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Ginling College

Nanking, China

Volume 2

April, 1926

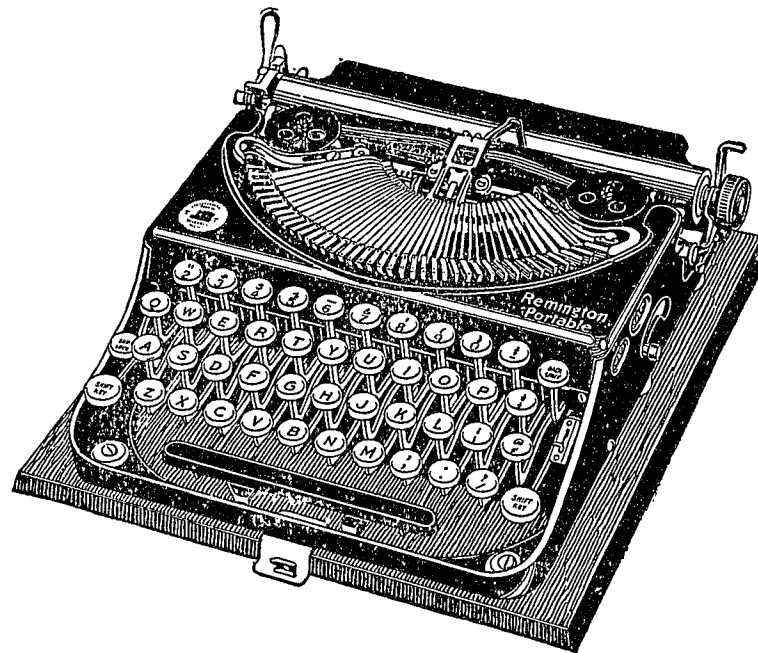
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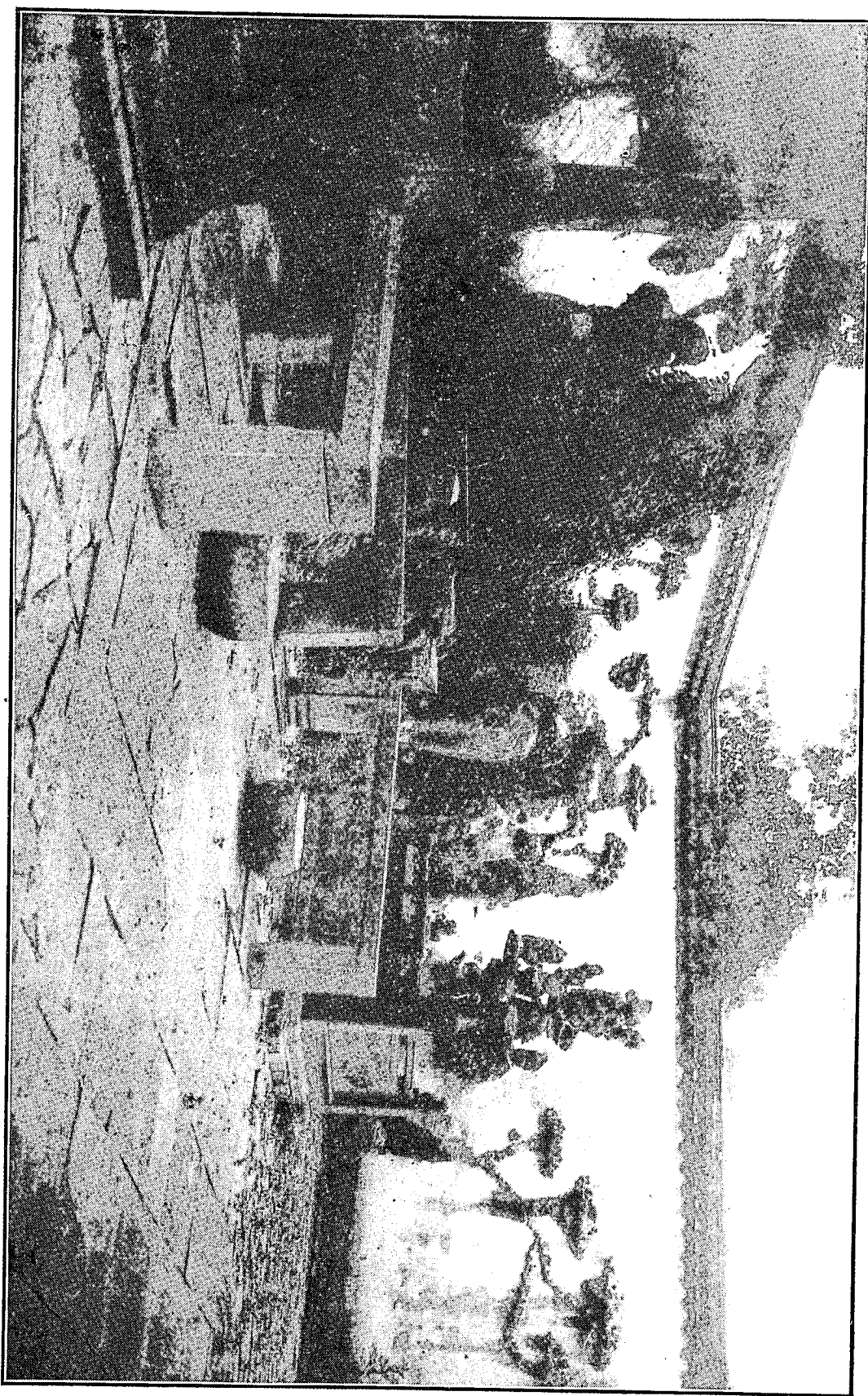
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THE PINE TREE COURT—A BIT FROM A CHINESE GARDEN



Ginling College Magazine

Volume II

APRIL, 1926

Number 1

Only Twenty Five Years Ago!

It was in the year 1900—or that China for the first time expressed her nationalistic aspiration through the Boxer rising. The China-Japanese war gave the young Emperor Kuang Hsu a tremendous impetus to modern reforms and adoption of foreign ideas. The imperial edicts called for the abolition of the old examination system, the establishment of colleges and technical schools, the reorganization of government, the remodelling of the army and the toleration of Christianity. This aroused the bitter feeling of the conservative majority. The Boxer outbreak was the culminating point of the people's reaction against the reform.

Twenty-five years have elapsed since the Boxer uprising. What has now taken its place is the anti-Christian movement. It was only twenty-five years ago when the Boxers were put down by the allied troops. Why not this time? This is the question that challenges every thinking mind. Hu Shih¹, one of the most famous Chinese thinkers, gives the following reasons.

1. That the present anti-Christian movement is not the expression of the prejudiced radicals but of thoughtful nationalistic feeling.

2. That the present movement expresses neither ignorance nor superstition but "enlightened rationalism."

To these two reasons the writer may add that physical force can never crush down the tide of thinking of the mass. Coercion then fails to solve the present problem.

It was only twenty-five years ago that Christians suffered martyrdom with non-resistance. Why not this time? The thinking mind must find an answer. In the first place many charges which the anti-Christian party bring against Christianity are based on misunderstanding which can be easily cleared up if the Christians make friendly explanations. Second, the members of the anti-Christian movement are but anxious seekers for that which would best help China. Who knows but that Christian principles are the very thing they seek for! It is up to the Christian youth of China to make a real effort to reveal the true fundamentals of Christianity.

Indeed, the Christians of the present are in a dilemma. They should neither use coercion nor practise non-resistance. What they must do is to examine without prejudice both the weakness and the strength of the Christian practices. Then they must face the music. To face the music! What does this phrase mean? It means to accept all the true charges that have been made against Christianity and to try to get rid of the weakness by substituting the necessary and desirable. The Christian youth of China should redouble their exertions along the following lines.

1. A greater emphasis on nationalism. It has been almost unanimously remarked that the Christian youth of China minimize the importance of nationalism. Christian scholars and educators of China, it is up to you to double or even treble your attention to Chinese history, literature, philosophy, art, customs and

¹ The Present Crisis in Christian Education recorded in "Religious Education" December, 1925.

what not, to inoculate in the minds of her people a real love for China, a love that sees the bad points of China as well as the good ones, a love that will motivate them to adopt only the best of the other nations.

2. More freedom of religion. Should there be a required course in Bible Study in the curricula of the mission schools? This is a vital question. The writer feels strongly that instead of a course in Bible there should be a required course in comparative religion. It is only fair to present to the students the good points and bad points of religions like Buddhism, Taoism, Mohammedanism, etc., along with the strength and weakness of Christianity. Let the students decide for themselves which religion contains most spiritual life and which they want to follow. Then the Christians of the next generation will not say, "I am a Christian because my parents are Christians, or because I study in a mission school or because other religions are all bad."

3. An indigenous church. Thoughtful people begin to realize that unless the Christian church in China is made indigenous Christianity cannot be the religion of the nation. An indigenous church means two things. First, the financial support of Christian work must come from the Chinese so that the actual administration can be controlled by the Chinese. Second, the religion must adapt itself to Chinese thinking. Build churches in the form that will satisfy Chinese taste. Compose hymns that will really express the feeling of the Chinese people.

Only twenty-five years ago! What a great progress on both sides! The present anti-Christian movement is composed of a group of thinking people, very different from the ignorant and radical Boxers of 1900, trying to get what is best for China; on the other hand the Chinese Christian youth of to-day instead of using coercion or insisting on non-resistance are trying both to remedy the weaknesses of Christian practices and to offer to the other party what China really needs.

O Mi To Fu

BY HWANG BAO-YÜ

White and silver the moon rose over the island while the dark horizon slipped silently away. The broad streets on the island became alive with crowded people, parting only now and then to allow a band of musicians to pass through. In every open space the vendors arranged their steaming bowls filled with sweet foods to tempt the hungry people. Children were running here and there among the crowd. And among them I was to be found equally occupied, because I was a child too at that time. I wondered and then asked my brother, "What is the matter with those crowded people?" "It is an idol procession," was his answer.

In the procession, I saw many fantastic colored lanterns; I heard different kinds of Chinese music. The evil spirits were represented by men awkwardly painted, streaked with purple, yellow, and red paint. There were many beautiful girls sitting in the flower sedans; there were boys standing on the shoulders of older men. Would they tumble down? Then came the Gods of the temple, riding on the sedan throne borne on the shoulders of eight worshipping servants. As the throne passed, many men and women with burning incense in their hands, bowed low in respect. Otherwise, gods would not give peace to them. Sudden echoes of my Mother's teaching came to me. God was our only Father. He created the world; He ruled everything. Knowledge crowded in on my child's mind. Why did those people ask peace from the wooden idol?

One blue day, clean with spring wind, I was playing on the side of the street, where tram car, motor car, carriage, ricksha were running in all directions. I saw an old woman, her hardy figure bent with age, her simple face lined with wrinkles, standing on the side of the street. She bowed her head, and moved her lips. Since I was a curious youngster, I went to her. I heard her repeating over and over again, "O Mi To Fu." Then I called to her, "Lao Tai-tai, what is the matter with you? Why do you say 'O Mi To Fu' continually?"

"O child! I—I come from my country home. I have never seen such a street with cars running all the time. I am afraid of crossing from this side to that side, so I say 'O Mi To Fu,' that the gods will help me cross this street."

And I thought of the idol I had seen riding high above the crowded street, his eyes deep in meditation of another world.

The Mott Conference and the Anti-Christian Movement

BY MRS. LAWRENCE THURSTON

The Program of the Mott Conference which met in Shanghai, January 5-7, was planned with special reference to the questions raised by the Anti-Christian Movement. Its criticisms of Christianity and of the western civilization which has called itself Christian; of the Christian church in China and of the schools which are part of the Christian program; of the relations between China and the so-called Christian nations—all these were considered during the three days. Ginling was honored in having two of the eight women delegates chosen from her faculty. About half of the fifty members of the Conference were Chinese. No one sat as an official representative and yet the Conference was representative in many different ways of the Christian work in China. Manchuria was represented, and also Canton; Hunan and Fukien; Shantung and Shanghai sat together through the three strenuous days. Among the foreigners were American, British, Danish, German, Norwegian and Swedish. All the large church groups were represented, and all the types of work. The group gathered with very widely separated points of view, and with many chances of misunderstanding. These appeared in the first discussion; but as the days of fellowship ended we found ourselves thinking together, able to agree on positions stated in the findings on which we might have split quite evenly the first day. The truth that "emphasis upon the inherent oneness of all Christians will help to develop that spirit of natural love and confidence which must form the basis of the Church's united testimony to the world" was felt and fulfilled in the Conference.

The first topic, The Spiritual Preparedness of the Christian Church in China to Meet the Present Situation, was presented by Dr. Cheng Ching-yi. The Conference faced very frankly the criticism that the emphasis upon activity and equipment in Christian work had in some cases hindered spiritual development, tending toward a materialism of which the West is accused by many eastern critics. Dependence upon money received from abroad leads to the suspicion that western capitalism is using the Church to serve its ends. The Conference did not support the view that equipment was in itself a hindrance to spirituality, rather that it could be used to further spiritual ends. Activities, too, need not be hindrances to spiritual living; they are opportunities for personal contacts in parish, school or clinic and can be in themselves "spiritual service" if carried on in

fellowship with Christ. The close relation between true religion and every day life, rather than the old distinction between the spiritual and the secular, was emphasized in the findings.

Christianity is criticized as a foreign religion. The second topic dealt with the question of how it might be made "indigenous" without losing those characteristics which make it universal. Mr. Francis Wei of Central China University (Boone College) made very clear the meaning of the term "Indigenous Christianity" as it is being used now in China—"a form of Christianity which may be expected to develop in the Chinese Church when the excessive pressure of foreign theology and administrative control is removed and a consequent greater initiative of thought and activity result under the stimulating power of the Holy Spirit; a form . . . which will undoubtedly reveal and bring to fruition in Christ those distinctive spiritual values, e.g., ethical ideals, principles of polity, qualities of character, reverent responses to Beauty and Truth which have in the past been indigenous to the Chinese race." The need of preserving the values in the Christian experience of the earlier Christian centuries is realized, but China should not be bound by the forms of thought and worship which Christianity took on in its successive stages—Jewish, Greek, Roman, Mediaeval, Teutonic, Anglo-Saxon.

Closely related to the question of indigenous Christianity is the question of Chinese Christian literature which was presented by Dr. T. C. Chao. The anti-Christian movement has put the Church in China on the defence and the need of a literature growing out of Chinese Christian experience is of great importance in the face of the anti-Christian attack, and in the whole Renaissance movement, with its tendency to substitute atheism and aesthetics for religion. Would not the history of Europe since 1300 have been quite different if the Christian apologetic had been stronger, if the church had been speaking the words of Christ and feeding the multitudes with the bread of life? Up to the present time Christian Literature in China has been largely translation and been guided by the demand of ecclesiastical groups. Very little has been produced for the general reader and the need for such literature, which shall be Chinese in the best sense and Christian at the same time, is felt very strongly by Chinese Christian leaders. A new society has been organized and the efforts of this group of Christian writers will supplement the work which has been done, and help in producing "as promptly as possible a theological, philosophical, devotional, ethical, and popular literature for all Chinese that are waiting to know Christ and the Christian life." The first century of the modern movement in China has passed. What the second and third Christian centuries achieved in the Greek world remains to be done in China. The failure of earlier Christian efforts in China may be due to the failure to produce a Christian literature comparable in quality to the Buddhist literature which has made Buddhism "indigenous" although it was originally a foreign religion.

That Christianity is largely under foreign control in China is another of the points in the anti-Christian attack and the problem of ways and means of transferring control and responsibility from Mission to Church is under discussion all over China. The fourth topic dealing with this question, was presented by Rev. C. S. Sparham, of the London Mission. The church is the child of the mission and heir to full responsibility and control of Christian work in China. There were some frank criticisms from these grown up "children" and they faced squarely the problems of finance and administration which must be solved in making the transfer. Agencies must be created to which the administration of school and colleges, hospitals and other institutions can be transferred. Connections must be established between the Chinese church and the churches abroad whose help in money and workers will be needed for years to come.

The original report of the Committee on Mission Policy brought in the finding that Christian workers from the West have "a permanent place" in China.

Upon this several Chinese members of the Conference insisted. It was changed to read "still have a large place" and the Boards are asked to "maintain such forces as are desired by the Chinese churches." The kind of missionaries desired by the Chinese church is specified. They must have "the highest spiritual and intellectual qualities"; be of "humble, loving, accommodating spirit"; willing to serve under Chinese control, to accept tasks assigned by the Chinese church; ready to yield leadership to Chinese before it is demanded, stressing personal service and friendship rather than official position. The need of giving a larger place to the Beatitudes in missionary faith and practice would seem to be indicated for the future. The exchange of spiritual leaders between East and West is recommended and those of us who knew personally the men and women who sat with us in the Conference covet for the Christians of the West the inspiration of their message.

The criticisms directed against Western imperialism are aimed at Christianity because of the connection in the treaties between the rights of trade and the rights of missionaries and Chinese Christians. Extraterritoriality for the foreigner and toleration and protection for the Chinese Christian have been the rule for more than half a century. The keenest interest was shown in the fifth topic, "The Church and the Treaties" presented by Dr. R. Y. Lo. The finding on this subject is the briefest but it represents the high point of the Conference. Feeling ran pretty high and the differences in points of view looked for a time almost irreconcilable but we were able at last to say that "Extraterritoriality and the toleration clauses are in many ways now prejudicial to the progress of the Christian Movement in China. The delegates to the Conference are *unanimous* in their conviction that both should be removed." Mr. Hoste faced us with the 70,000 Christians in the China Inland Mission constituency for whom the toleration clauses had, in his opinion, been a protection; Mr. T. Z. Koo claimed for these same Christians the right to suffer, if need be, for Christ's sake, and pledged the loyalty of Chinese Christians to their Lord. The Chinese delegates were united in the feeling that it was better to suffer than to be under foreign protection, and without specifying *how* the treaties should be revised they insisted that these two wrongs of extraterritoriality and treaty protection of Chinese Christians should be made right.

Christian Education was the sixth topic and the problems were stated by Rev. Edward W. Wallace of the Educational Commission and now Secretary of the China Christian Educational Association. The charges brought against Christian schools—that they tend to foreignize their students, emphasizing western and neglecting Chinese studies; that their students are not patriotic; that the schools are not open to government inspection and are out of line with government education—were all faced. The question of religious education was also discussed at great length because of its connection with the subject of registration upon which the interest centers among Christian educators. The government requirements are considered reasonable by the majority of the Chinese and considered arbitrary and restrictive by the majority of American and British educators who demand freedom for the private school to make its own curriculum. Christian schools are ready to plan for Chinese majorities in their Boards of Control, for Chinese presidents or vice-presidents, or both, as fast as the right men and women are available. They are not ready to deny their real purpose to be "Christian" as clause 5 seems to some to require; and they are not prepared to yield without a protest the right to include religious courses in the required list. It is educational freedom which is asked for. In any set of required courses the things which are considered of first importance, and necessary for cultural background and character development should be included; and in the Christian school religion as a dynamic factor has a right to such a place in the curriculum.

Bertrand Russell is much quoted by the radical leaders of China. In an article on Socialism and Education in the September Harpers he says, "Though a socialist state would have to finance education, it ought not to control it too strictly. To preserve educational experiment under socialism, the State ought to permit any group which so desires to organize schools under teachers chosen by themselves—provided the teachers had the necessary scholastic qualifications and school inspectors reported that the teaching was adequate from the point of view of instruction. Subject to these conditions, the State should give the same financial support to private schools as to its own. Instruction is not, of course, the whole of Education—perhaps not even its most important part. But it is the part which is easy to judge impartially, the part about which there is least disagreement. It is, therefore, the only part about which the State ought to concern itself."

Christian Schools in China are meeting a need felt by those who patronize them and should not be discriminated against nor interfered with in their experiment by political parties or changing ministries. The question of elective versus required courses in religion is one which should not be confused with a question like registration, which has to do with outside relations between school and state. Under some circumstances religious interest may be furthered by adopting the elective or voluntary system for all religious teaching, in class or chapel; in other cases a carefully prescribed minimum of required courses may be acceptable to students and accomplish for larger numbers the good which is aimed at in religious instruction—not proselytizing or propaganda courses, but broad cultural courses which will make for the understanding of the origin and history of Christianity and other religious systems, and for appreciation of religious ideas and ideals.

Some schools will yield to popular pressure and seek registration; others will risk popular disfavor for a time, hoping for a better mind when international issues are settled. Much tolerance is needed and schools should be free to act in the way which will best solve their particular problem, taking orders neither from church nor state.

The whole spirit of the Conference was one of sympathy and toleration and the days of fellowship together will surely count toward the solution of the problems faced. Group thinking will do as much as legislation to bring to pass a better world.

The Lesson of a Shopping Tour

BY HO CHANG-CHI, 1923

Last night as my friend and I were strolling along the streets with their many shoppers and sight-seers, we wandered into the center of this cosmopolitan city. The lofty business structures, brilliant cafés, theaters, hotels, and shops were all illuminated, each trying to outrival the other, and to interest the visitors idling about in Los Angeles.

I saw a throng of people crowding around the show windows of the Oriental shop of a great hotel. We edged our way through and finally reached the interior of the shop. The first view made me think that some fairy had waved me into a

Chinese dream of delight—right in America. The smiling clerk stepped forward and said, "May I serve you, Lady? Aren't you a Chinese? Probably these things will interest you." "Thank you," I replied, "I have recently come from China and would like to look around in your famous shop." "We have just received some new orders from your country," she added, "and I would like to ask you the meaning of a certain piece of embroidery."

Guided by the pleasant little saleslady, I went to a big case containing crystals, amber, jade, rubies, amethyst, matrix and ivory ornaments of all imaginable styles and shapes. They sparkled radiantly, struck by the light shining through the quaint colorful Peking lanterns. Walking over the delicately hued Tientsin rugs, we came to a room where the walls were decorated with gorgeous embroideries and paintings and beautiful Nanking tapestries. Here and there were highly polished and well carved pieces of teak or ebony furniture, adorned with bridal skirts and coats as table covers. An emperor's throne of black lacquer, with insets of golden dragons, made one wonder whether the occupant had recently stepped down and could be seen sad-eyed and wistful in some secluded nook. Scattered on little tables and stands were jade trees, ivory statues, cloisonné vases, bronze incense burners and fragile Canton porcelain wares of all shapes and uses. Cunning little dolls with their almond shaped faces and dreamy slender eyes, garbed in red embroidered coats, queer trousers and dangling head-dresses, smiled a welcome to me from my home land. The whole atmosphere was Oriental. Beauty of China displayed everywhere! Numberless treasures of China gathered in this single room!

I was asked to explain a piece of embroidery to a group of anxious listeners circled around me. It was a huge, most exquisite embroidered birthday piece, representing the "Eight Fairies Crossing the Sea." As I related the story and explained the beauty, I could feel the thrills of appreciation and admiration. I was then introduced to the owners of the shop, who told me they had visited all the port cities of China, and had agents in every Chinese city, who kept them supplied with millions of dollars' worth of things annually. These Chinese goods are so popular that they have great quantities of Mandarin coats, skirts and all sorts of novelties in stock. For instance, every day they sell at least fifty Wuhu scissors enclosed in embroidered cases. This is just one of the hundreds of such shops in America; so can you imagine what quantities of things are widely scattered over this country?

How proud I felt to hear all this appreciation of the art products of China! Oriental decorations and art novelties are the predominating attractions in the stores. A million dollar moving picture theater of Chinese design is being built in the center of gay Hollywood. Everywhere lectures are given on the social, political, educational and religious problems of China; I have been asked to speak many times already. Indeed China is in the lime light of the world! Are we not proud to belong to the Chinese youth of this particular age? But I wonder, as Chinese youth what are we doing for our country? We young people are trying to uplift our nation by adopting everything modern and "civilized," in order to keep in link with the Western world. We absorb foreign education, adopt foreign civilization, imitate foreign art, and in every way the tendency is to cast off the old and accept the new. I myself have even deserted the dear home land seeking what the West has to offer.

How many times had I paused in China to examine a bit of old embroidery, or to appreciate our priceless porcelains and paintings which speak so eloquently of periods in our history? Had I realized the infinite patience required in their execution? Had I revelled in the beauty of our colorings and of our textures? It remained for Americans to show me the sheer beauty of the things which I had

considered old-fashioned and unworthy of the present! In America, I caught a glimpse of the glory of Chinese art.

I am not interested in arousing any anti-foreign sentiment; I am interested in stimulating native appreciation. We must beware of the legions who are despoiling our nation of its treasures. Here I have seen antique museum pieces owned by foreigners. Owing to our lack of appreciation of the value of things or because of financial stress, we sell things thoughtlessly for a compensation incomparable to their real values. Let us organize a "preservation club" to collect things within our limits. Let us induce people who possess such things to keep them as far as possible in the home land. We must educate our own people to love, appreciate and understand the art, beauty and value of our neglected treasures. Exhibitions, borrowing for the purpose if necessary, lectures and discussions on these subjects, may be ways of creating interest and knowledge among even our poorest and most ignorant folk.

Progress with what we have! We are the inventors, producers and owners of innumerable objects, but our productions have been despised and unaccepted, largely because of their impracticability for modern needs, and we have even degraded our own standard to imitate the vulgarities others have cast away. Study our art products scientifically, experiment with new principles and reproduce the best of our old, thus meeting the call of the market and enriching our own products.

Are we willing to be called the "prodigal sons" of China, who are wasting our substance, casting away our treasures, giving up things which should be numbered among our choicest possessions? Unless something is done soon, it will be too late to mourn over our loss; and it will be poor taste to envy the possessors who first realized their genuine worth and beauty. Must it be left to those of a far country to create our appreciation?

The Teaching of Social Problems in High Schools

BY DJANG SIAO-MEI

Social problems! This phrase knocks at the door of the curriculum of the present day high school in China. Shall we welcome it to our program of study? Not until we understand the nature of the course so that we have a background to judge the justification of its entrance. The course in social problems arouses opposition because it is accused of interference with the work of other well established departments; for instance, the origin, the development, and the function of different institutions form undoubtedly a social problem, but their study invades the sphere of the historian. Yes, the study of social problems is closely related to other courses but the unique characteristic of the study is that it deals with society, not in its separate aspects or phases, but society as a united whole.

For clearness and simplicity let us classify social problems into two groups. First, the problems of the organization of society. These deal with the relation of individuals to one another and to institutions; for example, the force of various elements in human nature upon the social order is one problem and the effects of different elements in the physical environment upon the social organization is another. Second, the problems of the evolution of society. And it is on this second division that the main emphasis of the study should be put, because this division deals with the origin in general and the different kinds of association in particular. The course in social problems reveals life as it is and society as an organized whole.

What are the aims and values of the study of social problems? The aims of the course may be stated as follows:

1. To develop a genuine interest in questions about society. The majority of Chinese students are blamed for maintaining an uncritical, smug and complacent attitude toward society. An incentive must be given the minds of these students to focus on the problems around them.

2. The second aim developing naturally in connection with the first, is to give a knowledge of community life. The natural response of the students, when awakened, is to seek for facts about the past heritage of society and its present situation. They would naturally ask, "Why has China so many poor people?" or "Why is the infant mortality so high in China?" Where can the students find more satisfactory answers than in the study where those problems are discussed?

3. But mere interest and knowledge of society have little use unless we have sympathy; therefore the third aim should be to develop a sympathetic attitude. To be sympathetic means to feel with the person who suffers. It is hard for high school youngsters who are brought up in well-to-do families to open their eyes to pathological problems, the poor, the defective and the criminal, and to the significance of everyday life in society. This course should aim not only to give information about community living but to enable pupils to assimilate that information and to gain a concept of the problems in society. It is this assimilation or making their own the conditions in society, that rouses the students' eagerness to solve the problems.

4. Another aim should be introduced; that is to temper the passion of the youthful students by the giving of scientific reasoning and objective standards. The general criticism against youth is that they are hot-headed and their actions are dominated by emotion; they start with great zeal and expect to solve social problems over night; naturally they are quickly disappointed. It should be the purpose of the course to set up disinterested and non-subjective standards by which social phenomena can be measured, to maintain a scientific attitude toward the break-down of the social machinery, and finally to form rational judgments and intelligent criticism of different aspects of social life.

5. The fifth aim, again in close connection with the previous aims, is to develop in the students the habit of intellectual honesty. The course should make the students see that the teaching of social problems is a new thing and therefore every judgment on the subject matter must be held tentatively. Every student should have courage to face the situation as it is and be willing to rethink the problem.

6. Now, we come to the ultimate aim of the course; that is to develop in the students a sense of responsibility toward the solution of the problems and the improvement of the human relationships. The course should put before the student the challenge of society, the right the community has to expect help from

him and ways in which he may fulfill his obligation as an individual citizen. In a word this course should give the student a conception of the duty which China puts on the shoulders of her citizens.

The values of the course are closely connected with the aims. The teaching of social problems supplies most of the principles essential in education; interest and attention, knowledge and attitude, reasoning and thinking, and most important of all, the scientific approach to and attack on a problem. The biggest value of the course in education, is to socialize the individual, to equip her to adapt herself to the environment of society and to improve human relationships. Vocationally the course trains the student to answer the urgent call of society for intelligent workers in different institutions. The last and the most impressive value of the course is the development of sympathy toward the life of society, appreciation of the daily routine of the people and a realization of individual responsibility toward the betterment of human relationships.

"How should we teach the course in order to bring those aims and values into realization?" This question turns our mind to the teacher. Who is qualified to teach the course? The one who has the following equipment: First, education. The teacher must have enough professional training to know the principles of teaching and the ways of approaching the subject matter. She must have enough academic training to get a broad grasp and all-round view of the subject matter. She must know where to find material. She must study continually with the students, which means that she must keep in close contact with current events and up-to-date opinions regarding social problems; she must read books and attend meetings and conferences. Second, personality. The teaching of social problems requires not only a good education but a fine personality. First, the teacher must be free from idiosyncrasies in dress or manner. Second, she must be friendly and sincere with her students, eager to get their response and open-minded enough to listen to their opinions. Third, she must have intellectual honesty. Intellectual honesty! This phrase means more than mere open-mindedness. It calls forth the teacher's courage to face the question as it is and to rethink the total question in spite of previous opinions. The last and the most important factor is her treatment of the subject matter. She must dig beyond the surface of mere facts in order to organize the separate aspects of society into a united body. Second, she must never be satisfied with that which has already been found out, but must seek a deeper truth concerning the problem. Third, she must have enthusiasm toward the subject matter, and interpret the vital importance of the subject matter in its intimate relationship to life, so that she can get the same enthusiastic response from her students. In a word the teacher must remember that enthusiasm and the spirit of seeking for truth are not taught but caught.

Here is the teacher with such education and personality, but how is she going to teach the students? First of all she must have a plan carefully worked out for the whole course. If it be a year course then the unit should be a year and the problems should be distributed proportionally for each semester, each month, each week and each day. The purpose in having a plan is two-fold—first, it frees the new teacher from the worry of what to do next and keeps the work in an even and constant progress. Second, from the presentation of such a plan the students will have a general view of the course and the stimulus of a definite goal and the realization of getting definite knowledge. However, the dangers of the plan must not be overlooked. First, the teacher, especially the new teacher, will overload the course with too many principles, ideas and facts. Time must be given to let the students assimilate what they study; therefore drills, reviews and final organization of the course are essential. The second danger is that the procedure of the course will be arbitrarily fixed and become mechanical. The

principle, "let the course fit the students, not the students fit the course" should be remembered always. The teacher must make exceptions and compromises.

In discussing the content of the plan and teacher's method of approaching the class, the following should be taken into account:

I. The class room activities which include ten items; lecture, textbook, recitation, drill, report, assignment, review, test, examination and supervised study.

II. The extra-classroom activities which include three items; written work, observation and projects.

Lecture: The lecture is important because there is no standardized textbook in Chinese. The lecture is first in importance because behind the lecture stands the personality of the teacher—it is the teacher's enthusiasm that kindles the interest of her students. Also she can so organize the lecture that she singles out the decisive and penetrating points, thus helping the students to evaluate the contents of any references later assigned and to organize what they study into a greater unity and coherence. It is by no means enough to give a mere descriptive knowledge of the facts. She must link them up with general truth and real situations, so that the subjects can be viewed in their true perspective. But this is not enough. The teacher's interpretation reveals her spiritual penetration, her deeper understanding of the sociological facts and relationships, which are the product of personal sympathy, and it is only through this personal sympathy of the teacher that the student's sympathetic attitude can be developed.

Textbook: Is there a place for a textbook in the teaching of social problems? In spite of the protests against its use there are advantages. First, it serves as a guide to the teacher in making out her own plan because it supplies her with an organized outline of the course. Second, it secures unity of the whole subject matter and gives a basis for supplementary readings or for special study of particular topics. Third, it gives the students a sense of sureness and definiteness as to what they are expected to do. But the real question which we are facing is how to get a good textbook. In China the books used in the high school are translations of the western social problems' texts and most of them are merely descriptive. Here is a challenge for the advanced sociology students in China to write a good text in Chinese about Chinese situations, and to create an indigenous atmosphere to meet the needs of the Chinese students; and to make surveys and investigations in China in order to supply data, and in order to make the content more analytical and exact. A group of enthusiastic students of sociology are answering the challenge.

Mr. Meng Hsien-cheng has drafted a satisfactory plan published in "The Outline Standards of the New System Curriculum," pages 100-102, Commercial Press, Shanghai, 1925. The following are the general headings of his outline.

II. Outline

1. Introduction (5% of the time of the whole course)
2. Family problems (25% of the time of the whole course)
 - (a) Marriage
 - (b) Divorce
 - (c) Patriarchal problems
 - (d) Problems of inheritance
 - (e) Ancestor worship and superstition
 - (f) Women's movement
3. Problems of population (20%)
4. Problems of properties (20%)
5. Problems of Social Pathology (25%)
6. Sociology (5%)

Recitation: Recitations should be used to create the spirit of operation between students and teacher through the exchange of opinions and ideas.

- a. Question and Answer method: Questions should be asked as follows:
 1. Memory-involving questions which call forth facts as a basis of intelligent discussion.
 2. Initiative-provoking questions which make the students express their own opinions and draw their own conclusions.
 3. Thought-provoking questions which stimulate and challenge the thinking and reasoning power of the students.
 4. Appreciation questions which lead to the interpretation of the problems.
 5. Attitude-creating questions which result in sympathy and zeal.

Students should be encouraged to ask the teacher questions or to ask fellow students to explain, that the fundamental aim of exchanging opinions may be achieved.

- b. Topical method: The course in social problems involves innumerable topics; for instance, the family, child labor, the gild system etc. The class may be divided into several small groups of two or three students in each group to study a particular topic, to organize the material, and then to report to the rest of the class. The advantages of the method are:
 1. It economizes time because the whole class does not spend their time on the same topic.
 2. Events can be more easily remembered after the careful organization under topics.
 3. Students will be more interested in the recitation since what is reported is new to them.
 4. Students will be more responsible for their particular work.
 5. It gives the great disciplinary value of coöperation; not only among the group members, but in the whole class, there is the atmosphere of give and take.
- c. Problem Method: The problem method has all the advantages mentioned under the topical method and one more merit, that is that instead of working at separate topics the minds of the students are focusing on the same problem and each contributes different shades of light to the problem. There is also the stimulus to hard thinking and reasoning in order to solve the problem.

Drill: The drill has a place in the teaching of social problems in order that focalization and repetition in attention may lead to assimilation of facts and rules in the student's mind. Devices may be used to induce the interest of the pupil, but care must be taken that device is only the means, not the end.

Report: The report can be made the duller or the most interesting method. Its success or failure depends upon the direction and the attitude of the teacher. Explicit directions must be given to the students with regard to the type of the report and the way of presenting it. The nature of the report should be:

- a. Current events from magazines and newspapers concerning the social problems discussed in class.
- b. Report of excursions or inquiries which the class makes about different institutions.
- c. Report of social problem activities in which the students participate.

The teacher, though she may know the report already, must assume an enthusiastic attitude in listening and must show her appreciation. The class members can help by showing an attitude of interest and eagerness toward what is reported, and asking questions after the report is made.

Assignment: "Take the next ten pages" is the most common way of assigning lessons. The students are left to find their way out by their own judgment. Such indefiniteness must be overcome; first, by setting up a definite goal that the student can attain in a reasonable time with a reasonable amount of industry. Second, by giving clear and definite directions as to the best and most economical way to secure the goal.

Review, test, and examination: There should always be a place for review either at the beginning or at the end of each class period or at the end of each unit of study. Why? (1) To clear up the obscure and the difficult points of the previous work. (2) To bring together and to sum up the points previously discussed. (3) To organize those points in a bigger and more systematic order.

The technique of the review lesson should be, (1) to secure the topical outline; (2) to ask the student to make out subtopics by themselves; (3) to evaluate and organize the topics into larger units. The chief function of the examination is not merely to test students' knowledge but to train their ability to reorganize the materials into larger units and to interpret them in the light of a broader perspective.

Supervised study is last to be discussed because this particular subject challenges special thinking. It has been the outcry of many educationalists that the supervision of individual students during the time of their silent study at their desks should replace a part of the time now spent on recitation and home study. But how should the supervision be conducted? The teacher should make a careful diagnosis of each individual student so that she may help in individual difficulties, thus helping each student to get a clear view of the course and securing independent study for later lessons. The steps involved in supervised study are:

1. To raise a specific problem for solution.
2. To help the students get acquainted with source materials.
3. To state for the student the general procedure of her study.
4. To recommend the means of testing and verifying the result.
5. To inspect from time to time the work of the students and to give suggestions for further improvements.

II. Extra-classroom activities.

A. Written work: reference reading notes, themes and term papers.

1. Reference reading notes: Beside the class notes which each student should take, notes on the text and on the different reference books should be taken because it is only through note-taking that the following results can be obtained. First, the outline form of note-taking trains the students to weigh and evaluate materials and to organize them logically and systematically. Second, note-taking helps the students to secure the different viewpoints of the authors and to compare them and to reorganize the points into bigger units.

2. Theme writing: The keynote of theme writing in the course is the training of the student's ability to face a problem, to gather materials, to analyze the issues, to synthesize them and finally to present the whole problem in the student's own words with her own judgment and opinion. Topics like, "How should a Chinese family be reformed?" or "How can we improve the water system in the community?" are often used in theme writing.

3. Term paper: The term paper has the advantage of a more thorough and more elaborate treatment; therefore it requires keener judgment and longer concentration than the theme. Careful instruction must be given as to the ways or methods of approaching the subject; it is the responsibility of the teacher to inform the student in the steps of getting materials, outlining the main thought and organizing the whole paper. Topics like, "What are the social movements in the present day society of China?", "How can the poverty in a Chinese community be abolished?" etc., are advisable.

B. Observation: In China there is a saying, "One thing actually seen is better than a hundred things heard." This proverb gives a hint of the importance of observation as a method in teaching social problems. Yes, when a thing is actually seen it impresses itself more vividly and deeply on our minds. More important than the preceding argument is that observation is a connecting link between concepts and facts in books and real conditions in the community. The importance of observation instantly calls forth another question, that is, "What shall we observe?" The following are some of the places which would be vitalizing to the subject matter discussed in the classroom.

1. The charity institutions.

- a. The Orphanage
- b. The Door of Hope
- c. The Old People's Home
- d. The Leper Asylum
- e. The Beggars' Colony, etc.

2. The prison.

3. The community water system.

4. The factories.

5. The hospital.

6. The guilds.

7. The farm and the farmer's home.

C. Project method: Project method means the active participation, by the students of the social problems class, in the activities both in the school and in the community. What has this method to do with the teaching of social problems? First, it repeats the advantages secured from the use of the observation method which are, (1) to impress knowledge by actually doing a thing; (2) to link up vague theories and class room discussion with actual condition in society. Second, actual participation gives experience and builds up appreciation. Third, it is the most effective way to apply and verify principles discussed in the class, and to make the course a part of real life.

Students may participate in the following three groups of activities:

1. Activities which require executive ability:

- a. Student self-government.
- b. The student union.
- c. The Y. W. C. A.
- d. The making of deposits in the savings bank, etc.

2. Activities in which the student's position is that of intelligent critic of the services rendered by special agents in the community such as:

- a. The examination of local water supply and criticism.
- b. The observation of the cleanness of the streets and criticism.
- c. The inspection of factory conditions and criticism.

3. Activities in which the position of the student is primarily that of intelligent conformity:

- a. Requirements as to the disposal of crude waste such as ashes, papers, etc.
- b. Regulations regarding sanitary precautions against disease.
- c. Occupations that may be pursued such as nursing, working in the factories, etc.

In conclusion the writer would say that the logical procedure in the study of social problems is first to get an understanding of social theories which are essential to the technique of community organization and leadership; and then to use observation and the project method to supplement rather than to supplant the classroom activities. A visit to the charity organization or the active participation in the cleaning of the street may be valuable in furnishing illustrative material, but by and of itself it can hardly be considered as problem study. To study social problems means more than that. It demands the understanding of concepts and conditions which can be secured best by careful study of the books dealing with the subject matter.

Finally, shall we not end the paper with the repetition of the central idea of the teaching of social problems in high school? The core of the course lies in the socialization of the individual to meet the need of the community and to begin to perform the duty of each citizen in the betterment of human relationships.

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A Smile

BY CHEN DJENG-YUNG

It was the usual Chinese festival. The day was bright and clear. Along the street near the river, people were so crowded that one could hardly move. The bell of a carriage was heard; a few people, separating, revealed a fine carriage with its door open and two girls stepping down. One, a girl of middle stature, wore a green Chinese jacket; the other, tall and slender, was dressed in pink; she constantly smiled at her friend. They tried to cross the street to the river where many dragon boats lay. But they were pushed this way and that by the jostling crowds. They gave up their attempt, got back into their carriage and were gone within a minute.

That evening, the school dormitory was full of joyful noise; people chattered and laughed aloud as they often do on a holiday. In only one room was there serious talk. Two friends spoke together in grave tones. One was the girl in green whom we saw earlier in the day; the other, her young face looking almost sad, was May-en.

"May-yü, where were you going with Kai-yee to-day?" she asked softly, "I suppose you had a good time?"

May-yü laughed gently. "Yes, we went to see the dragon boats race down the river."

"May-yü, it's very nice for you to have her as a friend. But I heard something very strange to-day. As your good friend, I feel that I ought to tell you. Would you like to hear?"

"Of course May-en! What is it?"

* * * * *

That night May-yü couldn't sleep; she didn't know why. She got up and washed her face with cold water. Still she couldn't sleep. Her mind was full of thoughts; she thought that May-en's words might be true. But Kai-yee is not a girl who loves riches more than friends. Perhaps May-en is jealous of my love. I remember how one day when I fell down and scratched my leg, Kai-yee cried and tenderly bandaged it up. Oh! she is that kind of friend!

May-yü and Kai-yee became more intimate day after day; May-en's friendship was crowded out. Now she seldom went to May-yü's room.

One day passing by, through the half-opened door she heard Kai-yee say, "May-yü, I have no dress to wear."

May-yü pulled open her drawer and took out a rose colored dress. "Kai-yee, see if you can wear this."

Kai-yee wore it. Although the waist was a little too large for her slender body, yet she was very glad to wear this beautiful silk dress!

"My shoes aren't shiny. They don't suit my dress. Do you think I need a pair of high heeled slippers?"

"Oh yes," said May-yü, "Take this key and find my new pair of high heeled shoes in my trunk upstairs. Next spring, when father goes to France to buy goods, I'll ask him to bring you some new-fashioned things. Won't you like that?" Kai-yee smiled and went out, passing May-en by the door.

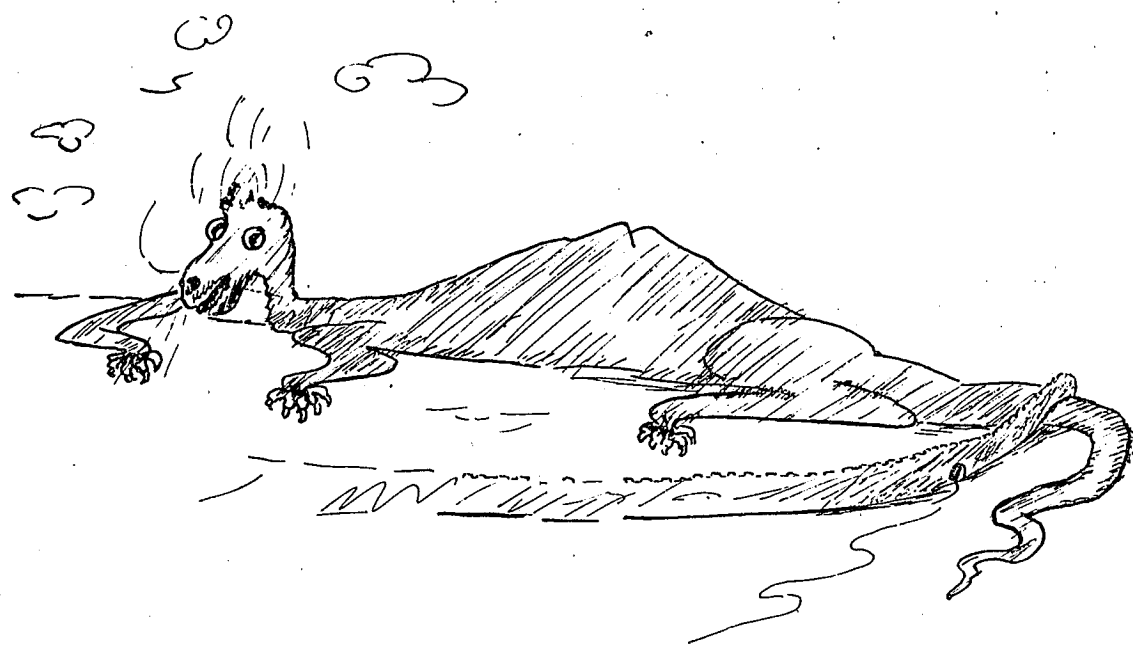
The school year was almost over. May-yü received a telegram saying that her father was killed and all his money was lost. She cried so piteously that the sound was heard outside the dormitory. Kai-yee hastily helped her pack up all her things. And she thus went home. Kai-yee felt very lonely and downhearted for the rest of the year. But when the new term came, she was again dressed showily and again went out with a friend. She was again as happy as a lark.

May-yü didn't come back. She taught in a little school in a big city and thus got a living for herself and her mother. One day she was very happy. She told her mother that she had just enough money to go to visit Kai-yee. Next day would be the Dragon Festival, so there would be a holiday.

As she rickshawed to the school, she said to herself, "What a beautiful day it is! How happy Kai-yee and I will be—we can be together for nearly a day and a half."

Just as she saw the roofs of the school over the hill, she met two girls in a carriage. One called out delighted words of welcome. She thought that it was Kai-yee. But when the carriage passed, she saw it was an old middle school classmate calling to her. Kai-yee, who sat beside her dressed showily, gave May-yü a smile and drove proudly on to the street along the river to see, again this year, the Dragon Festival. May-yü's heart felt hurt. She thought how when Kai-yee had no dress to wear she gave her a dress; when she had no money to use, she gave her money; even her whole heart had been given to her! Now she passes me by, as though I were a stranger. Oh, how great the power of money must be! She is too proud, too proud, and what can she be proud of? Her showy dress? No, it belongs to the girl who sits beside her. Her shiny shoes? No, they belong to the girl who sits beside her. Oh! she can be proud before all the other girls in the world but not before me. To-day I know her too well. I never knew her to the bottom till to-day. Her smile makes me love her and her smile makes me hate her.

The ricksha stopped. She paid the richsha-man. When she turned, she saw May-en running towards her, calling. She said, "May-en I didn't know who was my true friend till to-day!"



I want to go a-roving, up on the Eastern wall,
Where I can see the inner courts and hear the hawkers call.
Where I can look and see them cook, and wash their dinners clean
In ponds below where willows grow and beds of peh tsai green.

I want to walk the little path hard-baked beneath the sun
Between the gardens, where the rows of beans and carrots run.
I want to trail the crooked street where sits the tassel man,
And let him have my beads to string, as his deft fingers can.
I want to see the buckets hang from rafters in the shops,
And hear the brass spoons jingling when the walking merchant stops.
And see that silk-embroidered shoes, and hanging signs that swing;
And all the little bright-eyed tads; and tubs and everything.
I want to see the men in gowns, their wives in trousers neat;
I want to see a donkey-train come ambling up the street.
I want to climb the city wall out by the Tai Ping gate,
And linger till the shadows fall on Purple Mountain late.

Until the Dragon's vertebrae show stark against the sky,
And rosy shadows turn to black where cliffs and caverns lie.
Then quick I'd call a ricksha man—yao-yao! For if I wait
The Dragon's tail a-wiggling might shatter wall and gate!
And swift we'd turn the corner where the massive Drum Tower looms,
And on we'd pad, between the hills all ridged with grassy tombs,
Until we'd see the twinkling lights—Ginling! and there you'd be
To pass the dish of peanuts and to pour a cup of tea!

BY MRS. ROBERT C. CHAPIN

Modern Civilization From One Person's Point of View

BY CHEN HWEI, 1925

*(This material is from a lecture given by Mr. Chang Chun-man,
a distinguished Chinese scholar of to-day.)*

When we speak of civilization, we should think of two things,—wisdom and action; they are the two products of civilization.

Let us discuss briefly the first product—wisdom. What is wisdom? Wisdom is the adaptation of oneself to the changing world through the knowledge he has grasped from books and through the experience he has received from daily life. Therefore the wisdom of modern civilization should contain two elements,—logical consistency and proofs of common facts. The difference between the wisdom of old and of new civilization lies here. The Four Books and Five Classics have framed our civilization for thousands of years. Now let us think of the first few lines of "Run Yü." The first sentence is, "Isn't it a joy to review your old lessons after you have studied them?" (學而時習之不亦悅乎). The second sentence is, "Isn't it a joy to have a friend coming from a far distance?" (有朋自遠方來不亦樂乎). This is followed by another sentence which is quite disconnected "One does not feel badly when others do not understand him. Isn't he a hero?" (人不知而不慍不亦君子乎). These sentences contain very good ideas and noble thoughts but they have hardly any logical consistency. They are just fine different pieces of satin put together. Now science plays an important part in modern civilization. Why? The reason is that there is logical consistency in any kind of science. For example, in scientific books, definitions usually come first and then detailed analyses follow.

Modern civilization gives proofs of common facts which were considered mysteries years ago. For example, thousands of years ago rain and snow were considered miracles but now we all know the cause of rain and snow. This is the kind of wisdom which the new civilization has given us. Moreover, the wisdom which comes from new or modern civilization brings the power to create rather than only to copy. For example, China should create a new Chinese civilization with a Chinese historical background, suitable for Chinese society, Chinese living, out of the knowledge we get from the new western civilization.

Now let us turn to the second product of civilization, that is action. In speaking of action, we must take many things into consideration and this is too big a topic to discuss in a few pages. Therefore, let us think only of two examples of action produced by civilization.

First, I should like to speak of the marriage problem. What does modern civilization teach us in regard to this problem? "Freedom of Marriage" is considered one of the items on its program. But this kind of freedom bears bitter fruits in China at present. It is acting as a germ which leads to the destruction of Chinese families, Chinese society and the Chinese moral standard. Is it freedom of marriage that causes us troubles? No. It is the misuse of the freedom that endangers us. The kind of freedom on the program of modern civilization has strict limitations. It is so limited that it will not produce unhappiness in families and in society, that it will not cause the degeneration of moral standard; it will raise the moral code and will bring all kinds of happiness to families and society. People can have this freedom only through modern civilization.

Government is our second example of the action of civilization. What kind of government does modern civilization proclaim? "Democracy" has been recognized as the government of the modern world. What is democracy? What

are some of the essentials in a democratic government? Disinterested participation of the whole population in their government, fair play, respect for law, the spirit of coöperation and patience are the indispensable elements which make up a successful democracy. This is the kind of action that modern civilization is trying to produce. Democracy will be a confusion and disturbance in the absence of those essentials. The government of China at present will serve as an example. Most of the people who have their hands on politics lack the spirit of coöperation and patience. They know how to criticize others' bad points but they do not know how to coöperate with them. This has caused the constant change of our presidents. From 1911 to 1925 how many of our presidents have served their full terms of office? In regard to fair play and disinterested participation, the Chinese government of to-day has also failed. Officials play their political games as though piling a set of old Chinese examination papers. According to our old examination rule, the papers in a pile were always arranged according to the order of writers' degrees, the highest one was put first and so on. Therefore, if one person wants to rise to a higher political position, he has to subordinate others under himself. This is the source of jealousy and hatred resulting in disturbance and war.

Lack of respect for law is one of the most important reasons causing disorder in China at present. Most Chinese like to make exceptions and to use personal force and private law in public affairs. For example, one department may have ten officers according to law, but the head of the department may add some more by his own will for his own convenience. The expenses of some departments are constantly increasing. All these troubles have been caused by neglect of law. Such democratic government is not the action of the new civilization. It results in destruction and confusion.

Civilization expresses itself by two words,—wisdom and action. New civilization is trying to give the wisdom and action that can lead to happiness, a clear understanding of nature and of men, and the adaptation of self to the changing world of to-day. It is construction, not destruction, that the new civilization would produce.

Waiting for My Son

BY CHIU LI-YING

(Five thousand coolies were conscripted in Nanking during the war of last autumn.)

It was daybreak when my son went away.
The echoes of the soldiers' footsteps were ringing in my ears
As I went to the doorway
Longing for my son who had been taken away.

I had forgotten to braid my white hair.
The rustling of the soft leaves rose and died,
And the wind blew my hair against my face unnoticed.
I had forgotten to braid my white hair.

It was dusk and my boy did not come back.
The sun went down and the birds went to nest.
With the bright evening star, my tale was told;
It was dusk and my son did not come back.

The Door of Hope

BY CHIU LI-YING

(A report of a visit made by the class in Social Pathology.)

The Door of Hope is a rescue home for prostitutes which was established in Nanking by the local Police Department in the third year of the Chinese Republic. The funds are raised by the police department from the local gentry. The inmates of The Door of Hope are from 20 to 30 years of age. There is one girl who is only about fourteen years old. As far as we learned from the matron, they are all prostitutes, but we are not sure of this statement.

According to the police regulations any woman may be sent to the Door of Hope who has been forced by poverty into prostitution, who is badly treated by the manager of a house of prostitution, or who desires to give up the practice of prostitution and has no place to go, but she is only admitted after her case has been examined by the police or the "Ting" (Court). When a woman is admitted, she is not allowed to leave until she is married. She is not allowed to see visitors or go out of the door. When we went in, the gateman counted our number because he was afraid that some one inside the house might come out with us. All the women in this institution must be photographed. Their pictures are hanging outside the institution's gate (we were told though we did not see any pictures there) for passers-by to see.

The building is of the usual Chinese style, rows of one story rooms surrounding a fairly large open court with small flower beds at both corners. There is one dining-room, one classroom and a sewing room. In the sewing room, only one sewing machine is seen. In the classroom there is no picture except one of Confucius. The bedrooms are fairly large and properly ventilated. There are two beds in a room, and two inmates share one bed. All the beds are kept clean and in good order. Different posters of tobacco companies are found both on the walls and on the bed nets. In one room, a number of Chinese characters, written by a girl herself, are posted on the wall. A table and a few stools are provided in each room. The open court and the building as a whole are kept clean and in good order.

In the institution the inmates are under the supervision of four "Tai-tais," though the head of the house is a man—Mr. Chiu. There is also a Chinese doctor with foreign training, and a nurse. A few servants are provided to cook the food and clean the house, though the girls clean their own rooms. There are no special rules of discipline. If a woman does not behave well, she is instructed by one of the Tai-tais through encouragement and warning.

Educational and industrial work is given from 9:00-11:30 A.M. and 1-3 P.M. The regular work includes Chinese, arithmetic, knitting, sewing and cooking. There is a regular religious service every Sunday morning, conducted by a student from the Bible Teachers' Training School of Nanking. Christian talks are given on every Thursday by the Tai-tai. Anything made by the inmates is sold; any amount received over and above the actual cost of material is given to the woman who made it. The money the inmates receive from the work is for their incidental expenses.

I have stated above that the beds and rooms are kept clean, but there is no special room for toilet and bath tubs. They are kept at the back of their beds. Sponge baths are provided daily if the women care to take them. Their clothes

are provided by the police department. Each woman receives two suits a year. The clothes are made of blue cotton cloth. Any fine clothes and jewels that they have are kept until they marry. They have three meals a day, breakfast, dinner, and supper with four kinds of vegetables—two dishes and two bowls. Every other day, they can have "small meat," or "Siao Hwen," and every five days they can have "big meat" or "Da Hwen." It costs \$3.50 a month to feed one inmate. The total cost for one person is \$5.00. There are no electric lights. All the rooms are provided with oil lamps known as "Mei Fu Deng" or Standard Oil lamps. They clean the lamps themselves. The food also is cooked by the inmates. There is no special room for sick people or for segregation. A nurse is provided to look after the sick inmates. A doctor comes whenever he is needed.

If any man wants to marry a woman in the house, he can get permission from the manager to see the girl in whom he is specially interested. After their interview the man must make his decision in regard to the woman within five days. At the same time the institution sends inspectors to inquire about the man's home conditions. The institution refuses to have a man take a woman for his concubine, but it is all right for the woman to be a stepmother. If the police investigation of the matter proves satisfactory, the man has to pay \$18 to the police department. After a woman is married she is not permitted to visit her friends in the institution. She is allowed to carry all her things with her when she leaves the institution.

In regard to the budget of The Door of Hope and the source of income, we failed to get information because we did not meet the Tai-tais, and the matron did not know much about it. In talking to one of the women in the institution we found that the majority of her companions came from other provinces.

It may be unfair to make any criticism since we know very little of this institution. If I were going to criticize I would say that the women's time is not properly spent. I mean their time is not economically used. More definite work should be provided for them. However, in judging from their facial expressions, they are happy and satisfied at staying in the institution. This kind of institution opens a way for the prostitutes to find a "home." This home will at least lead them into a life which is more useful to them. It is an emergency work and not preventive work. Is it possible for the police or the "Ting" to eliminate the licensed amusement districts instead of using their effort and money to rescue the prostitutes?

The Unknown Sorrow

BY HO IH-DJAO

It was the seventh year of the Chinese Republic when the comet appeared at Chekiang—a blazing trail of fire which struck terror into the hearts of the people.

The comet was seen by an old man who lived in a little village near Hangchow. The village was indeed very small but it was very lovely and picturesque. In the season of spring gay butterflies danced with joy among the flowers, trees listened to the music of the running brooks and the song of the wild birds. In the season of summer the life of the vale was busy; farmers as busy as bees worked hard in the field under the burning sun. In the season of autumn,

the moon brightly shone on the village when the night was as silent, as mute as an idol and when all the sheep were soundly asleep. In the season of winter the village was covered with pure white silver like a shining white silvery world. Every season gave the innocent country people a different happiness and pleasure.

The beautiful sun of autumn was now lowered in the west. The different colors of the sunset clouds, red, yellowish red, yellow, green, blue, purple and white, were more beautiful than a rainbow. A flock of birds flew here and there in the sky. Reeds and wild grasses on the bank of the brook moved up and down in the soft wind.

Reeds and grasses on the bank of the brook moving up and down, bowed to welcome the soft wind. Birds, large and small, resting on the big old trees, sang and twittered to each other. Near the brook was a smooth stone where an old man often sat. The light of the low sun was reflected in the brightness lighting up the old faded face. But his mild eyes were full of sadness. Sometimes he shook his grey head; sometimes he looked up and laughed and sighed. He came here every day at sundown to fish in the brook; not at all for the purpose of catching fish but that his deep grief might be deeply sympathized with by the wild birds and the reeds and grasses. Always the bird notes faded into the sound of his son's voice, as the picture of tragedy grew brighter before his eyes.

It was a dark night; a night as dark as pitch, a fearful night with a great downpour of rain and with the booming of the wind and with the hateful bark of the dogs; and in addition, the sound of the guns made the night more dreadful. The low groan of the old sick man was lost in the noise of the rain, wind, dogs, and guns. The terrible night air came in at the window; the candle flame lighted the old faded sick face, pale against the pillow. His eyes were closed. All his sorrow was given up to the fearful dark night.

The rain was over; the sky was cleared. All sound stopped. The night was once again silent. The comet once more flashed over this village. A very slight sigh wavered and died out forever, as the noise of looting burst out from the silence.

A young man was dead. The dead body was lying by the roadside. He had a paper in his hand. It held the secret of a tragedy. Nobody was bold enough to walk that way. Nobody had leisure to find out the secret. The young man carried all the old man's sorrow into the deep earth, never to sadden happy people. The birds sang, the reeds and grasses beside the brook bowed in the wind, the smooth stone was still there; the seat was empty, empty till the last hour of the world.

Training for Citizenship

BY DJANG PEI-DJEN

Before going into the discussion of obtaining a desirable end for citizenship training, we first of all should have a thorough understanding of the meaning of the word citizenship. Bonser defined good citizenship in this way: "Good citizenship means unselfish intelligent service in the interest of the home, the community, the state, the nation and the whole human family." From this definition we know that any individual in a nation should perform his daily conduct with a sense of restraint as well as of liberty. He not only provides for

himself all the needs of life and does no harm to his state or fellowmen, but furthermore, he also should produce more than he consumes and should help his community and state, intelligently.

Since a good citizen has to perform such a complex responsibility, he is required to have such fundamental virtues as neatness, kindness, cheerfulness, graciousness, politeness, faithfulness, obedience to traditional wisdom, respect for public opinion, open-mindedness, self-control, thrift, promptness, health, moral courage, etc. In short, he must consider the common good as much as possible.

According to psychology, the knowledge of citizenship should be taught as early as possible. But the most favorable and educative period is the junior high school age, because the children's brain is especially fresh and plastic at that time. They are no longer entirely ignorant about complex social problems, since they have learned during several years through the instruction of the teachers and their own experiences and observations. Again the child during the pre-adolescent age is full of energy ready to be utilized and both his physical and mental growth compel him to crave activity. May I draw a conclusion then? A child should be instructed in the knowledge of citizenship as soon as he enters school, but the more complicated activities, such as government and economics, should be cultivated from the junior high school period throughout his college life or even his whole lifetime.

In order to develop a good citizen, what elements of knowledge should be involved in the training? Through what devices can these elements be handed to the pupils? The "New Education," volume nine, says that the course afforded for the training of citizenship is a combination of sociology, philosophy and history. It is evident, therefore, that no single line of common sense can be neglected. So far as modern teaching methods are concerned, there are two devices: by actual behavior and by discussion. Actual behavior means to establish such extra curriculum activities as Boy Scouts, debating and dramatics, self-government, and any kind of publication. By discussion we mean dealing with these elements as they are involved in courses as history, geography, civics, etc. The following points are considered the most possible means for the training of citizenship.

First, since he is a student, he should be taught to have a right attitude toward education, teachers and his fellow students, by means of lectures and civics. To enjoy school activities is counted as of the greatest worth in the modern educational field. The second element included in citizenship training is every individual's responsibility for his family. A good citizen is compelled to make his family comfortable by respecting his elders, and by adjusting his family to society as well as by financial support. These instructions can be given through civic teaching. The third point is the relationship between students and society. It is regarded seriously from the modern educator's point of view. "Don't teach my children geography, but teach them how to live in society," a parent once said to an educator. This statement shows that modern people have turned their eyes on practical things, on the relationship between man and man. Social intercourse, observation of society and social service, are of vital importance. Both actual behavior and discussion are important in bringing out the above teachings. Fourth, knowledge of the government should be required of every student in a democratic country. He should have some knowledge of the characteristics of his nation, the fundamental principles in any nation, the relationship and mutual responsibility between a nation and her population, and the function and organization of a government. History and school activities deal directly with some of these problems. Besides, a study of the international relationship of his own country with other nations and with the world tendency is also his duty. Fifth, he should be acquainted with economic problems. The economic condition of his country and his family should be noticed very carefully. The above two

points can be taught through both actual behavior and lessons. The last point is a study of the different sorts of political and social problems or movements of his time. No matter whether he is interested or not, whether he is qualified to play a part or not, as a citizen he should pay attention to any movement passing before his eyes. The only means of getting this information is through newspapers, magazines, and current lectures. The above instructions are the most conspicuous ones and every citizen should open his mind to get as much as possible.

In addition, there are several other considerations which should be applied to the preparation for citizenship training. The standards must be confined to the direct relationship in the situation demanded; knowledge and conduct should be emphasized as of equal importance; progress should be neither too slow nor too fast; and the opportunity should be contributed to every pupil in equal amount.

Indeed, citizenship training has a great value to any nation, because the progress of a nation depends upon the knowledge of her citizens. During this century, probably as never before in all history, there are opportunities for the development of the mind in our schools. If a school can give more attention to training for citizenship, she will accomplish more than can be summed up in all the modern complex courses in colleges or universities.

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The Home of Freedom

BY SHAO SIU-LIN

What is freedom? People have defined the word freedom "as the boldness of conception or performance"; others have defined it as the "exemption from the power and control of another." And many people have put the idea into practice accordingly.

How many people have known the joy of real freedom? Do the children, innocent, simple-minded, enjoy it? In a cosy little room a middle-aged lady sat rocking, with feet crossed, in front of an open hearth. She was knitting and at the same time she took care of her baby child who was looking at the glowing coals on the hearth, and laughing with glee. Soon she crawled nearer to the alluring coal, held out a dimpled hand, and was about to touch the live coal. The mother exclaimed, "Ah! ah! ah! ah!" The child looked up at her mother and echoed "Ah! ah! ah! ah!", and then lapsed into her former gaze. Then came a knock on the door; the mother took the child away from the fireplace and put her across the room as she went to answer the call outside. The inviting coal drew the child. She slipped quietly to the hearth and looked at it curiously, laughing and saying, "Ah! ah! ah! ah!" With a gesture of freedom she held out her plump finger and touched the bright fascinating coal. Does a child know freedom?

A fourteen year old boy had been under his father's care since the death of his mother ten years before. Being the only child in the family he was loved dearly—he could have everything he asked for, he could get anything he thought of; he had good food to eat, he had beautiful clothes to wear. Freely he was given money; freely he spent it. As he grew older he smoked, he drank, he gambled as much as he liked, he enjoyed himself in all the ways he could think of. He had freedom to do anything. Several years after his father's death, he was seen among the beggars. Those who knew him all shook their heads and said, "The boy was spoilt by freedom."

At the point where Chekiang Road meets Nanking Road a policeman stood with his arm raised. A chauffeur came dashing along in his car; he saw the policeman standing there with his club raised high in the air. Meanwhile several other chauffeurs were also waiting, their cars growling the while. The chauffeur knew perfectly well what the sign meant. Regardless of what would follow he tried to dash across the street. He was in a hurry! But as a result, he had to stay while the other cars travelled miles ahead.

There are certain restraints and repressions put on one's actions by the social organisation in which man lives. No one would dispute the fact that we all live to a certain extent under the power and control of other people. But how about those actions which have nothing to do with social communion? Can anyone interfere with another's personal movement?

A girl used to say the word "Sorry," when she did not mean that she was sorry at all. She used the word all the time. She had used it so much that it became absurd, and she was laughed at by her friends. Meanwhile another girl imitated her just for fun; she had the right to imitate the first girl. Before long the first girl was freed from the habit of using the word absurdly; but instead the second girl had become its victim.

One day an aged prisoner was set free. He was so excited and so glad about getting his freedom again that he strutted on the street, as he journeyed homeward,

and shouted aloud and said, "Freedom! freedom! I've got my freedom again!" while he waved his hands about in the air to express his feeling of joy. He touched the nose of another man who stopped and said, "Your freedom ends where my nose begins." This is the extend of freedom!

Each individual is related to nature as well as to society. Each individual may have freedom as long as he conducts himself in accordance with the plan of nature and with the experienced rules of society. Consequently reasonable obedience is the home of freedom.

A Wonderful Little Elder Brother

BY CHEN YÜ-DJEN

(Based on a moving picture.)

A little lamp glimmered through a small window; the northern wind was blowing against a poor house. The echoes of soldiers' foot-steps were heard above the low conversation which continued in the small house till the coming of dawn. A young beautiful mother with a little boy about a year old in her arms, talked with her bright elder boy nearly ten years old, about their father for whose coming they had waited the whole night long.

"Mother, do not be sad!" said the elder boy named Ta Bao joyfully. "Some one is knocking at our door! Father has returned!"

"Oh, who is that stranger with a long sword like a flash of lightning, standing outside the door?" Mrs. Wang asked in a trembling voice, of her husband who had stepped within.

"Dear wife, dear children!" said Mr. Wang in a low voice. "He is a military officer. He is forcing me to go as a soldier to fight in the coming battle. This morning I must leave you, my dear wife, my dear children. I cannot tell everything in detail now, because he gives me only ten minutes to talk with you. May God bless us and grant that we see each other again. Good-bye my wife, my children."

"When shall you come back, father?" said Ta Bao with tears.

"Soon I hope. God bless you," answered Mr. Wang with a sad heart; he then went away with the stranger.

The fifth day from that time was dark and cloudy. A defeated soldier looking exceedingly spiritless, trudging toward the door opposite Ta Bao's home and entering it, was seen by Ta Bao's mother from her little window. She ran across the street calling, "Good neighbor, have you seen my husband?"

"Oh! Mrs. Wang," said the defeated soldier. "There were so many men lying on the bloody field! Before we opened fire, I saw him once, but after the sound of guns ceased, I fled, and didn't see him."

Was he living? Was he dead? Had he fled? Had he been made prisoner? But his wife was always miserable longing for him, miserable for the lack of their daily bread and miserable for her helpless children. Her heart was dark and gloomy as clouds covering the sky. Because of all these troubles, she became mere skin and bones. Because of all these troubles, she lingered pitifully for half a year and then she died.

* * * * *

Ta Bao's father was wounded in the battle, captured by the enemy and held for several months.

"Do my wife and children know where I am? Are they safe? Will I ever see them again?" murmured Mr. Wang to himself.

One night Mr. Wang fled and ran over hill and dale as the bird flies, back to the home which had once been so happy.

"Oh, where is my family? Where are my wife and children?" exclaimed Mr. Wang. He wanted to ask his neighbors but their houses had been burned to ashes and no one was there. Since he had no hope and his heart was full of sorrow, he drifted from one position to another and finally entered a big commercial house to learn to be a magician. Year after year increasing in fame, he finally became a famous magician, named Great-hero.

* * * * *

Not far from this place there was a high, large building. It belonged to another family. Men-servants and maid-servants were numberless. All of these belonged to three brothers, the first Mr. Lee, the second Mr. Lee and the third Mr. Lee. All of these riches would be divided among these three brothers. The first Mr. Lee had married and just as he had a little boy named Diamond, he died.

Several months had passed when one day the widow Mrs. Lee having made a visit to her husband's grave, was coming back across a big bridge. Under the bridge, she heard the silvery river sounds smooth and tender like a mother singing her child to sleep. Upon the bridge, she saw two little pitiful beggars and cast a piece of money to them and went on, thinking to herself, "How beautiful the little thing is! His face is a rose, as is my child's."

Within the big house, every place glittered with money; every place glittered with jewels. The house should be filled with happiness. Yet in the hearts of the two uncles, the thought of killing the little Diamond was carried day and night.

Several miles from this family, there was the house of magic where many sorcerers lived. There they learned to be wounded without bleeding; there they learned to be cut without pain. The second Mr. Lee and the third Mr. Lee often went to talk and play with them. By and by, they became good friends of the sorcerer whose name was Great-hero.

Once Diamond was sick. Holding him in her arms, Mrs. Lee walked up and down. Suddenly Diamond's little doll made of porcelain dropped and broke into pieces. After a few hours the light of the lamp was going to die for its oil was about used up. Diamond's struggle for life gradually became terrible. His mother still holding him walked up and down in the gloomy room. Famous physicians ceased to give him medicines. But two tiger-hearted uncles talked happily and hopefully outside this little gloomy room. The gate of death opened wide; Diamond slipped quietly through.

"Oh, my God," murmured Mrs. Lee. "Why do you treat me so fiercely? Even this little thing you take from me, what shall I do? Oh, my God!" During the night Mrs. Lee and her maid-servant secretly carried Diamond in a locked box toward his father's grave.

The night was silent; the moon-light was bright. But on a long road two hopeless women, carrying a little box and a spade, moved forward without speaking.

After they had buried little Diamond, they came to the big bridge where two little beggars slept. The mother's softened heart was filled with pity. "Wake up, poor little boys, and follow me. Little one, you will be my own child now. Are you his elder brother? You will live with us too!" said Mrs. Lee.

The boys, happy at the prospect of a home after four homeless winters, went with Mrs. Lee to her home. The dogs began to bark; the moon-light faded from bright to pale. Echoes of their foot-steps were heard everywhere. Little Diamond's uncles knocked at the door.

"Come in," said Mrs. Lee holding little Diamond in the beautiful clothes and the pretty hat of the day before yesterday.

"Is our little nephew better?" asked his uncles. "We hope he will be well soon."

"Yes, yes, thank you," said Mrs. Lee. "Last night, suddenly I thought of a medicine in my trunk which had been prepared for his father and I gave it to him. After a few hours, his fever entirely disappeared."

The two uncles went out of the room; their faces were blank with disappointment.

It was a week later. One night Great-hero with a lightning-like sword, broke the door and entered suddenly into Mrs. Lee's bedroom, while the second Mr. Lee and the third Mr. Lee followed with a bright torch. Great-hero took little Diamond up from the bed with one hand and held the bright sword toward little Diamond with the other hand. Just at this moment, Ta Bao was awakened; he immediately recognized his father; with his two hands, he held back the sword and said, "Oh, my father, my father, why do you kill your own child? Why do you kill your own child?"

Great-hero stood as an idol and listened to Ta Bao's talk about how they had longed for their father's return and about their great troubles of the four past winters.

When Ta Bao stopped talking, father and son embraced each other and cried for a long time.

Again Great-hero held his sword. Again he wanted to kill; this time, the second Mr. Lee and the third Mr. Lee.

"Friend, do not kill them. They will not dare to disturb me again. My property will belong to these two boys," said Mrs. Lee to Great-hero.

Old Things

BY MA SHWEN-YÜ

"Give me fifteen cents, Mother," said I, when I was a girl of not more than thirteen.

"What for?" asked my Mother.

"I want to buy a pen nib for to-morrow's dictation."

"No, no, I can't give you that much. I paid fifteen cents for a single pen nib for you the other day. I don't have so much money to spend. Are foreign things so short-lived? Use a Chinese pen instead. A Chinese pen costs less and lasts longer."

I knew I could not write English with a Chinese pen. I felt quite uneasy, but dared not argue. At last my Aunt, who sat beside my Mother, gave me that sum of money, and I went out joyously.

One rainy afternoon, as soon as I was dismissed from my class, I went home. I asked my Mother if I could go out to play in my Aunt's home. Mother said, "Surely, you may. But see how your dress looks! Have I not often told you to take an umbrella when it looks cloudy? Why are your clothes so wet and dirty?"

"Mother, I did take one this morning," I said.

"Let me see. Where is it?"

I went to my room and brought back a nice foreign umbrella.

"O yes, you girls always like the outside beauty of a thing and do not pay any attention to its practicalness. See," my Mother pointed to the green 'Yu-san' and said, "How firm and big the Chinese umbrella is! If you had taken this one, your clothes would not have been so dirty."

It was night time. We had just finished our supper. Mother, Brother and I sat around a table. We talked and sang together in high humor. Then Mother suggested a game for my Brother and me to play. It was a game of testing and improving our vocabularies. My Brother was only one year older than I. Mother kept the score. My Brother was gaining. Suddenly, the light was gone.

"What is the matter with the electric light tonight?" asked Mother.

"Probably the wire was cut somewhere," answered my Brother.

"Mother, will you please light a lamp for us?" I urged, for I was very anxious to get a chance to raise my score.

"I don't believe the foreign light is always good; sometimes the old lamp is more useful than the electric light. Though it is not so bright as the other, yet its light is as constant as you can desire. Moreover, it's much cheaper," said my Mother, as she lighted an old lamp.

Mother spoke the truth. Chinese pens, umbrellas, and lamps at that time were sold cheap in my native city. For instance a Chinese pen for an ordinary scholar costs fifty-six or seventy cash; that is, about three or four cents. If carefully handled, each pen lasts at least three or four months. Since the Opium Wars China has given up her "isolation" policy, and has begun to learn everything of the West, no matter if the knowledge is good, or poor. Certainly the West is more civilized than the East; nevertheless, there are good points in our native land which are worthy to be saved and suitable to be taken as a model.

C. A. C. H. E.

BY MARY B. TREUDLEY

Our car, piled high with bedding rolls and suit cases, turned in at a gate and up an avenue lined with trees. The first people we saw were Miss Case and Miss Loh, and we knew that we had arrived at Shanghai College, the meeting place for that mysterious symbol, C. A. C. H. E. (China Association for Christian Higher Education). We were shown to our rooms in the Woman's Building and after depositing our baggage, we sallied forth. Our first guide was a very kind freshman at the college who later told us that her aunt, Djang Bih-yü, was a freshman at Ginling.

We reached the big Science lecture hall in time for Dr. T. T. Lew's stimulating paper on the New Culture Movement. He gave as its four goals, its emphasis on science, democracy, nationalism and the spiritual quest. He dwelt on its successes and on what it has as yet failed to achieve. He emphasized as lines along which Christian schools should develop: the strengthening of the teaching of science; the training for democracy by its practice on the college campus; the

better staffing of the Chinese departments; the preference given to Chinese teachers whenever foreign and Chinese applicants of equal standing were being considered for a given position; the development of a spirit of internationalism; and the deepening of the reality of religious education.

He was followed by two speakers, both of whom spoke of the need of making Christian schools more Chinese. Dr. Francis C. M. Wei, Dean of Boone College, who made a perfect chairman for the Conference, dwelt on the ways in which an atmosphere of Chinese culture might be built up, in which the synthesis of East and West might take place in such a way as to preserve and strengthen the best of China's social heritage. Dr. White, President of Shanghai College, discussed the possibility of increasing Chinese control in the management of the Christian colleges.

It is impossible in a limited space even to touch on the speeches that were made. We rushed from special administrative sections to general meetings and then back to Chinese tiffin. The afternoon started with subject sessions, paused for afternoon tea, and then returned to general meetings.

The evenings were free for making friends and the discussion of college life and college problems from many angles. By no means the least of our pleasures was the opportunity to renew acquaintance with Mrs. M. S. Frame of Yenching, our sister college in the North, and with Dr. Ida Belle Lewis and Miss Carol Chen and to make friends with the five other representatives from Hwa Nan College in Foochow. Other new friendships, too numerous to mention, made the days spent at Shanghai most happy. But mention should be made of the incoming president, whom some of us came to know for the first time, Dr. F. C. Yen, president of the Yale Medical School, to whose leadership we are confidently trusting until we meet again at Peking in the summer of 1927.

The section meetings provided an opportunity to exchange ideas in regard to methods of teaching and administrative practices, to learn something of the ways in which life is lived and common problems met on other college campuses. Somewhat more emphasis than seemed possible on the results of researches along various lines and by various faculties would have been helpful.

Through the conference there ran a note of frank criticism of the results already reached and a constant searching for ways by which the colleges could be made both more Chinese and more Christian. Prof. T. C. Chao, who is just on the point of leaving for his new post in Yenching University, led us daily in a devotional searching of our own lives and a remeasuring of them by the standards of Jesus.

In such a group the question of government registration was bound to arise. The long discussions revealed that there was a very real failure to understand just what the Department of Education meant by clause 5 in the new regulations, and a very real difference of opinion as to whether one of the aims of Christian higher education, the training of Christians who are to be the leaders in the church of tomorrow, would be met if religious instruction were dropped from the list of required courses.

As we gathered for the last meeting, Mr. T. Z. Koo of the Student Christian Movement, brought to us the criticisms of the colleges as they had come to him in student conferences and urged the more earnest cultivation of spirituality which he defined as that atmosphere of the soul, which colors the whole personality, in which all of life leads directly to God; an atmosphere which grows out of a supreme faith in the value and preciousness of persons and a supreme consciousness of the love, power and nearness of God.

The last note of the conference was struck in the devotional by Dr. Westman of the Lutheran College of Hunan as he lifted us out of the depression which had at times almost overwhelmed us as we faced our own shortcomings and

our failures to make ourselves understood, by the remembrance that it is not our strength on which we have to depend but the strength of God. Like an ever-recurring refrain there sounded over our little perplexities and problems and misgivings, the phrase—"Jesus Christ, the same yesterday, to-day and forever."

Two Years in the Life of the Ginling Magazine

By MAO SHWEN-YÜ

Although our college was founded ten years ago, yet our magazine was just organized a year and a half ago. The reason why the college magazine started so late is because the student body was small in number. They felt that capacity was not sufficient to carry on the heavy work, but the desire to establish a magazine was keen.

As late as June 1924, the student body decided to have the organization without further delay, since the number of students was greatly increasing that fall. Thus our college magazine was organized. The staff consists of two English editors, and two Chinese. Each department has its own faculty director. In addition to these there are two business managers, and also a director. In order to help the organization run smoothly, there is the managing editor who oversees all affairs concerning the staff; calls the staff meetings, suggests, and coordinates problems. The staff meetings are not regularly held; they are called when needed, once a month, once a week, and sometimes twice a week.

At the beginning the editors found that there were some difficulties. The most difficult problem was that the students had just a little timidity about contributing to the magazine. Since there were few contributions, there was little choice of material. Owing to this fact a general meeting was held in the spring of 1925, in which it was decided that everyone should have a copy of the magazine of her own. Also each class president should be responsible for having some member of her class contribute to the magazine. The result is fruitful. Not only do the students on the campus have great enthusiasm, but also the alumnae are supporting the magazine through contributions. Many people off the campus too are interested in reading it. Indeed, the Ginling Magazine is gradually improving.

Its circulation includes at least twelve provinces represented by our student body and alumnae; it also circulates in America, England and India. About five hundred copies of each issue of the magazine have been sent out. Last fall was our college's tenth anniversary, for which we had a special issue. This time the English and Chinese articles were published under separate covers. About one thousand English copies and five hundred Chinese copies have been issued. The goal to which the magazine aspires is to let people off the campus know something about what we are doing and at the same time to let students on the campus have an accurate record of events and an opportunity to express their ideas, and thus to grow in the power of thought. "Expression brings about clear thinking. . . . No expression tends to produce no mind." I hope that the Ginling Magazine will reach its full growth. Such a growth certainly depends upon the members of our college doing their best and achieving their greatest.

News Off the Campus

By LIU YUNG-SZI, 1925

ALUMNAE

Liu Gien-tsiu, 1919, the first physician of the Ginling graduates, has joined the Margaret Williamson Hospital, Shanghai.

Hwang Yu-fuh, 1922, (Mrs. T. W. Tseng) has resigned her work at the National Y.W.C.A., Shanghai. She is temporarily staying with her mother at Soochow.

Peng Ya-sui, 1922, is living at Ginling and taking courses in the science department of Nanking University.

Bao Dji-lib, 1924, as the alumnae representative on the Board of Control, appeared on the campus frequently last winter.

Deng Yü-lan, 1925 is studying at Shanghai Union Medical College for Women.

Liang Fen-siu, 1925, is taking a rest at home in Foochow on account of ill health.

Liu Ying-bao, 1925, came to Nanking for her winter vacation. She had a happy reunion with almost half of her class in Ginling. We missed the other half.

Yang Bao-yü, 1925, is now a full-time teacher at Ming Deh School, but she still comes to Ginling to study biology twice a week.

Yeh Deh-ho, 1925, is teaching English and physical education at Chih Bee School, Amoy.

FORMER STUDENTS

A baby girl was born to Mrs. T. W. Chang (Djou Ming-djwan), ex-1923, last July.

Djang Yü-djen, ex-1926, is studying at Oberlin College, U. S. A., on a Tsin Hwa scholarship.

Liu Siu-an, ex-1926, is having a rest at home in Hangchow after serious illness. May God lead her to recovery!

Tang Luh-djen, ex-1926, after passing the Tsin Hwa examination, sailed for America last August. Now she is studying at Smith College, with history as her major.

Cheng Ih-ming, ex-1927, is teaching in Soochow.

Djung Hsien-shuh, ex-1927 is doing work in the Y. W. C. A., Changsha.

Swen Bao-hwa, ex-1927, is teaching in Tsüchowfu.

Tseng Siu-hsiang, ex-1927, is taking some courses in the Kindergarten Department, Columbia University, New York City.

Swen En-lien, ex-1927, is teaching at Ming Deh School.

Yü Yuen-djen (Mrs. Yung), ex-1927, is managing a home in Kiukiang.

Wu Mou-I, ex-1927, is teaching at Rulison School, Kiukiang.

FACULTY AND GINLING FRIENDS

When a letter comes from Miss Vautrin we all want to read it; so the class of 1926 kindly shares their letter with us all.

"This morning, in the University of Chicago chapel, I listened to one of the finest sermons that I have ever heard. It was preached by Joseph Fort Newton, and revealed a faith in Christ which is magnetic and convincing. It reminded one of the words of Paul, 'I know whom I believeth.' Instead of dwelling on his doubts and questionings he brought to us the great facts which he did believe, namely:—

1. That there is a clear distinction between right and wrong, and that a consciousness of this is given to every man.
 2. That to every man there is given the right to choose between right and wrong.
 3. That to every man is given a religious sense.
 4. That Jesus Christ is the highest and best of which he knew and appealed to him as did no other.
 5. That he must follow Jesus Christ.
- It was such a splendid, helpful sermon. The minister was much of a poet and much of a mystic too.

Before this letter reaches you, you will have started on your last semester's work at Ginling College. There will be much of happiness and much of sadness in the fact. May it be the happiest semester which you have ever had, and at its close may you put your books aside with reluctance and above all things determine that the germs of abundant life which you have received during your four years at Ginling shall grow and develop in your life into the true Abundant Life like unto that of the Master of Men.

I think of you often and covet for each of you the best of which you are capable."

From many different friends we have heard of Miss Vautrin's visit East. Miss Mary V. Thayer writes: "What I really want to tell you is of the little visit we had with Miss Vautrin. Miss Vautrin had an idea that New Englanders all live in a huddle and planned one day for Mount Holyoke, one for Smith and one for Boston, travel included. I cut one day out of that schedule by putting on my bonnet and going up to Smith. We had a good chat with the Woods at their afternoon tea and did a few nice things but the time was altogether too short, as Miss Wild said of the Mount Holyoke visit."

Miss Ruth M. Chester is coming back to Ginling this summer. Isn't that glad news? At present she is studying full time at Columbia, and living at 134 West 92nd Street, New York City. She has been seeing Miss Angell, Miss Rivenburg, and Mrs. Hiltner.

Miss Hwang Wen-yü has won everybody's heart at Mount Holyoke, where she has been studying in Miss Wild's department. Next year she will be studying at Hartford and will take her master's degree there.

Miss Anna R. Clark is teaching mathematics at the University of Indiana, and plans to take further study at Chicago.

The Ginling birds which Mr. Norman Wood took home from China two years ago are going to have a new museum to live in. Mrs. Wood writes: "The new museum here in Ann Arbor is to be begun this spring; the money has all been appropriated by the State. Mr. Wood can hardly wait to get into his new quarters,

where there will be lovely large rooms to show and house the bird collection. It is said that there is nowhere a finer study collection of skins than there is here in Ann Arbor. Mr. Wood has been working on it for thirty years. That surely ought to count for something, don't you think?"

Miss Alice Butler has gone back to her Alma Mater, Western College, Oxford, Ohio, where she is busy and happy in the office of the Registrar.

Mrs. Robert C. Chapin is busy this winter in her own home at Beloit, Wisconsin, and has an added interest, the meeting of people who want contacts with those interested in China. That she does not forget us, the poem which she sent as her Christmas greeting and lets us publish in this number of the magazine, gives proof.

Prof. and Mrs. Irving F. Wood exchange Ginling news with Miss Tang Luh-djen very often. The other day, Miss Tang cooked Chinese food for the Ginlingites who live at Smith College. There are several—Dr. and Mrs. Wilder, Miss Cook whose interest includes two colleges, in a very vital way.

Announcement has come from Mr. and Mrs. M. Searle Bates in New Haven of a little son, Morton Gaylord. Ginling's wish is that all the birthday fairies give their gifts to the little boy.

Campus News

BY LIU BAO-YING

A Report of the Pacific Conference

Ginling girls are interested in world affairs as well as in our College work. Whenever the opportunity of getting news is afforded we never hesitate to avail ourselves of it. Two months ago, Mr. Koo Tzi-nen, a Chinese delegate to the Pacific Conference, came to Nanking. We were very much pleased to have the privilege of asking him to tell us something about the conference.

Of course, China was the nation in the conference which Mr. Koo most wanted to deal with. A clear comparison between Japan and China was brought out. He seemed to be proud of the attitudes taken by the Chinese delegates. He left us a warning not to get passive knowledge without learning its practical use.

Typical Chinese Music

Miss Louise Hammond, who has studied Chinese music intensively, played and sang for us one evening in the chapel. One could hardly see that she was not Chinese when she performed on the platform in Chinese dress. She considered Chinese music uniquely beautiful and explained the origin of every piece which she played. The audience seemed to agree that they not only had a good time, but got from Miss Hammond encouragement to revive our native art.

Guests

Guests are coming to and fro. Dr. and Mrs. Edward F. Hume, coming from Yale College of Changsha, stayed with us over Christmas. Miss Olive Tomlin, a teacher of St. Hilda's School of Wuchang, visited Ginling on her way back to America. We shall never forget the talks of Dr. Hume and of Miss Tomlin in our Chapel.

Athletic contest

There were three contests during last term. One was the competition among four classes and the other two were the students' basket ball team contending with the faculty and with the language school. The student contest was won by the class of 1927 while the other two were won by the Ginling College team. Cheers rang out from every corner to congratulate the winners.

Christmas

On Christmas Eve a party shared by the faculty and the students was held in the gymnasium. The Dramatic section gave a St. Francis play followed by the Christmas Pageant. After that a line was formed to march. Were they going to draw ten-cent presents according to custom? No, they were marching to put money into the basket to help the poor.

The next morning, the faculty and the students ate 'mien' in celebration of Jesus' birthday in the student dining-rooms. The 700 dining-room was shaken by the shouts "Thank you very much for your sweet oranges, teachers" with the response of "Thank you for your soft 'mien,' students."

On the evening of the 25th, every dormitory had its party. The social rooms were specially decorated and the programs were well prepared. Every one enjoyed herself exceedingly.

Ginling Account—1925

All business men make their accounts at the end of a year. So do Ginling students. Mrs. Thurston in her chapel gave the following suggestions for checking up on personality for the past year.

Personal Appearance.

1. Health.
2. Posture.
3. Clothing and voice.

Qualities of Character.

1. Accuracy.
2. Orderliness—thought and things.
3. Promptness.
4. Initiative.
5. Leadership.
6. Originality.
7. Capacity for work—Endurance not 'Petering.'
8. Enthusiasm.

Personal relation.

1. Sympathy.
2. Tact.
3. Judgment—common sense and sense of proportion.
4. Open-mindedness—to opinion and to criticism.
5. Generosity—freedom from jealousy.

How many of us had deficits? How many, balances?

Week of Prayer

The Universal Week of Prayer is observed in Ginling every year. This year a daily prayer meeting held in the chapel was led by the students and outside speakers.

A happy time during the Vacation

The Campus is never deserted in the China New Year vacation. There were 48 students staying this year. A daily schedule was planned and various committees were organized. One evening the students were invited to the faculty home to eat popcorn and to play at 'wearing hats.' On New Year Eve, each student was given a doll to play with. These College students, usually so dignified, were as happy as little girls.

How the Literary Society is changing

The growth of this baby organization is gradually to be seen. The Dramatic section decides to give two plays, an English and a Chinese one, during the year. The Current Events section is planning a Chinese and an English discussion meeting every two weeks. After the discussion a report will be presented by the secretary to all the students.

Further plan for the Day School

The Day School building was built two years ago, but as the number of the children increases, the building is not big enough for them. Extra rooms are needed. Through enthusiasm of the faculty, the alumnae and the students, the Y. W. C. A. has collected about \$600 for building new rooms.

The City Y. W. C. A. Conference

This conference was supposed to be held in Ginling during the vacation. The decision was changed afterwards. In spite of the changed place, Ginling students still went every day to the Y. W. C. A. to help.

Visitors from 18 Provinces

There was a Conference of the Nurses' Association in Nanking in February. One afternoon all the delegates were cordially invited to Ginling. Guides were appointed to wait in turn at the door of the Recitation Building and to guide them to see the so-called "Palace of Tung Kua Shi." There must have been two hundred delegates, some Chinese and some Foreign, who had tea with us that afternoon.

New Faculty Members

The faculty line is changing all the time. This term we have with us a new librarian, Miss Yü Shun-dji, Pomona College, 1925, and a new secretary, Miss Esther Pedersen, Des Moines University, 1925. They are heartily welcomed by all of us.

Odds and Ends in Ginling

BY SUNG GING-YING.

An apology to the Dramatic Section Head of our Literary Society.

"Dramatic Section Head!", some girls like to call a certain amah in "400" whenever they ask her to do something. How does it happen that an amah receives such a grand official title? Why she deserves it, because she loves to make funny dramatic expressions in speaking, walking, and especially in laughing. Had she had a chance on the stage, she surely would have been a marvellous actress! Would it not be fun if we let her have a trial someday?

Wonders wrought from taking daily physical exercises.

"Fire, fire! . . . Gas house . . . fire!" the air of Ginling was filled with such noises one noon. Teachers from their "Paradise" (Faculty Residence), and students from their "Palaces" (dormitories) followed by their faithful servants, men and women—ran simultaneously toward the gas house. In one minute, all were arranged, not according to height this time and even without the command of "attention," in a single file reaching from the place of danger to a pond near by. The next minute, a sort of relay race, neither with balls nor with bean bags though, began—the one nearest the pond quickly drew a bucketful of water and passed it to the next and then the next until the last one who handled the bucket skillfully threw it, as if throwing a basket goal, to the person on the roof. Such a race was repeated more than once and the result was that our gas house was saved. Now honestly and truly, should not some credit be given to our daily "gym" exercises, the teachers' Recreation Class and the Servants' Play Hours?

Rare Visitors.

One Sunday afternoon nearly every one of the Ginling family was taking a nap. Perfect silence gently dominated our little world. Suddenly, men's voices and a marching sound were heard. "So-dears!" G . . . cried with her funny way of pronouncing soldiers, "So-dears are coming! Get up, all of you!" Then a group here and a group there, full of curiosity mingled with a little fear, stared at the "Gray uniforms"—about 100 of them—marching across our campus. Those visitors lingered near our Science Hall for several minutes but were courteous enough to pass away without hurting even one stalk of grass on our lawn. We all hope though that they will not call on us again.

What would our Biology teacher say?

In one Physiology class, the doctor wished her students to remember all the bones of the human body, so she placed a real human skeleton in front of the class. Pointing to the different parts of the specimen, she asked the class to name them. As she pointed to "Patella," all shouted, "Trochanter." Likewise, "Labium" was said for "Inferior maxillary" and even "Mandibles" for "Teeth." What would our Biology teacher say, I wonder? "Naughty girls, there is no reason under the sun that you should take the human body for a grasshopper skeleton!" might be the answer.

Faithful Inspectors.

"E. . . ., turn off the light quickly. The proctor will be here in one minute I bet," A . . . in bed softly whispered to her room-mate who was still undressing

after the second warning. Just then, a knock at the door was heard. Surely it was the proctor giving them her personal warning, so E. . . . turned off the light immediately and went to bed too without one second's delay. A few minutes later, knocks at the door were heard again and again. The two girls shivered under their covers not understanding why the proctor should frighten them once more. The proctor, showing no sympathy, kept on pounding at the "six dollars and a half" door! E. . . ., being the braver of the two, became rather impatient; getting up to meet their fate and opening the door, to her great surprise she saw no proctor. She found afterwards that the soft gentle breeze had played the heroic part of a faithful inspector that night.

Correction: The December 1925 issue of the Ginling College Magazine, page 5, quotes the cable "Hearty Congratulations" as coming from the Ginling Alumnæ in Michigan. All the Ginling Alumnæ in the United States joined in sending the congratulations. "In Michigan" should read "in the United States."

學大子女陵金

校刊

王
耀
題

月四六二九一

家一第創首國中
告廣廠機織興振
首北橋象四京南

無任歡迎
種類日益繁多偷蒙賜顧
花樣隨時改良所出之機
襪跳舞機更堅固一倍
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均給優等獎憑近又新出
賽會農商部國貨展覽會
載道南洋勸業會已拿馬
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告。 中文編輯部啟
尙望投稿諸君原諒。特此通
祇留至下期，再行刊入，
篇幅，不能盡行登載，以是
稿，且多長篇巨作，因限於
啓者本期承諸同學踴躍投

金陵女子大學校刊第六期目錄

金陵女子大學校刊目錄

三才圖會

說書

參觀孫公陵墓寬基禮之感言

赴穆德會講議的觀感
萬國禁鴉片會議述略
太平洋會議歷事實
我對於金宗敬紀念談話
我對近時學校教育之意見

秋劍宵顧味那飛一
記生先書映
講演真仁願
記講真仁願
雙流先生
記講真仁願
我

樂

雪中梅花……………高貽暢

校聞

青映前朱
人前前前
驛前前前

通

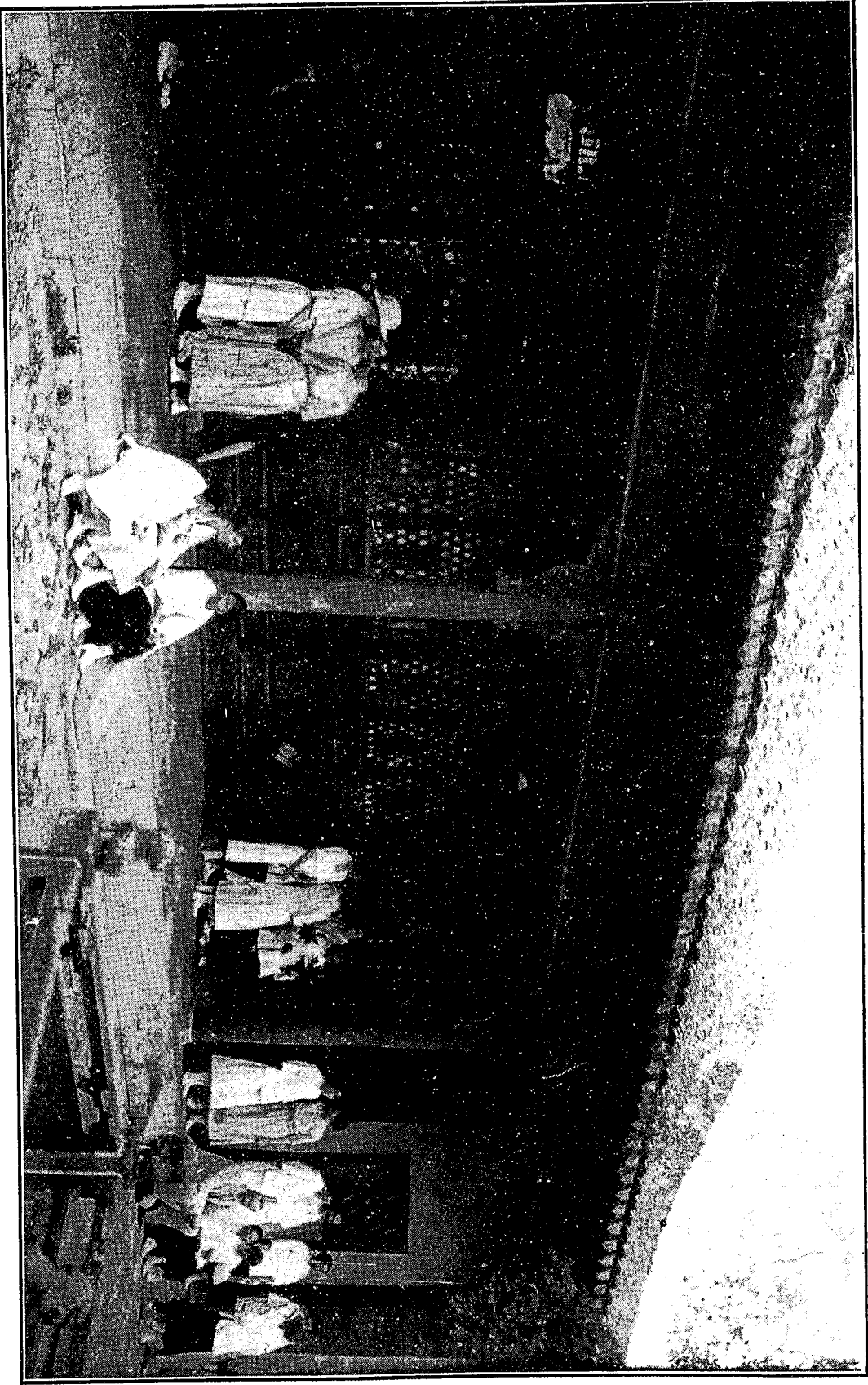
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編輯者言

金陵女子大學刊學校刊編輯者言
信以為實。吾校之中，基督徒與非基督徒兼收，熱心人與不熱心人，涵養性之陶冶。此種種偏面之語，抽象之論，斷吾不敢。無裨益也。每謂教育，缺少國民性之陶冶；國家教育，不善者，而改之。『故所發之文，未必盡善，然於吾人，未生價值。孔子云：『三人行，必有我師焉，擇其善者而從之，其各個人之情感。因入之思想，各有不同，於是校刊乃發。金陵女大，每個學生之口，以宣示各個人之思想，發為價值。安在我等之所以，此金陵女校刊者，乃欲觀目，而增學之光。校之觀念，而編輯校刊，試問校刊之作，抑為學名譽計，作數篇誇口文，以眩讀者之何為耶？有校刊，以各校均刊，有校刊，而吾校獨無之，以是效顰。

鐵玫瑰 三、五、二四。

校刊之病！
之不同，而變！思想發表之不同，安得為吾校病，又安得為吾與非志士，乃以客觀之不同，而定，熱心與不熱心，乃由主觀熱心者，均有同，為國民，誰不愛國，一校，誰不愛校。



民國十一年夏四年級同學與教職員同遊侯府花園攝影

飛鳥

我對近時學校教育之意見

劍秋

有一派。新學。舊學之黨。派成立。彼此攻擊。學習。遂惡。浸假。而於方。大。都。與。歐。美。同。化。以。異。國。之。眼。光。以。辦。我。國。之。教。育。納。圓。柄。士。氣。俱。消。靡。於。筆。硯。之。間。矣。通。海。以。來。遂。改。趨。向。惟。留。學。之。英。宋。儒。高。談。理。學。及。後。制。藝。文。興。士。靡。弱。於。是。人。才。缺。乏。自。明。周。秦。諸。子。競。然。千。古。之。宗。師。漢。魏。六。朝。學。派。亦。臻。盛。乃。而。且。強。者。反。此。不。必。論。國。是。也。吾。國。自。三。代。下。庠。序。興。學。佛。當。以。教。育。爲。準。則。凡。教。育。發。達。學。校。林。立。之。國。家。未。有。不。富。強。者。培。養。人。才。鞏。固。本。國。者。也。故。欲。觀。一。國。之。文。野。盛。衰。

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不忍言者。教育爲立國之本。豈可摧殘乎。

途。方。有。希。望。否。則。於。學。校。無。益。於。學。生。無。益。真。有。不。堪。言。

任。須於國內素負盛名爲超然獨立之學者。校長。大學前。

（生）國立大學。或省立大學。校長。萬不可延聘有黨派者充。

寧者無所用。麋其有乎。

育前途之幸。此後於此問題。宜特別注意。萬不可使所

限制。而小學教員又多非師範畢業者。顛之倒之。殊非教

3 (師範學校本爲小學之師資。今考師範畢業生。既漫無

里之勢以我視彼良可愧也

魯兩大車亦各有衆兩萬左右以故教育發達有一日千

學甚多。學如哥倫比亞，竟達四萬之衆。哈佛耶

爲獨立機關直達無系統接美國私立大學校長盛名

希冀進本窮源蓋由人學遞少升學難冀所致故中學成

三

開之時。頗不容易克制。且其年齡與知識。均在怒長之時。

何等損事。惟於中學校似宜緩行。因男女兩性於情愛初

3 (3) 教育解放男女同學。在大學方面不成問題。小學亦無

事。即於教育前途有大害也。

門已染歐美氣化。成見在胸。易生仇視。一有黨同伐異之

偏重之弊。按教習學校。偏重英文。輕率國文。學生未出國。

省教育廳立案註冊應守規定之課程。庶不致發生偏輕

2 (凡教會設立之學校毋論大小學均須由教育部或

私自改易俾學生升學既無困難轉學亦無阻礙

課程須由教育部規定限制各省一律學校與教員不得

○ ○

再下所屬
驛道中半
平端平景
平園驪每
齋中讀齋
小（上）

○ 按出四端耳力言諸

方四。他。遠。京。外。罷。而。言。終。日。密。主。更。有。不。可。忽。而。素。

種重要問題。一日不謀善後方法。教育發達亦一日難有。

不能出應社。曾在司教育者。理應設身處地。代爲着想。此

2. 中(摩)從無獨立之可能。因一班子均在發展時期。

而在選聘者尤當格外審慎也。

程度。人格與慾望亦至何種程度小童教育之重要與否。

小學教員薪俸使與大學教授受同等待遇代價至何種

尚不及工役之多如此更有何人關心耶今者亟須增加

小專不甚注意而當道亦不顧及往往小專終身之業傳

日本之強完全歸功於小國專心教育。我國專心教育者。轉而

(國家黨以小學爲重培植小國且重耕而力且車)

往者不可追。來者可及。安知有立言不朽之說。而

固。有博。大精。之。學。初。可。天。皇。入。封。爲。重。

三。圖。示。天。皇。之。尊。比。爲。一。美。也。

於目殺也。有學而無上可發易怒情。學中爭雄長。一偶動生生衝。學難保不。是失足。成未年。直使兩性等。

保也。科書。簡直不能使兒童得益。似此愈趨愈下。國粹恐將不歸。小學課程。亟須向實用方面做去。萬可徒以新文化粉飾。深而學。中而學。亟而學。至若研窮學術。大專。專門。應博。大。公。平。自。可。不。分。門。戶。統。一。而。新。派。舊。派。更。宜。調。和。待。遇。一。出。

數衍塞責者。視學校爲噉飯地。分立門戶。無不立。以故尙相聯接。學術慢慢無系統。有爭奇鬪艷者。以學生爲試品。有述論及此。猶有不能已言者。卽同一城之學校。思想不想不

迷信太深。奴隸化的教。要使他。叫我。做。傳。道。婆。我。寧。願。去。淺。我。腦。紋。印。中。間。個。幾。個。大。字。說。『耶。教。陷。於。是。就。深。深。的。在。決。然。告。別。這。個。學。校。了。』這。番。經。驗。『我。到。明。年。就。殺。的。然。未。聞。的。吾。們。子。說。』這。不。同。的。舉。動。是。我。從。以。生。來。所。未。見。不。絕。的。口。諸。如。此。類。一。切。的。舉。動。是。我。從。以。生。來。所。未。見。須。費。二。三。小。時。在。宗。教。工。作。天。堂。聖。地。就。是。非。星。期。日。至。少。也。祈。禱。禮。拜。之。外。幾。無。別。種。的。生。活。了。就。是。隨。舊。不。堪。的。星。期。日。除。了。校。師。生。對。於。宗。教。種。種。的。態。度。是。是。隨。舊。不。堪。的。星。期。日。除。了。該。女。學。校。肄。業。從。那。時。起。我。的。宗。教。經。驗。可。漸。漸。的。擴。張。了。該。無。其。他。宗。教。的。訓。練。後。來。得。了。個。親。戚。紹。介。到。上。海。某。教。會。幼。生。在。崇。信。儒。的。家。庭。中。除。了。循。俗。薦。介。祭。祖。以。外。並。自。驗。未。提。筆。論。論。本。論。題。問。以。前。不。得。不。將。我。個。人。宗。教。經

論時譽。

特將金陵的宗教觀念聚集起來。加上一些小意見。討
且視爲人生不可無的一種信仰。仰。茲不過一時心所
人平昔對於各宗教。素持不偏不倚。主義無親疎。並
勿將下文紀述。當作廣告。或傳佈。非基督教運動。
個意見並非特來。爲耶教辯護。亦非對耶教。所讀者
真就無從表現。這是我對於宗教的一一。半解。發表
說。不將教。當作生命。是抱定主見。出於教。我的
雅俗。無論教。到坐井觀天。見識的。輩。口。傳。定
道。各教都有教的精神。優點。信徒的學識。而且知。
却也不少。及至到了金陵以來。特經驗了許多。並且。
了。凡接觸的教徒。新的固然很多。然而類上。文。所。
做。個。靜。的。尼。姑。又過了幾年。我的宗教經驗。愈。
大。

我對於金陵宗教觀念

之主。人爲世界之領袖。吾生有幸。吾將拭目俟之也。

益哉。深望今非昨。一雪前恥。教育進步。人才輩出。作東亞何查報(告)以我例。人誠愧及。雖大地物博。而人衆。究何國當可普及。(按實達百分之二十五。此係教育改進社掌稱我代表。嘆嗟難開口。謂正努力進行。後十五年。全場鼓掌。於二十年來已達百分之九十。三。報告畢。全場鼓掌。全國達百分之八十八。英達百分之九十。日本竟能躍及全球閱前歲世界教育大會調查表之報告。美國教育普及。步。國本自動搖。如欲強。始無挾山超海。萬難進校內。病入膏肓。即難救矣。夫立國以教育爲本。教育無進有出軌行之動。無謂之機性。先是猶在校外運動。繼而轉對氣節富學識者。望然而去。學潮澎湃。積習難改。學生遂

四

明教義。靜觀他們的表面行動。是很是和諧。可觀。充滿了宗教。於宗教。素無研究。不敢妄斷。這幾個同學。是否悟教。疏遠了。因此。他們的宗教觀念。或未免太迂。所惜因為他們。專究耶穌教一教。工夫太深。未免將其他宗教。『庖丁解牛。所見無非是牛。伯樂相馬。所見無非是馬。』趣。萬不能。有主奴之見。高下之分。引起。衝突。莊子說。『位。位。能。為。社。會。造。福。的。健。的。將。是。各。教。不。同。人。各。異。』。依。他的精神。而論。將來。學。成。就。自然。入。敬。付。這。幾位。少數。同學。的熱心。和誠懇。是不。得。不。叫。人。敬。付。凡。遇。宗教。事業。莫不。奮。勇。前。進。用。盡。全。副。精神。來。對。付。他們。對於。禮。拜。業。祈。禱。等。等。抱。一。個。多。多。益。善。的主。義。却。耶穌教。有。幾。條。優點。以外。天。下。就。沒。有。並。有。的。教。義。了。宗教。訓。育。和。宗教。事業。因此。竟。有。獨。尊。的。誤。會。似乎。除

去。盡。陳。腐。的。迷信。和。虛。文。縟。節。的。他們。專。誠。取。基督。們。深。明。教。義。並。非。崇。上。崇。信。者。比。他。們。的。觀念。是。真。有。基督。精神。的。基督徒。們。真。能。叫。人。望。而。生。敬。他。們。對。於。宗。教。實。在。宗。教。工。作。上。却。比。非。基。督。徒。尚。不。及。討。論。否。則。就。避。深。藏。連。影。都。不。可。捉。摸。他。們。是。名。了。關於。宗。教。事業。置。之。不。問。有。時。高。興。也。隨。大。衆。了。冷。靜。派。這。一。派。學。的。熱。忱。被。北。冰。洋。的。冷。氣。衝。散。學。大。都。是。勤。勉。進。求。的。只。知。求。學。的。主義。

3. 信仰。心。也。就。如。堤。柳。隨。風。飄。揚。罷。了。這。一。派。的。信仰。的。程度。他們。有。時。利。害。不。勝。然。因。不。喜。多。事。他。們。的。配。在。課。本。上。所以。凡。遇。宗。教。舉。動。就。抱。一。個。無。兩。支。的。穩。健。派。多。半。因。為。本。校。功。課。嚴。緊。他。們。的。時。間。就。多。支。博。愛。和。平。的。精神。

(2) 同學對於宗教的觀念。同學來自各方。他們的宗教

信仰如何而已。

我入校幾年。至今。他們。祇。一。次。問。過。我。幾。句。我的宗教。現。代。問。題。致。於。他們。對於。傳。教。工。夫。甚。覺。大。方。自然。自。書。的。時。候。無。非。將。其。中。訓。語。詳。細。解。釋。或。漸。漸。的。引。用。聖。格。人。生。觀。及。精。神。等。等。來。作。耶穌教。的。真。義。有。時。引。用。聖。人。格。就。他們。平日。講。授。的。意見。而。論。大概。都。根據。基督。的。義。都。是。絕對。新。派。我看。來。他們。還。有。沒。有。將。宗。教。的。真。義。觀。念。然。不。能。人。相。同。的。雖。有。冤。屬。少。數。一。般。的。教。者。有。充。分。的。本。領。預。卜。航。程。的。福。的。船。長。對於。宗。教。教。度。略。為。申。說。可。比。遠。渡。重。洋。的。船。當。得。領。港。觀。念。和。事實。敘。述。出。來。非。得。先。將。本。校。中。西。教。師。對於。宗。教。的。態度。要。將。金陵。的。宗教

學。自幼生長在一個教會家庭。他們的耳濡目染。無非

1. 素稱熱心的第一派。是素稱熱心的。大概這一派的同

異了。

化和幼稚訓練而異的。因此。同為教徒。而觀念却有差

(3) 基督徒。基督徒。崇信的程度。自然隨他們環境的潛

未宗教的限制。

宗旨。至於一切的課外事業。也據各人的才幹而支配。並。督。徒。從。未。分。過。界。限。時。各。走。各。路。的。抱。定。兩。不。相。犯。的。同。情。並。非。屈。從。或。被。制。實。因。全體。同。學。中。非。基。督。徒。同。基。他。們。對。於。宗。教。的。態度。也。是。極。為。融。洽。的。遇。有。禮。拜。或。然。下。的。數。凡。非。基。督。徒。的。同。學。在。全。體。中。過。什。之。二。以。觀。自。然。深。淺。不。同。如。今。求。明。瞭。起。見。就。將。同。學。分。作。以。

國有文化的健將。可稱現代中國化的基督教徒。表並無虛飾。我個入的觀察。他們才是保存我國的屈的。精神。他們言行之間。有極純正而極高尚的能倚。思想純正。真有富貴不能淫。不能移。威武不屈。定宗教要從經驗得的。他們對於各宗教的主見。不偏教優美的精神。純粹和粹的真理。他們胸襟是寬大認。

(4) 本學校宗宗教事業。校宗教機關。只有一青年會。該會的組織內容。及其成績。在前數期本報刊載。已有詳細的報告。現今毋須贅述。該會職員。都是本校的健將。他們辦事認真。精神。和精美。而價值。但是往往因毅力過度。只求發揚光大。紀載有足。計其他。按本校青年會。雖有樂而不倦之態。然在時間上。和經濟上。太不經濟了。將吾所費的時間和

有新舊有堅執舊義不稍改移的。有偏重改革的。實行新制度。以上一切的參考。都取近代名著作。惟教師的態度。程度。學

(5) 宗教比較史

(3) 教會組織史

(4) 宗教心理

(2) 歷代先知言行

(1) 基督教人生觀

學的課程。近年以外。隨有科目。是有以下的數種。宗教必修科。二三年以內。隨有份子。敢談內容。宗教除我並非研究宗教的一。學於這個問題。我只得略提。因為 III 本校宗教科。對於這個問。合於近代理想的了。以此種的禮拜。不可謂不兼。均抱義。何主。輕。所。說。學。校。並。論。起。來。似。具。超。然。立。氣。象。無。對。於。何。學。會。我。個。人。意。見。觀。察。本。校。日。常。禮。拜。這。一。層。與。其。餘。的。教。育。新

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化的眞眞基督教徒。由方見金陵女大的特色。純粹中國生。勉力排除機械式的有害國民心的障礙。養成純粹中國生。數若此。陳腐評議可置之不問。只希望本校師生。關係基督教徒。未明監督教育之作。用與國家教育之關。謂『木高於衆。風必摧之。行方於衆。人必非之。』社會上多排議。說金陵是忘本的學校。思想過新。但是不然。所派的陸有種先進的觀念。免就引起了無數守舊派。超然特立。然而取的。雖多改革的。却不。較上似覺的。略舉一二而已。如令持金陵宗教觀念。比較上覺得的。觀念異。我平時並不研究的。先神學。不過就觀察所得的。信仰神化。敬拜敬服。的。並不。一概而論。隨各人的。方面研究的。弊的。不離不即的。偏有。於從一面說的。難以一概而論。學者。的態度。自然各有異趣。有從容。

太平洋會議陸軍部

味顧子真先生演說

洋會議之引起及發展點。

表現未能成事耳。惟亦足爲此次國民團體加入太平民商教育各界聯合對外交涉以後。但無所之組織。有對內對外之分。一九一六年外交失敗。於是人占優勢者。即國民團體是也。考國民團體仍操縱於小團體數人掌握。惟十幾年來。在國際上仍作豪吳佩孚直隸交關。實足以證國今日政治完全民主者。不過由獨人政治變爲私人政治而已。最近張共和國家。但幾十年來。國民關係少。所謂共和少而多。追孫中山等革命。獨人政治。而爲民利。

(甲)太平會議之發起——前清獨人政治。獨人政治。利。

洋會議之引起及發展點。

者之有太平洋會議。即根本戰之也。

者之有太平。會議。即根本。強戰之法也。

(乙)開會情形及經過——當時到會正式代表共一百一十

一。非正式者約三四十人。此一大會中。有三種小會。卽

一、全體討罰。○

二、小園體名爲 Ronud Ttale 會以上二會均含秘。

○ 密性質。

三公開演講——此會則檀香山人民亦可旁聽。

上帝一也。此會所得結果。即各種宗教儀式雖不同。而所信之
意。宗教。每教。每天。請人。領告。無論何料。只須此願
派。有自由加入的靈性。上或宗教聯合會。包含五六

○甲 一 值 舉 下

關於題出問題。中國提出三大問題。題卽。

金陵女子大學校刊

一十

景時國中提出。後在。公理。字義。上。義。不。難。自。證。不。難。證。明。○

分地^〇生。

此爲經濟保留法。萬一中國被瓜分。卽爲英日法等派

勢力範圍——長江屬於英。東三省屬於日。奉天屬於俄。等。

海軍列車海軍。

割讓地——如香港威海衛。

承租地——如大連旅順（九十九年爲期）

租界問題

一、領事裁判權。

日本及各國亦各有提案。今僅就我人切已者言之。

三、中、入到外所受待遇。

二、外人、在中國經營熱力。

一、治外法。

中國之於平等條件是也。此種問題不及早調解。必致釀成禍端。如欲解決。必先收回權利者。思有以保守之。如一國代表點破根本問題。二為一種。一為侵略的民族中。獨立國家或附屬地。均為太平列強之主翁。於是中獨日本小亞細亞、澳大利亞、美利堅及加拿大等——諸鮮、間雖多。但根本上。一點清楚。試閱地圖——中國、朝心。年(十四)年七月一日在檀香山開會。太平洋會議中之繁雜。為此為太平洋會議之發起。

決以純粹之國民名義為適用名稱。既廣議條目。亦隨戰時形勢而變遷。在太平洋地方。提議人主張東方略戰。與西方略戰。紅十字會幹事等在歐戰服役完結後。開會磋商。但青年會名義太狹。義教名義仍嫌偏而不周。卒議集召義會。青年會以青島名為召集。

+

好讓與西人代用中國客料既生在中國何必請爾等
三、東方實業化問題——中國原料多。棄置不用。
則有限制。此乃政治問題。希冀外交。注意也。
二、軍備競爭。則人民生活艱苦。一屬協定的。
權利。未安。若私人交。往。則極歡迎云。
來。擴。張。中國人需要。否。中國答。與。借。與。政府。則擴張政府
一、東方人到西方問題。由彼等。眼。光。測。量。第一。資本家願
（第三）西方人提出議案。
小孩。抑。否。不可。知。故。不。願。東方人去。
又。西。人。謂。東。方。人。至。西。方。關。於。婚。姻。方。面。統。不。清。種
汽車。其。樂。一。也。
日。人。則。謂。只。須。場。間。快。活。我。乘。人。力。車。爾。乘
注重。物。質。文。明。雖。工。人。亦。得。汽。車。洋。房。大。菜。為。安。適。

人稱奇也。
強。此。則。令。外。人。覺。不。置。尚。有。某。律。師。善。滑。稽。語。尤。令。外
淺。又。中國代表雖用英文。但中國人臺上臺時。較。人。尤
政治。溫。佩。珊。老。生。交。際。處。各。方。均。到。得。匪
共。解。決。糾。紛。而。來。也。則。中國人。才。甚。齊。第一。推。交。際。及
態。度。於。是。會。乃。知。中國。此。次。非。如。小。兒。之。爭。乃。為。公
要件。憶。當。第一。次。演。講。時。初。擬。說。苦。處。決。持。大。國民
表。重。視。蓋。中國人。以。公。開。誠。懇。態度。及。足。預。備。為。推
願。受。不。良。影。響。但。此。次。大。平。洋。會。中。居。首。席。大。受。各。代
在。內。瓦。討。論。十。餘。代。表。鴉。片。問。題。因。國。人。吃。種。買。故
（丁）中國代表在太平洋會議中所居地位——中國代表
宜。中。國。答。實。業。固。當。採。辦。但。注。子。未。定。不。必。君。等。代。籌。也。
代。用。外。人。謂。煤。量。漸。減。少。中。國。煤。礦。開。採。則。大。家。便

三、待遇問題——對於此項。中國十分主張。而日本則
束。縛。多。端。對。於。此。項。已。有。預。備。會議。設。法。對。付。云。
勢。各。國。越。代。應。在。表。面。滿。口。應。諾。歸。還。內。中。則。條。約
釐。金。未。裁。故。條。約。規定。裁。釐。後。始。交。還。實。中。國。內。政。何
生活。上。極。有。關係。則。會。中。自。啞。口。無。言。但。外。人。藉。口
事。商。船。軍。艦。亦。隨。行。駛。內。河。海。港。以。上。種種。對於。民
於。政治。軍。用。實。業。專。利。事。業。如。最。近。日。美。專。利。無。線。電
二、關稅問題——外國銀行。任意。印。發。紙。票。又。隨。時。借。款
種。條。件。存。在。一。日。即。為。引。起。惡。感。最。烈。點。云。
成。退。還。則。謂。不。平。待。遇。自。歐。戰。後。已。有。干。國。取。消。此
中國。內。亂。匪。年。不。息。現。在。決。不。能。取。消。云。一。面。贊。又
司。法。未。改。良。國。人。至。有。不。諳。法律。者。不。能。守。法律。者。又
中。分。為。幾。派。一。方。不。贊。成。退。還。中國。各項。權利。藉。口。中國

猶未足。設東方人來者日多。將使西方人工失業。西方
生活。程度。因。東方人。日。得。二。元。已。極。滿。意。西方人。則。四。元
此。次。大。會。無。十。分。好。的。解決。但。答。云。東方人到西方。降。底
平等。待遇。
弱。而。有。大。國民。態度。故。日。人。力。爭。日。人。之。赴。外。國。者。須。受
者。暴。富。一。則。以。驕。人。之。疑。一。則。以。疑。人。之。輕。已。也。不。似。中國。雖
日。本。方。面。願。留。心。於。種。族。平等。蓋。以。日。本。國。驟。強。如。貧
國民。生。活。舒。服。則。有。力。於。其。政治。等。事。矣。
題。不。能。吃。穿。面。子。好。看。而已。吃。飯。問。題。於。民。生。者。甚。大。
蓋。處。今。日。須。以。「政治」及「吃」飯。問題。分別。清楚。政治。問
待。遇。云。
等。亦。拒。絕。此。則。爾。等。須。承認。若。若。既。到。爾。國。須。一。律。平。等
爭。之。甚。力。中國。方。面。謂。爾。等。不。欲。我。等。往。則。爾。等。求。我。

四十五個思想獨立的人；相處三日，四月四日至七日（各）以國籍不同，年齡不同，地位不同，經驗不同，事業各異，大無畏，而又能退讓的精神。

二、會議，歷史上總要佔一個重要位置。

一日，假使基督教能使世界達到大同的一日；這一天的方各國也是如行。假使中國不亡，假使華教會有自立的都召集一堂。討論各種重大問題。他在歐美各國以及東方召道士，教育家，有教育，有宗教，有領袖，有領袖，有美各國在華傳教的差會領袖，及中國信徒之領袖，有在一起改造人生，謀共同幸福。他這一次來華，將有所歐博士所召集的會議。全世界人類，一個一個的，後事似乎都包含了。他是穆德會議。是一個代表基督教服務人類的穆德

人，不拘是多聲之言，或是沉靜默語，都具有奇特偉大，享點幸福。或有人以為我，不免過譽。但，在覺得到會中能，無畏，而又勇於退讓的精神，能實現世上所有的會議場中，能主持世界，御世界，靈魂，我們的人生總多少，智慧，盡力，實事求是的考慮，假使這種有理想，知即大，不偏執己見的公開發，假使這種清爽，全心，意，竭，人私自的失敗。會議中，並不見有這樣的痕跡。假使這種進到我們腦裏來。假使有人覺得被人激了，這是他個自由，無所顧忌。直爽，爽快。這種感情，觀念，似乎沒有標，一個口號，就是愛天父，愛兒女。我，只有一個是目，上帝面前，我們真是一個父親的兒女。我們只有一個是退讓，互相消除衝突之點，共同歸結。妥協。我們確是，自，較，深思，交換意見，有時爭持，有時容納，有時抗辯，有時

味真識

要求而得者錄之。

係記者之失也。後鴉片問題。先生所親歷為我同學。切。即秋。先生來校講。太平。洋。會。較。報。紙。尤。覺。親。私。買。賣。種。鳥。怨。人。此。乃。本。身。問。題。也。我。國。民。應。如。何。此。可。注。意。者。即。只。有。場。面。在。各。為。自。己。中。國。本。身。微。弱。於。是。與。中。國。同。退。出。華。會。

持。態。度。及。氣。概。至。明。正。大。與。人。不。同。遂。難。得。大。會。容。納。交。官。夫。人（亦專為勸止鴉片之份子。故美人。在。會。中。所。又。物。來。特。二。十。年。專。心。為。戒。鴉。片。事。業。又。某。女。士（某。外。故。彼。此。行。專。心。為。公。也。

美——甚出力代表彼得彼母嫉視鴉片。遺囑其子續其志。

金陵女子大學校刊 論說

赴穆德會議的觀感

凡一息尚存，心未浪苟，有所觀，有所感焉。四月四日赴穆德會議。三日之間，所見者盛大，所感者深厚。今後基督教協會，徒之命運，全賴乎基督教徒之努力前途。因為語言遲鈍，不達意，又有限於時間，只簡單的提出三點，為諸同學講述如下。

一、特異的名稱。

各位同學！請你們記住！這是最緊要的會議，就是所謂的穆德會議。不是宗教會議，却深深地帶了宗教的色彩。牠不是教育會議，不是教會會議，不是國際邦交的會議，也不是文字機關的會議，但是牠的內容却把這些緊急問題全

一、郵寄生
二、映生
三、演說

則除其言行應極力崇仰效法外。苟能天假良機。親隨其蹊。又少。偉人矣。有識之士。諦必均表同情也。偉人既死之後。人之死。世。人皆同聲一哭。蓋以爲偉人不可多得。而。

夢 若

參觀孫公陵墓奠其典禮之感言

界。都沒希望。所以我說：這是轉移世運的議案。

國教會就有希望。學校、家庭也沒有希望。推而至於全世界。一個變做有學術技能。而又絕對屬靈的。屬基督的。一個形而上。的生命之長養。除非你們和其他的青年。都已經。同。我。覺得你們也都應當懺悔。都應當謀求個已。直。耳。聽。着。

——不是什麼人可以做的。我呢？我可以差遣我麼？我——

負。夫既未能參與奠禮。則亦不必前進。繼思。冒雨。歷。相。識。者。謂。予。曰。君。何。來。還。奠。墓。典。禮。已。畢。矣。問。之。餘。徒。遇。一。車。行。一。步。一。履。一。顛。仆。顛。仆。不。以。爲。苦。行。之。時。忽。遇。舍。不。知。何。故。也。無。何。抵。鐘。山。麓。之。麓。而。馬。滿。途。道。爲。擁。塞。然。餘。驅。車。前。往。未。至。皇。陵。即。見。轎。輦。而。返。者。余。甚。異。之。十。味。然。前。意。欲。不。能。乃。於。後。一。時。偕。同。學。二。十。輩。不。識。其。雄。心。而。欲。爲。吾。儕。垂。淚。耶。然。晨。甫。罷。而。風。驟。雨。烈。萬。象。變。終。然。均。以。泥。濘。不。願。往。余。亦。不。覺。興。豈。天。公。亦。以。爲。偉。人。已。去。而。國。是。依。然。爲。憾。耶。抑。以。吾。後。顧。於。是。日。破。曉。天。公。顯。不。豫。之。色。紛。紛。如。泣。如。訴。行。奠。基。之。禮。凡。崇。生。者。誰。不。欲。往。一。祭。爲。快。哉。入。也。去。今。日。實。志。以。終。其。週。年。紀。念。之。日。及。其。陵。墓。人。排。徊。瞻。仰。其。欣。幸。當。何。耶。如。中。山。先。生。者。乃。我。國。當。代。之。偉。

開。了。靈。眼。直。向。上。天。父。天。父。偉。大。的。事。業——救。世。的。事。業。禁。時。這。樣。禱。告。天。父。天。父。我。懺。悔。了。我。從。今。後。要。時。刻。張。們。應。具。的。形。而。上。的。靈。能。基。督。徒。一。定。會。失。敗。的。所。以。我。不。爲。假。冒。僞。善。決。不。見。着。上。帝。我。相。信。除。非。基。督。徒。能。用。他。爲。什。麼。信。拜。甚。至。禱。告。也。不。是。宗。教。的。屬。靈。的。因。爲。我。相。信。禮。拜。甚。至。禱。告。也。不。是。宗。教。的。屬。靈。的。我。相。信。不。拘。什。麼。事。都。能。夠。是。宗。教。的。屬。靈。的。我。相。信。不。拘。什。麼。事。都。應。當。是。宗。教。的。屬。靈。的。的。教。會。在。基。督。裏。面。天。長。足。長。大。一。天。們。應。當。共。同。策。勵。互。相。培。植。使。形。而。上。的。你。我。和。形。而。上。退。到。曠。野。與。天。父。面。對。面。解。決。我。們。各。個。人。心。內。的。問。題。我。們。大。家。致。主。張。多。舉。行。退。修。會。我。們。應。當。時。常。進。入。密。室。人。因。爲。這。樣。的。情。是。改。造。人。生。的。原。動。力。爲。聖。工。用。工。夫。

三、能轉移世運的議題。『現代情勢的靈性修養』

的人。格。我。對。於。他。們。的。希。望。是。非。常。重。大。

的人格。本着真誠的、熱烈的情感、作愛人的事業。最能感化的人格。——性靈活躍、與天父息息相通的人格。只有這種人格。我們從經驗上證明。只有人格能感化人。——代表基督（特異之點。來。就。大。多。數。而。言。并。非。一。概。如。此）

的人們所獲的結果。並非不見得兩樣。我們的人品。也免不出性的實力。所以我們服務的結果。與其他人在社會上服務。忽了靜修。成聖的工夫。因爲與靈。隔絕。不從事灌漑培養。教徒。都好好象橋木。死灰。全無靈能力。我們終日忙碌。却忘。討。論。這。條。議。案。時。我。們。覺。得。現。在。的。教。會。和。一。個。個。的。現。代。情。勢。的。靈。性。修。養。『

議題。多。不。能。備。舉。茲。述。第。一。條。『中國基督教會適應

秋暮聞故鄉靜海陷於戰場感賦

聽。到。石。坡。西。

雲。開。鐘。阜。碧。離。迷。曉。樹。參。差。鳥。啼。亂。啼。無。限。風。光。似。舊。鐘。聲。

曉望

前

羅。幌。芳。痕。入。酒。杯。縞。衣。應。有。約。月。下。共。徘徊。

春。信。江。南。早。寒。梅。帶。雪。開。枝。接。瓊。玉。墜。凝。香。來。寒。色。侵。

前題

前

清。寒。贈。遠。人。

綠。萼。紅。花。獻。早。春。水晶。宮。重。倍。丰。神。離。頭。芳。信。今。年。早。好。折。

雪中梅花

高貽盼

詩

迷。五。遠。色。遠。山。澹。冶。淡。輕。烟。
已。散。綺。亭。邊。小。盆。寒。解。蘭。芽。茁。老。苗。泥。圓。鬆。菜。甲。鮮。花。事。連。番。
鳥。喧。林。杪。報。晴。天。聽。雨。猶。思。昨。夜。眠。草。色。漸。侵。砌。上。棠。陰。

春雨初霽

致

園後更來遊。

長。亭。風。緒。柳。絲。柔。柏。親。栽。親。種。最。幽。可。待。百。年。成。大。樹。十。

鍾山種樹

欽

無數盡哀鴻。

一。天。涼。月。一。林。風。嘆。聲。聲。出。碧。空。滿。地。烽。煙。何。日。止。蒼。生。

秋夜聞雁

前

火。裏。遙。夜。夢。魂。中。鄉。信。從。何。應。歸。北。去。鴻。

涼。風。透。羅。幕。明。月。上。簾。櫳。雨。過。蒼。苔。綠。來。秋。葉。紅。故。園。烽。

之。一。靈。以。警。代。後。條。
以。痛。心。疾。首。而。有。不。忍。於。緘。默。者。也。泣。願。未。一。以。告。先。哲。
人。將。何。以。副。國。人。引。之。厚。望。先。哲。在。天。之。英。靈。此。所。
為。先。覺。哉。誠。如。是。則。家。國。途。之。可。危。尤。甚。於。今。日。者。吾。
為。前。提。則。所。謂。真。命。者。亦。過。人。之。愧。耳。又。敢。謂。
將。來。國。家。之。大。事。舉。知。矣。吾。人。苟。不。能。因。公。捐。私。以。國。事。

使。命。重。且。大。矣。今。竟。不。能。容。私。怨。於。一。時。以。至。博。力。關。狼。則。
有。以。推。翻。之。改。革。之。謀。國。人。正。之。幸。福。是。吾。人。所。負。之。
為。誰。非。吾。儕。以。先。覺。者。耶。吾。人。疾。惡。今。日。之。軍。閥。思。
臨。終。之。時。而。仍。諄。諄。以。此。為。念。者。也。嗚。呼。吾。人。已。矣。繼。志。者。
共。和。者。皆。先。生。之。賜。也。顧。共。和。雖。成。而。猶。非。故。生。於。
先。己。之。私。為。國。事。則。赴。湯。蹈。火。亦。不。辭。此。吾。人。之。得。稱。
非。其。曾。救。生。於。溺。炭。能。拯。人。民。於。水。火。生。在。世。嘗。
慕。英。雄。之。心。亦。不。亞。於。彼。輩。且。吾。儕。所。以。紀。念。先。哲。者。無。
來。類。皆。為。敬。慕。英。雄。之。心。所。驅。使。并。以。暗。示。人。吾。人。國。人。敬。
遂。以。吾。先。哲。之。發。生。國。之。事。初。聞。之。不。幸。矣。吾。人。之。此。
達。下。者。告。發。生。國。之。事。初。聞。之。不。幸。矣。吾。人。之。此。
氣。相。率。前。行。孰。知。殺。與。之。事。猶。有。甚。於。前。者。蓋。未。數。武。即。
辛。而。來。觀。禮。的。未。達。即。行。中。止。未。免。與。太。甚。乃。重。振。銳。

通訊

朱驕

映青姊姊

回首去年今日，把筆談旅況，悠悠時日，不覺在異國，人海渡來，又是一年。『歲月無情，暗消年少！』

明日爲美國人，感謝節，家都已回家過節去了。此時層樓深靜，一燈悄燃，望着書牕，不理清頭，節月照得，心冷，鐘聲聽到心煩——這就是客中情緒了。一夏中遊歷，轉徙，似與學校生活不同。夢裏長安，再來拈筆和你談些夢話。

六月底，因蓋大的遊約，同到西洋城 (Atlantic City)。傍海而居，又與波影濤聲，親晤。時波中，隨流緩泳，

客，雜色橫陳，滿面驕橫的大腹，鬚髮長坡的藝術家，貴者神情傲慢，慢情睥睨，羣羣不遑，抹粉的花蝴蝶，輕佻薄少年。然而也有白髮蒼顏的老爺，太太却恬然靜可親。大約他們的傲情，虛火已被歲月消磨。所謂『五十而知天命』了。

旬日後，翩然西去，到了綺城 (Chappaqua)。綺城山水以明湖山，縹緲，名更經文人點綴，傳得身價百倍。然而我遊遍林泉，終覺多人工痕。山無雲谷，無雲谷，無雲谷，無雲谷，更言秀麗。莫說比擬西湖，即一角鐘，倒影的後湖，亦足自矜清麗。周遊，後不覺自笑，慕名而來，而旅居，匆促中，能得一隅偏靜，決不讓時，虛去。風中，雨中，朝霞中，晚霧中，不覺湖心深淺，風來水惡，舟上的風味，却也層出不窮。五十日，藉慰客居的山色湖光，臨去時，轉有『城中山下』

金陵女子大學校刊 通訊

別，送，亦，殷，勤，『的，倦，離，綺，城，更，懷，着，盈，盈，希，去，瞻，仰，那，下，聞，名，的，萊，格，雷，布，(Niagara Falls) 威，想，如，何，另，有，遊，記。去，總，之，美，國，的，山，水，坦，敘，暢，可，謂，『地，亦，如，人』

假期未盡，東歸，道，波士頓 (Boston) (繁盛區不談風景。遊玩之餘，至今，猶存，的，是，波，斯，頓，美，術，館，中，一，幅，詩，人，唐，德，(Dante) 慕，美，圖，色，而，純，潔——這，畫，的，史，事，豔，跡，精，神，都，在，顏，色，中，烘，托，出，來，了。比，斯，(Beatrice) 着，淺，紅，衫，唐，德，着，大，紅，袍，全，畫，的，空，氣，是，和，靜，逸，比，斯，仙，逸，却，又，莊，穆，與，我，們，心，目，中，的，洛，神，情，影，神，情，態，度，迥，然，不，同。文，事，的，背，影，雖，有，異，點，然，亦，因，喻，『美』的，精，神，的，不，同。唐，德，是，中，世，紀，宗，教，社，會，演，化，出，來，的，結，晶，品，所，以，崇，慕，的，精，神，是，遺，傳，彩，色，之，宇，宙，精，華，也，祇，有，美，術，

不，着，來，多，談。人，叢，衆，中，是，看，走，馬，燈，的，模，樣，清，流，俗，不，間的。這，是，他，們，美，國，人，工，作，有，時，休，息，有，時，的，精，神，用，遊，人，會，來，遊，的，人，大，約，預，備，着，抽，空，一，身，放，空，兩，手，來，講，到，地，方，風，景，比，美，不，及，北，戴，河。但，因，備，周，全，夏，季，藏，厚，與，倦，歸，來，帶，着，濤，聲，入，夢。見，沙，上，照，潮，侵，蝕，的，趾，印，微，痕，渾，渾，靜，默，中，轉，覺，大，地，祇，漫，沙，灘，步，出，人，語，光，之，外，酣，波，緩，緩，漫，沙，星，光，下，祇，此，行，適，非，月，夜，一，見，浪，浪，銀，波，的，景，色。每，夜，晚，風，裏，念，『失，却，少，年，無，處，尋，隨，水，欲，何，爲？』自，西，洋，的，水，却，看，不，見，太，平，洋，的，潮，日，流，連，不，免，惘，然，自，浮，沉，上，下，都，憑，着，一，身，抵，抗，萬，水，爭，流，然，而，洗，盡，了，打，白，水，中，暢，意，潮，欲，來，波，頭，捲，再，捲，隨，着，濤，頭，冲，送，的，藍，渺，然，若，一，葉，閒，放，輕，舟，無，所，牽，繫，祇，包，裹，在，無，邊，的，藍，天

斷從最近的外交看來聯俄未必全無利益。但是赤色帝國。你們想想現在中國聯俄比聯日聯英有利嗎？我却不敢決多。其中最令我注意的是蘇聯俄政策。并有俄人到。甚態。無偏袒。加入盧心領袖。派。吶喊的號口號然民豈有加入他的週年紀念的。所以我們決定抱超入那裏覺得！只爲中山先生是手創民國的國父。我們金陵女子大學竟加入了共產派。或是反共產派嗎？我們心道上。人們顯出很驚訝的神氣。你們想這些人會疑心來的。演說。首演說的是楊杏佛先生。我們出入會場。往河子學堂。往夫子廟加入左派。左派諸同志口。如懸子大派。即左派所稱反革命派。（另有十張一面金陵女子大派。即左派所稱反革命派。）往秀山公園幫同右派唱詩大會。唱詩的同校長等往秀山公園幫同右派唱詩起入點鐘分兩隊出發與國民黨左右兩派所開的紀

我們的仇敵。同時我們又勢不能再閉關自守。既免不了如？總之我們色。問白。赤。只要染有帝國主義都是勢。潮流中能打得幾個。還是問題。你們的高見以爲何時？但是有人說這種國家主義若流入狹義一派。在近代的。只須大家把眼睜圓向他橫。那橫有不能把他嚇退的。國青年都象這樣有身。遇帝國主義者。不拘赤。白。許是垂死的民衆骨髓中蘊藏的最後一機。生機。使也。不笑協的口號。他們以操身體抵禦人爲品。基。這也。近來又有一派國家主義者正喊着外親善內。你的肋骨順手把你的心肺取去嗎？破脊。妄想。想借他的腕力。撐自己的腰。他還不趁便打吃。人的老虎。除非你有本領把牠的爪牙敲掉。自己沒有國主義似乎也是穩穩有據不容玩忽的。我常想沒有不

三 映 青

驕 一月二號夜

同時兩封信和你請安。無回信。可謂『喪』良。『陵』報告點遠人狀況。

『考』書已完了事。又找出一封舊信來。寄給你。送『金』

映青姊妹

前 人

一九二五。五。二十。五。於蘇林

靜中。麻。變。閒。談。心。隨。筆。轉。淺。燈。似。醉。敬。祝。晚。安。

轉。覺。天。涯。聚。首。難。

善。敏。今。到。東。方。來。讀。書。假。中。偶。能。聚。談。然。而。匆。忙。暗。話。詩。人。能。得。其。神。髓！

金陵女子大學校刊通訊

君九

紀念節寫起了。天沉沉。雨濛濛。豈止吾人獨傷。我們早將思路打斷。只好從今天（三月二十日）中山先生週年來以諸生譯英語中國嚴言相示。并令評其否。忽然。上幾句。是昨日五點鐘寫的。其時因戴教授（教心理）下。學業而外。又得尋山問水。信筆寫來。便是好文章。詎欲語而不能出口。那裏能象你們徜徉天化日之怪心思。常如亂麻。加上文字。又不隨心應手。所以終是實。我早已三番兩次。想要向你們國內外的同學談。其回信來了。不。君九。你錯了。邊兩句或許是激出來的。其時血。罷了。罷了。讀此。還喜洋洋。道：『好！激出一封『喪』良。』實。對。我。說。『我這『點』點。』兒。在。不。過。有。讀。來。書。你。怕。不。得。覆。便。以。盛。顏。相。向。難。道。不。回。信。就。是。君九。

夜八時舉行開學禮。目錄有南京通俗教育館之譚先生。

(三)工役校開學——本校工役已於三月十日

欣賞其人格之可能。

之教訓。及其人格。與耶穌之人格無相背者。是以中國有

耶穌的人格。隨其長。不克備錄。其大意謂中國先哲

日本校數詩 Dr. Frank Rawlinson 來校演講題為

(二) Dr. Frank Rawlinson 來校演講——三月四

入前往鐘山行植樹典禮。

(一)植樹節——是日本校未放假。惟每級各推代表四

有專員招待。

士大會。到會者均於二月二十二日來本校參觀。本校派

(十)來賓參觀——今年全國護士於南京金陵大學開護

日開學。計有學童四十八人左右。

幾矣。

士襄助指導。夜校前途之發達。未可限量。本校工役幸

員。除同學外。尚有羅夫及新國。返之。余羅芝女

以黃友琴之母。三弄。尤為特色。且今夜校辦事中

暨本校校長德士敦夫。演說。並有音樂以助雅興。其

女工人均盡歡而散。

衣料。每件工人一件。分送彼等。並有遊戲以助其興。男

加入。到會者約百餘人。食後。吾等又備有藍竹布

舉。請本校工人及其眷屬。食之用。學校方而。樂得

(三)工人會餐——本校同學。每於聖誕節時。有樂指之

是日到會者。無不手舞足蹈焉。

引起。婦孺。快。感。尤有。趣者。即送彼等每人壽桃一枚。故

等。辦事。既。富。饒。又。極。熱。心。是以。會中。一切。佈置。均。能

祝。聖。誕。到。會。者。約。二。百。餘。人。小。學。校。長。田。粹。實。女。士

本校附設之培幼小學。及婦女兒童學。主日學。共同慶

(二)培幼小學及婦女兒童學。主日學——二十五日下午。

覺有無限之歡樂云。

而籌備處所預備之各事。亦極週到。故是夜與會者均

金陵女子大學校刊 校聞

(九)培幼小學開學——本校附設培幼小學。已於三月

為報到繳費之期。二十二日。即正式上課矣。

(八)開學——光陰迅速。轉瞬。開學之期。又至。二月二十

釋。不。絕。得。於。校。園。矣。

十八日。即行放假。是日清晨。天暗似墨。而車聲馬聲。已結

(七)放學——正月二十七。日。本校各科。考試。均已完畢。

贊。本校。均。獲。大。勝。焉。

尤。甚。曾。一。次。與。本。校。西。國。教。授。一。次。與。華。言。學。校。同。學。比

(六)籃球賽——去歲。本校。體育。極。有。進。步。而。以。球。術。為

樂。可。見。學。之。熱。心。公。益。及。樂。捐。之。精。神。焉。

募。而。認。捐。者。極。為。踴。躍。刻。下。捐。額。已。滿。不。日。即。將。開。工。建

室。沐浴。所。及。便。溺。所。之。需。費。約。八。百。元。除。元。特。向。學。捐

(五)募捐——本校。青年。會。擬。添。建。房。屋。一。所。為。兒。童。醫。藥

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醫母校兮

懷哉懷哉

流光如駛

德慧性靈

昕夕無間

曆十載營

任天角地涯

不減我情

春福夏絃時

魂夢所繫繁

吾女學崛起金陵

倦此念

陳往蹤

默化潛滋

瞻昔卹

終吾身不

却深深海印

偕歲月並進

同鼓篋橫經

金陵女同門會歌

牛徐亦素

Handwritten signature

Ginling College Magazine



Ginling College

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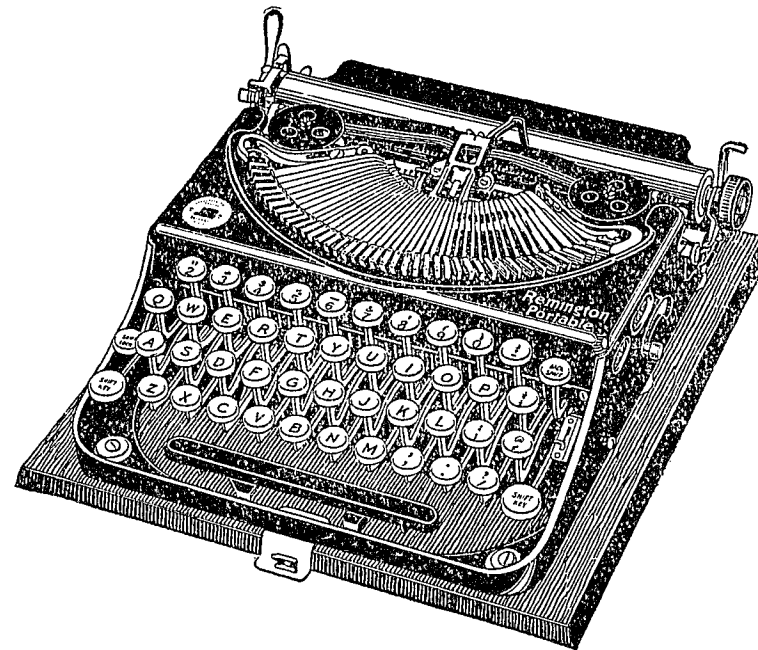
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Bathing Caps	Hair Curlers	Scarves	Sponges (Rubber)
Brooches	Hair Lotions	Silk	Stacomb
Brushes	Pandora	Wool	In jars
Clothes	Pompeian	Scissors	In liquid
Hair	Santal	Combination	In tubes
Nail	White Rose	Dressing	Starch (Laundry)
Scrub	Hair Nets	Embroidery	Stilettoes
Shaving	Hair Pins	Kindergarten	Tail Combs
Shoe	Hair Wavers	Manicure	Talcum Powder
Teazle	Handkerchiefs	Scrub Brushes	Cappi
Tooth	Hooks and Eyes	Sewing Cottons	Colgate
Button Hooks	Insect Powder	Sewing Silk	Houbigant
Buttons	(Keatings)	Shaving Brushes	Johnson
Clothes Brushes	Keyholders	Shaving Cream	Mennen
Collar Buttons	Keytainers	Colgate	Palmolive
Colorite	Kindergarten Scissors	Palmolive	Santal
Comb Cleaners	Knitting Pin Holders	Williams	Williams
Combination Scissors	Knitting Pins	Shaving Sticks	Tapes (White)
Combs	Kotex (Sanitary Towels)	Colgate	Teazle Brushes
Dressing	Laces	Palmolive	Thermometers
Fine	Lux	Vinolia	Thimbles
Folding	Lysol	Williams	Thread
Pocket	Manicure Scissors	Shoe Brushes	Toilet Articles
Tail	Manicure Sets	Shoe Horns	Toilet Pins
Compacts	Mirrors	Shoe Laces	Tooth Brush Holders
Cosmetics	Nail Brushes	Black	Tooth Brushes
Cottons	Nail Clippers	Tan	Tooth Paste
Crochet	Nail Files	White	Chlorodont
Darning	Napthaline Balls	Shoe Polish	Colgate
Embroidery	Needles	Nugget	Forhan
Sewing	Nipples	Shinola	Kolynos
Crochet Cottons	Pacifiers	Shoe Polish Sets	Listerine
Crochet Hooks	Parasols	Nugget	Pebeco
Cuff Links	Pattern Books	Shinola	Pepsodent
Curling Irons	Pearl Buttons	Shoe Trees	Vinolia
Darners	Playing Cards	Shuttles	Tooth Picks
Darning Cottons	Pocket Combs	Snap Fasteners	Quill
Dressing Combs	Pocket Knives	Soap Boxes	Wood
Dressing Scissors	Powder	Soaps	Tooth Powder
Elastic	Face	Carbolic	Carbolic
Embroidery Cottons	Insect	Cashmere	Colgate
Embroidery Hoops	Shampoo	Castile	Pyorrhocide
Embroidery Scissors	Talcum	Coal Tar (Wright's)	Sozodont
Fab	Tooth	Cold Cream	Towels
Face Powder	Powder Boxes	Cuticura	Bath
Cappi	Powder Puffs	Eclat	Face
Colgate	Purses	Fels-Naptha	Sanitary
Coty	Razor Blades	Germicidal	Twink
Houbigant	Auto-Strop	Ivory	Umbrellas
Pompeian	Ever-Ready	Koo Pun (Laundry)	Vanishing Cream
Feeding Bottles	Gillette	Lifebuoy	Hazeline Snow
Fine Combs	Razors (Safety)	Monkey	Hinds Honey and
Fly Swatters	Auto-Strop	Ol-O-Palim	Almond
Golding Combs	Ever-Ready	Palmolive	Pompeian
Garters	Gillette	Pears	Pond
Boston	Ribbons	Santal	Vanity Cases
E-Z	Rings	Sapolia	Veet (Hair Remover)
Hickory	Rubber Sponges	Sunlight	Vaseline
Ivory	Safety Pins	Turkish Bath	White
Paris		Vinolia	Yellow

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Ginling College Magazine

Volume II

JUNE, 1926

Number 3

Who Is Patriotic?

By SHAO SIU-LIN



*"And add to these retired Leisure,
That in trim gardens takes his pleasure."*

—MILTON.

The unsettled conditions of China and the unjust attitude of the foreign Powers have aroused the patriotic alarm of our people. Within the last few years the word "patriotism" has sounded and resounded far and wide. The spirit of patriotism has been deeply rooted in the hearts of the people. Nevertheless, the sound of the word "traitor" is also widespread. It seems that "patriotism" and "traitor" have been struggling along with equal force. How is it that people could be patriotic subjectively but traitorous objectively? Who is patriotic? Who is traitorous?

For instance, Lok Tsung-yu and Tsao Ru-lin have been planning and working hard for China for years; the result is that they have been entitled traitors because they have betrayed people's confidence.

The merchants think that they are patriotic. They plan, they work. They look forward with hope and gladness to the achievement of something new. In all the well-known newspapers were put advertisements in the most conspicuous forms, entitled, "Patriotic Cigarette," "Brotherhood Cigarette," etc. The merchants hail patriotism, as they see it, with joy.

The student interpretation of patriotism is of quite a different sort. They are no longer like former students who sat still beside their desks and buried their heads in their books. Since 1919, students have actually taken upon their shoulders the responsibility of saving China, and have tried to be serviceable at the expense of their own preparation and learning.

In response to the unjust treatment on the part of the foreign Powers, strikes have come; in trying to rouse the opinion of the common people, parades have been used. The destruction of enemy's shops, the firing of opponent's buildings have happened. Are the students mad in their interpretation of patriotism?

Mr. L—, a college student of high ability, was one of the leaders in the Student Movement. He was young, he was impulsive. He went around the city, talking, talking about the disaster of May 30th, 1925. His parents thought that he was at school studying; his teachers thought that he was at home resting. To their surprise he was found dead on the banks of the Whangpoo River. Several letters addressed to different people were found stating that he died of a heart broken for the Fatherland and its people.

These people who have been planning and working for their country, some of whom have even died for their love of the homeland, are generally admired and considered patriotic citizens of China. At the same time there is another class of people who do not take active part in these patriotic movements. They are despised as "traitors," "cold-blooded." Are they really cold-blooded? Are they actually indifferent to the political situation?

Once in a mass meeting during the alarm of the patriotic movement, one student stood suggesting that they should join the boys in the parade to show their sympathetic feeling; another suggested that they should help by raising money. Other suggestions in loud agitated tones were given and discussed. Most

of the students went beyond themselves. Calmly and steadily Miss P—stood and said, "Wait, fellow students! Our hearts should be warm, but our minds should be cool. We should never let our emotions take advantage of us."

Poor Miss P—! Many students have misunderstood her and called her "indifferent," "cold-blooded." She, however, indifferent to what her fellow-students think of her, studies the political situation with great care, and says, "Let us prepare ourselves to take part in this great work." She is always busy but always calm, doing what she can and leaving the rest without worry, without care.

Mrs. Chen has become the mother of two children. She has been keeping house ever since her graduation six years ago. One day a former classmate went to visit her. After a few words of greeting the visitor said, "Well, Mau, you are a housewife and a mother now. Do you know what has happened outside of your home circle?"

"Why, Vong!" answered Mrs. Chen in surprise, "what a question! Though I don't join in the parade, I am just as patriotic as I was when we were in school. It seems that a housewife does not care about anything but her husband and her children; in reality she can read and study; she can be interested in public affairs; she can work among women, and talk with men. We mothers can mean a great deal to China by training our children to be good citizens, though this may seem trifling to you."

By the country path under a big tree several farmers were resting and chatting. Their tanned faces and bent shoulders told the story of their life work. A shabby hat kept away the sun; home-made sandals protected their feet against the heated ground. A university boy approached them, "Do you know any thing about the present conditions in China? The foreigners have treated us badly, and have killed several of our students!"

"Is that so?" said one of the farmers scornfully. "We have our work to do, we do not have time to roam about the streets. We try our best to grow as large crops as we can so that more people may be fed and blessed because of our work."

The boy went away without another word. Joining his fellow-students he said, "Those illiterate farmers remind me of what I studied about electricity; it needs more electric energy to cause light than to cause sound. Those quiet farmers are practicing the motto, 'He who serves well and speaks not, merits more than they who clamor loudest at the door.'"

After Tagore

BY A. BEATRICE BUSE

I will meet one day the Life within me, the joy that hides in my life, though the days perplex my path with their idle dust.
I have known it in glimpses, and its fitful breath has come upon me making my thoughts fragrant for a while.
I will meet one day the Joy within me that dwells behind the screen of light and will stand in the overflowing solitude where all things are of Thee.

Chinese Social History as Seen in the Novels of Tsing

BY LI DZEH-DJEN

(Footnotes have been reduced in the cases of direct quotation only. In the original paper, over two hundred footnotes were used, practically every statement being supported by a reference.)

Chinese history can seldom give us even a glimpse of the social history of the past. It is a mere chronological record of each dynasty, or the genealogy of emperors, or an annal of wars. It concerned itself with the ruling classes, but not with the lives and activities of the mass of humanity. For the social life of the past, as Dr. Hu Shih and Mr. Chen Tu-siu say, Chinese novels give us better source materials than does history; therefore it is in novels that one must study the social conditions of the past rather than in history.

The Tsing dynasty produced more novels than any previous dynasty, and most of its valuable novels were written in the simple language. I, therefore, select the material of this paper from twelve well-known Chinese novels of the Tsing dynasty. All of the novels were written in the simple language, except one, "Liao Chia Chih I," which was in the old style. Two of the novels represent the work of the Manchu, while the rest were written by the natives of China. "Ching Hua Yuan" and "Yu Ling Wie Shih" deal with the former dynasties, and the other ten novels describe the Tsing dynasty.

A short sketch of each novel and its author is necessary before the presentation of the social history.

1. "Liao Chia Chih I." Pu Sung-ling, a native of Szechuen, author of the universally famous book "Liao Chia Chih I" or "Strange Story," was born in 1622, and took his first degree in 1641. "Though an excellent scholar and a most polished writer, he failed as many other good men have done to take the higher degrees by which he had hoped to enter upon an official career."¹ The book contains sixteen volumes written in an abstruse old style, full of metaphor, an artistic use of figures, quotations and allusions. Although most of the stories are about foxes and goblins, yet the background of many was drawn from real facts, plus his imaginings. "The intention of most of these stories is to glorify virtue and to censure vice."²

2. "Hung Lou Meng." The writer of the most celebrated Chinese novel, "Hung Lou Meng" or "The Dream of the Red Chamber," was Tsio Sai-ching, a Manchu who was born probably during the thirty-sixth or thirty-seventh year of Kang Hsi, 1696 or 1697; in a noble and very wealthy family. His ancestors had been high officers for several generations in the south; therefore Mr. Tsio Sai-ching had the experience of a very luxurious and romantic life. Moreover, he was fortunate enough to be born in a family which gave him both a literary and artistic heritage and environment. But afterwards the fortune of the family sank from bad to worse. This novel was probably composed in the period between 1730-1740, when Mr. Tsio was very poor. It is the autobiography of the author—the hero of the book, Bao Yu, was the writer himself. It is "a social panorama of Chinese

1. Giles: History of Chinese Literature. Pp. 339.
2. Ibid: Pp. 343.

social life."¹ It is an original and effective love story, written for the most part in an easy, almost colloquial style, full of humorous and pathetic episodes of every day human life, and interspersed with short poems of high literary finish."² It contains 120 chapters in six volumes in the new edition.

3. "Yu Ling Wie Shih," Wu Chin-tse, 1701-1754, a native of Chien Gia, Anhwei, the author of the well known novel, "Yu Ling Wie Shih" or "The Record of Scholars," was born in a noble and rich family. He despised wealth, and had no ambition to take the examination for office. He spent his life in the things which drew his genuine interest, and thus, he was a very poor man. "Yu Ling Wie Shih," the most famous satirical Chinese novel of social life, gives us good examples in the revelation and criticism of the rotten system of triennial examination of the Ming Dynasty. With sarcasm he described the officials who received bribes, and with contempt he delineated the scholars who wrote the "Eight Legs," a form of Chinese composition. Besides these he brought out other social problems, such as marriage, the observance of widowhood, the conservatism of scholars, which adds much to our knowledge of social conditions of that time. "Yu Ling Wie Shih," a realistic novel containing 55 chapters, was written in the vernacular language.

4. "Chin Hua Yuan." It was written by Li Erh-djen, 1763-1830, who was born in Peking but spent most of his days in the south. He was probably a Siu-tsai, but failed to take the higher degrees. "Chin Hua Yuan," written in the simple language, contained 100 chapters and was a work of more than ten years; it was composed during the period 1810-1825, when he was a disappointed old man. It is a valuable discussion of the problems of women—their status, treatment, education, foot-binding, right and suffrage, virtues, etc. For instance the "Country of Women" was his Utopia for the right and suffrage of women; and the "Country of Black Teeth" was his Utopia for the education of women. It also talks about other social customs as the ethics of trade, the religions and superstitions of the people, their social etiquette, etc. The setting of the story is in the region of Wu Tse-tien, the "greatest of Chinese Catherines."³ The structure of the novel is somewhat like that of Swift's "Gulliver's Travels;" he used many imaginary tales of other lands to criticise the darkness and the corruption of Chinese social customs.

5. "Hua Rai Hen." "Hua Rai Hen" or "A glimpse of Flower and Moon" was probably the work of Wei Tse-an in his old age. He lived during the reign of Tung Chih or Kuang Hsu, the last half of the nineteenth century. Through the reading I got the impression of the life of scholars, officials and prostitutes, in the Tsing Dynasty. It is written in the simple style and contains fifty-two chapters. It is a story of love between scholars and prostitutes during the time of the Tai-ping Rebellion. It is said that the plot of the novel is a combination of real events and the author's imaginings; and it is also said that one of the main characters, Han Ho-sen, represents Tso Tsung-tang.

6. "Erh Nurh Ying Hsung Chuan." It was written in the spoken language during the years of the end of Tung Chih and the beginning of Kung Hsu, by a Manchu named Wen Kang. It is a story of a brave girl who avenged her father. It also shows the influence of Chinese civilization, especially the influence of Confucianism upon the Manchus.

1. Giles: History of Chinese Literature. Pp. 356.

2. Ibid.

3. Li Ung Bing: Outlines of Chinese History. Pp. 142.

7. "Chi Shau Wu I." This is a modern novel of the past fifty years. Its original writer was Shih Yu-kuen; but the contents of the story have been changed by a later writer. It describes officials and robbers in terms of bitterness and hatred.

8. "Kwan Shian Hsien Sing Chi." We know nothing more about the life history of Mr. Li Pei-yuan than that he was a native of Changchow. He wrote "Kwan Shian Hsien Sing Chi" or "The Revelation of Official Life in the Tsing Dynasty" probably fifty years ago. During his time the corruption of government and officials was at its height. Mr. Li described the official life in detail and spoke about the official evils most bitterly. He even compared the conduct of officials to that of prostitutes. His aim is to give the readers an impression that the official is the most evil and mean thing in the world. The book, written in the simple language, contains sixty chapters.

9. "Erh Shih Lien Mou Tu Chih Whia Sien Chuang." Wu Nien-jen, a native of Nan Hai, Kwangtung, wrote "Erh Shih Lien Mou Tu Chih Whia Sien Chuang" or "Queer Things in the Last Twenty Years," the first part of which first appeared in "The New Story Magazine." "Queer Things in the Last Twenty Years" is a satirical novel which criticises the darkness of Chinese society and family of the past fifty years. It is written in the spoken language and contains one hundred and eight chapters. Besides this novel he wrote two other stories, "Hen Hai" and "Chen Ming Chi Yuen," which are also famous. Their structure is even better than that of the "Queer Things in the Last Twenty Years," as Dr. Hu Shih says.

10. "Hen Hai" is a story which discusses marriage and other social problems.

11. "Chen Ming Chi Yuen." This novel is about the tragedy of nine lives in Kwangtung a hundred years ago with episodic material about the superstitions of the people and the corruption of officials.

12. "Lau Tsan Yu Chi." Liu Tieh-yun, a native of Tan Tu, Kiangsu, the author of "Lau Tsan Yu Chi" or "Lau Tsan's Travels," was a contemporary of Li Pei-yuan and Wu Nien-jen. The hero of the book, Lau Tsan, is the author himself and the travels mentioned in the book are his real experience. It is a realistic novel describing Chinese social life, such as the habit of smoking, the problem of prostitutes, etc. Moreover, Mr. Liu had very close contact with officials; he therefore described the cruelty of officials most impressively.

A. The general condition of women in China.

The education of women was very much neglected in China. Native schools for girls were almost unknown until the end of the Tsing Dynasty. The only training that Chinese women received was a folk education in domestic arts and household work—cooking, sewing, embroidery, care of babies—learned from their mothers or governesses. Girls of the wealthy family were sometimes instructed by private tutors at home; such girls were few in number; among the mass Chinese women were wholly illiterate. A few learned mothers and wives of officials could assist their sons and husbands in judgment and management. Many rich widows who could not read were led to lose property through deception. In very rare cases ladies could write poems and draw pictures. Among the literary class girls were likely to be taught character and ancient lore by their fathers, uncles, or brothers. The proper books for girls to read were "Shih King," "Rules for Women," "Nurh Siao King," "The Four Books," etc. But they had no stimulus to study as boys had to take the examination for obtaining office and honor. A few clever and ambitious girls, however, for self satisfaction or for the sake of their husbands, disguised themselves in men's clothes to take the literary examination; many brave ladies were skilled in playing with swords, bows and

arrows, and some of them even went to the battle-field to fight for their husband or relatives.

Women were kept apart from men by living in separate apartments, even in the case of grown-up brothers and sisters. In the well bred families, males and females were not allowed to meet one another if unnecessary. Among the upper classes women, especially young ladies, were put in inner chambers which were forbidden to male visitors, even to servants. On necessary occasions they talked from behind the screen with men. During illness the physician was invited to enter the inner chamber, but he could look only at the pulse of the patient's hand taken from under the bed net by the maid-servant, except when the situation required other parts of the body to be examined too. Ladies never appeared in the presence of male guests or participated in public feasts. It was not proper for a young girl or a widow to go down street, to stand at the outer door, to attend theaters, tea houses, wine shops, and other such places. Whenever a lady went out, she must be carried in a sedan chair or a cart with coverings. But these strict rules were loosely observed among the lower classes. Females could have only a very few friends because their social circle was confined to near relatives and close neighbors of their own sex. Ladies of rich families usually enjoyed the company of their governesses and maid-servants.

Chinese women had very few proper amusements and types of recreation in their monotonous life. The popular games for them were playing cards, chess, musical instruments, etc. Females of the wealthy family passed their days in idleness and vanity. Some of them gambled, smoked, and drank wine. But women of the poor classes never enjoyed such pleasures, and they were overworked in the household, in the field and at the loom.

Females in China besides suffering from seclusion in life, also suffered intensely from foot-binding. Foot-binding was an evil custom begun probably after the Han Dynasty because the beautiful ladies of Han and the former dynasties were not praised for their small feet—"Golden lilies." We are told that during the Tang dynasty women suffered tremendously from foot-binding. This custom was also adopted and practiced both in the Ming and the Tsing dynasties. If a girl refused to compress her feet, she was often punished by being beaten with bamboo sticks. Foot-binding was the fashion, and was practiced by all classes of society except the Manchus and Tartars. Also Chinese laboring women or women belonging to the poor classes suffered less from this evil custom; many of them even left their feet the natural size. However, large footed women were usually laughed at and despised by others, and they had a hard time facing social disapproval. The smallness of feet was considered the sign of gentility and a beauty desired by husbands.

The names of Chinese girls were usually fanciful, such as pretty characters related to flowers, perfume, beauty, moon, spring, preciousness, gem, redness, etc. After marriage her family name became her given name; the given name was often disused; and her husband's name became her family name.

If a girl had been engaged, she must live a very secluded life. She must not inquire about her future husband and his home. She must be quiet, calm, and reserved. After marriage the duties of a woman were to serve the parents-in-law with filial piety as a child and with submission as a slave; to serve the husband as a servant, and obey him in everything. She must be content whether her husband were poor or rich. The proverb says, "Marry only one husband! Be content and obedient no matter if your husband is a dog or a pig."¹ Women

1. Queer Things in the Last Twenty Years, Ch. 87,91; Yu Ling Wie Shih.

who had lost their betrothed by death, and refused a second engagement or sometimes even committed suicide, were honored by the public or the empire with tablets, "Pai-fung," or portals, "Pai-lau."

Women were very superstitious in China. They went to temples to offer incense and prayers for the fulfillment of their wishes, or to ask the idols for sons and grandsons. Almost all Chinese women, especially women of the south, believed in Buddhism; they read Buddhist books and were vegetarians. The rich ladies made friends with monks and nuns, and gave large sums of money to repair or erect temples to win God's blessing. They visited temples and made pilgrimages. They liked to have meals in monasteries and nunneries, and stay there for a few days to gain refreshment for life. Some of them had religious names and underwent the ceremony of head-burning, though their hair was preserved; they were called the devotee with hair. Many women consecrated their lives as nuns either because of the death of their fiancé or husband, or because of other tragedy. But the visiting of temples and the communicating with monks and nuns produced bad results in Chinese society, such as the sin of adultery and other immoralities.

The Chinese woman had no economic independence. Before marriage she was supported by her father; after marriage she depended upon her husband or sons. Nevertheless, it is quite unfair to say that they were all parasites because many of them were good housewives and mothers, who helped family finances through their industry and housekeeping, and some widows even supported their sons in school. The daughters of the poor were often left at the road side, or sold to be nuns, actresses, prostitutes, slaves. Infanticide and selling of girls were due to poverty, war, famine and the like.

B. The problem of prostitutes in China.

Although the practice of prostitution was of very ancient origin in China, it was at its height in the Tsing Dynasty. During the end of the Tsing Dynasty, prostitutes prevailed in every province, though once in a while they were forbidden by the empire. Their number was very high, especially in the large cities, as Shanghai, Peking, Nanking and others. Most of the prostitutes in the south came from Soochow and Yangchow.

There was also class distinction among the prostitutes. Those of the higher class were entertained by rich merchants and wealthy youths because they were very expensive; those of the lower class were entertained by the common people because their price was cheaper. The prostitutes were luxury-loving and superficial people; they put on elegant dress, showy ornaments, and used silver cups and tea pots. Judging from their appearance, one would believe that they were very rich; but in fact, most of their things were rented and sometimes they were even in debt for large sums. They could ask nothing from their visiting guests; they were paid only for spending nights with their patrons.

The prostitutes were always cruelly treated by the one who took charge of them. They were severely punished if they had no guests, or if they were not popular among their guests. Many of them, therefore, preferred to marry if they had a suitable opportunity. A man who took a prostitute away as a concubine must pay a large sum for her to the matron in charge. Prostitutes were morally and socially despised; their position could only be raised from that of a concubine to a wife, in the case of a favorite after the death of the principal wife.

That prostitution prevailed in China was due generally to the low status of women and to economic reasons; of course there were other causes as well. The prostitutes were treated as commodities, and they sold their bodies as a means of living. Most of them were compelled to do so on account of unlucky circumstances,

as famine, war, poverty, and the like; they were sold by their families and relatives, or deceived by others.

Chinese officials and rich merchants often liked to entertain their guests at the homes of prostitutes. The prostitutes were called to their guests by cards on which were their names. They received their guests by serving water melon seeds, tea, tobacco or opium; and by having a good time through conversation. Usually the homes of prostitutes were provided with opium beds for guests. During the feast they entertained their guests by sitting at their side to serve wine and sing songs; but they did not participate in the feast, except when they had been asked beforehand by their guests to spend the night. Also they were called to hotels to entertain guests and spend the night there.

There was the custom among the prostitutes that once a year or in several years an election to select one of the best prostitutes as a queen must be held. The qualifications for candidates were personal beauty and literary or artistic abilities. Many prostitutes could understand, appreciate, or even write verse. The scholars liked to give them poems, or write verse on the wall to express friendship and describe their beauty. They sometimes taught the prostitutes to read.

In Canton there was one kind of prostitute who received foreigners; they were called "salt water sisters"; but later on "salt water sisters" became a general name indicating Kwangtung prostitutes.¹

Prostitutes of the Chien Tan River made their living on the boat called "Kiang Shian Boat" or "Jia Pei Boat." The prostitutes adorned themselves and displayed their flirtation to allure wealthy youths to their boats.

The prostitutes of Tsen Whie River if they had guests on the seventh day of the seventh Moon considered themselves honored and felt happy.

The reason that many Chinese men enjoyed the society of prostitutes rather than of their own wives was because their wives were less satisfactory—the relation between them was too formal and strict; while the prostitutes were more fashionable, more sociable, more intelligent, and had pleasing manners—the relation between them was informal and free.

C. Chinese family system.

The rule of the Chinese family was patriarchal; it was a large family system. Several generations living together under the economic control of the family elders. Well-to-do families often took pride in having as many generations as possible living together, without division of property. But members of families of this sort were not happy. Signs of unhappiness and decay as quarrels, unequal division of labor, unequal treatment, unequal distribution of power, the habit of dependence, and non-coöperation among family members and servants showed them it was better to divide into smaller families.

In the Chinese family, the emphasis was on the male line. Therefore, if one's wife bore no son, he took concubines. If his concubines also had no son, then he adopted a boy from his brothers, or from another family. A boy might be adopted by several families of the same surname. In this case he was allowed to inherit the property of several families and to marry several wives in order to bear sons for his father and his adopted fathers. The eldest son of the family had special privileges; he received more property and inherited the office of his father if he had been an official.

1. Queer Things in the Last Twenty Years, Ch. 57; Yu Ling Wie Shih.

The property was entirely in the hands of the father when he lived. Many stingy fathers hid the money and did not let their sons use it. This made the son hate his father, steal his money, cheat him, and even murder him. If a man had no son, after his death his property was divided by members of his clan; the daughter had no right to inherit property. Moreover, sons and daughters were not equally treated in the family; the education of daughters was not important.

The relation between parents and children was very formal and cold, especially between father and son. Because of too many family ceremonies, they did not feel free to express themselves naturally. The son was afraid of his father's strictness and matter-of-factness; but during the father's absence he neglected his study, gambled and went to houses of prostitution. The mother either loved her sons blindly or compelled obedience by commands or by the rod.

The status of Chinese women was low; they had very little power in the family, with the exception of the old lady—the grandmother or the great-grandmother, and the woman who managed the household affairs. Women could not have private property, but those who were in charge of the house collected money secretly for themselves. In exceptional cases, husbands were afraid of their wives and were under their control.

One of the causes of unhappiness in the Chinese family was misunderstanding between mother-in-law and daughter-in-law. The fault rested largely on the side of the mothers-in-law who sought revenge on their daughters-in-law for what they in their turn had suffered as young wives. According to the teaching of Confucius, the son must respect and obey his mother's command as well as his father's. As a result many sons were compelled even to divorce their beloved wives. Another cause of unhappiness was jealousy; wives jealous of the affection their husbands showed to concubines; concubines jealous of one another. Misunderstandings also existed between sisters-in-law or between sisters-in-law and brothers or sisters of the husband. Perhaps the main cause of all this suffering might be traced to the fact that Chinese women had no proper education.

In the Chinese family, there were great numbers of servants, especially of slave girls. Among the rich a lady could have more than five or six slave girls; even the boys could have slave girls.

D. Marriage.

Marriage was a family matter in China. Parents found suitable partners for their children when they were young. Betrothal was entirely in the hands of family elders and parents. Children must accept the family choice. The betrothal was conducted through the medium of persons called mei-jin or mei-po—go-between. The go-betweens were generally very mean; they considered their own benefit, how much money they could get; they paid little attention to the welfare of those chiefly concerned. They told both families lies to accomplish the matter easily and quickly. Among the rich presents sent at betrothal and marriage were costly ornaments of gold, precious stone, pearl, silk, elegant clothes, wine, rice, fruit, animals and the like.

The Chinese bridal procession consisted of players of gong, flute, and other musical instruments; people carrying tablets and banners; bearers of the colored sedan chair with elaborate decorations and bearers of lanterns. When the bride arrived at the bridegroom's home, he opened the door of the sedan chair for her; then they worshipped the ancestral tablets and saluted the members of the family. After that the bride was introduced to the bed-chamber and the bridegroom took off her red veil. In the south the ceremony of sitting on the bed, throwing rice and presenting greetings in rhymed verse, making bows to the flower candles and

pledging in wine, the cups being joined by a thread, must be performed after the bride and the bridegroom entered the bed-chamber. The bride was usually left to be criticised by guests, but she must be silent and not be offended no matter what remarks they made. The next morning the bride saluted the parents-in-law—performing the ceremony of kowtowing, serving tea, and offering presents, such as shoes and others. It was a custom in Nanking that after three days the bride was required to go to the kitchen to cook fish, which meant “adding riches to the family,”¹ but in fact it was used to test the bride’s ability to cook.

Rich ladies usually took their own slave-girls, man-servants and woman-servants to their husband’s home, as a part of the dowry. The maid-servants were likely to become the husband’s concubines. Polygamy was practiced among the rich, though too extravagant to be indulged in by the poor. The emperor had the privilege of taking as many concubines as he wished. During the Tsing Dynasty the inter-marriage of Chinese and Manchu was prohibited.

The man was allowed and encouraged to marry again if his wife died, especially if he had no son; but it was considered very disgraceful if a widow took a second husband.

E. Religions and superstitions among the Chinese.

The Chinese are a religious and superstitious race. Besides the three major religions, Confucianism, Buddhism, and Taoism, there were many minor sects. Confucianism was the state religion and was the most honored. Ancestor worship was the most important ceremony, it served as an effective element in social control. The introduction of Buddhism influenced the Chinese social life in many respects—such as the establishment of temples and ceremonies, monks and nuns, and the changes in the philosophy of life of the people. They believed in reincarnation, suffering consequences for their sins—for example if one borrowed another’s money and did not pay back, in the next world he would become a horse, a donkey, or a beggar. The miraculous powers—driving out devils, curing sickness, foretelling the future, and turning stones into gold—displayed by Taoism allured many people to become its followers. The effects of Confucianism were conservatism, conformity and opposition to changes. The teachings of Buddhism and Taoism made many scholars, officers, and others passive, pessimistic, and withdrawn from the world. Christianity, Mohammedanism and other religions also were introduced into China, but their influence among the people was not so strong as that of Confucianism, Taoism, and Buddhism.

The superstitions of the Chinese were as follows:

1. Belief in Feng Shui. For example, burial places were selected by geomancers because they believed that the location of graves influenced the prosperity of the living; houses must be built on certain lands and the doorway must face in a certain direction to bring luck to the family. Since the land of feng-shui was not easy to get, the body of the deceased was left in the home or the temple for months or even years among the rich. Monks, nuns, and Taoist priests were hired to recite prayers and perform other ceremonies for the dead so that the sin of the deceased might be washed and his soul, saved.

2. Belief in fortune-telling. Whenever people were in distress or had lost things, they went to the fortune-tellers. They acted on the words of the fortune-teller even in the decision of marriage.

1. Yu Ling Wie Shih, Ch. 27.

3. Choice of lucky days. Auspicious days were chosen for travel, removal of home, marriage, entering school, feasts, worshipping, and interment.

4. They believed that foxes and demons possessed supernatural powers.

5. They believed that the wearing of charms could prevent the magic powers of the spirits.

6. They believed in the supernatural powers of the heavenly bodies as thunder and lightning killing bad people.

7. They worshipped dragons—the god of rivers—by offering prayers and sacrifices, or performing plays in order to please the dragon.

8. They believed that the killing of animals was a sin and the saving of animal lives would bring blessings to themselves. The religious people, especially the old ladies, bought fish, turtles, and snakes to put in rivers.

9. Parents often sent their sons or daughters to be monks or nuns, either to fulfill vows or to ask blessings for their children so that they might be healthy and live long. But this was a mere trick played by monks and nuns to increase their numbers for their own ends; the parents did not know that they were fooled. This custom produced bad results in Chinese society, as the decrease in marriage and the increase in adultery.

F. The social ethics of trade.

Chinese merchants were good natured, and cunning. Tea and the pipe were usually served to customers by apprentices. The goods had no definite price; therefore, the buyer tried to beat down the seller, and the seller to run the price of his goods up as high as possible. To give concrete examples I quote several paragraphs from “Ching Hua Yuan”:

“Virtue is man’s only jewel.”

“They then entered the city, which they found to be a busy and prosperous mart, the inhabitants all talking the Chinese language. Accordingly, Tang accosted one of the passers-by, and asked him how it was his nation had become so famous for politeness and consideration of others; but to his great astonishment, the man did not understand the meaning of his question. Tang then asked him why this land was called the “Country of Gentlemen”, to which he likewise replied that he did not know. Several other persons of whom they inquired giving similar answers, the venerable Tang remarked that the term had undoubtedly been adopted by the inhabitants of adjacent countries, in consequence of the polite manners and considerate behaviour of these people. ‘For,’ he said, ‘the very labourers in the fields and foot-passengers in the streets step aside to make room for one another. High and low, rich and poor, mutually respect each other’s feeling without reference to the wealth or social status of either; and this is, after all, the essence of what constitutes the true gentleman.’

“By and by they arrived at the market-place, where they saw an official runner standing at a stall engaged in making purchases. He was holding in his hand the articles he wished to buy, and was saying to the owner of the stall, ‘Just reflect a moment, sir, how impossible it would be for me to take these excelleng goods at the absurdly low price you are asking. If you will oblige me by doubling the amount, I shall do myself the honor of accepting them; otherwise, I can but feel that you are unwilling to do business with me to-day.’

"How very funny!" whispered Tang to his friends. "Here now is quite a different custom from ours, where the buyer invariably tries to beat down the seller, and the seller to run up the price of his goods as high as possible. This certainly looks like the 'consideration for others' of which we spoke just now."

"The man at the stall here replied, 'Your wish, sir, should be law to me, I know; but the fact is, I am already overwhelmed with shame at the high price I have ventured to name. Besides, I do not profess to adhere rigidly to the 'marked prices,' which is a mere trick of the trade, and consequently it should be the aim of every purchaser to make me lower my terms to the very smallest figure; you on the contrary, are trying to raise the price to an exorbitant figure; and although I fully appreciate your kindness in that respect, I must really ask you to seek what you require at some other establishment. It is quite impossible for me to execute your commands.'

"Tang was again expressing his astonishment at this extraordinary reversal of the platitudes of trade, when the would-be purchaser replied, 'For you, sir, to ask such a low sum for these first-class goods, and then to turn round and accuse me of over-considering your interests, is indeed a sad breach of etiquette. Trade could not be carried on at all if all the advantages were on one side and the losses on the other; neither am I more devoid of brains than the ordinary run of people that I should fail to understand this principle and let you catch me in a trap.'

"So they went on wrangling and jangling, the stall-keeper refusing to harge any more and the runner insisting on paying his own price, until the latter made a show of yielding and put down the full sum demanded on the counter, but took only half the amount of goods. Of course the stall-keeper would not consent to this and they would both have fallen back upon their original positions had not two gentlemen who happened to be passing stepped aside and arranged the matter for them, by deciding that the runner was to pay the full price but to receive only four-fifths of the goods.

"A little farther on our travelers saw a country man who had just paid the price of some purchases he had succeeded in making, and was hurrying away with them, when the shopkeeper called after him, 'Sir! Sir! you have paid me by mistake in finer silver than we are accustomed to use here, and I have to allow you a considerable discount in consequence. Of course this is a mere trifle to a gentleman of your rank and position, but still for my own sake I must ask leave to make it all right with you.'

"Pray don't mention such a small matter,' replied the countryman, 'but oblige me by putting the amount to my credit for use at a future date when I come again to buy some more of your excellent wares.'

"No, no,' answered the shopkeeper, 'you don't catch old birds with chaff. That trick was played upon me last year by another gentleman, and to this day I have never set eyes upon him again, although I have made every endeavor to find out his whereabouts. As it is, I can now only look forward to repaying him in the next life; but if I let you take me in in the same way, why, when the next life comes and I am changed, maybe into a horse or a donkey, I shall have quite enough to do to find him, and your debt will go dragging on till the life after that. No, no, there is no time like the present; hereafter I might very likely forget what was the exact sum I owed to you.'

"They continued to argue the point until the countryman consented to accept a trifle as a set-off against the fineness of his silver, and went away with

his goods, the shopkeeper bawling after him as long as he was in sight that he had sold him inferior articles at a high rate, and was positively defrauding him of his money. The countryman, however, got clear away, and the shopkeeper returned to his grumbling at the iniquity of the age. Just then a beggar happened to pass, and so in anger at having been compelled to take more than his due he handed him the difference. 'Who knows,' said he, 'but that the present misery of this poor fellow may be retribution for overcharging people in a former life?'"

Much might be done to interpret China to herself and to others through the analysis of her social history. The scope of the subject is by no means so simple or so limited as my presentation of it; the novels I have used alone contained much more and much fuller material. I regret that because of limitation of time and of knowledge in history and in literature, I have only commenced a little work on a subject which deserves much consideration.

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The Tragedy of an Old Chinese Family

BY HO IH-DJAO

(Based on an Old Chinese Poem, 孔雀東南飛)

The afternoon sun was warm on the poor woman there busy upon the loom. The house was perfectly silent except for the speaking loom. Two birds flew away from this solitary house; they could not bear to see this poor lonely woman. The sunbeams shone upon her face; it was pale but beautiful. Her lovely dark eyes were full of tears. She might have been suffering long unspeakable pain.

When her husband came in, the tears broke from her eyes and she cried aloud, "Husband! I cannot bear the terrible conditions here. I learned to spin when I was only thirteen years old; I learned to sew when I was only fourteen years old; I learned to play the Hou when I was only fifteen years old; I learned to read classics when I was only sixteen years old. And I married you, when I was only seventeen years old." She sobbed. He stood there straight, motionless. She continued, "There is no happiness in being the wife of your house. I am always working hard before the crow of the cock. I go to bed at midnight. I finished five pus of cloth within three days. Mother said it was too slow. She blamed me bitterly. Really it's hard to be the wife of your house. Would it be better to send me home to my mother?"

The old Chinese custom says it is a crying shame for a married woman to go back to her own home without the consent of the mother. Why did she beg to have the shame? Lan-zee's husband made no reply, but he went in a hurry to his mother and said, "Mother! Be kind to her. I hope that nothing will hurt her. Mother, life is short. Have mercy upon her and me."

The old woman with her stern face, laughed at him and said, "Nonsense! Don't tell me to be kind to the ugly woman. I hate her with my heart and soul. I have decided to send her back to her mother." She changed her voice, making it softer than before. "Son, I will get you a beautiful wife—the daughter of our neighbor—the little thing will make you happy and prosperous. Go and do your business. Only be ready to be a bridegroom." She ended with a smile.

He knelt down before her and said again, "Mother, you know if she were sent home I would never be married again."

These words aroused her great anger. She said, "How dare you speak so! How dare you! Don't you know I'm your mother? You are my son. What I like, should be done. Go away! Don't trouble me any more. I send her because I hate her."

Without a breath he went away. He found his poor wife crying in her bedroom. "It's mother's will," he said. "Go home; some day certainly I will have you back."

She replied, "You are the great stone and I am the reed. The reed is as strong as silk. The stone is motionless. I hope..." she stopped, but then continued, "But it's hard. I have a terrible father and brothers. They would make me do things against my will." It was a very dark evening. They heard their own hearts beat but they could not see each other's face in the dark night.

The next morning she dressed beautifully but her bitter thoughts dulled her eyes. The bright sun went with her to the hall where her mother-in-law sat. "Mother! I am going now," she said. "I hope you are always happy and strong."

"Oh! Be quick! Out of house!" replied the old woman. "You have spent my money—you do nothing for me. You are not capable enough to be your mother's servant." Poor Lan-zee saluted her and then went to say good-bye to her sister who was only a little girl at the time of Lan-zee's wedding; now she was as tall as her poor sister-in-law.

* * * * *

When she came into her mother's home, she said, "I am perfectly innocent, mother!"

"But it is strange. What's wrong there?" asked her mother. "I taught you to spin at thirteen; I taught you to sew at fourteen; I taught you to play at fifteen; you were very bright when you were sixteen. And I had you married at seventeen; you promised me to be a good wife. What's wrong?" It was a shame both to her and to her family.

A month after her return, she was forced by her father and brothers to be remarried. Unspeakable pain to her indeed! On the way to her new home, she heard the beat of a horse's hoof. It was familiar to her. It certainly was her husband's horse. The voice came nearer and nearer to her flower carriage. She didn't see his face; she only heard a voice—"Oh! I come to congratulate you on your rich husband. The stone is as strong as usual; and it moves not. The reed is broken so quickly."

She answered in a deep voice, almost a cry, "I am now as you have been. You were forced by your mother, and I, by my father and brothers. Be true to your own word as I am true."

That very night, she drowned herself while he had a quarrel with his mother. He told his mother, "Mother, I am going to leave you forever. I am not good enough, mother! May you live long and happily."

She was surprised. She did not understand what he meant. She laughed, "It is foolish, my son, to suffer for her. I am old. Be my good son—that little thing will certainly be your wife." She murmured to herself, "The little thing—the lovely little thing."

He felt there was no place in the world for him to stand. All happiness was hidden in the next world; only there might it be found. The God of Death led him to the forest and he died upon a tree.

Both of them were buried in the same grave. Beautiful trees spread their boughs over it. Leaves crossed and covered it. A pair of birds sang their most sorrowful songs there every night. Nobody who heard the songs could sleep well, especially the widows into whose homes sorrow had slipped.

The Key to Success

BY CHEN YUNG-GWANG

As I read "Fortitude" by Hugh Walpole, it seemed to me that the present situation in China was like that of Peter Westcott when he returned to Scaw House. In order to make clear what I mean, I should like to give a few comparisons.

Peter worked devotedly at his writing but it turned out badly. His friendship with Cards, whom he had worshipped since his boyhood, was broken. His love for Clare was deep-rooted in his heart, but Clare ran away from him regarding him as a cruel man. Who was responsible for all this suffering? Though Cards might share in the blame, yet Peter could not declare that he himself was not to be blamed. Since Peter and Cards were bosom friends, Peter should be able to lift Cards into strength if his own personality were strong enough. On the other hand since Clare was his wife, he ought to understand her better and master her if necessary, in order to bring peace and happiness to her as well as to himself. Peter was responsible for the failure of his writing, his friendship with Cards, his domestic peace.

Turn to China. Since China entered into commerce with other nations, her economic exhaustion increases every year. This is because the products of nations using machines are heartily welcomed by the Chinese because they are cheap and novel, while our more expensive goods, made by hand, are not widely used. Moreover when their goods come to us we are not allowed to tax them more than three to five per cent, while our products entering their lands are taxed as high as sixty per cent. By these means of course China has financial difficulties.

Within China there are civil wars each year. Famine, disease, suffering are the results.

Besides her domestic struggle, China is not very successful in her friendship with foreign countries. She not only to some extent fails to arouse respect from friendly nations but also fails to win equal treatment. When the Great War was over she neither received a reward showing appreciation of her joining them during the time they needed her; nor was she able to get back Tsingtao which should have gone to her after Germany was defeated whether or not she joined the powers. Before the situation surrounding the Twenty-one Demands had entirely cleared up, the difficulty of last May followed. While the scene of the bloody deed of last May is still vivid and fresh in mind, the trouble of Taiku occurred this March. Two sad events happen within a year. China and Japan are two nations of the East. Our friendship should be as intimate as that of two bosom friends. But instead of close friendship, constant conflicts and hatred are established. Japan gets benefits from China just as Cards did from Peter. Who is to be blamed for China's suffering—Japan or the Western powers or China?

The goodness of the ordinary person is like grass, while the goodness of the great person is like wind. Wind blows upon grass, which falls in the direction the wind goes. The same principle holds true here. If China possesses the qualities of greatness, I believe all the Powers will look up to her and follow her. Her domestic struggle will be ended. The trouble is that she blames not herself, as Peter did not blame himself.

Selfishness, love of fame, vanity, those traits deeply seated in the people for generations, prevent success and these are the things China as a nation has to get rid of.

China Discussed in America

BY TANG LUH-DJEN

"China is the key to the future of the world," was once said by John Hay. Interest was widespread throughout Western Massachusetts in the discussion on China held at Springfield, March twentieth, under the auspices of the Foreign Policy Association. Dr. Kuo Ping-wen¹ and Dr. Kittredge Norton² were invited to speak on the conflict of policies in China, one of the puzzling questions of the day.

Dr. Kuo explained that the recent agitation in China is not caused though it may be intensified, by the anti-foreign feeling. It is merely a cry for redressing the grievances that have been accumulating in China for three quarters of a century. Neither is China backed to any extent by Soviet Russia, for communism can hardly flourish in the unsympathetic soil of China. She is handicapped by lack of production rather than by unfair distribution which communism claims to remedy. Again, China has discovered that Russia's friendship is too expensive to allure her to turn "red." The real significance of the unrest is, according to Dr. Kuo, the awakening of national consciousness and the revival of patriotism on the part of the Chinese. China who has been trammelled at every turn by foreign interference becomes articulate at last. She asks for the restoration and reaffirmation of the universally recognized rights of an independent nation. She appeals to the powers, in the light of international fair play, to revise those treaties which are a direct infringement on her political, territorial, commercial and institutional freedom. She does not aim at the impossible; she claims only the right of every sovereign nation to work out her own destiny, free from outside restrictions. If these aspirations are to pass from the world of words to the world of realities, the West has to remove their impositions. Among some Chinese there is the fear lest the powers will not recognize the equality of China until she has developed a strong army to back her claims. This fear is not entirely without ground. Look at Japan. Was she not welcomed into the family of nations on the basis of equality only after she had won the Russo-Japanese War? But the world has suffered enough from war. "Is not there a better way than fighting," asked Dr. Kuo, "to solve the problem of China?" This is a golden opportunity for the powers to put an end to their imperialistic policy and to learn that their relation with China need not necessarily be in terms of gunboats and cannon, dollars and cents. The Chinese, being a peace-loving race, are appealing to the nations to lend their support to the rights of China, the realization of which will go far towards the establishment of a peaceful and just international order.

The problem of China was presented from a different angle by Dr. Norton. To him, China as a political unit, does not exist at all. China is an "international vacuum," balanced by two great systems of the world, Western Capitalism, and Moscovite Bolshevism. Since the Washington Conference, no government has so forwarded its aggressive policy in China as the "peace and justice-mouthing" government of Russia. For instance, in 1921 she seized Mongolia on the pretense of pursuing Urgern's flying raiders, and three years later,

1. The former-president of Southeastern University, Nanking, China, and the vice-president of the World Federation of the Educational Association.

2. A lecturer on Far Eastern problems, at the University of Chicago, John Hopkins University and Williamstown Institute of Politics.

taking advantage of the open warfare between Peking and Chang Tso-lin, she extorted from Chang the control of the Chinese-Eastern Railway. The only check on Russia is the fact that China is held tightly enmeshed by the treaties with the West. Therefore, if the treaties are abrogated, China will be under the serious threat of Russian domination. Moreover, the treaties are not altogether prejudicial to the well-being of China, because the Customs are under the control of Westerners of honesty and integrity, China's revenue has been increased, and there are foreign settlements in which the Chinese people can take refuge in time of disturbance. Besides, China is not ready to abolish the treaties. For example, the Commission to inquire into the Chinese judicial system has been delayed by the chaotic conditions in China. In any case, the West cannot disentangle China's knot. "Give us a China first," said Dr. Norton. "Give us a strong government. Now we do not know who is representing China—Peking, or Canton, or the Warlords."

In reply to Dr. Norton's definition of China as an "international vacuum," Dr. Kuo said that he was reminded of a story. Once somebody asked a housewife, "Don't you want a vacuum cleaner?" "Well, there isn't any vacuum to be cleaned," was the answer. Dr. Kuo also pointed out that while many an innocent Chinese citizen takes refuge in the settlements, the militarists who ought to be punished flee there too.

After the speeches, followed remarks and questions from the floor. Throughout the discussion it is apparent that there ran two currents of thought: 1. the powers should be responsible for restoring to China her lost rights, and 2. China should achieve her political stability. However, we must not blind ourselves to the fact that the two points of view are not contradictory, but complementary to each other. On the one hand, we hope our foreign friends will come to understand that so long as they are unwilling to revise the treaties which encroach upon the territorial integrity and political independence of China, China is too tightly bound to realize any of her aspirations. On the other hand, let us strive hard, first of all to set our house in order. May the political leaders accept this as a challenge to work for national unity. And may the students, who are being looked up to as the future builders of "young China," use more wisdom rather than more enthusiasm.

On Any Mountain Peak of China

BY CHANG CH'EN, a scholar of the year 727

(Quoted from Herbert A. Giles, "A History of Chinese Literature")

The clear dawn creeps into the convent old;
The rising sun tips its tall trees with gold,
As, darkly, by a winding path I reach
Dhyâna's hall, hidden midst fir and beech.
Around these hills sweet birds their pleasure take,
Man's heart as free from shadows as this lake;
Here worldly sounds are hushed, as by a spell,
Save for the booming of the altar bell.

S. S. "Chiangnan"
River Yangtze
April 12, 1926.

MY DEAR GINLING,

May I begin by telling you something about myself? I was born in China, so my heart is always half Chinese. I went to England to school when I was five; but I came back at eighteen for two years, to Wenchow, Chekiang Province, where my father had long been a missionary. We have about two hundred churches in the prefecture. Now I must tell you that, at eighteen, I was not a Christian; I was very troubled at all the sin and sorrow of the world, and I could not see the Father's face behind the clouds of earth. You will know, then, how much I owe dear China when I tell you that it was the Chinese Christians in Wenchow who showed me what Christ is and what He can do. I used to go, sad, into the hospital, to help a little as I could; and gradually I saw Chinese women changing. Their faces became quite different, and their speech and their lives, as they came out of darkness into God's marvellous light. Then, too, I went into the school with my mother to teach drill and games and singing, because I could not help loving the Chinese children: and I saw the way our school girls, though sometimes naughty of course, became unselfish happy women when they grew up eager to help those around them, as my mother had helped them. So when I was twenty and left Wenchow, I knew it was because of Chinese Christians that I became Christian.

Also, that was in 1904, soon after the dreadful Boxer trouble. I want us never to forget that ten thousand Chinese Christians, besides foreigners, died for China and Christ then. I have often been surprised, when I talked with non-Christian Chinese, to find that they did not know this. We do not want to remember the cruelties of the Boxers, because we know, as Jesus said, "They knew not what they did." But we must not forget the faith and love of all those wonderful martyrs. My father now is in China about the Boxer Indemnity money. I cannot help thinking that this money must do good, however it may be decided to spend it; because, behind it, is all the blood of the martyrs. You will join in our prayers that the Delegation now in China may be directed by the wisdom of God, I am sure.

When I heard stories of Chinese men and women who died, and were stoned, imprisoned and tortured, rather than deny Christ, how could I not feel amazed at them, and try to be Christian like them? I felt, at last, I owed so much to China that I must go to college and come back to found a school for Chinese women, if possible. So I went to Newnham College, Cambridge, in England. You may be sure I often spoke of China there; and in 1910, came back to found the P'ei Hua Nü Shüeh T'ang in Peking, in a small Chinese house. But there came the Revolution, and we had our school all broken up. For many months we did not know what to do. Then I met Sir Alexander Hosie, in the British Legation, and we were married and went to live in England.

I feared I could not help China any more when I was married and living in England. But God opens many roads, if one has the wish to help: and I hope that when you marry, as many of you will, you will keep your hearts open to those outside your family circle, and will be quick to do the little you can for your home, your street and neighbours, your village or town. In England, because I had studied in college, I was able to advise our own English teachers in our district, and explain to people outside what was needed in schools; I was able to help our district nurses and our poor people's doctor. So, I pray, you will too.

But chiefly I could speak about China, at missionary meetings, and at women's institutes and rotary clubs. I wrote a book about some Chinese friends whom I loved and who were very kind to me in the Revolution of 1911. I wanted to tell foreigners in Europe and America about good kind Chinese people. It was called "Two Gentlemen of China." But the best way I was able to help was with this map of China, which I have left with you. My husband had lived in China many years, in the British Consular Service. He had travelled in twenty-one out of twenty-two provinces, the only unvisited province being Sinkiang. All those years he kept notes of the crops and produce, animal and vegetable, and the minerals and manufactures of China. He wrote a number of books on them. There is no other book on the resources of Manchuria except his: and his book about Szechuan, where he was Consul-General, is used now in the big schools of Szechuan to teach them about their own province. In 1908, Great Britain wished to stop sending opium from India to China: and they suggested they would stop sending it, if China stopped growing it. Then came the Edicts forbidding opium, and nobody was more glad than my husband and his friend, Sir John Jordan, British minister in Peking. Sir John sent my husband into interior China, at the request of the Chinese Government, to see whether opium growing was stopped. He went to Shansi, Shensi, Kansu, North Szechuen, Honan, Hunan, Hupeh, one summer. He had to go in summer because the opium is in flower then, and can be seen. And next summer he went to South Szechuan, Yunnan, Kweichow, and other provinces. You will know how hard travel that was, he could stay only in Chinese inns nearly all the time, and he came back very ill. But he was happy, because China had stopped growing opium one-half of what it had grown before. He was sad that since the Revolution, opium has been grown again; but he said that, since China had once been able to stop cultivation, it could do it again, when peace comes. So when he lived in England, he thought he would make a map of China, showing all the products. Also there were many mistakes in other maps; often many villages would be put in, and Hsien cities omitted. He determined to have all the 2000 Hsien cities in China put in. You will know that this was very hard work: we had to look up many books and maps. Even then he would not be satisfied always. Sometimes people would write that a mountain was 16,000 feet; but he would not put in the height unless they said how they knew the height. When travelling on mountain passes himself, such as the Tibetan borders or Yunnan, he always boiled water and made that test to find heights.

If you look on the map, you will find China has not many railways. If you compare it with India, which has nearly the same population as China, you will find India has three times the railway mileage. China's waterways are much depended upon. So in this map, you will find that all the navigable rivers are blue—like the Yangtze, and the Pearl River, Canton; and the unnavigable, like the Hwang Ho (Yellow River) black, because except for very short distances there are no boats on it, because of shoals and rapids. You can take one steamer after another as high as Suifu, very far up, the Yangtze; and he put a little blue anchor there to mark a steamer. You can then take a junk a little further, and there he put a black anchor. If you wish, on some of the great lakes of the Yangtze, you can take a small steamer or motor launch, and there he put a red anchor.

If you look at Manchuria, you will find more railways there than any where in China: these have mainly been built with Japanese money in the south; and we must not forget that because of these railways, Chinese farmers have found it worth while to settle in Manchuria, and grow very rich crops. People sometimes say that China is overpopulated. Shantung province certainly is; and emigrants from Chihli and Shantung go in tens of thousands to Manchuria. It is becoming like Canada; where there were barren wastes, now there are fine fields of millet,

maize and wheat. New cities are being opened up, and farms started by these hard working Chinese farmers.

My husband was also Commercial Attaché in Peking. He believed that trade is the life-blood of nations, and that God gave us honest trade as a means of getting to know each other and mutually benefiting each other. He also thought the more we knew of each other's daily life, the more we would sympathise with each other's hardships and work. English and America methods with agriculture have been of great help to China. But we can learn from China too. In Shansi, for instance, he found a plant called lucerne, a green food for cattle. Shansi is subject to drought, but lucerne has a deep root and lives often when all else dies. It is forbidden, as you know, to send grain and seed out of China except by special permission. But the Chinese Government gave him that permission to send to England, to the Agricultural School in Cambridge, the seed of lucerne, and also of a very hardy kind of barley, to experiment with. You will be glad to learn that both were successful, especially the lucerne. Seed was sent to Australia and South Africa from Cambridge; and it is grown there in very large quantities. It has proved a great blessing and has saved the lives of many cattle and helped the farmers out there. You see, being kind and sympathetic in the every day things of food and crops, sewing and cooking, makes friends between neighbours and even nations.

I offer you this map, which it was my pleasure and pride to help make, for I did all the writing on it; and I made the Index to the names in the Handbook. You will understand when I tell you it took us two years to make, and was the result of a lifework of observation. Your beautiful college has been a great comfort to me. I became a widow a year ago but China has comforted me, because in places like your college, I can see with my eyes the results of Christian faith. God has done much through those who plan so much good for China's womanhood. Surely, then, we can trust Him with our lives, and the lives of our dear ones, both in this world and the next.

But when you look at this map of China, I want you to see not only China, dear though she is: but to think of her as a part of God's great world, a sister in God's big family. You will know that I want you to be patriotic when I give you a map of China. But there was a fine nurse, Nurse Cavell, who was an English woman in Belgium in the War, and helped wounded English soldiers. She was shot for this, and she said before she died, "Patriotism is not enough." When you look at the map of China, will you look outside China too—at Africa where poor black men and women are in a much worse state than China, at Europe trying to find a way to forgive its enemies and yet give justice to the oppressed: at America with its stupendous problems of a hundred mixed races and its generous heart? Send out your love and sympathy to them as well as to China, just as love and sympathy have given you your beautiful college. Love begins at home, like a little seed, but can grow into love for one's street, one's town, province, country, into love of all the world and God's creation. But one can only learn it from looking into the face of the Father of us all, who loved the whole world and gave His own son to bear Gethsemane and Calvary for us—and with us.

The sight of you in your beautiful college has strengthened my own soul and comforted me. One does not always see the results of one's own labour. But it is as helpful to see the results of other people's loving labour. Therefore, as Saint Paul says, my beloved sisters, "Be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

Always your friend,

DOROTHEA HOSIE

The Truth in "King Aedipus"

BY TSAI KWEI

As I read over King Aedipus, I feel that its author, Sophocles, possessed the highest art in construction for his time. His selection of incidents or arrangement of materials shows the excellence of Greek characteristics. The play begins after all the tragic causes have been accomplished without the knowledge of the hero and heroine. All the instances of dramatic irony increase the tragic feeling and reveal the tragic situation step by step. I tried to change the construction but found that the tragic effects would be decreased to a certain degree. For instance, if it is arranged according to the order of the old myth, no suspense can be secured. If it begins at the time when the messenger from Corinth comes to King Aedipus, the story will hardly be complete and natural.

At first sight, this play seems to be a failure in attaining the Greek writer's attitude of truthfulness, for there are too many improbabilities in the facts. But from the view of human nature, all the descriptions are truthful. It is very easy to exaggerate the bravery or morality of a hero but there is no exaggeration in this play. For example, "For whoever was the slayer of Laius might wish to take vengeance on me also with a hand as fierce"; "Nay, to the Gods I become most hateful"; "Nay, take not these from me," etc. All these show the suffering hero has the human qualities of interested loving kindness, doubting conventional conceptions and parental love.

The principle of economy is often used by Sophocles. There are many examples such as: "I tremble when I look on thee," said Jocasta to Aedipus; "Why was I to see, when sight could show me nothing sweet!" said Aedipus; "Ill-fated one! Mayst thou never come to know who thou art," murmured the Queen. This dialogue presents the background most economically. Every transition shows his beauty of style to the utmost by using dramatic irony instead of direct statement. I cannot express how beautiful and tragic it is when he uses such a method as in Jocasta's trying to comfort Aedipus by telling him the story of Laius' death, thus leading Aedipus into a deeper sea of trouble.

I remembered Ibsen's Ghosts several times as I studied this play for both dramas possess dreadful pathos. Though predestination is not believed in by modern writers, no one can say a human being has the full power of controlling his own fate. I feel Oswald Alving is in the same situation as Aedipus, though one is physically and the other is spiritually destined. Both of them are the victims of a traditional conception of morality; neither has any chance to recover himself. But I feel Sophocles' work is more pathetic. I know that Ibsen, among modern writers, cares much about the Greek theory of art and succeeds in securing the three unities; yet I feel his writing has less truthfulness in his attitude. The reason is, Ibsen over emphasizes his own social problem, so he makes Mrs. Alving his phonograph to a certain degree, while Sophocles can state the fact as it is, in spite of his own feeling. At the same time, Sophocles has more economy, beauty and excellence in his writing, probably for the reason that he cares less about the improbability of effect but more about the art of construction. Moreover, I cannot help valuing him highly because he possessed such art more than two thousand years before Ibsen.

I was interested in his philosophy of human life so much that I compared human fate with that of pigs which are being driven by a man's whip in the

street. I feel an invisible whip circumstance driving us to a place which we do not know. Mighty as men are, I feel they cannot control their own fate because of the force of situation, though I do not believe there is any divine predestination. As I read over Sophocles' play, I feel he possesses for his time a marvellously high idea as well as high art.

Kings that made Nanking their capital

BY WEI SUI-DJEN, 1923

Nanking, the capital of eight different dynasties and the first capital of the Chinese Republic, is situated on the southern bank of the Yangtze. Accessible by land and water from all quarters, it was a natural location for an imperial court. "Tiger-occupied and dragon-surrounded"¹ is the description in Chinese of this easily fortified city.

At the time of the Great Shi Hwang Ti, Nanking was already famous. Mo-ling, as it was then called, was made a seat of the district and a prefecture. Nanking first became a capital under Sun-kien of Wu, one of the Three Kingdoms. He reigned from 229-252 A. D. Both his father and brother were very competent and skillful. Unfortunately they did not live long. We see in the novel of the Three Kingdoms that Sun-kien inherited a great deal from his father. He was proclaimed emperor, Tai Ti, in the fourth month of the sixteenth year of the last emperor of Han, which was A. D. 229. His capital was first at Wuchang, but in the ninth month it was moved to Nanking. At that time, the city was called Djien Yeh. Sun-kien proved to be a very capable ruler. On the day of his ascension to the throne, he granted the permission to free all prisoners. He used wise helpers such as Djou Yu, Lu Shu and Luh Swen. He fortified Nanking by building the Stone Gate which is the present Han Si Meng.

In the period of Eastern Tsin, Nanking was again the capital. The first emperor was Yuan Ti who reigned from 317-323 A. D. It was said that a prophecy predicted that the "House of Horse" would be overthrown by a man of the name of Ox. Yuan Ti, who was one of the descendants of Sze Ma-i and who had the name of Ox, heard this and was very glad. He determined to make the prediction true, so he seized the throne which was left empty by the Western Tsin.² Though he was an usurper, yet one thing he did quite worth recording. He named his son, Shan, heir to the throne. He immediately put his son under the charge of a famous teacher, Yuliang. Yuan Ti wanted him to teach his son the laws and customs of the country but Yuliang resented this, saying those things would teach the heir to become haughty and cruel. Yuliang wanted to teach only what would develop moral character and the sense of the duties of life. How hard it must have been for an usurper to listen to these words! Yuan Ti did not have an easy time reigning. There was a rebellion and a few months after the withdrawal, he died. The dynasty continued under ten more sovereigns.

The period of the greatest confusion came next. It was the epoch of division between the North and South. The South in the earlier Sung dynasty had its capital again at Nanking. The first emperor, Kan Tsu whose name was Lin Yu,

1. 江寧府誌—武備.

2. MacGowan, J., A History of China; Shanghai, 1897. Pp. 164.

came to the throne when he was sixty years old. He really was an usurper also because he poisoned the last emperor of Eastern Tsin. The third emperor of this dynasty commands more attention than this first one.

Wen Ti was put on the throne when he was seventeen years old. He proved to be a benevolent, and diligent ruler. He always sought the welfare of this kingdom. He abolished all taxes except the land tax. The empire was prosperous and contented throughout. A point of interest is that he named the present Lotus Lake, Hsien Wu Hu.¹ He encouraged education and four colleges were established. Confucian literature and its branches were studied. He was fond of literature, and often attended the college himself. His influence was great in inspiring men to study. Though the dynasty was not very famous or important, yet education was emphasized at that time.

Another dynasty came in, the Tsi. The first emperor was Kan Ti. He was an accomplished scholar and sought the welfare of his people. He promised to make gold and silver as common as earth.² But unfortunately he died. Our proverb says that the good people will not live long but the wicked ones will live a thousand years.

Now we come to an interesting dynasty of this epoch, the Liang. Wu Ti, whom I am going to write about, certainly formed an exception to all other kings, because he three times retired from his throne. He was born in the first year of Hsiao Wu Ti of Earlier Sung.³ He reigned from 502-550 A. D. When he first came to the throne, he had great intentions of ruling wisely. He ordered sixty-two kinds of lavish dress to be burned on the royal street. He also ordered two large wooden boxes to be made and placed near the palace. Those who suffered injustice might drop their complaints in the boxes. These would be dealt with by the emperor himself.

During the fourth year of his reign, Wu Ti spent large sums of money in building temples in honor of Confucius. He also opened schools wherein the sacred writings of Confucius were studied. Great respect was paid Confucianism in both the North and South Kingdoms.

From about 510 on, Wu Ti abandoned his faith in Confucian doctrines and became an adherent of Buddhism. He spent large sums of money in building Buddhist temples and monasteries. One of them, the monastery of "Harmonious Peace," was in Nanking but is now destroyed. In the year 528, Wu Ti voluntarily withdrew from his palace and public affairs to the monastery of "Harmonious Peace." In that year, there was a plague in Nanking and Wu Ti persuaded the Buddhist priests to pray for the people.

Wu Ti seemed to find happiness in seclusion in the monastery, where he lived as a common monk. But his ministers found that they could not go on without him. They went to the monastery and paid a large sum of money for the emperor's ransom.

The influence of Buddhism had been too great in his life. Not more than two years passed before Wu Ti again entered the monastery. This was in 548. He determined to spend the rest of his days in service to Buddha. He ordered ten figures to be made of gold and put in the monastery. He enjoyed his days there as a monk. But things went on badly in the country. There was rebellion.

1. 江寧府誌, 卷五宋文帝.

2. MacGowan, J., A History of China; Shanghai, 1897, Pp. 220.

3. 江寧府誌, 卷五梁武帝.

Wu Ti was seized and kept a prisoner in his palace; he fell ill of a fever. He asked that a little honey might be mixed with the water he drank. Even that was not allowed. He died in agony and was buried near Purple Mountain.

The last of the Southern dynasties was Ch'en. The most interesting figure of that dynasty was the emperor Hou Chu. He reigned from 583-589 A.D. He represented the luxurious kings; it was fitting that he should end the dynasty. He built three palaces, one for his favorite concubine Chang Li Hwa. These palaces were built in the most extravagant way. Every day, Hou Chu simply enjoyed himself in the palace. He trusted his government and administration to eunuchs. Naturally rebellion arose.

It was Yang Kien who led the forces against the city. Hou Chu lived as though in the heart of a drum; he did not know anything and his eunuchs did not tell him. When the great army was about to cross the Yangtze, it was made known to him. He answered indifferently that Yang Kien would fail because other people had failed before. No preparations for defence were made; Nanking was captured. In despair, Hou Chu and his two concubines hurled themselves into a dry well. The well still exists. It is called the "Shameful Well."¹ Thus, we see Hou Chu paid his forfeit for his excessive extravagance.

From the Sui dynasty to 1127 A.D. the capital was located in places other than Nanking. The invasion of the Kins forced the Sung to move southward from Kai Fung to Nanking. Prince Kang, the ninth son of Hwai Tsung, was made the first king whose dynastic title was Kan Tsung of the Southern Sung. The Kins came to Nanking also. The ministers asked the king to arm. But because Kan Tsung was too young and timid he refused. Instead of arming, he fled to Yangchow. As a result the Kins burned and pillaged the city of Nanking.

Now, we come to an interesting figure in history—Hung Wu, the first emperor of the Great Ming dynasty. There are many stories connected with him. He was left an orphan at an early age. He entered a Buddhist monastery on advice given to him by his dead parents in a vision. There is a very interesting story connected with his ascension to the throne. It is said in a tradition of the Yuan dynasty that a man with purple on his back and green on his head would be the future emperor and would save all the people. Thus during the declining days of the Yuan dynasty, people began to seek for such a man. One day, on the Hill of Good Luck, they found a bare-backed man sitting on a stone. With a lotus leaf on his head to keep off the sun, he proclaimed, "I am the Son of Heaven." They found that his back was enpurpled by the sun. They exclaimed "Purple back, Green head!" Thus the man was led to the imperial court and made king.²

According to the historical account Hung Wu had joined the ranks of patriots under the leadership of his maternal uncle, Kuo Tsu-hsing, fighting against the Mongol domination. He had followed the defeated Mongols into Tartary. He reconquered many places. He established his capital at Nanking. The dynastic name Ming means "Bright."

He encouraged education. In the second year of his reign, he ordered that schools should be established in every country. Many libraries were established. He organized the system of examinations. Not only literature, but also art and industry were encouraged. He worked vigorously to restore everything that was Chinese. The native Chinese style of dress was also restored under the Tang.

1. 江寧府誌—古蹟.

2. William, E. G., Eighteen Capitals of China; London, 1911, Pp. 198-201.

Personally, Hung Wu preserved his simplicity and modesty. He was known as the "Beggar King." It is said that once his courtiers brought him some stalks of wheat which showed an extraordinary yield. They flattered him saying that it was because of his virtue they had such a yield. Hung Wu answered that he desired his people to enjoy peace and prosperity, but he did not believe that Heaven would do anything because of his virtue alone.

Another time a Taoist priest brought Hung Wu the book about the "Water of Immortality." Hung Wu asked him whether or not the book and its secret were available to the people. "It is for your majesty alone." Hung Wu said that he would not profit by anything in which his people might not participate. He gave particular care to the aged and orphans.¹

Hung Wu was also skillful in his administration. Eunuchs were prohibited from holding official posts. This was certainly wisely done. From instances in several dynasties, we see the danger of eunuchs' power. The choice of his grandson to be the successor instead of one of his sons showed again Hung Wu's foresight and skill. It seemed that the people were always in his mind rather than the profit of his own family. He reigned from 1368 to 1399. It was a very prosperous reign of thirty years; naturally the people enjoyed peace and prosperity. Even to-day his tomb on Purple Mountain in Nanking is visited by tourists.

During the Tai Ping rebellion, Nanking was greatly disturbed. Conditions were so miserable and so hard that even human flesh was sold in the butcher's stalls. Many beautiful places were destroyed, as the Porcelain Tower outside South Gate. When Nanking was taken by the Imperialists again, many Tai Pings were put to death, although they were not all really southerners. Whenever we talk with old people of Nanking about the Tai Ping rebellion, we are terrified and learn the price of war.

Ideas change from day to day. Western civilization began to sift into the East. Many people were agitating for a republic. Thus in 1911 we had the Revolution. After severe fighting Nanking was taken by the Revolutionists in 1911. This movement was led by Sun Yat-sen and other foreign trained men. Sun had already travelled throughout the country and tried to inoculate the people with democratic ideas. When the Manchus attempted to subdue the provinces south of the Yangtze, they organized themselves into a Republic. Sun Yat-sen was made the first provisional president with his capital at Nanking. Early in 1912, Sun resigned, and Yuan Shi Kai was made president of the Republic of United China. The capital was moved to Peking.

Nanking has been the capital of China nine times, a fact that proves Nanking's importance politically, economically and industrially. It has been opened to foreign trade. Transportation and communication are both easy. With a population of 350,000 now, we find that this old picturesque capital Nanking is an educational and mission center.

1. Gowen, H. H. An Outline History of China; Boston, 1917, Pp. 155-157

Ideal College Women

BY YANG HSIAO-RANG

Among many sorrows, one thing which I often think about, is the question of our Chinese women. Perhaps it is true that women can do more things than men, because they can influence men. But they cannot influence men or do anything, unless they have power, true knowledge and real personality. College education will train women to get such things as power, knowledge and real personality. Therefore it is the women who have had the splendid chance of going to college who will be the leaders.

During the last two weeks, when I heard the speakers in our chapel talking of the condition of China at present and the need of leadership in society, I wondered how many would think with me that we as college women should train ourselves to be strong and to have more power, so that we can bear heavy responsibilities for China. China is hopeless unless all the college women help her with all their might.

People say, however, and it is true, that there are many women who have come back from abroad after graduating from foreign colleges, who have failed in their work for China. They cannot improve Chinese society. Why? Does this failure prove that college education is useless? Many who came back from abroad, lack Chinese background. I am often sorry and ashamed for one who has splendid English and yet cannot write even the ordinary Chinese letter or note. It is no wonder that such a one will fail when she works in Chinese society. Again, from year to year there are many girls who graduate from colleges which are in China, yet they are not successful. Why? Is this a proof that college education is not useful? No, the matter is not with college education. The difficulty is that those college women have not built themselves strong enough. They learned only the surface and got just the name of having had a college education.

In the hope that college women will become more useful and stronger, we must try to live up to the following credo.

1. An ideal college woman must have a definite and clear aim. An aim not only guides you to accomplish something but it is the necessity for life. Without it life would become wandering and lacking in challenge.
2. She must be broad in point of view and be interested in outside things. It is true that books will help in getting knowledge, but if one is only a book-worm, she cannot help, because her view point will not be actively broad.
3. She must have creative power. The world or society cannot be improved if she only studies what predecessors have handed down.
4. She must have true and special knowledge. Knowledge lies behind all successful work. If you learn a little of this and a little of that, you can be only superficial in your work.
5. She must take a great deal of care of her health. Without good health you cannot do anything. This is why physical education must be emphasized by college women.
6. She must have the spirit of coöperation. You know that nothing can be done by one person only. If you coöperate, more work will be done with less strength.

7. An ideal college woman must not be easily provoked when she meets sore things.
8. She must not envy others but should respect the good that others have done, and are doing.
9. She must be ready to serve.
10. An ideal college woman must be active and enthusiastic. She should be independent.
11. She must make her deeds correspond to her words.
12. She must have culture, which brings the sympathy able to hurl away self and enter into the mind of another.

The Little Moon Goddess

BY CHEN DJENG-YUNG

At twilight, the pale moon came peering up above the square courtyard of Yung-deh's family. A little five year old boy was then standing in a corner, with his mouth filled with goodies. He watched the two male servants arranging the offerings to the moon. Among those offerings, such as lotus root, pears, pomegranates, lin, man-tou, kao, and yuen-siao, the big round moon cakes were especially inviting. But he dared not take them because they were offered to the moon. He touched them with his tiny fingers and he smelled them. Just then he heard his mother's call and the sound of many footsteps in the narrow passage which lead to the courtyard. He skipped away. He saw people kowtowing before the table of offerings. When they went into the house, he thought that if he didn't eat one of the moon cakes now, the moon goddess would soon have eaten them all. He went quickly to the table and tried to break one of the big round moon cakes into smaller pieces which he could put into his little mouth. But it was too hard; he couldn't break it. So he greedily ate half the moon cake and then ran to his nurse.

When the candles and incense sticks were burnt out, the servants came to take away the offerings that the family might feast. They saw the half eaten moon cake. Amazed, they went to the parlour calling, "Mistress! mistress! A wonderful thing has happened! The moon goddess must have favoured our house this year!"

"What's the matter?" muttered the mistress.

"The moon goddess has already eaten half of our moon cake."

"No such thing could happen!" laughed Yung-deh.

"'Tis true, 'tis true! If you don't believe such a thing could happen, just come and see!"

They all went out and found the half eaten moon cake left on top of the dish.

All the family were much surprised and pleased. They thought of how the moon goddess had blessed the family and how no sickness would enter the house.

The next morning, the little Chuen-sen was sick. What a strange blessing!

And Again we ask Why

BY CHIU LI-YING

In the region of rolling hills, a few yards from "The Palaces," narrow paths lead men into queer looking places where mud houses and dirty hovels are scattered. Sullen eyed and dry haired women work in the open door-ways, since the light has no opportunity to enter the houses through the small window holes. Yelling and laughing, the children play in the filthy yards. Old men walk lazily around the open corners. Young men work vigorously in the fields with streams of perspiration running down from their foreheads.

In a low roofed mud room, a group of women from daylight until dark twist the silken thread on reels. The gay greens and reds, bright yellows and purples of the flying reels seem out of place in the humble darkness. Three hand-looms are found in the next room. With full speed the men turn the shuttles back and forth. Outside is a pale looking girl of ten who is preparing a meal for her family.

On the left of this place of home industry there is another house. A haggard faced old woman wipes off the edges of a bench when she sees her visitors coming. The hostess is ignorant of days and weeks because every day is the same to her. She learns about Sundays through her Sunday visitors. She entertains her guests as she goes on scrubbing a ragged blue cotton dress with her thin hands. She tells her visitors that her husband works in the field. Although he has to work very hard, his income is not sufficient to support a family of seven. By washing she is able to earn a few coppers a day, thus sharing her husband's responsibility. She never leaves her dirty house. When the visitors send her an invitation, she refuses and says, "Some day I may be able to come." Sitting on a bamboo stool a young woman is mending. Judging from her dull eyes and stolid look, one may mark her as of rather low grade intelligence. Four children are playing around this little space. Among this group of children one of them has had smallpox, so he wears a redcap. Each one of the other three has a piece of red cloth around his shoulder. The red cloth drives away the evil spirit of the smallpox.

Chickens and ducks flop in and out of the houses. Dogs are barking and chasing after the chickens. Fat pigs and lean pigs are lying in the yards. Dirty impudent youngsters follow the passer-by with great curiosity. Worthless remnants and waste are piled here and there. This material and spiritual filth in living conditions makes men's hearts heavy and sad. Again and again people will question why? Why?

Peoples' School, Branch 87, in Nanking

BY ADA GRABILL

Ginling has extended her educational system by organizing a branch of the mass educational movement within the campus. Year after year there have been educational classes open to the college servants three nights a week, and Bible classes Sunday night, planned by a joint committee of Faculty members and the Y. W. C. A., with student teachers for the week-day classes, and faculty members responsible for the Sunday services. Last fall also games in the gymnasium were offered once a week, which have been very much enjoyed by the more active men.

But in spite of faithful work to make it so, the plan was only a partial success. Some of the servants who have been with the college for years have profited very much by the classes; but others, for one reason or another, have gone to them irregularly or not at all. It was difficult to keep up interest in work in Hygiene or Religion with people who were too tired and sleepy to listen to talks, and half of whom could not read the simple study books. So finally at midwinter a branch of the Peoples' School, so successful in some other parts of China, was organized, with help from its Nanking headquarters.

It opened with a celebration. A big flag, posters and flowers made the meeting place look festive. There was a talk by a special representative of the movement, and there were short speeches by Miss Hoh and others in the college. A mass education movement song, to a simple melody written by one of the harmony students, was sung. Miss Yü Shwen-dji, whom we have lately welcomed to the library, was introduced as the principal. Then, as a climax, a flashlight picture of the group was taken.

Next night the men servants, with the exception of a few who have night duty, came for an examination in reading. A volunteer from the Y. W. C. A. was assigned to each one as he came, and quickly read through with him whatever one of the four books in the thousand character series he thought he could read, reporting the number of characters he did not know. A 70% grade was required for passing; and on this information classes were accurately formed, and one in each of the four books arranged to meet three evenings a week. Men who have night duty were given either tutors from the advanced groups or a regular teacher in the afternoon. The eleven amahs also meet in the afternoon, from four to five o'clock. The eight men who were found to be able to read the thousand characters are by their own request having a class in geography. And so, with the exception of these last-mentioned, the whole of the large servant group is learning to read at the rate of thirty characters a week, and Ginling is doing her part to banish illiteracy from the campus. It is hoped that many certificates may be given at Commencement time.

Last fall the Sunday night Bible classes, by way of experiment, were changed to a general service, without division into classes, and with an occasional outside speaker. At midwinter this was changed still further by taking as topics the lives of men who have become great in spite of poverty and other handicaps. Once a month the city Y. M. C. A. sends over films appropriate to such a group, with some one to explain them. The committee has felt that at least temporarily this was a good change, and the attendance shows an increase.

And so, with the college proper, the practice school, the little day school, and the servant group, many kinds of educational need are being filled within the campus.

Book Reviews

PRINCIPLES OF EDUCATION: *By Chapman and Count.*

This is a very interesting treatment of the philosophy of the educative process. The book is divided into four parts dealing with the place of education in individual and social life, the psychological foundations of education, the sociological foundations of education, and the principles governing the conduct of the school. The objective of education presented by the authors is that of leading the individual into the knowledge which will best enable him to contribute to what are regarded as the six basic needs of life—furthering health, promoting family life, ordering and humanizing economic life, advancing civic life, enriching recreational life, and fostering religious life. The principles governing the conduct of the school are considered in the light of their share in fitting the individual and group to achieve this goal. The book is very helpful in its approach to education as it relates to the development of personality and democracy, keeping before the reader constantly not only high ideals but also practical principles through which those ideals are to be realized. It would mean much to the schools of China if every teacher would read this book and catch the authors' vision of the task of educational leaders as "that of leading men and women, and especially the younger generation, in a spirit of comradeship on a quest for a better world."

ELLA HANAWALT

DOMINUS NOSTER: *By Scott Anderson.* Heffer & Sons, Cambridge, England.

The sub-title of this book indicates clearly the purpose with which it was written; it is called, "A Study in the Progressive Recognition of Jesus Christ our Lord." There will never be a time in the Christian community when the question that Jesus of Nazareth asked Peter "Who say ye that I am?" will not be of supreme importance. Yet it is not a question which it is easy to answer sincerely, so much has been taught about Him, that we approach the question with confused minds, and phrases on our lips which we only half understand. In this book the author starts where the disciples started with the man Jesus of Nazareth, the carpenter's son, and shows how gradually they came to realize that it was not possible to stop there—that they were compelled by their experience of his power to recognize in him the Christ of the Jews, their personal Lord, and the Saviour of the World.

To some the significance of Jesus seems to come in a moment of time, to others it is a matter of slow growth, but whether it comes quickly or slowly it should always be something growing so that our knowledge of Jesus should be constantly enriched and deepened. To all then this book should be of interest, whether they desire to grow in the understanding of Jesus, whom they already acknowledge as Lord, or whether they desire to know more of the man Jesus of Nazareth, and to understand the reason for his influence on the history of mankind.

CREATIVE PRAYER: *By E. Hermann.* James Clarke & Co., Ltd., London.

In many quarters of the globe, and in many branches of the Church there is a feeling that the relative importance of the Christian Church is due to the absence of a real and living communion with God, due to the lack of an adequate prayer life, both personal and corporate. The title of this book is suggestive, and the book itself is full of rich material with regard to the life of prayer. It treats of prayer not mainly as a means whereby the individual may make known his wants to God, and secure power for his particular needs; but as an attitude of mind and spirit whereby we put ourselves at the disposal of God, an effort to

think as He does, to feel as He does, much as it may cost; and thereby to make ourselves a channel of creative energy. It is probably true that to many of us prayer is an effort to bring God in to line with our plans and desires, and to tap his resources for our own ends.

The conception in this book is a far richer and fuller one, and gives us a glimpse of the fullness of life that might be possible, if we could sufficiently bring ourselves under discipline.

THE CHRIST OF THE INDIAN ROAD: By E. Stanley Jones. The Abingdon Press, New York, 1925. Pp. 213

One of the most interesting persons in India today is Dr. Jones, who has been released by his mission, so that he may preach Christ untouched by Western denominationalism and separate and apart from the Christian Church. This little book contains his attempt to picture the Christ of the Indian Road and the willingness of India to receive Christ disassociated from the Western interpretation of him. The vivid style brings the reader face to face with the author's eager, questioning, seeking audiences. It brings new faith in the power of Christ, to watch through the author's eyes the appeal which the "Inescapable Christ" is making to the highly educated classes of India.

EVA SPICER

WOMEN AND THE LABOR MOVEMENT: By Alice Henry. George Doran, New York, 1923. Pp. 231.

The need for a thorough study of women and the labor movement in the different countries has long been felt. In America the task has been undertaken by Miss Alice Henry who is one of the members of the American Federation of Teachers and a secretary of the educational department of the National Women's Trade Union League. A great deal of valuable information can be found about the American women's labor movement, its origin, struggles and accomplishments, in this excellent book. It presents a clear, and concise handling of the difficult subject.

The first few chapters are taken up with an interesting historical sketch of women's labor in the home, in farming and in machine industry. The author has pointed out the struggle of men in accepting women members in trade unions. We must give credit to those pioneer women who had enthusiastic courage in forming the women's trade unions.

The author proceeds in a clear way to discuss a new development in women's organization, that is the Women's Trade Union League. Most of the workers' unions have committees serving its members in educational and hygienic fields. The League is a united force in improving working conditions and in helping the laborers get a better and more comfortable living. Moreover, there is a Women's Bureau whose workers are in close contact with the workers and ready to hear their complaints and to help them. American women have realized the need of better understanding between the labor movements in different countries, so they called the International Women's Labor Conference. In this way the women in the world can get mutual understanding and mutual aid in serving women's labor problems.

The book is valuable to sociologists and industrial workers in China, because of its abundant information about the labor movement in America and of the various steps which our American sisters have taken. It is a question whether China will skip some of the steps or not; this depends entirely upon the ability of the industrial workers in China to see or to forecast the coming of the evils of women in industry and to think out plans to prevent their coming.

TIEN TSUI-BAO

WOMEN'S WORK AND WAGES: By Edward Cadbury, M. Cécile Matheson and George Shaun, Chicago, 1912. Pp. 355.

China, in the present period, is just like Europe at the beginning of the Industrial Revolution in the nineteenth century. Thus it is worth our while to study foreign nations who are pioneers for us. The book, "Women's Work and Wages," is just the kind which may give us light on how to begin to reform the new industry in China.

The authors, Edward Cadbury, M. Cécile Matheson and George Shaun, have taken precautions to make an accurate and impartial report of investigations into working conditions and wages of women in Birmingham. They are qualified for the task. As I found in the introduction, "One writer has been for several years in the position of a managing director of a firm employing between two and three thousand girls. Another writer worked as a factory hand from ten years of age until he went to Glasgow University for six years' training. The third writer has been intimately associated with girls' clubs." They obtained their information from all sorts of interviews with working women, employers and the secretaries and managers of the Trade Unions.

The treatment of this book is beautiful, simple and non-technical. It is cast in the form of discussions, such as advanced students of sociology and social workers might engage in among themselves. The purpose of the authors is primarily to clarify current thinking on social problems by scientific knowledge of the position of working women and of what ought to be done and what can be done for them.

The book comprises four parts:

1. Women's Work: here the authors set as their task to picture all the conditions of working women in Birmingham. These include all sorts of work, kind of workers, wages and the conditions of working places.

2. Women Workers: here they tell the ways in which the workers spend their money, the life in the factory and in their homes, and the social life of the workers.

3. Improvement—Present and Possible: here they gave the history and the nature of women's trade unions, clubs and classes, and the need, the problems and the possibility of the minimum wage.

4. Appendices: here are the different tables of weekly wages; of age of marriage of the workers; of weights and measurements of girls after athletic training, etc.

Though the book is not complete, it indicates the problems arising from the present situation of women's work and wages in China; and it shows in the third part the ways to solve the problems of women workers through trade unions, clubs, classes. One thing which is remarkable to a Chinese reviewer, is that there is no child labor (under 14 years of age) in the working places described in this book. There arises a question in my mind, how can child labor be emancipated from the factory? Can labor legislation including the abolishing of child labor be enforced in China later? Another thing which attracts my attention is the solving of the three problems of the minimum wage. How may wages be raised without ruining business? What would become of the inefficient who are not worth this legal minimum? How about the increased prices which the wage-earners would have to pay?

Another question comes from the reading of the book; is it right that women wage-earners should get a lower wage than that of men? Naturally the answer should be, that the wage standard should be based on both the quantity and the quality of the work done by the worker regardless of the sex distinction.

Another thought I got from the different tables which show that the school attendance of children of wage-earners is not so low as that of the non-wage-earners. Can China follow this good example of letting children go to school by opening more free schools?

CHEN GÜH-HSIANG

WOMEN IN INDUSTRY: By Edith Abbott. D. Appleton & Company 1924. Pp. xxii + 409.

The aim of this book is to inquire into the history and statistics of the employment of women in America, in order to throw light on present problems. Therefore, this book is an early history of the employment of women in America. It is an easily read book—a reference book rather than a text—which deals with facts rather than dry principles, which tries to present scientifically facts rather than theories. Doctor Abbott, the author, was associate professor of social economy in the University of Chicago.

In reading this book, one cannot but see the similarity and differences between early America and China in the problems of women. Both nations had the notion that women were inferior to men. It is indicated plainly in the early history of America, that on the average, the wages of women were lower than men's, and the work assigned to women was unskilled. Chinese evidence for this we need not lay stress on, because even to-day one can easily find it. The differences between these two nations were first, tradition and public opinion; as to the puritan tradition, anything which offered new opportunities of employment for either women or children was eagerly welcomed, for it was considered a sin to be idle. The attitude of the public was one of rigid insistence on gainful employment of women either at home or in the factories. China was not in the same mood. She desired her daughters to be quiet at home, even in their own rooms, shut entirely away from the world.

Second, the attitude of statesmen. In the early history of America, statesmen insisted on opening factories for women because "National prosperity was increased by making women a source of wealth," they said. The government of China insisted on opening charity institutions for widows, poor women; in a word, to give charity rather than to help them to help themselves. Even today, if a married woman or a young girl has to help in earning a living, the public would say that the men in this family must be either dead or corrupt in character. Third, agriculture. In the colonial period of American history we read that agriculture was man's business; but in China one will find it is the business of both men and women, and even children. Fourth, this book is an early history of American women; today's America is not yesterday's. Why is it that America has progressed so rapidly? Why is it that China is called a nation of poverty? China itself is not poor, she has many treasures; then, why are most people suffering from poverty?

On the other hand, this book only gives the facts of the past, and connection is made with only one present problem, the problem of the increase of women in industry and the displacement of men. What are the present questions in regard to working women, and the ways of solving them? Miss Abbott does not even attempt to touch on these problems.

After all, the students of sociology, or those who are interested in working women's problems, find help in reading this book; for the present grows out of the past; if one doesn't know the roots, how can one cure the present existing evils?

WANG SHUH-HSI

Campus Notes

LIU-BAO-YING

Dr. Sun Yat-Sen's Memorial Day.

The weather, dim and rainy, looked as though it were mourning with us over the departure of our Republican Father. A holiday was permitted. In the morning, volunteers attended the various memorial services in the city and the Glee Club was invited to lead in singing a memorial song in the Liu-Shan public garden. The ceremony of laying the corner stone of Dr. Sun's tomb was enacted on Purple Mountain in the afternoon.

Passion Week.

During this week, the chapel talks were specially planned. On Thursday evening a communion service in memory of the Last Supper of Jesus was led by Dr. Williams of Nanking University.

On Easter day the faculty and the students had an early morning service on the hill overlooking the campus. The meaning of the resurrection was unfolded by Nature as the service went on. In the evening, a musical service was held in the chapel to bring to a close the joyful day.

Arbor Day.

A memorial service for our late teachers, Miss Carncross and Mr. Djang, was held at nine. After that, a procession took place. As we sang the Arbor Song processional we drew a number, which directed each one of us to a tree of our own. The competition to bring up the loveliest tree has stimulated us to take care of our own trees ever since.

At 6:30 in the afternoon an Arbor Day pageant, forced indoors because of showers, was given in the Science building. The Senior animals, Junior fairies and insects, Sophomore trees, and Freshman flowers joined to depict a bright Spring scene.

Joint Performance of Literary Society

The three sections of the Literary Society, Drama, Debate and Current Events, had a joint performance on the evening of March 20th. The program began with an opening speech given by the head of the organization. A debate followed on "China needs popular education more than vocational education." Each side presented interesting references and brought out well conceived points. The negative side was defeated. Between speeches there was music; the play, "The Resurrection of a Rose," closed the performance. Every item of this program was done in Chinese and was successful in arousing and keeping attention.

Active Nationalism in Nanking

"What is my responsibility?" This is the exclamation of all Ginling girls when they look at the present condition of China. They attempt to do the duty of a citizen in various ways.

First, a popular school has been established with the purpose of teaching all the servants how to read and write. Students teach voluntarily.

Second, pledges are printed for all to sign saying that they will not buy foreign manufactured goods which China herself is producing.

Third, a patriotic service is held once every two weeks to which a well-known Chinese speaker is invited. The national song is sung and money for the popular school is collected.

Fourth, daily national news is reported in turn during supper time. A fine is imposed on any one who fails to take her turn in reporting.

Chapel Speakers.

Dr. Charles E. Jefferson, of the Broadway Tabernacle, New York City, came to Nanking on his trip around the world. He left to us a very precious question, "What do ye more than others?" He urged us not only to have the ambition of getting high academic grades, but to have the ambition of attaining in morality and character as well.

The president of Hangchow Christian College, Robert F. Fitch, was born in China and has had many experiences in China. His whole stress was the need to clear up the wrong direction of the present Student movement. His chosen text was "If you know the truth, the truth will set you free."

Distinguished visitors.

Very often Nanking entertains delegates and Ginling takes her minor part. A few weeks ago, the conference of city Y. W. C. A. secretaries was held. One Sunday evening, all the delegates, some fifty in number, had supper with the Ginling faculty, and then held their evening meeting in our chapel. During this week, Mrs. Mei, the president of the National Y. W. C. A., Miss Ting, the General Secretary, Miss Wikander from Changsha, and Mrs. Brown, from West China University, Chengtu, addressed us in chapel.

A Special Party.

On the evening of April 14th a party was given by the teachers to the Freshmen in the gymnasium. A thrilling play "Blue Beard" was given. It not only gave the Freshmen sisters a good time, but surprised them by the hidden power of their dignified teachers.

Election.

The annual Election has already begun. The heads of organizations are as follows:

Self-Government	...	...	...	...	...	...	Sie Wen-lien
Y. W. C. A.	...	...	...	...	...	...	Hwang Li-ming
Literary Society	...	...	...	...	...	...	Djang Tsai-mou
Athletic Association	...	...	...	...	...	...	Yang Hsiao-rang
Magazine Staff	...	...	...	...	...	...	Chen Deh-djen

Odds and Ends

BY LIU YÜ-HSIA

Something Queer

It is always hard to understand a new voice, especially when speaking a foreign language. A teacher was reading the Bible in the chapel service. A student couldn't understand and whispered to her neighbor, "Is the teacher reading both in Chinese and English?" The other was bewildered and didn't know what to answer. "She read 看不超, 看不超, many times," again whispered the girl. The other girl, laughing almost out loud, said, "It is 'Comfort ye, comfort ye.'"

English is Funny.

"What is the king's name, please Miss S?" asked the teacher. Miss S. quickly glanced at the page and saw "James I" and immediately answered "James I." As she classified herself with king James, the whole class burst into laughter. "I am sorry, Miss S. It is James I (first)" said the teacher. She remembered it. Next time the teacher asked her to read aloud. There was a sentence—"It is I." Thinking that she would not make the same mistake that time, she read, "It is I (first)." The class burst into laughter even louder. "Certainly English is funny," said Miss S. after the class.

Mishearing.

A girl prepared her lesson in a very short time and felt very satisfied and went to class. The teacher asked many questions at intervals during her lecture. After class the girl took the arm of another girl and, looking at her with admiring eyes, said, "Oh, I think you and my other classmates are splendid and wonderful." "Why, what is it?" asked the second girl. "You girls know so many things which are not in the text. You answered the teacher very well. If the teacher had asked me instead, I don't think I could have answered one word." "Why, they are all in the text. Didn't you study your lesson? Didn't you study the nine pages which the teacher assigned?" "I thought she assigned only nine paragraphs," muttered the girl.

Wise Advice.

"Arbor Day! Bring your hand book to chapel to practice the Arbor Day song," read a notice put up on the bulletin board. One girl passed by and saw it but after four classes she entirely forgot about it. The song leader was leading the singing. She did not know the words and was very embarrassed. Her neighbor whispered to her, "Just watch Miss T. and move your lips exactly as she does; that's better than doing nothing."

Recently the Freshmen had a chance to "show off." They represented the college in the field day for the girls' schools of Nanking. They all stood together and watched the dancing of the other schools. One Freshman said to her friends, "I am very much frightened. I don't think I can dance." "Why is that? Don't you feel well?" asked one of her friends. "I am so frightened that I feel my bones are all softened." "That's excellent!" laughed another and clapped her hands. "I

heard from the dancing teacher that when you dance you must not be stiff. Isn't it fine to have your bones all softened in order to feel relaxed? You will dance better than the other girls when our turn comes."

Untouchable.

By LI DZEH-DJEN

Cora: I-u-weil! Woe, woe! I am untouchable!

Mary: Untouchable? You do not have any symptom of leprosy on your body nor do we have any taboo in Ginling. Why are you untouchable? Anyway, I should like to make friends with you. Let me have your arm!

Cora: Oh, dear me! My arms are untouchable—the right one is engaged to Dr. Typhoid Fever and the left one is engaged to Mr. Small Pox; yet I have a warm heart.

Mary: Ha, ha! You are a friend with untouchable arms, and you are a friend with a warm heart!

金陵女子大學校刊 校聞概錄

概以上次五卅捐款(約三百餘元)為基本金。其餘則以每次愛國禮拜時收入為補助云。

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(三)國恥不雪。此志不移。

附則——醫藥教育及其他必需用品。不在此例。

此項雖經全體通過。但為尊重個人人格起見。由自願者簽名於簿上。以示鄭重。然後石印。印成單幅。擬鑲入鏡框。為驚心動魄當頭棒喝。亦美。麗莊嚴。裝飾品也。蓋提倡國貨。不為今日學生時代一時熱忱。亦將奉為終身圭臬。此該部宣誓書之深意也。

二對於已有非國貨材料貨物之處分——我同學以為事在持之以堅。不在逞一時之快。故對於已有貨物。不加以毀滅。

二十四

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三再買新貨物者之處分——此條所以防萬一也。故不得不考慮再四。現定凡第一次購買外貨者(指簽名後而言)罰貨價十分之二。第二次十分之四。第三次照原價。第四次則宣佈此人姓名。所有罰款。概充平民教育之用云。

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校聞概錄

社會之一幕.....慕

戲劇

刑之所以刑。記行。於茲。有奢。望焉。徐圖。改革。去其。舊而。新。是。謀。如。是。則。社。會。之。更。新。其。庶。幾。乎。此。本。特。村。犯。罪。等。等。一。討。論。之。審。慮。之。務。詳。務。慎。求。其。竊。敗。之。真。因。然。後。不。貴。高。論。貴。在。務。行。當。取。社。會。亟。待。解。決。之。諸。問。題。如。教。育。家。庭。農。賂。高。賂。固。非。求。進。之。善。策。無。可。諱。飾。憂。時。之。士。或。肆。意。譏。罵。或。類。喪。高。今。日。社。會。之。竊。敗。惡。濁。無。可。諱。飾。憂。時。之。士。或。肆。意。譏。罵。或。類。喪。高。

緒言

教育之設施

下
量

[illegible]

時尚未盡廢。歷史上的證據很多，姓字從女，生二字而成，神農姓「尚」，未盡廢。這種制度，在我國三代「就丁母氏」，系家庭（maternal family）。子女大半由母氏獨負其責。而子女，不知有父，「知有母，而不知有父」，養育化多端。沿當遊牧時代，法律上的婚姻，還未成立，成了時原動力。及至家庭成立之後，環境的變遷，又演成了變立和父愛。子女的本能，凡此種種，實家庭之所發生，和成在討論家庭之前，必先研究家庭的源起，與男女性的關係，良好的家庭，必能助人類社會的進化和謀全體的幸福。是良好的家庭，給人以相當的發展機會。從社會方面講，凡是從家庭職責，又可推想到什麼？是良好的家庭，從個方面講，凡是保全家庭，亦有極大的貢獻。此實類乎於社會治安的。兒童，亦很繁衍，引起人們疑問，而家庭依然保留其重要的地位。近世研究，而家庭組織之重要，更使人人不能不有精細的討論。

家庭問題

合作

落燕 狂歌

年變化的速度，家庭問題，引起國人的縮影，不能不有所轉動，以適應其要

之也。

治。此。望。執。教。育。權。者。及。熱。心。服。務。社。會。者。亟。起。而。圖。之。國。之。民。利。難。醫。若。果。認。真。切。實。辦。以。三。者。入。學。而。工。不。准。社。會。急。籌。設。施。之。事。統。由。公。家。籌。備。上。三。者。係。中。國。現。時。社。會。中。國。貧。弱。症。不。難。事。日。抽。出。一。二。時。小。工。入。學。而。工。不。准。社。會。急。籌。設。施。之。事。每。中。之。青。年。男。女。備。工。應。美。國。附。設。工。人。學。校。強。制。入。學。校。凡。工。廠。畢。業。後。能。各。執。一。藝。可。免。生。活。之。憂。一。宜。附。設。工。人。學。校。藝。科。俾。將。來。表。時。不。至。有。盲。聽。盲。從。之。弊。一。宜。在。中。學。校。附。設。工。人。學。校。充。選。舉。代。隨。地。得。有。良。機。受。普。通。淺。近。之。常。識。多。見。廣。造。充。選。舉。代。面。善。手。設。施。教。育。設。施。有。三。一。多。推。行。平。民。教。育。使。平。民。隨。時。方。多。隔。輟。擡。故。欲。掃。除。此。中。積。弊。從。根。本。解。決。必。須。自。教。育。類。行。改。事。良。業。茫。然。不。知。其。內。容。如。外。門。提。議。興。革。條。件。

殺我國歷史悠久的制度。所以最好用客觀的態度來評論其優劣之可。自歐化東漸，小家庭兩種。中國向以家庭著名，已有三千年的歷史。和小家庭組織是研究的關鍵。這種組織，可分爲大家庭及兒童的生活，都比較的多弊少。

婚姻制度。此種制度，所以特別盛行的原因，是爲了對於兩性本身，婚姻制度是一男一定長期偶制度，是現今各國最普通的婚姻制度。而現在認爲最文明的要算一夫一妻制(monogamy)這例證。後今各種的民族都有，中國的一妻數妾家庭亦是一個之權跡。至於一夫多妻制(polygamy)則自男子握了財產優先遺跡。實現於荒鄙區域。例如：現在西藏、印度、等荒山之中，還有此制的實度，亦大有變遷。如一妻多夫制，雖不很流行，卻和父系家庭(paternal family)無從那時直遺留到今日。然婚姻戰爭和財產私有，父氏就操縱了大權力。子女都從父姓，聽父命，姜黃帝姬姜，從母居而爲伊祁氏，都是母系的明證。後來爲了

劣而定「從違去取」。

的婚姻，都是造成夫婦之痛苦的原因。夫婦之關係，最秘密，幸婚間，題，更爲令人寒心。例如：指腹爲婚，納童養媳，父母包辦，制亡，是皆不合於人道。貽社會之惡習也。舊家庭制度之下，每格於禮教，而不得重嫁，因或發生暗昧事，或憔悴憾天寡女，承產立長之制，又成積重難返之勢。居喪禮重，意輕寡，輕多良材，不能敬，而流弊至難言。若祖父，祖母，長孫，幼子，每百忍，「固可敬，而其流弊亦至難言。若祖父，祖母，長孫，幼子，每操戈之事，往往在自梅道，高道德，家庭中發見至「處室同，性情流狹，於孝因姑，而媳不睦，妯娌紛爭，兄弟鬩牆，同室相攻，官吏，或爲剽穿，竊穿，且家既多，意每不能合，血統相貪，多分，利者，因確是利少弊多。我國舊家庭，往往生利，分利，至於數代同居，確是利少弊多。我舊家庭，往往生利，分利，而同時受壓，壓，實點，是中國獨有的文化，是禮教之邦。特然而意，家庭，孝，悌，「遵」禮，儀，「老幼男女，相助爲生，願互」助的。

論

是。所以造成正當與論，是社交的第二要件。雖則有了這二件預備，輿論而不敢公然交的，因與論所指所不規之行，者，這種種現象，舉目皆有。前發婚姻關係的，和丁與論指所束縛，而在戀愛間，仍未成熟，發生自然的感情。雖然有了機會，而為與論所拘，不許男女間仍不易立，研究各種學問的，儒性的，都不得有社交的權利。所以各種實際外，其他普通的，和一般的放蕩的浪行者，在已得的環境中，怕良好的社會，現時中國社會，除了一班以先導自居的一點不同，實質則都健全現象。不過要有良好的社交，第有國現在，沒有良好婚姻，不少改頭換面的媒妁，離間父母包辦制誼之重要。如果沒有良好社交，男女間就無從見良好的友誼。討論社交問題，前文已提及，夫妻關係之密切，因此可推知社交先 marriage 的組織問題，實繁不能盡數，而社交為婚姻的發動力。所以本文先化。

互

是。怎樣能造成一個良好的婚姻？怎樣能減少無幸福婚姻的根。本問題。就離婚終不過是一種救濟的辦法，苦和造不成良好的家庭教育。過一面亦可現象結婚而離異，父母得訓練不能免之階級。守舊者雖多抱「杞人憂天」識時者確以爲國則又當別論。的必要所以有許多治本治標的討論。而在我們中爲歐美國離婚間題，日增月盛。「一般憂世之士，很覺悲觀，以男女結婚而後有幸福，自不生什麼問題。幸無如福，許多男學校間的性教育，亦非常重要。及性知識，見緣故。所以健全的男子。女社交家庭間。節制不住發生性慾衝動，終身幸福者。凡此種種，都更有識不問其亦發覺有畏尾，不敢公然戀愛，或不敢結婚者，更有識久而又發生離異者，有之，這並非道德問題，實實在是有之，察現今社會中之男女：一見而傾心者，有之；再見而結婚者，有之；備，如男女自己沒有正當的知識，和態度，還是凶吉少舉目觀。

西。取其長而用之。既不蹈西人之覆轍。亦可保存中國優美的文。會生活訓練的。所以中國人如採用小家庭制。時。能參加。中。宜於社會眾的心理。和習慣。反如大家庭的。陶養。較合於社不義孝悌等。似覺稍有差異。小家庭中簡便的生活。養成一種禮自可免。去不少。然從近一方面講。則養老撫孤。患難相助。及重禮中所發生的。自由。依賴心。虛偽。道德。和守舊不變。的習慣。等。中組織的方法。絕對對度。從工業革命。由西方傳至中國。因為即行分居。此種制度。從女子而成的。簡單。組織。于女成長。結婚。後。小家庭制。就是合夫婦子女而成的。簡單。組織。于女成長。結婚。後。其短則可。若頑固保存。則殊不適於二十世紀的社會制度。而秩序總之。大家庭制度。有其長。然實利少。而弊多。採其長而裁秩。學之心。又增加家庭的經濟負擔。至人口過繁。紊亂社會。求大生。是合心切。所以總喜兒女早婚。殊不知早婚。既阻止青年方。面犧牲自己的個性。用「百忍」而成。更進一步。老年一由一欲得終身幸福。幸福。誠為絕無僅有之事。即有之。大半由一福禍難終身共。今以兩性絕不相識之人。而由他。人牽強撮合。

a 不強健的身體——例如花柳及癆瘵等病，能使個人

2. 不良的遺傳。

1. 不良的習慣——例如嗜酒賭博邪淫等。

A 個人方面的。

II. 我國人犯罪的重要原因。

behavior.) 簡單說，破壞法律是犯罪。

I. 犯罪的定義：是一種反社會的行為 (anti-social

討論犯罪及刑罰

鄧裕芝

法獨。完。美。之。境。所。以。主。張。良。者。非。管。齊。下。可。
家。庭。不。能。有。良。好。的。社。會。在。惡。劣。的。社。會。情。形。中。家。庭。亦。無。
社。會。問。題。本。文。只。能。舉。要。之。次。要。者。從。略。有。一。層。無。健。全。的。
因。為。家。庭。是。社。會。的。縮。影。所。以。小。小。的。一。個。家。庭。卻。含。有。一。切。
非。女。子。「羣策羣力」成。亦。非。易。見。
多。四。法。律。的。保。護。五。穩。固。的。支。配。利。權。平。等。而。然。而。習。俗。困。入。
功。作。一。女。子。本。身。的。覺。悟。二。女。子。的。教。育。三。生。利。的。機。會。廣。

實則從經濟教育優生方面講，教育問題實為極要緊的。
逃此例。最近幾類人作科學的研究，引起起國人的討論和反對。
則不免荒廢流蕩，貧家之子女多，則不免棄養。舉世各國，亦難
節育問題：似乎是一個新問題，而其重要，要如富家之子女，多
習或因養而養成。一層，僕役的待遇，亦是一部分人問題。
間發生經濟困難，管理不良，又繁費百出，骨肉或因此不睦，惡
僕役問題：亦在家庭問題中，佔重要地位，如僕役過多，使家庭
之自由，萬勿加干涉。
守。舊。法。更。不。能。剝。奪。人。之。自。由。如。宗。教。婚。姻。等。問。題。純。正。
應。力。實。行。而。為。父。母。者。須。知。社。會。制。度。新。不。能。強。迫。女。子。自。
經。驗。和。觀。念。為。人。子。者。宜。常。存。敬。孝。之。意。中。國。文。化。之。基。其。
雖。天。賦。與。興。趣。有。差。別。而。對。於。待。遇。則。須。平。等。父。母。自。有。其。
具。兒。童。亦。宜。服。從。父。母。之。訓。練。以。成。良。好。之。習。慣。子。女。之。教。育。
則。父。母。固。當。以。兒。童。為。家。庭。之。主。體。不。應。以。兒。童。為。玩。具。或。為。工。
趨。乎。極。端。者。以。孝。相。強。幼。者。呼。高。庭。惡。非。改。革。不。可。實。
承。宗。傳。統。問。題。是。家。庭。中。極。重。要。的。問。題。現。在。子。女。幾。乎。各。

c 無職業訓練。

b 無適當的學校教育。

a 缺少家庭教育。

3. 教育不完善。

制。裁。 (social control)

領。市。中。之。種。種。誘。惑。大。家。庭。制。度。之。傾。覆。缺。少。他。種。社。會。
adjustment and social disorganization) (例如貧苦，
2. 社會不善於治理及其組織之趨於破壞 (social mal-

1. 犯罪，的媒介，機關有為社會所縱容者，例如如倡妓，賭博，賭。

B 社會方面的。

容易犯罪。

(idiot and feeble-minded) 既無謀生的能力而目

b 不充分的智力：例如瘋癲，癱瘓及精神恍惚者

自養的能力則弱，所以容易犯罪。

及進化，則亦殊非易事。若使此種狀況實現，現必經過以下的幾種
身。不。是。人。的。附。屬。品。社。會。情。形。因。之。大。改。不。過。要。使。這。種。能。力。普
他。們。財。產。的。一。部。分。則。為。了。女。子。亦。有。生。利。的。能。力。覺。悟。已
可。承。遺。產。的。接。收。妻。的。財。產。支。配。有。財。產。等。權。同。時。妻。亦。是
為。不。德。妻。之。所。有。者。大。約。只。有。區。區。首。飾。地。位。而。已。而。為。夫。者。則
止。女。子。有。財。產。權。無。的。無。遺。產。權。社。會。地。位。蓄。私。產。時。又。每。被。視
還。有。夫。婦。間。的。經。濟。已。漸。成。為。問。題。了。我。們。中。國。的。習。俗。是。禁
激。烈。的。變。更。
分。幾。部。分。或。充。公。或。作。私。用。無。幾。富。階。級。可。免。除。又。可。免。去。
置。遺。產。的。他。們。以。為。上。三。種。方。法。都。有。利。弊。不。如。將。遺。產。處
根。一。切。平。等。的。由。來。都。基。於。此。第。四。主。張。用。健。方。法。來。處
問。題。第。三。主。張。廢。止。遺。產。的。他。們。以。為。遺。產。是。富。階。級。的。禍
主。張。女。子。亦。應。享。受。遺。產。權。的。理。由。是。想。打。破。男。女。間。的。階。級
的。餘。地。所。以。他。們。是。願。意。屈。服。於。現。在。的。遺。產。制。度。下。的。第。二。改
四。派。第。一。守。舊。派。他。們。以。為。社。會。制。度。就。是。天。地。無。更。改
遺。產。問。題。近。來。引。起。了。人。們。的。注。意。了。討。論。的。態。度。可。分。為

4. 國內戰爭及其影響。

5. 法庭的弊病。

a 審斷不公。

b 執行無力。

6. 缺少正當和完善的遊戲。

7. 遊惰和失業。

8. 無正確確的宗教觀及人生觀。

III. 我國因人民犯罪所受的損失。

A 物質方面的。

1. 建築法庭、監獄、拘留所、警察廳、等等的銷耗。

2. 其房屋土地又不能用於生產事業。

3. 被害人財產的損失。

B 人工方面的。

1. 法官、律師、警役、等不能積極生產為社會謀幸福。

2. 犯罪人是社會的銷耗者。

3. 被害人的生命損失。

b 維持的。

2. 工作之正確。

a 保護治安。

b 監視法律之執行。

c 執行公務衛生事務。

d 調查人口。

e 救火等事。

C 刑事的訴訟程序。

1. 刑律的定義——法律之規定各項犯罪行為的部分，是

刑律。

2. 刑事訴訟程序的定義——自犯罪者之依法逮捕至其

判決執行之終了其一切法定手續是刑事訴訟程序。

3. 刑事舉例——設有某人在某地傷人或放火或殺

人或擄掠或偽造鈔票被警察查出由警察署押送

警察廳由警察廳送地方檢察廳由地檢廳豫審決定，拘代

替國家對之起訴，因破壞法律，即是得罪國家。先是拘留

論說

金陵女子大學校刊

註：我國現行的司法制是三審四級

面審。

手續都與以上所說的不同。不同的地方，就是可以行疏
高等廳判決後，被告或原告還可以訴於大理院。一切
罰金或死刑，都是依照審推廳推士所判決的主文執行。
審判廳就將判決主文交由檢察廳執行。或是監禁，或是
起訴。一樣在十天之內，原告和被告兩方都沒有上訴，
審判廳起訴的手續是與地方檢察廳同級審判同
上訴於高等檢察廳。小案不在此例（高等檢察廳同
而上訴於高等檢察廳。地方檢察廳亦得因處罰太輕而
其刑罰在十天之內，被告不服地方審判廳的小刑
審他推士審斷後，援照刑律被告犯罪的大小而刑
他的罪狀宣佈，地方審判廳正式起訴。審判廳就開將
定他是犯罪人，也不能用待遇犯人的方法待遇他。同時將
他拘留，不是監禁，是在未經審判廳審定罪之先，不能斷

a 建設的。

1. 警察是一種社會公僕。

B 我國警察制度。

2. 西國法律觀念——法制，法律複雜，而少伸縮性。

1. 中國法律觀念——制，法律簡單，而有伸縮性。

A 西法律觀念之差異。

IV 法律的強制執行及刑事訴訟程序。

行政費多，不可以數計也。

我國因人民犯罪而損失的資財，比較教育行政費或他種

D 結論。

商業，所以國內的經濟及生產事業，不能發展。

因為盜賊土匪種種危險，資本家不願拿出資本來興工

C 社會經濟的發展所受的損失。

b 女子因經濟缺乏及道德墮落，所受理種種不好的影響。

a 家庭失去經濟生產人，以致全家流為社會的負擔。

4. 犯罪人家庭的損失。

八

6 較之舊式監獄多注重犯人的人格及人道主義。

5 鼓勵良好品行。

4 貧富同等待遇。

3 實行監獄勞工——木工、泥工、印工、縫工、出外工作。

2 實行自養(部分)的。

1 注重衛生並有治療疾病的設備。

a 他的內容。

5. 我國模範監獄運動。

f 敲詐。

e 貧富的待遇不平等。

d 無訓育的價值。

c 過於不尊重犯人的人格。

b 太刻苦。

a 不注意衛生。

4. 舊式監獄的弊病。

d 乞丐所。

4. 舊式監獄的弊病。

a 不注意衛生。

b 太刻苦。

c 過於不尊重犯人的人格。

d 無訓育的價值。

e 貧富的待遇不平等。

f 敲詐。

5. 我國模範監獄運動。

a 他的內容。

1 注重衛生並有治療疾病的設備。

2 實行自養(部分)的。

3 實行監獄勞工——木工、泥工、印工、縫工、出外工作。

4 貧富同等待遇。

5 鼓勵良好品行。

6 較之舊式監獄多注重犯人的人格及人道主義。

V. 處治犯罪的方法。

10. 敲詐。

9. 勒索。

8. 賄賂。

7. 用刑。

6. 刑罰延及全家以及全族。

5. 貧富的待遇不同。

4. 知事缺少專門法律知識。

3. 知事使用法律的權限太大。

2. 司法行政不分。

1. 民事刑事不分。

D 我國舊日刑事訴訟制度的弊病。

第一級(初級)簡易庭

第二級(大審庭)地審庭

第三級(高等審判廳)地審庭

第四級(大理院)地審庭

金陵女子大學校刊 論說

1 不刑罰犯罪兒童，但是照心理生理和病理的查

方法。

c 父母完成他們應盡的責任。

和訓育犯罪兒童，責罰不保護子女的父，是保護

b 宗旨——不是審判，斷定，兒童犯罪，是保護

a 法庭——簡單，如辦公，室一般，威嚴的氣氛。

2. 兒童法庭及成年法庭之差異。

c 兒童犯罪，只應認為由法庭，不能認為犯罪。

b 缺少教育及保護之兒童，應責其保護訓育之責。

a 兒童犯罪不能與成年犯罪同等處治。

1. 發起兒童法庭的原因。

C 兒童法庭——只有美國有。

歐美各國，都有感化學校，改化院，但我國尚無同樣的設備。

B 感化及改良。

模範監獄運動。

b 我國現有模範監獄的地方很少，應當從速促進這種

c 監獄。

b 監禁所。

a 拘留所。

3. 監獄的種類。

f 監禁。

e 充軍，或沒收財產。

d 剝奪公民權利。

c 剝奪公民權利 (social degradation)。

b 死刑。

a 苛刑。

2. 方法。

c 感化及改良。

b 禁止和警戒。

a 報復。

1. 目的。

A 刑罰。

均在家庭間。居。

(十) 爲什麼有許多中學畢業生與大學畢業生或出洋留學生。

(九) 你知道有些什麼人沒有相當的職業爲什麼。

(八) 你知道有些什麼人沒有職業爲什麼。

(七) 你以爲那種惡習慣。使錢耗費最多。

(六) 你贊成借貸的方法嗎。說出你的理由來。

人。或爲士農工商。最經濟。

中國農村

王淑禧

[illegible]

工養生堂

張佩

廣大，觀社會上種種生計方法，爲切要。工業界。

的。生計問題，能力，竟與社進，是由團體入去，活動，這時代的，永久，增，長，到，就，是，生計問題。人。

望，不計問題，不能，永久，而，至，蓋，無，一刻，能，脫，離，物，的，需，要，因，要，滿，足。慾。

由是觀之。農之重也。故此。故農村必須改良。惟其改良。須立方法。由農民負擔。(五)政不知重農。裕國。農民亦缺少。建設領袖。重農民風俗。頽廢。墮落。賽會。迎神。嗜賭。博。等。(四)天災流行。增(三)困難。排作的。面積。過於狹小。種的。農過多。農法粗陋。難者。不足糊口。市面金融。紊亂。因之。農民破產。而敗家。(二)農業試觀今日農村。的社會問題。(一)經濟的困難。生活高貴。而所耕而生。財投。機則朝食暮富。機會較多。生活亦較安逸。人輕視農。敗工。而商業發達。工廠亦林立。第二。由個。人方面言之。都市易事的原。因如下。第一。由社會方面言之。人競。華。就。奢。故農旺農村與都市。有興衰輪的關係。此則彼衰。則彼興。都市與農之望。故語曰。國以民爲。民以食爲。天哉。乎。農爲要矣。富國。裕家之道。(丙)對於國家。爲人民。食品。供給。有長久。安。修養。人格。保守。生活。種種之美德。(乙)對於社會。能。有。化。奢。爲。儉。奢。之患。第五。農業的價值。甚爲尊貴。(甲)對於個。人。有。健。身。體。求。返。還。淳樸。我工商業。正在萌芽時代。則當。審。慎。防。免。禍。

素。一國的工業能力，除養本國外，更得有一二特別的擅長，能成一可。(4)在這商戰時代，工業發達是保存國際地位的第一要成。亡國慘史。在這一要點上，去專仰他人的供給，非特金錢外溢，並且要瀆質自養的能力，反力將本國工業改革不可。(3)設若「不能有物不經久」。改革。(2)人類物質的需求日繁，既有太簡陋的船舶來的又業之改革。(1)低價又高。海禁以來，受的影響了。不得不興起圖工上，競爭。自開海禁以來，船來品的精緻，不特遠超人工的出品而能不競爭。革命的大概，是受外來的壓力。(1)中國貨物在市面不能工業晚近的工業，是在與過渡的時代。目前的狀況，促成中國中國規例，停工和調停，工業紛爭等權限，都在公手。中。

的聊生痛苦。百聯合機關，是公勞動，定貨物的價值。目。工作。不要甚簡。是以「入口之家」，若能男女勤儉，也不致有「貧賤乞食」的現象。住處，一概歸店主設備。當時的生活不高，人類物質的和供給家的需要。中心重近地的市場。工具，品大都能直接以家族結合的。並非階級限制制。工業純系手工製造。品大都能直接

此孽債！我小的時候，亦曾讀過幾部書，看起來紅顏薄命，真
獸一樣！我如今在愁城之內，如年，祇恨不早歸黃泉了，爲
女界可憐之處，終是中國女界的黑，暗！輕的連母女的習們，分
都忘了！這都是中國女界只認得洋洋變白，是母的連女的情
我的母親真是糊塗極了，蓬首作村婦，妝容（咳！我的生命爲何這樣苦哇！
飛飛——）
第四幕（草房間，破桌椅各一，馬槽，一一匹。）
劉媽及海棠，飛出。
王——是。是。謝奶奶的教訓！退去。）
不是好惹的！

大婦——王！你要好好的管他，這個妖精雖然好，可
王——（叩頭。）謝奶奶的恩典！
給你這個美貌好看的妻子！
劉媽——（向馬夫）作點首（形）。王！你還不快些謝謝奶奶，實
紅血！我看你比烏鴉還黑呢！海棠把這妖精替我拖出去！
大婦——什麼黑，你要再不要，我不養我，滾開，我要把你黑暗打成

算！替！除！來！女！界！同！胞！，！打！破！現！運！我！雖！死！亦！瞑！目！了！
力！的！剷！除！這！無！道！的！黑！暗！地！獄！！廢！棄！多！妻！制！的！野！蠻！風！俗！！我！
們！人！替！我！流！傳！這！篇！哀！史！！並！告！訴！我！們！中！國！女！界！同！胞！，！要！我！
母！親！，！雖！然！我！這！夫！太！大！，！無！人！重！看！！但！是！將！來！終！有！可！憐！我！
是！受！苦！我！現！在！要！把！我！的！景！况！寫！成！幾！首！詩！，！寄！與！我！的！
銀！子！，！呵！！你！能！生！活！的！生！活！！拆！散！人！骨！肉！！我！覺！得！生！活！上！，！終！
母！親！，！在！若！是！是！得！我！到！這！樣！地！步！！不！知！如！何！生！憂！愁！呢！？！萬！惡！的！
是！不！錯！的！，！咳！！我！萬！想！不！到！，！同！這！馬！夫！結！了！三！生！的！緣！！分！！

飛——取紙，事賦詩。
（破事，舊紙。）

飛——唱詩。幕後作樂和之。

① 誰憐青鬢亂飄蓬？馬 upper 琵琶曲又終。

嫁得儁夫雙足健，
漫誇佳婿喜乘龍。

②白雲渺望中，迷，獨倚蓬窗掩面啼！

萬壽龍圖是鳳凰。

③挑燈含淚，疊雲箋，萬里緘封報可憐！

寄語生身親阿母，賣兒還剩幾多錢？

十九

飛飛——被！打！哭！說：「這全是我們中國女界的黑暗！」
大婦——海棠——婢！我！替！我！拿！轎！子！來！打！飛！飛！
大婦——賤！婢！你！想！怎！樣！了！？
飛飛——跪！不！動！
事，願！老！天！保！佑！我！福！壽！雙！全！快！點！叫！那！個！妖！精！去！罷！
大婦——（作！笑。容。好！好！好！）我！向！來！喫！齋！佛，！作！一！件！好！事，
把！他！賞！給！馬！夫。王。二！罷！他！又！無！家！無！室。的。
劉媽——（老！管！家！婆。奶！奶！請！你！老！人！家！不！要！生！氣！了！照！我！看！不！如！
樣！賤！貨！在！我！眼！前！快！點！趕！他！出！去！
大婦——不！要！工！工！難！道！不！要！喫！飯！？又！不！是！死！人，！我！不！要！這！
頭，！也！還！可！省！些！工！錢。
羅——我！已！經！做！錯！了！請！你！無！論！如！何！留！下！則！個！就！作！使！喚！了！
大婦——快！點！替！我！滾！出！去！我！們！家！裏！不！要！些！這！些！作！禍！的！東！西！
飛飛——（掩！面！哭。跪！於！大！婦！之！前。）
中國！全！是！是！在！你！們！這！些！賊！官，！小！老！婆！的！手！裏！
討！來！了！你！要！做！督！軍，！省！長，！奶！奶！多！多！的！要！拿！火！車！變！了！我！們！

大婦——吓！那裏來的這個小妖精！還沒有做，小奶奶先到！

羅——告（飛飛）你可見大奶奶叩頭！

大婦（醜容，大怒，目正坐）。

第三幕 飛飛，見大婦。

喜娘——這才是雙喜臨門呢！

老家人明天就到京裏去！

爺保奏你跟他打仗的功勞，說是叫你作戶部員外郎，請你王爺入自遠處來，行髮面羅請安。）

僕（嬌妻美妾）：

將來讀書出洋作大官，有了錢，孝敬大娘，二娘，三娘，新官人！

喜娘——恭喜新奶媽，多福，多壽，多子，多孫，明年抱個小娃娃，

飛飛及羅——行結婚禮。

飛飛（羅）：常服，（着）禮服，（佩）花。

羅（其夫）——（作新婦妝）。

飛飛——（作新婦妝）。

第二幕 設結婚禮堂，軍樂男女來賓。

人家記得（含笑走下）。

金陵女子大學校刊 校聞概錄

報部詳情見後錄。

救國之策。計分國貨調查部、愛國歌部、平民教育部、管理閱報部。

興云。

(五)大沽案傳來。本校學生分會全體通過。設立愛國團。為根本

戲劇採用復活玫瑰四幕。此次全採用中文。並有國樂助

國今日孰為重要。時事研究組。徐寶君。報告大沽案原委。

香蘭。范瑤。蔡夢。王蒙。四君。專題演講。與平民教育在張

(四)三月二十七日。日文會。舉行第一次聯合大會。辯論組為

聖餐。次日早 Good Friday 由先生率領。赴後小山早禱。

(三)耶穌受難。星期一。期及復活節。有特別禮拜。在禮拜堂舉行

加鍾山。秀山。公園。夫子廟。等處。瞻仰國典。聆聆高論。天陰雨。

(二)孫文。文過紀念。除選派代表赴會外。先生回學。多自願參

(一)自治會通過。本學期起。試行監督制。另有詳細規則。

校聞概錄

二十二

副會長 丁采蓮

正會長 王麗明

顧問 施先生 (Miss Spicer)

(十)本屆改選職員。因他種牽延。改選一月。現選舉結果：

選手及來賓均為精神爽快云。

同學來校舉行聯合運動大會。是日也。新雨初晴。綠蔭如洗。

(十四)二月二十二日。本校附設中學。邀請本城各女子學。校

代表之。一屆期。赴會。所有課務。已託其介弟。豐行代理。

(九)本校國文教員。鄭先生。被選為赴日本討論中日文化事業

同樂會。並有短劇。餘劇。茶點。融融演之樂。

(八)四月。某星期六晚。一年級。先生。假健身室。舉行一年級師生

人云。

國女青會會長。梅師母及總幹事。丁女士。均有演說。以指導吾

(七)四月。本校先生。等。假餐室。宴飲。女青年會。各方代表。

(六)本室。室內運動。下星期。舉行。比賽球術。及表演。機械運動。

飛——飛——事已了。我與這可恨世界。可憐生活。亦就此告別

贏得芳魂歸去。好。一。杯黃土百年心。

● 不須重賦白頭吟。入骨憂煎死易尋。戲劇

金陵女子大學校刊 戲劇

金陵女子大學校刊

報紙亦有不敷應用之勢。計申報、新聞報、晨報、各及他難刊數。事數則逐日不虧。此舉已經實行。故閱報室中。大有滿之患。而每餐桌組長。一入派定時。間。務使六七人交互講。當日新聞。時不能逐日閱報。章。閱報部之設立。卽所以補救此缺點。於是定星期二期舉行。一。且屬少數。同學組織。同學之耽於學者。多。管理閱報部。——文藝會中。有時事研究會。但屬研究性質。每三雙國歌部。——賀益周淑純。毛純。王周富麗。二平民教育部。——王璋。李郁文。劉席珍。徐芝。一國貨調查部。——王麗。明。范培。袁滋。中。張曼筠。顧慰曾。每部提名若干人。詳寫細目。選定結果爲：始由前任學生會長朱穆慈蔡葵二君。及各級代表楊效讓謝時矣。於是。有愛國團之成立。

附愛國團成立紀事

盡友誼云。

(十)禮拜堂。所以示鄭重也。會客堂。備有茶點。散會後。隨意參加。以禮拜堂。五月四日晚六時半。舉行新舊職員交接禮。地點在

- 五 公民教育與國際和平。
四 基督教與公民教育。
三 公民之責任。
二 公民應有之修養。
一 公民教育之重要。

諸君。○

(十三)自五月四日起至八日止。爲公民教育運動禮拜。本校敬

種（記）者。每見。同。卓。同。學。口。講。指。畫。常。忘。飲。食。而。喜。怒。罵。罵。亦。隨。
 材。料。而。變。遷。深。望。我。國。人。人。勵。精。圖。治。日。趨。光。明。使。吾。人。多。得。開。胃。
 劑。以。助。消。化。也。
 製。愛。國。歌。部。——該。部。已。填。就。詞。二。首。徵。求。全。體。意。見。人。多。喜。
 滿。江。紅。一。闕。以。其。意。流。動。也。歌。亦。在。選。擇。進。行。中。云。
 一
 震。旦。占。國。錦。繡。山河。歷。悠。悠。物。產。繁。多。人。民。滋。殖。俊。彥。聯。
 羅。帝。制。既。革。修。言。共。和。強。勝。久。橫。莫。敢。誰。何。連。年。內。戰。滿。地。
 干。戈。興。亡。負。共。責。共。矢。切。磋。同。胞。巾。幘。力。戒。踉。跚。勿。尚。高。蹈。毋。
 隱。巖。阿。短。歌。勵。志。擊。節。吟。哦。
 二
 荆。棘。縱。橫。傷。國。事。壯。懷。激烈。空。負。錦。繡。山河。幾。多。豪。傑。日。
 色。昏。暗。鳥。鳴。哀。白。骨。枯。寒。誰。死。節。看。原。處。染。腥。血。腥。英。雄。難。
 血。五。九。塢。未。渡。五。五。骨。寒。誰。死。節。看。原。處。染。腥。血。腥。英。雄。難。
 胡。騎。逼。地。煙。塵。生。情。關。家。國。興。亡。是。誰。道。巾。幘。不。英。雄。難。
 平。民。教。育。部。——已。向。各。方。徵。求。實。施。方。法。聞。每。一。立。立。平。民。學。校。

heard from the dancing teacher that when you dance you must not be stiff. Isn't it fine to have your bones all softened in order to feel relaxed? You will dance better than the other girls when our turn comes."

Untouchable.

By Li Dzeh-djen

Cora: I-u-wei! Woe, woe! I am untouchable!
 Mary: Untouchable? You do not have any symptom of leprosy on your body nor do we have any taboo in Gilling. Why are you untouchable? Anyway, I should like to make friends with you. Let me have your arm!
 Cora: Oh, dear me! My arms are untouchable—the right one is engaged to Dr. Typhoid Fever and the left one is engaged to Mr. Small Pox; yet I have a warm heart.
 Mary: Ha, ha! You are a friend with untouchable arms, and you are a friend with a warm heart!

二對於已有非國貨材料貨物之處分——我事同以爲事。在持之以堅。不在遲一時之快。故對於已有貨物。不加毀滅。

書之深意也。

今。日。動。魄。當。頭。棒。喝。亦。美。麗。莊。嚴。裝。飾。成。重。幅。畫。也。蓋。提。倡。國。貨。不。爲。心。名。於。鏡。上。以。示。鄒。重。然。後。石。印。重。印。個。人。需。用。品。不。在。此。例。

- (三) 國恥不雪。此志不移。
- (二) 自勵已行。衆以指導。衆。
- (一) 提倡國貨。爲救國方法之一。誓用國貨。

——暈暈耳——

用之。反言之。即警告衆少。用外貨。以免滯區。

國貨調查部——該部責任。在報告。同學。者爲國貨介紹。而探

國禮拜時。收入爲補助云。

概以上次五卅捐款（約三百餘元）爲基金。其餘則以每次愛

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便利起見也。

三再買新貨物者之處。——此條所以防萬一也。故不得不

考慮再四。規定凡第一次購買外貨者。指簽名後而言。罰

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學校執事及學生會職員。敦請名入演講。關於愛國及其他國民

[illegible]

國歌。反對國旗敬立默禱三分鐘。禮拜完結後。各人得隨意捐助。

卽前所謂平民專校之經常費也。

以上計畫。爲司學等短期中所定。遺漏錯誤。在所不免。以後當

隨時修改。以期完善。幸。海內外高明之士。及畢業同學。不吝。

○ 孺子

Ginling College Magazine



Ginling College

Nanking, China

Volume 4

December, 1927

Number 1

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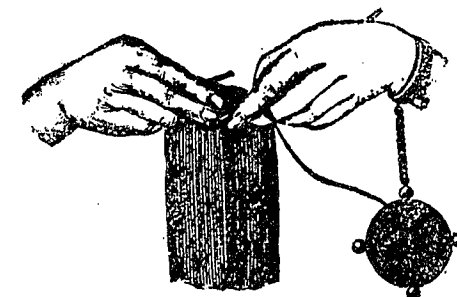
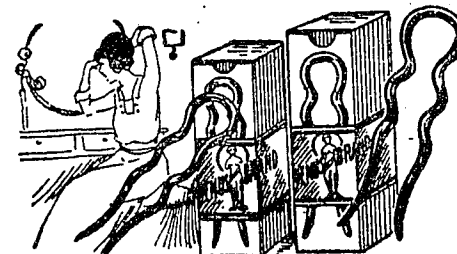
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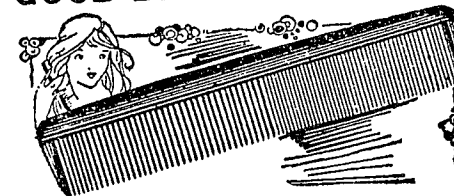
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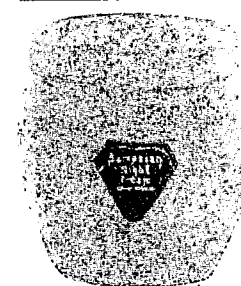


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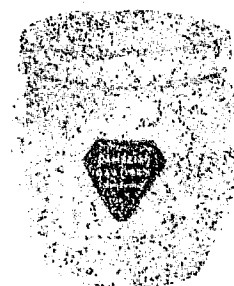
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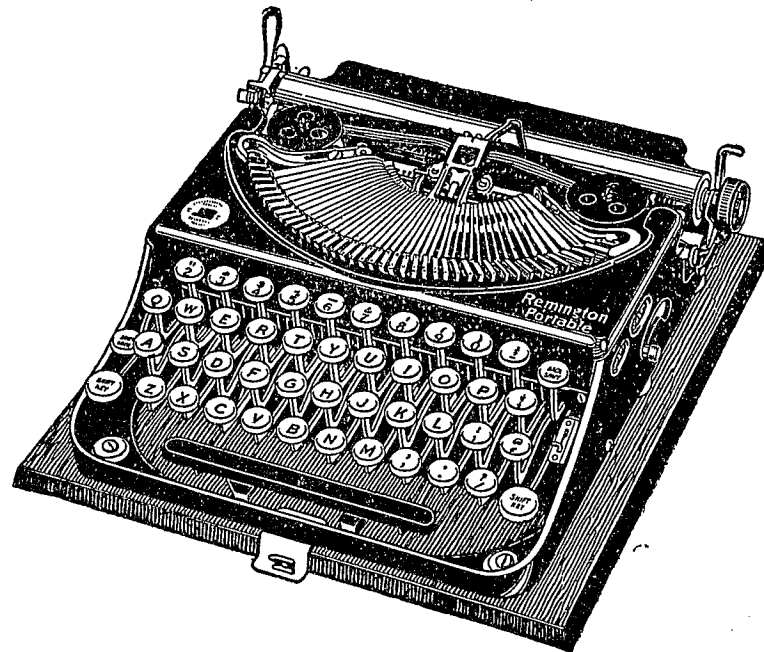
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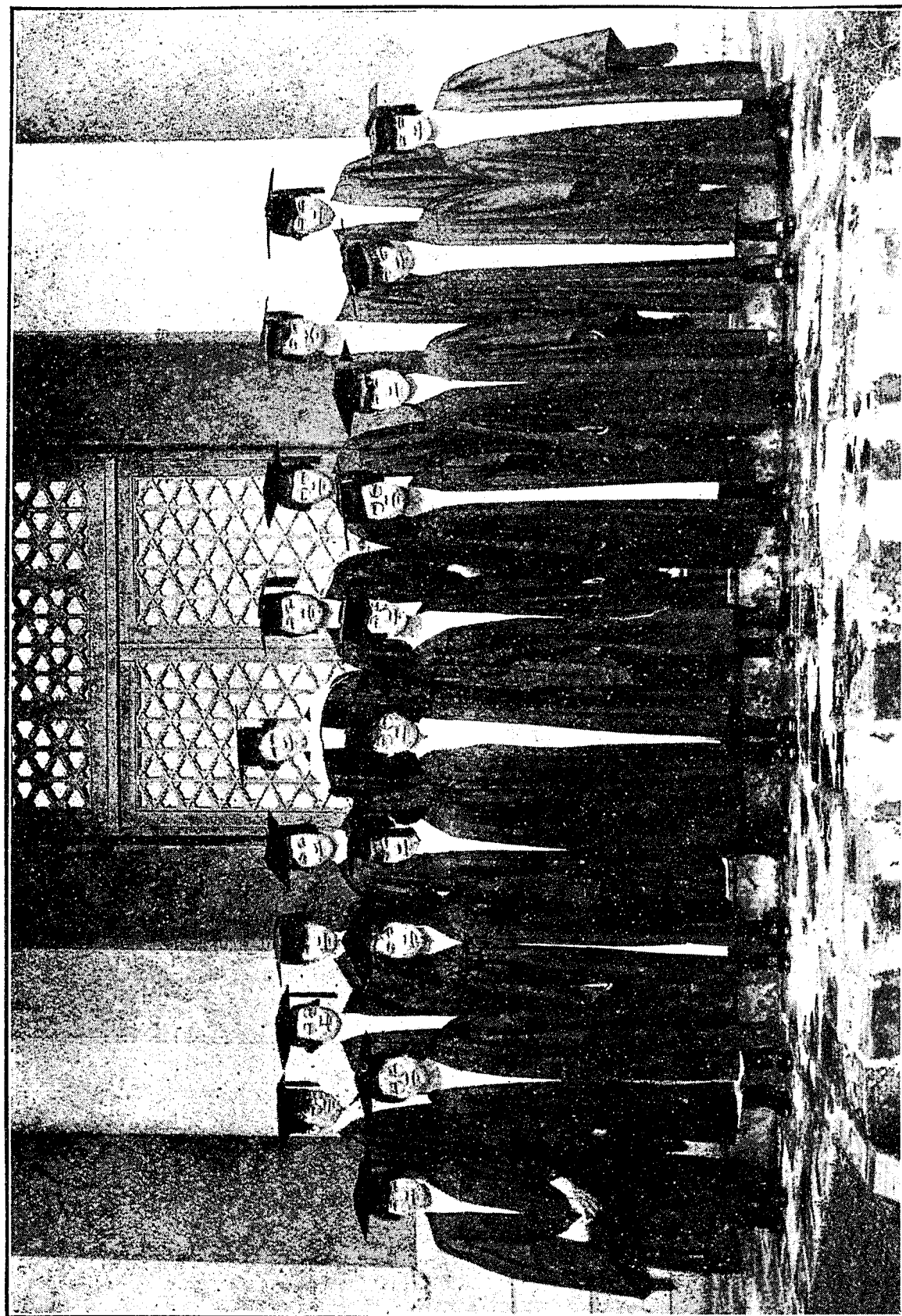
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The Class of 1927

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Ginling College Magazine

Volume IV

DECEMBER, 1927

Number 1

EDITORIAL

In spite of the fact that we could not help the coming of our misfortune during the few months from March twenty-fourth, we have to apologize to our readers that we were unable to issue the third number of last year's magazine. Ginling was attacked suddenly by a serious epidemic. For a time there was a great fear that the disease might cost her her life. As psychologists tell us that sympathy is instinctive and every one has it, I am sure our readers never would demand anything from a sick person. Ginling recovered from her sickness in an unexpectedly short period and, as I believe, is growing stronger day by day. When Ginling is well, the readers of her magazine can well be sure that she will always keep her word.

The idea "Ginling family spirit" has been constantly in our mind and we are working to make it a reality. In the Founders' Day Banquet of 1926 we had this wonderful idea worked out — we were the little sisters and our older sisters and married sisters were the alumnae and our guardians or parents were our faculty.

We all blame those who have only ideas or ideals and do not apply them. We have now this splendid idea — Ginling family, but if we do not put it into practice we surely also are to be blamed. Should sisters ever remain unknown to each other? It is not necessary for me to state the only answer. Our alumnae may ask, "How shall we get acquainted with our little sisters and those sisters we never have the chance to meet?" Here I want to call your attention to the Ginling Magazine. In the Ginling Magazine you will find the most efficient way to know and make yourselves known to all your sisters. We, as little sisters, are very eager to know our older and married sisters, and shall search in the magazine for your pictures, your letters, your information, your thought, and oh, all the things that you can give. At the same time we shall tell as much as possible about ourselves until we really get to know each other well enough to be sisters.

Some one asked me this question — "Who is running the Ginling Magazine? The Editors?" and I gave her the following long answer. "All the Ginling students run the Ginling Magazine. They pay for it, they write for it, they give their name — Ginling — to it, and they read it. There is no doubt that all Ginling students own the Ginling Magazine. I would, I hope, and I believe Ginling students have enough enthusiasm and virtue to be economical about their money, to do their duty, to make sure that whatever bears their name is worthy of it, to give helpful criticisms to quicken the progress of the Ginling Magazine."

A family can never be complete without its parents or guardians. This is also true of the Ginling family. We have to have our faculty cooperate with us. All parents speak and teach their children and when

speaking is not enough or when the children are away, the parents would certainly write. Many Ginling daughters have left home and are anxious and longing for anything from their guardians and parents. As food is appealing to hungry persons, I believe anything written by the faculty in the Ginling Magazine would have the same appeal to the Ginling alumnae. Moreover, we, students in Ginling now, feel that we do not have as much chance as we want to get contact with our teachers, and therefore we certainly appreciate whatever additional things they give us in the magazine. I believe our faculty, as our parents and guardians, would never disappoint their Ginling daughters who are so eager to hear and read their thoughts.

We see clearly now, that the Ginling Magazine belongs to us three, Ginling Alumnae, Faculty and Students. The magazine is our family letter box. It is the radio through which Ginling sisters, daughters, and parents can talk to each other without any difficulties of time and space. It is the most honest worker for the reality of the "Ginling family spirit."

A Special Notice.

Due to various reasons, the present staff of this magazine desires to change the three numbers into two. The two numbers will have the same volume of the former three. We feel this change would give us great convenience. Our readers are asked to ratify this suggestion. If there is no word of objection sent to us before the time of the issue of the next number we shall carry out our plan.

Trachoma

BY MARTHA HACKETT, M.D.

During the past month I have read several articles¹ in the China Medical Journal about trachoma and it seems to me that it might be well to bring this important subject to our attention again. Trachoma is always near us in China and we are very apt to forget its dangers.

In the first place it is well for us to remember that between 10% and 30% of all the people in China have trachoma: that means that at least one hundred million people in this country suffer from its effects. The prevalence of the disease increases as one goes north and west, being less in the south and east. This is probably due to the increase of dust which irritates the eye and also to the lack of water for bathing.

China has been afflicted with trachoma for many centuries and the Chinese may have acquired a certain immunity to it. At any rate the disease here is not so virulent as it is in many other countries; it may be very mild and cause only a slight irritation or it may cause pain and injury to vision. In severe cases, and they are not infrequent, blindness is produced. In all cases of trachoma there is always more or less harm done to the eyes; those who have trachoma are always handicapped in their work even if actual blindness does not occur.

¹ *China Medical Journal* — Community Control of Trachoma in China — Dr. Harvey J. Howard. *School Hygiene* — Dr. D. V. Smith.

It has been repeatedly shown that trachoma is carried from one person to another in the discharge from the eyes. The virus in this discharge which causes trachoma does not live very long. If it is allowed to remain in a dry state for three or four minutes it loses its ability to produce the disease. Heat and sunshine also destroy the disease. Therefore as China adopts hygienic ways of living these principles will more and more tend to blot out this formidable eye disease. The most frequent source of the disease is the common towel. If the towel is damp the virus does not dry quickly and the next person using it usually rubs the virus into his eyes. The elimination of this one practice alone would do a great deal toward removing trachoma from China. Trachoma is not carried by dust in the air. There must be direct contact with moist secretions from the eyes. The constant practice of three "don'ts" will practically prevent trachoma:

1. Don't use another's towel.
2. Don't use another's handkerchief.
3. Don't rub your eyes.

Since schools are a very common place for the spreading of trachoma and since school children are greatly hindered in their work by contracting the disease, it is well to consider what could be done there. Children with trachoma should be separated from well children; especially, they should have separate wash bowls, towels, soap, etc. All children with trachoma should receive treatment. For the children who do not have trachoma a few drops of a solution of zinc sulphate ($\frac{1}{2}\%$ solution) dropped in the eyes once a day has helped in preventing eye troubles. Trachoma frequently develops in irritated eyes and the zinc sulphate prevents irritation.

Trachoma is not easily cured. It tends to recur again and again. Treatment should be carried on for months, and begin again at the first sign of recurrence. It requires constant vigilance, but the reward is well worth the trouble. Patience and early treatment with good hygienic habits will eliminate much suffering and disability.

China and India

BY DJANG SIAO-MEI

(Concluded)

The reader of this paper may get a notion that the communication between the two nations was purely religious. Let the fourth question be, What was the commercial intercourse between China and India? It would be best to turn this question over to Chong Sui See who has given us the following point.¹ The commercial intercourse between China and India was supposed to have begun in the last part of the second century B.C. after

¹ See, C. S., "The Foreign Trade of China," Columbia University Press, New York, 1919. Pp. 19, 21, 22, 32.

Tongking was conquered by China. In the third century B.C. the emperor Sunch'uan sent envoys to explore the countries to the south and southwest of China, Tongking, India, etc. But this mission had contributed very little to the commercial field. The narrative of Fahien, the Buddhist pilgrim, told that beside the land traffic with southern Asia there also existed a sea trade between China and India at the end of the fourth century. At the close of the fifth century there were repeated arrivals of missions for many hundred years from India and Ceylon, especially from the latter because it was an important commercial center. But in spite of frequent commercial intercourse China had very little idea of the products of India. During the seventh century the sea trade between China and India became significant. By the eighth century the trade between the two became very important. According to a Chinese historical account¹ it tells that the ships employed in the trade with India were very large and that they called at Canto where there was an Inspector of Maritime Trade who was to collect export duty and freight charges and to attend to the general regulation of foreign commerce. During the middle of the seventh century the law that duties in the form of tithes should be levied in kind upon imports of spices, camphor and precious stones was passed. By the beginning of the thirteenth century it was said that between Sarbaza, or the modern Palembang in Sumatra, and the coast of Fukien Chinese junks were carrying cargoes of porcelain, silk, camphor, rhubarb, iron, sugar, black dwarf slaves, and precious metals to barter at Sarbaza for scents, gems, ivory, coral, fine swords, prints, textile fabrics and other commodities from India and Arabia.

The account mentioned above indicates that there had been commercial intercourse between the two nations from the second century B.C. to the Mongol or Yuan dynasty though it was comparatively insignificant.

V

The statement that the chief present India gave to China through the long communication was Buddhism is beyond dispute. This brings forth the last and the most interesting question. What were the Indian influences on China through Buddhism? Shall we not once more get information from different scholars and historians?

I. *Art.* Before the Indian influences on Chinese art are cited one point should be made clear that what has been called Indian influence is not pure Indian. Alexander, who died in 323 B.C. established Greek dynasties in northern India and these carried to India the art and civilization of Hellas. Therefore what India had carried over to China through Buddhism was really Græco-Indian instead of pure Indian.²

¹ Li Chan, "Tang Kuo Shi Pu." Cited in Chou Ju Kua Chu Fan Chi (On the Chinese and Arab Trade in the 12th and 13th Centuries) P. 9.

² Petrucci, R., "Chinese Painters," Brentano, New York, 1920. P. 54.

a. *Painting.* Grousset was absolutely wrong when he said that China had no painting before the introduction of Buddhism. China had long developed a painting of her own.¹ In Chou Li or Rituals of the Chou Dynasty there has been found a set of conventional rules on the application and arrangement of colours which had been laid down by the Chinese in the twelfth century B.C. Again Chinese annals frequently refer to the halls of ancient palaces covered with mural paintings. In the "Life of Confucius" it is told how Confucius during his visit in the year B.C. 517 to the palace of Ching Wang of the Chou dynasty at Loyang saw the pictures of the emperor Yao (B.C. 2356-2255) and Shun (B.C. 2255-2205) and the portraits of Chou and Chieh, who were two of the tyrant emperors in China during the eighth century B.C., and the inscription of praise and blame beside them on the walls of the Hall of Audience.

The coming of Buddhism made three changes in the history of Chinese painting. First, the dragon painting has been influenced because the idea of the divine snake came from India; second, the handling of the brushes. The last and the most important change was that there was a change in the subject matter, a change from the mythical and the legendary subject to the painting of Buddha figures. The coming of Buddhism opened a new field to the Chinese painters. The latter treated those Buddha figures with such a freedom, vitality, with such a force and spirit that a glorious page was added to the history of Chinese pictorial art. That which produced the greatest pictorial age, Tang dynasty, in Chinese was the blending of Chinese and Buddhist art. Archaeological evidence supports the above mentioned statement, thanks to Sir Aurel Stien who made the excavation in Tung Hwang. Tung Hwang belonged to China during the Tang dynasty. The discoveries show many Tang paintings which have been secured. They were excellent pictures from our point of view but none of them were from Tang's greatest painters, (which fact helps us to see the supremacy of the Tang Painting). After careful study of those pictures Stien concluded that among the materials which were used for the Tung paintings silk preponderated, and that the technique of those Buddhist pictures was undoubtedly Chinese.²

b. *Architecture.* No literary evidence is needed to prove that the coming of Buddhism had some influence on Chinese architecture. The temples and the pagodas which are built in China after a Hindoo pattern bear a living witness.³

c. *Sculpture.* The ten Chou dynasty drums with inscriptions on them are the most antique relics of Chinese sculpture. The bas-relief of the carving of Dragons and the carving of Phoenixes of the first century B.C. can still be seen.⁴ What Buddhism did to the art of painting it also did to sculpture. Its introduction meant a change in the subject matter in the sculptural field. It afforded the sculptors new material, and opened before them a new field. A new epoch of sculpture was created

¹ Bushell S. T., "Chinese Art." Vol. II, Eyre and Spotteswoode, London, 1914, pp. 116, 117.

² Stien A., "Serindia," Vol. II, Clarendon Press, Oxford, 1921, pp. 845, 846.

³ Li Ung Bing, "Outlines of Chinese History," Commercial Press, 1914, p. 121.

⁴ Opus cited in note 1, pp. 22-27.

through the blending of the genius of the Chinese and the Buddhist art. Thanks again is due to Sir Aurel Stien who opened to us the Thousand Buddhist Caves in Tung Hwang. These are the best indications of the influence of Buddhism on Chinese sculpture. In describing the Chien Fo-tung or the Thousand Buddhas Caves, Stien says the following: "In these legendary scenes of the panels with their freely drawn landscape background and typically Chinese architecture, as well as in most of the decorative designs displayed by the rich floral borders and the ornate exuberance of canopies, friezes, etc. it was impossible not to be struck at once with the prevalence of distinctly Chinese style. Its penchant for boldness and realism was just as clearly expressed in the drawing and grouping of the figures as that for graceful curves and fantastic freedom in the cloud, scrolls, floral tracery and other decorative motifs. But equally certain it was that the representation of the principal divine figures bore the unmistakable impress of Indian models transmitted through central Asia Buddhism."¹

II. *Literature.* Henry Hodgkin and Li Ung Bing give the following point:²

a. The Chinese syllabary. In order to facilitate their translation work on the Sutra into Chinese the Indian monks introduced a system of phonetic analysis. They gave the Chinese an alphabet and taught them to divide the monosyllabic sounds into parts. A table of 36 initial characters were formed. A mode of spelling was provided by means of two standard sets of letters, one for initials and another for the finals. This system is preserved in the Chinese dictionaries and the Chinese classics and has been universally used in China.

b. The system of Four Tones. Li Ung Bing doubted the authenticity of Shen Yoh (沈約) a scholar of Liang and Chi dynasties, when he said that he alone discovered the system of Four Tones. First, Shen Yoh lived in the capital of Liang Wu Ti which was the melting pot of Buddhist influence, so it would be quite reasonable to suppose that he got help from the Hindoos. Second, contemporary works treating the same system have been preserved.

c. The style of the six dynasties (六朝文): This literary style was also introduced from India. It was a combination of prose and poetry. The whole composition should be written in sentences arranged in pairs, and particular attention should be given to the tones of the words. It became a fad of the Chinese scholars for many centuries, but it fell into disuse later.

d. Poetry.³ Giles says that even at a very early date Buddhism had already taken a firm hold on the imagination of the Chinese poets. The last two lines of a panegyric on Buddhism written by a poet who realized for the first time the inward meaning of the Law, runs as follows:

"Oh thou pure Faith, had I but known thy scope,
The Golden God had long since been my hope."

¹ Opus cited, Stien, p. 795.

² Opus cited, Li Ung Bing, pp. 122, 123; Hodgkin, H. T., "China in the Family of Nations," George H. Doran Co., New York, 1923, p. 44.

³ Giles, H. A., "The Civilization of China," Henry Holt and Co., New York, 1911, p. 59.

III. *Philosophy of Life.* That Buddhism had affected the Sung philosophy is believed by many scholars. Waley says the following:¹ "Between the period of Confucius and the foundation of the Sung School, Confucianism showed very little sign of transforming itself into anything like a philosophy. With the rise of Buddhist philosophy the monastery became the principal seat of intellectual life." He goes on to say that most of the Sung philosophers were deeply indebted to Buddhism; Chu Hsi the master of Sung philosophy was a Buddhist at first.

Bruce says that the Sung School owed much to Buddhism.² Chu Hsi himself was a devotee of Buddha and the theories of the Sung philosophers were greatly modified by Buddhism and their conceptions were directly traceable to its source.

Li Ung Bing says that during the Sung dynasty Confucianism was greatly modified by Buddhist elements.³ The Sung philosophers, being thorough Buddhists on the one hand and scholars of Confucianism on the other hand reconstructed the latter by adding to it the map of the great change (太極圖) and the Buddhist theories.

What has been mentioned above is only an indication of the influence of Buddhism on the Sung philosophy. The question what did Buddhism bring to the Chinese people with regard to their philosophy of life has been answered by Bashford as follows.⁴ First, Buddhism brought pessimism to the people. The original form of Buddhism according to Gautama Buddha was that there was no God and the world was hopeless and that our life was full of miseries, discontents and sufferings. The only goal of the followers was to secure Nirvana which meant endless sleep or practical annihilation of the soul. Second, it brought to the people quietism and seclusion. Buddhism was extremely individualistic. It strongly believed in "self." Everything can only be done within the self and by self. So it induced people to have ecclesiastical celibacy and spiritual retirement. Third, it brought to the people superstition. With the exception of a few highly educated Buddhist priests most of the monks and nuns, and other Buddhists did not understand the real meaning of the religion. They worshipped the idols because they feared their awful countenances and gigantic features. They did good because they were afraid of the terrible ills. They bought and sold prayers and regarded temples as places to purchase blessings. In a word they degraded and demoralized the religion.

IV. *The Position of Woman.* It is true that ever since the time of Confucius women in China have been regarded as inferior to men. Confucius says "Women are indeed human beings but they are of a lower state than men."⁵ But the introduction of Buddhism from India made the position of woman in China even worse. Rapson says that the Sutra texts tended to

¹ Waley, A., "An Introduction to the Study of Chinese Painting," Earnest Benn Ltd., London, 1923, p. 174.

² Bruce, J. P., "Chu Hsi and His Masters," Probsthain & Co., London, 1923, pp. 5, 6.

³ Opus cited, p. 196.

⁴ Bashford J. W., "China an Interpretation," The Abingdon Press, New York, 1919, p. 177.

⁵ *Ibid.*, p. 128.

decrease the prestige of woman. He adds that Manu repeats with unction the dictum of the Sutras that a woman is never independent. She may be killed by her husband for unfaithfulness and divorced for barrenness.¹ Bashford tells us that the system of merits, which was established by Buddhism, prevailed in China. "According to this system, the wife receives in heaven one merit for every day during which she is dutiful and obedient to her parents-in-law and respectfully serves her husband; one merit for each day during which she waits on her husband or parents-in-law during illness; three merits for selling her toilet articles to assist them; three merits for each time she suffers violence at the hands of her parents-in-law without a resentful word, or an angry look, and three merits for every time she yields to a coarse and violent husband without anger."²

V. *Other Gifts from India to China.* The following points are more or less agreed to by current opinion. First, the coming of Buddhism from India enlarged the knowledge of China about the universe and encouraged free intercourse between China and other nations. Second, Chinese vocabulary has been enriched by the introduction of Buddhism. From the translation of the enormous Sutras new words poured into the Chinese terminology. Third, Buddhism advocated vegetarianism so that the food problem in China was affected by its introduction. Mr. Liang tells us that during the time of Tang when Buddhism enjoyed high popularity the pork shop was unvisited and its doors were closed.³ Fourth, Music in China was influenced by its introduction. A music book dated the sixth century A.D. was found. It contained many Indian songs. Fifth, sacrificial ceremonies in worship were influenced by the coming of the Indian faith. Paper pictures were used instead of real animal sacrifice because killing an animal was against the doctrine of Buddhism. Sixth, the embralle or the rosary was introduced from India to China. Seventh, the knowledge of sciences like arithmetic, astrology and astronomy came from India to China. People have supposed that the reason why India contributed so much to China was because India had her Golden Age during the fourth and fifth centuries.

VI. Now, Mr. Liang Chi Chao has something to say with regard to the Indian influence on China. After many years of hard work on the study of Buddhism he presents the following idea.⁴ Unlike Japan or other small nations China, due to her age, size, and special mentality, never takes over the ready-made civilization of foreign nations. Whenever she is brought into contact with another civilization she is able to modify and improve the latter to such an extent that it becomes entirely new and totally her own. Take Buddhism for instance: Japan has not changed her Buddhism since the date she embraced the faith from China through Korea. She is supposed to have established by herself Djen Tsung (眞宗) and Jih Lien Tsung (日蓮宗), but in fact Djen Tsung is only a branch of Ching Tu (淨土)—(a Buddhist sect

¹ Rapson, E. J., "The Cambridge History of India," Vol. I, Macmillan Company, New York, 1922, p. 293.

² Opus cited, p. 130.

³ Liang Chi Chao, "The Ying Bing Shih Collection (飲冰室叢著)," Vol. II, Commercial Press, Shanghai, 1918, p. 118.

⁴ *Ibid.*, pp. 103-127.

originated in India by Ma Ming (馬鳴), Lung Shu (龍樹) and Shih Ch'in (世親), which enjoyed great prosperity during Tang Tai Tsung (A.D. 627-650) under the great Chinese monk Shan Tao (善導). This sect was noted for its simple and comprehensive doctrines¹—and Jih Lien Tsung is only the heir of Tien Tai (天台)—(a sect in the Mahayana Buddhism originated by the great priest of China called Chih K'ai (智顗) in the Sui dynasty, (557-589 A.D.)). Its doctrines were so complicated that only a few could know them.² Japan is not able to translate by herself a single Sutra text. On the other hand, Buddhism in China is Chinese not Indian because of four reasons.

First, after the Tang dynasty there has been no Buddhism in India, and all its teachings have been handed to China. Buddha was born in India yet since Tang the Indians have not followed Buddhism. During the first five centuries after the death of Buddha (c 5000 B.C.) India only possessed Hinayana. By the sixth century (the date is counted with regard to the death of Buddha. So the date of Buddha's death is the first century) Ma Ming the ancestor of Ching Tu was born. In the seventh century Lung Shu P'u Ti was born and he was the one who gave the San Lun Tsung (三論宗)—(a sect originated in India by Lung Shu P'u Ti, it was popular in China under the Chinese monk Chia Ch'iang (嘉祥) during the reign of Chin Ai Ti (A.D. 362-366)).³ In the ninth century lived Wu Roh Shih Ch'in (無著世親) the ancestor of Fa Siang Tsung (法相宗)—(a sect in the Mahayana Buddhism brought to China by Hsüan Chuang which enjoyed great popularity under Tz'u En (慈恩) the disciple of Hsüan Chuang).⁴ From the eleventh century to the thirteenth century India gave birth to some of her greatest monks, like Ch'in Ban Hu Fah (清辨護法) and Chai Hsien Chih Kwang (戒賢智光). The centuries mentioned have been the red letter days of Buddhism in India. From the time when Hsüan Chuang made his pilgrimage to India Buddhism flowed to China. Meanwhile the priests in India degraded Buddhism to such an extent that the real Buddhism could hardly be found in India during the fifteenth century. After that Buddhism in India entirely perished from the persecution of the Mohammedans. On the other hand, in China ever since the introduction of Buddhism a glorious chapter has been added to her history.

Second, China is the only nation to which Mahayana has been handed down. Buddhism has been spread to more than one hundred nations in Asia but what those nations have gotten is Hinayana. No one except China knows the doctrines of Hwa Yen (華嚴)—(a sect in the Mahayana Buddhism. It has the most complicated and mysterious doctrines. It was established by the great Chinese monk Tu Shun (杜順) and enjoyed its popularity during the reign of the Empress Wu Hou (A.D. 684-705)).⁵

Third, China creates her own Buddhist sects. Mahayana has its seed in India but it blooms and bears fruit in China. China is the one who elaborates it. China is the one who establishes Hwa Yen Tsung, organizes Tien Tai Tsung and Ch'an Tsung (禪宗)—(a sect in Mahayana Buddhism

¹ *Ibid.*, p. 117.

² *Ibid.*, p. 115.

³ *Ibid.*, p. 114.

⁴ *Ibid.*, p. 113.

⁵ *Ibid.*, p. 114.

organized in China by Ta Mo (達摩) in the reign of Wu Ti (A.D. 502-557). This sect emphasizes the inner heart of human beings.¹ Therefore those who want to study Mahayana must come to China.

Fourth, through Buddhism China created a splendid philosophy of her own. Careful students of Oriental History have noticed that the Chinese people are characterized by a sense of practical morality. Their thinking has been regarded as mere "moralizing." Their religious faith is weak and slight. Confucius and Mencius were the two greatest men in her history but their interests were in this world. They had no taste for religious contemplation. Confucius said, "Whether the dead has consciousness or not we shall know when we ourselves die. It is not too late." Mencius laid great emphasis upon that state of mind called by him "The breath of morning" but had nothing to do with spiritual interest. Thus, before the coming of Buddhism the philosophy of China dealt with only one side—this world. The religion of Buddha turned the Chinese mind to another field of philosophy which is the inquiry into the mysterious and the unknown. Through the combination of Confucianism and Buddhism China has worked out a splendid and perfect philosophy.

Now, the student of history is called to face the following questions. Are the statements made by the authors of the Oriental History, with regard to the Indian influences on China, justifiable? Are the statements made by Mr. Liang Chi Chao too nationalistic? To what extent has *China been influenced* by India?

Throughout the paper five vital questions have been raised, and best effort has been made to answer them. But among the five answers none of them can be called satisfactory. Some of them are incomplete and most of them are subject to debate. Not one of them would satisfy the intellectual appetite of the history student, but every one of them is a challenge to him. Oh, student of history, a mound of treasures is before you! Turn up your sleeves to your elbows and take up your shovels and pickaxes. Crush and smash the rock of puzzling uncertainty with patience and perseverance. The world is waiting for your contribution with keen interest.

A Teacher's Opportunity and Responsibility in a Democracy

BY SIE WEN-LIEN

Democracy, the slogan and the watchword of the twentieth century has found an answering call from every part of the world. We write and talk to make democracy dearer to others; we educate to make democracy permanent and we fight to make democracy safe. Hand in hand with these reactions comes the question, "Democracy, what art thou?" Politicians

¹ *Ibid.*, p. 118.

answer the question and say, "Democracy means the control of the social group not by any individual or group of individuals but by people as a whole."¹ Educators reject this definition as insufficient and superficial and say: The superficial explanation that democracy is a government resting upon popular suffrage cannot be successful unless those who elect and who obey their governors are educated. Since a democratic society repudiates the principle of external authority, it must find a substitute in voluntary disposition and interest: these can be created only by education. But there is a deeper explanation, a democracy is more than a form of government it is primarily a mode of associated living of conjoint communicated experience. The extension of space of the number of individuals who participated in an interest, so that each has to refer his own action to that of others and to consider the action of others to give point and selection to his own is equivalent to the breaking down of these barriers of clan, race and national territory which kept men from receiving the free import of their activity.²

Democracy has grown along political, economical and social lines³ so that "in every phase of life, exclusiveness, privilege and artificial distinctions are rapidly disappearing."⁴ Take notice of the word "rapidly," it is not an idle word, but a word which denotes that since democracy has grown rapidly, no one can guarantee that it will not grow rapidly in the time to come. Just look at our own country! The thought of democracy was practically unheard of during the time of the generation which has passed and now democracy is the existing form of government. Democracy is ever growing, who of us can say and will wish that fifty years from now, China will remain the same? Just as we, the people of to-day, are having more freedom than the people fifty years ago, those coming fifty years after us will enjoy much more freedom than we. That the present form of democracy is far, far away from the ideal is a fact recognized by everyone. Will the democracy of fifty years later be still farther from the ideal, or will it be nearer to the ideal? We say, China is not an ideal democracy because the people are not prepared for it. Shall we let these people who come fifty years after us repeat this statement or shall we prepare them so that there will be no need of a repetition of such a statement?

How shall we prepare them? Educators have long raised the cry of the need of universal elementary education in a democracy. They name it the "corner stone"⁵ of an effective democracy. They advocate that "the basic common culture makes collective thinking and collective action possible among vast numbers of people and this lays the basis of an effective democracy."⁶ "Two fundamental principles crystallize the basic significance of universal education to democracy:

I. The efficiency of a democracy is dependent upon the number and quality of the ideas and ideals that are common to all of the members of the democratic group.

¹ Bagley and Keith: "Introduction to Teaching," p. 99.

² Dewey: "Democracy and Education," p. 10.

³ Frasier and Armentrout: "Introduction to Education," ch. 14.

⁴ Frasier and Armentrout: "Introduction to Education," p. 257.

⁵ Bagley and Keith: "Introduction to Teaching," p. 3.

⁶ Bagley and Keith: "Introduction to Teaching," p. 72.

II. The level upon which the democratic society does its collective thinking is dependent upon the level to which the educative forces have raised the great majority of its members. A high level of common culture is essential to collective thinking on a high plane."¹

Thus the answer to the question raised at the beginning of this paragraph must be, "we prepare them by educating them." But as soon as this is stated, we are instantly up against another question and that is, "What shall we give them in our education?" What we are aiming at is the getting nearer to the ideal democracy, yet "education will not automatically promote the ends of democracy."² "There is no inherent magic in education by which it automatically promotes the ends of democracy. Education is a tool, that can be made and has been made, to serve many masters. It can deepen lines of cleavage and can consolidate one class as against the other classes or one interest as against other interests. Education was never more widespread or more effectively conducted than in recent times, yet it did not prevent the world war; it made the war more terrible than any that preceded it. There is no good reason to believe that more education will, in itself safeguard democracy or safeguard us from other catastrophic wars. To bring about this result we must have a different quality of education, which means education conducted in a different spirit and with different standards of value what counts in short, is not the materials that are taught, but the spirit in which they are taught, the spirit that is made to pervade our educational system."³ Education is urgently needed in a democracy for the training of citizenship. The desire for a better form of education expressed in the following words: "There never has been a time when we were more in need of sound education, and in the struggle for existence that is yet to come we shall need a better education than we conceive of to-day"⁴ is the result of the constantly growing feeling "that only through the development of good citizenship will come the wise solution of the problems at the root of the ever growing, wide spread social unrest."⁵

The training of good citizenship, then, is the necessary characteristic in education which turns it into the right road to the ideal democracy. For "democracy in the hands of an unintelligent citizenship is a very dangerous instrument. It is not only a very dangerous instrument but it is also a very difficult form of government to carry on."⁶ But what makes good citizenship and what qualities should a good citizen have? Inglis, in his "Principles of Secondary Education," when giving the aim of education, indirectly gives the qualification of a good citizen as a three fold ability (1) an ability to execute effectively the formal and informal duties of citizenship and carry burdens of political responsibility; (2) an ability to produce and labor sufficiently to carry one's own economic need; and (3) an ability to utilize his own

¹ Bagley and Keith: "Introduction to Teaching," p. 100.

² Frasier and Armentrout: "Introduction to Education," p. 268.

³ Frasier and Armentrout: "Introduction to Education," p. 268.

⁴ Russell: "Trend in American Education," p. 22.

⁵ The School Review, Vol. XXIX, No. 5, p. 366.

⁶ Teachers College Record, Vol. XXIII, No. 2, p. 101.

leisure time and action as an individual without interfering with the interest of others.¹ To state the qualities of good citizenship more definitely, I shall quote from the Central China Teachers' College Bulletin, No. 21. It consists of nine very desirable qualities:

- (1) Sincerity and trustworthiness.
- (2) Honor and responsibility (honor in money matters, respect for others' property, and faithfulness in carrying out any responsibility).
- (3) Industry and simplicity.
- (4) Service and unselfishness.
- (5) The scientific spirit — not prejudiced, does not judge hurriedly.
- (6) Self control.
- (7) Respect for labor — broad sympathies.
- (8) The constructive spirit.
- (9) Vocation.²

Bonser summarizes the qualifications of good citizenship by saying, "At bottom, good citizenship is the result of the practice of intelligent service. It is an application of all of the personal moral virtues to one's conduct in relationship to one's community, state and nation, and to the peoples of the world."³ Dr. Cubberley agrees with Professor Bonser and says that "good citizenship is the product of proper knowledge, right ideals and correct habits. It consists of being able and desirous of playing one's full part in the coöperative activities of one's community, state and nation."⁴

If you and I agree with these educators that these qualities are essential to a good citizen and that good citizens are essentially needed in a democracy, we would naturally turn our biggest and dearest hope to the school for isn't it true that changes in nation, state, church and home have "imposed responsibility" on the school?⁵ This is certainly true in the west and is becoming more and more true in China by the same changes we have made in China. For isn't it true that the schools are considered the seat of education and isn't it also true that habits, bad or good, are easily formed during the period we call the school age, and must not the school be faithful to the precious charge that is put into its care? "The schools are either the hope of democracy or they are the defect of democracy."⁶ A true school is a place where the pupils will "become healthy, happy and competent both economically and socially; where the connection of instruction with the life of the community shall be directly recognized both by the pupils and their parents." In this true school, the pupil is put into as

¹ Inglis: "The Principles of Secondary Education," p. 367.

² Central China Teachers' College Bulletin, No. 21.

³ Bonser: "Elementary School Curriculum," p. 397.

⁴ T. C. R., Vol. XXIII, No. 2, p. 101.

⁵ Frasier and Armentrout: "Introduction to Education," p. 260.

⁶ Kinmont and Hart: "Democracy in Education," p. 409.

similar an environment as possible to that in which he will find himself in later years and in this environment he is taught to be "healthy, happy and competent both economically and socially," or in other words, to be a good citizen. You may question the existence of such a school in China, but you can not question the possibility of teaching citizenship even in a school far away from the ideal and thus making it into a place where the aim is fulfilled. The schools are the "laboratory of democracy"¹ and the schools "have resting upon them the burden of shaping democracy."²

Talking about the training of citizenship, schools in China are already beginning to do that. In the curricula of many schools we can find the course of "civics" peeping through here and there. The fact that it is newly introduced into the curricula makes the schools look toward the west for help and guidance. The two great schools of education headed by Bonser and Charters, advocate the teaching of citizenship by the indirect method although the latter differs with the former in thinking that the teaching of citizenship should also be in the direct form. Both of them acknowledge that mere teaching is not only insufficient but also harmful. For "frequently the teaching of civics is about abstractions and an attempt to teach abstractions by talking about them is apt to degenerate into preaching."³ We, Chinese students are noted for our "wonderful memory" and can easily recite fluently what we are taught, without making a single mistake, but without half a mind to practice it or even without an understanding of it. Thus it is not enough for the schools to provide a course in civics and say that their duty to the training of citizenship is done. It is not done, it has just begun. The direct method of teaching must be supplemented by the indirect method or else it will give the pupil the habit of thinking about citizenship as a thing buried in books which can only be brought to life as Egyptian mummies.

As early as the beginning of the century, many articles dealing with citizenship and citizenship training appeared in magazines⁴ together with many helpful suggestions and reports of experiments made along that line. Many wrote upon the subject of the indirect teaching of citizenship by utilizing (1) other subjects taught in the school and (2) by utilizing the extra-curriculum activities. It will be too lengthy for me even to give a short outline of each of them and besides it is beyond the scope of this paper. But in the whole matter of the teaching of citizenship, the essential fact must be always borne in mind and that is; "Citizenship is a very comprehensive matter involving study and practice, for all one's life,"⁵ and the school must see that though "it arises naturally in the student life and can be immediately practiced," it is "fundamental and vital to all true citizenship and can be continuously practiced during the whole life."

¹ Frasier and Armentrout: "Introduction to Teaching" Ch. 14.

² T. C. R., Vol. XXVII No. 2, p. 101.

³ T. C. R., Vol. XXVI No. 10. "View Points in Civic Education."

⁴ Such magazines are: Teachers College Record; The School Review; Educational Review, and others.

⁵ Central China Teachers' College Bulletin, No. 21, p. 1.

When I say school, do I mean the site, the inanimate buildings, the desks and benches? No, a thousand times, no. When I say that the school should be "faithful to the charge that is put into its care" I mean the people into whose hands this opportunity is laid, namely, you teachers.

"The profession of teaching has moved from a subordinate to a central place in social influence."¹ "The young people are for long periods associated with those who are expected to fashion them into men and women of the approved type. A charge so influential is committed to no one else in the community, not even the ministers, for though those have a more searching aim, they are directly occupied with it but one day instead of six and but one hour instead of five."² To you, teachers, then, is given this precious charge, this influential touch, which is given to no one else. Your profession is not merely "in a field that is replete with opportunities for serving one's fellow, but the service that it renders is indispensable to the life of the community, the state, and the nation."³ You have been called the "guiding influence"⁴ to the future people, are you going to be willing to pay the sacrifice and price of being such a guiding influence to this great land of ours which is sadly in need of a leader? Dr. James Earl Russel raised a cry, about 10 years ago, saying that the "teaching profession was singularly indifferent to the signs of the times" and that these teachers of that time had not taken their democracy seriously. "Because," he said, "the corner stone of the new state will be education, not merely instruction in things worth knowing but also discipline in things worth doing. It will be education for citizenship, in a society that is pledged to maintain justice for all and to guarantee to each the attainment of what he deserves."⁵ Don't you think that at the present time, in China we are not taking our democracy seriously? What should you do, you being the dauntless leader to democracy, for the democracy you must lead?⁶ You are "essentially and actually a producer—a producer of that trained and informed intelligence, without which on a nation wide and even world wide scale, our modern civilization will quickly crumble into ruin."⁷ And besides, "the obligation resting upon your shoulders is a double one for it is in part to the nation and in part to the world as a whole."⁸

To you much has been given and of you much shall be required. Your opportunity is great in a democracy but certainly greater is your responsibility and duty. Are you going to tread in the steps of the faithful steward and make your master rejoice with you over your work whether it be a glowing success or a sad failure?

¹ George Herbert Palmer: "The Ideal Teacher," p. 4.

² George Herbert Palmer: "The Ideal Teacher," p. 4.

³ Bagley and Keith: "Introduction to Teaching," p. 3.

⁴ T. C. R., Vol. XXVI, No. 6, "The Teacher, the Guiding Influence of Future America."

⁵ T. C. R., Vol. XIX, No. 3, "Education for Democracy"

⁶ T. C. R., Vol. XXVI, No. 6, "The Teacher, the Guiding Influence of Future America."

⁷ Bagley and Keith: "Introduction to Teaching," p. 3.

⁸ T. C. R., Vol. XXIII, No. 2, p. 103.

Campus Notes

By HO I-DJEN

Faculty-Senior Retreat

Before the college opened, the faculty and seniors had a joint retreat from September 17th to 20th. Their aim was to try to solve some of our college problems. The main topics which they discussed were "Leadership" and "The Spiritual Life of College Members." We expect to get much help from the result of their frank discussion.

Enrollment

College opened on September 20th and classes began on September 22nd. Though many, due to the critical political situation at that time, did not come back yet the majority of us returned with thirty-four freshmen sisters. May every one of us enjoy our usual family life and may every freshman sister have great success throughout the year.

The Hour of Sorrow

Misses Yang I and Wang Gwan-San of the Class of 1929 passed away this summer. When the news reached us everyone felt sad. We sent to their families our deepest sympathy.

Thanks to Our Foreign Teaching Staff

In spite of such hours of horror and terror, the foreign teaching staff remaining at Shanghai (with the exception of one or two who have Ginling affairs to manage in Shanghai) came back and joined us. We admire their sacrificial spirit and hope that they feel the collective feeling of gratitude from the students' side.

New "Uncles" of Our Family

We feel fortunate that during the hours of our urgent need of instructors, three unknown uncles came to our rescue. Mr. H. J. Chu now helps in our biology department; Mr. D. Hsiung in our physics department; and Mr. L. S. Lieu in the Chinese department. Since they are here as a part of our Ginling family, should we not call them "uncles?"

A Big Sister Bearing Her Responsibility

Miss S. S. Djang, a Ginling graduate of 1926, after a year of teaching in Hankow joined us this fall as a helper in the history department. We know this big sister of ours is bearing her responsibility willingly. We give her a vote of sisterly love.

Welcome Party

An entertainment was held on September 24th at 8 o'clock to welcome our new teachers and new college-mates. A welcome speech was given and stunts were presented. A representative from the freshman class stood up and gave a speech as a pledge of loyalty to the Ginling family. The love and loyalty of a family were strongly felt that night.

Distinguished Speakers

Two of Great Britain's delegates to the Pan-Pacific Institute at Honolulu, Sir Frederick Whyte and Professor Webster, visited Nanking lately and were invited to give lectures in Ginling. Professor Webster gave a speech about the League of Nations and Sir Frederick Whyte lectured on Great Britain's foreign policy towards India. Both talks interested us a great deal and enabled us to have a new outlook toward world problems. We extend to them our sincere thanks.

Republic Day

On October 10th at 3 o'clock there was a service in the chapel and Mr. Chen Chung-fang was the speaker. His subject was "The History of the Chinese Republic."

In the evening, a special program was arranged in the gymnasium to celebrate this occasion. Our constant prayer "Long Life to China" was especially intensified at that time.

Welcome! Welcome!

In the morning of October 27th, Miss Koo told us "Mrs. Thurston and Miss Whitmer will come back this afternoon."

On hearing this, the student body sent four representatives — one from each class — to Hsia Kwan at 3 o'clock to meet them.

Hours and hours were whiled away impatiently; it was almost "first warning" and everybody was ready to go to bed. Suddenly an extreme voice — Wu! Wu!! Wu!!! — from a distance was heard. The bell was ringing and all the faculty and students were getting excited and rushing to the front of the recitation hall; we sang in a chorus, "Welcome! Welcome!!"

Founders' Day

The summer stole away and autumn crept in. At the end of October, something exciting occurred in our campus. It was our annual Founders' Day Festival!

In the evening of October 29th, a banquet was held in the gymnasium. The class banners shone brightly on the walls and the red lanterns sparkled here and there. Toasts were given to Purple Mountain — the symbolic Ginling — and telegrams of congratulation were read during the banquet; stunts were given by the faculty and four classes afterwards. Ringing out our favorite college songs was the crown of the whole thing.

The next morning a special Sunday service was held in the chapel. With the marching in of the students followed by the seniors and faculty in their caps and gowns and with the beautiful decoration of the purple and white chrysanthemums (purple and white are our college colors) in the Chapel, every one of us was filled with unspeakable joy. Breathing in the air of a strong family spirit that day we foresaw the bright future of our alma mater.

News From Faculty and Ginling Friends

- MISS MINETTE BARBER who returned home early last spring on account of her health is still far from well but is slowly improving.
- MRS. BATES (MISS ROBBINS) is living in Shanghai for the present with her little son, Mr. Bates having returned to Nanking recently.
- MISS ALICE BUTLER is still at Western College, Oxford, Ohio, where she is Registrar and Alumnae Secretary.
- MISS EMILY CASE is connected with the Y. W. C. A. Physical Education Work in Chicago and living at home — 39 East Schiller St., Chicago, Ill.
- MISS ANNA CLARK, MISS ADA GRABILL and MISS ADELAIDE GUNDLACH are all at Berea College, Berea, Kentucky, this year. Miss Gundlach is continuing as Registrar, Miss Clark is Assistant Registrar and Miss Grabill is in the Music Department.
- MISS HARRIET COGSWELL is at Stanford University, acting as Student Secretary for the Y. W. C. A. Her address is Box 1864, Stanford University, California.
- MISS ELLEN P. COOK and her sister MISS MARY M. COOK are still at Smith College living this year at the Tenney House.
- MRS. B. B. CHAPMAN (MISS GOUCHER) went to Australia last spring and from there to Switzerland and England. Her address is care of Wesleyan Methodist Missionary Society, 24 Bishopsgate, London, E. C. 2, England.
- MISS MARION EWING and MISS GEORGIA THOMAS are still near neighbors in Claremont, California, on West Sixth St. Both are always glad to hear from Ginling friends.
- MISS REBECCA GRIEST is studying at Columbia University and getting frequent visits at home — 208 S. Queen St. Lancaster, Pennsylvania.
- MISS ELLA HANAWALT is continuing her studies at the University of Michigan. Her address is 1328 Washtenaw Ave., Ann Arbor Michigan.
- MRS. WALTER HILTNER (MISS MEAD) lives in Seattle, where she sees many people on their way to and from China. Her address is 4215 East 33rd St., Laurelhurst, Seattle, Washington.
- Mr. and Mrs. GEORGE LOOS Jr. are in Princeton, New Jersey, where he is connected with the Princeton Theological Seminary.

- MISS HELEN MCCOY is still at home at 1742 S. 29th St., Omaha, Nebraska. She is feeling much better, according to a recent letter and hopes soon to get back to regular work.
- MRS. SAMUEL MILLS (MISS SHIPLEY) is living this year at Haverford, Pennsylvania, while Mr. Mills is studying in New York.
- MRS. MOOREHEAD (MISS WATKINS) is still living at Sidon, Mississippi.
- MRS. BENJAMIN NANGLE is living in New Haven Connecticut, at 203 Lawrence St. Her husband is studying and teaching at Yale.
- MISS ESTHER PEDERSEN is secretary to the President at Grand Island College, Grand Island, Nebraska.
- MISS NAROLA RIVENBURG was in rather poor health when last heard from, but trying to continue her studies at Columbia University.
- MISS EVA SPICER is living at her home and studying at the University of London. Her address is 24 Palace Court, London, W. 2.
- MISS MARY V. THAYER is still living at 218 Park St., West Roxbury, Mass, and continues to keep in touch with Ginling friends.
- MRS. WILLIAM TURNER (MISS WOOD) has returned to China with her husband and little daughter and is living for this year in Peking. She may be addressed in care of the Peking Language School.
- MISS LAURA WILD is still at Mt. Holyoke College, South Hadley, Mass.
- PROF. and MRS. IRVING WOOD are still at Smith College and Mr. and Mrs. Norman Wood at Michigan, continuing their former work and their interest in Ginling.

Alumnae Letters

TO THE GINLING ALUMNÆ:

Think of it! — Another Founders' Day past and you were not here! So many people to see, so many problems to talk over, so many old and new sights to look at, and you not here! Oh, yes, we have realized that we are all under our duties' commands and it is simply impossible for us to do otherwise but to stick to our posts at times. But love and loyalty are magic charms. They know no limitations. They are marvelously alert in finding ways for expression. I trust — I am sure I know that you would not pack away your love and loyalty for our Alma Mater as you perhaps have done with your Freshmen note-books. Then, let us all arise and act, and prove by deeds that we are true daughters of Ginling.

New ideas, new political forms, eager search for things new, — all these have come in the short time, since we left. The undergraduates are having their hands full with new problems — political, social, religious and educational. To know about their problems would be too great a privilege to be missed, to think that we might be able to help, what a privilege it is! Can we afford to miss it?

The graduates are coming to feel more and more that they should have a larger space in the College Magazine. Through the instrument of the College Magazine, we not only could get in touch with the problems of our Alma Mater, but also, perhaps, we may be able to help through mutual understandings and sympathies. Moreover by exchanging news, experiences and knowledge we will be strengthened to serve better in our own work, thus though we are separated by distances and duties, yet we will be united in spirit to strive for what our Alma Mater stands for—Abundant Life. Everybody! Harken! The Magazine staff is looking for articles from you with longing eyes. Will the president of each local Ginling Club take up this question and settle the date for contributions to be in. Your telegrams of congratulation were listened to with joyful hearts.

Some of you have shown a great deal of interest for our Alma Mater and some of you have proved your love through actual deeds. Some of you have come into the college to help in person in the darkest days of the college. Your ears must have tingled at the words of appreciation for you. We hope in the year lying in front of us, we will be given the vision to see more ways by which to express our hearts for beloved Alma Mater. We send you love.

Loyally yours,

LIU EN-LAN, *Secretary.*

Class Notes

DEARLY BELOVED 1925 CLASSMATES:

This is my first voice to you via our college Magazine. Let us have a warm hand-shake first. Do you remember that on the night before we stepped out into the "wide, wide world," you all asked me to act as the secretary and to keep you in touch with our Alma Mater because I will be here near to her? Three long years have passed by, and mindful of our growing age and weakened memories, I am obliged to remind you that our Alma Mater is awfully anxious to know how life is going with you. Bao Fu-nien has not been able to turn up on Founders' Day because her baby son is only a month old. Liu Ying-bao and Mao Yen-wen were back. After the banquet we enjoyed a brief chat of stories of by-gone days which carried us vividly back to college days, and afforded us the luxury of a good laugh at ourselves.

Loyalty to college and class is good for your soul. No excuses to be offered—the '25 contributions to the college magazine are counted to be in by the end of January.

Sincerely,

E. L. LIU

TO THE CLASS OF 1926

DEAR CLASSMATES:

This is just the week following the celebration of our Founders' Day, and I can not help beginning this note by telling you what an enjoyable banquet and an impressive service we had. Laura Chen and I were the only two of our class present on the occasion. You would certainly agree with me, if you had been here, that our younger sisters are increasing "in wisdom and stature." The calm and courage by which they face and tackle hard problems strikes me a lot, and my return to our beloved college for these few months constantly gives me a sense of being in the mother's embrace.

Being asked to send you a few lines concerning our part in helping the college even if we are a far way off, may I remind you of the talk Mrs. Thurston made in the Alumnæ meeting in June 1926, when we were first admitted to that organization? Among all the ways she mentioned by which we as alumnæ could help the college was one concerning our part in contributing articles to the college magazine. With your increasing experience and wider outlook on life, you must have unconsciously collected much material for this purpose. Doubtless we are all doing much for our Alma Mater in manifold ways, but won't a contribution to the magazine be as definite and concrete a one as could be? Through my own experience I understand with what eagerness you are expecting the magazine. But it is with a greater eagerness the magazine is waiting for your share in making it what it ought to be. Isn't that true? Well, ask the magazine; it is in your hand!

With the best wishes that a class mate could wish for your success in work, perfection in health, and happiness in whatever life you are leading,

Yours ever,

DJANG SIAO-SUNG.

Personal News

CLASS OF 1919

LIU GIEN-TSIU acted as Chairman of the Administrative Committee at Ginling from May to September. Now she is taking a rest at Kuling.

REN CHO is expecting to have her degree in Medicine at Michigan this year.

TANG HWEI-TSING was forced to give up her work at Anking in July because of the political situation. She is now staying with a friend at Shanghai.

Tsü IH-DJEN (MRS. W. S. NEW) has been attending the Pacific Institute which was held at Honolulu in July accompanied by her husband. On November 17th she is expecting to return to Shanghai from a delightful trip via Europe.

WU I-FANG has been offered the position of the Presidency of Ginling. She is planning to visit some of the American colleges and is expecting to be at Ginling by the beginning of next term.

CLASS OF 1920

CHEN MEI-YÜ is taking work in Public Health in Teachers College, Columbia University, New York.

FENG HSIEN-DJEN (MRS. C. L. PENG) is very happy at her home in Nanking. Her lovely daughter is now nine months old.

GIN GWEI-CHIN is teaching in the Virginia School at Huchow.

HOH YING-TSING sailed for America in August. She is studying in Teachers College, Columbia University, New York.

HU MEI-LI has been acting as Principal of the Rulison Girl's School in Kiukiang.

LI DZÜN is head of the Bible Training School for Women in Kiukiang.

LIN DEH-DJI is still teaching in Singapore.

NI SUEH-MEI is the Principal of the Union Girls High School in Hangchow. We wish her success and long to hear from her.

CLASS OF 1921

DJOU YÜ-YING is teaching at Baldwin School, Nanchang.

CHEN MEI-YÜ is teaching in Singapore for the fifth year.

GÜ FANG (MRS. H. C. KIANG) is happily keeping house for her husband and daughter at Hangchow.

LIU RU-DJEN (MRS. MONROE TANG) is still managing her home at Peking.

LIU WEN-DJWANG (MRS. H. H. HSÜ) is also managing her home at Peking.

WU GWEI-SZE is now studying in Minnesota in the United States.

YEN TSAI-YÜN (MRS. HSIEN WU) is at her home in Peking. To her a second daughter was born in July.

YÜ CHANG-FENG is helping with the Treasurer's work in the Wuhu Hospital. Conditions are still rendering it impossible for her to resume her school work. She certainly deserves our deepest sympathy.

NIEH SHWEN-YÜ is teaching Botany in the department of Biology of Shanghai College, Shanghai.

YANG GING-HSIOH is Principal of Bridgman School, West Gate, Shanghai. She has been helping at Ginling for three months in the hot summer—not only the weather was hot, but people were hot with excitement too by the sound of the cannonade for part of the time. Long life to the true daughters of Ginling.

CLASS OF 1922

BEI FU-RU is enjoying her work at the University of Michigan. Her address is 328 E. William Street, Ann Arbor, Michigan.

DJU LUH (MRS. F. H. HSIUNG) is now living at 23 Shi Fu Ma Da Street, Peking.

TAO SHAN-MING is a member of the staff of the department of Public Health in Michigan.

GIANG DEH-YÜ is in Hankow.

HWANG MENG-SZE (MRS. CHA CHIEN) is very proud of her two brilliant sons. She is still having her home at 4 Wang Gin Shi, Nanking.

HWANG YU-FUH (MRS. T. Y. TSENG) is staying at her home in Soochow with her daughter. She has recently made a trip to Shanghai for a few days visit.

LIAO TSUI-GIAO (MRS. T. C. CHEN) is happy in managing her home in Amoy. She said that she is starving for a certain diet—news from Ginling.

PENG YA-SUI continues her studies at the University of Michigan.

TANG HAN-DJI is working for her M. D. in the Peking Union Medical College, Peking.

FAN CHENG-GIEH is now at the University of Michigan.

CLASS OF 1923

CHANG EN-TSUNG is teaching at St. Faiths School, Peking, for the fourth year.

CHEN DJUH-GÜN is helping her father at home in Nanking. She has been working very hard in running a summer school for the Ming-deh Girl's School for the past few months.

GIANG ROH-DJAO is at her home in Peking.

HO CHANG-CHI is studying music in Los Angeles, California.

HWANG WEN-YU is now studying in Teachers College, Columbia University, New York. She is expecting to be back in China next year.

RWAN I-DJEN continues her study in America. Her address is 801 South Wright St., Champaign, Illinois.

SWEN DJI-SHUH (MRS. K. C. CHEN) is still in Luchowfu. Her mother has visited the college recently. Her husband is studying in America.

WEI SIU-DJEN is resting at her home in Nanking.

WU DZING-HSIEN is a member of the staff at Ginling. She is helping Dr. Reeves in the department of Biology.

WU MING-YING still continues her good work as Principal of Tsing-deh Girl's School, Shanghai.

CLASS OF 1924

BAO DJI-LIH has had a very hard time in Olivet Memorial Girl's School, Chinkiang, on account of the political situation. It is good news that her school is now resuming its regular work. She is very glad to work hard at her teaching.

CHEN DEH-GWANG is beginning her fourth year teaching at the Women's Bible School, Swatow. She wrote on October 20: "In spite of the trouble down here we are very fortunate to keep on with our work without stopping. I dare say that this is the only school around here to keep on bravely. We opened our school two days ahead of Ginling. The 'reds' took possession of Swatow just a few days later. Schools had to close and some school buildings were occupied and things destroyed but we went to class as usual. The whites returned in a week yet the conditions over there are fearful."

CHEN MEI-DJEN continues her studies at Peking Union Medical College, Peking.

CHENG WEI-DEH continues to be the social worker at Moore Memorial Church, Shanghai.

DJU YÜ-BAO sailed for America in September to study at Scarrett Bible Institute, Nashville, Tenn.

DJUNG HSIEN-YING was studying at the Philadelphia School for Christian Workers, when last heard from.

YEN LIEN-YÜN is at her home in Shanghai. She helped in the college for some time in June.

WANG MEI-O is dean of Wayland Academy in Soochow. This is her fourth year in her mother school.

CHEN GIN-O is married and living in Foochow.

HSIA SHUH-DJEN is teaching at Olivet Memorial Girl's School, Chinkiang.

CLASS OF 1925

Born — To BAO FU-NIEN (MRS. G. S. SHAO) a son, on September 8, 1927.

CHEN HWEI is taking courses in Journalism at Michigan. Her address is 213 N. Ingalls St. Ann Arbor, Michigan.

DENG YÜ-LAN is enjoying her work as a medical student in the Union Medical College for Women, West Gate, Shanghai. She has been honored with the position of president of their student government.

DJU AO is studying at the University of Michigan. Her address is Martha Cook Building, Ann Arbor, Michigan.

GIANG SHAN-YING is Principal of a girl's school at Ting Hai. We need more information about her.

LI GWAN-FANG has been rewarded with a Master's Degree and is expecting to be in China soon if our information is correct.

LIANG FENG-SIU is at her home in Changchowfu, Fukien. Fate has not been treating her well. She is still looking for her long lost normal health.

LIU AI-DJEN is teaching in her mother High School, Bridgman, Shanghai.

LIU BIH-RU has answered the call of her mother High School, and started for Chengtu the beginning of July. We are hungry for news from her.

LIU EN-LAN enjoys her work in the Practice School of Ginling College.

LIU YING-BAO is at her home in Nanking. Political situation forced her to give up her teaching position at Hankow in the spring.

LIU YUNG-SZE is joining her niece, Ai-djen, in teaching at their mother High School, Bridgman, Shanghai.

MAO YEN-WEN is working in the provincial party committee at Hangchow. She seems to enjoy her life in the political world.

YANG BAO-YÜ is very enthusiastic with her teaching at Laura Haygood, Soochow.

YEH DEH-HO is joining her friend, Djou Fu-li, in Amoy. She is also doing some teaching work there.

CLASS OF 1926

CHEN DJENG-YUNG is teaching in the Christian Girl's School, Nanking.

CHEN GÜ-HSIANG is at her home in Shanghai.

DENG YÜ-DJI is taking the position of traveling secretary of the National Y. W. C. A. Shanghai. She has been to the college several times. She has just returned from a trip to Japan and is now starting upon a trip to Foochow.

DJANG PEI-DJEN is teaching at Davidson Girl's School, Soochow.

DJANG SIAO MEI writes from the University of Chicago: "I have been planning to go to England in September for the purpose of studying in the London School of Economics. My thesis was on the industrial conditions and the living conditions of the English working classes. I have been so tremendously interested in the subject that I am going to secure some first hand information about the industrial situation. Dean Abbott highly approves of my plan of going to England for a year and is expecting me to come back to the University of Chicago for my final degree."

DJANG SIAO-SUNG is on the staff of Ginling. Her special work is in the history department.

DJAO TIEH-MEI is editor of the "Women's Message" in Shanghai. She is to be married December 24th.

DJOU FU-LI is teaching at the Amoy Girl's School, Amoy.

DJU I-DJU has resumed her teaching at Virginia School, Huchow, after leading the life of a refugee from war conditions for several months.

DJU MUH-TSI is married and is said to be teaching in the Philippines. We should like to know more about her.

GIN WEN-SHUI has taken a new position of teaching at Virginia School. She writes most enthusiastically about her new work.

LI DZEH-DJEN is also teaching in Virginia School. Hurrah! three '26's are at Virginia, while there are five Ginling graduates there.

LU GWEI-DJEN is studying chemistry at Peking Union Medical College, Peking.

SUNG YÜ-DEH was forced to leave Rulison because of poor health. She is now resting at Kuling.

TIEN TSUI-BAO has accepted a new position as a Y. W. C. A. secretary of the National Y. W. C. A. Shanghai.

Tsü DO-GIA is teaching at Li Chi Girl's School, Wuhu.

WANG SHUH-HSI is Principal of Pei Ying Girl's School in Tsuenchow, Fukien.

WU I-TSÜEN is very happy with her work at the University of Michigan.

YUEN SHEN-YEN is married and is having her home at Soochow.

CLASS OF 1927

CHEN DEH-DJEN is teaching mathematics and physics at the Union Girl's School, Hangchow. She writes recently: "It is really a great joy to every heart that our Alma Mater should stand as usual. Oh, how down cast I was when others said that Ginling was of no hope."

CHEN SHIH is a student of dietetics in Peking Union Medical College, Peking.

CHIU LI-YING is general secretary of the local Y. W. C. A. in Shanghai. She is living at home. Her address is 14 Nan Ling Li, Haining Road, Shanghai.

DJANG TSAI-MOU has taken the position as Director of Physical Education in Shanghai College, Shanghai. She wins the heart of all.

DJU HWEI-DJEN is at Baldwin Girls School, Nanchang.

HWANG LI-MING is enjoying her work as a teacher of Physical Education at Ginling.

KUNG BEI-SI is living with her aunt in Nanchang.

Marriage—MAO SHWEN-YÜ to MR. H. DAI on September 14th, 1927.

SIE WEN-LIEN is a medical student in Peking Union Medical College, Peking.

TAI KWEI has taken a new position in the editorial department of the National Y. W. C. A., Shanghai.

TSIEN IH-YÜN is at her home, West Gate, Wukiang, Ku.

Tsü DJU-BAO is at her home in Nanking.

Tsü SHAO-DEH is working at the Bethel Mission, Shanghai.

WANG GIA-WEI is teaching in Keen School for Girls, Tientsin.

WANG SIU-LAN is doing her work as Dean at Hwa Nan Girl's School, Muar, Straits Settlements.

YANG HSIAO-RANG is teaching Physical Education in the Government Middle School for Girls, Hangchow.

HWANG YU-TSÜEN is teaching in Singapore.

EX-CLASS OF 1928

SHAO SIU-LIN is Principal of Virginia School, Huchow. She writes recently: "You must have heard what a large group of Ginling graduates are working with me. . . . We have about two hundred and fifty girls including day pupils. There are twenty-four teachers and workers working for the good of those pupils. Problems come with one's expectations. It is too big a fun to be the Principal. I am here at my post doing my best."

A REQUEST

Some of you have never written us one word of your whereabouts, work and interests. Will you please register with the secretary of our Alumnae Association the professional or technical studies pursued, degrees, occupations, marriage and names of children with the date of birth? In order to make these records interesting and accurate your continued coöperation is urgently needed.

Signed, LIU EN-LAN

Ginling College, Nanking.



第九期

金陵女子大學校刊

中華民國十六年十二月

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Shanghai

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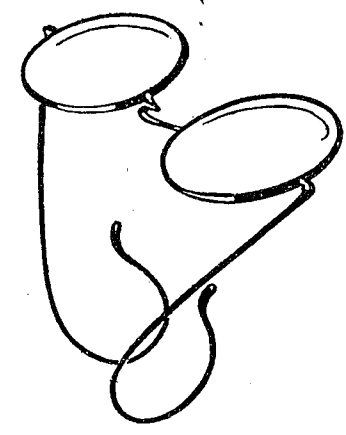
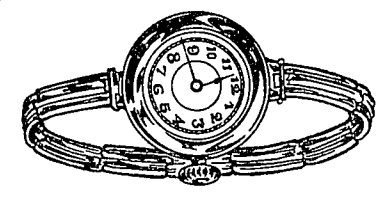
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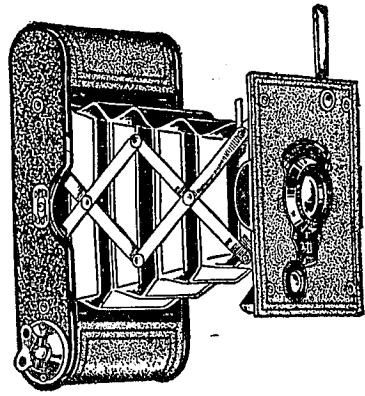
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平	焦	山	通	塊	塊	塊	安	安
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品 除 樣 仿 造 他 處 新 式 花 樣 均 能 定 造 別

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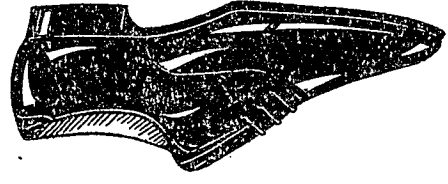
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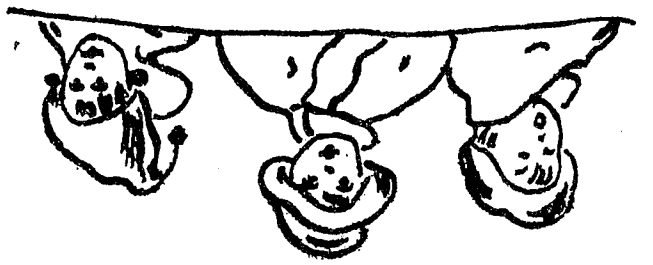
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金陵女子大學校刊目錄

齊天樂	宣
神秘的微笑	謙
紀叔母楊夫人死義事	會
剛拾着的一段日記	若
念	味真遠記
十六年三月十三日本校十二周紀念	華
十六年慶祝雙十節演說辭	澤
中學學校的國文教授(續完)	蔡
平仄與叶韻	前
敬告我同學	寶

校聞	房精粹
校開概錄	雲
山花	前
堤柳	華
龍潭道中	寶
詠風	前
落葉	高
山花子	宣

金陵女子大學校刊第九期目錄

記楊懿同學



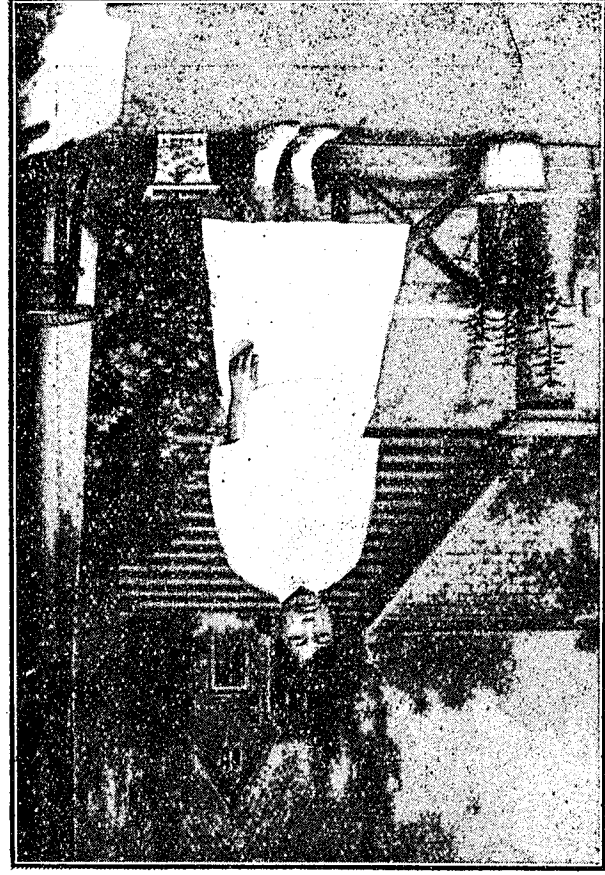
Miss Yang I

蘇世居吳門。畢業於華女學。十四年夏入本校。十六年夏卒於上海。詳。道。傳。聞。死。於。急。症。者。天。斯。人。也。而。斯。疾。使。明。慧。修。麗。者。懿。不。得。永。其。年。而。有。所。成。就。寧。不。惜。哉。懿。字。

懿有遺言。囑為之耶。嗚呼。懿之死也。初不得其辭。而飾以終結。懿家藉此以慰幽靈於地下。抑也。居常挽髮。風姿嫵然。懿之殯也。亦挽雙悲。離合之事。蓋天賦。獨厚。在皆足以顯其造。善。表。演。費。宮。刺。虎。遊。藝。中。飾。費。宮。人。極。律。於。數。學。凡。疑。難。題。目。一。覽。即。得。其。因。果。程。式。嗚。呼。長。懿。明。慧。過。人。不。甚。讀。書。而。成。績。往。往。為。儕。輩。尤。

味 眞

王貫三女士小傳



Miss Wong Kwam-san

姚穎秀

王士女名貫三。江西南昌人。生有至性。識大義。人靡不直。舉動必合乎法。親友敬焉。民國元年秋。肄業於南昌葆靈女校。九在業。即掌教克勵。葆靈兩校共五載。成績顯著。邑人稱之。僚友重之。生徒敬之。民國十四年秋。女士投考本校。靜默寡言。德超羣。輒語人曰。寧可人負我。不願我負人。其涵養如此。今夏七月。女士以求學心切。不畏跋涉之苦。毅然決然。就讀本

校。暑假期間。校役孜孜於學。不稍怠惰。終以天氣酷熱。時疫流行。女士不幸罹癘。病竟不起。時八月二十八日也。噫。死者已矣。

夫復何言。然女士之德。感人深矣。

校刊部緊要提議

校刊部啓事

至。敬以六月爲期。過期無異議。新章作爲有效。

畢業同學及在校同學諸君。指教。不勝盼切。待命之。

加增頁數。爲九十四頁。可否實行。幸。海內外諸先生。

起見。自十七年始。擬將出版次數減爲一年二次。同時。

本刊部同人因國家多故。校務果六。爲便利投稿諸君。

女書會新出版品 1928

【兒童的樂園】馮玉瑞女士編撰，本書以簡明之文字，討論極難之兒童教育問題，為母者對於養育兒童，不可不閱也。

每本定價大洋五角

【家庭問題討論集】此書係集二十餘人之作品而成，其中要目如家庭與婚姻、家庭與婦女、兒童的教育、嬰兒的營養、家庭的經濟、佈置娛樂、衛生等一切重要問題，應有盡有，且均從實際具體上著想，每篇列出討論問題，及參考書目，實為家庭學校及討論班上最有利用之新書。

每本定價大洋六角

【嬰兒的寶藏】此書取材多仿歐美家庭通用之嬰兒圖，以記述嬰兒身體與智能發展之歷程，及特點，以輔助母者對於嬰兒之發育，詳加注意，俾永保健康，封面及書中均有極精美之五彩畫圖，美麗異常，不即出版。

【四育日記】為本會所編製內容豐富，一切日用常識，有盡有，又加以本會各項工作之簡明記載，及全國各

中文科消息

事有厚望焉。教授一年級國文二位先生均飽學之士，且極熱心教授，對於提高中文程度，本校新聘劉麟生先生教授歷史哲學，譯學，詩，詞，文學，史等科。徐勵吾先生

當陸續登載，幸鑒諒焉。

三、承諸君子踴躍投稿，不勝歡迎感激之至。奈限於篇幅，不能完全錄用，以後自

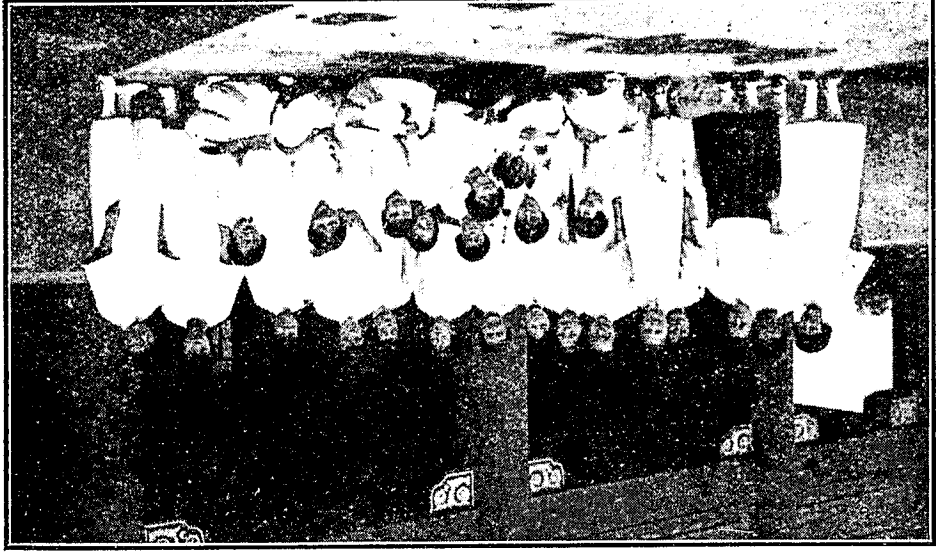
力發揮，以副諸君子厚望。

二、本期校刊因適應新潮流，及諸君子等要求，特將中文材料加多，此後尤當努

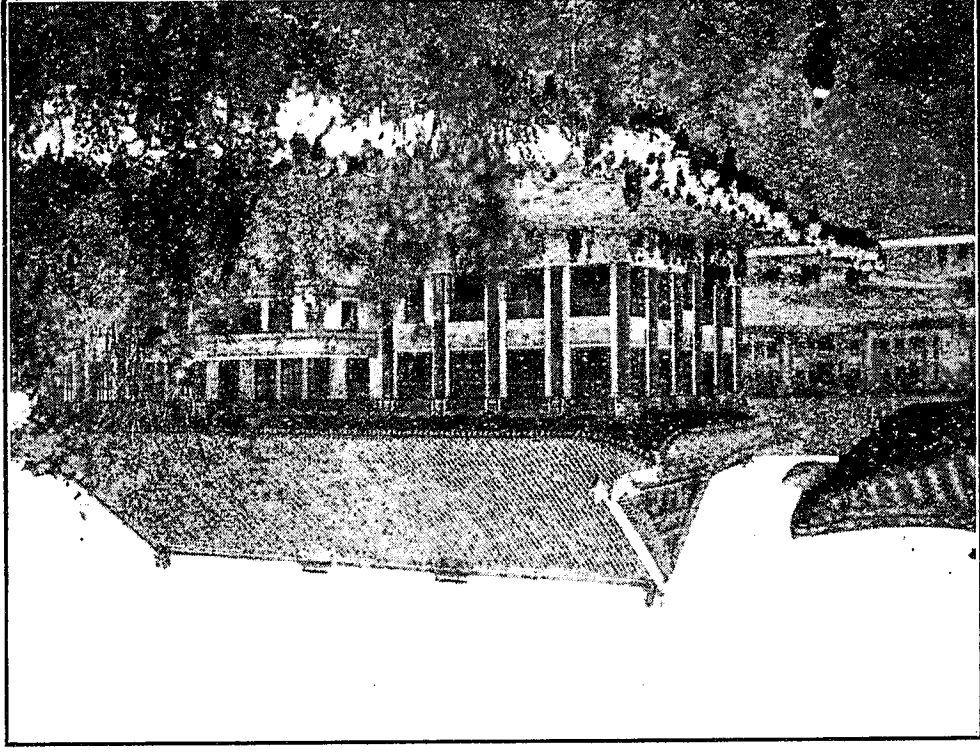
大，可樂觀。

一、本刊聘請劉麟生先生為中文部顧問，先生學貫中西，尤熱心輔導，校刊前途。

啓事



ALUMNAE MEETING 1927
一九二七年同學會之集會



FIELD DAY 1926
一九二六年運動會

上海圓明園路十九號 女青年會全國協會編輯部啓

(印刷中)

程文詞優美，含意精深，讀女子讀本，甚長，擬分期出版，發售。

【少女的良導】丁艾士女著，女士根據其極深之宗教經驗及歷年研究少女心理之所得，撰此種查經日

每冊定價五角

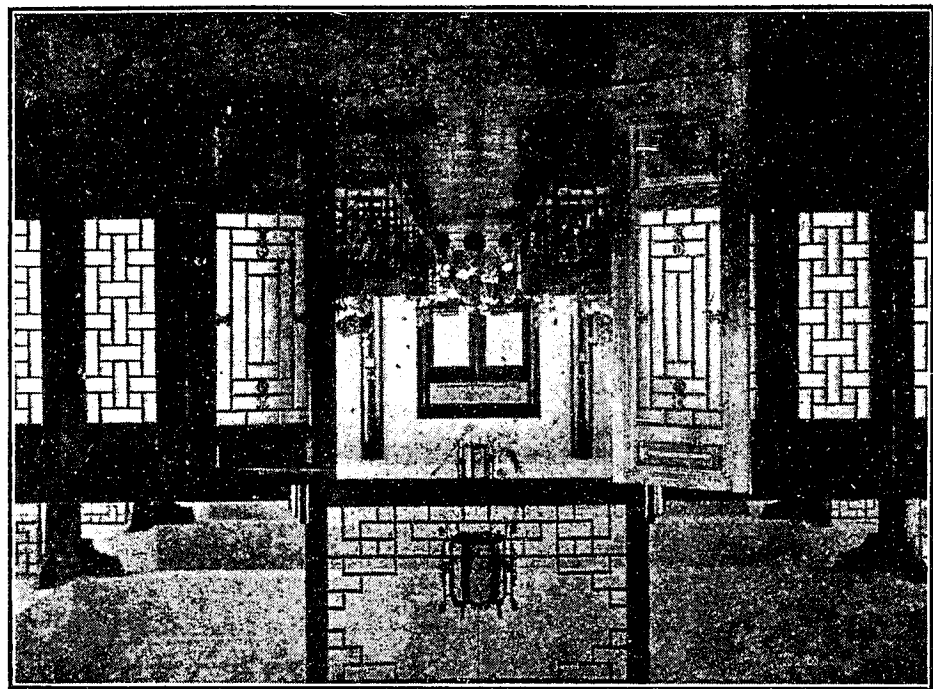
【短劇集】此書係集合下列八種劇而成，如秀媚，她的新生命，長舌婦，訓，黑谷，貧民之友，神之鐘，最後的一刻。每部均富有生命的創作作用，讀品，則詞意新穎，語氣流暢，用為表演之資，則形聲繪色，頗能引起觀者之興趣。

每冊定價大洋四角

【世界婦女的先導】原名世界巾幗英雄傳（本書係金陵女大同學，所編內容，述八位世界婦女領袖的傳略和成功的始末，取材極豐富，筆畫文雅，頗顯明，為青年婦女勵志上進之良導，亦研究女界偉人生活者之一助也。印本無多，購者從速。每本定價大洋一角一分）

市會優美，插圖，裝訂精美，定價低廉，極合各界女士，作袖珍記事之用，凡關心女青年會諸君，尤不可不人手一冊。

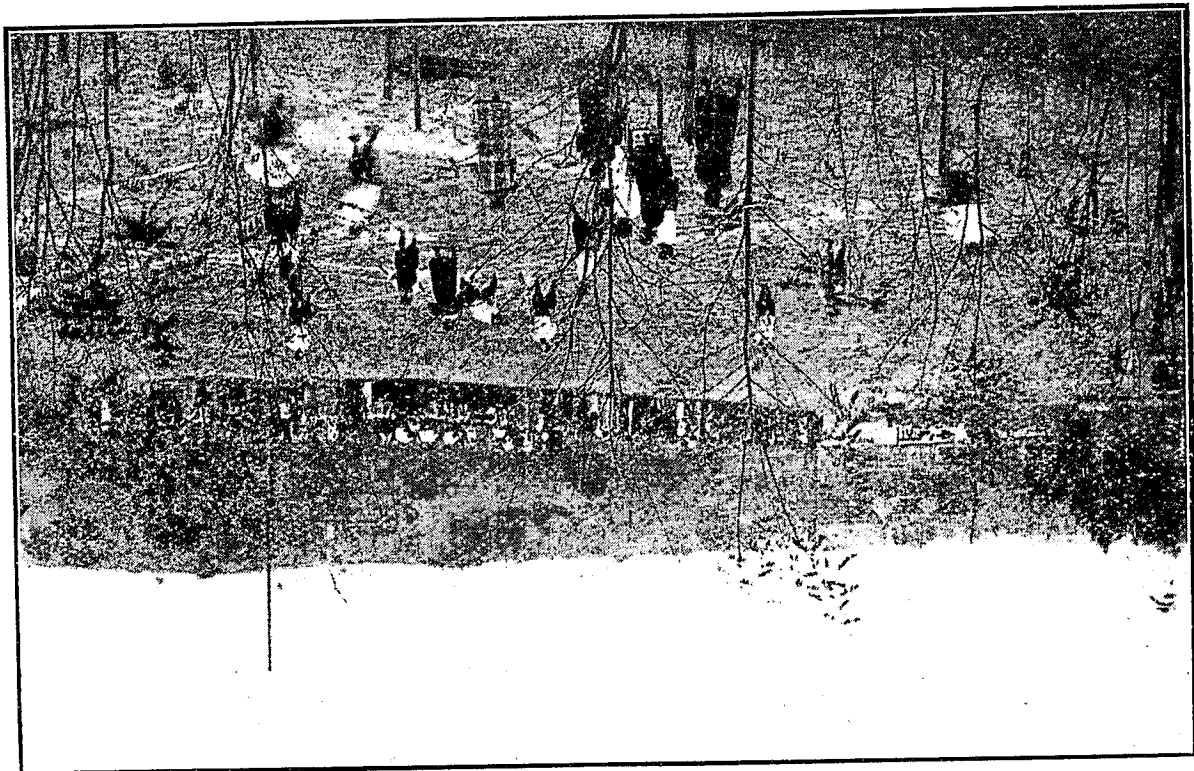
THE CHAPEL—FOUNDERS' DAY—1927
一九二七年成立紀念中之禮堂



GINLING'S MIRROR
波平如鏡中之校舍



FIELD DAY—1927
一九二七年之運動會



THE FACULTY—NOVEMBER 1927
一九二七年之教職員



同人。今作則存，不令作則亡。此西士之名語也。願幸幸之。所以詔學陶也。願親愛學友，於應當改良之點，以書面告愛校師友者之所宜出也。「耳」從，退有後言，「大非耶」抑坐觀校刊中少數人之成敗，而為後之評判耶？此非課程忙矣，公共之工作多矣，此然彼亦將聽其自生自滅之而藉諸成事，困難在此，不待蒙曉曉而自見者也。同學之樂觀厥成者，也。誰曰校刊應改良？誰曰某某處應擴充？不可不為物學，校靈魂之所寄，不吝而全體師生及卒業生，所不可不敏，深懼阻礙，不敢不勵。今謹掬誠正告同學，曰：校刊不本雜誌受三月改變之波折，愆期問世，結葛已！同人

敬告我同學

平仄與叶韻

代表者也，故敢為是言。
學友，抽思，歸，辭，刻意，為文，以助我校聲譽，同人知發刊之所

數語，願吾人努力。賓鴻（賓鴻）
挫——極多資助，不僅有助於韻美文或韻文而已。抑書之研究，平仄及音韻，於文字上之音調——即所謂抑揚頓挫之難，當先知古人讀之音之與今人讀之音，異，知叶韻之可能。總之法，當先辨平仄，後辨四聲。最上於多用工夫。至韻不感困難，惟操北音及吳語者，往往四聲莫辨。以練習無關乎實，因之了解，時，緩速，迥異。告以此，自關乎讀，而

言或一種語體文，必不可能。所以現在稍多偏見的教育家，學校教育是在使學生能適合社會。如如果單教一種文，參用古文語。『

不參用古文語。』

今人通用的語體標準，非至今人通用的說話用窮時，決以（二）語體文。』凡稱語體文的，其中詞類語法，都以

用，非至不足用時，必不輕變。『

古人的作品為標準。說這就是說非古代之詞類語法，必不能

（一）古文。』凡稱為古文的，其中詞類語法，都以

文字大約可分為兩種：

因本篇的目的在討論教授，所以只好略陳大意。現行的及教育刊物上的論戰，各有其理由。各有的見。壇中學校須用文言或語體，這一個問題，很引起中國文壇

文言語體及年級的配合

設讀語體文時，決不至於如此。因為文言文實在只宜於了。但是成績怎樣呢？我們說私塾教不得法，但是假說以前私塾的學生，從六七歲就嗚嗚咽咽地專讀文言文。我們姑且不討論，可專用文言文，先討論一下，不能再的。（二）非語體文。學生怕語體文，有好多不通的。

括之。而況研究古文，非通文言文不可。

平易的文言文，實含有一種普遍性。決不能以死語二字概而。我所不用的，就是死語。則語體文中死語已多得不得了。說別。這部分人所用的話，和別部分人所用的相差很多。如說國裏的人，智識的高，下，天壤之別。所有的職業又千萬一代表語，言，必須和口語合，事實上却不可能。因為一（一）文言文如能善用之，決非死語。則設文字所以

都已主張文言文白話語法理由如下：

趣，以引起讀者知人論世的思想。『

的，作者詳其行實，漢唐以下儒者做的作品序跋，述其旨明，學派之關係，而每錄一篇作品，又必錄其馬遷做『太史公談論六家要旨』冠於前，莊子下篇殿其後，說單元。關於文學的一冊中，他自己說他的編法如下：

我們的一個參考。他是依時代逆溯的。其中亦包含幾個在聖約翰大學中學部編的一本中國文學讀本，亦很可做文辭類之類。這種方法我們亦可採用。最近錢基博先生如說從國民國推測到周朝為止。依文類分類的，如譬如時代次序的，譬如說從周秦而到清。是一類是逆溯上的，譬如都會減少。大概的古文選本的編次，可分為三類。一是順完美的教。因為零碎沒有系統的教材，教者學者的興趣，如如果亂無章地讀，則全含了標準，亦依然不能算為

裁去。

不能做正式的教材，因此此目下的國文教員，不能不自出心

國文的時候，帶來宣傳主義色彩的作品，所以他們的選本

情或激起惡感的作品。還有一班主義太重的人，就利用教

教員又不顧青年學生心理的危險，講些違反國文的

精神，所以敢選帶有神權色彩的文章。新的國文的

通常的國文教員，顧學生的將來生活，亦不管現代的

益實際生活。（5）發揚現代思想之類。

真理之貢獻。（3）含蓄科學精神。（4）補

（1）能發揚完滿之思想。（2）有美感或

乙、實質方面必備的條件：

合文法。

（1）詞明顯。（2）思想合理。（3）字句

金陵女子大學校刊 教育

說不是本國教育的完全失敗。這是第一個理由。

品。如果國文教得不好，別樣功課教的怎樣好，總不能感。情所傳的媒介，本國的文學，是國家精神生活的結晶。在國文的價值上，已說過本國的語言文字，是國民思想要。理由很多，我們只須舉幾個顯的就足證明了。

以爲和平的功課差不多要緊。其實則有特別討論的靈。良的結。果。國文不過是學校課程中之一科，大半的人總得。良。則無論你教材選得怎樣好，學校設備如何完美，終難得。教授方法在教員上占最重要的地位，因爲教授法如不

教授的方法

擇適當的來試用，只要合教育原理就好了。我們可採用八中的辦法，至於旁的辦法，亦很可隨時隨地選

已承認中學校應該有專門教師了。而且亦很多已實行的，最後的一個理由，却是最爲重要的。我們的教育家大半

而求切實的改良辦法，這是第三個理由。
素少研究，一面又爲幾條教育原理所束縛，不能應時應地。肯商量，到新方法，新理論的。一派新思想者呢，一面對國文。能適合。一派的經驗的老呢，以老賣老，常有全未。師必須應時代的要求，而我國的大派教授國文的，都未。凡教學方法，必須適合學校及社會的實際情形，所以教

第二個理由

國文相同。何況國文字和外國的相差又特遠呢？這是。不可。因爲一國的文學有一國的色彩，所以教法不能和外。先進諸國，這是無可諱言的。惟有國文，則非單獨研究的。我們各校的各科教授法，大半在模仿，取法於我們的

個問題和年級分派關係最切。受這兩問題壓迫着的學校。中國目的教育，大半困難於經濟和教師兩個問題。這兩

爲尤切矣

之範文，此時在乙團者，進甲團，必深自激勵，較教師督促。度齊，其程度優者，則選升級，所分各團，授以不同。年級，若若干團，教師編配，每兩月改組一次，漸期程。法延請教師，學校經濟，豈可擔任？最近擬用分團教授，就一級中祇有二階級，國文則可至五六階級。依能力分級，級法，非各科同時實施，此法終苦。他種專科，分年者，雖再三指示，尚苦不盡領會。……校往昔擬用能力分。國文教授，同範文，程度深者，不俟講解，即可瞭解，程度淺。作我們們的參考。他說：『學校之有年級，最感困難者，厥惟不齊，實在是異樣的爲難。』江蘇第八中學，有一段報告，可

至於年級的分派，前面已略說過了。不過一級中程度很表現。

許多外國化的語調及科學上用的專門名詞，又不能明白。可以簡短而肯定。如專用文言，則思想又易受束縛。有。言的色彩。白話容易長而意思移。如採用一點文言，則。口語法，如直接用在紙上，則很雅觀，最能加點文。事理精深的，非繁複的，用幾句文言，文的詞類過不。想和學理。因爲今人極體文，純粹體文，的詞類實在太少，凡。

使他們通順呢？

校制度已不能讓學生像私塾似地，終日讀國文，更如何能操的職業和文學，不很有關係？一世亦讀不通。目的學。尊習文學者，如果遇到天資稍鈍，加以他所治的學問，和所

料而不同。要讀什麼東西，怎麼讀什麼書。當的指導，使學生能知道他們將上的課，時，應由師生互相地討論，答結構方法等。在指定分句，的講解，是不合教育原理的。因為語體文所難，不是字，句，

性。然後討論布局的方注，描寫的技巧，文章的身體，景，歷史，思想的訓練等。

的戲，能留下更深的印象。的戲，則大可實行表演。因爲表演過

教長篇議論文與學術文時，對於作者的研究所以上二

○ 題

成變化學生的空氣。

能用方的教的。惟有教員自己的興趣和熱烈的欣賞，能造成教員的大使命。就是作有力的介紹。因爲文藝的欣賞，是不和字的解。說。對於文法和修辭上，說。明。應。當。由。學生自動，和論。我。以。爲。注。重。背。景。及。大。意，可。像。老。先。生。的。只。問。的。分。量，指。定。時。有。相。當。的。提。示，使。學生理解，要。學生理解，於。選。讀。教。材。的。分。量。

(11) 霍爾在 Thorndike 的 Principles of Teaching p. 24 上有「授意思想」現在學者都蒙視記

[illegible]

益的。求學生背幾篇或默寫幾篇特選的作品，不能說是沒有裨益的。求不到。的正如古人說：『百讀不厭的，才是好文。』要得國文的處。美的。像高山底下的金鑛，而又掘，一定得讀文。而目的在求欣賞及受益，非記憶不爲功。因爲中讀文言文。課，學用點記憶力；獨對於國文，則不然。其實於別樣功課，用『這幾句話』可爲讀中國文言文的座，右辭對。

(三)誦讀 誦是朗誦，讀是默讀。普通的家庭教育家都注重

等；如不朗誦，不能盡知其美。上課時，教師可以範讀。學生則時。『是一個很充足的理由。因為中國文學，音節，氣度。章之習慣於口的筋，使此等型的結合，容易，再，現，於，他。誦不爲功。鄭宗海先生，在修學指導上說，『朗讀者，熟練，文，朗。重默讀，因為可以節省時間。實不知，音節，賞鑑，非，朗。

的歷史以及選例的價值。亦以爲教師願意演講，最好推溯白話文的起源與變遷的終。如果教師規定了音韻後，就可以全不顧的於古白話詩年教語體的詩和歌時，特別討論新式的音韻。因爲青年

文句，成了另一部分工作。文的特別處，文法又重在練習，以改正不合文法的體式(see)。(然後討論語體

現在我們要討論文言文的精讀了。關於文言文的精讀，

字，包，含，甚，廣，太，含，糊，所，以，不，如，分，作，理，解，記，憶，誦，讀，三，項，討，論，「兩

於別樣功課，學生都用點記憶力；獨對於國文，則不然，其實

國文的美處，好像在高山底下的金鑪，非掘而掘，又掘一定得

求學到正背幾篇或幾篇特選的，作品不能說是沒有裨益的，才是好文章所以要用。

益的 (三) 誦讀 誦是朗誦，讀是默讀。普通的教育家都注

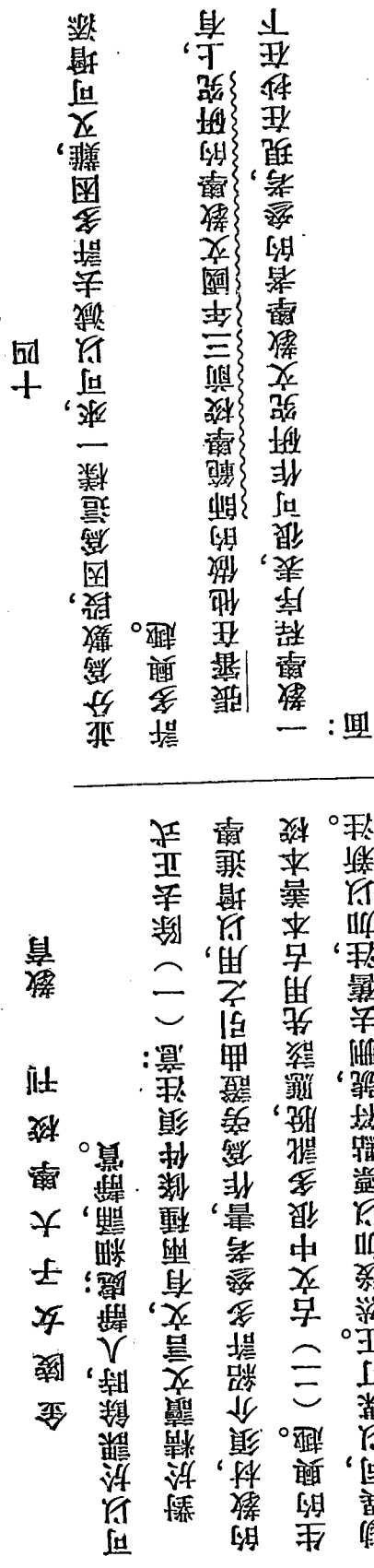
誦不爲功。鄭宗海先生在修學指導上說，『朗讀者，熟練文重默讀，因爲可以節省時間。實知文的章，音節，賞鑑，非朗朗

時。是一個很充足的理由。因為中國文豪很尊重音樂，現於他章之習慣於口頭的筋肉，使此等型的結合，再易再現於他。

等；如不朗誦，不能盡知其美。上課時，教師可以鏡讀。學生則

1. *Introduction*
 2. *Background*
 3. *Methods*
 4. *Results*
 5. *Discussion*
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子類	揚子方書	九	子類	楊子方書	九
歷代史略	顧氏學五書	三六	顧氏學五書	顧氏學五書	三六
三通序	爾雅注疏	一七	爾雅注疏	爾雅注疏	一七
三國志	說文解字	七	說文解字	說文解字	七
後漢書	小學類	八	小學類	小學類	八
漢書	論衡	三三	論衡	論衡	三三
史記	法言	五	法言	法言	五
史類	墨子	三七	墨子	墨子	三七
孟子新讀本	韓非子	一七	韓非子	韓非子	一七
論語新讀本	荀子	四〇	荀子	荀子	四〇
中庸章句	莊子	三三	莊子	莊子	三三
大學章句	管子	三六	管子	管子	三六
禮記集說	老子	三九	老子	老子	三九

萬六千二百葉。柱先生在學生中研究國文之方法上
鐘。每年讀三百天書，可讀二千七百六十六年就是
國文。假設每日就讀九葉，讀九葉書實在還用不了點
運動。休息與各科預習及工作，大約還有一小時可以略讀
（一）讀書的時間，學生每天除去規定上課時間，
要明白那些是應該記憶的，現在將這四條分別討論之：
（二）（一）要知道讀什麼書；（二）要明白讀的方法；（四）
單讀書的能力。略讀又有四個條件：（一）要有習慣；（二）
略讀有兩種目的：（一）養成閱讀習慣；（二）要名著的習慣。
（四）整理結果，各做筆記，讀後由教員加以訂正。
（三）整理要為共同的製作
（二）討論要求普遍的參加
（一）預習的時間要在課外

這種報告表的詳略，很可因年級的高下而不同：同書籍的

周		一		第		姓名	姓名	書名	頁數	讀每 時日	二	可預 閱計	幾小 頁時	日預 閱計	完幾 日閱	月始 日閱
曜日	土	金	木	水	火	月	頁…	頁…	頁…	頁…	頁…	頁…	頁…	頁…	頁…	頁…
論評的後讀 略概的上實事或義意																

後交教者閱。『附他的閱書進程表』在下。
很可供人採。用。他說：『製定閱書進程表，令各填注，一週一次。』
起來就是全書的大綱，課外的檢查方法，張先生的話，亦合力。
(四)將全文要點，分爲幾個問題，由學生分任作答。合力。
定時，輪流出口頭作文或口頭報告。(三)指定篇幅，令學生標點，或限
概論和概括的批評二種。隨地之選用。(二)上課分課
內調查，可用以下的幾種方法：(一)做書札記。札記分課
讀的方，法，等。關於調查，又可分爲課內及課外的兩種。課
讀本書，所必參閱的書籍。(六)讀此書的目的。(七)閱
書暗示的情或感。(四)本書之價值。(五)
作者之略史。(二)作者之學術及思想。(三)作者於本
亦有檢查成績的責任。關於指示的，有以下幾點：(一)

陳注先生的書，或許不合注重平民文學界的目的，

共一五五二葉

- | | |
|------|----|
| 衡國故論 | 二六 |
| 讀書雜誌 | 二四 |
| 經傳釋詞 | 一五 |
| 經義雜聞 | 〇一 |
| 文心彫龍 | 一九 |
| 參考書一 | 二九 |
| 馬氏文通 | 二八 |
| 文法 | 一 |
| 名學淺論 | 一 |
| 名學 | 一 |
| 新方言 | 一四 |
| 約 | 一四 |
| 葉 | 一四 |
| 教育 | 一四 |

(三)怎樣讀法

說六事之類。

戴季陶的我的日本觀：胡漢民的習慣之打破章太炎的

論文

遊記；俠隱記；續俠隱記；等。

目睹之怪現狀；恨海；九命奇冤；文明小史；官場現形記；殘

水滸；紅樓夢；西遊記；儒林外史；鏡花緣；七俠五義；二十年

小說

幾種抄下，以資參考。

不很多，亦不必患時間的不足。現在將胡適之先生提議的

上的語體文是消遣時看的其餘可當文藝研究的作品及

減去其中的幾種，留下功夫來研究語體文。反正報章雜誌

見。而且亦沒有列入近代人的著作。所以學生亦很可酌量。

將全篇大意想定或將概論寫出切勿照舊時習慣想一句真分段，文中意義應當層次敘述。(三)下筆前應先『如(一)題目須清楚並須知道其要點。(二)條件：(乙)做法的指示教員須引導學生留個心幾個條件：精神。

記事文必須有直接的觀察。(VI)論說文不可違背時代

III)範圍的廣狹不能過度。(IV)須與讀品有聯絡。(V)很多。(I)深淺須合學生的程度。(II)時序不宜錯亂，定

(甲)題目，凡是題目，非注意下列幾點時，流弊一定真我的表現。不過我們討論時最好雙方兼顧。

價值不過最好多一點不限題不限時的作文，以養成學生的題的。作文可以練習他們的統率思想力，所以亦有舉行的們應有充分的討論。練習的作文可以練習學生的速率，限

無論文、言、語、體、一、須用標點。(三)十、落稿後一定須自劉半農先生的『應用文法』之教增說明的結果。(二)十、(一)字體以明瞭為主，亦不必過求工整。『上都是節十、不限長短，要寫得不漏，首尾勻稱，精神飽滿，為合格。十、某章某節——引用西書，當並列譯文及原文。(十)篇幅套話，勿故作生硬。語。(九)引證當記明出處——如某書文，或語體時，都宜用白話。(八)勿打聽，勿作無謂的作他用，他代表通意。(七)描寫文中的談話，無論該用字典辭源等，最好以通俗字代之。古已有義，失的應查用古僻字，義有費解者，或有未了，解其真義者，宜多查就是獨立的精神。勿墮入窠臼。主一、(六)勿現，文法正確否？意義合理否？(五)一定要有個性的表現，做一句，或想一段，做一段。(四)宜時時注意字義妥當否？

(六)作文，作文是普通學校視為最重要的，所以我們

記式的札記，可以增觀察的興趣，又可作他日寫實的資料。

(五)札記，讀書札記，可以練習記要及整理能力，日

要訣。

作品，都能加高學生的結構手段，亦可以研究名家的煩簡

(四)減短或伸長，增添短文或刪短繁複的

不像別種方法的自由思想。

(三)問答式，可以增進一種有邏輯的思維力，因為

表力。

變小說為戲曲，戲曲為小說，都可使學生增進欣賞力及發

能力。譬如譯詩歌為散文，言為詩體，或反之，都無不可。或

(二)翻譯文章，這一工部工作，可以增進字句真確的

入練習，事記。學生一定覺得比出題目作文有興趣些。

說和辯論，因為這不但練習寫，亦練習講。同時又可使聽的

(一)演說或辯論，教授語體文的作文，最好多用演

如下：

不過我們如想使學生多興趣，很可採用更多的方法，略舉

和筆記。(三)定期的文法討論；(四)定期的演說辯論。

規定的共四項：(一)定期的作文；(二)無定期的作文

最後要討論到運用練習的問題。新學制課程綱要上

此地不必贅述了。

(四)什麼是要緊的，應在指示讀書方法時說明，所以

教員如真指示得法，這種欺騙亦許不會有。

生來問。如果這樣做過幾次，學生自然不敢欺騙。而且

有點疑惑。報告不真，確很可利用個人談話法，叫幾個學

性質而差異，只要不忘檢查的目的，就可以了。如果教員

已修改二次，然後應寫。(十四)用字用句，重在自出心裁，最忌抄襲。

(丙)批文的方法。以上是指示學生，教他們去做的。所以重在學生自動。素來是先生的工作，我們的先生的，所用的大約是四種方法：一種是討學生的好好的先生做的，他不管文章好壞，四種方法：一種是「把密的圈兒圈到底」，末了還送學生一個好得「莫名其妙」的批語；一種是太驕傲的先生做的，就是以為現學生的作品，都是滿口胡謔，僅不得稱作文章，所以直些橫些，斜些打些十字叉。再加上，一個宣布死刑還重的批語；一種是一等一的好先生做的，事就是想學生的程度一天就會升上天去，和他自己一樣高明，所以東改西加，結果已不是學生做的文章，有時學生拿到連看亦看不懂，最後是一種真真文明先生做

不合文法 是否誤寫？

全未善

應行另起一行

上上無照應

此字儘可不用

下下無照應

太硬

各記號皆記於字右，遇號不敷用時，則於字左加一，直，

而以「眉批」說明其理由。

(二)初次批改後，原卷發還學生，令其互相研究，自改正；有不能改，或有符號指出其毛病，而仍不能知其所以然者，詳其詳細問。

(三)學生自行改訂後，另卷應真，乃為第二次之批改。

(完)

本題的關係少密切一點，就從略了。

原理以及教授形式 (Types of Teaching) 教學法，應丁師

還有幾個問題，例如寫字、考試、問答及幾條緊要的教育

學年一次。

期一，高中則每月一次，無定期作文，則每學期一次或每

還一句要申明的，就是這樣的定期作文，初中每二星

這些符號，學生應該有一一，以便校對。

效却很好。

劉半農先生的方法已經好多人試用，雖則手頭較煩，成

(四)第二次批改後，學生猶有不明瞭處，仍准實問。

工作之間。

此次不用記號，竟為添增減，至評判分數，則折衷於初作

「誤寫」

△句末完全

△中有落字，或有應補字

△全句意義不明

十無理

一語氣不貫

○無謂套語，大可不必說

×虛字不妥

指出已定之記號，凡二十四種：(一)初次批改，只用種種記號，將文中「毛病」逐

其手續為——

正此弊，現在抄在下面，每一作文，必改二次。討論一次，及增進學生自己修改的能力。學生劉半農先生的提議，很可救方是對什麼地方是不對。不過不能使懶惰的學生去看，是的事，就是改幾個字，又加上幾個眉批，使學生知道什麼地

十一年十月二十日本校十二

我同胞奮力起來罷。祝中華民國萬歲萬歲萬歲。幾十倍。民享的國家。到了明年。今日皆大喜。較今年盛幾十倍。討奉。希望繼續北伐。完成國民革命之大功。建設民有民治。合作。驅逐共產份子。北方馬玉祥。閻錫山。兩軍又合作。寧。合。國。慶。紀念。此。後。之。雙。十。節。當。然。是。統。一。的。現。在。一。於。今。年。國。慶。紀。念。當。然。有。偉。大。的。希。望。今。雖。未。得。中。國。統。無。純。實。的。共。和。兄。我。們。在。現。在。處。在。青。天。白。日。旗。幟。之。下。對。華。而。非。破。壞。無。以。成。立。我。同。胞。起。而。繼。續。先。烈。革。命。不。怕。了。讀。梁。啟。生。先。生。所。論。破。壞。與。成。立。一。篇。蓋。亦。為。今。日。之。中。還。有。甚。麼。高。尚。的。價。值。呢。這。一。種。的。觀。念。亦。未。免。太。悲。觀。亂。一。般。悲。悲。時。歎。世。之。士。說。不。用。慶。祝。丁。家。弄。到。這。樣。紛。紛。

陳其田先生演講

周紀念 味真速記

進化論。即所以證明個體與種類之變也。若千變。遷。乃知宇宙間形色無一不變。無一刻不變。達爾。然。自。胎。兒。而。幼。兒。成。人。自。幼。兒。而。老。而。死。亦。知。經。歷。果。自。胚。實。而。至。於。結。果。其。間。蓋。不。知。歷。若。千。變。遷。動。物。亦。千。紅。萬。紫。一。時。之。盛。初。僅。小。種。而。後。發。芽。開。花。結。世。界。一。變。境。也。即。以。花。木。而。論。時。講。臺。四。滿。堆。菊。花。遊藝。綜。言。之。可。見。晚。昨。晚。亦。猶。如。一。夢。中。千。變。萬。化。變。化。無。窮。也。鄙。人。今。日。從。『變。字』說。起。昨。晚。慶。祝。會。中。校。長。說。夢。境。中。之。變。幻。最。不。可。測。不。可。思議。校。長。說。某。女。士。說。鍾。山。再。景。再。證。以。諸。君。所。演。可。昨。晚。慶。祝。會。中。校。長。說。夢。境。中。之。變。幻。最。不。可。測。不。可。思議。校。長。說。某。女。士。說。鍾。山。再。景。再。證。以。諸。君。所。演。可。

民國十六年慶祝雙十節演

說辭 陳澤華

中國歷史上一頁最光榮的記載。是甚麼呢？我們國民。現在是第十六次了。這就是辛亥革命。起義於武昌。推翻。了四千餘年的封建制度。建設我們今日的共和大國。這。共和大國。不是很容易得的呢？不是容易得的來的。這。由十六年前。一般我們所敬愛的。我們犧牲。我們離。主專制的猛烈勇士。流了他們的血。才能將數千年專制烈。毒掃除。我們感恩戴德。享受他們所創造的共和。所以有這。這。主專制的猛烈勇士。流了他們的血。才能將數千年專制烈。毒掃除。我們感恩戴德。享受他們所創造的共和。所以有這。

第二、變有幾方面：變有兩方面：即有進化，有腐化，

實有變化；變之中有不變，不變之中有變。

謂天地不變，言亦不變，不過謂大體不變而細分子

第一、是否世界上有純粹變的東西？答：重子雖然

在變動中，有最重要問題五：

在不過各時期看法須變動耳。

上前提（性、情、心、動、則不動，則大變動中尚有不變動者

見學做，人必從頭起，是可。知，字宙雖變幻無窮，惟根本

中外之人，情、人性、心，則一也。我人能自飛機研究起，而小

率較物質之變，遷為少，為種之色彩，固各不同。而古今

然則試問人之面目，人性，心，有幾許變遷？則其速

質文明之變遷，幾千年來，指不勝屈矣。

其門徑。蓋物質方面，可以取用最新發明者，及最完善者。物。

第五、個體與全體之關係。何？某種學派，以為個人

所以推，以前種種不滿，大變動之表示。

馬氏卻認環境是變的，推而至於人類社會，則革命即

支配環境。按經濟學家馬克斯氏之說：經濟支配全世

第四、環境與遷有何關係？人受環境支配，抑可以

基督教所謂上帝。

為屬諸自然，而在宗教家則以為主宰主持此主宰，即

生長榮枯，係自自然，抑係有主宰計劃管理的？平常人，以

學之演說，演，係有意抑舉行的？又如花草之

第三、變化中，有目的否？譬如昨晚慶祝會中，先生同

此理。

陳代謝，以至死滅，是物質之腐化也。思想事業上亦同

腐化，雖政治名詞，用於人事上，極適當。當身體細胞之新

始於人力車，或馬車，但取已成之飛機，加以研究，即可得

馬車，電車，自動車，乃至飛機。我人研究機械者，不必肇

無，代，步，之，舟，車，則逐年進步。始則小車，繼之以人力車，

袖，今年流行短袖，去年流行長袖，今年流行短髮，

袖，今年流行短髮，去年流行長髮，今年流行長裙，

物，價值也。

所謂道，即所謂主義。然則與究竟有無變遷？大有研

變。又云：『道不道，變。』所謂神，即所謂上帝之尊稱。

保留，則地位古人云：『天不變，地不遷，言（我）亦不

值者，必歸於淘汰。於物是，存，與否，須估價而計其價

之，可以有存之價值者，雖互不得，凡物無存之價

尤有進者，即在大變之中，須求有不變之物。事，凡物

變遷，須自人生觀改變始。『

下斷語：『中國文化是在人上做工夫的，故文化之

不知凡幾。如最近思潮，文化運動，其最著者也。鄙人敢

自春秋戰國，先秦漢元，明，清，而至於今日，文化上之變遷，

至十六七百年，尚未根本解決也。

根本激烈徹底之改革，不似我國雖求維新而纏綿敷衍，

世。如西洋哲學，亦在亂時造成，要皆於最短時間內，作

學。思想無甚進步，凡學術之進步，事物之維新，均在亂離之

人。類思想史中，有最可怪之點，即安居樂業之一二年，哲

以科學眼光分析之耳。

即說到人類進化步驟，驟如馬變而為人之說，惜無科學組織，

之哲學也。進化論為歐洲最有勢力之科學，而在莊子書中，

人當知所以處變之道。變之哲學，古代即有一部易經，即變

處今日變幻字宙中，尤以處中國變化最烈之中，吾

譬如我人欲改良社會或提高農民生活等，必須有充分智識，即人以為應變之根本，有兩道：即『愛』與『智識學問』。

責也。

清影社會國家者不少，故諸君對於此種問題，負改良之責。此種影響社會國家者，一、親戚朋友之遂至公私權限不劃，難精神，勝於西方社會主義多矣。其善在此，其不善亦在此。精其善，實中國舊家庭中互助、平等、自由、親愛、同樂共患難，其不善，外國德莫克拉克、西義、莫克拉克、東主義，向之反對女子受高等教育之觀念焉。中國家庭制度，有收之，反對女子受高等教育之觀念焉。中國家庭制度，有中，見諸君所羨者，大率家庭問題。鄙人極為欣慰，且增，如其生產率，此於國民優劣前途，有關係。但昨晚慶，幸現象，受高等教育者，其生產率，而無智識階級，以為凡女子之受高等教育者，多抱獨身主義，此實國家不

夢 若 剛拾春的一段日記

校訓可賀也。增加多量智識，以豐富生命，以完成厚生。示確智識學問之旨。貴校校訓有厚生，此種種變動中，人為中國人設立，足以表明愛之精，教書訓養，足以表一切疑難。金陵女子大學，實可以代表此二種精神。為美識學問，而以基督的愛，為心，惟愛與智識學問，可以解決

至於『齊家問題』以前，極反對女子受高等教育。

『正心誠意修身之旨。』

漸傾向於西洋商業教育矣。幸教育所，尚能養成。人做，可謂君子化人格化。今日中國教育，亦漸入。主，義而已。但在中國先時，教育宗旨，不是教人做事，是教人。即以外國學校情形而論，不過商業知識販賣所，完全。至於『正心誠意修身』等，修養，係外人設立學校。助，研究學術，做起，可達天下。『家』平天下，根本宗旨。互，謂『平天下』，絕非指武力戰爭而言。但從友誼往還，所。家主，義。金陵人倡立，實含有一下家意義。知一。『平天下』。按最初義解，天下即指世界而言。有天下

國家盡國民責任。

事件均在金陵。故諸君問金陵二字，即可想到國家事，而為

而興，革命之傾，此兩次有民族革命色彩，重大

中國民族戰爭自古有之。如王居幽避戎，明太祖之代元

政治上之爭執，外人謂中國國家觀念，採自西方，其實不然。

『金陵』二字，即聯想到歷代以來民族

於金陵女子大學，此意寧不可怪，請詳解之。

誠意修身齊家治國平天下。『愚意以為，儒氏所云者，即等

今，以金陵女子大學與之觀之，昔氏有云：『正心，

家？

由個人與個人組織而成，若個人無存在之價值，焉有國

國家則永久不改。此說亦有疑問。試問人類之生存，豈非

一班畢業出去，又如一朝一代，執政之政，政變，而

中一小滴耳。金陵女子大學，是常常存在的，學生，則

在團體中，無甚重要。蓋以為人性如大水，猶之大水

再懺悔吧！」「已往不諫，來者可追。」努力還不爲晚啊。用的麻痺。是非還在我的心中住著。良心的確沒有足夠。用也。許是我此後自新的現象？因爲我的悲傷，煩惱和自責，自拔自振的能力那裏去了？今天的悲傷，煩惱和自責，網羅沉淪吧？理想墮落吧？我真不懂，沒有勇氣逃出的，我的天眞。我應做什麼？——究竟爲什麼，要我做天的，與弱者啊！說起來，我真有幾分愧色，對我的天眞——天賦與

紀叔母楊夫人死義事

而飲其爲遇之辭。然於勢。既歸我父。祖擬遣之嫁。夫遇者。怒。爲。幼。人。爲。好。人。計。勝。淪。落。曲。院。卒。自。失。義。不。受。辱。堂。院。

人之行。從死之約。守信義。而己其親。孤之責。十年後始從。容踐從死之難。尤難。孝處衆和撫下慈。疊動里閭。人處平順之境。然死義已屬難能。其尤難者。則忍痛事親。撫孤之責。十年後始從。容踐從死之約。守信義。而己其親。孤之責。十年後始從。

非之舉也。翌日黎明。婢聞媼悲呼。自襟上取一物。授與。曰：「此固不虞其有。」

誅其舉措乖謬。然夫處境裕而前事淡忘。固不虞其有。

少願大。夫人憐其幼。常卵翼之。既而遍拜家。人感。

先叔二十週年忌。夫人哀奠畢。趨拜我母。曰：「姪婦年稚。更甘也。」夫人微笑。答不荅。翌年祖父母病歿。夫人居喪。七年終適。

咸謂子才媳賢。呱呱者又玉雪可愛。天福善夫。人之薨。一女。

隱痛深矣。兄棟十九娶同里管氏。美而賢。是多舉一。

神秘的微笑

難

宇宙的神的慈祥神秘的微笑，混在一起了，少女敬地相對語，惟有少女微笑。那時少女的純潔美麗的靈魂和宙和跪下來，靜聽宇宙的神的使命，但這宙的神默然刻泊了，生活太浪漫了，遂舉起他溫柔的手，拍她的肩。她立刻字宙的神慈悲的，心動了，他看這位少女的，人生太飄忽。江裏的寒魚，不覺動躍，這一池秋水，驚啼得格外凄切。淚。續地飄遠，送。宇宙一切傷心聽着，都為之徬徨而墮着，表她無限的心情。涼涼的歌聲，張的節拍，嗚咽地，斷房的情緒，緊張地上湧了她，欲哭無淚，惟有舉簫柔慢地吹，的江邊，幽坐一位年輕的，少女，望孤帆，垂悠想。心。夜霧沉沉，籠罩無邊，宇宙繁星閃爍倒影，靜寒江。沉。

山花子

金陵女子大學校刊

影歸路。泉已涼。天氣誤。

代山川。年年粉黛。日詩情無幾。登臨憑。
深還不載愁去。歡讀成舊侶。醉時無限
亂鶯入緒。第煙細吐且對枕欹眠。窗
六夜。斷續寒流。夜。

與壽字寓居鑑園賓朋過從置酒甚歡

齊天樂

閣下

少女滿懷心事，不覺又湧到心頭——

那時正是夜深人靜，惟有颯颯的秋風，遠遠送古寺的疏鐘。

害了她。醒來，原來是南柯一夢。

清涼山夕歸和萬航客詞

步。飛。雁。回。

漢

富臨軒

昨夜西風起。庭前落葉飛。光陰容易過。人事已全非。

風水

周郎戰還從列遊。閒情吹不盡。總爲玉王關留。
猛入英雄賦。添少婦。蕭蕭。蕭蕭。鳴馬颯颯。送行舟。助。

中冥齋

獸
鼻

夕暉晚峯。黃鬪慘色。風輪瞬千里。猶自阻關塞。遲遲遲。

三十一

字里的神說：

我得不曉得。

說抑鬱流淚，遺恨是點綴美麗人生的需要，東西是否真確，人使是這樣的，人們就少這抑鬱流淚遺恨的傷了。但是，人假把黑夜造成，永遠的月夜，把人壽延長到死的的地步呢？花園：唉！宇宙的神，你怎不把世界造成一個永遠燦爛的花園！

地再問：宇宙的神默然不答，惟有向少女神秘地微笑，少女熱誠

[illegible]

的絲穿過傷心，但是人說傷心，愈甚，愈不肯受。溫柔，和同情的樣的呢？

宇宙的，神的，默然不答，惟有向少女神秘地微笑。少女勇敢，敢問：地！

唉！無所不知，宇宙的神，怎麼不把一切傷心人的心，用溫柔的情的絲聯成一串，使他們可以齊唱，他們心底的哀聲，就至一個，一個地，而無歸，無憂，傷心園就如枯草之哀呢？

耐地再問：宇宙的神，豈不惟有向少女神秘地微笑。少女溫柔

唉！宇宙的，神，你是無所不知，無所不能的，怎麼不把……

天空一顆明星，
條然下墜，
寒江，雪白可愛的浪，
花光明四

本學期新聘靜嫻先生(生物學助教)蔡先生(SSIN)寒假後記事。

留校度歲。五十六人相聚一堂。頗極融渡之樂云。

一月二十二日起。放假三星期。同學之家在遠地者多。

本校籃球隊獲勝。

一日。晚上海女青年會西方女士十餘人來校比賽籃球。

可觀。

為教育界巨子。又為熱心實行家。可以匡導吾人者。蓋

一日。早。請陶知行先生等來校演講鄉村教育。先生等

確清越可聽矣。

可多得。國樂組員并奏曲以助興。初次合奏音節已

極短。時間匆促。預備而化裝之精妙。表演之逼真。已不

十二月三十一日。英文學會假健身表演。演劇三齣。演者以

(一)本屆選舉。因受戰事影響。校中人數不足。暫改

三月十九日。學校政務會議。商定以下四項。

三。月。風聲鶴唳。草木皆兵。同舉四十餘人。違家長之命。暫

題全體出席。所議無結果。

要。求。召集臨時會議。討論關於時事及校務等重要問題

三月十七日。學生自治會理事部。應同舉十九人等聯名

又四日。午間。遵行世界基督教徒祈禱會祈禱。

學約三十餘人。赴紅紙廊。朝天宮瞻禮。祭孔盛典。

三月四日。清晨七句鐘。教職員及社會學系。歷史系。同

於本年三月間。返故國矣。

(Miss Barber)自來中國。小河纏綿。迄無寧日。故定

Chester 代舉 (謝先生) Miss Sage 英文(巴小姐)

年新。

已實行。

(每工約得三元)不必代為購買。以上二事

舍監。程母提議。此次學生指送工人賞。按份分派

藝會場茶點。以為晚間小食。無益衛生。故舊例。其

本屆新律。其一。自治會理事部提議。取消二十四晚遊

足樂也。

二十五晚。各宿舍均舉行遊藝會。齊一堂。笑語生春。詢

舉行慶祝聖誕遊藝會。

一九二六年十二月二十四晚。教職員同學等假健身室

耶穌聖誕節。

校聞概錄

慰會

山花

猶見柳依依。

東風風。夢。離。衣。十里長堤絮亂飛。捋別會。心千里。還回

堤柳 華

歌長。平。今。古。慨。把。是非。識。

慷慨。聞。殺。敵。我。非。他。人。箕。豆。自。煎。迫。前。墳。土。裏。野。外。悲。

樹底。紅。看。疑。血。碧。如。秋。未。深。殺。已。陳。跡。難。艱。難。嗟。百。戰。

對內對外事務繁多，二十餘人精神雖好，到底感覺得「獨天」的減少。到了後來，留校同學只有二十左右。況且那時「家中」促返的「電報」又逐日而來，所以人數一天天活。這種生涯竟是一日三秋。同學既然不能一心求學，有許多急解決的事，所以有星期二星期三，同學聚會，下午離校，同學雖欲步班，亦不可得。因此，從此一變，當然是晨八時半停課，歡迎軍。因為本校的西教員多是日課，以輕重相校，所以回家者只有二十左右。

(二) 革命軍入城後——國軍二十二號入城，二十四日，同學們在學校中仍繼續上課。同學求學心切，學校既無上，同學既願停課，教員也願教。於是宣佈對返家諸同學，特願者過半。於是派代表向校請願，教員為熱心教育，少數又不可達。就召集大會，商議可否要求學校停課一月。結果

幸虧他們天天來參觀，批評於我們是那素不願聽揚聲度，實在我們早已想到這個問題，也在極力改善。

(丑) 批評我們藏書樓，中文太少，同學中文程度，我們無貴族的皮氣。

「的頭經過他們一番的參觀，他們才知道實際上為住在裏面的人，真是了不得。我加以貴族式的女

下幾點：

不外面，專在學校中，陪人參觀，觀後本校所受批評的，就天天有數班人來參觀。我們因為同學少，所以推定數人，(三) 國軍對學校之批評——革命軍進城後一兩天，返校者也有，不過大都被人或道路所阻，仍不得來。本難支「的苦，所以每人簽名，信向返家同學乞援。接函

得綠衣人天天送電報，同學一面又不願曠課，而父母之命

(一) 革命軍入城前——陽歷三月，風雲緊張，苦

(甲) 黑暗時期

(壹) 大變時期

雲英

國民革命軍中之金女大

面矣。

校務由校教職員學生共負同責。從此又換一番局極少。本校教職員為求學校安全計，暫行離寧。昨晚民亦多來劫搶什物。幸有軍官等來彈壓，損失三月二十五日。軍入城。校受軍事影響，左右鄰舍及護治安之責。

入。仍鎮靜讀書。晚間聚科學室，以便照應教員等負責保三月十四日。昨至今午。鎗砲之聲不絕於耳。本校同

同學自願協助。

三月十三日。老幼難民三十三人。逃避本校。校教員

(通過)

會總代表一加入青年會理事部，以便接洽。

(四) 青年會進南京基督教學生聯合會。本校分

生自治會。另設學生會幹事三人。通過

(三) 學生分會。無多事務。理事部提議。可否併入學

例。通過

(二) 文藝會精神不佳。又苦於課外事務太繁。故至下月舉行。通過

金陵女子大學校刊校聞

本校畢業生及離校同學均有電信來賀。

陳其田先生演講(另有記錄)

大概着重「重」字。三十三號早在禮堂舉行典禮來賓極多。十九日晚會餐於健身房。校長暨主席各級均表演劇意。十二十七號校長自滬返校。參與十二月紀念慶祝會。

金陵壽誕

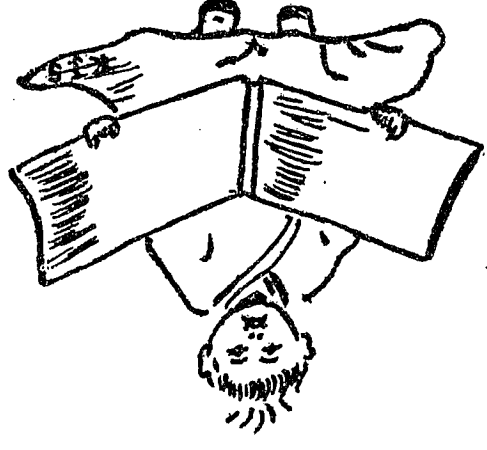
期壽得錦標也。

運動會定於廿六日舉行。同學多與高采烈。練習球術以無勝負。

十一月五號教職員與同學比賽排球。結果二與二之比。

比。同學勝。

十一月十六號教職員與同學比賽棒球。結果十一與十之體育會會務。



十一月十七日紀念週時。前任廣東中山大學校長鄧魯先

名蒞校

十餘人。

十一月六號。學生自動組織自修團。第一次聚會到會者

平民小學。因時局經濟影響。暫停。

本校青年會附設之培幼小學。現仍開辦。

基督徒服務

為行政委員。顧天孫女士為委員長。云。

新校長吳芳女士尚未歸國。現由校務會議公舉七人

意。體育家精神與眾不同。

十六號。體育體育選科。生在池旁草地開會。

生感情。

十月十五號晚。教職員等宴請一年級新同學。藉以連絡師

金陵女子大學校刊校聞

那天錫先生來校。與教職員談論美國近代教育之趨勢。

吳新校長楊永清先生因事來寧。在本校小住數日。

世界大同。

「對我國極表友誼的態度。並希望以後能彼此合作。進

伯勒開尼博士遊歷各國。現來中國。講題為「國際與中

講。

懷德男爵為英現任英印度國民會議會長。來此演

議英國陸軍代表書。記。

維伯斯德教授。任維而司及哈佛大學教授。凡爾賽會

「變」

陳其田先生。自歐洲回國。現任青年協會幹事。演題為

問題之目的。

生演講。大意希望同學努力革命。以期達到解決民生

晁近之女晁年

篇。每冊定價一角五分。

出售處在上海圓明園路十九號

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每冊定價一角五分。

將出版。內容更豐富。除聖誕之詩外。有『中國婦女問題與社會革命』、『解脫婆媳問題』等。有。如目賭種種社會及家庭情形。創作劇本。『神鐘』、『神話』及『她的新生命』。皆佳妙。二月份行。種。各加以適當及饒有興趣之批評。『上海女士述其出嫁後在南洋之生活。細膩自縻。餘。家庭中婦女應有的常識。』、『最足針砭一般時髦婦女。』、『小孩子的世界。』則介紹國內現有兒童讀物。不下十餘。公正之評判。使讀者知所取舍。論文中。有『鄉村婦女。的喊聲。』、『描寫北方鄉村生活。』至為周暢。十一月份。有『小。實屬不遺餘力。如本年十月份。中揭曉徵文創作劇本。『秀娟。』描寫中國家庭婚姻及青年戀愛問題。極為深刻。創作。不遺餘力。如本年十月份。中揭曉徵文創作劇本。『秀娟。』描寫中國家庭婚姻及青年戀愛問題。極為深刻。思。介紹新內容。加入社評論說文藝諸欄。近該編輯人等。鑒於國內婦女讀物之缺乏。益加改良。注意權輿世界。增篇幅。青年全國女青年協會編輯部定期出版品之一。出一冊。先只記載全國女青年協會消息。前年加。

出售處在上海圓明園路十九號