forms, manners, powers, charms, etc., of

these supernatural beings. So, as the ship moved up and down, I began to reason as Newton inquired into the cause of a falling apple. I argued in a most logical manner that waves were mere swelling bodies of water and water was evidently the softest matter in the world. "Would it be possible," concluded I, "for a thing, soft as the water, to jar a vessel which could carry thousands of tons of goods? No, absolutely impossible. Then, there must exist some mysterious power or she would not thus tumble about." This sorites, as it is called in logic, led me to think that it might be due to the going and the coming of some aqueous beings who had paid or were paying a call on their supreme, lord, either on his annual birthday or on some other occasion. Or it might be due to the powerful crocodile that was exerting his magical charms under the bottomless deep. Or, still more correct to think of, that a conflict had taken place between the sea-beast and some other terrible monsters. These and other groundless fancies soon filled my heart with reverence and awe.

But my phantasm, however, had not come to an end. As I was peeping through a broken diamond-shaped window pane of my room, I saw that flashes of lightning appeared in the distant sky, splitting the black volume of clouds which were gathering thick and fast every now and then. Rolling over the wild waste of waves, the bellowing of the thunder was distinctly heard only very faint. "Surely," thought I, "Heaven is now punishing this abominable and offensive monster who has pitilessly disturbed the peace of the maritime kingdom."

With this fantastical belief in my mind, I took up my courage to come out of my cabin. A few unsteady steps soon brought me to that part of the deck which commanded a full view on both sides of the ship. The sea being still in tremendous confusion and chaos, I leaned my head against a stair, with my hands tightly clasping one of the varnished iron poles, and with my feet widely apart. Thus securing myself firmly on the spot, I somewhat lessened the intolerable sickness. As I stretched my eyes over this aqueous region with its movable mountains and valleys, I could not help being astonished to find how vast and boundless it was. I perceived that the edge of the water joined with that of the sky, so that to reach that terrestrial one was an immediate step to the other; and I thought how much better it would be if the tumultuous regions were once turned to a piece of dry level land, for we would run our horse in a far more pleasant way than we would sail in our ship (I would, of course, have thought that it would be still better to run our motor-cars or bicycles, had I known them then).

On turning my head to the right side of the deck, I observed a number of greyish-white objects moving about at a distance of about a mile, which, to my bad eyes and fanciful ideas, were taken to be the little sea-monsters who had come out of the water and acted as the policemen of the maritime kingdom. I was very anxious to see what they would look like. "They must have put on their uniforms," thought I, "for all of them are of the same color." As our ship gradually drew near one of them, suddenly it took its wings and darted out of my sight. This sudden disappearance made me believe that we had encroached upon the boundary of its settlement, and the encroachment had made it angry and go to report to its superintendant.

With this ominous fear within my heart and the confusion of the abdomen, I left the spot and retired to my cabin to wait for the issue. Hour after hour passed, I did not see any result. Instead of clearing all my doubts and superstitions, those wild phantasms still pursued me and even allured me to a farther world. What would be the aspect of those places, where nothing but a monotonous chain of sky and water could be observed, where numerous hideous monsters, with their mouths opened as wide as the largest valleys, were often on the alert for any ship which dared to sail on that fatal water! Imagining those shocking horrors, I could not but think highly of those returned students who had boldly crossed those precarious regions and happily escaped those awful dangers. Heaven must have blessed them!

It was a fine bright night when we came in sight of beams of light streaming down from some towers or factories as if to tell us that the distance of arrival was not very far. After an hour and half, we at last came to the shore. The jinriksha, the wheel-barrow, the carriage, the red-turbaned Indians, the gas light, and a score of other things were objects of deep interest.

No sooner had I enjoyed myself in gazing at these strange things than a band of ragged people pounced upon my luggage, expressing their wish in a rough, noisy tone which I could hardly understand at all. Of course I knew that their object was to carry luggage for me; but their robber-like manner had already filled my heart with dismay. I, therefore, tried hard both with my voice and my face not to let any of my things fall into their hands. But vain was my effort. One dragged my trunk and another shouldered my basket. I was so much disheartened that I called out for a fellow-native who scattered them only with hard kicks. At 10 o'clock that very night, I left the ship together with its hardships and terrors, and went onward to my destination,

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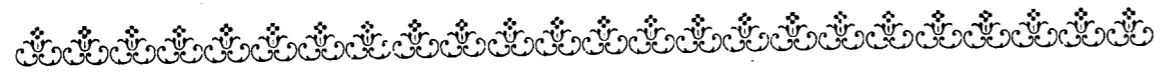
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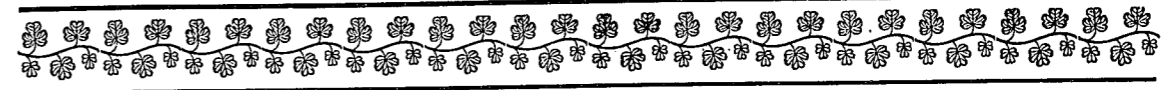
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 帳者其息長年二釐存至  
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 二 不 須 徠 不 色 章 單 外 十 號  
 百 致 認 如 價 紙 以 五 印 七 開  
 六 誤 明 蒙 廉 料 及 彩 字 號 設  
 十 德 本 物 一 文 錢 並 門 在  
 六 律 號 紳 美 應 房 票 印 牌 四  
 號 風 招 商 以 俱 四 象 湖 承 川  
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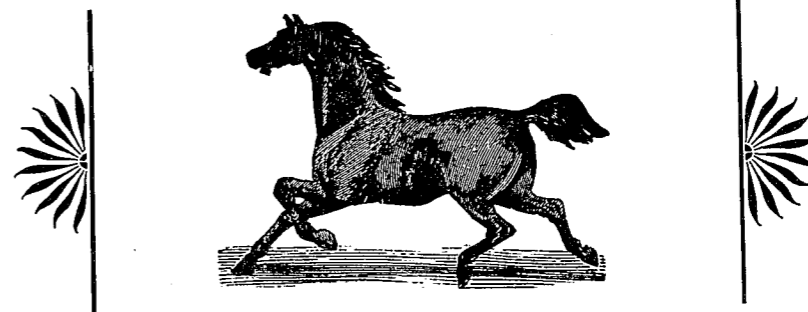
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種藥水藥酒按症授藥歷著奇效香水香皂  
更覺芳馨特以遠道購藥舟車不便故又分  
設通都大邑中外商埠均有分鋪不下五十  
餘處照申發售並照相器具醫生刀針俱皆  
推陳出新凡有玲巧之件無不首先辦到今  
此開通世界保種主義當以醫學為先是用  
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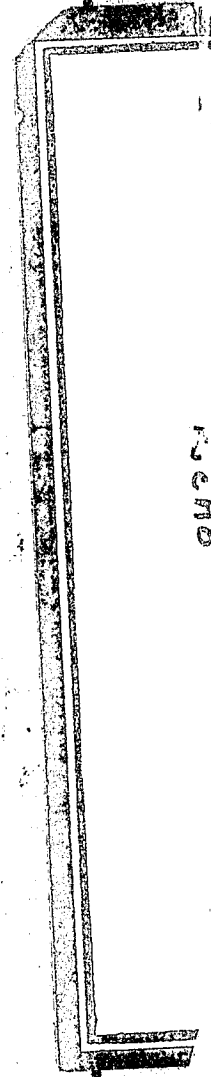
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