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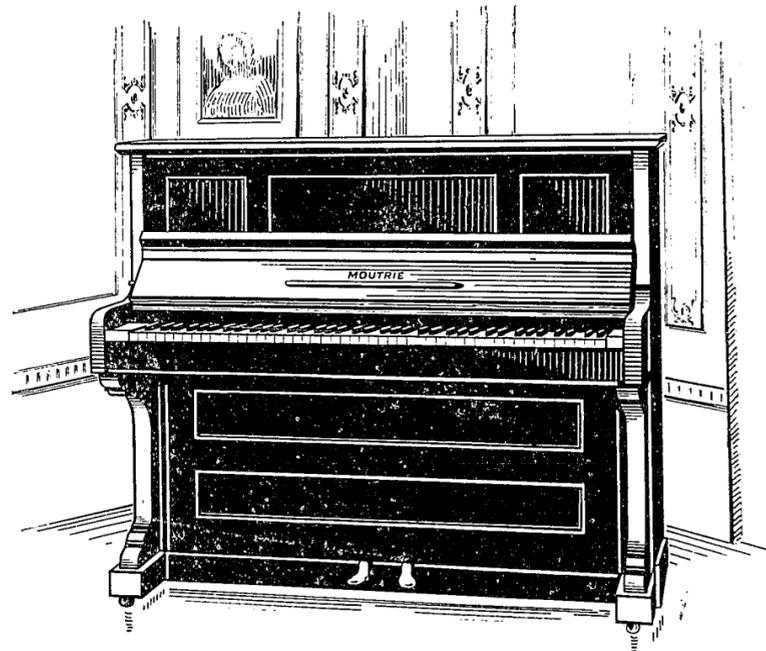
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CONTENTS

	PAGE
EDITORIALS	I
THE UNIFYING PRINCIPLES FOR A COMPLEX WORLD, <i>Irving F. Wood</i>	2
THE RECENT DEVELOPMENT OF MUSIC STUDY IN AMERICA, <i>Ada A. Grabill</i>	7
PURPLE MOUNTAIN	9
ISLAM IN NANKING, <i>Liu Ying-bao</i>	10
SHIP BEE INSTITUTE, <i>Djung Hsien-ying</i>	12
PEDDLING RELIGION, <i>Hwang Wen-yü</i>	14
A STONECUTTER, <i>Chen Djeng-yung</i>	16
THE EXAMINATION SYSTEM OF THE MING DYNASTY, <i>Liang Fen-siu</i>	16
A CITY TEMPLE IN THE NEW YEAR'S SEASON, <i>Gin Wen-shui</i>	18
CAMPUS NOTES	19
THE EXCHANGE COLUMN	21
NEWS OFF THE CAMPUS	22
FROM OUR BOOKSHELVES	25
COLLEGE EVENTS, <i>Sie Wen-lien</i>	27
ODDS AND ENDS, <i>Tang Luh-djen</i>	29

Ginling College Magazine

Volume 1

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Number 3

Editorials

What Are We Trying to Do?

What are we trying to do is a question that naturally rises. Well, I think there are two considerations that make us feel that it is necessary to improve our magazine. In the first place our magazine has just published two numbers. Every one of us expects that the coming issues will be gradually improved. In the second place the sphere of our college has been enlarged. In order to let those who are acquainted with us know more about our school, it is splendid for us to contribute news or interesting events that concern our school. Moreover, we find the number of educated people of China has increased to twice or three times the number of a few years ago. To be a help to some situations, it is certainly worth while for us to write some of the things which we have learned from our class work for the magazine. We confess that we are beginning to find it is not easy to satisfy our readers. Nevertheless, we ourselves must endeavor to do our best. Making our materials more interesting and broadening our scope are among the things which we plan to do at the beginning of this semester.

How Our Readers May Help

In spite of the fact that we are trying to do our best, it is our sincere wish that our readers may contribute something to us. Information and suggestions of how our magazine may improve, and reach further advancement are highly welcome. Since the majority of our readers are students and alumnae, we hope that many of you will contribute freely about your attitudes towards Ginling, what you are going to do after your graduation, or what you are doing right now. For it is of immense value to our readers to know exactly what the real situation of our school is. I hope that every one of us will write something for the next issue, since it is so valuable to you, to our school, and to our readers.

The Construction of Democracy in Ginling College

It is natural to "talk big" when one speaks of democracy, because democracy seems big and so it is in fact. Strictly speaking, democracy is just a mode or process of government and is contrasted with autocracy, monarchy, or oligarchy. It is an achievement, difficult to maintain and perplexing to carry forward under new conditions.

Ginling College is growing steadily, by increasing attendance every year. Our college, though comparatively small, involves different organizations as in other colleges and universities. Through the transitional period, we are entering upon a new era. The college is realizing more and more the primary importance of educated leadership and the fundamental necessity of intelligent citizenship. There is no safer foundation than democracy. The individual student has an opportunity "to make the most of herself for the common good" as Louis Pasteur has suggested. The opportunity in consequence of the development of a new idea in college activities is the idea of fellowship. It is only through these qualities of frankness and friendliness that we can achieve the full measure of democracy.

Democracy was at first a mere theory to the onlookers. To-day the democratic awakening is affecting the student body like a rising curve. Basing itself upon a new democratic system the annual election was held. The leaders of different organizations are facing with new courage the task of constructing our fellowship with a democratic point of view. Inspiring personal contact is formed between professor and student which is the firing line of education. Doubtless the spirit of democracy is now making itself felt as a powerful force in pushing forward each organization.

Ginling College will be ready to represent a community of interest and a unity of purpose. Her advancement will rest upon the participation of all, an understanding shared by all and a common aim helped by all. This is then "a government of the people, by the people, and for the people."

The Unifying Principle for a Complex World

BY IRVING F. WOOD

The unexpected is always happening. I certainly never dreamed of having the honor of representing the Ginling College Committee by an address on Founders Day. I could wish that others who have done more for the college than I could stand in my place. That committee is composed of busy men and women. Each, excepting myself, is carrying a heavy load of labor connected with their mission work. Yet they have given much time to the business of the college. I assure you they have a very great interest in the college and its work.

I always come away from a meeting of the committee deeply impressed with their interest in Ginling, not only or chiefly as a great foundation stone of education in China, but as a part of the Christian effort to build up the Kingdom of God in this land. We know that this is also the purpose of those who are here. Certainly one cannot stay here, even for a few short weeks, without being impressed with that purpose running through all the work here, as the threads of the cloth on which the tapestry of education is woven. This desire for the kingdom of God, running through all the work of this college, gives me the keynote to which I would like to tune my small instrument in the orchestra of this day's celebration.

I want to talk about the complex world and the single ideal which simplifies its complexities. William James, in his psychology, defined the mind of an infant as a big, blooming, buzzing confusion. Well, life itself is a big, blooming, buzzing confusion. It becomes more complicated, not less, as the world goes on. It is interesting to see how the human race loves complication. You might suppose that an Australian savage, who had no weapon but a stick to throw, no home but a temporary shelter, who was unable to count farther than ten, would have a fairly simple social life. But no! He has developed a totemism, with lines of social obligation running through the tiny tribal community, taking account of mother's sister's sons and mother's aunt's brother's daughters and all the rest of the possible family connections in a way which makes one dizzy to contemplate. I never have even tried to master it. I cannot see why they should have done that unless there is some unaccountable instinct in man which loves a complicated life. And I really think there is complication that is natural. Simplification is an acquired characteristic.

There are three great words in the life of the world to-day—civilization, liberty, education. They pass current everywhere something like gold dollars.

But, also like gold dollars, they do not exchange for the same amounts in all places.

What do you mean, for example, by civilization? And every person answers by describing his own civilization.

Here is a definition at least suggestive: "Civilization is a social state where the individual who comes into it finds inconceivably more than he brings with him." He finds more than he brings. Consider what he finds. In China he finds a literature, built up through ages, an ancient system of conduct and social standards, a set of trades and industries, most skillfully developed. He takes his place in some part of it and does not try to compass it all. In the West he finds a literature with many branches, a system of government in which he is expected to take part, a religion subdivided into many sections with few really essential differences, and a crowd of ideals each calling loudly to him. And now the civilizations of the world have increased and cut into each other so that they no longer stand in water-tight compartments. They borrow from each other—and what things they borrow! China borrows cigarettes and America borrows Mah Jong! But it really isn't quite as bad as that. China borrows steam engines and electrical machinery and the West borrows silks and tea. Ideas interlace also, though more slowly.

But the point I wish to emphasize is that all this interchange and widening of vision makes civilization more complicated, makes the things which man finds in his world more varied, and it becomes more hopeless to master, or even to understand at all. Sometimes the changes are disastrous. In ancient days, when an earthquake occurred in a Japanese city, the little wooden houses were built up again almost as easily as they were thrown down. Later Japanese cities were built in Western fashion and docks and car tracks and high buildings and pipes and storage tanks of inflammable oil, and all the complications that we call conveniences, make an earthquake tenfold more disastrous in a Japanese city than it was formerly. One could multiply examples a thousandfold.

I confess to a good deal of sympathy with the conservative Oriental who objects to adding to his already complicated civilization another set of complications called Western. I strongly suspect that if I were an Oriental I should be a conservative myself. That is one reason why I hope that Christianity will be Chinese in China and Indian in India, not merely a borrowing of Western ways of doing and thinking, however good those Western ways may be.

There will be some borrowing; there must be. But the more it can be kept to ideas, letting those ideas clothe themselves in Oriental form, the less additional complications will be imposed upon an already complicated civilization. As to religion, we must never forget that Christianity is an Oriental religion. Any elements in it not Oriental are not essential to it.

Don't misunderstand me. I am not advocating civilization in water-tight compartments. I would hardly be interested in Ginling if I were. Nor am I complaining of the complicated life we must lead in all civilizations. The world is a good world to live in. It is amazingly interesting. We would love to see how things will come out a hundred years from now; but I would like to find some unifying principle running through it all.

There is a tendency to seek the unifying principle in that second great word, liberty. Liberty is not new. Paul boasted of it. "I was free-born." Englishmen fought for it near a thousand years ago. The French went crazy over it in the revolution, only to be disillusioned. "O Liberty, how many crimes are committed in thy name!" But it lasted through the disillusionment, and France gave America the great Statue of Liberty which stands with its uplifted torch in New York harbor. I like to remind myself of these things because we Americans sometimes talk about liberty as though it were born with us in our land. But since

the war the word has suddenly grown world-wide. Everybody wants liberty—Ireland, and Finland and Latvia and Lithuania and Poland and Albania and Egypt and Turkey and Armenia and Arabia and India and the Philippines and Korea. We English-speaking people who have been praising liberty in the ears of the world for a hundred years, are rather aghast to find our ideas taken so seriously.

A great many people will be disappointed, because liberty is not a principle of simplification. It makes life more difficult, not less. It seems to simplify because people think of liberty simply as freedom from restraint. Children are let out of school. They no longer have to sit in seats, but can run about as they please. That is what the countries want—to have no restraint over them. That is negative liberty. Positive liberty is using this opportunity of freedom to build up worthy ideals. That is a far more complicated and more difficult thing. What ideals will be chosen? Have a people power to carry out any ideals? What would happen to India if it were free from England, to Korea if it were free from Japan? Arabia became free from Turkey, and the world rejoiced with it. The other day an Arab leader who had been building up a power in Eastern Arabia swept across the central desert and captured Mecca. And Arabia to-day is a great question mark. China deposed the Manchu dynasty and organized a republic. It became free from Manchu rule. The world still wonders, and China herself wonders, just what she will do with that freedom.

There is such a multiplicity of ideals! Liberty demands a choice of the highest motive. But liberty itself never tells us what the highest motive is. Liberty turns the children out of school and says, "Now go home," but it never tells the children where their homes are. Sometimes the children get woefully lost in the tangled streets, and the streets of the city of life are very, very tangled. Liberty does not simplify life. We must have something else.

Will education do it,—the third great word in the world's language to-day? I fear that is as complicated as the rest of life. Every one who is working in any little corner of education sometimes wonders what it is all about. He knows what he is trying to do. He is trying to make his students understand mathematics or history or music or some particular language.

Every true educator believes in his subject. He believes that the students will be better off if they know it. It is very apt to become for him the center about which all the rest of education revolves. But even an educator has an occasional gleam of humor, and sees that his field is only a corner of a garden, in which there are many plants growing larger than his. What is it all about, anyway? Is there any unity to be found in it? Or is education like the race of the animals in the Alice books—every animal started when it chose, from where it chose, and ran in any direction it chose; and poor Alice could not see how anybody could tell which animal won the race.

A manufacturer in a certain college town in America always complained bitterly because the college was exempt from taxes. "In my factory," he used to say, "I teach five hundred girls how to make silk stockings. I am running an educational institution. Why do I have to pay taxes and the college not?"

The other day there came to me here the proof of an address I made last winter in New York, in which I emphasized the fact that education in college was to teach students to think. I wrote that knowing quite well that I was not covering the whole field of education. It might do for college education, though even there it is only a rough and ready statement. But my next-door neighbor, who is the principal of an agricultural and industrial school, would certainly call it incomplete. Teach them to think—yes—but he also teaches them to raise corn and care for chickens and build a house and make tin pails; teaches the girls to cook good meals and make dresses; and he talks of the educational value of training the eye and the hand as well as the thinking powers of the mind. And I believe

he is right. There is an educational value in training the hands to skillful work. We bookish people are liable not to see that. The agricultural department of Nanking University is making a very necessary contribution, not only to the economic life in China, but to the theory of education in China. But there still remains the problem of the purpose of it all.

I am aware of the difficulty of defining anything very closely. I am especially well aware of the danger of attempting to define education in a college where there is a department of education. Let me shield myself by giving a definition not mine. It comes from ex-President Tucker of Dartmouth—and we all know that the authority of a college president is final. (I quote from memory, and may not be verbally exact.) "Education is the transmission, not of the achievements of the past, but of the power which made those achievements possible."

We so often think of education as passing on to the future the heritage from the past—its literature, its art, its philosophy, its science. The mere quantity of it becomes impossible to carry. The problem of what to leave out has already become acute. Where we add material borrowed from other civilizations it creates an impossible burden. How much ought a student in China to know about Plato, or a student in America about Confucius, to be truly educated? We busy ourselves a great deal about questions of quantity in education. It is so much easier to measure quantity than quality. Plato and Confucius both thought deeply about the problems of conduct and the ideals of life. It is valuable to know what they thought, but the great problem is, can we see standards of conduct and ideals of life as clearly and sincerely as they did? Every literature has its poetry of appreciation of the beauty of nature, from the days of the Shi King in China and the Psalmists in Israel. The real problem is not to know as many of these as possible, but to be inspired by what one does know to see for one's self the beauty of the simple things of nature. History is full of the stories of men who devoted their lives to the service of their country. The value of education is not measured by the number of the stories one knows, but by the devotion of one's own life to service. The best heritage of the past is the power to reproduce in present conditions the best achievements of the past, not to talk about them, or even to appreciate their beauty or their usefulness, not even to imitate their outward form.

Chu Hsi was right when he said, "The difficult thing is not to know, but to do." To do, not just what has been done before, but something in the same line of effort quite as good or better. A Chinese woman visiting Ginling said, "These buildings are not new. They cannot be. People used to build buildings like this in China, but they can't do it any more. These buildings are old ones fixed over." To build buildings as good as the old and better adapted to present needs—that is an example of true education.

May we sum up: Liberty calls us to a choice of motive in life. Education tries to reproduce the power which created the best in civilization and liberty and to recreate what is needed to-day. And yet, these in themselves give no one principle by which it all can be simplified. What is the best motive? What is needed to-day? There is one principle, and it seems to me, only one, so large that it includes all life, so deep that it underlies all the depths of the soul, so high that no ambition or aspiration can rise above it. "Though I take the wings of the morning and fly to the uttermost parts of the earth," there I shall still find that principle working. It is the spiritual purpose.

We are continually meeting definitions of education which show that this idea is a commonplace among educators. Education is to build character, is the gist of scores of addresses and articles published in the last ten years. But it seems to me that even that term is sometimes interpreted in a way lower than the high-

est. It is so easy to stop with the development of one's own character. Often self-development, self-expression, means only selfishness. One of Kipling's stories, told with that charm of touch which no other writer of Oriental tales has ever begun to approach, is "The Miracle of Purun Bhagat." Bhagat had been prime minister of one of the Rajahs. He was sent to England. "In London he met and talked with every one worth knowing. He was given honorary degrees by learned universities; made speeches, and talked Hindu reform to ladies in evening dress." On his return he was decorated with the Order of the Indian Empire, and, at a ceremonial dinner, "made a speech few Englishmen could have bettered."

"Next month he did a thing no Englishman would have dreamed of doing, for, so far as the world's affairs went, he died." He sent back the jeweled badge of his Order, resigned his office, left position, palace, and power and took up the begging bowl and yellow robe of a sanniyasi or holy man. Barefooted, alone, he went out on the road, a homeless wanderer. Up the road to the mountains he went, through Simla, the summer capital of India. The last time he had been there it was with a clattering cavalry escort, to visit the Viceroy. Now alone and unknown, he walked the streets, a beggar, and slept that night in an empty hut by the roadside. Up in the mountains he found a neglected shrine above a village and in it took up his abode alone, till death found him. He was cultivating his own soul. That is typical of one kind of ideal—the ideal which is not Christian.

It is significant that Kipling being a Christian in ideal, makes Purun Bhagat die after saving the village from destruction by an avalanche of the mountain-side. Kipling cannot get away from the ideal of service, even in a Hindu story, so deeply has that ideal penetrated our life.

Contrast the ideal of Purun Bhagat with the expression of purpose by the Philippine Student Y. M. C. A.

"I resolve to dedicate myself in search for the truth affecting the life and affairs of my people that I may be in a better position to help in the social and moral advancement of my country.

"I resolve to approach all problems with love in my heart and with the consciousness that God is our Father and that all men are brothers.

"I resolve to consecrate all that is in me to unselfish service for a better Philippines and for a better world." (Federation News Sheet, September, 1924).

There is the unifying purpose of education expressed in terms of the Kingdom of God rather than the building of character; in terms of society rather than of self.

This is the unifying principle of our complex life. We must not expect life to grow less complex. Simplicity is death; complexity is life. Ginling College will present more problems, not less. That is the universal history of growing colleges. Education in China has very perplexing problems, but cheer up; the problems of the future will be more perplexing.

When China shall have become Christian it will not be by turning its back on its own greatest minds. Confucius saw that the principle of unification was walking in Wisdom's path—conforming to Heaven's law. Lao-tze held the same truth, but interpreted it differently. Christ illumines it with a clearer light than either of them saw.

When China has learned to thread her way through the mazes of life by the path of this principle of service for the Kingdom of God, this college will be held in honor as one of the pioneers that pointed the way.

May God himself guide the pioneers.

The Recent Development of Music Study in America

By ADA A. GRABILL

Why do we study music? Is it because we want to have an "accomplishment" with which to entertain our friends, when we are asked? Is it because we are fascinated by the instruments we may learn to play, or because "our school" must have an important part in the programs of the community? Sometimes, alas! it is. But one cannot see the real longing of people everywhere to play or sing without realizing that there is a far deeper reason than these, and that music fills a need in our lives that nothing else can fill.

Often we go at the study (or the teaching) of it wrongly. This was true in almost all parts of America twenty-five or thirty years ago, partly because America was still rather a pioneer country at that time, and partly because nowhere then was the study of music worked out as scientifically as it is now. In those days, every little girl whose family could afford a piano was kept at it, no matter how much she disliked it until she learned a few showy pieces, to play for "company." These, of course, she promptly forgot as soon as she stopped practicing them, so that she had nothing at all to show for all the time and money that had been put upon them. In choral music, too, except in a few centers, the condition was much the same. There were no courses of study; no standards of teaching. Anybody could teach "music," either vocal or instrumental, without having to show that he had any knowledge of it at all. In fact, there was one stage even after it had become a requirement in the public schools when every grade school teacher *had* to teach it, whether she had studied it or not, with only a three weeks' course in a summer normal school to fit her for it! No wonder America was an unmusical nation. No wonder people who were brought up in that kind of "musical" atmosphere, unless they have followed the developments of recent years are surprised to realize the expansion of mind and spirit involved in music study these days.

For times have changed. America is putting thorough courses in music into her public schools, showing that at last she recognizes a threefold need in education, spiritual, as well as mental and physical. Some of the older nations have known the value of music as a possession of all the people, instead of simply a cultured few. There have been for many years music festivals in the little country of Wales in which large numbers of people took part. Germany, perhaps more than any other country, has developed a general knowledge of, and love for, the great art. But in these days of child study, there has been great development in all countries of the way to make a nation musical. The matter has been thought out carefully by people who realized the need, and the result is a rapidly growing, sound, and helpful knowledge of the art among the common people. America has advanced, partly because, now that she has an opportunity to do what she has wanted to do before, she has been more free to make innovations than if she had already had something for which she would have had to make substitution.

Musicians realize, nowadays, that most little children are musical. Little ears are keen, little voices are soft and sweet, and little bodies respond eagerly to rhythm in any part of the world. The more one hears of music, the more these characteristics develop, while if one hears only harsh sounds, and no music at all, all the music that is within him as a child gradually dies away. For this reason, the most careful attention is being given in America to the right development of little children. Long before they are old enough to study music, they often have the chance to know and love it simply by hearing it, played on carefully selected

victrola records, or in some other way. Then from the kindergarten up most careful courses have been laid out, so that step by step in the public schools they learn to read and write, as well as to perform both vocally and instrumentally, in a way that once was permitted only to a specially trained few. Musical history is studied; musical form; most of all, appreciation of music, so that the best in musical literature is opened to the enjoyment of a child through hearing and understanding it, even if he does not perform it at all himself. All this is taught, of course, by specially trained musicians, who, if the schools are small, go from school to school in a community, for the music periods. Music memory contests were held last year in more than seven hundred cities and towns as a result of systematic "listening lessons" in the public schools.

Along with the especial emphasis on untechnical appreciation of music for all people, there is development of strong technical courses, and the crediting of all such courses. Opportunity is given for the study of choral music, piano, organ, violin, and to be a performer in school orchestras in strict and carefully arranged courses, with full credit in high school towards college entrance, and more and more with credit in colleges and universities. In 1923 more than 80% of over three hundred colleges answering a questionnaire reported granting it. At Harvard University, for example, three-fourths of the credits required for an A. B. degree may be earned in music.

But earning credits is no easy task, and therein lies one of the real difficulties of crediting music, and one of the sources of misunderstanding as to what is worth crediting. One may play or sing showily but inaccurately a few pieces without having any sound knowledge of music at all, or any foundation for growth along musical lines; on the other hand, to do work worth school credit in any grade means patience, accuracy, and intelligent work, and the passing of examinations in a way that proves one has laid sound foundations of both skill and knowledge on which to build in further study.

The state of Pennsylvania is more advanced, perhaps, than any other at present in fulfilling its obligations as to instruction in music. In 1921 there was enacted a state law to the effect:

- (1) That music must be regularly taught in every school, public and private;
- (2) That by September, 1927, every teacher must be a normal school graduate, or the equivalent, holding standard certification;
- (3) That a prescribed course in musical training is made the requirement of every standard certificate;
- (4) That supervisors of music study must have at least three years of intensive study after graduation from a four-year high school course, or its equivalent.

The working out of psychological tests of musical talent by Dr. Emil Seashore, professor of psychology in the state university of Iowa, has helped to bring an understanding of the qualities necessary to a musician, and has made better standards of work wherever they were applied in schools, especially because they have resulted in students themselves recognizing points of fundamental importance in music-making.

There are still, it is calculated, some eleven million children in America untouched, or scarcely touched, by all this progress. But if the pace keeps up, ten years from now will see them, too, sharing the joy that is coming to all the rest. When we read of the establishment of a National Music Week, in 1924, in which all parts of the country united in giving vocal and instrumental concerts of the world's best music; of the prospective establishment of a national conservatory of music, with branches in various parts of the country, to insure standards, and to make possible to broadest kind of musicianship; of one state (California) in

which more than 27% of the total school population are studying some kind of musical instrument; of one city (Los Angeles) which has a junior orchestra of 2,400 children; of a summer play school conference in which 2,000 children under ten years of age gave a program of beautiful music before an appreciative audience; of a union of glee clubs throughout the country to hold singing contests, to arouse interest among college students for more and better music; we realize that even better days are in store. And with increased opportunity to hear music, through great choruses and orchestras, self-playing instruments, and now through the radio which already is broadcasting good concerts weekly to as many as 8,000,000 people there seems to be great hope for a truly musical America.

There is much food for thought in this new attitude towards music for those interested in the subject in China. Everywhere here, as in other countries, we find love of music and ability in it. It is for those who study it, and will perhaps be leaders in its development here, to see as far as possible:

- (1) That children for whom they are responsible *hear* as much music as possible, on the Victrola or in some other way;
- (2) That their technical training, so far as they have it, is as good as possible, even when they are very little;
- (3) That they know that their music is part of a great world art, capable of giving more and more joy the more they know of it;
- (4) That each future leader herself learns to make her music adaptable to the circumstances under which she lives, whether she has a piano, a "baby" organ, or no instrument at all, and makes it a part of the life around her;
- (5) That, having learned something of what is called "foreign" music (but which might better be called "world" music, because nearly all the countries of the world have contributed their best to make it what it is), she try to unite it with China's best in music, giving it to China with good taste and judgment, and at the same time gathering up and giving, as only one in her position can do, to the rest of the world China's interesting folk songs, and other parts of China's music that should be made available to other countries.

Perhaps, even, some Ginling harmony student may write some of the music, modern yet Chinese, for which both China and the rest of the world are waiting. Who knows? It is a thing worth doing.

Purple Mountain

(Miss Wood has graciously shared her birthday poem from her father with the readers of the GINLING COLLEGE MAGAZINE).

The giant dragon laid him down
 For a million years and a day,
 He put his head on his folded paws,
 And tucked his tail away.
 He arched the ridge of his scaly back;
 He shut his glaring eyes;
 And there in the depths of a dreamless sleep
 The grim old dragon lies.
 They built a wall o'er the point of his nose;
 They tickled his quiet sides;
 And high on the slope of his rocky ribs
 A Buddhist temple rides.

Close within reach of his hidden teeth
The little children play;
And soldiers and merchants and tuchuns and monks
Dream out their fretted day.

If the giant dragon should wake him up,
And wink with his wicked eye,
And open his mouth for a dainty lunch
Of the plain where the old streets lie:

If he should reach with his great right paw
And put it down just here;
If the funny old dragon should do all this,
Then where would *you* be, my dear?

And if all the things that couldn't take place
Should really happen to we,
What a jumbled up, tumbled up sort of a world
This jumbled up world would be,

So I think we will rest content for a time
With things as they really be;
And not borrow trouble and worry and care
From things that our fancies see.

Islam in Nanking

BY LIU YING-BAO

At the present time, Moslems are scattered all over China under the name "Hui-Sze." They live right in the midst of other people and some of them do not go to register in the mosque, so it is impossible to get reliable figures of their population. According to Broomhall's statistics, the minimum estimate is 5,727,000 and the maximum is 9,821,000. Kansu has the largest number, 2,000,000, and Kiangsu stands in the fourth place. She has 250,000. Islam in China is popularly known as "Hui-hui-chiao" or "Tsing Chen-chiao." "Hui-hui" means return and submit. "Tsing Chen" means pure and true.

According to ritual division, Islam in China belongs to the Abu Hanifah sect. They represent both Mutazils and Murjites on the basis of theological classification. Though they are different in sect, yet there is little or no enmity between them, for they are forced to unite for self-protection.

Most of the Moslems in China are descendants of the Arabs by marriage with Chinese. Therefore their physiognomy is somewhat different from the Chinese, some of them are distinctly Jewish in feature. Their cheek bones are more prominent, their noses are better shaped, and their habit of clipping the mustache is characteristic. They have a stronger and more overbearing character than the Chinese. Opium smokers are rarely found among them.

As to their occupations, they enter into nearly every trade. They are mostly business men. They love good animals and cattle. In Nanking, most of the geese and duck sellers are Moslems and also the butchers.

Usually one cannot tell a Moslem name from the others, for they are similar to those of their neighbors. Nevertheless, the color in the paper inscriptions will be a sign. The Chinese ordinarily use red paper and the Moslems use blue. The inscriptions written in Arabic will be a surer sign. The women in the house are not as ill treated as their sisters in the other parts of the Mohammedan world. It is true that women are inferior to men, but that is the case with the Chinese, so Moslem women have the same standing in the main as the average Chinese.

The marriage custom is Chinese yet somewhat like the Christian. A Mohammedan man rarely marries a woman of foreign faith, and a Moslem daughter is never married into an infidel family. Three days after a child's birth, a priest is invited to the home and asked to give the child a name. A month after, the mother has to go to a mosque and take a bath in order to purify herself.

The Moslem funeral is totally different from ours. When a person dies, the family asks priests—the number varies according to the financial situation of the family—to come and pray for the dead in order that he may go to heaven directly. The corpse is washed and wrapped in a piece of cloth, linen sometimes, and is ready to be buried. On the day of the funeral, they have a certain kind of fried cake which they called "Yü Hsiang." It is distributed among all the guests and relatives.

The mosque is the center of Mohammedan worship. Mosques are built wherever the Moslems are. In Nanking, there are about 8,000 Moslem families, 20,000 Moslems and 36 mosques including all the villages around the city. They are mostly built in Chinese style. Each mosque provides a bathhouse with a system of shower baths. The Moslems go there to wash themselves—a ceremony which they called "Hwang-shwen" or "changing-water," before a service or any time that they think they are impure. Women should go there at least once a month.

A school is usually connected with each mosque. It varies according to different localities. In most cases the curriculum follows that of the modern schools, with the only difference that they teach Arabic instead of English or other languages. The priests are the teachers, though big mosques have hired teachers, named Mullahs. There is a moslem theological college in Nanking, under the administration of the biggest mosque in the city. It has about 30 students. The chief purpose of the school is to train the priests. They study primarily the Koran, Arabic, Persian, and Turkish.

Here, I should like to mention the mosque for women in the city. It is named "Tsing Chen Nu Hsioh" or "Girls' School of Purity and Truth." An old woman acts as the teacher, and the priests. The girls study the Koran, Arabic, and Mohammedan theology in Chinese.

Friday is the day of their worship. Before worship, they have to take a bath. Each priest has his own part to play during the service. The first one leads the service, and the second reads the Koran, while the third calls people to come and worship. The worship is mostly ritual rather than spiritual.

Moslems in China are not very orthodox believers. The laity knows little about Arabic except a few terms used for salutation. Even the priests possess a knowledge of Arabic which is quite superficial. They do not understand the Arabic New Testament.

The five pillars of the Mohammedan faith are: ren, recognition; li, rites; chai, fostering; ko, alms; and chao, looking towards. In regard to pilgrimages, there is hardly a province in China from which Chinese Moslems have not made the pilgrimage to Mecca. For example, there are about half a dozen in this city who have made the pilgrimage to Mecca which they called "Tien Fan," "the direction of Heaven."

Islam has practically no power in China as the adherents constitute such a small portion of the whole population of China. The Moslems make no effort to convert their Chinese neighbors. They are happy enough to live safely among the Mandarins. As China has the power to absorb other religions, Islam is assimilated to the Chinese. One writer remarks: "Mohammedanism is a thing invertebrate, impersonal; a social eccentricity rather than a vital religious force; making no attempt to extend its sphere of influence, content with permission to exist in the midst of infidels."

Another writer writes in relation to Islam in China: "Islam in China has bent itself to national ideals, and has become Chinese, not only in manners and habits, but in patriotism and character."

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Ship Bee Institute

BY DJUNG HSIEN-YING

Ship Bee is the name of a village which is near Amoy but belongs to Tungan county in Fukien. It is really on a little peninsula with three sides surrounded by the vast sea and on one side sloping up to a huge mountain called Tien Ma Shan. It is a beautiful place with exquisite natural scenery. Wherever you stand you can see purple mountains, school buildings scattered here and there the most beautiful garden, the green water of the wonderful sea stretching to a marvelous distance until at last the sea and sky seem mingled in one. Another interesting sight is the ebb and flow of the tide. The waters of noontide dance and sparkle in the sunlight and the tiny sailboats are like specks upon the water in the distance. At night the moon shines upon the sea as if it were a huge mirror reflecting the moon's light. Oh, it is full of life and motion! Whenever I gaze upon this lovely scene, I thank the great Creator for making such a perfect world for people to live in. The quietness and loveliness of God's beauty not only mean appreciation and pleasure but give inspiration to my life day by day. Fortunately in this earthly paradise a school has been established so man's beauty has been added to nature. The Chinese proverb says, "God and man are interdependent." It is true.

This school which is named Ship Bee was founded in 1916 by Mr. Chen Kan Kee, a Chinese millionaire who had been a merchant in Singapore for a great number of years. This village is the place where he was born and the inhabitants here all belong to his clan. Now Mr. Chen is still working in Singapore, but his brother is the director of the school affairs. The principal is Mr. Yeh Rwan, a graduate of Peking College. The school is divided into different departments, from kindergarten to college. The college is a separate department, with buildings located in Amoy.

I will only report on the principal work of the school here. There are about two thousand students and several hundred teachers in the whole school. They come from many different places, such as Java, Canton, Fukien, Hunan, Chekiang, etc. Each department has its own separate school buildings and playgrounds, and a dean to manage the general business. In all there are more than ten buildings; three of which are for the middle school in which only boys are allowed

to prepare for higher education. Now there are about 500 students. There are four buildings for the boys' normal, which includes two other departments, commercial and naval. They all mingle together, more than 700 boys. In this compound a school bank and a shop are provided for the commercial students to do practice work. The temporary assembly hall and the library are also in this spot. In the library, books are classified under 1908 headings: 14,244 Chinese books, 682 foreign books, 67 magazines. The science hall, a separate building, is well equipped. There are 1,743 kinds of chemicals, 516 pieces of apparatus for chemistry and physics, 626 kinds of biological samples and 601 models.

In the girls' normal compound there are three nice buildings, one for normal girls, one for a library, and one for a girls' elementary school. More than 100 girls in the normal department are divided into three groups, one preparing for higher education, one getting ready to teach in elementary schools, and one taking artistic training such as music, manual work, drawing, embroidery, etc. Most of the girls here have their hair bobbed and one fourth of them are married and have children, but they are quite young and some girls are like children themselves. The most admirable thing is that they are earnest and eager to get education. In my classes often girls have been absent because of being called home by sick children or other home affairs. Their work improves slowly because it is impossible for them to put their whole-hearted efforts on their books. Really it is a pity but I sincerely admire their enthusiasm and perseverance for education. The girls' elementary school is in this same compound and there are more than 150 girls. It serves as a practice school for the normal girls. Most of them are day pupils. The boys' elementary school has occupied a most beautiful building right on the seashore with the loveliest setting. There are about 400 boys. It serves as a practice school for the normal boys. One third of them are day pupils. The kindergarten building is the poorest of all because it is rented from the village people. It is not big enough for the 180-children; so now it is quite crowded.

The school pays much attention to the physical development of the students as well as to the intellectual, so a special hospital building has been erected. There are three doctors, one with Chinese medical training, one with Western training, and one with surgical training. In regard to the physical side, a well-equipped playground is provided for each department and all the students have gymnastic exercise before breakfast and games or sports after four o'clock. They have boy scouts and girl scouts. The school has provided real fire engine pipes and other apparatus for practice in fire drilling.

There is a separate residence for the director, Mr. Chen, and his family. Now there are two new buildings, nearly finished, for those teachers who have families. Since the number of students is increasing every year and buildings cannot be put up with sufficient speed, it is crowded with students everywhere. Transportation is very inconvenient; otherwise there would be more students coming. Now the school has provided three motor boats for transportation, also used by the naval students. The school is quite rich and there is no financial difficulty, because of a permanent endowment fund of \$1,300,000 worth of property and the annual interest on \$600,000.

Since this is a private non-Christian school, the number of Christian teachers and students is small, about 100 at the present time. The Christian teachers have formed a Christian Family Fellowship Convention. We hold our regular meeting every week on Wednesday evening at seven o'clock. The purpose is to promote coöperative Christian spirit. In the vicinity of the school there is a little house for Sunday church service but no pastor takes charge of it; usually the teachers take turns in giving a speech and sometimes invite the man from Amoy to preach. This service is for the country folks in this village and the non-Christian teachers and students of the school. Fortunately every year there

is a holiday on December 25 to celebrate the establishment of the Republican government in Yunnan, so the Christian people have a chance to celebrate the birth of Christ at the same time.

Mr. Chen is not a Christian, but his work and deeds are like those of a real Christian because he himself lives a very simple life. He has opened a school not only in his native place but also has a school in Singapore for the Chinese children there. Really it is a marvelous piece of work done by one man's property. He might be called a pioneer of the unselfish Chinese wealthy men. Through his right use of money not only countless stomachs are richly fed but many a hidden treasure of the human brain has been opened and will be opened in the years to come. He really has done what Christ commanded. Jesus said in the parable of the vineyard that every wealthy man has his responsibility and trusteeship. Wealth itself is good but its value depends on how we use it. Self-control is most essential in using wealth. Let us remember the key note of the value of wealth is to do productive work. So I hope every Chinese millionaire will imitate Mr. Chen in devoting his possessions to the welfare of China as a whole in order to increase the comfort and intellectual and moral welfare of the individual in the community. He indeed is an ideal wealthy man who deserves praise and honor. He is a splendid example for our people to-day and for the generations to come.

Peddling Religion

BY HWANG WEN-YÜ

First of all I need your imagination to picture a home with a housewife who has three children. The woman is not the type who goes out often to parties, to meetings, or to the theater. She is wrapped up in her home and her activities and all of her interests are limited to it. What does she do at home? You ask and I will answer for her. She is thinking of loyalty to the home. A Chinese proverb says, "Each woman has three obediences and four moralities." What are these three obediences? "Obey your father, your husband, and your son." Since she takes the part of a housewife, she must be a humble wife, and a good mother. She spends all of her time in educating her beloved sons. She makes a schedule for them and leaves some free time for play. It seems there is no chance for Christian workers to apply Christian education to them.

But one day a religious worker, passing by her door, sees the children playing there. He smiles at them and her older son responds, because he is not so timid as the others. The little ones stand around at first as stolid as statues but gradually he wins them. Then he asks, "Where are your parents?" Her sons answer, "Come and see, our mother is at home but father is out." Then they all walk in to see the mother. Three introductory words, "smile, touch, and talk" often lead you to the home. The mother's desire is to make her little ones happy and if she sees her children love a person, her tendency is unconsciously to follow them.

We often say that the housewife is too talkative. It is a universal saying and we women recognize its truth. What things does she talk about? Does she talk about public affairs, world peace, or personal liberty? No, I should say, she

does not care about these things. I am not saying that women are not able to take part in such discussion but that, in my judgment, Chinese women generally are not interested in public affairs, national or local. They often talk about the minor things of life or household affairs such as clothes, food supply, and shoes.

From my experience women besides talking to their own sex also like to talk to the peddlers. They spend much time in bargaining. Whenever they see a peddler go by, they run out to see what they can get from him. It seems to me the peddler is a very attractive visitor for women. I challenge religious workers either to be attractive peddlers or to imitate some of their methods. You know the peddler spends all of his time in his business. He is very patient and gentle and he very seldom shows any trait of anger even though you decide on a price and fail to buy the materials. He still smiles at you saying that he hopes you will buy his goods next time. Isn't the method good for us to learn? However I don't mean that we are going to sell our Christianity so cheaply as the peddler does in his trade, but I am saying that we can use his methods by being patient, gentle, humble, and easy to get acquainted with. We can go around the village first getting acquainted with the homes, then we can study the home conditions and find some methods to remedy them.

A Chinese proverb says, "In every home there is a book of classics of difficulty." So the particular difficulty of the home ought to be known by the religious worker. It is worth while for us to search this out in every home because the Chinese woman is not accustomed to talk about her difficulties. It depends on you to find a way to help her out of the darkness. For instance, I heard a woman teaching a Sunday school class and the topic was "love." She quoted, "For God so loved the world, that He gave His only begotten son, that whosoever believeth in him should not perish, but have everlasting life." She continued that God's love is exactly like our earthly father's. Among the Sunday school students there was a boy whose face became gloomy and unhappy as he heard that God was like his father. The Sunday school teacher noticed the boy's unhappiness and she wondered what was the matter with the boy. She inquired about his home circumstances and found out that the difficulty was that his father was a drunkard. Instead of giving good presents to his son he always came home intoxicated and beat his son severely without any cause. When the next Sunday came the teacher continued the topic of love. She, this time, said that God's care is just like a mother's. Then she quickly looked at the boy and she noticed that the boy's face brightened and showed his happiness. Then the boy stood up, saying, "During the past weeks you often mentioned that God loved people as a father loves his child. I was very sad to think that God was so cruel and I could not understand His love because my father never loves me a bit. He is a drunkard and everything is managed by my mother. But to-day you said that God loves his people as a mother does her child. I was encouraged and glad to find that His love is as worthy as my dear mother's."

The housewife needs some one to comfort her and to talk with her. We religious workers are the ones to be her intimate and trustworthy friends. Isn't that true? We can go to her home because women have more chance to communicate with the housewife than men do and to find out the difficulties of a home more easily. To do such work a woman is more valuable because she understands the home and can help the housewife to sew, to cook, and to wash. From doing the home work you can tell the story of Jesus' home, of how he helped his mother doing all kinds of things and of its influence on his later life.

I say definitely a religious worker certainly ought to find out first the things which are hidden in the housewife's heart. Then you know how to sow religious seed in her home.

A Stonecutter

BY CHEN DJENG-YUNG

Six months have passed since I was last in Kuling. On that mountainous plateau inns and stores, built in two straight lines facing each other, have left in the middle a narrow paved street with its three outlets—one to the West Valley, one to the Foreign Concession, and one to the passage down the mountain. This narrow paved street happened to be the place where I saw that terrible sight of the stonecutter which makes me shiver again and again whenever I think of it.

Marshal Wu of Kiangsi Province who came from Nanchang with five hundred guards, hoping to regain his eyesight in that healthful mountain air, was intending to go back again. He had forced people to carry things for him unpaid since the beginning of September. Every morning at five o'clock the head coolie would appear with a round stick in hand. As the passers went by, many were seized and beaten; some, unwilling to work for the Marshal, tried to escape. Whenever the sounds of footsteps, sticks, and loud noises made by the people were heard, mother and Aunt Grace were out of their beds, I am sure, leaning out of the window to see the scene which seemed so interesting to every one.

One morning on the fourth of September, I was awakened by a piercing shriek followed by sharp curses. Loud cries from a number of voices were resounding in the street. I was out of my bed at once. Looking out of the window, I saw a man whose head was bleeding and covered with mud. His eyes were dilated and wild. His face showed extreme hatred. He was dressed in rags and was barefooted. Leaning on a friend, he went away. I then saw him no more.

People in groups were talking loudly in the street. I heard one voice cry, "Why, what is the head coolie doing! He has no right to force a stonecutter working on the new post office building to work for the Marshal!" Another shouts, "By Jove, the head coolie shall get his reward some day! I will see it! Wait until the time comes!" "But," says another man, "Marshal Wu is going down to-day. He must have five hundred men."

Ten o'clock came, a band was heard in the far distance. People rushed to their windows and to the street. Marshal Wu in his black robe and black spectacles was sitting in the chair with a hand on each knee without moving much as if he were sitting for his portrait. Not a single muscle of his face moved, though his face constantly showed that pride within him. Six soldiers were walking beside him. Sub-officers in chairs and many guards on foot followed him down in a slowly-descending train. What a grand procession it was!

At five o'clock in the morning, I saw a stonecutter struck and at ten o'clock, I saw Marshal Wu in his grand procession. I shivered again and again. I can never forget the sight of that poor stonecutter.

The Examination System of the Ming Dynasty

BY LIANG FEN-SIU

Before we discuss the examination system of the Ming dynasty, let us have a brief history of the earlier examination system in China. In the Tang dynasty, that is in the seventh century A.D. China began to have systematic examinations. The subject matter was the Four Books of Confucius and Mencius, the Nine Classics, history and poems. In the Sung dynasty the subject matter was the

same as that in the Tang, but "Fu," one kind of poetic writing, was also emphasized. In the Yuan dynasty, the system of the Sung dynasty was imitated but there was a growing tendency towards formalism in written composition.

When Hung Wu, the first Ming emperor, came to the throne in 1368 A.D., he and his trusted minister, Liu Gi, regulated the subject matter of the examination and set a definite form for the composition. They limited subjects required for the examination to that of the Four Books, the Five Classics, and history. In regard to the classics the candidates were asked to explain them in accordance with the commentaries that were suggested by the government. Most of the commentaries were Chu Hsi's work (a scholar of the Sung dynasty). Moreover they set up a definite form for the explanation of the classics. Though compositions on historical events were required, yet they were not regarded as so important as the explanation of the classics. This form was used commonly after the examination in 1488.

The composition explaining the classics was called "eight legs" by the common people. The various steps in the form are as follows:

1. Po Ti (literal translation "breaking the subject"). That is to explain the terms of the subject. Only two sentences were allowed in this step.
2. Cheng Li (connecting the subject), that is, the further explanation of the terms of the subject. Only three or four sentences were allowed in this step.
3. Che Giang (beginning to talk), that is, like an introduction to the composition. Ten or more sentences were allowed but the shorter was considered the better.
4. The composition proper. There were eight short paragraphs and each pair of them should be parallel like legs, the characters in each being of similar meaning. Therefore such a paragraph was called Koo (leg). The eight legs are as follows.

- a. Ti Bi (suggestive comparison) or Ti Koo (suggestive leg). This has two legs.
- b. Shu Bi (imaginative comparison) or Shu Koo (imaginative leg). This has two legs.
- c. Chung Bi (middle comparison) or Chung Koo (middle leg). This has two legs.
- d. Hao Bi (final comparison) or Hao Koo (final leg). This has two legs too.

5. Ta Gek, the final conclusion in which the writer could express his own idea in regard to the classics, but the length of the composition was limited. Usually this kind of composition was about five hundred characters and the longest was about seven hundred characters.

Though it was called "eight legs," it was not necessary to have "eight legs" in it, as the writer might omit the Chung Bi or Chung Koo. In such a short paper we cannot describe the form in detail, but it is enough to show us that the examination system of the Ming dynasty was very formal and so was detrimental to intellectual progress. Moreover the candidate who wrote the "eight legs" paid little attention to the thought he expressed, but laid great stress upon the diction. Under the autocratic government the candidates were supposed not to criticize any statement in the classics. The only thing they could do was to express their appreciation of the subject, some statement in a classic, in a formally artistic way.

The qualifications of the candidates were simple. All people were allowed to take the examination except the children of actors and prostitutes, for those people were outcastes in the Chinese social classification. Those who were in mourning for their parents could not take examinations within the three years (twenty-seven months), mourning period following the death of their parents.

The regulations for the examinations were as follows:

1. Cheating was forbidden.
2. The name of the emperor was taboo.
3. The candidate must write on the first page of the examination book his name, age, the place where he was born and the names of three generations of his ancestors, that is his father, grandfather, and great-grandfather.
4. If the candidates could not finish their writing before evening the officer was to give each of them three candles.

There were three stages of examination during the Ming period.

1. The country examination was held in the various country places. Those who passed the examination got the degree Chu Jen, and could be admitted to the capital examination.
2. The capital examination was held in the capital and those who could pass received no degree but were entitled to be the candidates for the palace examination.
3. In the palace examination those who could pass got degrees. There were three kinds of degrees. The first three were in a group with a different name for each degree within the group. The first one was Djwang Yuan, the second Ban Yeng, and the third Tun Hua. All the successful candidates in the second group got Gin Sze and all in the third group got Tung Ging Sze Choo Seng.

The preparation for the examination was to study in the private schools or at home.

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A City Temple in the New Year's Season

BY GIN WEN-SHUI

The present site of the City Temple is a little to the north of the city of Shanghai. This temple is crowded year in and year out. Close to it the daily life of the city goes on.

On the afternoon of the third day of this New Year, seven of us started for this site of interest. On both sides of the street stalls crowded up as we neared the temple. Paper lanterns were most conspicuous. They were of striking colors and of interesting designs—frogs, rabbits, dragon moths, birds, and what not. In a little while the south entrance was before us. People, tall and short, fat and thin, young and old, nearly submerged the entrance under the fine arch. Keeping close to one another we joined the influx.

Soon we reached the principal courtyard which was lined with shops of various kinds. The seal cutters occupied one side and the fortune tellers the other. Temporary booths were doing a thriving business. We passed them all. I still remember the remark made as to the striking similarity of the conditions in that temple to those in a Jewish temple.

Then we stepped into the Great Hall. The rectangular pewter burner, in which many a bundle of silver paper ingots vanished in flame, came within our sight. Drawing closer we saw a dusty railing guarding the huge image of the "Golden Hill Spirit." To the left and right stood two enormous "P'an Kwans"

(判官). In the dim light incense sticks were distributed and offertory candles were lit. Candles flickered, clouds of incense rose, crowds passed, noise in every direction beat upon our ears.

We lingered here no longer but wended our way through a narrow passage. Both sides were lined with wooden effigies of the most virtuous persons. Their wooden robes were dulled by time and coated with dust. Soon we reached the second court where we found the mighty city god sitting in person. Worshipers knelt and bowed repeatedly, knocking their heads on the ground.

We stepped into the room to the west where the father and mother of the city god sat in peace. They were beautifully dressed in embroidered though faded robes and faced a tiny courtyard. While we were gazing at the parents of the city god, we turned to see ourselves the center of others' attention. Why? To see a group mostly of foreigners interested in gazing at the parents of the city god was a pretty sight for the crowd.

While some of our group lingered in the main hall, two of us set forth to find the next object of interest. We went out by the back door on the north, and lo! we discovered the residing place of the lady of the city god. Delightedly we came back and fetched the rest of our party to the lady's room. There we saw little children in new and beautiful clothes bow and kneel as their parents did, before the lady. How pious they must be!

Next we visited the minor gods; the god of justice, the god of prosperity, and the god of protection from smallpox. To each numberless candles were burned and incense was offered.

Finally we struggled through a dirty and narrow lane which was awfully crowded. We pushed and pressed forward. All the while we tried to keep close to one another but usually the party was separated. Out of the fluttering mass we made our way down a broad street which led us from the city temple; everything then became quiet and peaceful.

Campus Notes

Provinces Represented

You probably know that since our buildings have been enlarged, students are much greater in number than before. It might be interesting to figure out the number of students coming from different provinces, and compute percentages as shown in the following:

Provinces Represented	Total	Percentage
Anhwei	4	3
Chekiang	10	7.5
Chihli	7	5.2
Fengtien	2	1.5
Fukien	12	9
Hunan	12	9
Hupei	8	6
Kiangsi	10	7.5
Kiangsu	60	45.1
Kwangtung	3	2.2
Shantung	3	2.2
Szechwan	22	1.5

From the above list we see that even as far as Széchwán and Fengtien, students are bold enough to leave their home towns and come here to study. As a result of these diversities come the differences in dialects, customs, manners, thoughts, and ideas, which many a time cause misunderstandings. Nevertheless, our daily contact with one another cannot help but impress on us the urgent need of a national Mandarin. Besides having the advantage of learning Mandarin in college we have another advantage, that is, we can learn and understand customs, manners, and traditions of the different localities represented.

At the Day School

At present the day school consists of twenty-seven girls and twenty-four boys. It is interesting to know that there are more girls than boys. The course of study is similar to that of the Government primary school. They have Chinese, arithmetic, English, general science, athletics, singing, drawing, and stories told from the Bible. Miss Tien is now the principal, and many of us go there every day to be instructors. Besides these Mrs. Chia, newly invited from outside, carries on the whole day's teaching. It is gratifying to realize that in spite of the daily sacrifices on the part of the teachers who run over there, their enthusiasm is not lessened through the lapse of time.

Moreover, our school is adding this term the women's school. It begins at 4:00 and ends at 5:00 on Tuesday and Friday afternoon. Though there are but eight students now, yet we hope that the number of students will gradually increase.

Guests

Every guest who comes here is fascinated with the beautiful buildings and the spacious grounds. Recently Mrs. Liu, Liu Bao-ying's mother, came here to visit our new campus and to see her favorite daughter. Mrs. Liu's home town is at Chiangchow, Fukien, about a four days' journey from here. When she heard that her daughter had a bad toothache, she came at once to take care of her. Yü En-mei's sister, Mrs. Wu, and her little niece Lily also came here to visit our school. Her little niece speaks English very well. Whenever she meets a faculty member, she says, "Good morning" to her with a quick, sharp tone. They are very welcome at Ginling.

Wanted a College Pin

1925 is eager for a class pin. Instead of a pin for each new class we should like now to decide upon one which can be worn by all the alumnae. A committee is asking for designs in the hope of finding something suitable for the purpose. We are studying the college seal, the Chinese characters for "Ginling," and the college motto to see if from them can be evolved a pattern simple and appropriate.

Tree Dreams

Before growing time comes we hope to have planted small trees which give promise of beauty and shade for those who will later come to Ginling. We are seeing cherry blossoms and peach bloom against dark pines on the hill slope and screens of green hide the power house and fence wire. As yet these are rosy dreams but those very trees are growing somewhere and only need transplanting and a little rain and care to become a vision realized on our campus.

Our New Business Manager

Each year we are changing and developing. The latest innovation is that the Ginling College Committee has sent out a young man to become the business manager of the college. We welcome Mr. Loos into our college family.

Distinguished Guests from England

March was a happy month at the faculty house because it brought Sir Albert and Lady Spicer and Miss Ursula Spicer as its guests. We are hoping to have the good fortune to keep Miss Spicer at least until the end of the semester.

The Exchange Column

BY TANG LUH-DJEN

At the outset acknowledgment must be made of the fact that our magazine has not yet passed the stage of infancy, and the exchange list is far from long. We shall be very glad to exchange with schools in China and other lands whose magazines do not appear in the following list.

1. The St. John's Echo, January, 1925, "Pride."

In the article an attempt is made to advocate pride as an attribute of human nature, and as a virtue, if properly directed. This point of view finds sympathetic response in the readers.

2. Huping, January, 1925, "The Yochow Students' Union."

It is the content rather than the literary value that commands appreciation. We extend our best wishes to the Yochow Students' Union instituted for the promotion of interscholastic good will.

3. The Woolsack by the Comparative Law School of China, 1924, Vol. II, "I Am the Law."

It is well written, simple, and clear, and not too technical for the public.

4. Cheloo by Shantung Christian College, December, 1924, "Social Glimpses of Tsinan."

The readers feel indebted to the article for the general picture of Tsinan presented from the standpoint of history, geography, finance, government, and the like. We are looking forward to the continuation of the subject.

5. The Voice by Shanghai College, January, 1925, "What College Degrees Really Mean."

The writer succeeds in ridiculing the popular craze for degrees, and in challenging the students of to-day to develop their personality which is the real essence of life.

6. The University of Nanking Magazine, June, 1924, "The Value of Irving's Sketch Book."

The article is vivid and expressive. It enumerates the literary, the æsthetic, and the spiritual value of the Sketch Book.

The above list may not be able to satisfy the appetite of the students of periodicals. But I trust as days go by, the list will increase in length. In conclusion, I would like to make clear my twofold aim in writing the column: to recommend to my fellow students the magazines of other schools, and to sow the seeds of intercollegiate friendship.

News Off the Campus

BY LIU YUNG-SZI

Alumnae

Tsu Ih-djen, 1919 (Mrs. W. S. New), writes: "I am in the midst of my house moving. My house now is just two doors beyond where you had been. The number is 329 Bubbling Well Road."

Chen Mei Yü, 1920, is teaching in the Union Girls' School, Hangchow.

Bei Fu-ru, 1922, writes from Swatow: "Alice Chen and I always chat together about our Ginling. I hope some day I can see the new buildings. I think Ginling must have grown a lot since I left."

Dju Luh, 1922, is this year studying about modern and ancient civilizations in the history department of Bryn Mawr College in the United States. She writes of her impression of America: "As China and America are compared, neither is wholesome. The former no doubt is weak, but the latter is having high fever, not a normal state." She also says, "I appreciate China more than ever before, not nationally but as a part of the world. As a girl certainly it is happier to be an American because of the organization and prosperity of your society; everything has been supplied. I am, however, glad that I am a Chinese girl. We have all the unopened chances to work out everything by ourselves."

Hwang Yü-fu, 1922, is working in the publication department, National Committee, Y. W. C. A., Shanghai. She is very well, but quite busy.

Tang Han-dji, 1922, writes from Peking Union Medical College: "I am greatly comforted when I think of the spirit of Ginling faculty towards their former students. They took their children as real members of the big family. The real friendliness and readiness to help students is something about which I am disappointed in this college. Of course, I cannot blame them as the institution is too big."

Chang En-tsung, 1923, writes from Peking: "I got a lump under my right arm. I stayed in the hospital about ten days and I am all right only the doctor would not allow me to take up my work for two months. I am getting very well and fat."

Chen Dju-djen, 1923, is teaching in Peking National Teachers' College for Women.

Ruan I-djen, 1923, writes from Szechwan: "Since college graduates are so rare among girls here, I have to help the church and the city Y. W. C. A. whenever I am asked. Before I came back, I thought I could rest some, to get healthy while teaching. In reality I found that I have been kept so busy that I haven't even time to write to my friends."

Swen Dju-shuh, 1923, was married to K. C. Chen, February 11, 1925.

A letter has just come from Wu Ming-ying, 1923, saying: "Perhaps you will be glad to know that I am able to teach again this spring. This time I am teaching where my father was pastor for twenty-two years. It is a day school and the women teachers are mostly Eliza Yates graduates. We have an enrollment of about 250 pupils including the kindergarten children. I enjoy my work very much and my health is much better."

Bao Dji-lih, 1924, writes: "The years in Ginling have taught me that it is a worth-while undertaking to try to make the servants happier during the Christmas season. So the faculty members and the senior class prepared a special program for the servants of the school on Christmas day. We had some presents to give to the servants. Every servant got at least four things. I wish you could see the smiling faces of the servants."

Chen Deh-gwang, 1924, writes from Swatow: "I went to Hongkong to attend the quadruple wedding. The first three bridegrooms are more or less alike but the youngest one is very different in appearance from the others. He got the prettiest bride Miss Djoh Tsien-yün was not the prettiest bride but I think she was the sweetest of all. She had her dress and veil ordered from Paris and she looked awfully sweet in them."

Chen Gin-o, 1924, writes from Virginia School: "I am having a very happy time with students as well as the teachers here. I have enjoyed my work here exceedingly."

Dju Yü-bao, 1924, writes from Wusih: "Life outside of college is interesting and difficult. Problems come to me nearly every minute. There is no one I can go to, except to ask mercy from God. Ginling people are always warmly welcomed. Whenever you have time, please come to see me."

Djung Hsien-ying, 1924, writes from Amoy: "During this vacation I have been very happy because many things kept me busy so I really forgot all about myself. People here call me 'Jack-of-all-trades.'"

Wang Mei-o, 1924, writes from Wei-Ling Academy, Soochow: "I am not only called upon to do various kinds of school work but also church affairs. I was elected as one of the group captains of our B. Y. P. U. and I also was elected as an adviser of our Y. W. C. A. Besides, I have been asked to be one of the members on the financial committee in our church. In reality, I am not qualified to do these different kinds of jobs. At any rate, I always feel it is my duty as well as my privilege to serve other people on different lines."

Yien Lien-yün, 1924, is teaching in Hwaiyuan the second semester.

Former Students

Djang Djan (Mrs. C. C. Chu), a former member of the class of 1925, is now in Amoy. She has a baby girl who was born on February 4.

Djoh Tsien-yün, a former member of the class of 1925, was married to Mr. W. C. Ma on January 15, 1925.

Ying An-deh, who studied in Ginling during 1921-1923, is now teaching in Julia Mackenzie Memorial School, Yangchow.

Djang Luh-deh, who studied in Ginling during 1923-1924, is now teaching in Soochow.

Tang Yün, a former member of the class of 1927, is teaching in the Peking National Teachers College for Women.

Yu Hsiang-tsuen, a former member of the class of 1927, is teaching in Julia Mackenzie Memorial School, Yangchow.

Li Chi, a former member of the class of 1924, is now studying in Peking University.

Hu An-su, a former member of the class of 1924, is doing Y. W. C. A. work in Tsinanfu.

Yeh Lien-fang, a former member of the class of 1926, is studying in Shanghai College.

Lu Chin-ying who studied in Ginling during 1923-1924 is now preparing herself to be a typist and stenographer.

Djao Dju-djen, a former member of the class of 1925, is teaching in David Hill School, Hanyang, Hupeh.

Faculty and Gínlíng Friends

Mrs. Lydia Brown Hipps died on December 19, 1924. Her passing away was certainly a shock to Ginling, but her rich life and beautiful character will ever remain and give inspiration to both faculty members and students.

A cable from our President:

"Must remain here till middle of May trying to increase annual income buildings cannot be proceeded with in the present unsettled state of affairs. Business Manager sails from Seattle January 27, loving greetings. THURSTON."

Miss Laura H. Wild writes from Mount Holyoke College: "I have been so exceedingly busy since I came back. Besides my work here I have spoken five times on China and am having a class once a week in a neighboring town. I wish very much I could hear about the girls at Ginling, I was so much interested in. Not a word from them or about them. And I cannot bear to have them drop out of my life entirely."

Miss Georgia Thomas writes: "The Chinese Exhibit is in Claremont. It illustrates mainly the industries, methods of working, manner of living of the rank and file of the Chinese people. We have two more rooms filled with things lent by people here in Claremont and everywhere such as embroideries, earrings, porcelain, and pottery."

Dr. Cora D. Reeves is doing research work on marine animals in collaboration with Dr. David Starr Jordan of Stanford University, California. She plans to return to China this coming summer.

Dr. and Mrs. Irving Wood are in Peking now. They will go the middle of March to teach the history of religions in Kyoto at Doshisha College.

Miss Ruth Chester writes from Trudeau Sanatorium, Saranac Lake, New York: "As we are expected to be outdoors from 9-12:30 and from 2-5 and be in bed at least by ten and as the daytime temperature varies from 10 or 12 below zero up to 20 above and very rarely to the thirties, you can imagine that I don't get much time for writing, sewing, etc. I manage to read by holding the book on my muff and pulling out one hand, to turn the pages, but that is all one can do outdoors most of the time. And the evenings are short so I don't get much done then even when I feel energetic, and some evenings I don't feel like doing anything much. I now have 15 minutes' exercise twice a day—"exercise" meaning slow walking—the rest of the time I spend in my chair on the front porch or in my bed on the back porch. The scenery is lovely and our cottage is up on a hill where we have a beautiful view."

Miss Helen Treudley is on her homeward journey. She will stop at Colombo and Naples, reaching America early in March.

Mrs. R. C. Chapin has been to Kobe College and has told Kobe girls about Ginling. Now she is in Kyoto and hopes to come back to Ginling in April.

Mrs. Norman Wood writes: "Shall I tell you something of our plans for the coming summer? Dr. Ruthven, Curator of the Museum, wants Mr. Wood to go to Northern Michigan and locate a large bird reservation which the State is ready to give to the Museum. In order to do this, he must explore and investigate hundreds of acres of timber land. So we think the thing for us to do is to buy us a 'Tin Lizzie Ford Sedan' load ourselves and camp supplies into it and start. Our zoölogist, Mr. Hastings and his wife, will doubtless be with us for two or three weeks, while we may fetch up in North Dakota or some other place and be gone two or three months. I love these trips off with Daddy. We have such glorious good times."

From Our Bookshelves

Bernard Shaw: Saint Joan: a Chronicle Play in Six Scenes and an Epilogue. Constable and Co., London; Brentano's, New York, 1924.

The play is a new philosophical interpretation of an old romantic tragedy, and manages both to arrest our attention by the presentation of modern theories against a medieval background, and to stir our sympathies for a red-blooded saint whose visions led to victory.

Joseph Conrad: Lord Jim, a Romance. Doubleday, Page and Co., Garden City, New York, 1922.

The death of Joseph Conrad last year has made us take down his novels from the shelf, and thrill once more to the magic sea descriptions written in English by "a Polish aristocrat in whom, somewhere, bone-deep, was more than a dash of the Asiatic." He himself would never confess that "Lord Jim" was not his favorite among his twenty-five books.

Martha Dickinson Bianchi: The Complete Poems of Emily Dickinson. Little, Brown and Co., Boston, 1924.

These little jem-like lyrics, throbbing with an intensity of emotion almost too great for their slightness in form, typify the author's life-deep emotion controlled by a reticence so real that Miss Dickinson took but a small part in the activities even of the little college town in which she lived.

C. Anderson Scott: The Fellowship of the Spirit. James Clarke and Co. Ltd., 1921.

W. R. Inge: Personal Religion and the Life of Devotion. Longmans, Green and Co., 1924.

H. E. Fosdick: The Modern Use of the Bible. Macmillan, New York, 1924.

These three books, though dealing with varied subjects, have this in common that they are all concerned with matters of vital importance for the life of any Christian to-day. The first is an illuminating and suggestive study of life in the early church. It brings out the fact that the power and joy of the early Christians was due to their fellowship in the Spirit. We are realizing afresh to-day the need of power which comes through fellowship; and a book like this not only makes us feel the need more; but suggests the causes which will bring it about. If the life of the group is to be strong in fellowship, the life of the individual must be a life of prayer; and the second book is one which renews our desire to penetrate further into the realm of mystical religion by showing us the life, strength, and joy, which is to be drawn therefrom; it reminds us afresh that this is a side of religion which can never be safely neglected.

The third book is a fresh and clever study of the use of the Bible in the light of modern knowledge; and would be a help to any one who wishes to read the Bible with intelligent common sense.

Strayer and Norsworthy: How to Teach. Macmillan, New York, 1916.

This book sets forth in simple language the principles of psychology involved in teaching and shows their application in the work of the classroom. The interdependence of aims and processes is brought out. The book is useful to both elementary school and middle school teachers.

Inglis: Principles of Secondary Education. Houghton, Mifflin and Co., 1918.

The book is divided into three parts dealing with three factors in secondary education, namely, the nature of middle school pupils, the middle school as a social organization, and the materials of instruction. It is a careful analysis of the factors and principles involved in secondary education.

Adelaide Mary Anderson: Women in the Factory. E. P. Dutton and Co., New York, 1922.

Dame Adelaide Anderson's recent visit to China served to arouse interest in industrial problems and the share of women in solving those problems. In this book, written from her experience of twenty-four years as "His Majesty's Principal Lady Inspector of Factories" in Great Britain, she tells of the long struggle of English women to secure decent working conditions in factories for Englishwomen.

Woods and Kennedy: The Settlement Horizon. Russell Sage Foundation, New York, 1922.

Out of South End House, a social settlement in Boston, has come this history and description of the social settlement movement in America. Its value is greater than its title suggests, for it gives an insight into many phases of the attempt of the last forty years in America to make life richer and more satisfying for the underprivileged classes.

Margaret F. Byington: What Social Workers Should Know About Their Own Communities. Russell Sage Foundation, New York, 1924.

This small pamphlet was written for American social workers indicating the kind of knowledge which they would find valuable to have in regard to the communities in which they worked. While it is not wholly applicable to China, it might furnish suggestions for any one desiring to secure a body of social information in regard to her own community.

Heudrick, B. J. The Life and Letters of Walter H. Page. Doubleday, Page and Co., New York, 1923.

Walter H. Page was the American Ambassador to Great Britain from 1913 to 1918 through the years of the World War. The letters give an intimate picture of this able American, of the life of an ambassador, of the work of an embassy, and of the difficult problems which arose in those years in England and in the United States.

Valentine Chirol: India Old and New. Macmillan Co., London and New York, 1921.

This book interprets through analysis and description the old civilization of India and makes clear the part which this inheritance plays in the India of to-day. It also portrays the growth of the new civilization brought to India through English rule; and its mistakes, its difficulties, its ideals, and its vision for the future.

Lytton Strachey: Queen Victoria. Harcourt, Brace and Co., New York, 1921.

This is a picture of nineteenth century England written from a twentieth century point of view. This description of Victoria, busy with many duties but with power actually decreasing, the description of her prime ministers burdened with much responsibility but deferring in form to her, help one to understand how England can be a political democracy while retaining the forms of monarchy.

Henry Spillman: Personality. Gregg Publishing Co., New York, 1919.

One of the new attempts to analyze personality—that vague something so easy to detect yet so hard to define—written in the fascinating style so characteristic of the author's popular lectures upon Personality.

G. H. Palmer: The Ideal Teacher. Houghton, Mifflin and Co., New York, 1910.

A very readable, attractive little book designed to point out several of the most important personal qualities of successful teachers—a book that leaves one with an inspiration.

College Events

BY SIE WEN-LIEN

Dec. 1-6. *Athletic Tests*—marked the end of the outdoor season.

The weather was getting frosty and cold. Outdoor sports were out of season. The physical director gave us a series of tests on motor ability. A few days after those tests, we began our indoor gymnastic work and also the exciting English folk dancing.

Dec. 24. *Christmas Eve Party*—The faculty "showed off."

Yuletide was a busy time for the faculty. Up went a platform in the gymnasium. The very platform made the hearts of the students leap with joy. At last, the dignified faculty were going to give a play. How exciting! The play given was "Hunger" by Eugene Pillot. The students were surprised to find hidden power behind those serious masks.

After the performance, a grand march was played. Every one got up and formed a line. When passing by a big basket, each stooped down to take a package. Those packages were given by the students and faculty and were supposed each to contain a present not worth more than ten cents. But, who knows, one might get a very good present. Oh, if only one's eyes possessed the power of X-rays:

At daybreak, both faculty and students were disturbed in their sweet dreams by singing voices. Did angels really come to tell the glad tidings of Christ's birth as they did nearly two thousand years ago or were those only voices of the Ginling Glee Club members? No one was positive about that.

Dec. 25. *House Party*—a dose for homesick folks.

At 7:30, each dormitory had its own "house party." Dormitory Duh Sneh (700) was provided with an open fire in a new fireplace and the girls were nearly suffocated by the smoke coming from the delightful dancing flame. Such a nice treat for Christmas!

Jan. 8. *First Election*.

The new Election System recommended by the College Activities Committee was put to trial. There would be three elections. The candidates for the first election were nominated and voted upon by the student body. Notices in large letters called the attention of the students and crowds of them were seen rushing into the Bookroom for their ballot. It was indeed a great system of democracy!

Jan. 16. *Vacation—Adieu for the present to Ginling.*

In spite of all the restlessness and disturbance in Nanking, Ginling went on smoothly and almost cheerfully. At last, vacation came. It was a great shock to those down-river students when they learned that the Shanghai-Nanking Railroad was cut. But they turned to the other means of reaching their homes—river steamships. A small group left for Shanghai on the fifteenth and on the next day, a large party followed. However, Ginling was not left desolate, for there were still about fifty girls who remained for the winter vacation.

Jan. 17. *"Fare Thee Well" to Dr. and Mrs. Wood and Miss Butler.*

On the seventeenth of January, Dr. and Mrs. Wood and Miss Butler said "farewell" to Ginling. Miss Butler was going to the States while Dr. and Mrs. Wood are to have a visit in Japan before they sail for home.

Jan. 23. *Last Party in the "Old Year."*

Now the students staying in Ginling had their jolly time. A party was planned for the closing of the Old Year. Everyone going to that party was requested to mask herself and some of the faculty were actually shut out by the "doorkeepers" because they neglected the necessary disguise.

Feb. 5. *Opening of College.*

Carriages of girls rolled into the campus for several days in succession. On Feb. 5, the opening exercise was held at 8:30 in the Chapel. Some of the familiar faces were missing, but most were present. We all poured praises and thanksgiving to the Almighty who had preserved us and had brought us back together.

Feb. 11, 13. *Second and Third Election.*

Another bustling and rushing into the Bookroom. This time the candidates were nominated by the former officers of the organizations and were then voted upon by the student body.

Feb. 14. *Installation of New Officers.*

The retiring officers planned a party for the installation of new officers. The new officers were honored in having chairs to sit on, while the rest sat on "mats." Ginling had so many new officers this year that those sitting on chairs were almost equal in number to those sitting on "mats." After the talks given by our Acting President and the presidents of various organizations, we were entertained by the hostesses with "white open water" and "point heart."

Feb. 21. *"An International Basket-Ball Game."*

The Physical Training basket-ball team was challenged by the girls' basket-ball team of Hillcrest School. The game began at 3:30. Both sides were so quick in passing ball that the eyes of the spectators were hardly able to follow the flying ball. The Hillcrest girls won the day, the score being 17-14.

Feb. 22. *Retreat—A preparation for the year's work.*

The program began at 9:30 A.M. The whole was divided up into three sessions, morning, afternoon, and evening sessions. The morning session opened with a devotional meeting led by Miss Spicer. The topic was "The Fellowship of the Early Church Members." General discussion on the method of acquiring perfect fellowship followed on the day's program. After a recess of ten minutes, the student body divided up into groups of organization cabinets and each discussed its own problems.

The afternoon session began at 2:30. The separate groups discussed until 5:00 and the session was ended with a devotional meeting.

The evening session began at 7:00 P.M. The topic was "Leadership" and a very interesting and inspiring talk was given by Miss Case. A quartette ended the day.

Odds and Ends

BY TANG LUH-DJEN

"The door is closed!"

"Closed! The door is closed! It is 7:30 already! I am too late! I have to go to class without breakfast," exclaimed a girl who came to the dining room panting, and went away with a grimace. Does Ginling require her daughters to fast? Or is it because modern education advocates studying on an empty stomach? No, it's the girls themselves who make the rule that nobody can enter the dining room after 7:30.

"Human Ball," "Walking," "Hanging"

"Human Ball"

The girls, without a minute's delay, coil their legs and arms and begin to roll on the floor.

"Walking"

Everybody takes off her shoes, and walks, not without trembling, on a board three inches wide and four feet long.

"Hanging! Active and Passive"

The students briskly climb to the bar, hang themselves there, and wait for the next sentence.

What's the matter, eh? They are doing special gym, that's all.

The Faculty Residence

To the students the "No-Student-Land" is one of the Seven Wonders. In the living room there stands a *clock*, a make-believe one. In the fireplace *wood* is burning. For a painter of monochromes, there are pigments of *black* and *white*, and most wonderful of all *Rebecca* the Jewess has a namesake there. By the way, several events have taken place of late: the *cook* has left the land, the *butler* has gone into a furrow and a strong *case* of British *spices* has been lost. Are these *misfortunes*? Who knows?

Statistics

In a conversation at the table, Miss Gibson, who longed to go to Foochow and Formosa, uttered 12 "Foochows and Formosas." Again, on the boat it was known among her companions that within half an hour 25 "Foochows and Formosas" escaped her lips, and 2 more in. "I wish after I reach Foochow and Formosa, you, too, would come to Foochow and Formosa."

"Tell me in plain English"

A student visited the doctor saying, "I have a headache. Please tell me my trouble in plain English. Don't frighten me with a long technical name." The doctor, after examining her closely, said, "In plain English, yours is plain laziness."

"Then give me a technical term, so that I may be excused from gymnastics."

"I wish I had taken some boylology"

The Day School of Ginling is a coeducational institution. The coeds are gentle and obedient. But the boys are wild. Ever and anon we hear some such remarks: "Oh! boys are queer animals! It requires Hillel's patience to deal with them! When I treat them kindly, they take it for weakness; when I spank them, they are as bold as brass. What shall I do? I wish I had taken some boylology."

Dormitory Activity

"Hark! the footsteps! the squeaking shoes! The Residence Committee is coming to inspect our rooms. Let's get to work."

Then and there enthusiasm catches fire, and an air of unusual restlessness breaks the tranquillity of the dormitory. Girls by twos and threes, equipped with mops and sweepers, start to clean their rooms, and dusters begin to go into the never-touched corners. Why are they so diligent? Well, the ambition for good room marks stimulate them to undertake this so-called dormitory activity.

Polls!

"Polls! Be prompt! All the votes should be in before 5:00 P. M." The bookroom was in a hurry and flurry! And every one with a pen in her hand was absorbed in thinking. Suddenly a girl said to her friend: "I have a bright idea! I'll elect my roommate as the magazine editor. You don't know how nicely she sweeps the room, and after all, writing is no more than 'sweeping a sheet of paper with the brush.'" Another girl murmured: "Let me choose my next-door neighbor for the president of the Student Government. She is as fit as a fiddle. She has much self-control. She never laughs."

"Your credit is held in suspense"

"You have an absence in your dancing class, and college is closing this Wednesday. What shall I do for you?"

"It's easy enough! Let me make it up at home, or I'll ask my friend to make it up for me."

"Stuff and nonsense! That will never do! Your credit is held in suspense until you make up your absence next semester."

Muttering an unwilling, "All right," the student left the Physical Director. The next day she said to her classmate, "I don't care a snap of my finger for credits," though in her heart of hearts she is interested in credits as much as a miser in gold.

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微發其質量。花一現於實事何補。論到合法而富有活動力的團體怎樣才能實現。我們有以下的幾層宣言。花幾點鐘。草幾條簡章。及至事過情遷。名或在實。而實任無任何舉動。此種團體雖在宣傳上無有活動力。反之。實則結一閉會。不過為某期之臨時的人代表。機關拍幾次電文。又發幾張的。手續。自動。結合的團體。該項團體為了要實行達到所認定的目標。為繼續不斷的活動。是謂之富。一。應該趕緊組織合法。而富有活動力的團體。所謂合法。乃指有覺悟的女子。認定目標。依社會組織於這一層本思想。談一下。但是功課萬忙。時間不許。只得就地舉幾條供大家討論。

我們既已認定女子。多政運動。應向兩方面積極進行。我們現在就應該計畫個穩健。着實的步伐。不過看現在的狀況。我們以為培植實力比較更為緊急。更為重要。

彼。坐失機宜。所以。上面已經提過。女子。多政運動。應向兩方面進行。一。向外宣傳要求。一。向內培植實力。女子。多政的實力。和女子。多政。實際上。有互為因果的關係。我們行事。應該面面俱到。不可顧此失失。然則我們應當取消女子。多政運動嗎。不。決不。更應當積極進行。

竹片。至於領袖也許有。只是我們沒有眼見。這就說來。女子。多政運動的實力。似乎。是等於一。業任事者。有百分之幾。對於時事。有充分的理解。對於國事。有正確的主張。男子也。固然。高不了。一。把百分之九十九。不會受教育。非。活的人。活。同胞。在一邊。單看。初。以上的。在。校。同。學。或。已。畢。民。治。招。牌。相。等。

特出人才。藉着特殊事勢。竟能使女子。多政。在。法。律。條。文。上。實。現。其。危。險。當。與。民。國。十。四。年。來。所。掛。上。的。對。於。國。家。大。事。自。動。地。辦。別。是。非。鼓。鑄。輿。論。為。強。有。力。的。贊。助。或。反。抗。的。運。動。呢。這。樣。看。來。若。有。兩。三。個。騰。酣。臥。的。羣。眾。她。們。對。於。環。境。四。週。與。日。常。生。活。有。密。切。關。係。的。時。事。尚。且。缺。乏。理。解。力。能。望。她。們。迫。而。起。來。要。求。改。善。的。決。心。這。樣。的。羣。眾。一。經。指。導。便。能。依。據。最。良。好。的。手。段。達。到。最。後。的。目。的。反。之。就。是。一。試。問。何。謂。覺。醒。的。羣。眾。曰。覺。醒。的。羣。眾。乃。是。有。意。志。的。羣。眾。他。們。明。瞭。自。身。所。居。之。地。位。有。感。受。壓。迫。的。同胞。我們拯救同胞。不與起。

其。各。興。起。她。們。力。造。就。勿。妄。自。非。薄。須。知。道。國。事。艱。難。我。們。肅。清。社。會。腐。敗。我。們。改。造。二。萬。萬。沉。淪。黑。暗。之。女。子。如。上。所。述。之。領。袖。才。在。我。國。雖。不。敢。言。其。實。非。不。多。觀。古。人。說。英雄。造。時。勢。時。勢。也。造。英雄。我。們。生。在。現。世。若。不。奮。發。有。為。坐。失。時。之。際。徒。令。後。之。讀。史。者。為。我。輩。長。息。抑。何。取。乎。同。胞。利。導。凡。法。律。政。治。社。會。專。門。學。術。有。精。到。的。研。究。而。其。人。又。確。為。人。所。信。仰。者。

一。試。問。何。謂。理。想。的。領。袖。曰。理。想。的。領。袖。乃。是。精。明。強。幹。的。領。袖。其。為。人。有。膽。有。識。不。為。勢。屈。不。被。利。誘。其。見。事。明。確。遠。大。緻。密。周。到。又。能。認。定。目。標。一。往。直。前。其。接。物。能。知。己。知。彼。厚。薄。達。於。網。眾。見。因。勢。掛。空。招。牌。我。們。需。要。的。是。人。就。是。理。想。的。領。袖。和。覺。醒。的。羣。眾。

凡。事。在。人。為。子。多。政。實。力。問。題。然。是。人。的。問。題。要。想。女。子。多。政。根。本。上。成。為。利。國。福。民。的。事。實。不。外。宣。傳。要。求。一。向。內。培。植。實。力。

用大名詞，因為輕易用盡了天下的好名詞，團體的好名詞，實際上仍舊絲毫不能解脫，仍舊是奴隸的話，志力的分子。『我斷定一分的實利，一點的光明，比萬丈虛名好。我從今後願與同學一齊禁戒說大話，內人可以說得上做一個民治國的國民。』希望女子參政運動的旗幟下，在覺醒的羣衆中，齊作一個近期做人的常識，例如：法律，經濟，普通常識，也盡心盡意，想要求解目前的事，希望在最近期或有人問：『你說了這一套，你自己現在幹什麼？』我將回答說：『我現在只是勤地努力求些區域同胞，由小及大，由近及遠，不屈不撓，繼續不斷地活動進行。

以及法律上平等的保障。這是治本的辦法。全國的先進者，應該合力同心，有計畫地扶助指導，各小區議會，我們以為受了教育的子女，至少應該對一般缺乏常識的女同胞，負責指導的責任。多開國民常識其次，我們以為受了教育的子女，至少應該對一般程度較早，女界程度較高的省分，行以遍及全省，都應該要求選舉及被選權。等我們都當切實研究，努力要求參與地方機要上，而至縣議會，地方公益改良事業及慈善事業等。我們都應該當切實研究，努力要求參與地方機要上，而至縣議會，地方我們以為參政權的取得無妨，由最底級而上溯。各縣所屬的市鎮鄉村區等等的地方自治，地積極的繼續着進行。在進行的程序中，我們又以為最注重各地方組織小團體活動的方向。更須也許在一年以後，能實現，甚至不成立以後，除了負責任以外，對於培植實力的方面，更須五、假使先進，先覺的領袖，能自動的犧牲着，做些腳踏實地的工夫，全國婦女真正的法團代表機關，

續來增長我們的信心，并且指示我們一條光明的路。

尙不足以開化頑梗，而激合作的同情。我切願我們的領袖，拿自己的人格，拿實施的計畫，和進行的成筆宣傳，非常紛歧。我們願意合作之心，雖是非常之熱烈，卻被怕爲人利用的心，攔住。我料定單靠複雜宣言，草草在報紙上，也曾見着二三尊大姓，只是仍舊摸不着底裏，况且現在的黨派，非常複雜。主使草味，味之認識，舞臺上運動的健將，好獻上我們這一點誠實的心。我們也會得到幾次，可使事在人爲，要執行上項計畫中之事件，的確比打電報上北京代表，更難更苦。但是藉此多少可的討論。其結果，一對內徵集同志，合力運動，二持此一般婦女宣傳。

- 三、計畫中應進行的事件，例如：
 - (1) 調查各省區各大城鎮，所有之婦女團體，實行連絡，互通聲氣。
 - (2) 提倡指導各大城鎮之婦女組織團體，如時事研究會，女權研究會等。
 - (3) 設法使全國初中以上的女學生，對於時事，對於女權運動，爲精確之研究，爲澈底而有歸結的討論。
- 四、事在人爲，要執行上項計畫中之事件，的確比打電報上北京代表，更難更苦。但是藉此多少可的討論。其結果，一對內徵集同志，合力運動，二持此一般婦女宣傳。

意見

平。籍願育家之欲成其志者。益亦治本培基而振興中國家庭婦女之體育乎。

既建設如是之基礎。則舉國人民。焉得不強耶。既體育。既教育。既安民。安得而不壯。國安得而不富。強。

體。近。衛。生。之。法。詳。述。兒。童。保。育。之。方。務。使。所。處。之。地。位。而。他。方。在。社。會。面。亦。當。設。婦。女。通。俗。教。育。會。講。

文。字。宣。傳。之。場。力。鼓。吹。家。庭。婦。女。使。其。知。所。處。之。地。位。而。他。方。在。社。會。面。亦。當。設。婦。女。通。俗。教。育。會。講。

歌。事。亦。消。遣。之。良。品。也。欲。其。姿。勢。之。正。確。則。與。以。適。當。之。娛。樂。代。之。球。也。皆。家。庭。之。好。游。戲。也。兒。

學。當。詳。為。之。解。釋。也。欲。其。不。為。無。益。之。游。戲。則。當。以。適。當。之。樂。代。之。球。也。皆。家。庭。之。好。游。戲。也。兒。

構。與。身。體。之。攸。關。欲。其。飲。食。之。適。於。生。也。則。當。告。以。身。之。組。織。及。人。體。之。所。需。要。之。理。

者。對。於。家。庭。婦。女。當。竭。力。以。指。導。之。欲。其。早。起。也。則。當。告。以。空。氣。與。生。之。關。係。欲。其。早。眠。也。則。當。告。以。

者。也。彼。其。飲。食。起。居。之。所。如。斯。者。蓋。圖。一。己。之。逸。樂。而。不。知。其。影。響。可。及。全。國。是。以。身。體。育。之。責。

庭。女。深。藏。黑。暗。之。中。不。知。體。育。為。何。物。焉。能。罪。其。不。講。育。耶。世。未。有。投。者。亦。未。有。見。歐。而。欲。

充。今。日。中。國。之。體。育。則。富。自。富。家。庭。婦。女。着。手。學。校。方。面。於。家。庭。婦。女。之。不。講。究。體。育。耶。吾。嘗。論。之。欲。擴。

為。得。不。弱。乎。由。是。以。觀。中。國。之。名。為。東。亞。病。夫。者。非。基。於。家。庭。婦。女。之。不。講。究。體。育。耶。吾。嘗。論。之。欲。擴。

傾。跌。則。患。其。受。兒。童。好。動。之。天。性。活。潑。之。精。神。無。從。發。展。也。噫。此。即。中。國。家。庭。婦。女。之。體。育。也。中。國。

餘。而。弗。啓。飲。食。起。居。大。都。類。似。至。其。特。兒。童。也。食。則。充。其。腸。而。恐。不。飽。衣。則。厚。而。恐。未。溫。動。則。患。其。

不。更。白。者。成。黑。者。成。膏。其。有。害。於。身。體。否。也。在。所。不。計。居。室。用。具。塵。可。寸。許。而。弗。拭。窗。戶。門。牖。焉。可。年。

下。焉。食。人。棄。餘。污。也。穢。也。穢。在。所。不。顧。或。一。菜。而。餐。數。日。其。有。微。菌。否。也。在。所。不。知。衣。則。髒。衣。百。結。累。月。

始。發。常。美。燭。膏。羣。居。無。益。之。游。戲。食。必。珍。饈。亦。不。問。其。消。化。否。也。衣。必。綺。縠。亦。不。問。其。稱。體。否。也。其。

之。惟。中。國。家。庭。婦。女。則。非。如。是。垂。首。喪。氣。不。願。步。幽。室。不。出。庭。其。上。焉。者。日。高。未。過。午。

任。其。所。設。家。庭。婦。女。無。體。育。之。知。識。其。兒。童。能。如。是。耶。無。怪。乎。歐。美。諸。邦。類。皆。富。強。實。體。育。有。以。助。

非。常。不。特。能。在。陸。地。跳。躍。自。娛。即。在。水。中。亦。能。悠。然。自得。吾。嘗。觀。彼。三。尺。童。游。於。深。淵。淵。上。俯。仰。浮。沉。

謂。男。女。也。其。男。昂。藏。七。尺。身。能。行。百。里。其。女。亦。仰。首。前。趨。頗。具。不。倦。之。概。即。其。兒。童。亦。大。都。活。

體。育。方。面。可。無。顧。慮。惟。女。子。好。靜。性。本。天。成。對。於。育。不。可。謂。無。困。難。也。雖。然。歐。美。諸。國。之。體。育。則。無。所。

平。家。庭。夫。國。乃。家。之。積。也。家。既。重。體。育。國。焉。得。不。強。一。家。之。中。男。子。奔。馳。於。外。富。有。好。動。之。天。性。於。

平。教。育。而。體。育。者。乃。教。育。最。善。之。具。也。欲。教。育。之。普。及。必。先。擴。充。體。育。欲。體。育。之。發。達。則。不。能。不。有。賴。

夫。于。膏。之。木。本。之。深。也。深。也。深。之。臺。基。之。厚。也。厚。也。厚。之。國。民。之。壯。也。壯。也。深。在。乎。栽。培。基。厚。在。乎。積。累。民。壯。在。

杜蔭元

中國家庭婦女之體育

一九二五年三月二十日

如何請你給我一個批評，一個老實不客氣的批評。

奴隸人事只是比一天比一天糟，有什麼好處！我這末後的話，主觀了，大消極了，不說了罷！閱者無論

用題目教學有幾個法子，最主要的，是以下三種：

- a) 從一史期中，選出幾個或十個題目，每人研究一個，將結果報告給全班。
- b) 用幾個題目，做全學期課程的基礎，令全班的人，共同研究這些題目。
- c) 從一史期中，揀選幾個題目，令全級學生，用這些題目，作為工作的基本。

(四) 學源法 教師用教科書中的材料，作成問題，分給每人，一定的題目，答覆後，可將他的答案記下，寫給全班聽，當一切問題都已答覆後，各人將自己的答案，分析法作成綱要，上課時，將這綱要，寫在黑板上，同級的人批評，然後就綱要的材料，做一短篇專文，這篇文字，又須在上課時，令全班人，改尋源法，可以啓發有條理的思想，養成遇事研究的精神。

(五) 解決問題法 將各代的困難問題抽出，令學生解決，這個法子，使學生明瞭，前人的困難，及他們對於這些問題的態度，答覆時，必設身處地，代前人解決，這是一種非正式的法子，牠有優點，也有劣點，最好得一用之。

七 結論

計算同方法，法，都沒有全善的，教歷史的成效，同學生的進步，全賴教師的學識，應變的才能，技術，同用適當的法子，在適當的地位，這樣，教師無論在教室中，或室外，教，至外，是一個主要的人物，一種原動力，他必須時，勉勵自己，成一個有價值的人，俗話說『教人子弟，天誅地滅』，望做教師的人，都能明白他的職業的緊要，同責任的重大，奮勉做一個不繼責任，不幸人望的良好教師。

參考書

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拿了一封快信找來了。他見了賈校長，恭敬的鞠一個躬。然後遞上去那封信，站在一邊說：『賈先生，早晨獨自到校園裏去，吸新鮮空氣，正是她揀好了一塊石頭預備坐下去的時候。一個校役，喘喘的冷過一般。寒的小鳥也只得在巢內，探頭縮腦的不敢飛。飛。校長近日因覺得氣悶，所以這個寒冷雖是初春的早晨，在北京還是寒風刺骨，白無光。那些渴望陽春臨到的小草，還是枯槁和火燒道。她也從沒有人講過她有什麼逆意的事。』

人和她一塊的時候，常常長吁短嘆，或是暗自流淚。這些都是她自己臥房內的情形。誰也不能知道。校長隨便和什麼人講話總是笑，可掬與致。勃。大家都說她是個樂觀主義者。可是她於沒了。

『乘這個青春時代好好的用番功……』她這種至言名理，把二百女生聽得頭如搗蒜，心平氣和能解放嗎？換言之，我們婦女有一天經濟不能獨立，我們不能解放。一天你們要達到解放的目的，就要什麼叫解放？婦女做婦女，婦女自立，沒有自立的本領，依然靠男子的聲嘶力竭的叫聲，去解放，真的。』

『什麼都是假的。我願你們這輩青年，墮入社會的陷阱裏去。所以我才用嚴肅的『管理』。自己本領也不難自立。世界上惟一可靠的寶貴的東西就是自己。本領和高尚的人格。除了這上去。你們應該一心一意的給學問打點根底下去。中學畢業後能升學，固屬最好，就是不能。那時們』

『我並不是反對「社會公開」，忍心棄錮女子，我覺得當你們現在的年紀，實在是不應該分心到社交。然而親近她，敬愛他。她教訓學生時，好像慈母和學友。她對學生們說：『你們常常和學生們一塊兒玩耍，那和兒女玩耍的舉止，令人見了不期的。』

『北京城內竟有這樣一個守舊的校長，在別的學校，學生早已起風潮反對了。可是在淑真是風平的。』

『要拆看，客須得校長許可，每星期祇有一次。這也奇怪在這幾年專門講「社會公開」婦女解放的。』

『賈校長卻不然，她管理學生，很為嚴厲，學生出入除星期日外，平常不能自由，信件有疑惑的地方也。她原是二十餘年前的美國留學生，美國教育多生是取放任主義，對於學生不加重拘束。但是這她在國內教育界上也負了些聲望。』

手以來，校務着實的一頓一下，課也認真得多。淑德的畢業生多生能考入國內幾個有名大學。因此，三四年是做社會學及歷史科的主任教員。後來校長死了，她便被校董會推舉為繼任校長。從她接賈如珍已經在北京淑德女子中學做了十多年的校長了，她前後在淑德共有二十餘年的光景。

別後的消息

幽 清

小說

的旨意嗎？可是我的一生就此訣……』她說到這裏已經哽咽不能成聲。

她很溫柔，很熱情的接了個吻，裏輕輕的禱告道：『上帝，這就是二十年別後的消息嗎？也就是你預備乘早晨七點鐘的特別快車上杭州去。她吩咐完了，從枕頭底下重新拿出福婚的相信來，對了聲，痛欲裂心如刀割。正在昏昏沉沉的時候，她忽然看見毅夫，她不由得傷心起來。頭一響，請客帖，帖中係徐毅夫和李美英結婚的消息。她回到這裏，也沒有勇氣想下去了。只覺得及一戰，毅夫信札較疏。這也許是課務忙吧。有一年，後有一天她忽然從美洲寄來的一張美麗月餘。別離後唯一的生命，當然是青衣人傳遞來的消息中，故雖形影相離而精神仍然結合地回來未

不致回想，祇記得她一到北京便接三接四收到毅夫的信，信中提及他於她船開後昏絕過去，旋復病學（Columbia University）去讀教育博士，她固不能以兒女私情誤之，但那別離的痛苦，她此刻也及別離後唯一的生命，當然是青衣人傳遞來的消息中，故雖形影相離而精神仍然結合地回來未

他們心中何等的愉快和傲慢。

在美四年她已得到碩士學位，爲了經濟難先行回國就事。毅夫銳志未銷，決意再往科倫比亞大學（Columbia University）去讀教育博士，她固不能以兒女私情誤之，但那別離的痛苦，她此刻也及別離後唯一的生命，當然是青衣人傳遞來的消息中，故雖形影相離而精神仍然結合地回來未

好多校務預備請假一星期接福婚去。

復元，但是悲傷萬分，二十餘年表面上的假快樂，於今盡形敗露，到晚上她請毅夫來，交交代，長漸漸蘇醒過來。眼中不絕的流淚，夫給她吃了藥，叮囑幾句就去了。這裏毅夫精神漸漸臥牀上，面色慘白，眼珠向上，夫看了着實嚇，立刻施了手術，過了十餘分鐘方才看見她們念完這封信，韓大夫，北京有名的醫生已經來了。此時毅夫已經昏過去，有十五分鐘光景。

『買姑姑的春安！』你親愛的姪女 徐福婚 正月二十二日

大門口等等你接我的人來，就此請我

那個吳伯伯，我討厭他，他很，他家裏我是快意不去的。買姑姑，我這幾天一定要時時刻刻的立在你不能不愛我嗎？我可憐我，請你快快的差人來接我，到北京去，我實在不願意和繼母到餘姚去。

(六)

我想去問歡笑的人們了。

可是而今，

我覺得那是不可解的問。

從前母親問我為什麼那時候歡樂時，

(五)

又沒人愛的生活，

最無聊的是不被人愛，

(四)

因為這有這相見的一念。

然而理性亦不免有失敗的一天吧，

還是理性做了我的王？

難道夢亦受了束縛？

連夢中亦不易相見，

(三)

你要待何時再抽新芽？

只是我友的心苗呵，

你們又可輕微笑了。

春風歸來了，

莫逾分地煩悶罷！

枯萎的小草們，

(二)

當人故意地想遮蔽的時候。

誰也沒努力把牠揭穿罷？

終是不可破的嗎？

人和人間的銅牆鐵壁，

(一)

小詩六首

希真

十四、三、九日作於南京金陵女大。

這樣叫。

『賈先生收拾完了沒有？快來吃點心吧，馬車已經來了。』張媽手裏拿了一碗蓮子湯推進房門

那不是雙方都沒有骨肉的死別之痛了嗎？

我願替了你死，

如果我們可以易地而處，

新近又做了喪女的老母呢？

怎忍聞我如已兒的你的母親，

我本是無母的可怜兒，

(三)

被你親亡女的利刃刺傷了。

我現在千里之外，

云 璞 呵，

心裏就像刀刺一樣！

每想到我母親將來要如何地哭我，

『我聽見別家母親哭亡子的聲音，

你又說：(二)

聽見了你親深的悲聲了，

我現在千里之外，

云 璞 呵，

然而怎忍我母親有這深沉的悲痛呢？

『我自己固然生不如死，

你 說，

當你勝病魔的苛虐時，

(一)

悼亡友三首

以爲人間只有陰天了。

切莫在凄風慘雨的時候，

自有溫和可歌的晴天。

人生好像天氣，

切莫凄悲泣了。

我寂寞的靈魂，哪，

希 真

那真好玩，這裏的女孩子喜歡穿 cap and gown，並不是學堂的規則，她們喜歡穿成日的穿了褲中，大有虛位的。祇有下午走出圖書館就是球場，世界打毽腳手，都『滿不在乎』。此『滿不在乎』可驚，可愛，圖書館連說帶笑，真是從心裏吐出來的。像她們這樣玩，她們用功讀書的精神却是可驚，可愛，那種快樂的情形，於是把她所有的錢去買了一件很風頭的皮外套，得意的很。但是她說話時候，那種快樂的情形，經過她告訴我今年四月她學了一種新打球法，今年暑假中間找着一件教打球的事，賺了許多的錢。他們是天真爛漫的快樂生涯。有一天我被邀到一個二年級同學的房裏去玩，玩到今年夏天的時候，讀了一班。但是若到本科生中間去玩，中間去玩，風味却迥不同了。諸如此類，theses 也可以見美國上，居美國生活為不誠不免憂鬱之機。我回居的女孩子都很好，大概都是讀 Ph.D. 的女博士，我是住在宿舍內，起居飲食比中國學校來是舒服的，多，並且我覺得太舒服，若中國留學生話的難，然而光陰寶貴，祇得不加思索的順筆寫來。

阿那

朱驕

通訊

我們怎能易地而處呢？

可是怎樣呢？

地跑。祇有每日禮堂早會時 choir 是一定要穿的。看她們粉面朱脣，披上這件黑大褂，緩步輕移襟袖飄揚的，倒也另有一種風緻。這裏的女孩子都是『小妮姑』，剪了頭髮。我們學堂裏大約是十分之五，紐約城大約是百分之九。有的人是儀容修整，所以短髮斜披，也很好看；但是天生的人易，美入難。

我們的校址離城很遠，在山高處，樹木很多，紅葉青山，添上這些雜色，衣裙的小姑娘，緩步慢行，走來走去，顏色真堪入畫。霜凋後，密層的落葉，屬天然景物，中國樹木少，此景却不多見。那天出去散步，看見遍野火燒落葉（不覺連想到那年回湖去掃墓，山風野火，紙錢飛揚的那種光景，忽忽已是八年，不免添了我無限入海滄桑的感觸。慢慢的繞回山上，走到房裏，兩腳已酸得提不起了，始恍然大悟，纏了多少冤在路，同居的女孩子們大約見我形情不對，我總是想家，一個個走來，湮存慰問。我當然也知道他們的好意，有意解頤，不覺莞爾。

學校建築中我最喜歡的是圖書館。地方不大，却折有點意思。藏書樓的地板都是玻璃的，祇有過路處中間鋪上一條橡皮，想他們美國人可不是有了錢沒有用處，但是用的却很適當。書卷浩繁，自必說燈光坐位等佈置都是很可入意的。禮拜日的下午，拜罷的，下了一點小雪，如是我們把壁爐燒起來，柴火都是五六尺長一塊的整木。雪意依稀，映壁爐紅，燼映壁爐，思悠悠。

課堂男子走進去看，却像一個陳列所，沿牆靠壁都是雕刻的石人石像，例如 Venus, Athena, Zeus, Socrates, Aristotle 等。最大站在那裏有一兩丈高。有一晚我們去上課，我先進去，沒有開

燈，却忘記了課堂門口有一個石像，一眼睛見真駭的我，魂飛九霄雲外。那怪劉老進，進了大觀園，不到穿衣鏡去扶花姑娘呢？

講到讀書，真有不少的好科目。好好先生，他們確是專心研究學問的人，不是在教室內信口開河的我。現選的有一課英文 English Poetry，我是隨意選的，却真有味。教授是 Dr. Chew 所謂『着他開口，麼笑猶瓊珠』方員，先生不但說話有味，滿臉都是 poetic。是有教文學的精神，並不是叫嚷浩歎的消極態度。他常說：“Read poetry, poetry makes man better.” 他說：“A poet is an unseen legislator of the world.” 你相信這句話嗎？

我的歷史功課，趣味却迥然不同。有一課是上古文明史 (Ancient Civilization) 這幾年來弄了不少的埃及希臘巴比倫等，有時手到地層古物，簡直把我埋在一堆埃及的金字塔裏頭。還有一課是十九世紀的歐羅巴 (Europe Since 1870) 這本是入事最繁的一課。我們現在注重技原文，我也覺得看原文對於事情的原委，簡直看不得話。這課書都很有味。昨日看一本書，簡直看 David Copperfield 一課。著作 Kropotkin 是一個俄國革命家，述及他的貴族生涯，如從軍到亞利亞，再轉入社會黨的歷史。我才認識他先生是俄國政府擾亂中國邊疆的發起人，是一個俄國人，但是他講到俄政府當時虐待波蘭亡國奴的慘狀，真是發慮不堪。唉，政治罪惡能到之處，還有甚麼人心說甚麼人道！亡國奴不是人做的啊！

安好

說來真是驚不盡。于明早有樂，刊須尚工作。深不能再迹，終續談。即詢

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三十四

大七嬢

十一月十七日 桂林大學

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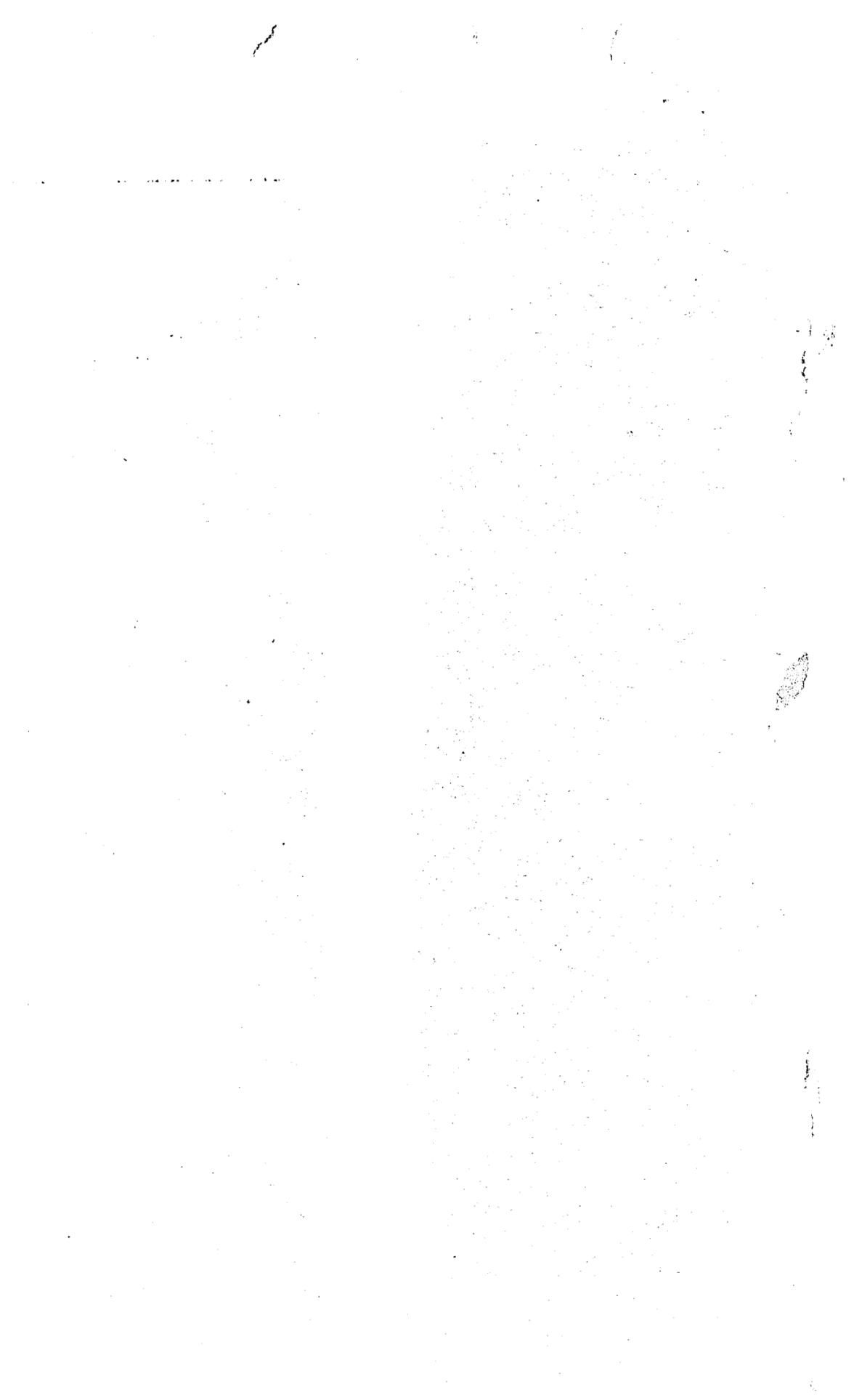
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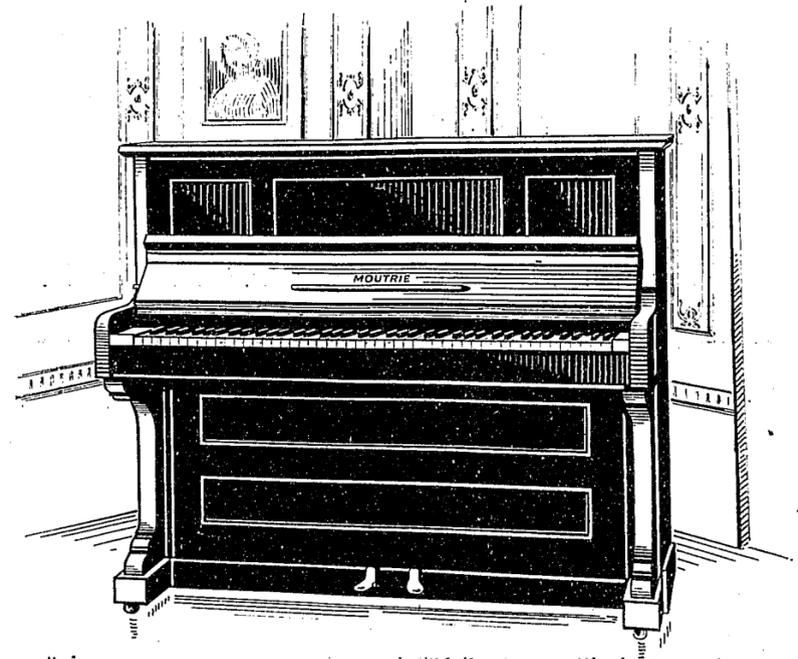
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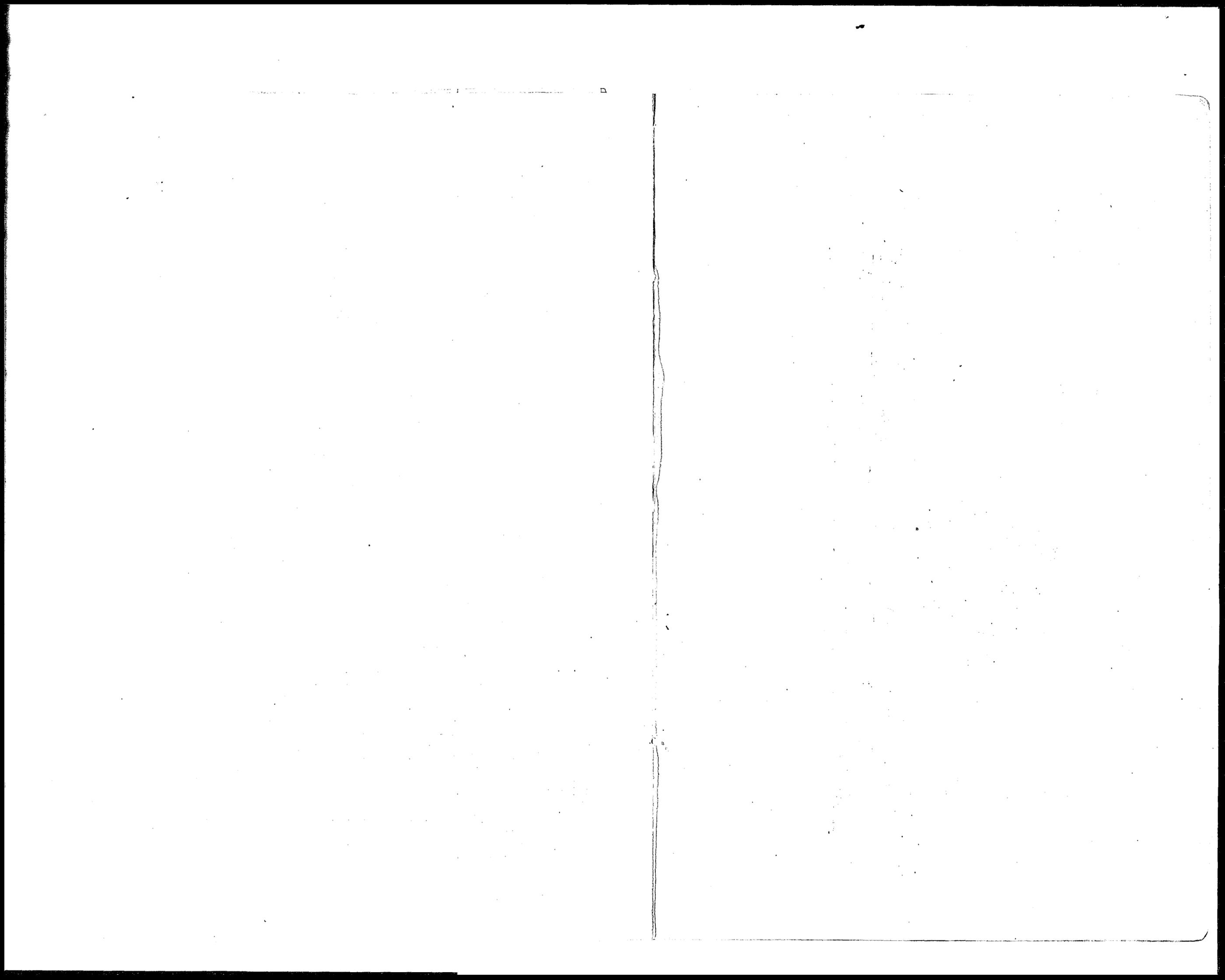
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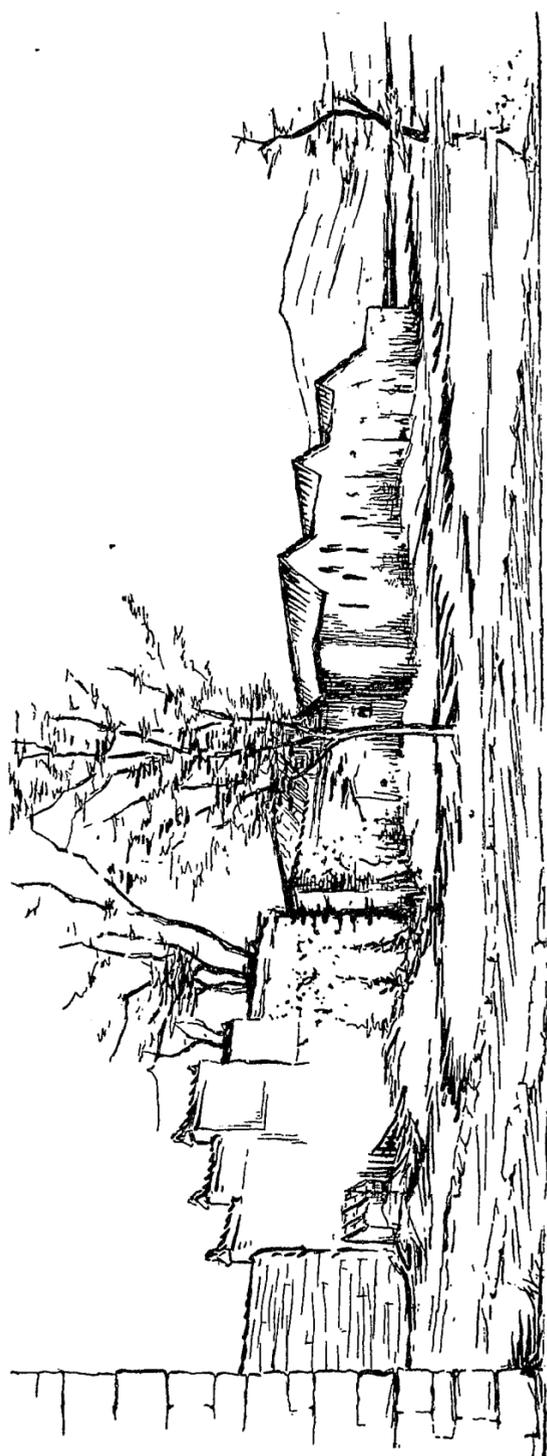
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CONTENTS

	PAGE
THE GIFT OF YUNG LO	Frontispiece
EDITORIALS	I
LYDIA BROWN HIPPS, <i>Ruth M. Chester</i>	2
MISS CARNCROSS, A FRIEND OF STUDENTS, <i>Liu En-lan</i>	4
FROM A FELLOW WORKER, <i>A. J. Bowen</i>	6
"FOR LOVE'S STRENGTH STANDETH IN LOVE'S SACRIFICE," <i>Edna F. Wood</i>	7
FROM THE HILL'S CREST, <i>Mrs. Robert C. Chapin</i>	9
RELIGIONS IN CHINA DURING THE TANG DYNASTY, <i>Tang Luh-djen</i>	10
A SUMMARY OF DR. MCAFEE'S TALKS, <i>Li Dzeh-djen</i>	11
AN OLD HOUSE, <i>Mary V. Thayer</i>	12
A POET'S PORTRAIT, <i>Liu Siu-an</i>	14
MY WORK SINCE GRADUATION FROM GINLING COLLEGE, <i>Hwang Yu-fuh</i>	15
TO W. L. T., <i>Sung Ging-ying</i>	18
A TALE OF TWO CITIES, <i>Djang Tsai-mou</i>	18
THE OLDER CHINESE BANKING SYSTEM, <i>Djang Siao-mei</i>	20
"THE PRINCESSES," <i>Hsia Gwoh-en</i>	23
I DREAMED I WAS A BUTTERFLY, <i>Liu Siu-an</i>	23
MY WINGS, <i>Djang Siao-sung</i>	24
MR. CHEN GRIEVES FOR HIS PIGTAIL, <i>Tsai Kwei</i>	25
A REMINISCENCE, <i>Liu Yung-szi</i>	27
HOW GINLING HAS CHANGED ME, <i>Liu Fuk-mei</i>	28
THE LITERARY SOCIETY, <i>Mao Shwen-yü</i>	30
THE RIDER AND THE RIDLEN, <i>Chen Hwei</i>	30
HOW SCHOOLGIRLS SHOULD USE THEIR MONEY, <i>Djang Hsiang-lan</i>	31
FROM OUR BOOK SHELVES	32
THE EXCHANGE COLUMN, <i>Tang Luh-djen</i>	34
NEWS OFF THE CAMPUS, <i>Liu Yung-szi</i>	36
SUMMER SCHOOLS	39





THE GIFT OF YUNG LO—(See page 12)

Ginling College Magazine

Volume 1

June, 1925

Number 4

Editorials

Non-Coöperation

Non-coöperation has recently been advocated by the Indian Mahatma. But it is by no means a brandnew term. Two thousand years ago the principle was practiced by the Prophet of Nazareth, and it has served as a dynamic force in the lives of the martyrs down through the ages. What is meant by non-coöperation? To quote Gandhi, non-coöperation is resistance "by the assertion of liberty in your daily lives, not by deeds of violence." In other words, it is to resist a wrongful authority, not by force, but by refusal to coöperate in its impositions. With it we use the pacifist method of resistance, and without it we resort to fighting. Some may doubt the wisdom of the gospel. But if the nations ever desire to make real the outlawry of war, non-coöperation, and non-coöperation only, is the key to success. Since the human race has not made enough trials to prove its absolute feasibility, our business is not so much to plead for its immediate practice as to realize that there is such a force in the world, to study Gandhi more closely, and to think whether the principle is desirable or not.

What Should Be Our Attitude Towards the Anti-Christian Education Movement?

The Anti-Christian Education Movement is one of the influential movements in China at present. It has brought various charges against Christian education, and as a result, government control of Christian schools becomes a bone of contention. How do we, as students of Ginling, feel towards the movement? Doubtless some of us are ignorant, because we are too occupied with our curriculum activities to study current problems. There is not a small number who are indifferent. They are too lazy to think. Then many of us have gone to the two extremes of view; some protest against the accusations, while others are willing to acknowledge the justification of the criticisms but are too discouraged to make improvement. From my point of view none of the four attitudes described above are justifiable. If college students are ignorant or indifferent, who will straighten out all the tangles for China? If we are disgusted and get too hot, how can we have the clear thinking which is essential to problem solving? If we are in despair, we do not help the situation a whit. Disappointment does not get us anywhere. What then should be our attitude? I think, first of all, we should study the criticisms made of Christian education and at least know what they are. Second, we should examine ourselves to see if we have given the Anti-Christians just cause for complaint. Take for example the commonest charge which denounces Christian schools as denationalizing agents tending to weaken the patriotism of the Chinese students. Let us ask ourselves. Do we in this institution pursue our Western studies at the expense of our Chinese courses? Are we patriotic? Honest answers will tell us whether the charges are justified or not. Last but not least, we should accept the accusations not as a provocation but as a challenge, a challenge to greater efforts for improvement.

In Memoriam

Lydia Brown Hipps

BY RUTH M. CHESTER

In the memories of the early years of Ginling College, for those who were privileged to be members of the group at that time, there will always stand out prominently the figure of Lydia Brown Hipps. That the first break in our Ginling circle has taken from us so rich and beloved a personality and a friend so loyal both to the college as a whole and to the individuals who comprised the student and faculty group during the years of her life there, must bring to all who love Ginling a deep sense of loss. In the weeks since she passed on into the larger life, many whose lives have come in touch with hers have tried to express something of the inspiration which came to them through her and it is with a deep sense of privilege that I attempt to add on behalf of Ginling, an appreciation of her great contribution to the college and her lasting influence on the lives of those who were associated with her there.

Miss Brown came to Ginling at the opening of its third year in September, 1917, to begin the work of the music department. Her preparation for this work had been completed the previous year when she graduated from the combined college and conservatory course at Oberlin. She held this position only three years, being obliged to go home in 1920 because of ill health, returning later to China as the wife of Mr. J. B. Hipps of Shanghai College. When the shortness of her connection with Ginling is remembered and the added fact that during a considerable portion of that time she was far from well, her influence there becomes the more remarkable.

Until her arrival, there had been no music work at Ginling and she had therefore an opportunity to work out her own ideas entirely unhampered by any precedents, and her initiative and inborn teaching ability proved fully equal to the challenge of the situation. She started classes in harmony and appreciation of music, a chorus and a Glee Club beside the private work with piano and organ students, which occupied a large proportion of her time and was always one of her greatest interests. In all her work she was unusually quick to perceive the essential points in which the problems of the Chinese student differ from those of the American one and to adapt herself and her teaching to the needs of the new environment. The most conspicuous example of this, though by no means the only one, was her emphasis on organ study and her enthusiasm over the possibilities of the baby organ.

Both because of the relatively low cost and its consequent availability in many homes where a piano would be impossible, and because of the universal need for good church organists, she felt that organ work was far more important than piano work and encouraged her students to concentrate on this line of musical study. Having herself specialized in organ study she was well equipped to teach it and also to demonstrate to many skeptical groups that fine music could be produced on a common baby organ. Her musical standards were of the highest and her constant insistence on thoroughness and accuracy on the part of her students, and her own sympathetic playing of the best music, and only the best, helped greatly to increase their abilities and their appreciation of the beauty of great muics.

Besides the building up of the music department into one of the strongest in the college, Miss Brown contributed much towards the solving of the many problems constantly arising in any college, especially in its early years. Although she came to Ginling directly from her own college course, she was older than the average college student and she very soon became recognized as a leader in the faculty group. Her sane, well-balanced judgment was invaluable in committee and faculty meetings and her administrative and executive ability were soon manifested as she carried on her share of this part of the college work. At the end of her second year at Ginling it became necessary to choose some member of the faculty to act as president during the interval between Mrs. Thurston's departure on furlough and the arrival of Miss Vautrin. The faculty ballot was unanimous in recommending Miss Brown for this responsibility although the ballot was taken without previous discussion. During the time that she held this position and the remainder of her third year when she assisted Miss Vautrin, who was new to the college, she proved herself to be indeed a person of unusual ability.

But splendid as her work was both in her own department and in the general administration of the college, it is not these things, I think, that stand out most strongly in our thoughts of her, but it is rather her rare personality and her radiant spirit which will always continue to inspire all who knew her. Her genuine friendliness to all about her called forth a similar response, so that even the servants counted her a friend and were in fact so loyal to her that at first they were inclined to resent Miss Vautrin's arrival, regarding her as a usurper! Students and faculty alike when perplexed or discouraged went to her for advice and found in her friendly sympathy and her unwavering faith an ever-ready source of comfort and strength. Because of her living spirit and sympathetic understanding of others and because of the great admiration and love which all felt for her, she was often able to help one or another of us to see wherein we were at fault, and this without arousing the resentment that so often results from such efforts. She was herself so big in thought and

spirit that she lifted those around her out of their pettiness and made them see things in a larger way. Not the least of her personal charms was her sense of humor and her ability to entertain with an apparently limitless fund of amusing stories, largely drawn from her own experience, for she never failed to see the funny side of a situation even when the trying elements of it seemed more obvious.

No verbal estimate of her work or analysis of her personality can possibly convey to those who never knew her the full beauty of her life or adequately express for those who did know her their sense of gratitude for the privilege of claiming her as a friend. The highest tribute we can pay to her will be to devote ourselves more fully to the realization of the great ideals for which she lived, both in the college to which she gave so much, and in the larger life outside the college in which we all have some part. And for many of us, at least, she will continue to be not only a precious memory, but also a living presence and power in our lives.

Miss Carncross A Friend of Students

BY LIU EN-LAN

Once in a chapel talk Dr. McAfee defined Christian love as an open-hearted regard for all men, willing only good to them and willing to put that will into effective action on any proper occasion. In my personal contacts with Miss Carncross I found her the personification of this definition.

As I recall the days when I was a student under her principalship in the Methodist Girls' High School, my impression of her calmness, faithfulness, and motherliness is ever vivid in my mind. She lived among us; her private room was in immediate connection with the students' dormitory. Every evening at nine she went around to say good night to all her girls. She would adjust bedding and open the windows for us if we had neglected to do so. Oftentimes when she found homesick girls sobbing in bed, she talked with them, comforted them, and petted them just as a mother treats her own dear child.

When she happened to see a girl breaking a school rule, she seldom said any reproachful word but her tender look and gentle smile seemed to say; "I am sorry this has happened, my child, but you don't mean to do it. I believe you are better than you seem to be." We feared and respected that look and smile more than the scoldings of other teachers.

She played with us, yet "she kept her dignity and her easy power of command." She was intensely interested in our student undertakings. She made us feel that she cared for each one of us as



an individual, and it was the idea, that she only saw the good points in us and believed us able to be better individuals, that fired us to strive to be our very best selves.

The most distinguishing mark of her personality was her identification of herself with all types of people. She not only knew them by face and name but she also knew them as persons in a most sympathetic way. We used to see young teachers, Bible women, and tired mothers come to consult her about their personal problems. We used to see her discuss with them, work with them, and even dine with them.

When I came back to college in the fall of 1923, to my great delight, I found she was here with us as a member of our college faculty. As our relationship grew deeper and I came to know her better, I appreciated her radiant personality more and more. She was a friend in need. Her power of understanding and of sympathy was a source of inspiration to me. To illustrate what I mean I will cite one out of many instances. In the spring of 1924, my younger sister was taken ill. The college doctor ordered me to go with her immediately to Shanghai for diagnosis because she suspected that a very serious operation was necessary. I was troubled and did not know what to do, with my parents hundreds of miles away. I went to Miss Carncross with a very heavy heart, and talked with her for about an hour. Though I cannot recall what she said in detail now, one sentence still clearly rings in my ear whenever I feel discouraged or downhearted: "Take courage, my child, and trust in God." The same evening she asked me quietly, "Have you ever been to Shanghai?" "No." "Then I will go with you." It was too much for me; yet she did it. Her kindness and sympathy I can never forget.

At the arrival of the unexpected, sad news of her death in Peking, the following remarks were made by students sobbing as they faced their great grief.

"She was always cheerful. I never realized she was ill."

"I know she was very patient from my experience with her in class."

"She was one of the most faithful workers I have ever known."

"I admire her poise and even temper."

"Though she had white hair, yet she was jolly and young in spirit. I know from my experience with her during our New Year vacation."

"She never thought of herself; she only knew how to make others happy and comfortable."

"She was a glorious Christian character and her faith in God was wonderful."

Now she who loved and whom we loved has crossed the door of death. We grieve at our immense loss of a coworker, a faithful teacher, a sympathetic adviser, a friend with an inspiringly radiant personality, yet we know that she has entered into great joy. We should sing, "The strife is over; the battle done" and try to let her winsome influence live with us wherever we go.

From a Fellow Worker

BY A. J. BOWEN

It is never easy to appraise the work and influence of a fellow worker who has but recently left us never to return. Personality and all of the unseen forces of character are so little apprehended and so potently shape that work, that, in thinking of one who has passed on, we are inclined to speak chiefly of the outward or visible achievements. But we know that while certain work must be done, certain tasks accomplished, the spirit in which these tasks are done, the spiritual consequences that follow their doing, is after all, of much more real significance than their mere accomplishment. So as we think of the few brief years we were privileged to have Miss Carncross among us doing the work she felt God had called her to do, we try to see the hidden outworkings of personality and character.

Her sense of duty and responsibility; her quiet unsomber seriousness; her poise and splendid adjustment; her uncomplaining willingness; her humbleness of mind and preferring of others to herself; her kindness and self-evident goodness; her deep flowing religious currents; her dependence on the spiritual realities—these all were qualities and manifestations of her character that determined entirely the quality of her life and work. As is so usual with us in regard to a person of such a character, we no doubt failed to appreciate her real worth while she was with us. It has taken Death with his inevitable summons to arouse us to see the beauty and glory of her life. Truly she has made it easier for us to believe that "they that sleep in the Lord shall never die."

So we may confidently expect that the spirit of her life shall, during the years to come, manifest itself again in this life and in that life which she touched, at moments and on occasions wholly unknown to the person affected. And as that spirit works out its will in these lives, we know that they shall be better lived and of

nobler fiber and more like the life of the Master whom Miss Carncross served so loyally, and who works with us mortals to the end that no splendor of wholesome personality, no strength of noble character shall ever pass into nothingness.

"For Love's Strength Standeth in Love's Sacrifice"

BY EDNA F. WOOD

To decide to spend one's life away from home and old friends and old attachments demands from many people months or even years of weighing pros and cons, of making and breaking and remaking decisions. And yet Miss Carncross made this difficult and far-reaching decision almost instantly when the appeal was made to her for work on the foreign missionary field. "Why yes—I'll go!" Go to China where she was to make herself beloved by so many people in her fourteen years of service. And the words bear witness to a heart so attuned to the goodness of the world that its response to any demand for help was immediate. They might be taken as a symbol of her life here among us. How many times have we, in searching for some one to do a difficult piece of work, been greeted with the words, "Why yes—I'll do it." Goodness is, after all, the thing simplest in the world.

As we think back to the days before April the second, we see a slight, controlled figure, the grayness of whose suit seems to intensify the blueness of the sweet eyes, deep-set under brows already marked with anxious thought over other people's decisions, not always so simple as her own; the hair already touched with the gray of consideration for others. We seem to hear the words slowly spoken as though she were trying to understand thoroughly your point of view before committing herself, a slowness of speech which was interpreted by decisive rapidity of movement and gesture.

There she sits at her desk, a student beside her to whom she is pointing out mistakes, often uninterestingly elementary, with a patience and tact which knows no bounds. Perhaps the work doesn't seem exactly thrilling to you and me—the correction of freshman and sophomore themes written in English, a language foreign to the students, or of papers assigned for grammatical drill. But then, coaching graduate students for their Ph.D. degrees is not thrilling either from the point of view of material to the man who is equipped to do that work. Any material so mastered that its romance has become a commonplace doesn't challenge. This is why we are able to blink sleepily at the beauty of the full moon and crawl, unstirred, into bed.

But there is an element in life whose romance is never stale because it offers permanent surprises. Human nature will always be thrilling. It was because Miss Carncross had learned this truth that long hours of monotonous desk correction of sentence structure, grammatical usage, diction, were aglow with romance for her. How thoroughly she had learned this truth may be seen in the fact that she chose to do her correction with the writer by her side, and thus, by her own choice, spent hours and hours in personal interview.

And what marvels of tact those interviews were. I once heard a student say that Miss Carncross rarely flatly said a thing was wrong, that she usually said, "Yes, I think that is a possible point of view, but have you considered the fact that . . . This is true, is it not?" . . . and when the conclusion was drawn how different it was from the original statement made by the student! The girl, antagonized in no way, had followed the line of argument she herself had been led to formulate. She left the office thoroughly convinced of the truth of words which were a direct paradox to her first mistaken judgment.

But not only the tactful wisdom stored through years of contact with Chinese students was at the command of the girls. There was a religious intensity which was the source of that infinite patience and sympathy. Many a girl went to her English teacher for a ten-minute consultation on the use of the past tense; she stayed for an hour's outpouring of disappointment or ambitions, and came away possessing a new courage with which to face the pricks of daily living, or perhaps selfish hopes and ambitions had become imbued with a wider meaning, had been stretched to motivate unselfish living. I think I have rarely seen a life lived so in the presence of the Lord and Maker of mankind. Once in speaking to me of a foreign friend, Miss Carncross said, "Mrs. F. believes one is justified in praying only for aims and goals—the bigger things. She thinks it presumptuous to take the details of everyday life to God in prayer." With a pity which was almost shocked, Miss Carncross thrust this idea from her. That she took even the least things to her God in prayer, is testified by the radiant peace of her life from day to day.

Friendships formed on such a personal touch stand the test of time. Women who had been her students in the Methodist Girls' School at Chinkiang, or in Hwei Wen at Nanking, welcomed Miss Carncross into their homes as an old friend. Other groups of friends centered around Gu-i-lan, the Methodist Church in whose life she took an active part; and around the work of the mission to which she made large contributions through committee work, where her equity and judgment were ever in demand. At the time of her death, she was serving on the District Finance Committee of the Methodist Mission, and on the Executive Committee of the East China Christian Educational Association. Of course all these contacts absorbed time and energy. Perhaps none of us were quite aware of the rate at which she was giving of her strength to others.

The news of her death came suddenly for we had not realized, nor, we think, had she, the seriousness of the operation for which she had gone to Peking, bidding us all the last good-by with her usual radiating happiness. Girls and teachers gathered for the customary weekly prayer meeting in the hush of early twilight. There was an unusual atmosphere of sweet majesty about that gathering, just a week before the anniversary of Christ's death. And in the midst of us, we seemed to see the slender figure of her whom we loved so well. We tried to sing and pray; we knew she would have it so. And as we bowed in the presence of our great grief, we became strong in her strength; joyous in her joy, and in our hearts echoed the line which expresses so well the meaning of that life which was filled with the goodness that glorifies:

"For love's strength standeth in love's sacrifice."

From the Hill's Crest

BY MRS. ROBERT C. CHAPIN

A graven tablet on the wind-swept hill
 Stands in the tangled grass. With heavy load
 A crooning carrier swings along the road
 Stone-paved by hands long dust; then all is still—
 "Long years ago," the tablet reads, "here lay
 The lovely garden of an ancient sage,
 Who gathered eager women, in his age
 To teach them in the learning of their day."
 The vagrant winds sweep their reed harps and sing,
 While stark and cold the graven tablet lies.
 But see! Ringed with the golden hills, arise
 The clustered roofs that mark our own Ginling.
 Perhaps some little wind-borne seed—who knows?
 From that old garden here to beauty grows.

Religions in China During the Tang Dynasty*

BY TANG LUH-DJEN

The Tang dynasty (A. D. 618-907), as Petrucci says, "had witnessed an extraordinary outburst of religious fervor." Owing to the fact that the ruling house claimed its descent from Lao Tsu, the alleged founder of Taoism, political supremacy was granted to the Taoist religion. Taoist priests were exempt from taxation, eligible to high offices under the government, and provided with monasteries throughout the empire.

Irrespective of the patronage enjoyed by Taoism, Buddhism held its own ground. It was in the early part of the Tang period that Hsuan Tsang (玄奘) made his pilgrimage to India, the fountainhead of Buddhism. On returning home, he brought back 657 sacred books and 115 relics of Buddha. The pilgrimage inspired many a monk to make similar tours. It has been estimated that between 645, the year when Hsuan Tsang came back, and 751 there were fifty pilgrimages to India.

In 845 Buddhism suffered a severe blow: 4,600 monasteries and 40,000 smaller buildings were destroyed, and more than 260,000 monks and nuns were proscribed. The effect was temporary though, since "we find that monasteries were once again occupied and recognized under I Tsung (懿宗) in 860 A. D."¹

Due to the tolerance of the Tang emperors, other faiths found their way into China. In 634 Nestorianism (景教) was brought to the palace of Chang-an by a Syrian monk, named Olopun. He was given permission to erect temples. There is evidence from the ecclesiastical annals of Western Asia of the existence of the Nestorian church in China in the eighth and ninth centuries. Again, the narrative of Abu Zaid speaks of Christians as forming one part of a very large population at Khanfu in 878.² The last and the most important proof is the Nestorian Monument dated A. D. 781 and unearthed in 1625. This monument has given rise to many hot disputes. Voltaire sneered at it, Renan and Julien denied its authenticity and the German Neumann charged the Jesuit Semedo with having forged it. On the other hand, Abel Remusat and Klaproth accepted its genuineness, and Panthier seems to have demonstrated its credibility.³ So much for the controversy. As to the chief contents of the inscription, they may be summarized in this way: (1) an abstract of the Christian doctrine, very vague and figurative; (2) an account of the arrival of Olopun, of the decree of Tai Tsung (太宗) in 638 in favor of the doctrine, of the patronage under Kao Tsung (高宗) 650-683, of the temporary decline at the close of the seventh century, of the recovery of influence under Yuan Tsung (玄宗) 756-762, of the tolerance of Su Tsung (肅宗) 750-779 and Tai Tsung (代宗) 763-779 and Teh Tsung (德宗) 780-783; and (3) a recapitulation in octosyllabic stanzas of the purport of the inscription.⁴

In Tang, Zoroastrianism (祆教或名拜火教), too, had a strong foothold in China. The very fact that a special official was appointed to look after its church

*This is a part of the section "Religious Fervor and Philosophical Enthusiasm" in a paper entitled "A Comparison Between the Tang and Sung Dynasties" written as a final paper for History 31—January, 1925.

¹ Gowen, "An Outline History of China," pp. 118-119.

² Yule, "Cathay and the Way Thither," Vol. I, p. 104.

³ Yule, "Cathay and the Way Thither," Vol. I, p. 107.

⁴ Yule, "Cathay and the Way Thither," Vol. I, pp. 109, 110.

officers and laymen¹ may give us some idea of its favor in the eyes of the government.

Manichaeism (摩尼教) also found a welcome in China at that time. The religion rose and fell with the Ouigurs. Between 762 and 763 the Ouigur qagan was converted to the faith, and in 768 and 771 the Ouigur Manichaeans were ordered to build temples called "Ta Yun Kuang Ming" (大雲光明), "Light that Penetrates through the Clouds." In 806 it came to our notice that some of the Manichaeans were among the Ouigur ambassadors sent to the Chinese court. After the fall of the Ouigurs (between 840 and 847) the Manichaean property was confiscated, temples closed, and the religion itself gradually disappeared.²

Besides the faiths mentioned above, Mohammedanism, too, found China an inviting field for propaganda. There have arisen differences of opinion concerning the date when the Mohammedans first reached China. According to the monument of Sianfu dated A. D. 742, the religion was introduced to China during the period of Kai-kwang (A. D. 586-600) of the Sui Dynasty (隋朝). This was before the Hegira which took place in 622. It seems incredible that any Mohammedan representative should have preached the gospel, before Mohammed began his career. Some try to disentangle the knot by pointing out the difference of eleven days a year between the Arabian solar year and the Chinese luni-solar year, while others attempt to solve the problem by supposing that since the monument was repaired several times in Sung (宋), Yuan (元), and Ming (明), it might have been erected on one of those occasions. Regardless of the disputes, large groups of Mohammedans did come in the Tang dynasty. To quote Broomhall, "The Caliph Abu Giafa . . . sent a contingent of some 4,000 men, who enabled the Emperor to recover his two capitals, Sianfu and Honanfu."³

In surveying the religions in China during the Tang dynasty, one cannot help being impressed by the tolerance conceded to the different creeds which contrasted itself with the religious strife of the West. Indeed, China in the great days of Tang was a melting pot of different religions, and served as an asylum for peoples who were elsewhere being persecuted for their faiths.⁴

A Summary of Dr. McAfee's Talks

BY LI DZEH-DJEN

I had the privilege of hearing three helpful talks from Dr. McAfee in March. The first two were at our own college, and the last one was at Sage Chapel, Nanking University.

In the first talk he told us that Christianity contributed three things to the world, namely, a unique person—Jesus Christ; a unique book—the Bible; and a unique experience. The unique experience contains the following:

1. The sense of fellowship with God.
2. Release from fear.
3. The sense of peace.
4. Enlargement of life.
5. Love of others.

¹ Li Ung Bing, "Outlines of Chinese History," p. 158.

² Yule, "Cathay and the Way Thither," Vol. I, pp. 63, 64.

³ Broomhall, "Islam in China," p. 26.

⁴ Hodgkin, "China in the Family of Nations," p. 46.

The second talk: What does the Christian religion teach about God?

The Christian religion teaches that God is a holy, loving father, who creates, sustains, and directs the world. He is a rational, moral, and loving father.

The third talk: The Christian Movement.

In general, the Christian Movement means the voluntary effort of Christian believers to make Jesus Christ known everywhere. Specifically, there are four ways to define it.

A. The Christian Movement is the effort of Christian believers to fulfill the wish of the founder of the Christian religion—Jesus Christ.

B. The Christian Movement is the effort of Christian believers to share with other people the best thing they have—the Christian religion.

C. The Christian Movement is the effort of Christian believers to express the nature of the Christian religion—love, peace, hope, etc.

D. The Christian Movement is the effort of Christian believers to help in the unifying of the world—universal brotherhood.

An Old House

BY MARY V. THAYER

There is a house in our neighborhood which has a history. It looks much like others from the great road, a little more secluded and aloof with its high wall and with its only entrance far to the rear. The long north wall is broken by a jog or two and its top by the peaks of the five gables. One tree grows within and bears in its high branches a commodious magpie nest.

A guest once saw in an inner room a moon door and fine carving. These rare treasures seemed to fit ill with the family circumstances but the old mother was ready with her explanations. "The house is very old—more than five hundred years. It has always been in our family. Yung Lo built it for an official residence for an ancestor of ours." Yung Lo! The third Ming emperor! And his date is in the early 1400s. Columbus was not yet dreaming his dreams of adventure. A history indeed! This great room, this carving, these very beams, were they here then?

The old tai-tai shows the heavy boarding of the walls and the fine wood and points out that common houses built in those old days were low posted and this as we could see was high from floor to top. Could we not see that painted flowers once decked that ceiling! The fine carving was more in evidence around the door frames and the moon door with its border of delicate tracery. This moon opening was perhaps seven or eight feet in diameter and the wood of the frame was nearly black but the carving was fine, with clouds, fish, and flowers wrought into the design.

Above this was a deep recess overhung with grill work. There once were treasured the family records. These were stripped down by looting soldiers. Household treasures were taken also, not once but ten times, for Nanking has been the center of storm and stress in all the changes of government during these long years. And each change takes its toll of the people.

In another section of the house the old kitchen with its original stove is still left. In all these years there has been no change in the type of stove. In the new

West the lifetime of one person has seen the shift from brick oven to wood stove, coal range, gas burner, electric stove, with a like change in fuel. Here is the same wide top with its spaces for broad flat-rice kettles, that one sees in the modern Chinese house. Here too are the small square pocket holes at the back where is stuffed in the grass and light fuel. This old burner is large and could accommodate several rice kettles as large as Ginling uses for its great family. The narrow chimney holds a deep recessed shelf for the kitchen god. The clay has crumbled and cracked and the top has slumped but with a day's repair, one could cook here as in the Ming empire and even as in our own day.

In a near-by court is a well filled with rubbish now. In such old wells, sometimes are found family treasures, bronzes, jewels, coins, dropped there to save them from looters or from ruthless destruction at the hands of rough soldiers. In deeds of sale in this country there is a clause of relinquishment of claims upon all such findings, since they may be of great value.

Beyond the next court is the great guest hall, beautiful in proportions and dimensions though stripped bare of furnishing. The pillars supporting the roof are of tree trunks greater than Nanking boasts to-day. Perhaps even in old times they had to be floated down from far reaches of the Yangtze. The room is more than thirty feet long and perhaps eighteen or twenty feet high. One side was shut off making a wide passage by using, one after another, narrow panel doors which stood twelve feet high or more. These must have been fine either in workmanship or in material for they were lifted from their hinges and carried off bodily by the soldiers of the last revolution.

The court in front of this hall is paved in a pattern of tiles. The great doorway, now sealed, has a frame wonderfully adorned with fish and flowers outstanding from the flat background. One standing in the court sees bits of decoration under the eaves, carving on the supports of the roofs, iron work of graceful designs and tiles with ornamental ends. These all indicate glories of a day long past. Now the hall is deserted, neither swept nor garnished, and above the wall in the waving branches of a great tree sits the untidy nest of the magpie, sole occupant of this part of the yamen.

It was here that our guide turned her back and from her most secret pocket abstracted a piece of paper money. A thousand marks! In China! She wanted to know its value. To us it seemed that that was as problematic as the value to her of the tarnished glories of her old home. Of that she said: "I cannot make improvements for lack of money, first, and then if I did make it habitable, the house would at once become the focus of attention for marauders."

The old round door stones with their carvings indicating official rank were taken from the front doorway when the family fell from its high estate, and now are set in an unimportant place in a side doorway. Perhaps at the same time the front was closed in, leaving the spirit wall on the opposite side of the street facing a blank of brick work instead of an open door. From within the house one may peep through windows now blocked with broken tiles across to its broad expanse.

Only a few of the many apartments are still in use. As one turns back to retrace the way to the road many courts and rooms are crossed, all empty but for broken bits of stone and tile and sticks from heavy old tables, stacked lattice windows and shattered shrine. In a court near the end of this long way the family remnant lives, in the next court a tenant, and by the narrow outer gate a tenant poorer still with his poultry and his pigs. To such a condition has come a once powerful family and its stately yamen.

A Poet's Portrait

BY LIU SIU-AN

The drunken poet had been recommended to the magnificent court of T'ang Ming Hwang by a minister, who, having recognized his genius, called him the "banished angel." The emperor, a lover of beautiful women and poetry, did not hesitate to admit him—yea, even to his inner court. The moon was shining beautifully and the peonies of the royal garden were in bloom. The royal hands served the poet's wine and the beautiful Kwei-fei held his ink slab. The poet drank much and became drunken. Looking at the moon and the peonies he wrote. The look of his handsome yet solemn face changed into a carefree expression and his eyes shone with something divine. The flower in the garden was what he wrote of, but Kwei-fei was the flower. The emperor ordered the orchestra to play upon their instruments for these verses called for the accompaniment of music—indeed the verses themselves were like a piece of music with noble chords and charming notes.

The birthplace of Li Po was obscure. Some say that he was born in Szechwan, the province from which the river Yangtze rushes down, disappearing among the rugged mountain gorges girdled with clouds, and appearing among the green, cottage-dotted valleys. His mother dreamed of a star before his birth; he himself dreamed of a blossoming peon before his art bloomed. He spent his youth in a quiet bamboo grove at the foot of a hill, discussing poetry and drinking wine with his friends. Hence people called him and his friends the "Six Idlers of the Bamboo Grove." He had been a reckless youth, conscious of his own genius and never caring for money; skilled in the use of the sword and ready to flash it for a friend's sake. He had visited many famous men of his time. But save the man who recommended him to the emperor, no one recognized his genius.

While he was in the capital, the "drunken poet," the "banished angel" became the talk of the courtiers. Would the emperor continue to shower favors upon him? Would he retain the high position in the literary society of Chang-an? Alas no! The news came that he was to see the emperor no more! He had asked the favorite yet hated eunuch, Kao Li-shih, to pull off his shoes, when drunken in the palace! Well, all knew what would happen. Chang-an saw no more of Li Po, the drunken poet, the banished angel.

Being dismissed from the court he wandered from place to place where Nature was the emperor and the moon and the mountains his favorite courtiers. "The Universe is the int of all things; Time is a passing guest; and Life is but a dream," said he. "Why should we not get drunken and be merry?" He poured forth his poems incessantly. Many of them described his wild life.

*"You ask what my soul does away in the sky,
I inwardly smile but I cannot reply;
Like the peach-blossoms carried away by the stream,
I soar to a world of which you cannot dream."

People say that his poems were like monochrome pictures of mountains and clouds suggesting something lofty, something infinite.

He even wandered to the Northern Border, where one evening while standing by a muddy pond where the reflection of the moon could not be seen, and listening to the falling leaves, he sighed and said, "Alas, my sword lies idle. I

*Translated by Giles in "History of Chinese Literature."

cannot use it for the sake of my country. But what does a 'divine falcon' care about little birds?"

While he was thus wandering, An Lu-shan, the adopted son of Kwei-fei, rebelled. The flowery court was ruined. Kwei-fei was hanged. After that the world heard still less about Li Po.

One evening, being drunken, he fell over the boat's side as he was trying to grasp the reflected moon in the river. Thus ended the life of a great poet.

My Work Since Graduation from Ginling College

BY HWANG YU-FUH

"Hello, Yu-fuh, we are expecting to have an article from you for the GINLING MAGAZINE. You must hurry up and send it in or you will be late," said a friend to me when I visited Ginling lately. I knew I was late, so that whenever my friend began to talk with me I was scared to death that she would hurry me again. Well, now, what shall I write,—the interesting incidents that have happened during these few years or about my work? The former will only make the readers laugh and the laughter will fade away as soon as they have read it, but it is not so with the latter.

In the year 1923, just after my graduation, I was a volunteer teacher in a girls' school far away in Hengchow in Hunan. The girls there were very nice and congenial. On my arrival at the school gate, the principal leading the student body welcomed me with three bows. I almost thought that I was a lieutenant inspecting the troops. My work there was very interesting and it gave me many possibilities of serving the girls, most of whom were from unhappy homes. They were very diligent girls, making clothes and shoes and nearly everything themselves, so that a tailor could hardly get any work from this school. Once an entertainment was prepared to be given at a parents' meeting, and all the girls went out to get white cloth to make uniform dresses. After a few days everything was done. They carried out the program so wonderfully, that the attention of almost nine hundred people was focused on everything on the stage, so that for three hours no noise was heard among the audience. It was wonderful! They were hard-working girls. During the springtime, early in the morning, several groups of girls were found studying in the yard under the trees. They very seldom grumbled over long assignments. In the Sunday afternoons, reading books was their interest and the only difficulty was that there were very few books for them to read.

A school is indeed the best place to influence the young girls. Standing very strongly in my mind is the girl from the country, who had a little queue and put on a very odd-looking dress. At first, whenever the other girls looked at her, she became mad at them. After a week or so she played with them and fixed up her hair in a pretty way, and became very polite to her schoolmates. And, she carried on her studies well. What a change was made! After classes I often looked out through the window, watching the girls play. A thought came many a time into my mind, how many girls like them had been neglected, the active ability in whom had not been developed and their golden treasure had not been discovered! Who is responsible for that? You, I, and the rest of the girls who have better opportunities!

In the fall of the same year, I was engaged for editorial work at the national headquarters of the Y. W. C. A. in Shanghai. When I first came I felt

everything brand-new, but worthwhile to learn. The people here were just as congenial as the people I worked with in Hengchow. My work that year was translating stories and articles, writing letters, reading over some articles, and translating minutes. Though the work at first seemed very dry, it never disappointed me by not giving me experience. It is always true, that the deeper one gets into the work the more strongly she feels the importance of it. In the spring of the next year I tried to take over the editorship of *The Green Year*, the Association magazine. It issues eight numbers a year, among which special numbers at Easter and Christmas are published. I had a most fascinating time in collecting articles and pictures; making the dummy was the first thing of all I had ever really enjoyed. Following up the preceding magazines, the work was carried on fairly well, I dare say. The contents of each number should be planned one or two months ahead. One would find herself discouraged while her requests for articles were unanswered or the coming of the promised article was delayed. Therefore one's patience was greatly improved! As soon as the April number of our magazine was out we had to begin sending material for the May issue to the printer, and so with the June issue. One issue after the other, I was very strict in putting in the same kind of articles, that is, a main article on social questions, an industrial article, a few games, a short story, a play, a devotional talk, and the Association news. After a few months my ideals for my own work were changed. "What can the association magazine contribute to the members and students besides circulating news?" was a question I was constantly asking myself. Therefore I felt very strongly that studying the needs on the part of the Association members and the students was the very first thing to do before taking up this enterprise. The Y. W. C. A. is a vital agency for service, sometimes reaching groups of people whom other organizations could not reach. Thus it comes about naturally that an Association magazine must not be the same thing as other existing publications. It should give to society something special!

Everything seems very easy before one actually takes it up, and so is it with my ideals for the magazine. A very informal committee of several Chinese secretaries was formed and the problem of the magazine was discussed, and the outline of the general plan for 1924-1925 was drawn. Through this committee correlation in work can more easily be carried out in different departments, but it was far from being the road of success in getting people to contribute articles, even though everybody racked their brains to think of all the possible writers. In trying hard to get all the criticism about the magazine, it was found, very few people had ever read it or the criticisms were too superficial and lacking in concreteness, why is it? Where does the difficulty lie? It is purely a question of education, I feel quite sure. Many young women have not yet formed the habit of reading and the appreciation of literary work. Creating a reading public and encouraging students to write are two pieces of immediate work to be done by schools and such organizations as the Association, college magazines, and the college weekly or quarterly are to encourage students to write. And the literary society of a college offers opportunity to the students to express their own ideas on certain subjects and to present some plays. Why cannot some of the research work the students have done and the most worthwhile speeches and the beautiful scenes which have been given, be put into print, in order to let the people who were not present at the meetings share the interest?

When I was in Ginling, donkey riding was one of the most fascinating things I had ever enjoyed. Many a time we pitied the poor donkeys with sores on their bony backs and feeble legs. When the donkey man whipped them we felt some pain down in our hearts. The donkeys cannot speak, who should speak for them in order to make the next generation kind and just to animals and other living things in the universe? Children's books on animals and plants are greatly

needed! I do wish all the college girls might find pleasure in writing and clearly see the contribution they can make through writing.

A promising group of people, such as Dr. T. T. Lew, Mr. C. C. Chao, and Dr. Hodgkin and many other Christian literary men of different Christian organizations gathered together for a retreat under the National Christian Council. In this retreat problems were discussed and remedies suggested. I represented the National Y. W. C. A. in attending the retreat. The National Y. W. C. A. was the only women's organization. The main topics for the discussion were producing helpful Christian literature to meet the needs and promoting successful writers. Though I could not give any ideas to the retreat, because of the scarcity of my knowledge of literary work, the spirit of coöperation among Christian organizations was realized, my hope in the Association work strengthened, and my interest in my own work deepened.

A burning question which has occupied ever so much space in newspapers and discussions is the Anti-Opium movement. It is an association formed by more than thirty existing organizations, Christian and non-Christian. The main purpose is to create a public opinion against opium smoking, opium raising, and the opium traffic and to back up the delegates at the League of Nations in regard to this matter of opium. In investigating the real conditions of different parts of China, coöperation exists between the central groups in Shanghai and the successively formed local Anti-Opium associations. Part of my work this year has been to represent the National Y. W. C. A. on this group. I am quite sure the people who are interested in to-day's problems in China have foreseen the urgent need of such kind of work and will offer every single possible help.

When I first came I was introduced to a business girls' club organized chiefly by Y. W. C. A. secretaries and business girls working in town. It is indeed a most helpful club if the girls feel the need and play their own part faithfully. People are likely to face things indifferently or give them up if they cannot get anything from them, without the sense of giving. This club was organized with the purpose of raising moral standards and ideals on the part of inexperienced girls and backing them up when in need. Since the girls going into business are increasing in number, all kinds of problems which have been met in the West will surely come to China too, such as the relationships between men and women, living conditions, and so forth. The girls have not yet felt the need of it, so it dies off now. It has certainly given us an awakening to the fact that we Chinese young women do lack the spirit of coöperation, foresight about important things, and the zeal for service. Now a "Be Square" club has been organized by the Shanghai Y. W. C. A. secretaries with the fourfold purpose—that is—spiritual, intellectual, physical, and social. Teachers, students, business girls, and association secretaries are welcome to join. A very interesting program has been planned. I hope this club will not end in smoke.

Besides the meetings I have mentioned, I am to attend some other meetings, such as a discussion group on industrial problems and so forth. It sounds very tiresome, going to all these meetings, but it does pay, for one becomes experienced to a certain extent. One can meet different types of people through the different clubs and association. The more one knows people the wider her interest will be and a greater help she can render through her work. I am very grateful for all the opportunities given to me. Now the thought of the Publication Department of the National Y. W. C. A. is to concentrate on composing books on recreation, pageants and all sort of social and religious problems of girls, besides the magazine. I do wish all the college friends will give some help in suggestions. Then the work being done will mean more to China and the world!

To W. L. T.

By SUNG GING-YING

I love to see your loving eyes
Where meekness dwells; where kindness lies.
Your voice is soft; your smiles are sweet;
The paths grow proud beneath your feet.

You feed my dreary soul with peace
And fill my painful heart with ease.
I never knew what God could be
Till He sent you and love to me.

A Tale of Two Cities

By DJANG TSAI-MOU

Dickens was by far the most popular novelist in the nineteenth century. He possesses "immense creative power," the number of his characters running into the hundreds. Very often in character building he hits upon some oddity and transforms it into a pleasurable type that never can be forgotten. Among his strongest novels, there is one which is in some essential particulars unlike any of the others. Probably every one knows the interesting and valuable novel, "A Tale of Two Cities." It is my favorite novel for the following reasons:

1. *Story.* In "A Tale of Two Cities," every happening has its place in the development of the main story. There are several characters,—Sydney Carton, the vagabond who lays down his life for the happiness of the one whom he loves; Charles Darney, a young exiled French noble; Jarvis Lorry, an old-fashioned clerk who works in a big banking house; Dr. Manette, who has been "recalled to life" from a frightful confinement, and Luise, his daughter, the heroine of the story; the formidable Madame Defarge, knitting calmly at the door of her wine shop and recording the names of all those who are marked for vengeance; and many others who play minor parts in the tragedy.

The scene is depicted in two cities, London and Paris, at the time of the French Revolution. Through a few of the historical details, the author reproduces the essence of the "Reign of Terror" very well. Some savant has said that "A Tale of Two Cities" is an excellent supplement to the history of the period." Moreover this novel is very clear and the plot is well arranged. Usually Dickens introduces many minor characters whose relation to the main story is vague; but here there is only one small family of characters who really are not necessary to the development of the story, and the story itself moves on unrelentingly to the final conclusion. In this story, very few chapters are episodic. All these things show that in this novel Dickens constructs a well-built plot and avoids obscuring the main current of the action with a confusion of minor episodes.

2. *Literary Style.* This book is written in Dickens's picturesque style. The extent of his vocabulary is shown by his skillful choice of words. The strong point in his diction is his acquaintance with the language of thought and feeling, with the subjective side of vocabulary. The consideration of figurative language occupies a large and important space in any novel. Dickens uses comparatively little humor and yet uses repetition, romantic touches, contrast, symbols, and figures of speech in many paragraphs. The reason why he uses repetition is to emphasize the meaning of the sentences. Let me quote a part of a long sentence from the first paragraph:

"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair."

Another example is as follows: "Perhaps the following silence, perhaps some latent disclosure in the expression of Miss Pross's face, perhaps a sudden misgiving apart from either suggestion, whispered to Madame Defarge that they were gone."

The following examples will show very plainly how the author uses romantic touches. He has said that Miss Pross waited for Madame Defarge, her great enemy, but she did not hear her footsteps coming in. "Haunted by her feverish apprehensions, she could not bear to have her sight obscured for a minute at a time by the dripping water, but constantly paused and looked round to see that there was no one watching her. On one of those pauses she recoiled and cried out, for she saw a figure standing in the room."

The mob who lived in French Revolutionary times forgot their duties at home, and beguiled the time by embracing one another and engaging others in gossip. After separating from the group, they showed that they had human spirit again. "Scanty and insufficient suppers those, and innocent of meat, as of most other sauce to wretched bread. Yet human fellowship infused some nourishment into the flinty viands, and struck some sparks of cheerfulness out of them. Fathers and mothers who had their full share in the vast events of the day played gently with their meagre children; and lovers, with such a world around them and before them, loved and hoped."

The author uses the word "blood" in contrast with the word "water" and calls Miss Pross, "the family's devoted friend," in contrast with Madame Defarge, "the family's malevolent enemy." Contrast is used to help readers get good mental images of the two things or persons. The cask of wine is the symbol of the French Revolution and blood is used as the symbol of hatred and the death of Madame Defarge.

The figures of speech most characteristic and peculiar to Dickens, are irony and dramatic irony. Dickens uses irony to hide a sort of humor or light sarcasm in which the intended implication is the opposite of the literal sense of the words. In one place he says that the pillory, an instrument of punishment, is "a wise, old dear institution." What does he mean? Does he really mean that the institution is wise and dear? He uses these words to hide light sarcasm.

Dramatic irony is used quite often, the following is an example: "'Yes, yes, yes,' returned Mr. Lorry, drying his eyes, 'you are right. But he will perish, there is no real hope.'" Mr. Lorry is thinking that Darney will die for there is no real hope. But Carton's meaning is different from Mr. Lorry's. He means that he himself will die, to save Darney. "'Yes. He will perish; there is no real hope,' echoed Carton and walked with a settled step downstairs:

In general, Dickens uses figures of speech to hide the fact, though to some extent they are used to express his idea more clearly.

3. *Theme.* The theme of the book is the sacrifice demanded by true love. It is made clear by the main character, Sydney Carton, Dr. Manette, Miss Pross, and Mr. Lorry. Mr. Carton sacrifices his life for the one whom he loves. There are several proofs. First, he tries to make his beloved one, Miss Manette, happy all the time. Second, he helps Darney, who is accused by others, to get out of trouble for Miss Manette's sake. Third, he dies for Darney, Miss Manette's husband, in order to give her a happy home. Oh! how great is his sacrifice!

Dr. Manette sacrifices not his life but his revenge for the sake of his only daughter. At first he tries to take vengeance not only on his great enemy, Darney's uncle, but also on his enemy's descendants. But for the sake of his daughter, he changes his mind. He lets his enemy's descendant, Darney, marry his daughter. Moreover when Darney is in trouble he tries to help him as best he can.

The devoted servant, Miss Pross, loves Miss Manette very much. She is willing to fight with Madame Defarge and says to the cruel woman, "I know that the longer I keep you here, the greater hope there is for my ladybird." She does not care what happens to herself, she even becomes deaf. Is her sacrifice great for her ladybird?

Mr. Lorry who works in a large bank gives much time to help Miss Manette find her father who has been buried for eighteen years. In addition he gives time to comforting Dr. Manette after his daughter has married.

In conclusion, we can get at least two things from this novel, one is literature and the other is moral teaching. Dickens's style is wonderful and beautiful. On the other hand, we can get good moral teaching, the sacrifice demanded by true love, from this novel. Therefore "A Tale of Two Cities" is my favorite novel. Many novels themselves are good but their value depends on how we read them. Let us remember the keynote of the value of novels is to find their true wisdom. Let us also remember to choose good novels to read. In closing I would like to quote a sentence from Ruskin's "Sesame and Lilies," "Life is short. If you read this, then you cannot read that."

The Older Chinese Banking System

BY DJANG SIAO-MEI

Banking in China was considered a mere mercantile undertaking and was free from governmental regulation or supervision. A bank might be opened by any person or group of people who had the capital.¹ The management of the business was as follows:² the manager (管事人) whose duty it was to oversee the whole business; the agent (經手人) who took charge of the deposits, loans, debit accounts, drafts, etc.; the bookkeeping department (帳房) which recorded income and expenditures and wrote the reports; the silver department (銀房) which had control of the actual cash and of the issuing and collection of checks; the secretarial department (信房) which kept the correspondence with the branches of the bank and with other banks; the money department (錢房) whose business it was to pay

¹ 銀行簿記及實務 Chinese Banking and Bookkeeping, p 23.

² *Ibid.*, pp. 6-152, 416-420.

the salaries and the running expenses of the bank; the clerks (櫃房) who were responsible for the receiving of checks and their distribution behind the counter; the social department (照場人) whose task was to entertain guests and manage other social affairs.

The banks were under the control of a local guild which performed the following services for them:¹

First, the provision of the Central Weighing Station, Kung Ku Chu (公估局), in order to give stability to the value of the silver. This weighing house was established in commercial centers where bullion or sycee was brought by merchants and weighed and appraised before it would pass or be accepted by the local banks. If the quality of the sycee was found superior to the local standard, it would be received at an increase above the actual weight. For example, if a piece of bullion weighed 800 local taels but the appraisal showed it superior to the local silver by ten per cent, this 800 taels would pass current for 880 taels. The reverse would be true with regard to the inferiority of the bullion. Among the weighing houses, the one in Shanghai was the best and had the highest standard of fineness. One adjective is enough to describe the method of weighing and examination in all the weighing houses. They were unscientific. They took no care of accurate weight, and the decision upon the quality was made by a glance of the eye in a dingy room.

Second, the provision of the Melting Station (傾鑄廠). Here again inaccuracy prevailed. No one in the melting station knew the exact amount of alloy contained in the silver brought to the station, the exact amount of alloy extracted or added during the melting, or the amount contained in the finished sycee ready for circulation. Moreover, the apparatus and the equipment in this station were very crude. It used practically the same apparatus as that found in a blacksmith's shop. The only thing that controlled the business was a general estimate made by workers of experience.

Third, the provision of rules for the local banks. The general rules were as follows:²

1. The office hours of the Chinese banks were from nine o'clock A.M. to twelve o'clock P.M. daily. At the middle of the month (月半) or at the end (月底) the business might go on throughout the whole night.

2. Every morning the managers of the banks would gather at the guild to wait for the news of the rate of exchange from Shanghai, and to discuss the market price of taels, dollars, dimes, coppers, etc.

3. Paper notes issued must be backed up by at least one third of the value in actual cash in the treasury.

4. A detailed report of the business in each bank must be written monthly or bimonthly.

5. The chief manager of the bank had the right to control the whole business.

The banks were classified as follows:³ First, the Kwan Yin Hou (官銀號). This type of bank enjoyed the greatest prestige. They, beside receiving on deposit taxes, duties and other official revenues, were like foreign banks in many respects. They received deposits and paid interest on them, made loans, issued check books and deposit books, and kept current accounts with merchants and made advance on the security of goods. Yuen Tung (源通) in Shanghai was the largest of these banks.

¹ J. C. Ferguson: Notes on Chinese Banking, pp. 61, 67.

² 銀行簿記及實務, pp. 21-22.

³ Ferguson, *op. cit.*, pp. 57-59.

Second, Hwei Piao Hongs (匯票行). They were founded by the Shansi merchants to make possible their business of transferring money without the aid of banks and to make a profit out of their own exchange transactions. Sz Heng Banks (四亨) were established in Peking about 1900. They did not do ordinary business but only exchange or transference. Only a little capital was demanded for the establishment of such banks but they must be backed up by a great volume of business in different places which would bring in such large returns that the banks would be able to pay bills drawn against them in those places. The establishment of such banks afforded two advantages. First, the balance of trade between various places was kept level. Second, there was little shipment of bullion.

The third type of bank was called the cash shop. There were two kinds of cash shops. The first kind was called Tsien Chuang (錢莊). Although smaller than the two types mentioned above, they did the whole work of a bank. A capital of ten to fifty thousand taels was demanded in order to open such a shop. The second class was called Tsien Pu (錢舖). A still smaller capital was required for its establishment. Their business was in the exchange of sycee, taels, dollars, subsidiary coins, and cash. Such shops dealt chiefly with the small traders who received their money in coppers or dimes which had to be converted into dollars and taels in order to buy their stock. In addition they gave loans to the small shops which did exchange business with them. They also issued paper notes but the latter could only be changed into currency at the shop which issued them.

The condition of exchange was interesting if confusing.¹ The tael in China was the standard of exchange. But there were so many kinds of taels that almost every time one employed it, it seemed necessary to define it. One must first distinguish between a tael in value and a tael in weight. With regard to the tael in value there were innumerable standards but those of Shanghai and Canton were the principal ones. As to the tael in weight, there were only two principal standards. First, the Kuping (庫平) or Treasury tael, which meant the tael weight of the Board of Revenue at Peking; but this term was also used in many provincial capitals to denote the standard of the provincial treasury. Second, the Tsaoping (曹平) or commercial tael. It was usually reckoned that 100 Kuping taels equaled 102 Tsaoping taels. So slight was the difference between the two standards in small transactions that the same bank often used one in paying out money and used the other in receiving it.

Dr. Ferguson gives an illustration of how a single article purchased in western Szechwan for export from Shanghai showed the fluctuation of exchange.² If a merchant in Chengtu (成都) wanted to make a purchase he must carry his money in sycee to the place, a hundred miles away, where he could change his sycee into cash. Suppose his purchase amounted to 15,000 taels, the cash shop would make a profit of two or three per cent or even five per cent. The goods would be shipped to Shanghai against the security of some Hwei Piao bank which undertook to bring the money back from Shanghai. The manager of the bank paid the export duty on the basis of Haikwan taels, but with a draft for Shanghai taels. Then he paid the local agent of the Szechwan firm the balance. The draft on reaching the agent was presented at the bank on which it was drawn and the agent asked from the bank at what rate it could transfer the money to Chengtu in Szechwan. The bank then went to the Hwei Piao bank which then reckoned the Shanghai tael into Tsaoping taels, from Tsaoping taels to Hankow taels, from Hankow taels to Chungking standard, lastly from Chungking to Chengtu standard, where the original merchant was finally paid his 15,000 taels silver.

(This is a section from a longer paper on Chinese Banking and Currency.)

¹ Ibid, pp. 67, 68.

² Ferguson, *op. cit.*, pp. 75, 76.

"The Princesses"

BY HSIA GWOH-EN

On the fourteenth of April there were twenty-nine carriages waiting in the so-called palace-like college campus. When the signal was given at eight o'clock, students of the college got into their assigned carriages in high spirits. Rumbling and creaking straight went the carriages toward the well-known Hsiu San Park. Halfway from the college there appeared a large group of students, with banners in their hands, a band in front, marching gallantly toward the same park to attend the Memorial Service of Dr. Sun Chung Shan. Ah ha! Suddenly there came a call, "Here come the princesses! Curiosity was aroused; the people in the fifth carriage looked around, trying to find out who were they that still bore this ancient name. But they failed. Within five minutes another sound from a low-toned man was heard "Ay yah! The Princesses of Dong Kua Shih are coming by carriages!" Now the mystery was cleared up. So the students of Dong Kua Shih are honored with the name of "The Princesses."

Children's Verses

I Dreamed I Was a Butterfly

BY LIU SIU-AN

I dreamed I was a butterfly,
And flying low and flying high
Among the flowers I made my way—
The lilies tall; the peonies gay.

I dreamed I had two golden wings,
That glittered as the crown of kings.
I fed upon the honey sweet.
I drank the dew from off the wheat.

Oh, Mamma, Mamma, Mamma dear,
Tell me, Mamma, I'm not clear—
Have I, have I been a butterfly?
Or has a butterfly been I?

My Wings

BY DJANG SIAO-SUNG

I wish I had a pair of wings,
Of wings like those of the bird who sings
Before he flies across the sky;
Because with wings I too could fly.

I'd fly way up to that bright star;
It wouldn't seem so very far.
I'd pick the star with its shiny strings
And start for home on my flapping wings.

But wait! I want to stay some more.
This must be near to heaven's door
Where Mammy lives with God in the sky,
My Daddy told me; I saw him cry.

I'll look in the door and shout with might,
"Come out, my Mammy, come to-night,
For here's your pet with wings and a star.
Why did you leave me and come so far?"

When Mammy comes, I'll jump for joy
And take her home to love her boy.
I'll fly with her and the starry strings.
Then Daddy'll thank my pretty wings.

Mr. Chen Grieves for His Pigtail

BY TSAI KWEI

The sun was gradually withdrawing its yellow light from the farm near the river. The chimneys were idly puffing only a little smoke. Under the old pine trees the mosquitoes were singing and dancing. Some older women wearing blue clothes and covering their knots with blue cloth seemed to be at leisure. The younger women walking busily back and forth on their little bound feet were setting small tables in their yards, for supper time was near. Naked-backed young men and gray-haired old ones sat on the stools or stones by the river. They moved their fans slowly as they talked. Children were running to and fro or kneeling under the pines, playing with the stones. A boat passed on the river below and a poet's voice could be heard saying, "Farmers know no trouble. They know happiness only."

However the poet did not know what old Mrs. Chen was saying. "I have lived for seventy-nine years. I have seen the soldiers of Hung Hsiu-chüan and the T'ai-ping Rebellion. I have known thousands and thousands of men and women, old people and children to be killed. I have heard how the Republic came five years ago. The new emperor, you call him President Yuan, I saw his picture the year before last. I am satisfied with my broad experience. It is enough for me. But I don't like to see prodigal children—better for me to die. Supper time is at hand. Why do you still eat beans? You have eaten up all my property." Her toothless mouth could hardly speak clearly. She moved her thin hands and long neck to emphasize her mumbled words.

Her granddaughter, a plump girl of eight, came near with a handful of beans. When she saw her grandmother's anger, she hid herself and cried, "The old corpse!" Her frightened eyes became more shining. Old Mrs. Chen did not hear what the child said but continued her grumbling. "This generation is far worse than the one which went before."

A young woman of thirty came with bowls in her hands. The pink roses in her hair and her white clothes made her face more dark. One could see that she did not agree with her mother-in-law. But before she could answer she heard the coming of her husband. Suddenly facing him, she began to scold. "Why do you come back so late? I supposed you had died. Who could wait for you?"

Mr. Chen, though he lived in a little village, was an ambitious man. Since the death of his father he had not held the handle of a hoe. He was a boatman who went to the city in the morning and came back in the evening. That was why he could sit among his neighbors and talk proudly of current affairs. He wore foreign clothes instead of homespun. His hair was black and shining like a gentleman's. All his neighbors respected him as a man of wisdom though he could hardly write his own name. But his family still kept the farmer's custom, no light during supper. Of course he should be blamed when he came home late.

Mr. Chen sat down on a stool and began to smoke his ivory pipe. The girl came to call her father but she received no answer.

"The king is on his throne," Mr. Chen sighed deeply.

The plot of this story is borrowed from a book, Nui Han (呐喊), written by Lü Sing (鲁迅).

After a pause Mrs. Chen said, "Good, then there will be a universal pardon. I remember a year before our girl's birth there was a universal pardon."

Mr. Chen sighed again. "But I have no braid."

"Does the king want his people to have pigtailed?"

"Yes, he does."

"How do you know?"

"The city people said that General Chang would succeed in restoring the monarchy in the next eight days. General Chang has a pigtail himself. Of course, he wants all people to have pigtailed."

Mrs. Chen knew that the city was the place to get correct news. She looked at Mr. Chen's bared head and could not control her anger. She was perplexed and she hated him. Filling a bowl with rice, she threw it down before him. "Take your supper. What is the use of being so sad? Can your pigtail grow for your sorrow?"

The sun had withdrawn all its light. The cold air came up from the river. The noise made by the moving of bowls and chopsticks was heard through the farmyard. As Mrs. Chen was finishing her third big bowl of rice, she saw Sir Lee coming from the bridge, dressed in new clothes. Her heart began to beat more quickly.

Sir Lee was the famous man within thirty miles. He was the master of a wine shop and the scholar of the little village. When the Chinese Republic was established he had put his hair on the top of his head like a Taoist. Mrs. Chen's keen eyes told her that he was no longer a Taoist, but that he had a thick plait of glossy locks now. Sir Lee did not often wear his new clothes. He had worn them only twice during the last three years: once for the sickness of his enemy, once for the death of his hated uncle. For the third time he wore this suit. Of course trouble would come to his enemies. She remembered how two years ago Mr. Chen had called Sir Lee hard names. She felt her husband's danger coming closer and her heart beat faster and faster.

As Sir Lee passed, every one pointed to his bowl and asked the great man to eat with him. He nodded his thanks and come straight to Mr. Chen's table. Mr. Chen also invited him to eat but Sir Lee turned and faced the wife.

"Have you heard the news?"

"The king is on his throne," answered Mrs. Chen with a forced smile. "When will the universal pardon be given?"

"Universal pardon?—later it will be given." He changed to a severe tone. "But where is your husband's pigtail? The pigtail! That is very important."

"The latter generation is worse than the former generation," the old lady joined in.

Mrs. Chen felt as though it were a sentence of death on herself and the whole family. "If my husband—what can we do? All the old and young live upon him."

Sir Lee interrupted. "There is no way out of it. That it is a sin for a man to be without a braid has been clearly stated in the book. No matter whether he has a family or not."

Mrs. Chen could not read at all. Therefore she felt disheartened for it was written in the book. She hated Mr. Chen more than ever. She pointed to his nose with her chopsticks and said, "It is all his fault. During the rebellion I asked him to stop his travel to town. He did not listen to me and his hair was cut by the city people. Now he will make us suffer. Why should he make us suffer?"

The villagers heard the trouble. They made a circle around Mr. Chen's table. Chen felt that he had lost face for his wife scorned him before others.

"You said then that I had not changed my looks," he murmured.

She became yet more angry. Her dark face grew darker. She beat her girl when she came to take her rice. The girl lay on the ground and cried. Her bowl broke into pieces. Then old Mrs. Chen came to take her away and mumbled, "One generation is worse than the one before."

The villagers went away following Sir Lee. Mr. Chen's pipe had no fire now. He felt very sad because he had no way to save himself. He thought in broken thoughts. "Where is the pigtail—generation is worse than generation—the king is on his throne—the bowl has been broken—the sin of no hair is written in the book."

After that though Mr. Chen went to the city every day, no villagers came to hear his news from the city. His wife always called him a prisoner. But a week later when he came from the city, she received him joyfully.

"Have you heard the news?" she cried.

"No, I have heard nothing."

"Has the king been taken off his throne again?"

"They did not say so."

"Have the people in the city heard no news from Peking?"

"No, no one spoke of it."

"I think the king will not sit on his throne for more than eight days. I passed Sir Lee's shop to-day and I saw him sitting reading again. His pigtail was on the top of his head and he wore no new clothes."

"Has his son come back from Peking?"

"Yes, I heard somebody say so."

"Then the second overthrow of the king is true. I heard it whispered that only eight days was the life of . . . I did not know what they were talking about then."

Mr. Chen is again respected by his wife and his neighbors. Every summer he eats with his family in the yard. A poet's boat passes now and then and a poet's voice may be heard saying, "Farmers know no trouble. They know happiness only." But old Mrs. Chen keeps on grumbling at the young girl.

A Reminiscence

BY LIU YUNG-SZI

It was on an evening in April; silence in its dusky mantle brooded over the campus. I wandered along by myself in meditation and I saw faintly scene after scene in reminiscence: a series of incidents which happened in Ginling during the panic of war last fall.

One evening, when we were studying in the library, we heard the honk of an automobile. Then one of us, leaning on the window sill, tried to find out who the guests were. To her great surprise, she saw men in yellow uniforms and with guns on their shoulders streaming out of the automobile. "Soldiers—soldiers are coming to loot," screamed the girl whose face was as pale as a ghost's. Then the library was in a bustle and stir. Chairs were overturned; books and pens slipped to the floor. Some girls raised a hue and cry; others were on the verge of tears; still others cried out, "Let us put everything in God's hands." Then a messenger

came and told us that the soldiers were sent to protect us; so we lost nothing but strength and time.

Seniors in Ginling as well as in any other college are supposed to know the condition well and to have trust in the college, but the rumor of soldiers' looting made the seniors in Ginling lose their heads in the clouds. One night, three the so-called grand seniors searched hither and yon for the dean, who was taking the helm of the college during the absence of the president. At last they found the dean in her bedroom.

"The soldiers are coming to-night. What shall we do?" inquired one of the seniors.

"How do you know?"

"Everybody says so."

"Well, did the soldiers let you know the exact time at which they were coming?"

You see, grand seniors become green freshmen during the panic of war.

As the situation in Nanking became more dangerous, express letters and telegrams poured one after another into the campus from different families asking their daughters to come home. How could we go home since the college was running on schedule? So we always replied to our families that we were safe and sound in Nanking. A few days later, servants came to take us home. Now we were really in a dilemma. "Shall we leave college or shall we go on with our work?" was a moot point in our minds during those days. Finally we crossed the Rubicon and sent our servants back.

One night, for some reason or other, the power engine in Ginling broke down. Then several girls shouted, "The soldiers are coming; we have no light," while others rushed to the bookroom to call up on the phone to find out if the city light was all right. In the midst of the hue and cry, our business manager stepped in, asking:

"What's the matter with you girls?"

"The soldiers are coming, so you turned off the light."

"Are you mad? If the soldiers are coming, can the turning off of the light prevent them from looting?"

As I recalled this scene, the mantling silence of night slipped over my mind and details faded away. Silence still reigned on the campus.

How Ginling Has Changed Me

BY LIN FUH-MEI

A modern philosopher has said: "Life is a self-renewing process through action upon environment." Looking into the subject superficially, we notice that we are changing every day. In a single moment, there are numerous old cells passing out of our bodies and many new cells growing up to take their places. Our thoughts change too. What we were yesterday we are not to-day. When we suddenly come to a new place where the environment is entirely changed, we feel uneasy in facing those new conditions. Shortly we find ourselves adapted to those conditions. There must be changes in our ways of living going on with the environmental change. The process of education is an application of such changes caused by the new environment.

The Ginling campus lies spread in a beautiful valley. The freshness in the morning, the tranquillity at night, the singing of birds, the murmuring of streams, the stately mountain, and the beautiful landscape changing its hues constantly, are all the natural decoration of Ginling and they make a strong and vivid impression on every newcomer. Inside the buildings we have a library, laboratories, gymnasium, and all provisions favorable to our intellectual and physical development. Of course the changes made bear great significance to our lives.

In the first place, let me tell you how Ginling has changed me physically. Everybody knows the importance of physical exercise and its relation to health. We often neglect it because our environment is not suitable for taking it. In Ginling we have a fine gymnasium and playground. Basketball, tennis, and all sorts of athletic equipment are provided for us. Besides, we have an athletic association which encourages us to go out to play and play joyfully. The regular exercise, which at the start seemed to be my enemy, has become my great helper. I feel stronger, the capacity of my lungs is increasing, and my muscles are becoming stronger. I can endure working much longer than before.

In the second place, I should like to point out my intellectual improvement. My history class gives me a brief account of the principal events in the past and their significance to modern civilization. Chemistry trains me to think accurately and to search for the natural laws which abide under the complex changes in this material world. My religion class imparts to me many new religious motives and conceptions formed from different angles. This one year's training in college has greatly widened my intellectual horizon but the value of the rest of the years is beyond my words to describe. As I understand a little more, I realize the more what I still do not understand. Behind every daily lesson and experience there are reasons. To search into the unknown is painstaking work but it is rewarded when we find it.

In the third place, I will deal with how Ginling has influenced me spiritually. We have daily chapel services and Sunday Bible classes which serve as our source of inspiration. The enthusiasm of our teachers and the sincerity of our friends have caused me to reflect upon my own attitude towards others. I ask myself, "Do I treat others with the same kindness that they treat me?" Once I visited some homes in our neighborhood under the Y. W. C. A. Social Service department. The poor, dirty, and unwholesome conditions of our neighbors brought me a new thought, that it is selfish for me to study at my ease for intellectual satisfaction while my fellow women are suffering. Thus I vowed to give up my life for our countrywomen.

In the fourth place, Ginling has an environment fitting for the development of my social self. We know that modern life is social in character. Each individual should see the group as a whole, be aware of his own relation to it, and be willing to cooperate with others for the welfare of the group. The Young Women's Christian Association and the Student Government Association give us a chance to see the need of cooperation and to learn it by practice. It is from these organizations that I have learned to sympathize with other people, because I can see now clearly their difficulties. I have learned the principle that the public decision is the final decision and every one must obey it. From one year's experience, I have acquired initiative in starting on new lines. I feel I myself as an individual in a group, have my responsibility which is by no means insignificant. I should face my duty and be able to say that I can undertake it.

Indeed Ginling College has an atmosphere of joyous living and high ideals. We enjoy our college days; we should keep our loyalty to her and be able to make use of our opportunities to develop ourselves to the fullest extent so that we may sing proudly, "We are from Ginling, Ginling are we," when we leave her.

The Literary Society

BY MAO SHWEN-YÜ

Of recent years literary societies have become very popular in both high schools and colleges. Owing to the small number of students in previous years at Ginling a college literary society was not established. There were only small literary societies held by seniors, juniors, and sophomores separately. Now, since the student body has increased, and the new Ginling buildings are larger than the old, it is worth while for us to attempt a college literary society. Our aims in adopting it are the better organization of the college, the promotion of college spirit instead of class distinctions, the higher development of students in public speaking, and the creation of the spirit of literary interest and enthusiasm.

The College Literary Society was organized in the spring of 1925. It is divided into three sections, namely, current events, debate, and drama. The student body chose a president and a secretary as the officers of the society, and a head and a secretary as officers of each section. So there are eight officers in all. According to our constitution the officers of the society should be elected at the beginning of each year. Some one might ask what is the use in having so many officers? They would answer that their responsibility is exceedingly great. For instance, the officers of the current events section are planning to make every one interested in current events, and to bring to every one a wider view and a closer contact with the world; the officers of the debating section are planning to develop the judgment of the members of the society; and the officers of the dramatic section are planning to arouse others' sympathy, and to develop self-control and the cooperative spirit. Each section has its own adviser to guide and direct what we ought to do and what we ought not to do.

Every semester there are two meetings separately and one joint meeting. The separate meetings mean that we devote ourselves only to one topic at each meeting. Illustrating, we held a meeting on March 28 for the discussion of current events. Subjects such as the life of Dr. Sun Yat-sen, the Opium Conference, the difficulties and hopes of Japan, food production, the white ants, the life of Ghandi, etc., were given splendidly and met with great applause. At the end of each term there will be a joint meeting to compare what each section has accomplished. We spend an hour for the separate meetings and an hour and a half for the joint meeting. In order to keep up our interest in the society and to refresh our minds when we are tired, sometimes there is provided some excellent musical intervals. Indeed, my ideal college literary society is very delightful and I hope that our Literary Society does develop to such an extent that every one of us enjoys the society, and that through the society we may heighten our personality.

The Rider and the Ridden

BY CHEN HWEI

It was an afternoon in late June; the cruel midsummer sun shone at his full strength; travelers were very few on the street; two ricksha men sat on the steps of their rickshas under the shade of the willow trees by the roadside, napping with their faces hidden in their big dark hands. Suddenly their sweet midsummer dreams were broken by a woman's voice ten paces off, "Ricksha! Ricksha!" Both

of them stood up rubbing their heavy eyelids. As they ran to her, she told them the place she desired to go. The younger richsha man turned away because he did not want to run so far.

The older one remained. He was a man around fifty. His trembling voice, pale, bony face, and constant coughing were signs of his poor health. After a few minutes of bargaining, the poor old man seemed to be contented with what the woman promised to pay. Three dimes was the total reward for his hard work.

The lady sat easily in the ricksha, moving her fan slowly with one hand and holding an umbrella with the other. The hot weather meant nothing to her; strong sunshine caused her little trouble. The old ricksha man pulled his ricksha with both hands leaving no chance for fan or umbrella. His unprotected body was exposed to the cruel sun and his bare feet burned on the hot stones of the road. Did he feel hot? Or did the sun have pity on him and treat him better than others? No. It was the power of the three dimes that dragged him on.

After a few minutes' running, he was getting slower and slower. The woman was furiously angry and cried in her high, unpleasant voice, a voice accustomed to being obeyed, "Run quickly! Run quickly! I will give you more if you can run very fast because the sun is too hot for me to bear it." The old man consented with a nod and ran with all his might.

He was too old to pull such a heavy ricksha; too sick to run at such speed; too faint to endure such strong sunlight. Yet he went on and on expecting to get extra pay.

What right had the woman to treat a fellow man like that? What was the difference between these two? Were they not both created by the same powerful hand? Alas! money is powerful. It was money which entitled the woman to be the mistress of the ricksha man though they were sister and brother by creation. It was money which bowed the head of this poor old fellow to the merciless demand. This is just one example of social injustice. My heart aches when I think of these things. But on the other hand, who can know that rider will be rider and ridden will be ridden all through their lives? Paper walls between rich and poor will not last long as the world progresses. Money will not stay with one master. Wealth will have no place in the "crowning race."

How Schoolgirls Should Use Their Money

BY DJANG HSIANG-LAN

What is money? Money creates power. Money is power. People as well as nations cannot get along without money. A Chinese proverb says, "Money can make spirits grind mills for you." How valuable and powerful money is! Yet its value depends on the ways in which money is used.

Wishing the younger generation to be good citizens, parents are generally willing to send their girls to school and also to give them allowances for their expenses, such as tuition, board, laboratory fees, and many other things. But parents sometimes stop sending their girls to school because the girls have spent more money than they can afford.

The girls dress in their best clothes and decorate themselves with jewels. Is it necessary for schoolgirls to wear precious ornaments? There is another type of girl who always attends parties and entertainments which keep her busy accepting

invitations and writing letters. They are very sociable, aren't they? About their lessons, they know nothing. What is the trouble with these girls? They worship the twin idols "fashion" and "pleasure." It is not the proper fashion which makes them neat, attractive, and courteous but mad fashion. It is not the real pleasure which makes them happy, but mad pleasure. With blind eyes, they are willing to sacrifice their ideals, knowledge, and time to worship these idols.

Now let us think a moment about the ways in which we get our money. Do we earn it ourselves? No, it is given by our parents, relatives, or friends. We must be careful in using it. We must not misuse even one cent. Here are some of the suggestions which can help us to spend money wisely and properly.

First, we must use our money carefully. Nearly every girl likes to be stylish. Young girls are fond of pretty things. But when we want to buy anything we must ask ourselves first, "Is it durable? Can I get along without it?"

Second, we should keep our accounts. By keeping accounts, we can easily tell how much money we spend and how we spend it. See the following budget (for college girls):

Board and tuition	\$135.00
Laboratory fees	10.00
Medical fee	5.00
Books, papers, etc.	20.00
Membership fees	5.00
Sundries	15.00
Clothes	25.00
Traveling expenses	10.00
If taking music	30.00
	\$255.00

Third, we must not dress in school as if we were at parties. Simple clothes will keep us dignified and warm. It is reasonable for us to avoid unnecessary ornaments.

Fourth, we should avoid giving unworthy presents and attending unnecessary parties, though social entertainments are important.

In short, we must learn to know the value of money and to use it wisely. A Greek once said that we could use stone to test gold and we could use gold to test people. Do you understand this statement? Can you meet this test?

From Our Bookshelves

A request has come to the magazine for suggestions as to books that are worth reading and owning. The reviews that follow are an attempt to answer that request.

Latourette, K. S.: *The Development of Japan*. Macmillan Company, New York, 1923.

The first half of this book traces the development of Japan from its earliest history to the nineteenth century and emphasizes the debt which Japanese civilization owes to China. The second half deals with nineteenth and twentieth century Japan and her successful effort at adopting and adapting herself to the modern world.

Hodgkin, Henry: *China in the Family of Nations*. Geo. H. Doran Company, New York, 1923.

This book written by an intelligent friend of China, is of value both to the Chinese and the Western World readers. To the former it presents the attitude of a friendly and keen foreign observer; to the latter it gives an insight into the forces, intellectual, social, economic, political, which have molded the China of the past and which are directing the formation of the China of the future.

Korff, S. A.: *Autocracy and Revolution in Russia*. Macmillan Company, New York, 1923.

That the Russian Revolution was not a sudden upheaval Baron Korff shows as he traces its development in the autocratic system of government, in the economic condition of the peasants, in the political changes partially wrought by the Russo-Japanese War, and in the propaganda following in the train of the World War.

Parker, S. C.: *Methods of Teaching in High Schools*. Ginn and Company, Chicago, 1920.

Present-day methods of teaching are moving more than ever before in the direction of the employment of sound psychological principles as the basis of method and of the adaptation of instruction to present-day needs. This book with its accompanying manual, "Exercises for 'Methods of Teaching in High Schools,'" serves to introduce teachers to these standards in method. The subject matter is well organized, the book is very readable and of practical value to every middle school teacher.

Hall-Quest, A. L.: *Supervised Study*. Macmillan, New York, 1916.

Thinking and study are receiving a new emphasis in the education of to-day. Mr. Hall-Quest has in this book given us the most thorough and one of the very few scientific studies of the subject of supervised study. He has endeavored to avoid theory as much as possible. The book is preëminently practical, and hence very usable to teachers.

Oldham, J. H.: *Christianity and the Race Problem*. The Student Christian Movement, London, 1924.

Mr. Oldham writes from an avowedly Christian standpoint and as one who believes that Christianity has a vital contribution to make to the solution of the race problem. But this does not prevent him from facing very frankly the facts of the case and admitting what seem at times to be the almost insoluble difficulties. To read this book is to get a strong impression of the extreme difficulties and potential dangers of the situation and to realize afresh the urgency of finding some solution. Mr. Oldham shows clearly that strong feelings and passionate attachments will not mend matters and that a solution must be sought in a spirit of fairness and conciliation. In the present state of the world it would seem that only in Christ can such a spirit be found.

Barry, F. R.: *St. Paul and Social Psychology*. Oxford University Press, London, 1923.

This book is a brief introduction to the Epistle to the Ephesians; its purpose is to bring out the main ideas against their own historical background, and to indicate their application to present-day situations. We are sometimes apt to think of Paul as the Apostle of Individualism, and of that only, but this book will help to show us that he had ideas about and remedies for social problems, which make many of the suggested reforms to-day seem shallow and superficial.

Cairns, David S.: *The Reasonableness of the Christian Faith*. Hodder and Stoughton, London.

This book was written for students, and especially for such students as found faith in the spiritual view of life difficult, if not impossible; it is concerned therefore, as the writer says, "not so much with the specific doctrines of Christianity as

with what underlies those doctrines." So he begins with discussing what are the "bases for all religious certainty," and works up from there. It would be a real help to those who wish to examine for themselves the soundness of the bases on which the Christian faith rests.

Mangold, George B.: *Problems of Child Welfare*. Macmillan, New York, 1924 (revised edition).

Written in textbook style, this book gives a valuable summary of such problems of childhood as health, recreation, various types of education for normal and abnormal children, child labor, juvenile delinquency and dependency from the American point of view.

Barnett, Mrs. S. A.: *Canon Barnett, His Life, Work and Friends*. John Murray, London, 1921.

Often one man will sum up in his life a whole movement. Such a life was Canon Barnett's, vicar of St. Jude's, one of the poorest parishes in London, and later first warden of Toynbee Hall from which the social settlement movement took its beginning; for there was hardly a phase of English social idealism of the latter half of the nineteenth century with which he did not have some touch. This biography by his wife furnishes an excellent introduction to a study of English methods of attacking the problems of poverty and ignorance.

Jamieson, G.: *Chinese Family and Commercial Law*. Kelly and Walsh, Shanghai, 1921.

An interesting study by a foreigner, formerly British Consul-General at Shanghai, of Chinese law as it relates to the family and the village and as much of commercial law as can be gathered from cases heard in the Mixed Court at Shanghai.

Anatole France: *The Crime of Sylvestre Bonnard*. Boni and Liveright, New York, 1924.

That the masterpiece of the great modern French stylist should be translated into English by Lafcadio Hearn, who seems to have inherited from his Greek mother the power of thrusting pure beauty into words which belonged to the early Greeks, is a matter for rejoicing. The tale purports to be the diary of a whimsical, cynical, human old professor; it is really France at thirty-six seeing himself as he might wish to be when he reaches an age of ripe wisdom.

Romain Rolland: *Mahatma Gandhi*. The Century Company, London, 1924.

"Soft dark eyes, a small frail man, with a thin face and rather large protruding eyes, his head covered with a little white cap, his body clothed in coarse white cloth, barefooted." So the French Rolland sees the man who has stirred the soul of India. He has touched the multitudes through his doctrines of non-coöperation, economic independence, non-resistance; it is the spirit of the man, his absolute devotion to truth, to love, to goodness, which has swept India into such intensity of feeling that Gandhi himself can no longer exert control.

The Exchange Column

BY TANG LUH-DJEN

1. "The Thermometer."

"The Thermometer," by the Women's Medical School, Vellore, India, ought to be of great interest to us, because it depicts the land of India, our neighbor in the south. Off and on the magazine carries us back to the good old times of India. And many a time it helps us to realize the possibilities of India in the years to come.

2. The Magazine of Peking University.

The pictures of the University buildings interested me a great deal. At first glance, I mistook those buildings for our own. They are like two peas in a pod. Both the Yen-ching and the Ginling buildings are not entirely Chinese, nor entirely Western. They have the beauty of Oriental art and the convenience of Occidental architecture—they intertwine the two streams of civilizations.

3. "Cheeloo" by Shantung Christian University, March, 1925. "Education and the Masses of China."

The article calls us to drive away the monster of illiteracy. We are educated to educate, and found to find. It is a familiar call indeed! How will you and I respond to it?

4. "The Voice" published by Shanghai College

As I go through the different issues of "The Voice," I am impressed deeply by the freedom of speech the students of Shanghai College have cultivated and enjoyed. They have courage enough to point out through writing the defects of the student organizations, the discomforts in college life, their suggestions for improvement, and what not. "The Voice" has lived up to its standard—it has served as an organ of the students of that college.

5. "C. S. C. A. Fellowship Notes" issued under the auspices of the Chinese Students' Christian Association in North America, March, 1925. "Characteristics of a Christian Leader."

In the article four essentials of leadership are enumerated: discharge of duties, acceptance of responsibility, willingness to coöperate, and seeking for Divine Guidance.

6. "The Chinese Students' Monthly"

This periodical is prepared by the Chinese students in the United States. If you want to know their impressions of America or their attitude towards the Fatherland, you will find a good guide in this monthly.

7. "Fuhkien Star" by Fuhkien Christian University.

In the November issue of the "Fuhkien Star," I like best, "There is Music in the Air," because it is not only artistic in construction but brings a message to the world. The message can be summarized in one sentence: Now is the Time and Here is the Place. The idlers are warned not to look for the past and the future, for Now is the Time; and not to search for the beyond and the behind for Here is the Place. To quote from the article, "Seize the precious Now, or you will never get it. Seize the precious Here, or you will lose it." The message is still ringing. Can you hear the music in the air?

News Off the Campus

BY LIU YUNG-SZI

Alumnae

Another Grandson of Ginling!

A baby boy was born to Mrs. Cha Chien (Hwang Meng-szi, 1922) on April 11, 1925.

A Precious Gift to Alma Mater!

Recently Rwan I-djen, 1923, sent Ginling a big package of tree seeds from Szechwan. Twenty years from now we shall sit under the shade of these trees and feel gratitude for the generosity of the giver.

Daughters who recently returned to their "Mother School"

Chen Mei-djen, 1924, made a flying visit to Ginling in March on her way to Peking.

Bao Dji-lih, 1924, came to Nanking for Miss Carncross's funeral service. Of course, Ginling was the only place in Nanking where she wanted to stay.

Attending the Religious Education Conference at the Union Theological Seminary in Nanking, Chen Wei-deh, 1924, came to Ginling. We were very glad to see her on the campus again.

To our great surprise, Hwang Yu-fuh, 1922, appeared on the campus the last week in April. Though her visit was short, she was heartily welcomed.

Ginling will have another son-in-law soon.

Gu Fang, 1921, is to be married this summer.

A Few Extracts from Letters

Hsia Shu-djen, 1924, writes: "I am now doing the housekeeping work. My schedule is lighter now than it was last year because Lily Yen is here."

Wang Mei-o writes from Wei Ling Academy, Soochow: "I had an operation week before last Thursday morning. I stayed in the hospital for five days. I am glad to say that the tumor in my left breast is out now. I am feeling all right but I still have no strength."

Chen Gin-o writes from Virginia School: "The school has asked me to stay here for one more year. All my work for next year will be in science. My thoughts have been often of you in Ginling."

Former Students

Djou Ming-djwan (Mrs. T. W. Chang), ex-1923, is teaching in Nantungchow.

Yao Dzing-ying, ex-1925, is teaching in Fukien. She expects to come back to Ginling next fall.

Sie Ging-gwan (Mrs. C. M. Chow), ex-1926, died in childbirth on March 11, 1925.

Ni Han-fang, ex-1927, is studying in Shanghai College.

Yuen Shen-yen, ex-1926, is taking some courses in Soochow University. She expects to come back to Ginling next fall.

Gwoh En-sih, ex-1926, is studying in Southeastern University.
Li Wei-siu, ex-1926, is to be married soon.
Tsü Siang-wen, ex-1927, has been married.

Faculty and Ginling Friends

A Ginling Reunion in Claremont

A letter has just come from Miss Alice L. Butler, saying: "On Monday I drove out to Claremont for a day. It was a Ginling day as you may guess. There were ten of us for dinner at the Ewings. The guests were three of my party, the three Ewings, Georgia Thomas, Constance Wood, and Hazel Lewis. Miss Vail was not there for some reason. We had such a nice dinner and so much talk as you can imagine."

From Miss Helen Y. McCoy

One of her letters states: "I am planning to go to Wellesley and New York, the last of May, but aside from that I am leading quite a quiet life at home."

A Ginling Friend in P. U. M. C.

Miss Helen R. Downes who taught in Ginling in the spring of 1924 writes: "As wind and dust remind me that spring is nearly here, my heart turns to last spring and my happy days in Ginling and I long for a whiff of fragrance from your garden."

What Makes our President Unable to Come Back Soon?

Recently a letter from Mrs. Thurston says: "Yesterday afternoon I met with the New York members of the Ginling College Committee and they think that I should write to you quite definitely about the situation with the possibility of my being still further delayed in this country. A letter received the other day from my sister said, 'I think when you see father, you will not feel that you could plan to return to China while he is in this condition. The packing would confuse him terribly and the whole idea of your going would distress him.' In another place in the same letter she says, 'His mind is all telescoped.' The thing that confuses him more than anything else is the coming and going of my sister and myself. This change has taken place within the last month, a very distinct loss of grip on the facts of everyday life—the past and present very much confused but with the past fairly clear. He is eighty-two, you know, and we can only hope that this will not last very long because we should want to have him enter into the fuller, freer life which we believe lies ahead, but I think you can see how hard it is to decide when one has a feeling that my going might really kill him. I am with you in spirit and torn by the conflicting claims of the work there and here and the heart pull of father's pathetic state. Both my sister and I are feeling the strain of this and our only desire is that he may fall asleep quietly to awake in glad surprise in the Beyond where 'eye hath not seen what God has prepared for those that love Him.'"

A Piece of News from Dr. Cora D. Reeves

She wrote recently: "Probably from some of the others in the family you have learned of my teaching in the school of missions here. Now the ladies of the missionary society are asking that I help them by addressing the Sunday morning congregation on the occasion of their thank-offering. Hope I shall leave people anxious to give to schools in China."

How Is Miss Ruth M. Chester Getting Along?

Miss Chester is still in Trudeau Sanatorium, New York. A few days ago a letter came, saying: "The rest and the outdoor life are doing me good and I'm feeling much better than when I first came home. I now take quite long walks and feel strong enough to really enjoy them. I often wish I could take my walk on the Nanking wall for a change or out by Purple Mountain, or Spirit Valley. As Easter time approaches, I find myself getting more than ever homesick for Ginling, for our special Holy Week services have always meant so much to me."

Ginling Friends in Kyoto

Dr. and Mrs. Irving F. Wood write from Kyoto: "Yesterday afternoon I went to the commercial museum, where the industries of Kyoto are displayed. They certainly make a fine showing, everything from damascene work to false teeth and electric machinery. Of course silks and brocades are abundant. And yet this is not a great manufacturing place, like Osaka, but probably the old industries are home work, like the weaving of Nanking. To go along the street one would suppose that all the city lived by selling small articles to each other. Little shops are more numerous than in Nanking. Every street here seems to be a shopping street, at least in some part of it. Give our love to the Ginling friends. Kyoto has not as yet won our loyalty from Ginling, and I do not think it will."

We Miss Mr. and Mrs. Bates

On account of the death of Mr. Bates's mother, Mr. and Mrs. M. S. Bates left Nanking for their homeward journey on April 29, 1925. We do hope that they will return to China soon.

Word from the Woods

Mr. Wood writes from Ann Arbor: "I have looked up and corrected the names of a number of those Chinese birds and have written up my list and it is now being typed for the publishers. It will be published here by 'our museum' and when out I will send a few copies to Ginling. I hear from some of my Bird Class. Alice Chen writes of her work and has mounted 18 birds beside her schoolwork.

"The reptiles and amphibians are now in Washington, D. C., as a loan, where they were wanted for study and we hear that there are several interesting and a few new forms, including, I believe, two frogs from the Ginling campus. Our curator in entomology tells me that there some rare dragon flies and damsel flies and some rare ants from the Ginling collection, too."

Mrs. Wood writes that Wu I-fang and Ren Cho, both of 1919, were their Easter house guests. The very first thing they did was to give a Chinese dinner party for twelve guests which the girls cooked themselves and served Chinese fashion.

A Gift Given and Taken Away

In March a dainty white card came to us announcing the arrival of a little son, Frederick Mead Hiltner. How we rejoiced with our former teacher and coworker over this beautiful gift which had come to her. Five weeks later our hearts were saddened by the news that the wee little one had silently slipped out of this life into the fuller life beyond. Our deepest sympathy goes out to the father and mother in their sorrow.

Summer Schools

There will be two summer schools held this summer, of interest to college people. One is a special science school similar to the one meeting at Tsing-hua last summer, to be held at Southeastern University, Nanking. This should draw a large attendance, especially from teachers of science. Inquiries in regard to it should be addressed to Dean Clarence Senn, Dean of the Science Summer School, Southeastern University, Nanking.

The East China Summer School will meet on the campus of Soochow University, July 7 to August 6. A special effort is being made to offer courses useful to middle school teachers both in method and subject matter. Information may be secured either from Mr. E. H. Cressey, 23 Yuen Ming Yuen Road, Shanghai, or the Dean of the Summer School, Soochow University.

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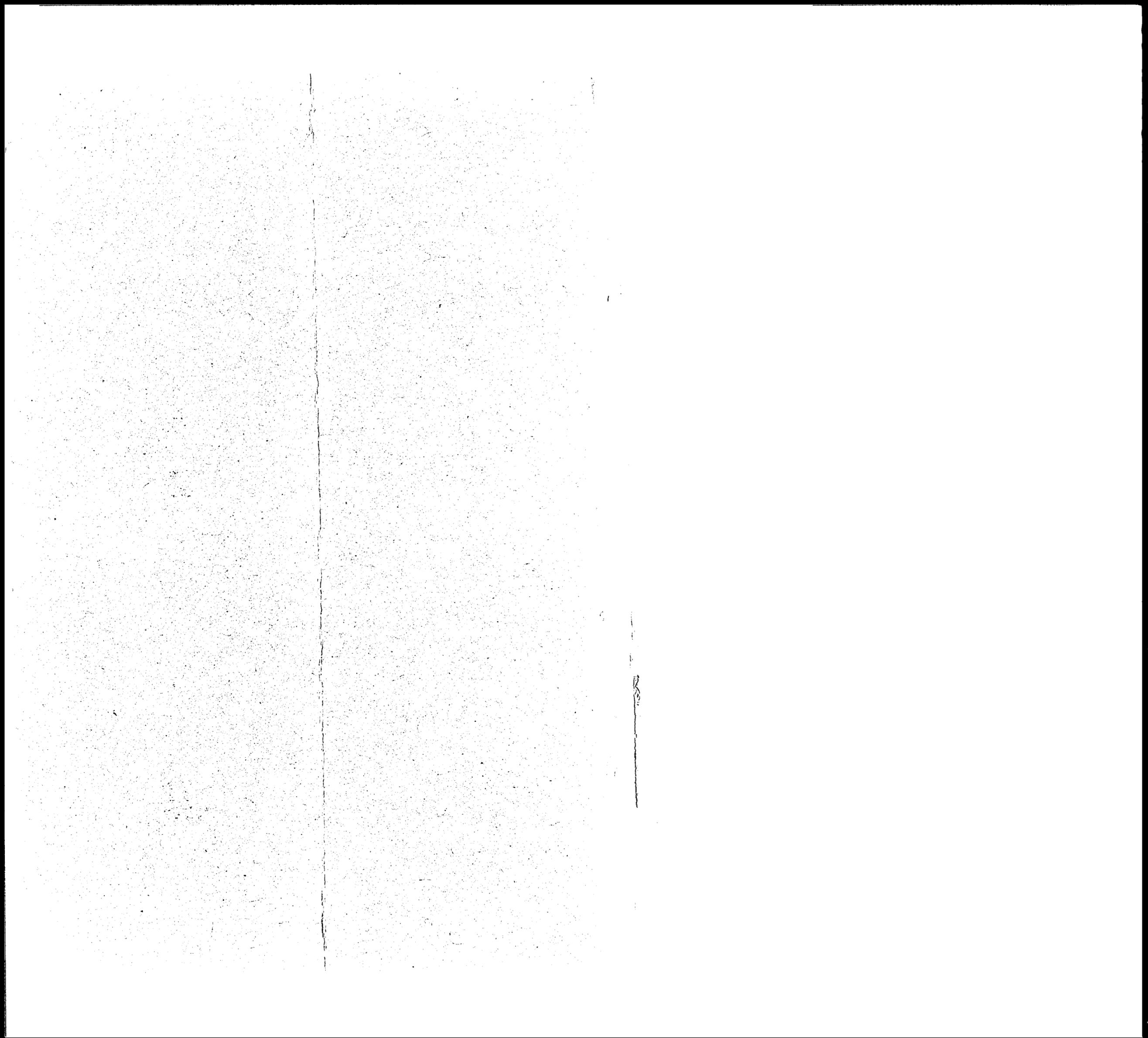
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月六五二九一

王 賢 聖

校 刊

學大子女陵金



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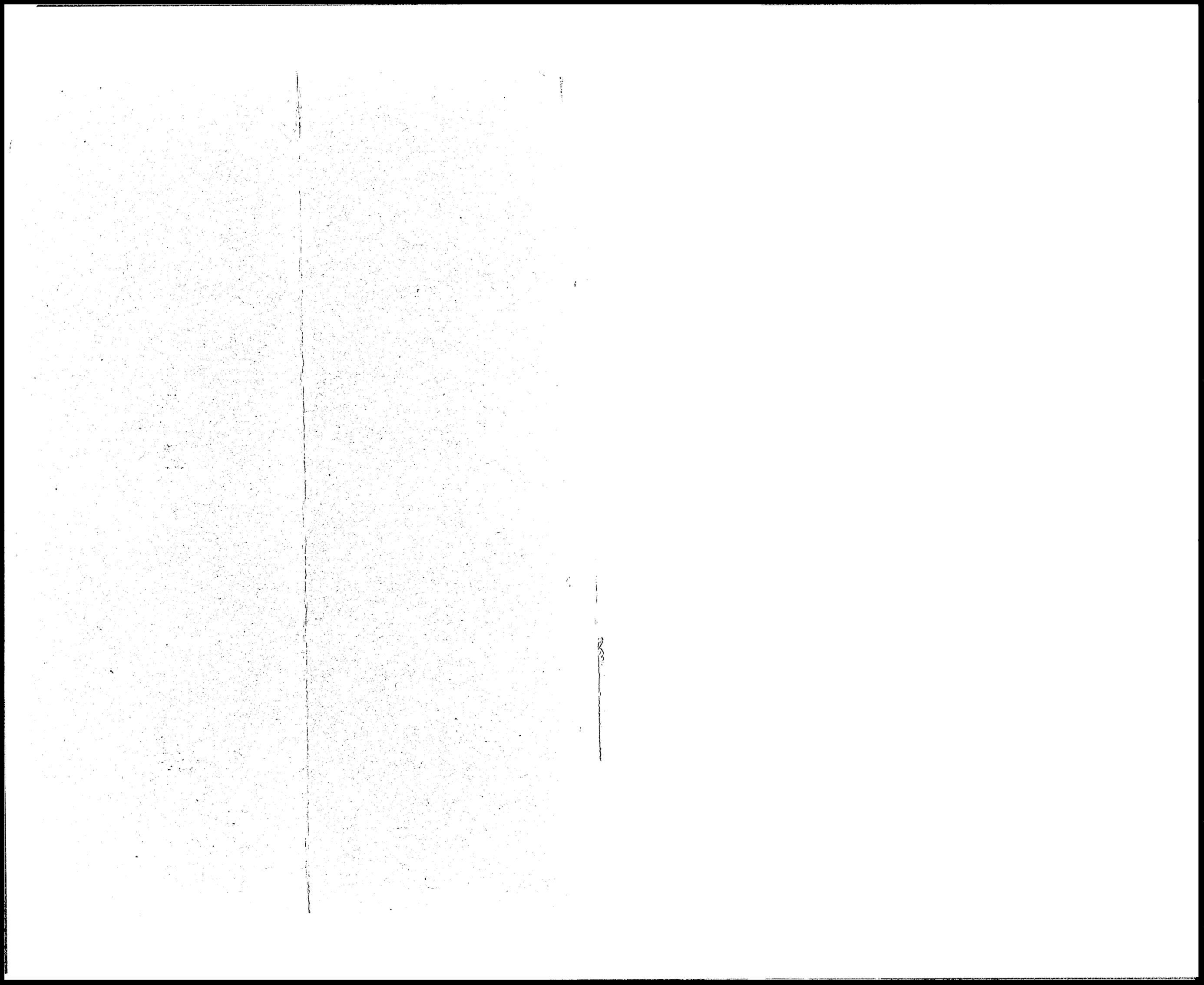
Tientsin

王 璽 題

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月六五二九一



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Tientsin

四月二十二日的秀山公園——追悼中山先生…… 旭 帖

半夜鐘聲…… 旭 帖

校聞

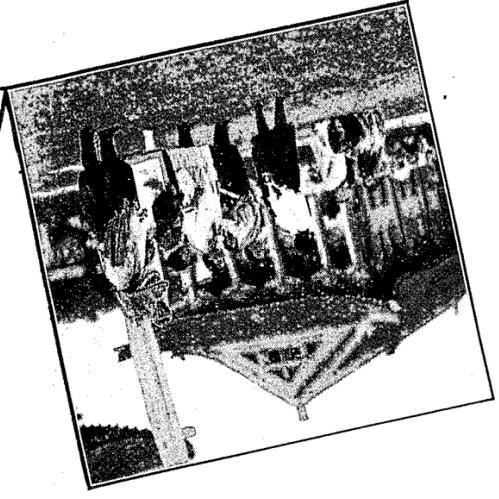
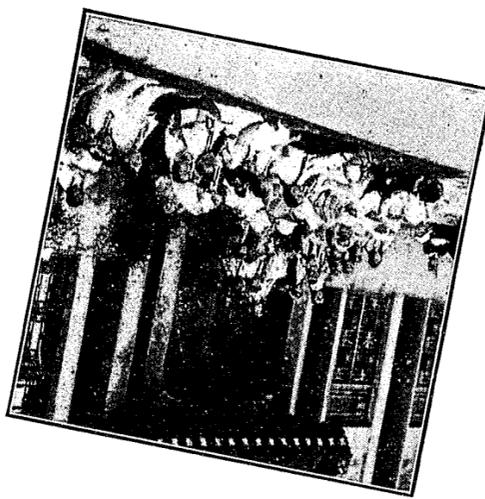
教員方面……

學生方面……

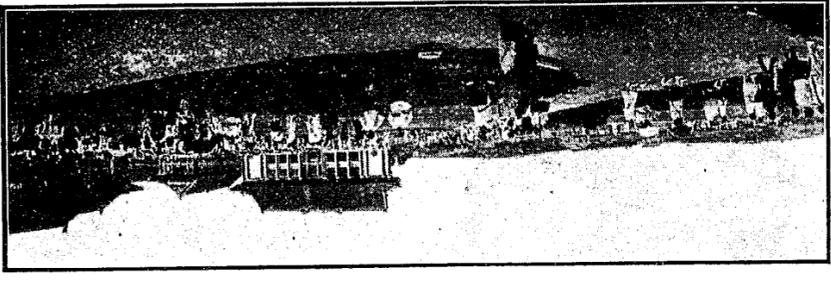
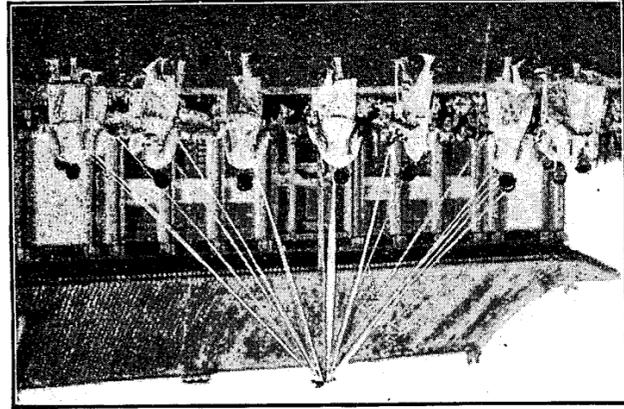
自治會消息……

青年會消息……

學生會消息……



G N - I - N - G



M A A Y D A A Y

卷頭語

滿意不滿意

金陵十歲校刊已出到第四期——姑不問內容——滿意不滿意？

金陵十歲校刊已出到第四期——姑不問內容——滿意不滿意？

校刊的華英合璧篇幅各佔一半——三十二頁——滿意不滿意？

英文的一半比較的花樣多，題材富趣味——校課錄不成趣勢——滿意不滿意？

假使今後校刊：英文兩部各分開，獨立輪流着印行；英文部的題材，更傾向外國者；

金陵女子大學校刊 卷頭語

真正純粹的中華國民女子自覺自動的呼聲

假使今後校刊是：

學業——滿意不滿意？

國語部——對內——砥礪品性發表主張提倡互助促進

氣連絡感情；

英語部——對外——能宣傳東方文化，討論問題，互通聲

假使今後校刊——

畢業生消息，外更載她底著作品——滿意不滿意？

課成續發表外又有專門研究的貢獻，

學校生活寫真外又有建設的批評，

藝文外更積極討論時事，

入——題材內容

華文部也爽快假性假地底閱者是中學或中學以上程度的

所以美國的分權中央取列舉的——中央的政權明白的。四十八邦（各邦的政權是原始的，中央政權反是授與與國是先後有邦後有國。）美國獨立革命時有十三邦，現在加稅自由借債自由鑄造。則地方專制之弊可以免。但是美國在憲法明白規定，則各省軍閥自不能自由招兵，自由徵兵，陸軍備兵，海軍備兵，國際及邦際的貿易，金銀和紙幣的製造，外債的償還，關稅等，凡關係於全國的大權，歸中央。凡省內的郵政，教育，交通，以及慈善事業等，內政歸地方，保留，既商，憲法明白規定，則各省軍閥自不能自由招兵，自由徵兵，自由借債，自由鑄造。則地方專制之弊可以免。但是美國在稅自由借債自由鑄造。則地方專制之弊可以免。但是美國在國是先後有邦後有國。）美國獨立革命時有十三邦，現在加稅自由借債自由鑄造。則地方專制之弊可以免。但是美國在

多的省，下議員亦多，所佔的勢力也大。但是要免除大省壓迫人民，直接選舉，下議員數與各省的人口成正比例。在入口對於議會，我主張採用美國的二院制。上院議員由大政權列舉的國家如美、德、瑞、奧等憲法修改一次，中央權中央干涉各省就各自為謀，致成分割的局勢。現在採用地方時常可以藉口某軍權憲法沒有明文交付中央，不因為地方採用概括中央採用列舉中央沒有活動的餘地，用加拿大省制，中央事權取概括式，各省取列舉式的。好。由一國家改省自治，與美國情形不同，所以還是採與未經憲法禁止各邦行使的政權歸歸各邦保留。中國列舉在憲法上地方取概括的——凡非憲法明文交付中

意，瑞士與大利以及加拿大、澳洲等。但是一國有一先進國，可以做中國取法和參考的實在很多，如美、利、聖、德。中國既有採用聯邦制度的必要，同時世界各聯邦餘年來的弊政，非採用聯邦自治不可！

視之下，對外能保存國際間獨立的地位，對內能掃除不取相犯野心者，自然無從襲擊。所以要使中國在列強在治制度之下，中央地方明白分權，有憲法保障，兩弊則雖健全，也不能成爲完人。況現在武人專權之弊，用鞏固一響，如人的手脚活動，則全體康強。手脚不能運用，關於地方內政者，則分治於各地方。分治目的正在是合而分。聯邦制度的政權，關於聯邦者，則集中於中央。根本誤解的話。要曉得聯邦制度的目的是分而合，並非分治制度，恐怕是徒然助長他們的勢，這是對於聯邦制

則手續大繁。政治每近保守。我以為在中國可由國會兩院大會起草修改，再由四分之三邦批准，才能將修改案成立。三邦批准，或三之二之多數，將修正案通過。四分之三要，有剛性（rigid）不能更分。改，但如美國的修改明白，保存憲法的尊嚴，中央憲法的條文，必須單詞句必須明瞭，則現在各省互相開戰，不得對中央宣布獨立，以破壞國制度，最高的司法機關，爲憲法之保護者。對於各地方，我以為中央當有百年根本大法——憲法，採用美以致施行之後，仍舊弊多利少。

原了教育為國家最神聖的事業。學校為社會最高尚的機關。無道無法無守。這恐怕是數年來一切禍亂的根。國家沒有法律去限制專制。孟子云：「無所望於無厭，所以功名無功，名心無心，私心無私，但是人的慾得，於是也把國家當作一黨一派，的私產。但是人的慾得，是攬奪權，把國家視為一黨一派，的囊中物。日甲派，於我國自改革以來，政治從未入於軌道。日甲派得，率了漩渦，為那些爭奪者做犧牲品。

唉！學校何辜，何辜，做了政爭的目的物。學子又何罪也。一回。所以幾個月來，均力敵，旗鼓相當，愈演愈烈，愈弄愈之。兩方的議論，都是言之成理，持之有故，實實在在，可以非法。高量教育，部不徵詢校董意見，校長，校董，真是非法。阿諛奉迎，失却大學校長資格。郭派說：「郭校長，手創東大，

心，狐狸尾巴，未免有反昔日的部令。出爾反爾，處事又近平。教育，撤換校長，不徵詢校董意見，一黨一派的私。貴，與我機，實在有礙於長體面，固不可沒罪，又豈可。希望，郭文，手創東大，不可沒，固然，而他若奔走權。這種毛病，完全在教育的根本上發見了。前途還有什麼權利，最可恥的是卑劣，最痛心的是麻木不仁。現在世間，最可惜的事，那有甚過於教育是，最犯忌的是，深厚的學風，又其道行之，把牠的根本，發淨，服藥，不是說有教育，現在非把牠培植起來，以資改革，人材以為教育。所以將來國家起死回生的，傷心的，一回，事，政治黑暗，社會腐敗，還以靠教育，風。界的黑暗，已達極點，時所趨，見影於教育，這是何等。關。教育，人才，教育，化，豈可以這種職業，相比擬。今日政治

東南大學學潮的思想 逸 雲

和議論，差不多天天報上有的。反對派說：郭文把持校政，底明瞭，現在他們兩黨——反對派和擁護派——的電報，也不，是東大的教職員，所以關於這次風潮內幕，不能。意，愈烈，實在有一發不可收拾的樣子。我不是東大的學。東南大學，更為校長引起絕大風潮。近來的趨勢，是。上，所說，採用各先進聯邦國的所有行政自治。為中。一制度，在中國已經失時了。惟一救濟的方法，就是照。以。上所舉的，是供採用自治的幾種參考。其他。立法，部不能合作的現象發生，因事之停頓。

制。內閣對議會負責。美國內閣對總統負責，以行政部與對內閣可以採用加拿大或澳洲聯邦的責任內閣。

事，以後不會再見於中國。議，願做豬仔。如能採用德國聯邦制，我敢說選總統的。從新改組。在中國總統由國會選舉，所以總統可用錢買，要。以大多數的公意罷免之。如人民投票，要否決下議院就要。總統有過失，由下議院三分之二議決，彈劾，由人民投。總統的選舉，當採德意志聯邦制，由人民直接選舉。

消。和立法，小省雖在下議院失敗，還能靠上議院的力量打。數目相等。因議案成立，上兩院，上下兩院，遇有妨害小省權。議院代表的產出，以為單位，不論省的大小，所出的議員。斷議會小省失却自治的權，不得不另設一個上議院。

可巧而又可喜，

鐘聲！

恐怕永久是失望的了。

啊！不知幾時幾日能重演這一幕！

引我到那不堪回首的路上去尋繁塵。

忽地裏中斷了我甜密密的夢境，

可惡而又可恨。

鐘聲！

嚙語喃喃：

神魂未定，

驚醒了無數迷夢中的罪孽者！

才負蒼天生我此軀。

總想做一番轰轰烈烈的事業，

從今以後，

再也不敢心厭世；

我被你驚醒了，

可惡而又可敬，

鐘聲！

早已拋却那事兒九霄雲外。

不！然我仍在飄渺恍惚之中，

送入我耳鼓裏來；

斷續續，

多謝你清脆的喜悅，

失盡了一切；

死後的迷離恍惚，

(11)

啊！真可謂空前的哀悼大觀！

白旗白對；

無非是紙花紙彩，

觀衆所及，

人影叢叢；

車水馬龍，

(1)

中山先生

旭 帖

四月二十二日的秀山公園——追悼

金陵女子大學校刊 詩詞

懷瘦而宏響的半夜鐘聲，

三才雨下，

半夜鐘聲

旭 帖

黃泉路上定是哭聲！

倘若有些兒知依舊存在，

擴成了國內的象徵；

擊發開般般，

可是秩序亂紛紛，

(111)

也許值得死者微微的一笑？

這一回盛況，

倘若有些兒知依舊存在，

(二) 新師蒞校 本校事務主任柏女士因例假於客冬返滬。二十七日即已放洋返英。惟其妹尚留校中，助教英文云。入不勝景仰。惜光陰如駛，佳客難留。先生及夫人於三月言動聽，態度雅和，可親。真誠慈祥之氣，顯眉宇，露其身。體極健康，耳目聰明。老夫亦曾一二次訓話，語語瞭其風采，聆其教誨，幸何如也。先生年已八十有餘，而矍鑠字成，無待贅述。於本校兩次訓話，吾人得三星期之久。師老先生為英國前任衆議院議員，名望均於今年三月七日由英來滬，至南京，留居本校約一月。(一) 嘉賓蒞止 本校宗教教授女士之父母及其姊妹，

校聞

教員方面

(五) 華校長返美 本校代理校長華女士因例假屆滿，即日赴滬，休息，藉申哀悃。今已返校，照常授課矣。奔喪，能哀順變，以自排遣。故得耗之後，即告假數日。喪時，噩耗傳來，哀傷似女士以重洋，隔不克逢。失恃之痛，噩耗傳來，哀傷似女士以重洋，隔不克逢。(四) 怕聽夢葬 本校教育心理科教授女士於前月慘一且失此良師，教員喪之痛，寧有已時哉。(三) 聯篤信耶教 有方，誨人，不憚，同學，不敬愛之。今早四時，即四日，二日，溢然，悼，奚如。女士秉性敦厚，用術，而病仍無起色，且加劇。幸於割症之第三日，年三月，身罹奇疾，赴北京協和醫院，雖經名醫施治，(三) 痛失良師 英文教授康鳳樓女士，積勞過度，於今女士之職。先生已於今春到校視事矣。美校中事務乏人主持，校董遂聘羅先生來校擔任柏

可是那異鄉遊子回憶家中的不幸？

可是要灰心厭世者的反省？

可是要教人勿失工作的時光？

可是要增加增失戀者的繁悶？

你發你的音波，

啊！鐘聲！懷寂而宏響的半夜鐘聲！

教我淚珠兒忍得住呢？

徒然觸起那前塵懷苦！

無慰安的打醒了我，

可哀而又可悲。

鐘聲！

……鐘聲

本會定例，開會秩序，按照議事會規則，創設會議法，須講習。凡本校各項會社之會長，副會長及書記等，均須入會以資練習。今入會練習者，約有三十餘人。

青年會消息

(一) 本城各學校女青年會理事部，於二月十三日，開年會於大會園。女青年會所討論各學校青年會一切之工作，及改良問題。

(二) 本城女青年會，因經濟缺乏，於四月十八日，假金陵大學禮堂，舉行募捐遊藝大會。請本校女青年會襄助。演戲、演劇、表演、演人，計二百五十餘人。本校代表，凡三十餘人。是日到會參觀者，頗衆。南京女青年會，空前之大會，乃南京名勝之一。然距城六十餘里，故罕有旅行。

之一大會也。

(三) 湯山乃南京名勝之一。然距城六十餘里，故罕有旅行。

至是禮者。此次春假，本校女青年會，交際，特籌備山。行之舉。是日天氣，極佳。同遊者，均甚愉快。自

學生會消息

(一) 南京道輝中山先生大會，本校代表，雖與

四月二十日，上午八時，發出，十時，回校。全體，起，悼，會，意，物，應，理，表，示，敬，意，決，意，放，假，一，天，全，體，起，悼，會，業，以，救，國，又，以，本，期，已，過，多，不，願，再，是，日，假，日，惟，新，舊，之，感，實，在，是，必，不，可，少，願，再，是，日，假，日，惟，上，午，七，時，舉，行，祈，禱。晚，七，時，數，講，題，至，八，時，半，散。會。

講後，分團討論關於國地的諸問題。至八時半散會。

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Tenth Birthday Issue

Ginling College

Nanking, China

Volume 2

December, 1925

Number 1

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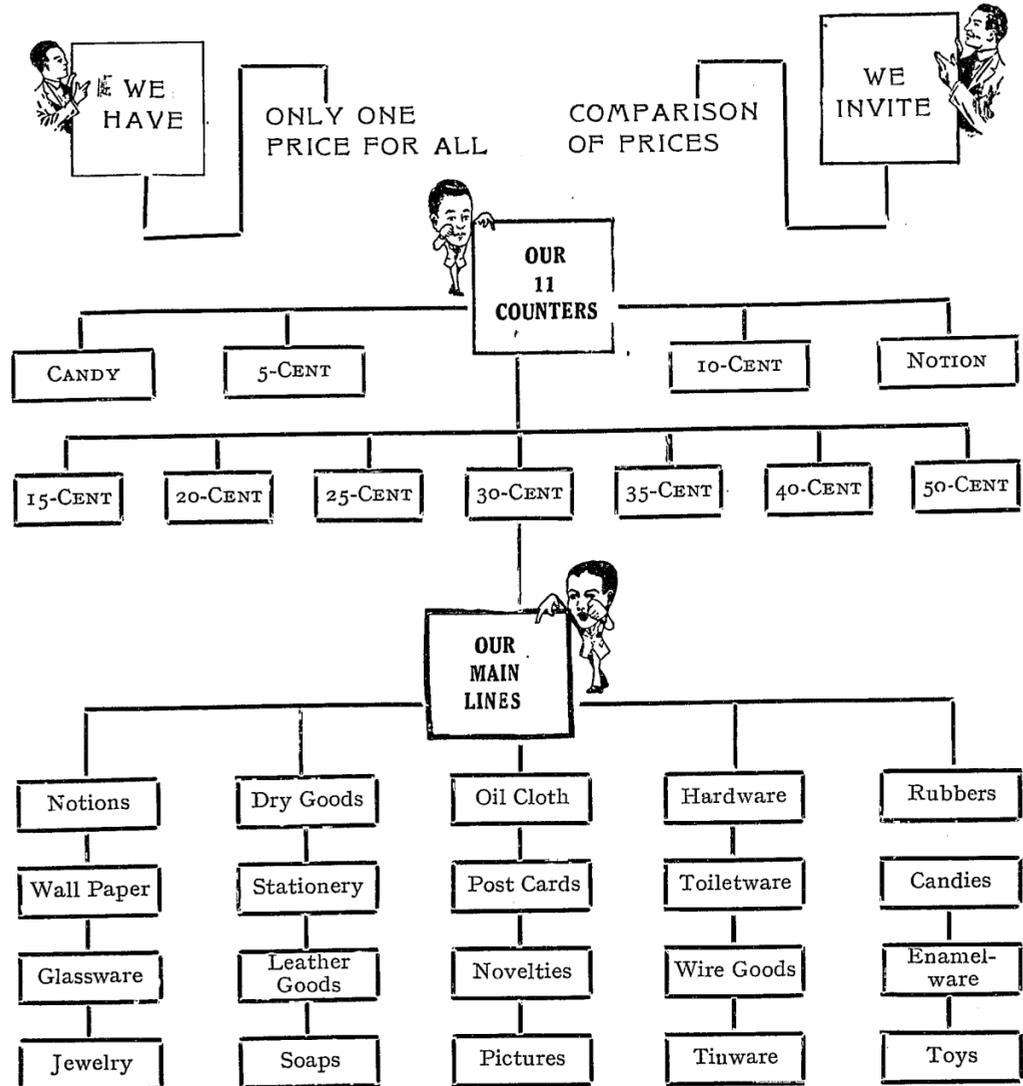
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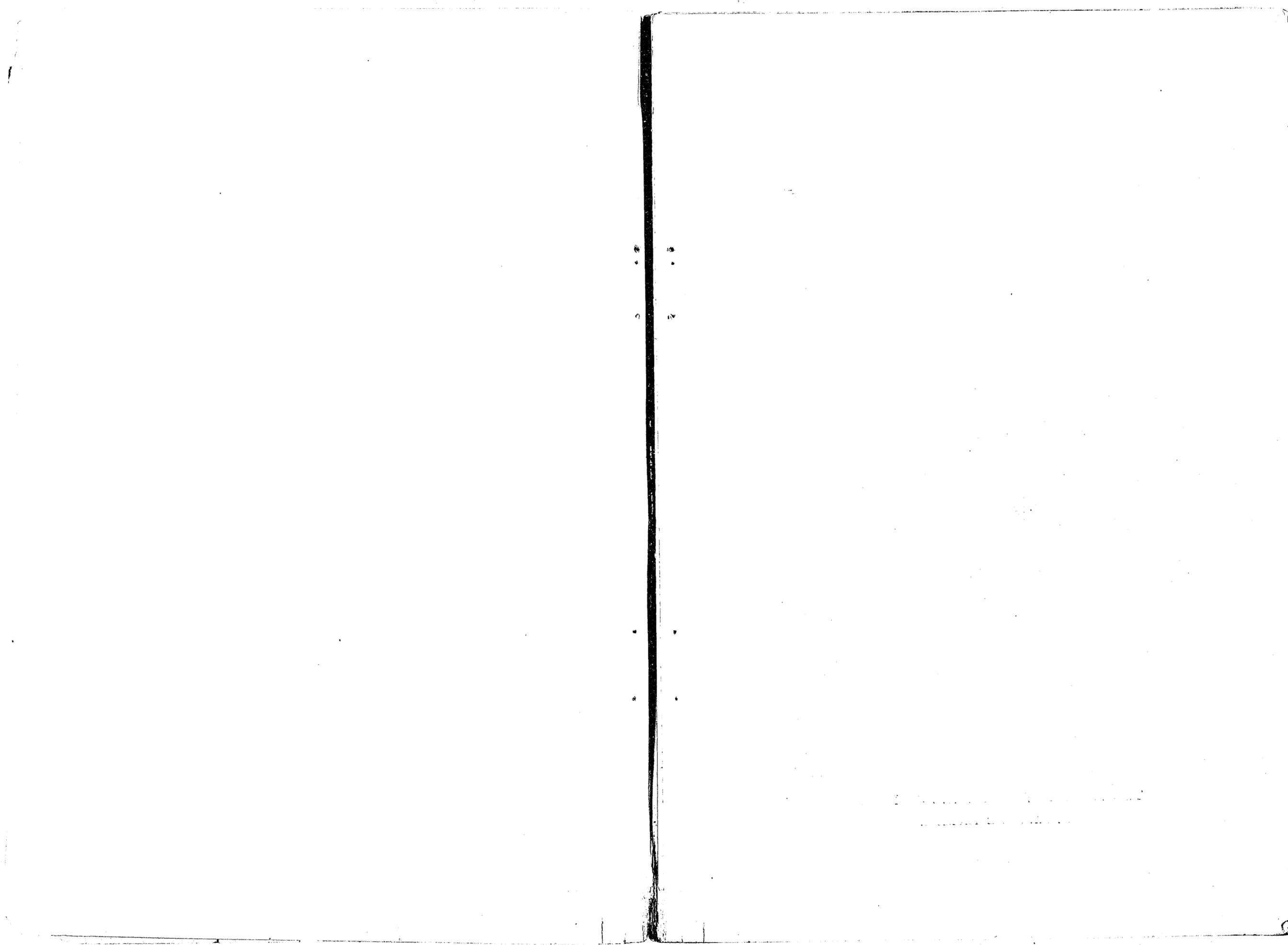
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CONTENTS

THE PRESIDENT OF GINLING (<i>Photograph</i>)	Frontispiece
GREETINGS OF GINLING FROM HER ALUMNAE, Y. T. Zee New	1
OUR TENTH BIRTHDAY, Yü En-mei	2
TENTH ANNIVERSARY OF THE FOUNDING, GINLING COLLEGE, A. J. Bowen	6
OUR GINLING SONG, <i>Djang Siao-mei and Djang Siao-sung</i>	11
THE QUEST OF SERVICE, <i>Sie Wen-lien</i>	12
WHY DO WE COME TO GINLING, <i>Bao En-dji</i>	16
A DIALOGUE, <i>Mary B. Treudley</i>	17
EXTRATERRITORIALITY, <i>Gin Wen-shui</i>	18
THE LITTLE VOICE OF THE FLUTE, <i>Chiu Li-ying</i>	23
PRINCESSES, <i>Edna F. Wood</i>	24
THE CLASS OF 1919, <i>Edna F. Wood</i>	25
THE LIFE OF THE BEE, <i>Chen Yung-gwang</i>	26
WHAT PLAY CAN DO FOR GINLING, <i>Hwang Li-ming</i>	29
THE PING ERH YUEN, <i>Deng Yü-dji</i>	31
EDITORIAL, <i>Djang Siao-mei</i>	38
MY CREED, Y. T. Zee New	42
THE DAUGHTERS SPEAK TO THEIR ALMA MATER, M. S. Hwang Cha	43
NEWS FROM THE ALUMNAE, <i>Liu Yung-szi</i>	44
CAMPUS NOTES, <i>Liu Bao-ying</i>	51
FIVE YEARS ONLY, <i>Zia Vung-t sien</i>	53



Ginling College Magazine

Volume II

DECEMBER, 1925

Number 1



THE PRESIDENT OF GINLING COLLEGE

MRS. LAWRENCE THURSTON

Greetings to Ginling from Her Alumnae

BY Y. T. ZEE NEW

To-day our hearts are turning to thee,
Our prayers of thanks are offered to thee,
We burst with cheer and we shout with joy;
Oh, let us crown thee; let us crown thee!
Thou dost deserve the worthiest crown that human hands have
ever wrought.

But hark, there cometh the challenge of an inner voice:
"Hast thou forgot the desire of thy Alma Mater?
She desireth not such cries of praise, nor doth she care for the
worldly crown of fame.
What she needeth is the true fidelity of her daughters."

Then, in our sweet memory, we remember thy unceasing labour
and thy unswerving faith in those years of beginning.
Thy vision was undimmed and thy hope never blasted by the
storm and stress of times.
Thou hast stood firm on the rock of ages.
We adore thee for this indomitable goodwill of faith;
It strengthens us in doubt and enlivens us in despair.

Again our thoughts turn to those who were with us for the first
years of hard toil and of hopes unfulfilled.
We shall ever owe our gratitude to their patient guidance, to
their sacrificial deeds.
We wish them joy abiding.

Now in deep reverence, we feel the living presence of those
taken away from us.
May their saintly spirit be our guiding star; their pure and noble
lives, our aspirations.
Oh, may every daughter of Ginling be a living monument on
which these great deeds shall be inscribed.

Dear Ginling, with thy heritage richly endowed, thy possibilities
are manifold.
Our hope for thee is to build with us a mighty fortress of
character to defend the righteousness of His Kingdom!

In grateful silence, we breathe our sincere prayer to Him who
hath done, and will do, wonderful things for thee, our
Alma Mater.

Our Tenth Birthday

BY YÜ EN-MEI

Our Founders' Day, the happiest and most interesting day of the college year, came as usual on November first. For a long time, this day was looked forward to with great pleasure and excitement by all Ginlingers. This year, the Day towered by itself like a landmark in the history of Ginling because it was the tenth birthday.

On the afternoon of October thirtieth, a number of local alumnae returned to their Alma Mater. By seven o'clock the rolling of the carriage wheels announced the arrival of another group of alumnae from Ningpo, Shanghai, and Soochow. It is good to have them back to see the old spirit in the campus of the present. Saturday morning raised the screen of our Tenth Anniversary season. The order of events was as follows:

The Order of Events

SATURDAY, OCT. 31, 1925

Faculty-Alumnae Luncheon *Social Hall*
Alumnae Meeting . . . *Studio*
Founders' Day Banquet . *Gymnasium*

SUNDAY, NOV. 1, 1925

Founders' Day Program . *Chapel*
Student Alumnae Vesper Service *Chapel*

The first two events will be reported in the alumnae pages.

Founders' Day Banquet

Song—1928, 1929

1. Down—Anniversary

MR. MILLS—Toastmaster

1. Across—What the Founders Did

MISS WHITE—A Founder

Stunt—1926

8. Across—Our Early Days

MISS G. S. YANG—Alumnae

Stunt—Alumnae

Stunt—Faculty

4. Across—Our Present Age

MISS H. L. DJANG—Student Body

4. Down—Our Goal of Life

MRS. THURSTON—President

Stunt—1927

	1	2	3	4	5
1	B	E	G	A	N
2	I			B	
3	R			U	
4	T	E		N	
5	H			D	
6	D			A	
7	A			N	
8	Y	O	U	T	H

When the hand of the clock pointed to seven, the gymnasium, adorned with class banners, was gradually filled by two hundred people. In addition to the Ginling daughters, old and young, and members of the faculty and board of control, we had a small number of intimate friends present to share our hearts' exultation. Most regretfully we had to accept the absence of President Thurston, who was detained by her disappointing illness. It took more than a quarter of an hour to get words of greeting exchanged and us all seated. The blessing was pronounced by one of our brothers-in-law.

Mr. Mills, Dean of the Language School for Foreigners, was the toastmaster. His unusual height was enough to arouse our attention, but we became doubly excited when he held in his hand the red table card cut in the model of the Central Building. Each one was asked to do a little mental work, written on the red card. It is printed on the preceding page.

There was much wise and witty talk at the tables. And there was much wise and witty talk in the toasts. Even the class songs and stunts contained wisdom as well as wit. The stunts from 1926 and 1927 were so successfully performed that the one turned up the corners of our mouths and the other pricked the edges of our hearts. The 1927 play is given in full on a later page. The seniors rollicked through the comedy of selected scenes from China's great novel, "The Dream of the Red Chamber." To our utter disappointment, the limited time gave the faculty a golden chance of excusing themselves from taking their part on the program. It was eleven o'clock, late for Ginling, before we sang the Ginling song in parting.



THE ACADEMIC PROCESSION

Founders' Day

The very atmosphere of the day suggested "peace and good will." Nature smiled her sunniest on the Ginling campus, upon which she lavishes her gifts. I was then reminded of the line which came like an echo of 1924,

"Within the corners of our quad lie furled
The flame and splendor of the Ginling world."

The Ginling world, all green and fresh beneath the white and purple sky of the late autumn, came to its full dignity when the daughters of Ginling in front, faculty following, and the speakers last, marched in academic garb from the Science Hall, past the dormitory of "Listening to the Autumn" to the chapel.

The program was as follows:

Tenth Anniversary Program

Invocation	Dr. Cheng Ching-yi
Hymn "O come, all ye faithful"	
Scripture Reading (Isaiah 55)	Rev. Shen Dji-kao
Prayer	Rev. Shen Dji-kao
Founders' Day Hymn	Student Body
Address (in Chinese)	Dr. Cheng Ching-yi
Anthem "Ye Shall Dwell in the Land"	Glee Club
Address (in English)	Dr. A. J. Bowen
Announcements	President Thurston
Hymn "Grant Us Thy Light"	
Benediction	Rev. Shen Dji-kao
Recessional	

The daughters of Ginling were exceedingly glad to have Dr. Cheng Ching-yi with us on this day. He has been connected with Ginling since 1924. The message he brought to us this time was on the distinctive contribution made by Christian education to the future of China. He said that the fundamental principles of Christianity are threefold: intellectual, moral, and spiritual. What China lacks to-day is not leaders but "all-round" leaders.

After Dr. Cheng's address, the audience was again struck by the equally inspiring message brought out from the anthem "Ye Shall Dwell in the Land" written by Stainer. The words are so very beautifully written that they just harmonize with the environment of Ginling. They are as follows:

Ye Shall Dwell in the Land

"Ye shall dwell in the land that I gave to your fathers;
His mercy endureth forever,
And ye shall be my people, and I will be your God,
His mercy endureth forever.
I will multiply the fruit of the tree, and the increase of the field.
His mercy endureth forever.
Give thanks unto the Lord,
His mercy endureth forever.
And the desolate land shall be till'd,
Where as it lay desolate, in the sight of all that pass'd by.
And they shall say,
This land that was desolate is become like the garden of Eden.
Give thanks unto the Lord,
His mercy endureth forever, forever.
Oh, blessed is that land of God,
Where saints abide forever,
Where golden fields spread far and broad,
Where flows the crystal river,
Oh, blessed, thrice blessed,
The strains of all its holy throne
With ours to-day are blending,
Thrice blessed is that harvest song,
Which never hath an ending. Amen."

It seemed fitting to ask one who came from one of our brother colleges to address us. In 1916, at our first public opening, Dr. A. J. Bowen was requested to speak to us. Since then he has been one of the best helpers in the building-up of Ginling. That relationship made the audience particularly happy to hear Dr. Bowen's address which is printed in full on pages 6-10. It was an exciting moment when Mrs. Thurston rose to make the announcements. She said:

"Due to the slow delivery of messages, cables are few, but I have received many greetings and gifts appropriate for announcement here.

GREETINGS:

From U. S. A.

Smith College—"Congratulations from your Sister College."
Old Faculty of Ginling—"Loving Congratulations to Alumnae and Ginling."
Ginling Alumnae in Michigan—"Hearty Congratulations."

From different parts of China

Peking

Yenching College—"Hearty Congratulations Tenth Anniversary."
Ginling Alumnae in Peking—"May the aim of Ginling be realized through every one of her daughters."
Changsha, Yale-in-China—"Our heartiest congratulations on having reached the end of a decade of fruitful educational service."
Wuchang, St. Hilda's Girls' School—"Congratulations."
Boone College—"Congratulations on the splendid advance Ginling has made."
Kiukiang, Alumnae and former Students—"Greetings. Our thoughts with you this week."
Huchow, Alumnae—"Congratulations."
Hangchow, Alumnae—"Heartiest congratulations. Daughters."
Swatow, Alumnae—"Greetings."

Shanghai

Dr. Herman Liu—"Congratulations."
Mr. E. W. Wallace—"I am sure that you find the opportunities for service increasing continually."
St. John's University—"You have our best wishes for the continued success of Ginling."
Former Students in Shanghai College—"Long life to our Alma Mater."
Alumnae—"Hearty greetings."

"Ginling is thankful for the beautiful birthday gifts given by her friends. The gifts themselves signify thought and care. We received from

Smith College

China club	\$100 Mex.
Japan club	Lovely scroll
Alumnae Association	\$1,500 Gold
Smith sisters	\$1,000 Gold and six books
President Neilson	Three books published on the fiftieth anniversary of Smith College

"The gifts which come from our own alumnae are the most precious of all. Miss Ran I-djen, a member of 1923, sent us two very lovely vases from Szechwan. I kept until last, because it is the very best of all, the gift from our alumnae body. The original statement of presentation is as follows—

'To express our deep gratitude towards our Alma Mater, we, the alumnae of Ginling College, present a gift of one thousand dollars for her tenth birthday.

Signed, THE ALUMNAE ASSOCIATION OF GINLING COLLEGE'"

After these announcements, the benediction was pronounced by Reverend Shen Dji-kaio.



ONE CORNER OF THE QUAD

Tenth Anniversary of the Founding, Ginling College

BY A. J. BOWEN

It is a very great pleasure indeed to review briefly the main items in the ten years' development of Ginling, and to say a few words about the history and ideals that have been growing in these years, as well as to take a look into the future.

For two years before the College was opened in the fall of 1915, the Ginling Board of Control was organized, a Constitution was adopted, questions of location, buying of land, renting temporary quarters, securing funds, gathering a teaching staff, and many other preliminary things were done. And all of this

in spite of the fact that Nanking was looted bare in 1913 and since then has been a storm center, and at the very time Ginling was being started China was thrown into turmoil by the Twenty-one Demands in 1915. Faith, and hope and courage have been foundation rocks on which Ginling has been built during these ten years.

Then five mission boards, under the direct stimulus from their missions in east China, represented by consecrated women who had already built up girls' mission schools of Middle School grade, highly resolved "For the furtherance of the cause of Christ in China; for the advance in education necessary to provide for trained leadership; for the education of Christian women for Christian service; and for the promotion of higher education under Christian influence" to found and establish this institution.

Then there were five mission boards, now there are eight participating, besides the Young Women's Christian Association, the China Medical Board and Smith College; then the annual board grant was \$1,500 gold, now it is \$2,500; then the annual budget, including mission grants, was \$10,500 Mex. now it is \$75,479; then, in the fall of 1915, the College owned no buildings but rented a picturesque Chinese residence in the south city, now we meet in these beautiful buildings on these spacious grounds, 40 acres in extent, and the College owns property to the value of over \$383,225 gold; then all the property owned was \$1,785 Mex. worth of furniture and \$1,987 worth of equipment, and now these two items are represented by \$12,585, and \$18,130 respectively, and the 40 acres of land and improvements are worth \$44,565.

Then, September 1915, there were 11 students from 4 provinces, now there are 137 from 11 provinces; then there were 7 full time, and 1 part time, teachers, now there are 24 full time teachers and 7 part time teachers; then the first graduate, by good fortune, was four years away, now there are 68 graduates scattered about China and some in foreign lands pursuing post-graduate work. Then most of the good people in America represented by the five churches that were to be interested in Ginling, didn't know whether it was another new breakfast food or a raid on the Volstead Act; now hundreds of thousands of women in America and England who in the Joint Campaign for Christian Women's Colleges in the East, gave \$600,000 gold for Ginling alone, know just what it is and what it is attempting to do, and their prayers for the welfare of Ginling now daily ascend to the throne of grace.

Along with all of this there has been a steady growth in standards, or perhaps it would be truer to say, a steady approach to the realization of standards early set, made possible by the larger student body, the larger faculty, appropriate buildings and more adequate equipment and also by a growing appreciation of education for women in China.

So as we think of the beginnings and now look about us and see what a short span of only ten years can accomplish, we are inspired and tremendously encouraged. But these ten years have after all been only beginnings—inspiring, forward-looking, foundation laying, it is true, but still only sufficient to get the College well established. It is a great satisfaction that we can look back on these years with such gratitude and joy: more has been accomplished than could have been reasonably expected, considering the ignorance of the Home constituency about the work and problems out here, and considering the political and social conditions in China during these ten years.

But we are now to begin another decade for Ginling. Surely the ten years immediately before us will not be easier than the ones behind us: they will be more difficult. It is easier to erect a building than to use it to the maximum wisdom; it is easier to get students together than to teach them wisely: schools as well as life and living grow more complex as the years go by. But if our task

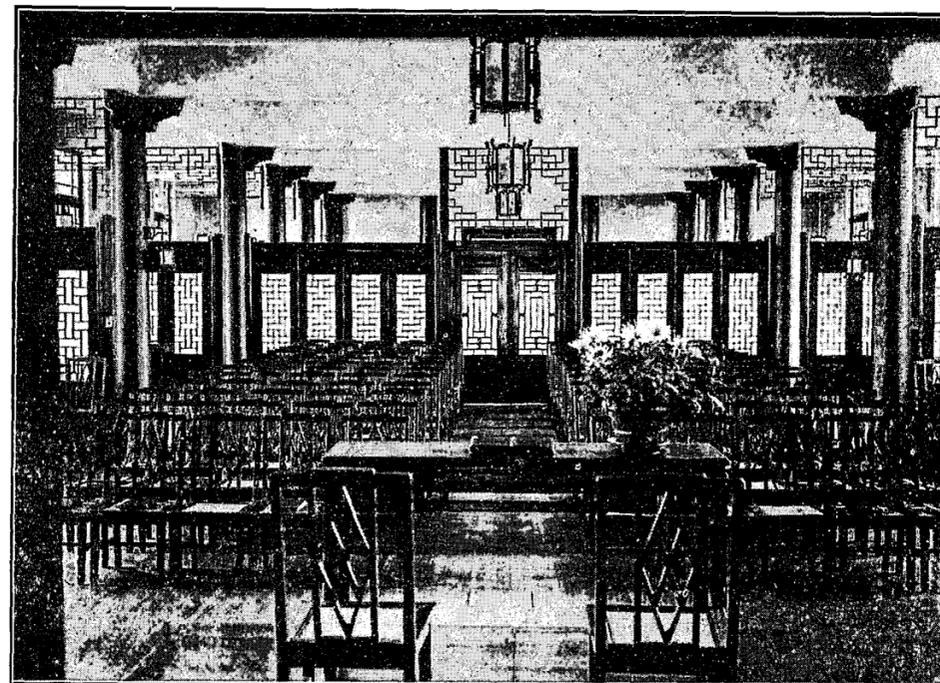
is harder, our experience is greater, our resources more adequate to cope with the new problems, to solve the new situations and to serve a new China. The past is glorious, but we firmly believe that the future Ginling will in every way be more glorious.

And as we think of the future, and the significant motto Ginling has happily inscribed on her seal, "Abundant Life," we conceive it to be one of the ever pressing problems the College must struggle with, that of giving reality, substance, meaning to this motto, Abundant Life. Of course, this abundant life must become our own, and the heritage of these ten years and of the abundant life that has eventuated in these beautiful grounds and buildings and that has moved these many teachers to give their strength and service to Ginling, should stimulate us to seek during our college days to enrich and develop to the utmost our own lives, to really attain unto the abundant life in so far as these days will permit.

But the life suggested by your motto cannot be attained merely by receiving, by acquiring knowledge, by getting education. Knowledge and education, however deep and however suitable, will but give you the materials, the incentives, the ideals for living the abundant life. This kind of life comes to its fruition only by actually putting it into practice: this kind of life is like the grain of wheat that falls into the ground and dies, but in so doing brings forth many fold. So after all is said and done here for you, the test as to whether or not your motto has real meaning for you will come after you leave these halls. Both Chinese and western friends have voiced to me the fear that the very ideal life you live here, where everything is so clean and comfortable and convenient and modern; where everything is so far removed from the actual conditions and the actual life you will be compelled to encounter when you begin to do your life work, is perhaps not preparing you to meet the realities of life; that you will start out with a decided handicap; that you will not be able to adjust satisfactorily to the conditions outside.

It would indeed be strange and would certainly indicate something fundamentally wrong with anyone who did not enjoy and appreciate these physical comforts, who was not deeply affected in their living by the kind and quality of life you daily live here. These beautiful and inspiring grounds and buildings, these possibilities of living a higher type of physical life, to say nothing of the higher type of spiritual and mental life all of these advantages Ginling affords, are not fortuitous, but are a part of the plan and deliberate design of the founders and administrators of this institution. They are not unaware that the life and conditions within the school are quite different from the life and conditions outside in society and that there will be problems of adjustment and real difficulties in living up to the habits and ideals here formed. Would those who have given so generously and planned so magnificently, would we who meet here today or from time to time come to visit Ginling, feel right or happy if the physical, the aesthetic, were only about the same as that which we find in society and in the actual life all about us into which all of you who are students must soon throw yourselves? Of course we would not be satisfied, if the unsanitary, the unlovely, the uncomfortable and inconvenient conditions of the old China all about us were the conditions inside Ginling. And especially would this be so if we deliberately maintained such conditions in Ginling so that the graduates would not have to readjust when they went out, because they knew nothing of any better conditions by having lived four years in more ideal surroundings. So if there be anything in the fear expressed, it is inevitable, is an essential part of the great adventure of making the Abundant Life real and vital for us and for our people, and only constitutes a definite challenge, involves a definite striving to achieve our ideals. From my point of view it is entirely desirable and should not be otherwise. The women of America who have helped make Ginling possible have given the best they could to the

women of China: they feel that the best is not too good, and they know that the best always involves problems and constitutes difficulties: it is very easy to have a building like the Public Lecture Hall at Chung Chen Chai: it has involved very little sacrifice, thought or care or money: it is not raising the standards of Nanking in aesthetics, in sanitation or in anything else. But these buildings and all they typify will for generations be exerting an uplifting effect, and especially if Ginling's graduates go out into life with the right attitudes and ideals from these beautiful halls.



GINLING CHAPEL

As you leave these more ideal surroundings and begin the task of giving reality to the abundant life, there are three possible attitudes, three ways that you may react to the environment and the life you find out in society. You may feel that the difference between the old all about you is so great from what you have in these four years become accustomed to, that it is not worth while struggling to improve conditions, or even to retain what you have acquired, though you have enjoyed it so much, and so you very soon sink back into the old and become merged in the mass and live as they do. Should this happen, and it undoubtedly will happen with a few, then your years here will have been very largely in vain, and the abundant life that opened up to you here will grow less and less possible. Again, you may seek to avoid the old and the unlovely and uncomfortable and seek to live apart from it. You may even be unsympathetically critical of it, bitter towards it as you find it crowding in on you from every side, as the jungle again encroaches on the cultivated field. In that case you will shrink from it and seek to find your work in the easiest possible place, in the foreign concessions, in the great port cities. We all know of students who go abroad to study and become so enamoured of the comforts and ease of life in America, and so critical of life in China, that they do not wish to return to the conditions here, and so remain

year after year abroad. Such an attitude makes life small and impotent, for it is dominated by fear and love of ease and comforts for their own sakes. Such an attitude shows a woeful lack of appreciation of the fundamental elements of the abundant life, for such a person is living for self and is forgetful of his fellow men who may not have had all of the advantages he has fortunately enjoyed.

Finally, you may fully realize the situation, be very mindful and grateful for the new visions of better living that have here come to you, at the same time fully aware of the difficulties and the discomforts of the old life, and because of this realization, highly resolve to go right out into the midst of it all and so work and live that these things shall be gradually improved. With this attitude, you will have, it is true, "a divine discontent" with things as they are, but you will have a sympathy, an understanding, a power of putting yourself in the place of another less fortunate, that will enable you to regard as of no consequence, hardship, all discomforts, if only you can be uplifting, improving, helping the lot of others and making it more possible for them to live also the abundant life. And as you actually do this your life grows richer and fuller, though likely those you serve will see it and realize it more clearly than you do. Do not let us deceive ourselves: this attitude will involve the hardest possible kind of work, the most rigorous self-control, a constant exercise of will power, the rare ability of finding our highest joys and satisfactions within ourselves and in our task and not in the outward things of life. Such a person is Light, is like salt, a maker of new things in the world, and such we believe the great majority of Ginling's graduates are going to be.

And so on this tenth anniversary of the founding of Ginling, we look back on the developments, the growth, the successes, the clarifying ideals, the beginning of the putting of these ideals to the test as our graduates increasingly go out into society, and we rejoice in the actual accomplishments, and can say with Samuel, "Hitherto hath the Lord helped us." And we can look into the future with faith and hope and assurance, for we know that the ideals of the abundant life that are being taught and exemplified here, were not thought of as primarily for the students of Ginling alone, but rather were for the womanhood of China, and that you were to be only the agents through whom this abundant life was to be visualized and taught to the multitudes your lives were to reach: that it was for others, not for self, and this is the 'message' that we should carry away from this anniversary day as we look to the next span of ten years.

MY DEAR MRS. THURSTON:

Now that the colleges have resumed work again I wish to send from Smith to your girls at Ginling our very warm thanks for the congratulations they sent us on our Fiftieth Anniversary and the beautiful gifts of the embroidered flags. Both were unique and added much to the color of the occasion. Now it is our turn to send you congratulations on your Tenth Anniversary. I realize what satisfaction you must have in the accomplishment of these ten years, and I should like the Ginling girls to know how proud we are of our younger sister. I am having sent to you copies of three of the volumes published in celebration of our anniversary which may find a place in your library.

With best wishes for the future and hopes that the two colleges will continue their present pleasant relations, I am

Yours very sincerely,

W. O. NEILSON.

Our Ginling Song

BY DJANG SIAO-MEI AND DJANG SIAO-SUNG

To Ginling, fairest Ginling, let us sing,
As now her daughters gather here anew;
Oh Alma Mater, joyful songs we bring
With loyal hearts and deep-felt love for you:
To you we give our love—your love we need,
And to your royal purple we'll be true
'Til China echoes back in glorious deed
The dream of service we first saw through you.

CHORUS: Oh hail our fair Ginling!
Long life be yours we pray;
Our love through songs we bring
Who are your daughters gay.

We walk with truth within your pillared halls
'Neath palace-roofs an ageless wisdom hear—
The birds above send forth their joyous calls,
The hills are still—the far-off bells ring clear.
When mists embrace you in the early morn
And clouds are kissing Purple Mountain's brow
A dream of beauty, goodness, truth is born
And hearts are lifted up to sing as now.

The golden days of College swiftly flee,
The joyous hours dance past and we must part;
But friendships formed and peace enjoined will be
A memory sweet in ever grateful hearts.
And as we strive abundant life to give,
Abundant Life—your motto is our goal—
We pray that we may ever worthy live
Of you—your dream of service in our soul.

The Quest of Service

BY SIE WEN-LIEN

(Class of 1927 Founders' Day Stunt)

SCENE I

(As the curtain rises, a sitting room of an old fashioned Chinese home is disclosed. Mother and daughter sit talking, the latter working on a piece of embroidery.)

Mother: Day in and day out, weeks coming and going and you have been embroidering all the time. Now your art is perfected and your fame is well known. There's no one on the face of the earth who can stitch as well as you, my dear daughter

Daughter: Indeed, Mother, for all these long years I have been embroidering with the hope of becoming a help to the world. Now, as you say, my art is perfected and I am ready for service in the world.

Mother: And greatly you will serve the world. I am sure of that.

Daughter: (Keeps on working on her piece of embroidery for a time, then suddenly looks up and says:) Do I hear a footstep? There must be someone coming!

Mother: It is only the wind sweeping the fallen leaves on the path. It is too early for any visitor.

(The daughter again returns to her embroidery. She works for a minute or two and then she looks at her stock of silk threads and says:)

Daughter: See, mother! I have used up the violet thread. Do you have some more? (The mother nods her head.) May I go and get it?

(Goes out)

Mother: (To herself) Going out to serve the world. What a noble idea! My daughter, you are the staff of my declining years and the star of our ancient family. Our ancestors, at their place of rest, will smile upon you in whatever you undertake. (Looks at the piece of embroidery on which her daughter has been working.)

Spirit of Service: (Entering softly—the mother isn't aware of her until she speaks.) Good Mother! just now as I was passing your home, I heard the noble desire of your daughter; I also heard the praise of the mother who said that her daughter would greatly serve the world. For long, weary years I have been looking for your daughter to render service to the poor and forlorn people in the vast domain of China.

Mother: (Timidly) Will my daughter have the strength? She is so young; she has never left her mother's side nor the home of her father. Is not the daughter of my next door neighbor more fit for the work?

Spirit of Service: Nay, good woman. Let not the mother's heart be troubled. Have I not heard you say that your daughter is able to (shows doubt) or was it true?

Daughter: (Inside) Mother, where have you laid those violet threads? They are nowhere to be found.

Mother: (To Spirit of Service) What I said is true. (Hesitating) But she is the staff—(then with an air of determination) No! my daughter must decide. The old must not hold back the young.

Spirit of Service: Those words show that a noble heart beats—

(Enter the Daughter.)

Daughter: Mother dear—(checking herself as she sees the Spirit of Service—stands still undecided as whether to retire or not).

Mother: Come here, my child. (The daughter, perceiving the graveness of the tone, goes and kneels beside her mother.) This lady has overheard your desire to serve the world and brings you the opportunity. (Sadly) I know the desire of your heart. So I leave the choice to you. (The daughter rises quickly and is about to speak, but the mother checks her.) Remember the golden teaching of our Great Teacher, Confucius, 'Think thrice before you act.'

Daughter: (Thinks for a moment; then turns toward the Spirit of Service and speaks in a slow, measured tone as if quite confident of herself.) I thank you for your offer. I have been longing all these years to use my skill and the art I have acquired to serve our beloved China. (Turns to her mother) Mother, bless me and let me depart. It will not be long ere I shall come back to you. And—

(Wistfully) Oh, mother, when I have gone, who will listen to your tales? Who will run to do your bidding? Who will chatter to you of all her dreams?

Spirit of Service: Come, good daughter! It is only painful to linger in farewell. It is a noble decision you have made and happiness will alight upon your home. Come with me.

(The daughter lets go her mother's hand reluctantly and follows the Spirit of Service. But at the door, she turns and sees the agony on her mother's face; she returns to her mother and weeps.)

(CURTAIN)

SCENE II

(The Palace of the Spirit of Service)

(The Spirit of Service and the girl stand in the middle of the stage, the former with a queer looking box in her hands.)

Spirit of Service: Before you set out for your work of service, I want you to see the condition of the world for yourself. (Gives her the box.) Here is the box in which you can see how those who need you live.

The Girl: (With a bewildered look scans the box.) What does she mean? I can see the world by looking into this box, such a small insignificant box! (Looks at the outside of the box.) Well, there's nothing for me to do but to follow her words. (Looks into the box—is frightened—rubs her eyes as if in a dream.)

What do I see here? Am I dreaming? I see thousands of children starving by the roadside. There's nothing between them and the scorching sun. Their cries of anguish are not heard; their groans of pain are not heeded. There isn't a single spot of green throughout the vast land (Looks up and muses.) To save them from their untimely death is real service. But how can I do that? (Looks again into the box.) Ah, here's another picture! What is it that I see? Are these human or are they but half beasts? They look so ferocious! And what are they doing? (Looks into the box intently for a moment; then suddenly covers her eyes with her hands and shudders.) Merciful heavens! They are killing a child as a sacrifice to their gods. Who will educate them? Will someone go and tell them the eternal and boundless love of God? (Suddenly awakes to the fact.) Why, this must be a part of the work which the Spirit of Service has given me. Oh, woe is me! How helpless I am! Why did I think that because I could do a few stitches of embroidery, I had the necessary preparation for serving the world? What shall I do? How can I get ready for the task. Oh, my mother! Will nobody come to help me? (Weeps.)

(Quiet music, enter the Spirit of Education. She moves her hands above the head of the weeping girl. The girl opens her eyes slowly and looks about her, at last fixing her eyes upon the Spirit of Education.)

Spirit of Education: I have heard your cry for help, good maiden. Follow me, I will lead you to a place where you can prepare for your work. (The girl hesitates.) Come, time is short! (The Spirit of Education takes the girl's hand and both leave the room.)

(CURTAIN)



OLD GINLING

(Sing in unison)

Willing hands will help thee, loving voices blend,
We will be your leaders and your friends.
Come to us with courage, heart from care set free,
Here's a rare chance offered at G. C.

SCENE III

(Curtain rises, showing a door with the Ginling College motto on it. The Spirit of Education touches the door and it opens wider and wider until the audience can see inside. There is a room arranged as the chapel of Ginling College.)

Spirit of Education: This is the place I told you of. Wait, I will call my followers. (She waves her hand and a curtain rises and out step three persons, representing the mind, the body, and the spirit.)

(First person sings alone)

We will give knowledge, stored for many a year,
Needed if you serve your neighbors dear.
For kind breadth of judgment, wisdom holds the key;
Here's a rare chance offered at G. C.

(Second person sings alone)

Nerves that can't be ruffled, strength and health we give,
Team work that can teach you how to live;
Dance and play our games—a good sport you'll be;
Here's a rare chance offered at G. C.

(Third person sings alone)

Here's the greatest privilege—that of knowing One
Whose deep love is boundless, and His son.
Come and be his dear child, worship on your knee—
Here's a rare chance offered at G. C.

(Sing first verse again in unison.)

Spirit of Education: They have shown you the help which they will be able to give you. The door stands open, welcoming you into life which is Abundant.

(Goes out)

The Girl: How glad I am! My heart is brimming over with happiness! How foolish I was before I met the Spirit of Service! How helpless I was before I met the Spirit of Education! I will go home to tell my mother this happy news, and then I will seek to know those wonderful followers of the Spirit of Education inside the door of "Abundant Life." I will learn the meaning of "Abundant Life" myself; then I will give it to those who are suffering because of the world's ignorance. I will feed the starving children, I will protect them from the heat of the sun. I will seek to show the half civilized people the boundless love of God; so that they will know that it is sin to sacrifice children to their gods. O, Spirit of Education, give me your mighty power and right judgment so that I may impart to others what I receive from you.

(CURTAIN)

The Wail of our Youngest Class

Oh dear me!
How can it be?
We're 29 and we're 63
We're 29 and we're 63
Did you ever know such a class as we?
Oh dear me!

Why do We Come to Ginling?

BY BAO EN-DJU

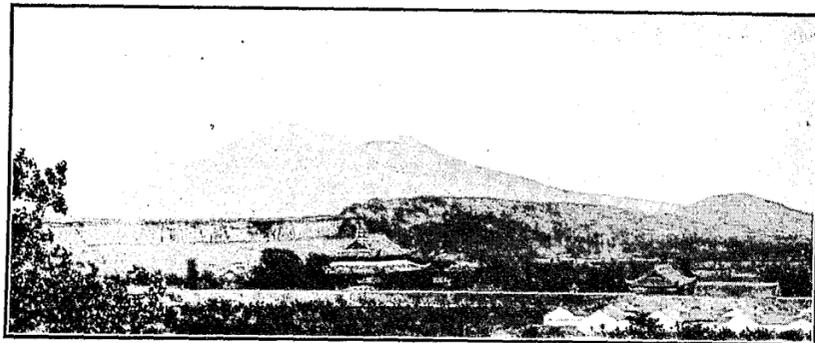
China needs a great many important things. But her greatest need is educated women, or rather educated Christian women. Ginling is a place supplying this very need.

The Ginling campus lies in a beautiful valley. The glorious sunshine in the morning, the serenity at night, the music of singing birds, murmuring streams, and rustling trees, the lofty Purple Mountain and the constant changing of the beautiful landscape, are all the natural garments of Ginling. Here stand seven magnificent and temple like buildings containing a library, social hall, gymnasium, laboratories and dormitories. Every thing is provided for the development of an educated Christian woman leader. A new student wrote in a letter to her father:

"Now, father, you have put me in a wonderfully wholesome position. Such a beautiful place and magnificent houses I never dreamed of! Not only these but also the teachers and college friends! I am living golden days. I am at work; I am content. I thank you and I am grateful to God!"

Indeed Ginling proves herself in her daily schedule to be adding to our wealth of life. First, spiritually, the daily chapel services with inspiring music, Bible classes and prayer meetings; and the opportunities of social service, such as visiting neighbors and teaching Sunday schools make us enjoy a freer life and bring us closer to the Almighty. Second, intellectually, whatever is precious in the past and has been preserved in books is offered for our enrichment. We have teachers who wisely guide and conduct us to these treasures and point out their human significance. Third, physically, gymnastic work and outdoor sports faced by the girls like great enemies at first are triumphantly welcomed at last.

We are young, and to us all things are possible. For the period of learning is the period of preparation, when we get ready to render service to the vast land of China. We enjoy our College days. Let us arise and work till our lives are filled and illumined with the "Abundant Life!"



PURPLE MOUNTAIN

A Dialogue

BY MARY B. TREUDLEY

The Mountain Speaks

Long have I stood unscarred and watched the plain
Fretted with men's unceasing restlessness;
Watched it grow brilliant with gay palaces
Or lie in desolation, stone on stone.
Only to shape again by human will
A busy market street, or huddled homes
Of those too poor to care. A garden's charm
Where poets praise the beauty of the moon,
Or incense-laden temple echoing
To sudden throbbing of the bell whose tongue
Awakes the sleeping god to pilgrim prayers.

But what is this strange magic that I see,
Welding the olden beauty of curved line
And joyous color in new harmony
With strange devices foreign to our plain?
Is this fresh fretting of earth's loveliness
To stand unchanging as the years pass by?
Or will it soon seek its appointed place,
Jostling the phantom shrines that touch
Its hills with misty charm of vanished dreams?

The College Answers

Mountain whose infinite variety
Of mood and color ravishes my eyes,
Tired with zealous scanning of men's lore,
And stills my restless spirit with God's peace
And shows His glory forth. How can I know
Whether my days are numbered as a tale
Told while the shadows dance round flickering fire!
I only know tho but ten years have passed
I am no longer merely fashioned brick,
But builded out of lives which beauty touched
And truth made wise. Quickened to feel
The muted grief of men, to spend their treasures
And themselves be spent. Whether I live
Or, dying, pass the torch kindled by love,
To eager outstretched hands, it matters not.
Into me life has been poured and it shall live.

Extraterritoriality

By GIN WEN-SHUI, JUNE 1924

In the early days in Europe the traveller was protected by no law. He could not carry with him his own law nor could he claim the protection of the land in which he sojourned. As the Roman dominion extended its power every citizen in other lands was extraterritorialized. He no longer was subject to the territorial laws of other lands but carried with him the Roman law and hence its protection. Again, the Crown of England granted Carta Mercatoria to alien merchants. Among the privileges was the provision for foreigners with an equal number of the natives on the jury in trying cases between foreigners and natives.¹ Thus, the system of extraterritoriality took its origin.

Commercial and other relations between China and Western nations date from comparatively early time, although the formal treaty relations did not exist until the early treaties with Russia, the Treaty of Nerchinsk in 1689, and the Treaty of Kiakhta in 1727, and the Treaty of Nanking with England in 1842. Prior to this date a considerable amount of sea trade was carried on without formal recognition by the Empire. The foreigners coming to us in the seventeenth and eighteenth centuries were characterized by a want of regard for the Chinese laws. They were, with the exception of a few missionaries, chiefly adventurers, animated by the burning desire to seek fortune in the East. The local laws were nothing to them. They knew nothing of them and cared less.

In the conception of law, China and the West diverged.² According to the Chinese doctrine of responsibility, nothing that occurs goes unpunished. If a theft is committed in a village, the village is held responsible for the act. When the Yellow River bursts its banks, the governor of Honan begs the emperor to deprive him of his titles since he is responsible for this occurrence which, in truth, is far beyond his power to avoid. In any case, if the guilty person cannot be found, the responsible person must accept the consequences,—father, family, employer, village, magistrate, or viceroy. The English law, however, demands that the one who actually struck the blow should be identified. The East India Company's Committee, therefore, protested against the outrage of holding its president responsible for other than his own acts, and against the stoppage of the entire trade because of the act of one, but to the Chinese, this was the only course consistent with "reason and due maintenance of order."

In that period China was also ignorant of the laws and customs of the West. China at one time paid no regard to the flag of truce and treated prisoners of war of both sexes as "common felons," an example of ignorance of the law of nations as understood in Europe. China's opinions of the foreign nations had been formed from the semi-piratical doings of the Portuguese in the sixteenth, the bloodthirstiness of the Spanish and the lawlessness of the Dutch in the seventeenth century. Hence, in dealing with foreigners the Chinese maxim was "The barbarians are like beasts, and are not to be ruled on the same principles as Chinese. Were one to attempt controlling them by the great maxims of reason, it would tend to nothing but the greatest confusion."³

¹ H. B. Morse: *The Trade and Administration of China*; Harell, Watson and Viney, London, P. 179.

² H. B. Morse: *International Relations of China*; Kelly and Walsh, Shanghai. Vol. I. Pp. 115, 116.

³ Opus cited in note 2, p. 111.

"A dollar for a dollar, an eye for an eye, a life for a life."¹ This was the law of China. A feeling against subjection to such a law was natural and resulted in frequent friction. This latent resentment found its expression in the attempt of the Chinese authorities to seize the property of alien merchants, and the war of 1842 resulted. The Opium War was named after the kind of property destroyed, opium; the basic cause from the English point of view was "equality"—that is—recognition by China of the equality of foreign nations with China. Equality of treatment was granted on paper² in the treaty of 1842. Extraterritorial rights were not expressly granted in this treaty, but from this root the system of extraterritoriality has germinated. It established the British consular official in China. The extraterritorial rights were to be enjoyed by the British traders residing in our country.³

Extraterritorial rights were placed upon a definite basis in the American treaty of 1844 between the United States and China:

"... subjects of the United States who may commit any crime in China shall be subject to be tried and punished only by the consul or other public functionary of the United States thereto authorized according to the laws of the United States."⁴

Similar provision was made in the treaties concluded with other nations. The principle was more clearly expressed in the Chefoo Convention in 1876 and in the American Supplemental Treaty of Peking in 1880. It is stated that whenever controversy should arise between subjects of China and America the cases shall be tried by the proper official of the nationality of the defendant.⁵ The authorized official of the plaintiff's nationality shall be freely permitted to attend the trial and shall be treated with the courtesy due to his position. The law administered will be the law of the nationality of the officer trying the case."

This is the principle of the system of extraterritoriality adopted in all treaty negotiations concluded with China by each one of the Treaty Powers: Russia, Great Britain, the United States, France, Belgium, Sweden and Norway, Germany, Denmark, the Netherlands, Spain, Italy, Austria-Hungary, Japan, Peru, Brazil, Portugal and Mexico. This system of extraterritoriality has been established in our country by two wars as well as by the treaties with the seventeen Powers. With it our foreign friends suffer no longer subjection to the laws which are contrary to their sense of justice. They are in all places at all times under the protection of the laws of their native lands, applied by their own national officers. Extraterritorial jurisdiction may be summed up briefly as follows:

1. In cases where no foreigners are involved, the jurisdiction is entirely in the hands of the Chinese authorities.
2. In cases where nationals of the same treaty Power are involved, the jurisdiction is in the court of the nationality involved.
3. In cases where nationals of different treaty Powers are involved, Chinese authorities exercise no jurisdiction.
4. In cases where nationals of treaty Powers and those of non-treaty Powers are included the jurisdiction is in the hand of the treaty Powers.⁶

¹ Opus cited in note 1, p. 180.

² Opus cited in note 1, p. 181.

³ Willoughby, W. W: *Foreign Rights and Interests in China*; Johns Hopkins Press, Baltimore. Page 19.

⁴ Opus cited in Note 3, p. 21.

⁵ Opus cited in Note 1, p. 185.

⁶ Opus cited in Note 1, p. 201.

The extraterritorial jurisdiction possessed by the Treaty Powers in China is exercised by consular officials, by diplomatic officials at Peking, and in the case of Great Britain by the British Supreme Court for China, and in the case of the United States, by the United States Court for China.¹ All the treaty Powers authorize their consular officials to exercise jurisdiction in civil and criminal matters to which their nationals are defendants. Take for example, the judicial powers exercised by American consuls in China. The laws of 1860, 1866, and 1870, and those in the Revised Statutes, authorize the American consuls and the American minister at Peking to exercise jurisdiction in civil and criminal cases permitted by the treaties with China.² Because of the diversities of practice and doctrines of the different consular courts and the operation of these courts by officials untrained in the law, the Act of June 30th, 1906 was passed in which plans were made to create a United States court. The judge and the district attorney must be lawyers of good standing and experience and are to be "appointed by the President of the United States with the consent of the Senate."³ In all cases and judicial operations the court is granted the right to exercise exclusive jurisdiction, but the procedures of the court is to conform to the rules governing the consular courts.⁴

The tribunal supported by Great Britain is the British Supreme Court in China. It was established in 1904 by an Order in Council; it consists of a judge and as many assistant judges as may be needed, appointed by the King, "to hold office during his pleasure."⁵ To this court civil as well as criminal exclusive jurisdiction is given. Juries and assessors are also provided for. Thus the two chief treaty Powers have established control and protection for their own nationals.

We will now consider how the "mixed cases" in which we are defendants are settled. This jurisdiction of the Chinese courts, when foreigners are plaintiffs, is complete and exclusive. To protect the rights of the foreign plaintiffs, treaties provide that assessors of the plaintiff's nationality shall have the right to participate in the judgment.

With the outbreak of the Revolution in 1911 and the consequent loss of control by the central authorities over the local Chinese authorities in Shanghai, the treaty Powers considered it necessary and reasonable to take this mixed court under their complete control in order that its proper function might be continued. Hence, the Shanghai Municipal Council has taken under its hand the arrest of any person violating the laws of the country, or the regulations of the city or the International Settlement.⁶

Thus for want of betterment in judicial procedures China has lost her legal claim to territorial sovereignty. It can not be denied that this system of extraterritoriality was the right remedy for a time. However, we must not blind ourselves to the fact that this seemingly satisfying remedy does have in it defects which are too obvious and perhaps too common to need detailed explanation.

The existence of the system of extraterritoriality in China is greatly objected to by us Chinese. First, it means a great national humiliation because it deprives us of complete sovereignty. Second, it means a violation of our sense of justice. Not only in civil cases, but in criminal cases as well, any Chinese who in

¹ Opus cited on page 19 in note 3, pp. 23, 24.

² Opus cited in note 1, p. 28.

³ Opus cited in note 1, pp. 30, 31.

⁴ Opus cited in note 6, p. 33.

⁵ Opus cited in note 12, p. 36.

⁶ Opus cited in note 9, p. 60.

his own country has violated western law or has committed violent acts against western citizens, must suffer the operation of "laws that are unknown to him"¹ and which are not infrequently unsatisfactory to his sense of justice. Third, it means "a hindrance to the maintenance of law and order" within China's own borders.² It is perhaps fairly well known, that the enforcement of laws against smuggling in the Consular Courts is not uniform and that in some of them, penalties imposed are by no means commensurate with the gravity of the offences committed: and in some cases, there is even an absence of the necessary laws; and chances are given to confusing changes of nationality. In the sensational Shanghai opium case which came before the International Mixed Court at Shanghai on February 27, 1925, a Spanish Consul in Shanghai claims that he can actually confer Spanish protection and jurisdiction upon a British-born Jew, Ezra, who had registered as a Spanish protégé in 1923.³ Because of the same laxity law-abiding Chinese see members of our own race, as foreign protégés, represented by foreign attorneys, get up in the Mixed Court and produce certificates of registration in foreign consulates whereby they are enabled to escape judgment for violating laws and regulations of their own land.

Connected with the second reason is the fourth: it means a chief block of misunderstanding and hence a hindrance to international good-will, of which the recent tragedy in Shanghai will serve as an excellent sample. This Sino-British case originated from an attempt made by the workers in a Japanese cotton mill in Shanghai for the betterment of their working conditions.⁴ This being refused, a strike broke out. On May 15th, 1925, during the interview between the workers and owners the Japanese fired at the workers and one was killed and some were wounded. This act aroused the sympathetic feeling of many students who then made appealing speeches at the memorial service of the dead. Here some six of them were arrested by the police force of the International Concession. On the day following the friends of those "guiltless prisoners" attempted to make appeal to the public for justice and humanity. Three of them were arrested on the charge that they disturbed the public order. A crowd soon gathered before the Louza Police Station within the International Concession. After having failed to disperse it, the English Inspector Everson gave the order to fire, and three Chinese were immediately killed. Such a tragedy to us Chinese and to our right-minded foreign friends as well! Is this not a case of misunderstanding? Chinese students expressing their sympathetic feeling for the cruel death of a Chinese citizen are worthy to be imprisoned in the eyes of the foreign police force! The patriotism of the Chinese is thought of as a disturbance of the public order; the appeal for humanity and justice is a hindrance to the maintenance of public order. We grieve for our weakness in the recent past resulting in concluding those treaties which have handed over part of our sovereignty to our foreign guests whom we welcome warmly, but under whom we do not will to suffer any bitter fruit of misunderstanding.

Likewise, this objectionable system is not wholly favorable to our foreign friends. So long as this system exists, foreigners have to suffer limitation, as it seems impossible for the Chinese government to open up the whole country to the foreign trade, or to those well-wishers of China, the educators and the missionaries. Since foreigners are to be exempted from territorial jurisdiction, Chinese should be

¹ This is what our foreign friends resented in the early days of their sojourn in our country.

² Opus cited on p. 19 in note 3, p. 70.

³ *The China Weekly Review*; Millard Publishing Co., Shanghai; Vol. XXXII, No. 4. 1925,

p. 93.

⁴ The material used is the Ginling College Declaration, following May 30, 1925.

unwilling to permit the foreigners to reside to any extent outside of the treaty ports.¹ It also means the existence of complications resulting from the establishment of more courts by the different nationalities. We strongly prefer the abolition of the existing system of extraterritoriality if it hinders the freedom and welfare of us both. On the other hand we do not wish the system of extraterritoriality to be lightly nor thoughtlessly abolished.

The decision arrived at the Washington Conference was—as soon as China has brought her civil and criminal laws and methods of judicial procedure sufficiently in line with those of Western nations she can secure the surrender of the extraterritorial rights by the foreign Powers. The foreigners resident in China it is thought would then gladly relinquish those privileges. The foreigners in Japan have shown the truth in the above statement. During the Reconstruction of Japan new changes were introduced and an imperial commission sent in 1872 visited Europe and America to study the Western institutions and to sort out the things that would be beneficial to Japan. Penal codes were reorganized, constitution was formally promulgated. By 1899 Japan had made such progress and had so gained the confidence of the world that with the consent of the European and American governments the extraterritorial laws were abolished. The foreigners did not complain of any loss of privilege but assured others that they were as safe in their rights as ever.²

It should be noted that considerable progress in judicial reform has taken place in China since the work of Law Codification began in 1902. In 1907 the Law of the Organization of the Judiciary was drawn up, and in 1909 the drafts of the codes of criminal and civil procedure were completed and sent to the throne for approval.³ Since the founding of the Republic there has been much careful revision in Law Codification and the work was modelled on the best modern codes of other countries. Thus China is on her way striving to put her house in order. We owe our grateful thanks to the right-minded persons at the Washington Conference for their thoughtful decision for agreeing to send the Commission to us to investigate whether China has really progressed so much that it will not be a risk to withdraw the existing system of extraterritoriality. Because of the present turmoil and chaos in China the despatch of the commission has been delayed, and it is deeply hoped that this present state of disturbance will quickly be put to an end so that the means of obtaining international welfare and fellowship would not be delayed any longer.

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¹ Opus cited in note 10, p. 73.

² Brown, A. J.: *The Mastery of the Far East*; Scribners, New York, pp. 227-228.

³ *The Weekly Review of the Far East*; Millard Publishing Co., Shanghai, Vol. XVII, No. 13, 1921, August 27th issue, p. 651.

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The Little Voice of the Flute

BY CHIU LI-YING

The night is dark: the stars are lost in clouds. The wind is sighing through the leaves. The houses on both sides of the garden stand still. From the inside of the low wall of the orphanage comes the sweet and soft music of the flute. Its meditative and melancholy vibrations reach the depth of my heart. "What does this little voice mean?" I ask myself. The happy notes of a flute may mean a wedding procession; the sad notes, a funeral march. Is this flutist happy or sad?

I suddenly recall the vivid picture of the orphans whom I saw a few weeks ago. They live day after day, year after year, without knowing the happiness of a true home; love of parents they do not have. Who cares for these parentless children? What is the flutist trying to tell us through his music? "I have no wings to fly; I am bound in this spot. I have no love since I have no one to love. Who knows that I am lonesome? The gates are shut. The dim light of the oil lamp blows out in the wind. I am here in this dull, dreary place. I have no hope; no one knows my secret."

Before the music ceases my heart beats wildly; I do not know how to quiet it. Tears run down my cheeks; I do not know how to control them. I question myself who is listening to this child's music? How many people understand such a life and are willing to help these children?

It is a November night. The candle is still burning in my bed room. My roommate is soundly asleep in her soft little bed. I still sit near the window watching the deserted garden. The voice of the flute excites me; it vanishes in a moment like a torn flower petal blown in the breeze. It fell upon my heart, like a sigh of the flutist's body and a whisper of his lonely heart.

Princesses?

BY EDNA F. WOOD

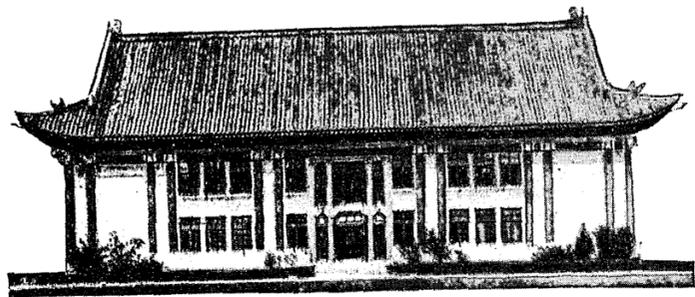
(With apologies to A. A. Milne—many apologies)

I went into a palace, and it wasn't a palace,
It has a curved roof on pillars tall;
But it hasn't got a throne room,
A throne room,
A throne room,
It isn't like a palace after all.

I went into a palace, and it wasn't a palace,
It has a big door and red on its wall;
But it hasn't got a gold crown,
A gold crown,
A gold crown,
It isn't like a palace after all.

I went into a palace, and it wasn't a palace,
Lanterns were lit in its lovely hall;
But it hasn't got a stern king,
A stern king,
A stern king,
It isn't like a palace after all.

I went into a palace, I thought it was a palace,
I could hear bright laughter and gay girls call;
And everybody said to me,
Everybody
Likes it,
But it isn't a palace at all.



The Class of 1919

(With apologies to A. A. Milne)

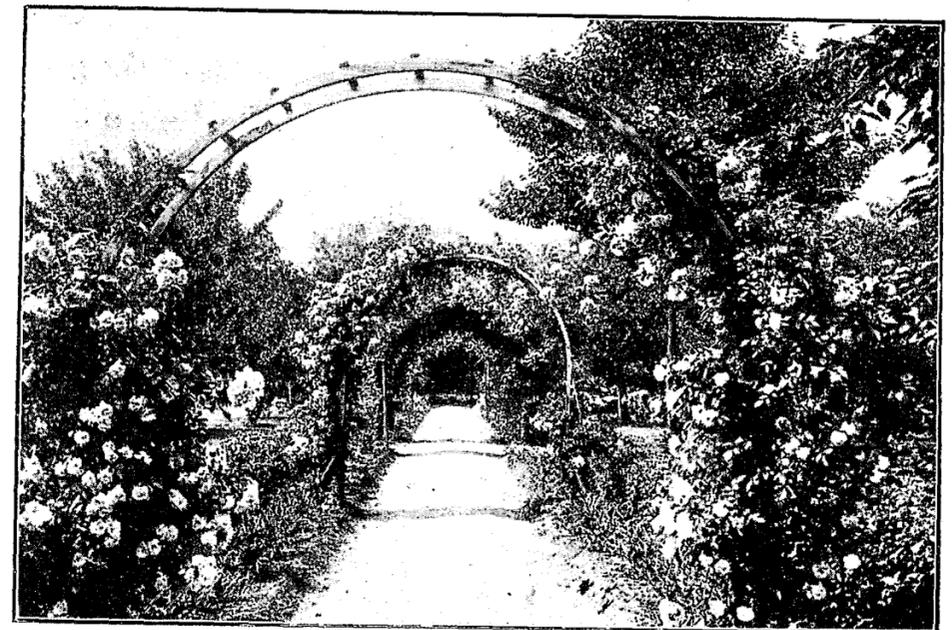
Once upon a time there were nine little lasses
Who hadn't many teachers and no sister classes;
Their labs and their library may have been farces,
But they made our traditions in hunks and in masses

They talked in a garden 'neath arbors of roses,
Or culled from their books thoughts like unto posies;
And forgot that the stones were dank with green mosses,
And that plague raged without—they wore masks on their noses.



They excursed sedately to dignified places,
Took exercise—croquet—no running for bases;
Their stage males were smooth with fancied mustaches;
All this because women mustn't lose "faces."

There's much more to tell of these nine little misses,
The first class of Ginling—let's throw them all kisses
And wish that Life give them unending surprises
Of Love, Joy, and Service—all goldtinted blisses.



THE GARDEN OF OLD GINLING

The Life of the Bee

BY CHEN YUNG-GWANG

(This paper is based on "The Life of the Bee," Maurice Maeterlinck; Dodd Mead Co., N. Y., 1917)

The little creature who works in the dark place under the complicated world is called the bee. The development of this race has a very interesting history known by man from the seventeenth century.

A bee society is composed of three classes: the queen, the drones and the common workers. They work from the first of February to the end of September. The queen is the mother of the whole city, the organ of love. Her body's structure is somewhat different from that of the workers and is meant to be of royal rank. Her abdomen is twice as long; her color more golden and clear. Her eyes have seven or eight thousand facets instead of twelve or thirteen thousand. Her brain is smaller but she has enormous ovaries. She has no brushes nor pockets for secreting the wax, nor basket for gathering the pollen. She never knows the smell of flowers. She lives for four or five years instead of five or six weeks. Her royal duty is to rule over the workers and to lay eggs. She starts to lay eggs on the first of February and continues until the first frost of autumn without ceasing even in her sleep, if she sleeps at all. She separates the female egg from the male. The queen is not entirely free from interference by other's will. She is governed by a few workers who furnish food for her. When she gets old she resigns from service to live in a corner. There she ends her days in peace.

The eggs laid by the queen in the cell receive little care from the mother. A few days later the lid of the larva will break; two large black eyes and antennae will appear. When the jaws enlarge the opening, the nurses at once come to help the young new born bee from prison and clean and brush it. The new born bee is pale and trembling. Two weeks after birth the bee will be brought to visit the flowers. Before the bee is brought to visit the flowers, it does the nursing work.

The birth of the royal princesses is different from the common bee's birth. Three days after the egg is laid, a small larva issues and receives a special and very abundant nourishment. The little larva develops exceptionally in idea no less than in body. So considerable a change ensues that the bee to which it will give birth might almost belong to an entirely different race of insect.

Do you think the common worker is unimportant? No, it is the working bee who really does the most wonderful work. The busy bees flying in the garden are the common working bees. They flock to the violets and the gorse, the willow and the nut trees, from which they collect the greatest value of the saccharine liquid in the least possible time. From the liquid the bee furnishes the honey. The honey transforms itself into wax in the body of the bee. It will remain suspended for a period extending from eighteen to twenty-four hours with a very high temperature, while transparent scales will appear at the opening of four little pockets that every bee has underneath its abdomen. The bee bends itself in order that its mouth and feet may touch the wax. It proceeds to clip it and plane it, extend it and kneed it with saliva; bend it and flatten it, roll it and strengthen it with the skill of a carpenter handling a panel. Then it is the material for the bee to use in building the hive. The busy working bees furnish the honey besides making the skillful architectural building.

When the bee family gets bigger and bigger, some of them will move to other places. Usually a queen and a group of workers and males move. The date of removal is announced by the spirit of the hive. Before they move, the hard job is to prepare the honey for five or six days. Before twenty days are over after

the moving the queen has to choose a husband from among the males. Soon after the first swarm leaves, the second swarm will follow, and the third. They build new cities under another sky far from mother home.

We will be equally interested to notice some of the characteristics of bees.

(1). *Coöperation*. They like to live together. If you take one bee alone, although you may give it good food and a suitable temperature, it will die soon from loneliness. They always work together without disorder or interruption.

(2). *Independence*. After they swarm, the bees never return to the mother home for help, though they may be in great need while the mother home has excess. When the family is in famine nobody will help them and they ask none for help.

(3). *Spirit of Sacrifice*. The bees work during their entire life for the good of the whole city or for the good of the public.

(4). *Democracy*. The policy of the bee is that of a very modern democracy. The whole society is governed by the queen. There are not many countries that have accepted such a new ideal as that woman can be over man. Moreover the queen is not meant to be free from rule to act as she pleases. The queen is governed by the workers who feed her.

(5). *Love of Peace*. The bees are a race of insects that love peace and order. They never dare to run risks, such as killing another unless the opinion of the public allows them to do so.

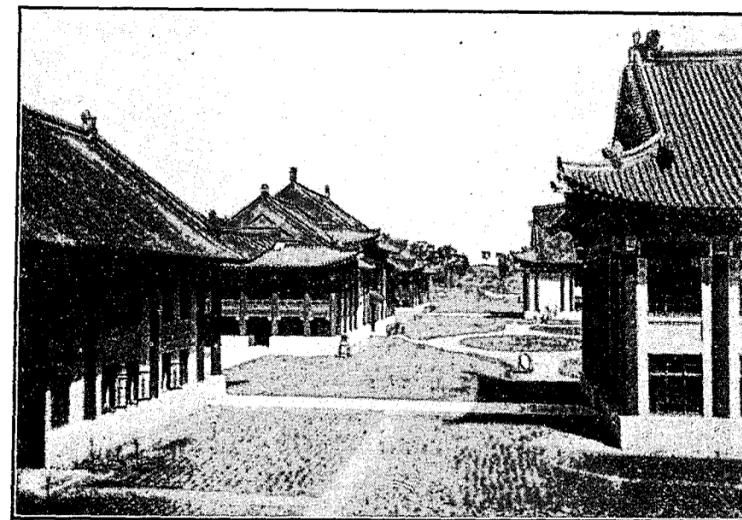
(6). *Diligence*. The bees have a rule for themselves that if they are not doing some useful thing they may not eat and sleep.

(7). *Capacity*. They are very able. Just look at the hive they build and the honey they furnish!

(8). *Intelligence*. They can recognize each other by color. They can express feeling and thoughts talking in their own language. They can recognize their mother even when she is very old.

(9). *Filial Devotion*. They are very filial in love and devotion. When the city has a famine the workers starve to death but the queen has plenty. The workers give out all they have for their mother.

(10). *Sense of Duty*. The bees are very dutiful. They devote their lives to peace in order to benefit the public weal. They try their best to perform their duty with bravery



AS WE LOOK FROM THE ATHLETIC FIELD



BIOLOGY LABORATORY



ALL READY FOR THE DINNER BELL!

What Play can do for Ginling

BY HWANG LI-MING

What is play? Do we really understand what play is, what it means and what it includes? Is it merely an aimless expression of surplus energy? During the middle ages, churchmen thought that play was a sinful act, so nobody was encouraged to play. Gradually, as civilization progresses, people's ideas change toward this question. Through years of careful study and high attention paid by specialists, the nearest meaning of play attained is an inheritance of abilities and instinctive desires and pleasures, not useless but preparing for the life of an efficient man, if rightly directed; this definition is approved by most educated people now.

The values of play should be noticed, if it is such an important factor in life. We are benefited by the functions of play, now, here in Ginling and we are going to get the complete values of play and express them in our daily life. Perhaps no one objects to the idea that play helps physical development. The various systems of our bodies, muscular, nervous, respiratory, digestive, circulatory are kept in good condition through the constant practicing of different kinds of games. Furthermore, there is the psychometer value. If a person's body is running smoothly, automatically and healthily, she surely can do her work with more energy. Better results can be obtained. The well poised body expresses her perfect inner self. No matter how high a person's knowledge is, if she is not strong enough to be efficient in the practical affairs of life, it is not of full use. Physical strength is the foundation for acquiring mental abilities.

Play not only improves the health of a person but also through it the intellect is cultivated, for play stimulates the intelligence. Many qualities such as quick judgment, alertness, will-power, self-control etc., are required in all good play; brains are used on the athletic field. Another more important phase of life can be trained by play; that is, the building of character, the keystone of a perfect man. It is in play that one expresses her real self. The emotions, instincts, habit and temperament, no matter whether good or bad, are all expressed during the time of excitement. It is the responsibility of the director to prohibit the bad qualities and encourage the good, such as patience, justice, honesty, obedience, courage, and self-control. Evil vices creep in during leisure, but if play occupies leisure time, no opportunity is allowed even for thinking of evil things.

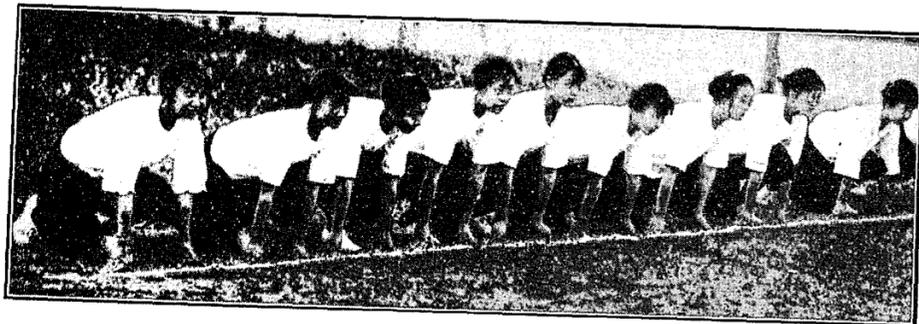
The last value is the social value. In team play, the opportunity of understanding others, of friendliness, unselfishness, kindness which means sympathizing with others, coöperation, loyalty and the last most essential quality, sportsmanship can be moulded. Good characteristics find expression in good sportsmanship. If every one on the team has the right spirit of sportsmanship, the team is near perfection. Many Ginling problems can be solved by training sportsmanship through rightly directed play.

Since the work of the college is heavy, almost the only time when our minds are fully refreshed and perfectly at rest, is the hour on the athletic field or in the gymnasium. That this is true really proves the value of play. Most girls do not know the games very well in the freshman year, but after one or two years, more skill, more knowledge of rules and technique, are acquired. We grow stronger physically and mentally day by day, and the moral and social sides are also improving. The spirit of sportsmanship in each student is changed through the impression received, though the spirit may not yet be perfect.

Greater aims and ideals must be and can be obtained, through play, in our future Ginling. Most of us come here with the aim of learning and getting higher

knowledge, so that we can be better and more efficient persons to serve others, and to achieve greater promotion of the civilization of mankind. Play, one of the most fundamental elements, is helping and will help us to accomplish our aims. When the play spirit and the enjoyment of it enter our lives, and when we can adapt the same spirit in our work, no hard, heavy and drudging attitude toward work can be felt. Ginling girls shall be happy and free all day long instead of for the four hours a week spent on the athletic field or in the gymnasium.

To realise our College motto "Abundant Life," play is an essential factor. A highly educated person with great mental ability, good character, high personality with an understanding of other people, the will to serve others with the greatest energy supported by a perfectly sound body, and to share all things which she has obtained with the world, will surely express our motto. Play here at Ginling can help us largely in our attainment of our ideal person, expressed in the words "Abundant Life."



ONE, TWO, THERE . . . GO!

GINLING'S GRANDSONS



MRS. M. S. HWANG CHA'S
SON
Four months old



MRS. R. D. LIU TANG'S SON
Six months old



MRS. T. G. LIAO CHEN'S
SON
Fourteen months old



MRS. W. D. LIU HSU'S SON
Three years old

Not a single granddaughter but five grandsons. Our youngest—the one month old son of Mrs. W. D. Liu Hsu—is too little to appear yet in print.

The Ping Erh Yuen

BY DENG YÜ-DJI

(A Report on the Children's Home visited by Sociology 41, October, 1925)

Before I report on this institution, let me say a few words about the difficulties in making a complete and accurate report on the real conditions in this institution.

1. Uncertainty of the facts we were told.
 - A. Everything was told us by the head of the institution without reference to any statistics or written records, and within the one and a half hours that we spent there visiting.
 - B. No written records nor reports of the institution are kept.
 - C. Most of the things were told with a "perhaps."
2. Too big a group went. It is very hard to ask questions in detail, and it is impossible for each one of us to ask questions in her own way, because time is limited and also it would be very troublesome for the lady to answer each one of us. Thus some things that I myself wished to ask were omitted.

Thus the investigation could not reach the bottom of things in this institution, and the report is far from accurate about its real condition.

I.—Name, Location, and Founding of this Institution.

1. It is located on Djung Djeng Gai in the city of Nanking.
2. It started with one institution, called P'in Erh Giau Yang Yuen, (Training Home For Poor Children). But now another institution has developed from it, called Gung I Chang (Industrial Home For Poor Children).
3. The P'in Erh Giau Yang Yuen was founded in the fourth year of the Chinese Republic, 1915.

The founder was Mrs. Chou who is still its head. It was started with a group of about 400 children from Hsuechow. These children were caught by the Cantonese soldiers who wanted to take them to Canton. The civil governor found out about this and decided not to have the soldiers take them away, for he feared that the soldiers would sell them. Thus he gave over these children to Mrs. Chou, who then settled them in the house that was given by probably another governor.

4. The Gung I Chang was founded in the tenth year of the Chinese Republic, 1921.

It was also founded by Mrs. Chou. It started with about 100 children from the north when the big famine happened in North China in 1920. These children were sent to the P'in Erh Giau Yang Yuen to be looked after. But the place and the money were not enough for this sudden addition of such a big group of inmates. So Mrs. Chou got together some of her friends who gave money to build a building beside the P'in Erh Giau Yang Yuen. The 100 children were put into

this building with some support from Mrs. Chou's friends, as Gung I Chang. But now this building has been given over to the P'in Erh Giao Yang Yuen in exchange for a bigger building which is better fitted for industrial work.

II.—Grounds and Buildings.

A. Grounds

1. Size—not certain.
2. There is a piece of empty ground for a playground.
3. All the grounds, and the buildings except the one that was built with the money of Mrs. Chou's friends, belong to the public.

B. Buildings.

1. One big old-fashioned Chinese house divided into sections. The front section is used for offices, reception room, and the men teachers' rooms. The second section is used for boys' class rooms, boys' dormitories, and the workplace of the Gung I Chang. The last section is used for the women teachers' rooms, the dispensary and the girls' dining room and trunk rooms. This is the yamen that the governor gave to Mrs. Chou to start the institution.
2. A big foreign house. It was built by the boys of the P'in Erh Giao Yang Yuen. It has three stories. It is used for the girls' class rooms and dormitory.
3. A newly built half-Chinese and half-foreign building. This is used for the boys' department of the P'in Erh Giao Yang Yuen. This is the house that Mrs. Chou's friends built with private money. But it is built on public ground.
4. A second smaller Chinese house which is used for Mrs. Chou's home and office.

III.—Inmates.

i. Number

Total	...	...	...	...	...	...	...	...	...	about 350
Boys	...	...	...	...	...	...	...	...	...	about 200
Girls	...	...	...	...	...	...	...	...	...	about 150

2. Character: poor, or parentless.
3. Length of stay: 10 years, average.
4. Age: 6-10 years.

IV.—Management.

A. Administration

- i. Organization, officers, and connection with the government.
 - a. There is no board of supervisors.
 - b. The civil department of the provincial government exerts its power of checking to a negligible degree.
 - c. Officers.

Head: Yuen Djang is appointed by the government. Her name is Mrs. Chou Chi-ren. She has held her office since the institution began. She looks after things in general in the institution. She also keeps the accounts.

Matrons: Several for the girls.
 Teachers: More than 30. They are invited by the Head, and must have good character and high school training or its equivalent.
 Servants: Seven men servants and more than ten women servants.

d. Salary

Not high. We were not told the exact amount. Many teachers receive no pay. Some are from the schools in town.

2. Finance.

a. Income.

Total income per month is \$2606.
 The source.

The Gung I Chang is supported by private individuals, who are Mrs. Chou's friends, mostly educators and business men. The P'in Erh Giao Yang Yuen is supported by provincial funds. On account of the civil war the governor has not given any money to the institution for four months. Thus every thing is at a standstill. We could feel the atmosphere of disappointment.

b. Expenditures.

Total amount spent per month is \$2606
 Amount per person per month is \$4.00
 Money for the expenditures of the past four months has been borrowed through Mrs. Chou.

3. Admission and discharge.

a. Admission to P'in Erh Giao Yang Yuen.

Any child who is poor or parentless but not physically defective may be admitted. There is no need of a guarantor, but the child should have a good recommendation.

b. Admission to Gung I Chang.

Any boy who is not rich and is capable of learning a trade may be admitted. He should be over ten years of age. A guarantor is needed.

A contract should be signed by the guarantor, and a certain amount of money should be paid for repairs and breakage when the boy enters.

c. Discharge from P'in Erh Giao Yang Yuen.

Boys at any age can be adopted by good people as sons. The person who adopts must promise not to sell the boy. The institution has somebody go to his home to see whether the child is well treated.

The institution looks after the girls' marriage. When a good family is recommended for the marriage of a girl, the consent of the girl is obtained. If she does not want to marry she is permitted to refuse. If she wants to marry, then the institution will arrange everything for her. All the formalities of betrothal and wedding are according to Chinese custom. Mrs. Chou

usually provides a simple wedding feast for the girl as a mother would in a home. Some suits of new clothes, a new box, and some little things that a girl needs, are sent to her husband's home as dowery. But now on account of the shortage of financial support some of these things which really give the girl the family atmosphere and family spirit are omitted. The husband's home usually provides some gifts for the teachers for their efforts in training the girl. These usually amount to about \$10. After the marriage the family and the institution's head and officers visit back and forth as relatives. When the girl has a child, she always brings the child to visit Mrs. Chou as its grandmother. Thus there is that bit of family relation amidst all the institutional life of the girls.

The girls are not allowed to be adopted, because they might be sold as slave girls or concubines or prostitutes. The girls may not be married as concubines, but they may be married as the wife of a person who as his father's son and the adopted son of his uncle may have two wives, one for each branch of the family. In this case she is not a concubine but the wife of a boy who is called Toh Tze Shuan Tieu. The age for marriage is 16-17.

Both boys and girls can go on for further study when they finish the studies in the institution, if their mental ability permits them to do so. Many have gone for nurse's training and some to public schools for high school education. They are given some help when they go out, for those who go to nursing schools guarantee money (Ya Gin) is provided; for those who go to other schools some money is given for extra things, although their tuition, board, and books are provided by the schools.

The boys not fitted for further study go out to earn a living. Some have learned how to make baskets, while others how to weave. Thus they go out as journeymen, when they are 16, 17, or 18. Once gone, they are not allowed to return. The girls who do not marry go out as teachers of embroidery. If they are not manageable, they are expelled; after this they cannot return.

d. Discharge from Gung I Chang.

The boys are discharged when they learn the trade. The length of time in learning the trade varies: some take only a half year, others one year, still others one and a half years. If they constantly violate the rules of the institution and have a bad character, they are dismissed and cannot return.

B. Life of the inmates

I. Physical—hygiene and sanitation.

a. Housing.

The Gung I Chang has the dormitory system. The bedrooms are very crowded and dirty and untidy. For the most part, two boys sleep in one bed. Ventilation is not very good. They use kerosene lamps in the dormitories.

The work place of the Gung I Chang is fairly well ventilated, and lighted. They use electric light at night. It is not crowded but it would be better if it had still fewer workers because the air is full of dust from the rugs.

The class rooms of the P'in Erh Giao Yang Yuen are very dirty and crowded.

The dining rooms are damp and dirty, dark and crowded.

b. Food.

Three meals a day: soft rice in the morning and rice for noon and evening. They have only rice and one dish of vegetable for each meal. We happened to have a look at their supper. It was dishes of red dry turnip that the children were to eat with the rice which was yellow and not well cooked.

c. There is a well in their compound. The hot water is heated in the kitchen and carried to the dormitories by coolies in the morning. Cold water is also carried to the dormitories every day.

d. Drainage seems well arranged, on the whole, although there are some open ditches around the walls.

e. Clothing.

All the clothing is given to the children. The young children's clothing is washed by amahs. The girls appeared much cleaner than the boys.

f. Sickness and medical care.

There is a part-time doctor, and a part-time nurse. There is no medical examination upon admission. The sick are attended by the doctor who comes every morning, and by the nurse. There is no segregation when they are sick, but they still sleep in the dormitories with the other children.

g. There is no heat at all in winter.

h. Baths are frequent in summer. But there is no provision for baths in winter.

2. Social.

a. There are some arrangements for visits to and from relatives in town.

b. Boys and girls are not allowed to see each other.

c. Games and recreation.

The boys play football. It is taught by teachers from the normal schools. This is done in class periods.

At other times they play without supervision.

There is only one swing in the playground for the boys.

Nothing is provided for the girls' outdoor games.

Nothing is provided for a playground in rainy weather.

There is very little provision for indoor games for either boys or girls. The children play by themselves.

d. Holidays.

Sometimes some social gatherings are arranged by themselves.

But the boys and girls meet separately.

No talks, picnics or hikes are arranged.

3. Intellectual Life.

a. School.

In the P'in Erh Giao Yang Yuen there are two primary schools of six grades, one for boys and one for girls. The subjects taught are: Chinese, arithmetic, singing, and art-carpentry. masonry, basket-making, weaving, etc., for boys; and knitting, sewing, cooking and embroidery for girls.

The schedule of the day is as follows:

6 o'clock	...	...	...	...	rise
7 "	...	...	...	...	breakfast
8 "	...	...	...	...	spare time or study
9-11:30	...	...	...	...	class
12 o'clock	...	...	...	...	lunch
1-3 "	...	...	...	...	class
3-6 "	...	...	...	...	study and spare time
6 "	...	...	...	...	supper
7-9 "	...	...	...	...	study and spare time.
9 "	...	...	...	...	sleep.

There were two high schools, one for boys and one for girls. But because of the shortness in finance they have been stopped.

In the Gung I Chang there is a night school. It runs from 7-8 in the evening. They learn reading and writing of Chinese.

b. Work.

The work in P'in Erh Giao Yang Yuen such as carpentry, masonry, embroidery, cooking, sewing, and basket-making is all stopped because of lack of funds. There is a band that can be hired out for weddings or funerals.

The work in the Gung I Chang is of two kinds—rug-making and button-making. They work from 8-11:30 in the morning and from 1-6 in the afternoon.

The boys working here are from 6 to 18 or 19 years of age. There is no pay. If they do good work they are rewarded with a small amount of money, known as Tsiang Gin.

The director, one of their own graduates, is paid.

If the boys break regulations or are very disobedient, they are punished by being stood in the corner or spanked.

4. Religious and moral life.

a. Sunday School. Men and women from the Nanking Theological Seminary go to the institution every Sunday for Bible classes.

b. The inmates are given freedom to believe in any religion, and to join any church.

c. The boys had a self government organization but it seems to have disappeared.

d. The head of the institution or the matrons give personal instruction and help those needing it.

Criticisms and Suggestions

This institution, in comparison with other institutions that we have visited, is good. The head is a very able woman; faithful, honest, and trustworthy in her work. She is a real mother to all the poor and parentless children. She is kind, but not sentimental; she is dignified, but not cold. The general management is good considering the handicap of lack of funds. The tone of the institution is sound; the boys and girls are encouraged in self-respect and self-support. The children treat Mrs. Chou as a mother, even after they have their own homes. This personal relationship between Mrs. Chou and her children is the crystallization of all her toil; it proves that a real home may be made in an institution.

However, there are improvements that can be and should be made. First, Mrs. Chou needs a good and energetic assistant. She is looking after practically everything herself. In a big institution efficiency demands division of labor.

Second, there should be a yearly budget and all the accounts should be kept on file for public inspection.

Third, we should not allow the government to cut the funds for war. This sounds impossible; it can be done if we, every one of us, make up our minds to do it. Another solution of the problem of financial support is the possibility of making this institution a private one for the time being.

Fourth, sanitation and hygiene should be improved as soon as possible. The dormitories should be cleaned; the bedding, washed; every child should be provided with a bed; the dormitories should not be so crowded. Upon entrance every child should have a mental and a medical test and if necessary should be put in a separate room so as not to affect the general life in a bad way. If possible the doctor should be a part time worker. The nurse must be a full time worker so she can be at call. When a child is sick, he should be segregated. A meal with food values scientifically determined should be provided, no matter how high the prices are. If necessary more money should be given by the government for food; it is absolutely important for building up healthy bodies at this growing age. Recreation is needed, for both sunny and rainy days. Enough apparatus and sufficient supervision are necessary. A variety of recreation must be prepared—such as picnics, hikes, singing, and dances to stimulate interest.

Fifth, the school should meet the same standards as other schools. If funds permit, it should be raised to junior middle school standard. There should be better paid teachers in order to teach efficiently. To use cheap and volunteer teachers is violating the law of "least social cost," because there are many things that can only be taught to the children through informal contact of the teacher with them.

Sixth, for the sake of social training, the life of the institution should be less secluded. I asked several girls questions, but they were too afraid and shy to answer. I remember when I was teaching Sunday school there, it seemed to me that they talked and acted differently from the way in which we do. This is because of the secluded life of the institution. To avoid this failure, the children should be connected with society as often as possible. Coöperation with the Y.W.C.A. and the Y.M.C.A. will help. They can invite them for entertainment and recreation, so as to mix them with other children and to build up an unconscious social attitude in their lives. The Associations can also provide talks, concerts and suitable moving pictures which will help to build up their social habits and ideals of life.

Lastly, a written record for each inmate and statistics for the whole institution should be kept. An annual report is needed to make the work of the institution public in order to create opinion for the reform of the institution and an appreciation of its work.

EDITORIAL

Ginling College from Five Angles

BY DJANG SIAO-MEI

Judging from her wealth in friendship, Ginling College is a millionaire. But she counts her wealth not in money but in friends. To her friends Ginling owes her very existence. Ginling is the crystallization of her friends' money, thought, effort, love, prayer and sacrifice. Most of Ginling's friends in America have never seen her but all of them see one unfading vision: that Ginling College is a fountain giving Abundant Life to the womanhood of China. In China, Ginling has a host of friends. The brother and sister colleges, such as The University of Nanking, Shanghai College, Yenching University; the workers in the Y.W.C.A. and the Y.M.C.A.; and the friends in different churches are so interested in Ginling that they regard the progress of Ginling as a part of their own lives; they come to Ginling not as guests but as members of the Ginling family.

Some of our friends are also our critics. Their point of view of Ginling must not be overlooked. To those who criticize, the palace-like buildings of Ginling with such comfortable accommodations are a stumbling stone to the future career of the Ginling students who are to serve old China. Ginling is built on such ideal standards that it is hard for the students to express a sympathetic feeling toward the poor and the wretched around them. There is another stumbling stone to the future career of the students: this is a constant tendency in Ginling to emphasize English at the expense of Chinese. Unless students appreciate and preserve the good points of Chinese civilization they will be destructive agents of China instead of reformers of China. The third criticism is that the education of Ginling does not give her students ability to meet practical issues, to solve real problems on the life plane; Ginling students discuss theoretical questions in their class rooms. After graduation, they find themselves not trained for practical work.

The members of Ginling, although grateful to the foregoing critics for their attention and thought, themselves see an entirely different angle of Ginling. To the Ginling members the palace-like buildings inspire their souls, and elevate their standards, for a new China. Second, the members of Ginling also notice and feel that there is such a tendency toward the overemphasis of English, but on the other hand they understand its underlying causes: that it is due to the lack of good translated books and texts, and to the insufficient command of the Ginling faculty of Chinese. However, it is the sincere hope of the Ginling members to make Ginling indigenious. The following efforts have already been made. In the first place, the buildings of Ginling represent Chinese architecture. Then, the Chinese faculty members are welcomed and honored with the same respect as are the foreign teachers, and finally, every effort is made in the curriculum to make the courses connecting links between oriental civilization and that of the occident, and to adapt the courses to Chinese situations. It is on the last point of criticism that the members of Ginling differ most from their critics. Yes, to a certain extent the class room discussions are theoretical; there are certain principles and fields of knowledge which must be mastered somewhere before one can approach a thing rationally. But after all, the class room discussion does not represent the life of Ginling. Ginling life should be seen through her extra curriculum activities.

To illustrate with a few examples; self-government in Ginling really represents the rule of a small democratic nation since the underlying principles of a democratic nation are revealed through the organization. It teaches Ginling students how to think, how to vote, how to lead, how to follow, and how to coöperate for the common good. The Y.W.C.A. organizes day schools for the poor children near Ginling, establishes clinics for the sick, holds night schools for the college servants, subscribes money to the national Y.W.C.A. The Literary Society holds vital debates about the actual conditions and needs of China and makes every effort to promote the interest of the students in the current events of China and of the world. In a word, the members of Ginling are not blind to the faults of their own college but they see those weak points in the light of a brighter vision. Lastly, the Ginling alumnae themselves are a living refutation of the statements made by the critics. Most of the Ginling alumnae have launched themselves into schools and institutions where there are no palace-like buildings, where the atmosphere is Chinese and where every emphasis is put on the actual and practical problems. They bring nothing except success and honor to their alma mater.

Well, what angle do the alumnae of Ginling see? First, Ginling College is the sweet home of the alumnae. Those alumnae who are teaching near the college hurry home as soon as they find leisure. During this tenth anniversary, in spite of the civil war and the irregular trains, many of the alumnae came to college not as guests but as hostesses. It is most fascinating to listen to the conversation of some of the graduates of the class of 1925, who return to college for her tenth anniversary. They tell how their love of Ginling is more intense when they leave Ginling than during the time when they were sheltered under her roof. One statement of an alumna may illustrate their feeling: "When I first came to Ginling I wept because I was home sick, now I shed tears because I miss Ginling. East and West, Ginling is the best." But in addition to this bond of sentiment, there is the bond of intellectual fellowship. The alumnae of Ginling realize that Ginling can give them more knowledge than that which she has given them in the four years. They consider Ginling a department store of knowledge. They write letters to their Alma Mater asking the department of sociology to make out an appropriate text of sociology for the senior middle schools in China, they write back to the Education department to make out lesson plans for some of the most difficult lessons, they write back asking information about reference books etc. Whenever an alumna meets difficulties with which she herself cannot cope she writes to her Alma Mater for help, and Ginling gives the most enthusiastic and generous response. Finally the alumnae feel that they have an actual participation in the activities of Ginling. During the Tenth Anniversary the alumnae return to their Alma Mater but we don't see them very often. They spend most of their time in long long meetings talking about college affairs. They give thirty dollars to the day school of the Ginling Y.W.C.A. to show that they join their hearts and hands in the establishment of the school. Ten hundred dollars are presented to Ginling as a gift for her birthday. Lastly, the alumnae see that Ginling College herself is not at the end of her life. The successful life of Ginling depends on the prayer and work of the alumnae. And it must be increased, even to a hundred fold.

Finally, there is the angle which God sees. If there had been a prophet in 1915 who had foretold the realizations of the present Ginling, how many of us would have believed the tale? But there is God; he saw that it was possible for Ginling to become a reality and to grow to what it is. He has imparted his vision to the founders of Ginling, and the later workers. He sees that Ginling is a place in which his truth may be found and that Ginling may be a foundation stone of his kingdom. Who knows but that God has a bigger vision for Ginling than that which has been actually worked out through the ten years of labor and of prayer?



1919



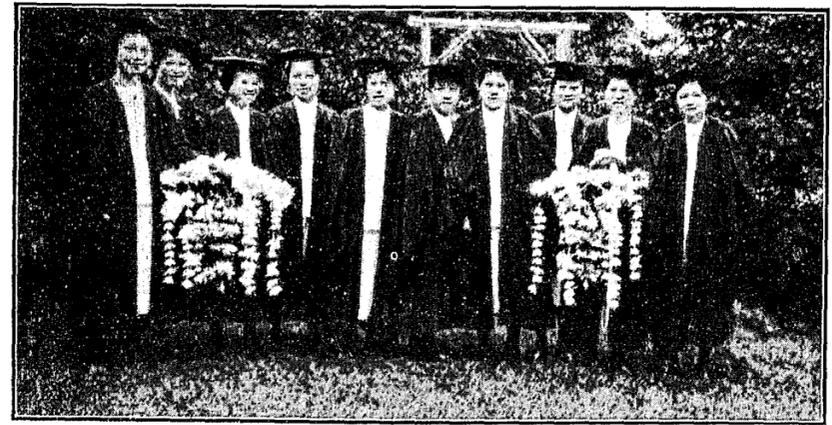
1920



1921



1922



1923



1924



1925



BACK FOR THE TENTH BIRTHDAY

My Creed

By Y. T. ZEE NEW

1. For the sake of Ginling, I shall be upright and loyal in whatever I do.
2. For the sake of Ginling, I shall be responsible for whatever tasks are entrusted me.
3. For the sake of Ginling, I shall count it a disgrace to speak ill or even think ill of others.
4. For the sake of Ginling, I shall not take advantage of others' misfortune.
5. For the sake of Ginling, I shall seek to understand people's misunderstandings.
6. For the sake of Ginling, I shall bear whatever wrong is done to me and overcome it with reasoning and kindness.
7. For the sake of Ginling, I shall consider it my duty to recognise the gratitude I owe for human love and care.
8. For the sake of Ginling, I shall hate the sin of selfishness but not the sinner.
9. For the sake of Ginling, I shall uphold the Christian attitude towards any decision made for either big or small issues in my life.
10. For the sake of Ginling, if it is within the limit of my power, I shall endeavor to do my bit to support the cause of humanity.

WU I-FANG



TSU IH-DJEN
(MRS. W. S. NEW)



LIU GIEM-TSIU

REN CHO

TANG HWEI TSING

THE GRADUATES OF OUR FIRST CLASS.

The Daughters Speak to Their Alma Mater

By M. S. HWANG CHA

(Toast given at Faculty—Alumnae luncheon, October 31st.)

In order to speak as a real voice from the Ginling Alumnae, I dared not prepare just by myself; so we had a meeting this morning to discuss my subject. 1. What we are in the life of Ginling. 2. What we can do for Ginling. 3. What we expect Ginling to do for us.

What we are in the life of Ginling. Ginling is a ten year old tree; we are her branches. There will be many new branches coming after us; I may even say coming from us. Branches depend upon the roots for their growth; yet the older branches have a share, too. These last two or three years you found many more girls coming to register; this popularity the Alumnae may have had some share in bringing about. But we know our work is greater than this.

What we can do. (a) We feel we need stronger union among ourselves; so this year we founded our local Alumnae Organization. (b) We shall try to work at publicity, to report our work and interests and plans in our own Ginling College Magazine and to write about our college in other magazines. (c) Some of us are interested in rural education. We want to help that line of work in China. (d) During the coming ten years we want to organize a good middle school, the Middle School of Ginling. We will support it with teachers and money; in other words make it an entirely independent institution. We will aim at training the kind of student Ginling wants, and at making it a model school for China. (e) We want to develop in order to do the work Ginling needs—to be her teachers and officers; and to serve whole heartedly with as little demand for compensation as possible. (f) In one word we will try to be whatever we are—mothers or teachers—large heartedly and unreservedly.

What we expect the College to do for us. We appreciate our Ginling teachers; we praise Ginling. But we also feel that our College course was not practical enough; so we want to make suggestions to our dear Ginling. (a) We often long for some system by which the Ginling College library might keep us in touch with new publications and material available on different subjects. Some plan of borrowing library books might be worked out, though we realize that such a plan would necessarily involve organization and labor on the part of the college. The summer school in China might be so developed that it would be a means of keeping college graduates from settling into out-of-date methods of work. (b) Our greatest weakness is in Chinese. Without good Chinese, we limit our field of work to the Christian circle, and thus limit the reach of Christianity. The Chinese department within the college must be strengthened. (c) We feel that the entrance examination has been justly criticized. Because the test is an intelligence rather than a content examination, it seems easy to some students; when later they are plunged into their freshman courses, they discover that their work is harder than they had expected, and they become discouraged. (d) Ginling College should seriously consider the question of government registration. For those who desire to apply for examination for foreign study, or to hold some positions in government schools, registration is important. (e) The college could help its graduates by setting a standard in salary and hours of teaching for the teachers it sends out.

Again I represent the Alumnae Association in thanking you for the boundless service you have done in preparing us to meet our work in the world. You have our assurance that Ginling College is a giver to the land of China.

News from the Alumnae

BY LIU YUNG-SZI

GENERAL INFORMATION

How Many?—68.

"There would not be twenty-five Chinese girls ready for College in 1925." This was a statement made in a committee meeting in 1915. But the world is ever changing and people never know what will happen to-morrow. The enrollment of the Ginling graduates is growing. An increase of 15 members was enlisted to the Ginling Alumnae Association in June 1925. Now there are 68 Ginling Alumnae who, according to graduation years, are distributed as follows:

1919	5
1920	8
1921	10
1922	10
1923	10
1924	10
1925	15

Total	68
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What are we doing?

Teaching	39
Physician	1
Social work	3
Studying abroad	13
Medical course	2
Married	10

Total	68
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Where? "Wide, wide World."

America	13
Nanking	9
Luchowfu	1
Ningpo	1
Anking	1
Chinkiang	1
Swatow	...	...	...	...	...	...	...	...	...	...	2
Huchow	...	...	...	...	...	...	...	...	...	...	2
Shanghai	...	...	...	...	...	...	...	...	...	...	12
Singapore	...	...	...	...	...	...	...	...	...	...	2
Hangchow	...	...	...	...	...	...	...	...	...	...	2
Peking	...	...	...	...	...	...	...	...	...	...	7
Szechuan	...	...	...	...	...	...	...	...	...	...	1
Amoy	...	...	...	...	...	...	...	...	...	...	1
T'un Ch'i	...	...	...	...	...	...	...	...	...	...	1
Soochow	...	...	...	...	...	...	...	...	...	...	3
Wuhu	...	...	...	...	...	...	...	...	...	...	2
Nanchang	1
Kiukiang	1
Tientsin	1
Hwai Yuen	2
Changsha	1
Foochow	1

Total	68
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The Ginling College Alumnae Association

TO THE GINLING ALUMNAE ASSOCIATION.

GREETING:

May the fellowship of these days you are spending together planning for the future of the Alumnae Association be very precious to each of you. You are few in number as yet, but you can do great things for your Alma Mater. She looks to you. She needs your help and coöperation. Back in 1915 there were but nine students and six faculty members, yet together they created a college spirit that is a living vital force to-day.

You will remember that in many parts of China and America there will be those who will be thinking of you and with you today. We will be praying that you may be true pioneers—women of faith, vision, and courage.

Sincerely your friend,

Signed, MINNIE VAUTRIN.

Officers 1925-1926.

President	...	...	...	...	...	Mrs. C. Feng (Feng Hsien-djen) 1920
Vice President	...	...	...	...	...	Wei Siu-djen 1923
Corresponding secretary	...	...	...	...	...	Liu En-lan 1925
Treasurer	...	...	...	...	...	Bao Fu-nien 1925
Chinese	...	...	...	...	...	Mrs. T. W. Tseng (Hwang Yu-fuh) 1922
English	...	...	...	...	...	Liu Yung-szi 1925
Social Committee	...	...	...	...	...	{ Wu Ming-ying 1923 Kiang Shan-ying 1925
Alumnae representative to the	...	...	...	...	...	{ Mrs. S. New (Tsü Ih-djen) 1919 Yang Ging-hsioh 1921
Board of Control	...	...	...	...	...	{ Bao Dji-lih 1924 Mrs. Cha (Hwang Meng-szi) 1922
Substitutes	...	...	...	...	...	{ Chen Hwei 1925

Constitution

Realizing the fact that no association can work efficiently without a constitution, we, the alumnae of Ginling College, appoint a committee to draft a constitution which will be sent out to the members for final approval. The new constitution, if passed, will place the ex-students practically on the same basis as the graduates.

Local Associations

Scattered in "the wide, wide world," we, the 68 graduates of Ginling College, feel the need of several local associations as the means of mutual help and coöperation. With such a purpose, the following local associations were recently organized:

1. The Shanghai Ginling College Association:

President	...	...	...	...	...	Mrs. New (Tsü Ih-djen) 1919
Secretary	...	...	...	...	...	Kiang Shan-ying 1925

2. The Nanking Ginling College Associations:

President	...	...	...	...	...	Mrs. Cha (Hwang Meng-szi) 1922
Secretary	...	...	...	...	...	Chen Djuh-gien 1923

How Did the Alumnae Celebrate Their Alma Mater's "Big Birthday"?

We Have Come Back

In spite of the fact that Nanking was not safe politically, the following alumnae came back to celebrate their beloved mother school's birthday.

1.	Hoh Ying-tsing	1920
2.	Mrs. C. L. Peng (Feng Hsien-djen)	1920
3.	Mrs. Tang (Liu Ru-djen)	1921
4.	Yang Giang-hsioh	1921
5.	Chen Mei-yü	1921
6.	Mrs. Cha (Hwang Meng-szi)	1922
7.	Peng Ya-sui	1922
8.	Wu Dzing-hsien	1923
9.	Bao Dji-lih	1924
10.	Wang Mei-o	1924
11.	Bao Fu-nien	1925
12.	Chen Hwei	1925
13.	Liu En-lan	1925
14.	Liu Ying-bao	1925
15.	Liu Yung-szi	1925
16.	Mao Yen-wen	1925
17.	Yang Bao-yü	1925

We miss 1919.

GREETINGS:

Distance could not separate loyal daughters and dear Alma Mater. Although most of the alumnae could not come back yet telegrams and cables poured one after another into the campus:—

"Greetings!"

"Congratulations!"

"Long life to Ginling!"

The Birthday Gift:

In order to show our gratitude toward our beloved Alma Mater, we, the alumnae of Ginling College, presented \$1000 as our mother's tenth birthday gift. We hope this little amount may express our good wishes for Ginling which are ever singing in our hearts.

Personal News

Class of 1919

Liu Gien-tsiu will arrive in Shanghai on November 17, by the Empress of Australia. She will stay with Mrs. New for a few days before she starts homeward. She may join the Margaret Williamson Hospital. So we have a doctor among us now!

Ren Cho is taking Junior Year Medicine. In two years more we shall have another doctor in our list. Hurrah! More professional graduates for Ginling.

Tang Hwei-tsing is teaching at Mary Farnham School, South Gate, Shanghai. She has got her M. A. from the Religious Department, Boston University.

Tsu Ih-djen (Mrs. W. S. New) writes recently: "If I confess to you that I am doing nothing but housekeeping and tutoring for two hours every morning and that most of the time I am kept quiet, would you be ashamed to recognize me as one of your fellow alumnae? Say so if you are. It does my soul good to repeat Milton's line, 'They also serve who only stand and wait.' My purpose is to take a step backward in order to leap farther."

Wu I-fang recently writes from the University of Michigan: "I am only taking a five-hour course and visiting a two-hour course. The rest of my time is supposed to be spent on the problem for my thesis." We wish her success!

Class of 1920

Chen Mei-yü is still teaching at the Union Girls' School, Hangchow.

Feng Hsien-djen (Mrs. C. L. Peng) is managing her cordial home near Nanking Theological Seminary.

Gin Gwei-chin writes: "I am teaching at Eliza Yates School where I have been ever since I left Ginling. The subjects I am teaching are mainly Bible, history and science. I am so proud of our new school compound. It is located in a country nook. If any of you should pass through Shanghai, be sure to stop here and pay me a visit. There is nothing that I can offer to you except lots and lots of fresh air. Don't disappoint me please. I am thinking of you all very often."

Hoh Ying-tsing is doing splendid work in the Chinese Department of Ginling.

Hu Mei-li is teaching at Baldwin School, Nanchang.

Li Dzün is teaching at Knowles Bible Training School, Kiukiang.

Lin Deh-dji is teaching in Singapore. We do hope that sometime she will tell us something about Singapore.

Ni Sueh-mei sailed last July for America to study education at Iowa State University.

Class of 1921

Djou Yü-ying has recently returned from studying in America.

Chen Mei-yü is teaching in Singapore.

Gü Fang was married to Mr. Kiang, a professor in Hangchow Christian College, last summer.

Liu Ru-djen (Mrs. Monroe Tang) has just come back from the States. She is staying with her mother and expects to go to Peking very soon. Recently she wrote: "I got my M. A. in the History of Education in the year 1924 and my M. S. in Household Economic Science in the year 1925. Both were taken at Teachers' College, New York City."

Liu Wen-djwang (Mrs. H. H. Hsü) is managing a home in Peking. Another baby son was born to her in October. Hurrah! Ginling has five grandsons.

Wu Gwei-szi is taking post graduate work in America.

Yang Ging-hsioh is teaching science and mathematics at Bridgman School, Shanghai.

Yen Tsai-yün (Mrs. Hsien Wu) has just come back from a trip to Europe and America, where she took courses in Chemistry at Columbia University.

Yü Chang-feng is teaching at the Methodist Girls' School, Wuhu.

Nieh Shwen-yü is studying in New York State.

Class of 1922

Bei Fu-ru is teaching at Kakchieh Girls' School, Swatow.

Dju Luh is studying history at Bryn Mawr College in the United States.

Tao Shan-ming is taking public health work in Johns Hopkins University.

Fan Cheng-gieh is doing laboratory work in the Margaret Williamson Hospital, Shanghai.

Giang Deh-yu is working at the Y. W. C. A., Tientsin.

Hwang Meng-szi (Mrs. Cha Chien) has a home in Nanking to which Ginlingers are always welcome.

Hwang Yu-fuh was married to Mr. T. W. Tseng last June. She writes from Shanghai: "This is the beginning of my third year in the publication department of the National Y. W. C. A. My work is to write articles and to collect articles for the 'Green Year' magazine. This is a piece of fascinating work in spite of the different discouragements an editor usually meets. Besides working on the magazine there are quite a few general publications. The letters Y. W. C. A. sound so familiar to people that the contribution which can be made through the association is not very clearly known to society, even to some of her own workers. I dare say the Y. W. C. A. is an international organization thru which international friendship can be promoted. For instance, the work which the association has done for the 'May 30' affair is indeed very worthwhile. The supplement to the 'Green Year' concerning 'May 30' draws sympathetic attention from the people of different countries. I do hope that college friends will understand the Y. W. work better and cooperate with the association too."

Liao Tsui-giao (Mrs. T. C. Chen) is still in Amoy.

Peng Ya-sui is teaching at the Second Normal School for Girls, Soochow.

Tang Han-dji is still studying at Peking Union Medical College.

Class of 1923

Chang En-tsung is teaching at St. Faith's School, Peking, for the third year.

Chen Djuh-gün is helping her father at home in Nanking.

Giang Roh-djao is teaching at the Normal School for Girls, Tun Chi, Anhwei.

Ho Chang-chi has sailed for the States this fall and is now in Hollywood. She spent three delightful weeks in Honolulu with relatives.

Hwang Wen-yu is pursuing further study of religious education at Mt. Holyoke College. We hope she is not homesick.

Rwan I-djen is beginning her third year of teaching at the Methodist Girls' School, Chengtu, Szechuan.

Swen Dji-shuh (Mrs. K. C. Chen) is in Luchowfu.

Wei Siu-djen is teaching science and mathematics at Mary Farnham School Shanghai.

Wu Dzing-hsin is teaching biology, psychology, education and English at Riverside Girls' Academy, Ningpo.

Wu Ming-ying writes: "This year I am still teaching at Tsing Tuh Girls' School, Shanghai. I am busy most of the time but I have never enjoyed my work so much as I do this year. Our girls are given opportunities to learn practical domestic duties such as sewing, embroidery, and cooking. Our cooking class gave a dinner party to the School Trustees last week. In expressing their appreciation, they put the whole program in two daily papers. They also promised to give us some money to enable us to secure better equipment for that department. It is my earnest desire that one day some of our Ginling Faculty and friends will descend upon us also. Since Our College's Tenth Birthday is drawing near, my daily thought is constantly with her. My wish for her is that of prosperity and happiness."

Class of 1924

Bao Dji-lih is teaching at Olivet Memorial School, Chinkiang. Recently she writes: "I am teaching religion fifteen periods a week. But I am very busy because I have much extra work."

Chen Deh-gwang is still teaching at the Woman's Bible School, Swatow.

Chen Gin-o is teaching at Virginia School, Huchow.

Chen Hei-djen is studying at Peking Union Medical College.

Chen Wei-deh is a social worker of Moore Memorial Church, Shanghai.

Dju Yü-bao writes: "After one year's experience of doing welfare work in a factory at Wusih, I felt that I would like to see what is going on in other organizations. So I came to Shanghai in September. I am now working in the industrial department the National Y. W. C. A. I am a stranger in a new position; sometimes I can hardly find myself; still I am hoping to enjoy my work."

Djung Hsien-ying sailed for America last August and is now studying at the Philadelphia School for Christian Workers for her second year.

Yen Lien-yun is also teaching at Chih-Hwei School, Hwai Yuen.

Wang Mei-o writes from Wei-ding Academy, Soochow: "After my operation I feel almost all right. I am glad to say that it is not cancer. Perhaps I worked too hard last year. I am perfectly willing to do anything for the good of our school"

Class of 1925

Bao Fu-nien is teaching mathematics and biology at the Christian Girl's School, Nanking.

Chen Hwei writes from Tsung Hua School, Soochow: "I have been asked to teach Junior Middle School, English. My schedule is rather heavy. On Wednesday, I have six classes in succession, but I do not feel that I am too busy."

Deng Yü-lan is having a rest at home in Changsha after a serious case of typhoid fever.

Dju Ao sailed for America with Miss Clark last July. Now she is studying history at Michigan University.

Giang Shan-ying is teaching at Mary Farnham School, South Gate, Shanghai. She teaches twenty-seven periods a week: twenty-one periods English, three singing and three Bible. In that school there are about three hundred students. This is the first time that Mary Farnham has had so many students. Certainly Agnes Giang is very much interested in her work. Her ambition is to learn violin playing because her brother has presented one to her. Now she can play beautifully, "My country 'tis of Thee."

Li Gwan-fan is enjoying her work in the Department of Religious Education, Boston University.

Liang Fen-siu has had to give up her teaching position because of ill health, and is now at home in Foochow.

Liu Ai-djen is teaching at St. Agnes School, Anking. She writes to her aunt: "I am alone in a strange land and I am very homesick. Before I came to Anking, I had planned to go down to Nanking on Founders' Day. But alas! now my parents advise me not to move because of the dangerous position in Nanking. My longings and hopes are all in vain. But I will be spiritually with you all on Founders' Day."

Liu Bih-ru is teaching at Virginia School, Huchow.

Liu En-lan is teaching at the Practice School of Ginling College.

Liu Ying-bao writes from Li Chih Girls' School, Wuhu: "The school is located inside the city in an old official residence. We have a few more than a hundred girls and ten teachers including men and women. All the woman teachers here are graduates from the Christian Girls' School; therefore we can get along very well. I have six classes a day, all Junior Middle School subjects, four of them are natural science and English Grammar."

Liu Yung-szi is teaching English and social science at the Christian Girls' School, Nanking.

Mao Yen-wen is teaching Chinese and English at Kiangsu First Middle School in Nanking. She also is the supervisor of the Girls' dormitory.

Yang Bao-yü is taking a few courses in Ginling and teaching at Ming Deh School, Nanking.

Yeh Deh-ho is teaching in Peking.

An Apology and a Request

The alumnae notes should include a short sketch of every graduate, telling professional or technical studies pursued, degrees, occupations, marriage and names of children with the date of birth. For lack of information, many of the records as given are not complete. This work is to be continued, and it is hoped that changes of address, or of occupation, notice of marriage, and notice of birth, will be reported promptly. In order to make these records interesting and accurate, I ask for your continued coöperation.

Signed, LIU YUNG-SZI

Christian Girls' School

Drum Tower, Nanking

Campus Notes

BY LIU BAO-YING

FAREWELL

A large group of people were going to leave us. Among them were Miss Vautrin, Miss Black, Miss Clark, Miss Gibson, our senior sisters and our physical training sisters. A farewell party was held in the gymnasium at 5 p.m. on June 12th. At the same time we offered a little present as our loving remembrance to our dean, Miss Vautrin.

COMMENCEMENT DAY

It was impossible for us to have a regular program during commencement week when our country was in such a horrible situation. Baccalaureate Sunday and Class Day were set aside and Commencement Day was changed from June 24th to June 20th. On the morning of June 20th at 10 o'clock the simple commencement exercises were held in the chapel. Bishop Birney and Mr. McCloy gave speeches which were greatly appreciated by all of us, especially by our graduating sisters.

COLLEGE OPENING

The vacation was over and all the girls came back to Ginling one after another. The first chapel was on the morning of September 11th at 10 o'clock. Mrs. Thurston, our President, led the service. Her subject was 'Casting Out Fear.' After the service registration took place.

WELCOME PARTY

The old faculty members and the old students gave a joint welcome meeting to the new faculty members and the new students on the evening of September 26th. A welcome speech given by a senior opened the meeting. Then followed the plays of the sophomores and the faculty. Last of all a freshman gave remarks of hearty response.

MEMORIAL SERVICE FOR MR. DJANG TSI CH'EN

The news of Mr. Djang's death was a great shock to us. The grief and sorrow over the loss of our respected Chinese teacher were expressed in various ways. On October 2nd a memorial service was held in the chapel under the auspices of the Student Self-government Association.

RETREAT

In order to prepare each of us for the work of this semester, September 27th was set aside as the day for the Retreat. The subject was 'How to Realize the Abundant Life.' The program began with morning watch. At 10 o'clock a devotional service was led by Miss Hanawalt. After that the students were divided into two groups to discuss their own problems. The chairman of the new students' group was Miss Yü En-mei and the chairman of the old students' group was Miss Tien Tsui-bao. In the afternoon from 3 o'clock to 5 o'clock each dormitory had its own discussion meeting. In the evening Miss Parker spoke on 'Fellowship.' Indeed, we got many secrets of ways for obtaining Abundant Life through this day.

REPUBLIC DAY

In the morning a prayer meeting was held. After that the national song was sung and three bows were made to the national flag. At 7:30 p.m. Mr. Liu Tsong-pen gave a lecture on 'Nationalism.' The lantern procession ended the day.

JUNIOR-FRESHMAN PARTY

The Juniors are traditionally the elder sisters of the Freshman. To show their relation a party was given by the Juniors to their new little sisters on the evening of October 9th.

CONFUCIUS' BIRTHDAY

A memorial meeting was held at 9 o'clock. The meeting began with a bow to Confucius' picture. Then followed a lecture on 'Confucius' given by Hwang Djung-su, a professor of Southeastern University.

DAY OF PRAYER

On the morning of October 16th at 7 o'clock the Universal Day of Prayer was observed to foster communion and fellowship.

CANDLE SERVICE

The Y. M. C. A. welcomed its new members on the evening of October 25th by giving each of them a lighted candle to hold during the service. The twinkling candles made the chapel bright with light.

A TENNIS CONTEST

There was a tennis contest between the faculty and the students on October 14th. We are proud to say that the score was equal and no one was the winner.

PICNICS

No one knows how carefully the faculty advisors in Ginling are taking care of their advisees. Sometimes they invite them to dinner and sometimes they ask them to tea. This semester a new way was adopted. That was to go on picnics with them. Some went to 'New T'ow San,' some went to 'Muh Ch'ou Hu,' and some went to 'Tsing Liang San.' How happy these children are to have such good mothers!



MISS VAUTRIN IS A FIRST CLASS PICNICKER

FACULTY RECEPTION TO THE STUDENTS

Besides the coming back of Mrs. Thurston, our President, and Dr. Reeves, professor of Biology, we have a large group of new faculty members this year. Among them are Miss Buse, Miss Darrow, Dr. Hackett, Miss Loh, Mrs. Loos, Miss Zia and Mrs. Caldwell, the librarian. Miss Cook, and Miss Sprague are honorable guests. Miss Cook is helping in the English Department and Miss Sprague, in the History Department, Miss Parker, Y. W. C. A., and Dr. Hummel, Nanking University, are giving a normal course in Religion. Mr. Jones and Mr. Thomson, both professors of Chemistry in Nanking University, come over here to be our teachers too.

Five Years Only

BY ZIA VUNG-TSIEN

"What a lovely location for a college!" she exclaimed, stepping out of the carriage which had carried her and her friend through the dusty roads from the Nanking station. "It is simply ideal. Look at the buildings with their exquisite oriental coloring and tiled roofs, the spacious campus with its little hills and small ponds. It's all so different from the old Ginling."

"I have never been to the old buildings. Do tell me about them."

"Well, it was exactly five years ago that I came to Nanking with another entering student. We arrived at the gate of Ginling College, two green, timid little freshmen after a long, weary journey. Looking around us, we saw a gatehouse, two white-washed walls with entrances and a closed room with numberless paper windows. Not a hint of welcome was on those white walls. We had a notion to call back our carriage man and drive to the station and take the next train home. It's a good thing that we didn't, because later we got to love Ginling despite the unsatisfactory old rented Chinese building. What I see now is so different from that picture which has been in my mind for all the past five years! You mustn't wonder at my surprise."

"You oughtn't to be so surprised at the beauty of our campus. You have been abroad for four years. Wasn't your college campus far bigger and more beautiful than this?"

"Oh yes, Wellesley is much bigger and is considered one of the prettiest campuses in the whole of the United States. But this is what I mean. American colleges and universities, when compared with Chinese women's colleges, are old and their beautiful campus, wonderful equipment and efficient staff, are to be expected. I have been away only four years and I wouldn't recognize Ginling College. I'm like Rip van Winkle; I can't believe my eyes! Have all the other phases of Ginling's life developed to the same extent?"

"Past all recognition! But don't stand here and look bewildered. Let's go in. There are many such surprises ahead of you."



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