

寰球中國

學生報

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第四期

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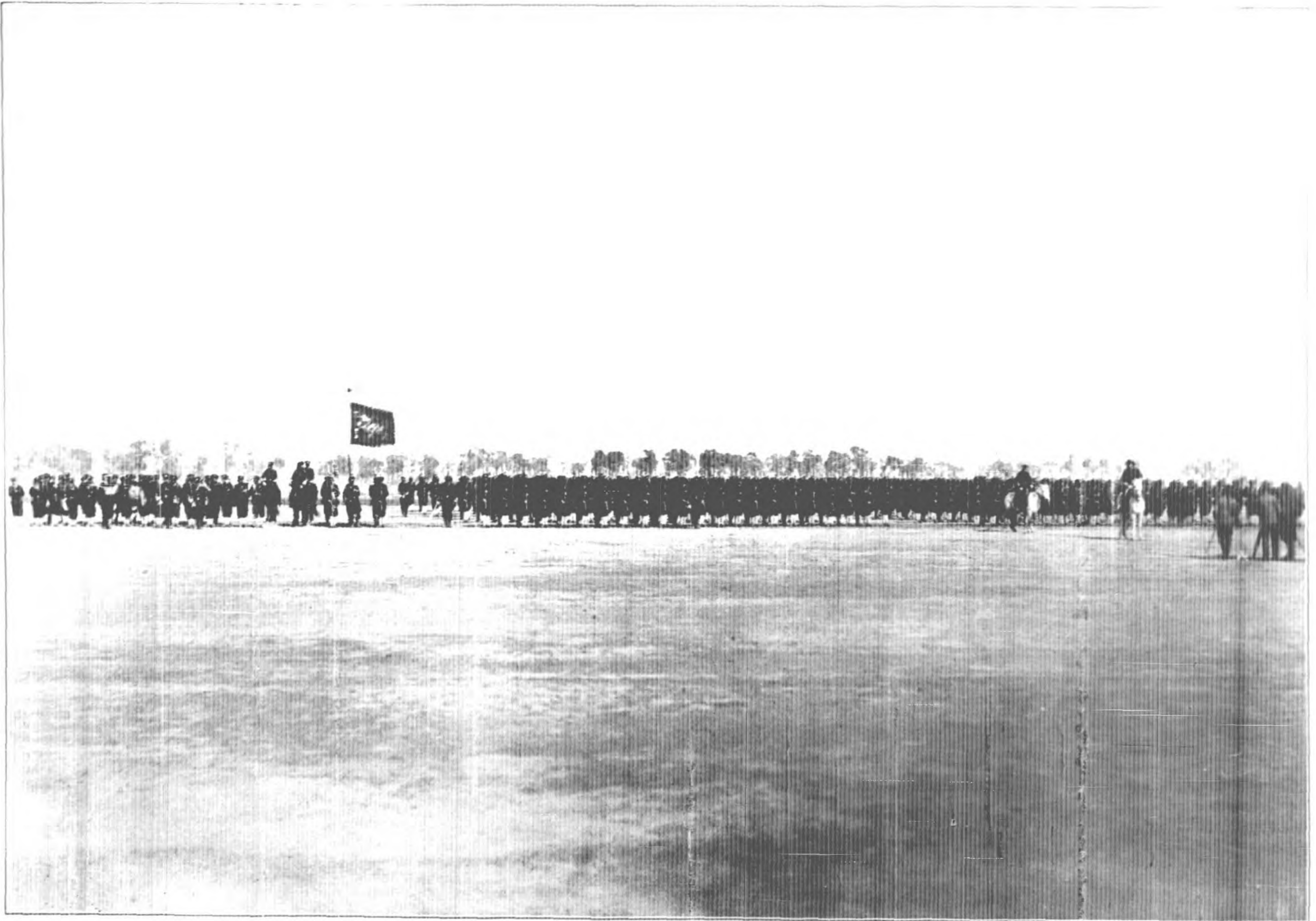
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篇二

文辭

世唯兩物。曰我非我。自我而外。一切萬物。皆非我也。以我而交於非我。有二塗焉。一曰由其客觀。一曰由其主觀。有生息之頃。當其迷罔醉睡覺機暫停者不在此論皆由此兩觀覺察身外之萬物。以此觀念萃成覺身。其一部分由於色界之形質。有有生者。有無生者。交於吾前。受以官竅。其一部分由於法界之意影。來往心鏡之間。有時與色界之物連類。而並呈有時純為意影。無關形氣之事。願所觀主客不同。而自我以觀非我。則一蓋凡可觀者皆非我也。凡物皆有兩觀。從其在物則為客。從其在心則為主。以客主兩觀而交於非我。使學者自思之。將見主觀之所交。其廣遠實大過於客觀。蓋主觀之交於非象也。純以意影。其起伏由於記憶。或由於推籀。或由於記憶推籀二者之雜施互用而得之。譬如不佞今處一室之中。探翰構思而為此論。此時耳目官骸所徑接者。盡於四壁之內而止矣。即不然。

著 譯

窗軒間隙之間遙見雲影天光人家草樹與夫過眼之動物觸耳之諸籟又止矣盡矣乃若主觀之界求之於吾意想之中則上下貫古今縱橫跨宇合凡吾生之所經歷與古今人之所聞見者吾皆得而襲之蓋主觀之交物也非一頃官神感覺之所囿吾不獨回既往之所感覺者且能回一切人類之所感覺者不論何世無分何種但所感覺思忖者有其傳留或載諸宮室彝器或垂之於制作典章使吾經之皆吾所有乃至文字簡冊之所紀述則古人之思想云爲尤隆富而皆吾主觀之物其過於客觀者廣遠何如乎且由而言之吾之所以交於非我者其取徑莫大且便於人類所紀述而留傳者紀述而留傳者文辭是已夫界說曰託意寫誠謂之美術意主觀也誠客觀也是故一切之美術莫不假客觀以達其意境獨有文辭無所假託於客觀而其事者皆主觀之產物也夫使文辭如是則詩歌詞賦者文辭之精英也斯其爲物又可知已

將欲使前說曉然於學者之心胸不可不爲之設喻則試取戰陳之事以明美術寫物之不同而前說之理可以見今使某時某地之戰述諸某氏之史矣而善畫者又取當時之所聞見以爲之圖而二者皆一代之絕作則不佞得取其所同異試爲學者一二之夫畫者之所爲固欲寫當時客觀之真相圖成而張於吾壁使當戰之頃有人置身於便地與寓目焉其所見當與圖合卒徒山立其勢如雲奔而潮至也旌旄徽幟有火荼之觀塵漫煙起將軍立馬於雪刃霜戟之林人馬死傷臥地橫

草近者分明遠者希微畫之所傳盡於此矣使客更諦而觀之將察兩軍甲冑章服之各異也所爭地利所用陳勢之爲何等也約而言之凡可得於寓目者莫不載之而已閱圖既竟客曰美哉此圖使我若親見當日之戰者乃今試與抽架上之帙檢某氏之史書讀其所以紀述此戰者則數行未了將見史之所詳與圖之所載其事類乃各異也夫圖之所載者客觀也其觀物也得其一地一時之所一覽者耳故一寓目而全象呈焉而其變盡於一瞬史之所詳者主觀也其敘事也必舉其因果與始卒而陳之是役所當之時與地其交綏者爲何國國所以戰之人數將者何人其策畫之相異其爲戰之勇怯莫不及之且所以致此役者前必籌其遠近因所以從此戰者後必計其遠果近果凡如是者皆不可闕而叙議之巧拙明闇則又如其人而爲殊凡客所得於文者其異於圖具如此雖然詳矣而求其移神鑒觀則讀史或較讀圖遠不逮耳移神鑒觀之效必得之於臨圖之頃使去其圖此情遂失而史氏所敘述雖讀者領會全局之意較遲而掩卷尋思常若具在是戰史所印成之意影較之圖畫爲完全而耐久蓋其中所傳寫之事實皆可受之以主觀爲心量所易納且既入之後提記無難得以會集組織成此一宗之意影而無待於眼耳鼻舌身也故一言而盡二術之異同大抵當觀圖之竟也吾曰吾於此戰若親見之當讀史之終也吾曰吾於此戰無遁情矣是故史氏之載筆也所傳寫者非事物之外形也非其所得於耳目者已也固將詳人與事相推相

及之致與其心之所感於其事者。邑居之閨廓。高會之豪華。戰鬪之慘澹。乃至山川陵谷之所經。彼之所傳。誠不若丹青之劇目。乃若事情曲折之致。言語思想由斯景物發於人心。則捨文字言語之形容。其觀念絕於人羣可也。嗚呼！此人禽之分也。

故文辭者所以寫人心所受於物之感情。與其心所即物而得之思理也。其所寫者。概古今人事之變端。統幽明物界之現象。其所傳載者。不獨人類之言行事功。散然粲著者也。且凡人情物理之所會通。所可垂之以爲義法者。故吾人所得於載籍者。非一人所遇於一方一世之事實也。實且有其公理物則。人人所仰觀俯察於近身遠物之際。而會通者。嗟乎！文辭之關於吾人身世。顧不重哉！爲人類閱歷之所會歸。乃所以救知覺於根塵之溢。而恢識量於法界之閎。使我之交於非我者。在在物物。可由於主觀而虛靈之量益著。是則文辭而已矣。

欲知吾生主觀之界。所待於文字典籍之無窮。則當察其物所以養吾心。而澤吾躬者。爲何若。自其最易見者言之。則吾居千載之後。古人往矣。而吾尙與其聖神豪俊爲神交者。恃有此具耳。若釋迦牟尼。如栢拉圖。若德蒙恬。 *De Montaigne* 若阿狄孫。 *Addison* 畧舉一二人。其精爽若陟降於吾左右者。資何物以來。格乎吾。又嘗遊於古巴比倫。 *Babylon* 雅典。 *Athens* 羅馬。 *Rome* 亞歷山地利。 *Alexandria* 之闐闐矣。又嘗親見其中之城郭口碣。所建造於數千載之前。而久經夷爲塵土者。又若親察

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其時之人心風俗制度典章可取以較今日五洲之所實有者是。又從何道而得斯亞理斯多德之智慧。吾之智慧也。歐几里得之形學。吾之形學也。札思狄粘之法典。耶穌基督與聖波羅之至德。皆吾所轉益而多師。凡若此者。設非文字而孰謂爲之。乃若並世同時之事。則數萬里猶庭戶也。員輿抵跖之山川與其城邑。人民水土產物。吾之察之有易於百里外之鄰邑者。苟無載籍能如是乎。且此特就其實有者以言之耳。乃若創意寓言之文字。則所言之境界。其思想之所親關者也。所描寫之人物。其才情之產子也。希臘之鄂謨 Homer 傳我以其意構之。伊施 Aegaeon 綠水青山依稀在目。但特 Dante 示我以其神遊之九幽 Inferno 窮奇極幻聞之動心。他若彌勒敦 Milton 則寫帝設之天園。阿斯丕爾 Shakespeare 則歌額里查白之英倫矣。其山川之秀麗。其女士之昌丰。令人神往。摩里耶 Moliere 賦大路易之法蘭西。其文物之明盛。百產之繁富。庶幾幸民。凡此皆極意匠之經營。殫鉤奇之能事者矣。而其中所張皇之人物。如鄂德蘇 Othello 安替恭尼 Antigone 比阿笛思 Beatrice 罕謨勒 Hamlet 達爾托佛 Tartuffe 等。皆以作者之大心。產疑神之奇傑。著之書冊。與眞實之摩西 Moses 亞烈山大 Alexander 凱撒 Caesar 若安達克 Joan d'Arc 顯理第八 Henry 以二輩常並存於人意之中。蓋之數公者。其虛實真假。雖懸而其經哲匠文心之摹寫。則一卽今聚吾腦景之中。雖擊交親戚之倫。無以過也。

譯

著

此篇所論乃用主觀之塗術而以我交於非我而其用此術也假於文字爲最多雖然尙有一義不可不爲學人指點者則我之交於非我也必先有客觀之事而後主觀從之主觀者客觀之意影也然主觀雖受成於客觀而浸假客觀乃又蒙吾主觀之影響而被其範圍陶鑄之功蓋吾觀物之神智撫景之歡忻與一切接時生心之賞會將與吾讀書窮理之所積者相長而俱深是故我之交於非我也惟善用其主觀者而後有喻客觀之微得客觀之實此不佞於前篇之首所以云通鑒別之理者不獨於術藝有以講是而去非且賞會之事由此而後有濃至之感情而物理人事亦由此有以得其深也德意志鑒別家解爾第(Goethe)有言客之遊羅馬其有取而去於羅馬者無一物焉非其所挾而入於羅馬者也嗟乎彼遊寶山而空手者以其非懷寶而來客耳解之爲言不亦深切著明也哉

復案十年以來中國少年爭言遊學此佳耗也顧其往者無問私家官派大抵於新舊諸學一無所知之曹至於彼都言語未通普通未學輒抗心高趾鄙一切爲凡近而求習專門往者吾之英德諸使嘗以爲言而上之操選政與下之謀過往者皆仍不以爲意也嗚呼此真無所挾而遊寶山者也他日歸來又安得不空手而徒爲虛僞飾智者耶

是故總而論之文辭者凡人類之腦海也蓋腦之於人也取其所得於耳目所歷於身世所積於問

著 譯

學。者。而。記。留。之。而。其。人。繼。此。之。用。其。耳。目。行。其。身。世。道。其。問。學。則。又。取。向。之。所。記。留。者。爲。之。向。導。焉。爲。之。鞅。譯。焉。腦。之。於。一。人。其。用。如。此。而。文。辭。載。籍。之。於。人。類。其。爲。用。亦。猶。之。耳。語。曰。不。知。爲。吏。視。已。成。事。故。惟。學。於。古。訓。者。而。後。能。深。觀。其。當。前。之。事。理。與。物。情。也。夫。使。人。而。無。腦。抑。其。腦。之。甚。弱。則。雖。有。耳。目。之。用。運。動。之。機。將。有。益。於。其。生。蓋。淺。然。則。使。一。種。一。羣。之。民。無。文。辭。載。籍。之。積。累。或。其。積。累。者。微。將。其。生。也。下。可。同。於。飛。走。上。但。躋。於。野。蠻。與。之。言。強。立。且。或。不。克。而。美。術。云。乎。哉。

復。案。近。今。百。年。其。中。國。文。教。極。衰。將。反。之。時。乎。自。帖。括。之。敝。至。於。未。流。世。幾。不。知。學。問。文。章。爲。何。物。本。朝。龍。興。遼。瀋。懲。漢。族。文。勝。之。弊。有。還。淳。返。質。之。思。往。往。以。染。其。陋。習。爲。戒。矯。柱。旣。已。過。眞。而。豐。沛。鄉。親。攀。鱗。附。翼。王。侯。將。相。皆。無。待。於。讀。書。洎。夫。輓。近。丁。戊。樞。府。黨。派。分。爭。以。惡。其。仇。讐。遂。並。其。出。身。以。與。海。內。抹。殺。夫。讀。書。固。有。種。子。而。文。字。亦。待。薪。傳。蓋。獎。之。而。不。進。者。有。之。矣。未。有。摧。剝。踐。踏。而。不。陵。遲。退。演。者。也。故。卽。今。吾。國。之。現。象。往。往。門。子。寒。峻。名。爲。文。人。而。通。品。之。目。百。人。之。中。殆。無。一。二。其。尤。可。駭。者。殆。莫。若。時。下。之。官。場。識。字。知。書。鳳。毛。麟。角。更。勿。問。其。爲。通。才。否。也。嗟。乎。中。國。之。衰。或。者。以。謂。不。識。西。學。之。故。其。果。由。於。不。識。西。學。也。耶。讀。者。反。覆。於。倭。氏。此。篇。之。說。可。以。憬。然。矣。可。以。潛。焉。矣。

(未完)

著 譯

寰球中國學生報

八

第四期

社說

中國學界前途可悲之狀況

廖廉能

自有地球五千萬年。石層遞積。孕育靈奇。經幾多淘汰。優劣而成。此日東亞大陸文化中心。支那世界。則無今無古。所爲絕後。而空前者神州之區域。黃帝之苗裔。淵源學說。東勢西趨。宜其照耀寰球。爲世界進化之母國矣。

嗟乎世界。大家如摩西。如孔子。如釋迦。牟尼。如穆罕默德。孰不發源於亞陸。說者謂人類出於一源。亞細亞以西。歐羅巴以東。最爲文化發生之點。聰明互出。智巧日繁。強弱不並存。勝敗不兩立。乃遂區流別派。各自爲謀。以胚胎殊異之習慣。而流傳今日之言語。不同嗜好。不侔之種類。致無識者以黃白判人格之低昂。而亞東文化。反若獨居其後。則亦未能詳究人羣學理之源流者也。

雖然爲茲說者。或不免輕於互會。然莽莽兩半球。同爲太陽之流質。所凝具其間。熱力膨脹。無彼此累黍之差別。則文化發達。宜其同時並進。何以泰西文明有進無退。而東方退化之現象。又不僅一支那之代表已耶。

洪水之淘汰。歟。猛獸之消磨。歟。大地文化。亦往往因歷劫而著衰落之象。茫茫震旦。水火兵戎之慘酷。不知幾經閱歷。甚或門戶之爭。戈矛之激。傾軋排擠。亦若擷苗之長拔。茅之生而不使其萌芽之。

暢。遂者支那人無有進步之性質。固造物者之特別以相待矣。嗟嗟。

文化摩盪消長見焉。瓊奇瑋異之士逐世界之潮流接踵爭起以旁趨乎四隅。於是有就學美洲者焉。有就學歐洲者焉。有以間接爲縮地之用而就學於日本者焉。自游學之風盛而比年以來。英才破浪六洲之區域。皆有我支那學子之足跡。而日本負笈竟逾萬人。此又自有史載以來中外學界交通之第一次大紀念者也。

夫朝日絢爛躍躍海涯紅碧相間。光彩變幻無已者。此非吾學界之前途乎。好花春發映日向榮。戰勝繁華之日而爲世界少年之幸福者。此非吾學界之前途乎。然吾樞衣崑崙之巔。拂袖華夏之野。前瞻後顧來軫何適。又不禁魂夢迷離而爲學界前途之變相惜耳。

爲國家前途之大好希望者學界耳。而吾國今日之學界。此則潮湧彼則風馳。爲霧興雲千狀萬態。所謂激石之浪不平。厝火之湯易沸。以致無限前途爲時詬病。而國家代表文化之學界。一轉而爲蛇神牛鬼。社鼠城狐之天地。而不勝其黯淡悲慘之境况矣。悲夫。無意趣之彈烟礮雨中飛。災於學界前途。而無詞以爲之解脫者。固由一二浮囂種其惡。因而芟其滋蔓。遂不免於玉石焦碎而萌芽。進化之機關因而頓折。致使勃勃然簇色生新之學界。無一毫發達氣象之可冀者。自生其阻力而已。放言高尙。何爲者。乃一轉而爲昏夜之扣門人。道路之乞憐士。逐羶附膩。長安市上醉夢爲鄉利。

彼人之良法而變本加厲致未得其利者先受其害而時事驗之而無效乃歸咎於所學之無補於急需者熱衷之影響適以貽全體之羞譏矣

昔也同病而相憐今也同類而自殘以鷹給犬爲虎作倂而於時學界之風波有若極目汪洋洶洶難辨雲霞之幻象愈出亦愈奇鯨鱷之驕態日甚復一日狐咒兔死蘭顛蕭焚乃致斯世黑暗更不復有熱血對待之思想此眞學界之魔障而人類之妖孽也

文明冠服所以標異於流俗者固爲高等人格之代表不解革靴毳帽栖皇道途入於繁溷之場混乎鶯塵之際甚且帽簷襟幅顛倒任情嬉游兒戲之態致外人驚而咋舌同胞訝而揜鼻尙復怡然自得無一毫明穎之感覺者固爲學界複雜之所致而式金式玉之美度未嘗不因茲而減色焉

悵明月於空際盼飛雲於海陬此何如深思遠識而文明世界之美觀乃藉之而成組織此指內地自治等會而言不謂貿然而來皇然而往偶然之小團體所謂聊合散沙經潮汐而靡焉自解吾社

會不能發達嘗有此方艱難以圖成彼則嫉忌而破壞操同室之戈致外界因而集矢前途之不幸爲吾種人之性質未能有合羣之資格已耳

瞻星氣於河漢以上溯熱流於塊土以前吾學界程度之極點固已莫測究竟矣而環觀內國學潮之洶湧頗若有刺戟全體之勢而百川滙海淵源無自朝夕所涵濡不過淺近迂緩之教科光陰可

惜。來。日。幾。何。極。支。那。學。子。之。造。詣。終。身。無。上。級。學。程。之。希。望。此。亦。學。界。之。大。不。幸。者。矣。

夫。銖。積。寸。累。日。就。月。將。者。學。術。之。階。級。也。乃。昧。焉。而。海。上。蓬。瀛。樓。臺。蜃。氣。胸。中。之。幻。象。與。眼。前。境。界。相。接。合。而。浮。海。數。十。日。撫。拾。唾。餘。便。自。詡。其。師。承。有。素。歸。而。爲。輸。入。文。化。之。先。筏。嗟。乎。繆。種。流。傳。一。誤。再。誤。俯。仰。吾。國。之。教。育。前。途。尙。其。無。此。譏。嘲。乎。試。請。撫。衷。而。自。證。之。

嗚。呼。吾。學。界。今。日。之。自。待。何。如。及。流。俗。之。相。視。何。如。以。及。時。局。之。期。望。又。何。如。固。已。黯。然。無。色。而。九。萬。里。之。前。途。柳。媚。花。明。江。山。錦。繡。歌。舞。金。粉。之。場。文。酒。風。月。之。地。一。旦。冰。山。春。渙。烟。海。日。消。蒼。茫。蕭。瑟。之。光。陰。竟。酣。老。吾。人。之。夢。寐。此。真。大。可。悲。感。耳。謂。予。不。信。請。爲。今。日。學。界。數。其。前。途。如。左。

他。國。校。學。林。立。而。不。輕。予。一。紙。之。介。紹。則。入。校。有。限。制。

游。學。無。論。官。私。必。先。驗。其。程。度。乃。予。咨。送。則。出。洋。有。限。制。

私。費。留。學。雖。經。卒。業。無。考。試。錄。用。之。利。益。則。進。取。有。限。制。

自。費。學。生。不。能。入。陸。海。武。備。則。學。途。有。限。制。

除。指。定。科。學。相。當。之。各。學。堂。外。其。餘。各。校。無。容。留。支。那。學。生。之。認。可。則。科。學。有。限。制。

出。洋。人。數。必。經。滬。道。冊。報。則。去。來。有。限。制。

以上留學界

學科。程。度。特。別。主。持。則。限。制。其。造。詣。
衣。冠。修。飾。亦。成。禁。令。則。限。制。其。觀。瞻。
飲。食。呼。吸。嚴。爲。取。締。則。限。制。其。生。活。
歌。舞。儀。文。必。沿。習。慣。則。限。制。其。起。居。

以上內國學界

噫。天。愁。地。黯。鬼。泣。神。驚。非。吾。近。日。之。學。界。乎。月。黑。風。淒。迷。茫。前。路。非。吾。近。日。之。學。界。乎。黃。沙。飛。捲。弔。古。戰。場。非。吾。近。日。之。學。界。乎。水。絕。山。窮。荆。棘。錮。禁。非。吾。近。日。之。學。界。乎。烈。火。劫。灰。精。華。消。滅。非。吾。近。日。之。學。界。乎。銷。金。碾。玉。斬。伐。靈。明。非。吾。近。日。之。學。界。乎。截。流。塞。源。若。防。潰。決。非。吾。近。日。之。學。界。乎。肩。山。負。石。力。抵。萬。鈞。非。吾。近。日。之。學。界。乎。嗚。呼。洪。潮。奔。轉。去。日。如。流。太。平。洋。左。岸。可。尋。黃。人。之。價。值。豈。竟。與。印。水。埃。山。並。蕭。條。而。終。古。乎。則。追。溯。文。化。又。覺。六。洲。此。日。之。勝。蹟。未。嘗。不。濫。觴。於。典。雨。墳。風。而。摩。挲。倍。難。於。究。詰。吾。學。界。之。前。途。其。有。待。於。摩。西。孔。子。牟。尼。穆。罕。之。復。起。而。光。耀。東。瀛。之。學。派。以。模。範。於。全。地。球。則。吾。懷。庶。幾。慰。藉。也。雖。然。豈。可。得。哉。

中國宜多設英字報說

陳 潛

英人麥柯來 Lord Macaulay 有言曰。欲覘一國之真實歷史者。舍其國之報章。莫由調查。亮哉言乎。

按報章一物。據英人格蘭脫所著之書考之。The newspaper press: Its origin-progress-and present position, by James Grant. 濫觴於羅馬將盛時代。約當西歷紀元以前之數百年。蓋羅馬之俗。每將當時王室武功。頒寄各地駐劄之統將。名之曰 Acta Diurna。復由各統將分飭所部之將弁。以期全軍之人。於重大軍務。皆能詳悉靡遺。然頒寄並無定期。遇非常之事。則有之。除紀載軍事外。於羅馬都城之刑律喪祭奇異等事。亦多有著於篇幅者。

嗣西歷一千五百六十六年。義大利之維尼司城 Venice 始發行月報名 Notizie Scritte 凡願讀者。只須付當時之錢幣一枚。曰 Gazzetta 即可購閱。此爲歐洲各國發行報章之先河。自後日增月盛。其數驟多。政府懼其將有窒礙。禁止刊印者久之。故此種報章多係手鈔之本云。

至英國報紙之歷史。最初有所謂 English Mercurie 者（英國博物院中尙藏此報七本）發行之期毫無次序。彼中績學之士。細加考核。甚謂該報實係後人僞作。迨一千六百二十二年。有 Nathaniel Butler 出刊行禮拜報 Weekly News 始按期發行。不似前此之紊亂。一千七百零二年。始有每日之報 Daily Courant 出現。中間英王嘉理士第二復設爲厲禁。凡報章非有准照不得發行。以阻民人之言論自由。蓋亦幾經挫折。始漸次發達。迄於今日。遂爲人類進化之一大機關。豈一朝一夕之所驟至者哉。

社

說

自明以來。西力東漸。海禁遂開。西人士設立報紙。以考中國及遠東政學者不一而足。今據德人莫林德甫所輯之目錄 *Manual of Chinese Bibliography, being a list of works and essays relating to China.* By P. v. N. o. Von Mollendorff. 觀之。除法德兩國文字不計外。英字報紙。當以道咸間粵東所刊之 *Chinese repository* 等數種爲最著。彼中人士著書立說。考求當時中外交涉。咸奉爲指南。(美人威林姆斯之書 *The Middle Kingdom*, By S. Wells Williams. 多採其言) 然細考此等報章所紀錄之要事。如禁煙問題。及英法聯軍之役。殊多捕風捉影之詞。荒謬一偏之見。如林則徐鄧廷楨達洪阿姚瑩諸名臣。均我國不避艱險。鞠躬盡瘁之賢。乃皆不免詆訶責備之語。而於耆英琦善伊里布等。反有詡爲才識超越者。自時厥後。通商之地日廣。所設之西報益多。不特中西人士購閱者甚衆。且有每一星期裝釘成冊。寄往歐美。所載中國之事。內而宮庭。外至各省腹地。大之朝章國政。降至市井謠言。鉅細靡遺。任情簧鼓。其中左袒。僞造更僕。難數其他。不暇細論。卽以上年南昌教案言之。各西報所論議。所紀載。固不足以信。今而傳後矣。(西國報章。雖號爲主持清議。然往往任意毀謗。如一千八百五十六年間。泰晤士報主筆 *Dr. Stoddart* 專造不根之語。痛詆拿破倫。該報主人 *Walter* 屢次勸誠不悛。遂將該主筆辭退。在中國之各西報。恃有治外法權。所言益無忌憚。亦不足怪。) 比年中國報界漸見發達。雖有時於西報所言荒謬絕倫之處。時加駁正。而彼中識華字讀華

報者僅百中之一二其不能風行歐美各邦明矣。年前南方報出首創華英文字並列之例。所著西文論說頗有可觀。然規模尙待擴充。鄙意以爲中國政府宜於此時勸導通商口岸紳商士子。自行開設英文報館。每年由政府津貼若干。以籌對付之策。除每日刊行外。遇星期擇尤裝印成冊。寄往歐美各國。綜其利益約有數端。請爲畧言如下。

一遇內政外交重大問題。自行宣布。並隨時駁正西報謠言也。

社
說

中國近年以來。應辦之事。紛如亂絲。然往往有一事。我國人視爲理直氣壯。而外人輒生疑忌。妄加訾議。如抵制禁約。卽目之爲仇洋。設一曲阜學堂。則謂爲守舊黨之復活。此等偏謬之見。傳之各國。於我之內政外交。大有影響。今我自設西字報。遇此種重大問題。即可將宗旨先行宣布。於國際交涉大有裨益。

一於泰西文學格致新法新理。詳加採擇。嘉惠研究西學之士也。

按西國報章皆於新出書籍。另立一欄。摭陳大畧。以供閱者之瀏覽。裨益學子。實非淺鮮。中國現行報紙於本國新出之書。登載未備。遑論西國之書。宜仿西報之例。於西國新出書籍。博採詳搜。以惠學界。

一廣登各種告白。以推廣商務。挽回利權也。

查英國之報。其初本無告白。至一千六百五十八年間。始有告白出現於報界。其後分門別類。愈出愈奇。中國現方議振興工商實業。且目下通商口岸之華人。與西人有交涉之事。或遺失文契。或招攬貿易。多刊告白於西字報。取價頗昂。我既自刊英字報。則於各國商界定卜一紙風行。宜廣徵告白。廉其價值。分類刊登。

一多延留學歐美各國之士。爲訪員。藉以週知彼之政治風俗之內容也。

常見彼國報紙。除特別訪員外。往往有在中國之官商教士人等所寄登之專件。以故材料宏富。消息靈通。我國留學外洋者。其數日增。不乏西學湛深高掌遠躡之士。於彼之政教等問題。考之甚詳。言之有物者。宜聘爲訪員。隨時報告。且我各省有志出洋游歷苦無資斧之人。亦得藉以恢廓見聞。免有向隅之歎。

以上四端。僅就大者言之。其餘利益不遑枚舉。將來行之稍久。我國民程度日高。西學漸進。則再仿行法德等國文字之報。以期風行地球。請以鄙言爲嚆矢也可乎。

興學感言

胡梓方

一制之興。一法之立。規畫之善。否擇術之隆。污要自不同。然必有其與此制立法之本旨。寓乎其中。而此制此法之得持久。而不敝。更有以驗白其成績於後日。又創制立法者。期望之意也。乃或閱

時未久而事實之呈效果之白。至或遠出于初意之外。而適與其所期望相背馳者。斯真創制立法者所爽然自失。而商榷補救之術。抑亦憂世之士所不容已也。

吾國自甲午後。議變法。庚子後。議興學。比年以來。百度更始。教育大興。自京師洎各直省。縣各有學。大小等差。而英年學子。負笈走海外者。復踵接于道。殆亦彬彬稱盛矣。漢唐有明。俱以立學而士風丕變。節義皎然。秦東西各國。亦以振興教育。先後勃興。吾國今爲百年樹人之計。本原已得。自強不息。胡可涯量。願嘗靜省。默觀出門以往。耳目所接。其現象之徵。迷離蔓衍。去朝廷興學之本意。不可以道里計。造端伊始。敝害已形。來日大難。胡甯忍此。語曰。諱疾必死。吾敢鉗口結舌而已于言哉。曩者西文學堂。大都創自外人。雖有成材。上既無勸賞之加。時論亦比之于星相卜祝之流。而輕之不足道。其人率未讀儒書。懵然不知國族之分。無遠大之慮。以先入之有主。又不見重于國人。故每樂爲外人用焉。然其于學。不乏造詣精深者。惜不能有所發明。而爲後學惠耳。今日以受侮孔多人。懷國恥之故。朝野上下。皇皇議興學。科舉既廢。一國青年。相將入學。一鑑而治。矜寵有加。不復爲淵魚叢雀之驅。國民教育。不當如是耶。然正惟其矜寵之至。而成效轉難。人才愈不可問。是則可異已。往者科場。如關節。懷挾槍替。頂冒諸弊。例禁至嚴。而諸弊迄不能絕。良以重祿殊賞。常人所歆。而人情又不欲爲其攻苦之難。而惟冀僥倖得意於一時。至出於蹈刑干憲而不恤。今日學生其篤志於

學者不多見。要皆艷虛名。趨風尚。憤時求學之志。不敵其急功近名之心。故奔走權要。弋取榮名。賄買證書。歸膺異數者。比比然也。噫。昔之學生。優於學。徒以無勳賞而爲外人用。今之學生。所造不深。反得資緣附會。而躋顯要。其幸不幸。殆時勢爲之已論者。謂昔之學生。有學問。無思想。今之學生。有思想。無學問。雖然。其所謂思想者。亦祇於愛國排外之空言見之。他非吾所敢信也。

西人。事事課實。中國。事事務虛。此其國勢強弱之所由致哉。今日官立各校。大率因陋就簡。規模不宏。否則有形式而無精神。私立各校。又往往限於財力。而無所設施。彼假興學之名。自便其私者。尤數見不鮮也。各校不問程度。必襲以高尚之名。學科不講實際。必求其門類之多。又以學者醉心西文。無論蒙小學。堂必設西文一科。以相羅致。樂與餌。過客止。其得斯意歟。其尤可怪者。昔日號爲儒者。率褻衣大裙。規規焉摹周孔之粗迹。辨朱陸之異同。今日學生。又率革履。毳帽。口拿華。拿坡崙華盛頓而手盧孟。盧梭孟德有若不可以一世者。而荒唐不經。與夫種種不中情實之說。亦往往稱道於士大夫間。與向之高談心性者。其爲虛誕實無以異。嗚呼。人人務尙虛聲。矜爲口說。以相勝。猶冀有以振積弱而企於強盛。非所謂南行而北其轍哉。

昔日士大夫。虛驕傲慢。他族有善。耻於相師。極其弊。乃至於頑鈍。錮塞而禍國。是今日學生。普通風氣。雖不一端。而虛驕傲慢。殆有過於昔日之士夫子弟。雖有重厚樸茂之資。一入學堂。言論風采。前

後。截。然。如。兩。人。其。佻。達。性。成。根。器。淺。薄。者。則。益。撫。拾。一。二。耳。食。之。新。學。說。意。氣。岸。然。睥。睨。一。切。或。有。匡。正。其。非。而。論。議。稍。異。於。己。者。則。悍。然。加。以。老。朽。頑。固。之。名。以。關。其。口。而。奪。之。氣。其。于。羣。已。之。間。敗。壞。道。德。反。自。託。於。文。明。及。觀。其。以。法。制。繩。人。又。谿。刻。剛。愎。視。最。專。制。者。不。是。過。其。平。居。相。交。和。會。者。則。此。曰。中。國。主。人。翁。彼。曰。中。國。真。國。民。然。大。都。不。法。瑪。志。尼。加。富。爾。自。治。之。謹。嚴。而。徒。效。俾。士。麥。盧。梭。游。戲。之。缺。點。倡。平。等。則。父。兄。師。長。不。得。有。呵。責。之。加。言。自。由。則。名。教。禮。法。無。復。有。範。圍。可。言。邪。說。波。辭。麻。然。以。起。潰。防。決。堤。茫。無。涯。涘。嗚。呼。昔。日。雖。羣。然。無。禮。義。而。士。猶。不。敢。顯。背。於。禮。教。而。肆。其。所。爲。今。自。歐。化。東。來。舉。西。哲。之。至。理。名。言。悉。以。供。彼。狂。誕。少。年。之。口。實。如。虎。縛。翼。害。勝。言。哉。動。學。之。例。曰。靜。者。不。自。動。動。者。不。自。靜。觀。於。今。日。學。生。其。果。一。動。而。不。可。復。靜。乎。一。城。之。中。少。必。數。校。一。校。之。中。學。生。少。必。數。十。合。數。十。百。人。而。爲。一。朋。奇。其。言。異。其。服。覆。額。之。髮。鬢。鬢。然。以。自。表。異。於。衆。人。出。則。高。視。濶。步。途。之。人。有。挫。其。一。毫。者。不。號。召。尋。仇。不。已。且。曰。是。重。人。權。也。是。結。團。體。也。其。在。校。也。校。之。約。不。必。守。而。風。潮。之。起。月。異。而。歲。不。同。其。在。家。也。一。家。之。人。不。敢。有。以。規。其。短。而。勸。之。善。其。在。鄉。也。一。鄉。之。人。爲。之。不。安。蓋。其。好。勝。喜。動。多。上。人。之。意。既。日。以。彌。張。又。焉。往。而。不。洵。洵。彼。爲。父。兄。者。鑒。於。學。風。之。囂。張。也。曰。甯。使。吾。子。弟。失。學。不。欲。遣。入。學。堂。慮。夫。一。入。學。堂。則。父。不。得。以。有。其。子。兄。不。得。以。有。其。弟。也。嗚。呼。此。風。不。衰。動。機。不。息。豈。特。若。曹。自。誤。其。身。而。所。以。阻。人。向。學。之。心。碍。文。明。

之進化者。關係影響。尤爲至鉅。

吾國文學經數千年之摧夷。陵遲而不能復振。識者方竊憂之。今日學堂偏重西學。於國學率不置意。曰其言今日當講實學以救時艱。不當啣嚼章句。如舊時學究之所爲。夫人當孩提之年。不先教其呼所生之父。若母。乃教其呼人父母。及其長也。其不至認人父母以爲己父母者。幾希。向者外人代謀教育。漠視國文。其所成就。多不足以爲吾用。吾固言之矣。然其時科舉未廢。家自爲學。絃誦有人。今日既驅一國之俊秀子弟。而同出於學堂之一途。學堂而不研究國學。則是驅一國之俊秀子弟。於國學之外也。國學者。一國之學也。生於其國。必通其國之學。而後可以激發其愛國之心。孟德斯鳩曰。動之以愛國之誠者。教育之本旨也。今吾國方興教育。而擯其俊秀子弟。於國學之外。既觀摩薰陶之。無具愛感。將何自而生一國之人。至相率而不愛其國。國尙誰與立哉。或曰。今日蒙小學堂。倫理歷史諸科。悉編有中文講義。法亦甚善。然竊以童年就學。背誦之例。既除。督責之法。難行。其於大義。能否了然。莫由考稽。及其壯也。西學已成。勢必不樂更伏案而讀吾全經全史也。或且挾其一孔之見。以爲吾聖人之道。五千年之史。具在區區教科冊子中。無以比於西方哲理之精深。史學之浩博。益以堅其非聖薄古之心焉。俄之滅。波蘭。英之墟。印度。必並禁其國之語言文字者。非以語言所以通情感。文字又言之精者。其感人尤深乎。吾國方言互殊。既不足以團心壹志。國人又復自

絕其固有之文學而爭手一編旁行斜上之書以相誇示是豈愛國保羣之道哉傳曰梁亡梁自亡也此語可深長思矣。

比者 朝廷特降尊孔學隆祀典立曲阜學堂之詔冀以維持正學挽救橫流用心亦良苦矣竊謂學制亦有須變通者數端不揣固陋敢貢其說如左。

一城市宜廣設幼稚院以端蒙養之基鄉鎮宜廣設半日學堂以謀普及之效。

一各省會宜設男女師範學校各一所各容一千人招國文清通者肄業不收學費六年畢業各科學俱用西文務造精深儲爲全省男女師範教員。二校之設經費不貲然此爲命脈所關不容或緩勿謂陳義過高實不忍彼數月一年之速成師範員誤盡天下子弟也

一各省會宜設國粹學校一所分經史詞章三門不涉西學優其膏火寬其年限卒業後隆以學位以爲有志國學者勸。

一學校官私蒙小專授國文不授西文小學堂卒業後如國文不通不得升入中學並科辦小學者以罰。

一官私各學堂均宜注重國文由提學使隨時考驗有不通國文者不論年齡勒入小學補習。

一學生卒業雖經廷試但給以學位不涉行政以杜倖進之風。

一各校宜設國語一科以普通官話爲准俾免方言扞隔之病。

社

說

論歐化主義

董壽慈

磅礪彌綸於現今之世者。無分泰東西。皆唯一無二之歐化主義也。泰西文明爲之母。而孕育泰東文明爲之子。凡由舊邦而師新國者。必其吸受文明風動。全國沛然。若決江河。乃有陶鑄社會。養成新國之效。觀於東邦革新。輸進歐化。舉國風靡。哲學也。耶教也。文物也。風俗也。蓋無不盡棄其舊而傾向焉。卒歸於日本國家之主義。是可以見歐化之實效矣。

聞之吳辟疆先生之詞曰。飢飽上通黃帝鬼。存亡高矚素王心。深乎遠乎。今之主張國粹者。孰不同此懷抱也。推其取鏡之原。或以明治二十年之間。西洋文化之勢。欲傾其國。怪象隨之。而現乃有主張正論者。起而匡救。維持厥功。偉焉。以成迹。相比。例安可不汲汲然。提倡斯議也。

然以吾國求新之實狀。驗之其孰輕孰重。孰先孰後。則反是一言以蔽之曰。不進化而已。夫以進化之率。如彼其速。明哲者憂國性之銷蝕。立砥柱於中流。此國種所賴以存者也。若乃教育萌芽。程度等於幼稚。通國之無覺性者。方樂附國粹之說。以竺舊而阻新。國民心理之發現如是。乃知維持國學之談。宜倡於異時。進化之後。固不宜與歐化主義並現於斯時爾。

且吾聞歐化主義之行於東邦者。有數派焉。主興社會之建設者。英美之實利主義。福澤諭吉諸賢倡之。主民選議院之速行者。法國自由主義。中江篤介諸賢倡之。主強固國權爲政本者。德意志國

家主義。加藤宏之諸賢倡之。羣派爭趨。鼓吹遍於全國。其始也。宗旨各殊。持之有故。言之成理。乃幾經社會之淘汰。而顯國民心理之同源。卒同化於國家學派。是卽保存國粹之導源也。國粹歟。歐化歟。名雖異。而實同焉。

社

抑吾國求新之大病。莫如無主義。中興先覺所規畫者。方言採西文。軍械採西製。仿行一二事。不推行於全國。况并其一二端。而亦襲貌遺神。故與歐化無關焉。甲午變後。識時俊傑。風發飄起。東向而求學。誠足爲歐化之先河。乃時會所趨。舉國浮慕。法政師範。武備實業之所造。非無特出。然求其由。此以輸入歐化者。千百中不數覩也。不第是也。國變以來。國是定而新政行。然教育所。師資政事所。取法既不越東洋之藩籬。而國家興學變政之宗旨。復務爲保固。慎持。憚於銳進。故教育之成效。至微。而百凡政事。皆含有朽敗之性質。則歐化太淺之明驗也。

說

今之士大夫。莫不知強國之本。首教育矣。然上之人倡之曰。中學爲體。西學爲用。中學爲主。西學爲輔。賢有位者倡之。愚無知者和之。夫常淺之慮。恒粗而近似之說。易淆。蓋不明國粹之存。皆爲形上之學。先聖昔賢之言理。本與西儒哲學相會通。善哉。西人畢來司君之說曰。耶教實行主義。實無背於孔子。第其形式異耳。今者國力微矣。使西學不明。雖欲保其國粹。而無術。使西學大明。適以發現其國粹。而長存。然則體用主輔之談。必盡廢。庶幾歐化文明。普及全國。而無障礙也。

社

若夫機巧格致之能事。彼既極深。歐幾奪造化而利其用。今日日濬其新理。新製而莫測其所至也。今欲長保其種。國必使國民。中人之質。咸擅歐人利用之長。復主權而振國力。舍是以圖。蓋無術焉。茲豈區區設校。遣學所能盡其長。抑豈藉寄鞮象。胥遂足傳其至深之術業也。誠使朝廷變其興學之規。棄不急之務。而易以歐人文學。藝能懸爲目的。使通國才傑。嚮往於斯。積人積世之餘。教育之明效。奚患其不凌軼歐美而上之也。

說

以語言文字言之。通常之論。謂學者必國學有基礎。而後從事焉。今例。高等小學以上。始授外國文。詎知學問之事。幼而引之入者。則愈濬。而旁通長而導其機者。雖殫精而寡效。自非置之莊嶽。獨造專門。大抵中道而自畫耳。夫中人腦質。均有先入爲主之性。國文之運用。習成其性。輒與他種語言文字相扞格。故必於幼學之年。先授此學。甯受國文不深之訾。毋使西文西語之淺成。世有深心者。其母河漢斯言乎。

雖然吾之爲此言也。非欲棄國學而從事歐化也。特謂教育之施。已晚。何暇以浮文之事。虛飾其外觀。救亡之術。將窮。何可以防弊之法。牽制其進步。今者立憲豫備之詔。宣布國中矣。使歐化僅止於斯。以政事言。則西學政家。終虛執政之望。代議政體。誰希實行之期。以教育言。太自尊其國教。慮仇外之禍。不能絕。過防制其新說。恐西哲之理。不能行。斯其關繫甚鉅者爾。至於民德風俗。暨上下社

社 說

寰球中國學生報

二十六

第四期

會。之。事。非。歐。化。不。進。者。猶。不。可。殫。述。焉。興。廢。存。亡。之。大。機。出。入。於。茲。世。之。有。責。任。者。其。率。先。國。民。而。更。進。一。境。也。

選稿

學部奏派員赴美勸學摺

奏爲擬請派員赴美籌辦僑民興學事宜。恭摺仰祈 聖鑒事。竊近年以來。屢奉 明詔。普興教育。京外各學堂。次第舉辦。固已略具規模。而海外僑民。同是 朝廷赤子。其平日倦懷宗國。歷久不渝。若再。牖之以詩書。勉之以忠孝。則內嚮之意。益篤愛國之忱。益堅於以維人心。而收國權所關。實非淺鮮。查美洲華僑之數。當光緒八九年間。約三十餘萬人。十八九年間。減至二十餘萬人。迨廿九年以後。僅有十餘萬人。蓋自禁工之議起。所以限制華民入境者。綦嚴。卽僑居已久者。亦不得同享其優待之利。近日美國重申阻止亞洲幼童共校之禁。紐約各埠華商。屢電臣部。籲求救援。想見流離無告。窮則呼天之情。殊堪憫念。臣等日夜焦思。謀所以維持之法。舍乘時勸學。速興教育。無從措手。謹熟籌利害爲我 皇太后 皇上陳之。查華人之在美者。大都習於工商。勤儉耐勞。終歲所贏。輒回中國。通商漏卮。得以稍資補助。比年工商實業。日即衰微。固由苛例使然。亦由華民漫無學識。未能競進。及今不圖。再閱十年。恐知識愈加桎梏。生業愈形彫敝。可爲長慮。若施教育以擴其知識。操業日精。生計自裕。生齒亦孳而愈繁。其利一也。近年華人入美國。專門大學。肄業者甚多。大率內地。

選

稿

人。士。稍。具。根。抵。者。始。往。游。學。而。華。僑。子。弟。能。入。美。國。大。學。者。殊。爲。罕。覯。間。有。其。人。亦。以。生。長。外。國。於。宗。國。文。化。遺。之。已。久。於。國。事。更。漠。然。若。忘。縱。使。學。業。有。成。亦。終。楚。材。晉。用。爲。外。人。所。驅。使。若。施。教。育。以。發。其。愛。國。之。心。俾。知。孔。教。淵。源。累。朝。恩。德。自。可。默。相。維。繫。收。爲。我。用。其。利。二。也。况。近。年。異。說。朋。興。邪。慝。之。徒。流。毒。海。外。華。僑。之。稍。明。忠。孝。大。義。者。固。不。至。爲。其。所。惑。而。勞。力。小。人。未。嘗。學。問。往。往。爲。所。煽。惑。不。能。辨。其。是。非。滄。海。橫。流。罔。知。所。屆。尤。不。可。不。預。爲。之。防。若。施。教。育。以。端。趨。向。而。正。人。心。俾。知。朝。廷。覆。載。之。恩。無。遠。弗。屆。海。外。愚。氓。斷。不。忍。自。外。生。成。其。利。三。也。夫。以。教。育。不。興。則。害。如。此。教。育。興。則。利。如。彼。惟。有。派。員。赴。美。宣。布。朝。廷。德。意。指。陳。教。育。宗。旨。爲。今。日。萬。不。可。緩。之。圖。然。非。得。有。忠。實。可。靠。之。人。素。爲。旅。美。華。民。所。信。服。者。亦。恐。無。濟。茲。查。有。內。閣。侍。讀。梁。慶。桂。係。廣。東。番。禺。縣。舉。人。學。優。品。正。鄉。望。素。孚。堪。以。派。往。美。國。各。埠。經。理。其。事。所。有。調。查。學。童。勸。勵。紳。董。儲。備。教。員。編。設。學。科。補。助。經。費。應。如。何。妥。籌。辦。法。之。處。均。有。該。員。隨。時。隨。地。呈。報。臣。部。核。辦。至。該。員。往。返。川。資。抵。美。後。所。需。費。用。概。由。臣。部。發。給。如。蒙。俞。允。并。懇。明。降。諭。旨。宣。諭。華。僑。務。以。忠。君。尊。孔。爲。宗。旨。使。該。僑。民。雖。身。居。海。外。仍。在。聖。朝。軫。念。之。中。庶。幾。因。感。生。奮。愈。以。勤。學。問。篤。悃。忱。於。維。繫。人。心。潛。消。隱。患。不。無。裨。益。所。有。派。員。赴。美。籌。辦。學。務。緣。由。是。否。有。當。謹。恭。摺。具。陳。伏。乞。皇。太。后。皇。上。聖。鑒。謹。奏。奉。旨。依。議。欽。此。

國定教科書

錄時報

教科書之於教育猶鋤犁之於耕。砲械之於戰。無鋤犁不可言耕。無砲械不可言戰。無教科書不可言教育。此人人之所知也。我國教育之不振由於教科書之未完善。又人人之所知也。

近聞學部有編纂教科書之舉。且將頒行國定教科書之舉。吾始聞而喜。繼而疑。終乃戚然大懼。懼以此阻我全國教育之進步耳。

我國之言教育亦已久矣。簡派學務大臣。設立專部以司教育行政。又有年矣。彼時未聞編撰一書。以爲模範。徒籍空言督責。則不得不咎所司之曠職。今乃毅然設局編書。吾所以初聞而喜也。學部既不編書。乃有一二學者知是舉之不可緩。從事纂集。雖未臻完善。而華輅藍縷之功。要不可沒。書賈見其有利。相與投貲。而經營之。數年間。創立公司以十數。出版種類以百數。其間雜亂無章。爲教育之蠹者。固不可勝數。而規模略具。足以應一時之用者。亦間有之。學部於此。宜獎勵其長者。禁止其不良者。示以程式。而監督之。使日進不已。不十年間。而吾國之教科書。不可勝用矣。今乃見其有利。思從而壟斷之。吾所以不能無疑也。雖然。學部所編。果有以逾人。吾亦無責焉。誠思一部之貲本。幾何。一部之人才幾何。果能盡兼衆人之長乎。宦海中人。從事著述。果能人人盡心竭力而毫無所外慕乎。書既出版。良否自有公論。果能以一人手盡掩天下目乎。天演公理。有競爭而後有進步。教

科書果爲國定絕人銷售。又誰肯虛擲財力心力以經營之。以全國四萬萬人之教育而委之學部。數十人之手一成不變。其必無良果。可想而知。卽令多聘通人時時改良。更採私家著述兼收並蓄。而百家具廢。祇出一途競爭。不烈進步。必遲可決然也。

抑吾人聞教育之道隨時變遷。因地制宜。不可一例而視。故所居既異。所需之智識亦異。今試舉其大者言之。都會之民宜養成工商之智識。山野之民宜養成耕牧之智識。海濱之民宜養成魚鹽之智識。此其一也。教育幼童當由易及難。由已知及未知。我國地方廣大。風俗物產不同。則選擇教材不能不隨地而異。此又一也。

道德教育宜人人所同矣。然風俗既異。所以糾正之方自不能不異。國奢示儉。國儉示禮。古有明訓。此又其一也。生理衛生宜爲人類所同具矣。然地氣有冷暖之分。所居有山海之殊。則防禦之道亦從而別。此有其一也。諸如此類。不可枚舉。試問國定教科書。何以處之。吾意今日各省官私各局。既多有編纂之舉。學部正宜因勢利導。甲乙而可否之。成書既多。各地學堂就其所宜自由選擇。便執大焉。英法等國壤地不及我之十一。而同類之教科書。至以百計。蓋不如是不足以供民間之選擇耳。或疑私家纂述宗旨各異。程度不齊。難取一道同風之效。不知學部既有審定之權。則教科書之行用與否。學部實司之。固不必過慮也。歐美各國教科書多用自由選擇政策。卽日本亦然。故著述

日益多。教育日益進。近因書賈射利。多方運動。遂興大獄。文部省乃改行國定之制。議者謂其因噎廢食。大阻教育之進步。逆料其必不可久。然日本教育基礎既固。人才衆多。編纂教科書者。多由學堂出身。有數十年之經驗。故文部省編書。尙有所藉手。我國教育幼稚。編纂者閱歷未久。任其自由競爭。悉心研究。合全國之學子。以圖之。欲求完善之書。尙須期之數年。以後乃欲以國定教科書。統一之。無異始萌之木。倚爲棟樑。初生之駒。責以千里。其必不可得矣。吾願學部三思而審處之。若以部用不足。藉印刷發行爲經濟上之政策。則非吾之所敢知。尤非吾之所忍言矣。

抑吾更有一言。以貢于學部者。審定教科書。關係甚大。誠宜慎重從事。然亦不可稽延太久。致民間無所適從。學部所有審定教科書。自舊年四月頒發初等小學書目後。迄今將一年。閱然無聞。此外如高等小學。如中學。未見有一書之審定者。即舊年四月以後新出之初等小學各書。亦未見有一書之續行審定者。此遲緩之實證。無可諱者也。吾意學部宜移編書之力。以從事于審定。民間一有出版。隨購隨閱。評其優劣。以官報公布之。其合審定之程度。固應及早宣示。使人購求。即不審定之書。亦宜分別等第。使天下共見共聞。我國教育幼稚。編纂乏人。欲求各學堂各科目之書。皆有以合審定之程度。必非年月間之事。則如何將不審定之書。詳加評批。其稍善者。既可暫應一時之用。而體例蕪雜。宗旨悖謬者。亦不至于貽誤學界。學部爲全國教育指南。斷不可多所顧忌。默爾而息也。

有機化學之分析

吳傳緝

余友吳君帙書研精化學獨探秘奧本月第一星期六振華學校開同學研究會浼君以演說前題君遂爲推論大概提綱挈領有條不紊於數十分時間將一部有機化學之要理闡發無遺詢不可多得之名論也鄙人於此道僅屬問津伊始然既聞至言昭若發矇爰筆而錄之郵登寰球中國學生報以公諸當世媚學諸君子 范禕記

化學者何天地間萬物自然之理解而已上古之時人類知識未開則於萬物無剖析之才但覺其一成而不可易所謂渾然塊然者是也其後知識既增剖析之事遂起中國之五行西方之四元(即水火土氣)其意皆欲漸施其剖析而惜乎尙未得其術耳

自化學家出而剖析乃日精今之所稱七十餘種原素皆由化學家以漸剖析而得實則五行四元古人已含研求原素之趣時會既至而天地間之秘奧假人力以呈露焉而既得其鑰遂能闢此精深美富之機扇而成爲化學矣

雖然其鑰若何請繼此而詳論之

大抵化學初分爲二大部一日無機一日有機無機化學 Inorganic Chemistry 者研究無生活力之化合物也有機化學 Organic Chemistry 者研究出於動植物體之化合物也此二大部之分固

選

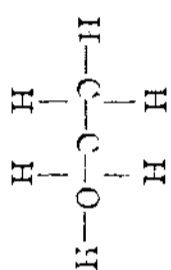
稿

已人人知之矣。顧最近學者之所論。則較此而猶有進。則以出於動植物體之化合物。亦毫無生活。力可言。不難以人工製造之。例如人造麝香。人造蠶絲之類。不可勝數。則是有機無機。本無區別。不過因稱名上之便利。姑仍其舊耳。

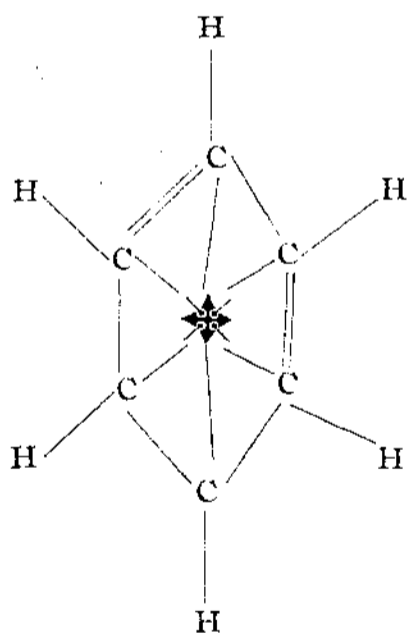
顧今日之題。為有機化學之分析。而欲知其分析之法。必先知其種類與構造式。Constitutional 畧述如下。

凡有機化合物分為二大種類。一曰脂肪化合物。一曰芳香化合物。脂肪化合物。其構造式皆為鏈鎖形。芳香化合物。其構造式皆為輪圈形。茲以脂肪體中之以脫里醯。Benzene 二種構造式。分別示之。以概其餘。

以 脫 里 醯



偏 蘇 里



若夫有機化合物種類雖有殊異。然構成此各化合物之原素。則僅有炭 Carbon 輕 Hydrogen 淡 Nitrogen 養 Oxygen 鹽 Sulphur 臭 Bromine 碘 Iodine 硫 Sulphur 磷 Phosphorus 等之數原素耳。故知乎此。則言有機化學之分析。不難矣。

一炭素及輕素 分析之法。以養化銅 Cupric oxide 與定量之有機化合物體混和。入不易熔融之玻璃燃燒管。而於其開口之一端。再以管接連之。管內充以定量乾燥鹽化鈣 Chloride of calcium。此管之彼端。又接以一管。內充定量輕養化鉀 Potassium Hydroxide。然後徐徐灼熱其燃燒管。則能起作用。而使炭素與養化銅中之養素。化合為無水炭酸 Carbonic acid。輕素亦與養化銅中之養素。化合為水蒸氣 Vapour of Water。水蒸氣出管。則被鹽化鈣吸收。無水炭酸出管。則被輕養化鉀吸收。至燃燒既畢。以二管秤之。其量較未燃燒之前。必增加。所增加者。即無水炭酸與水之量也。因此。而可推算有機化合物體中所含炭素與輕素之輕重若干矣。

一淡素 分析之法有二。

(甲)使淡素合成阿摩尼亞 Ammonia 之定量法。其法又有二。

(子)惠爾 Wilm 及槐里屈辣魄 Warrentrop 之法。以輕養化鈉 Sodium Hydroxide 及輕養化鈣

Hydrochloric acid 與定量之有機體混和。入不易熔融之燃燒管。其開口之一端。接以一器內

選稿

充鹽酸 Hydrochloric acid 然後灼熱燃燒管。則輕養化鈉及輕養化中鈣養素與有機物中之炭素化合。成炭酸氣。而鈉鈣等遇之。則又化合為炭酸鹽。其發生機 Nascent state 之輕素。遇淡素。則化合。成阿摩尼亞氣體。使通過鹽酸。則阿摩尼亞悉被其吸收。而起化學作用。生鹽化阿摩尼姆。 Chloride of ammonium 再加入鹽化白金溶液 Platinic chloride 則生不溶性之鹽化白金酸阿摩尼姆 ammonium chloroplatinate 令乾燥而秤之。則可推算有機化合物所含淡素之輕重若干矣。

(丑) 格羅奪羅氏 Kjeldahl 之法。加強硫酸 Sulphuric acid 及有養化力之養化金 (如養化銅或養化水銀) 於定量之有機化合物體。共熱之。至物質全溶解。俟其溶液澄明而止。所生之阿摩尼亞。悉存於液中。與硫酸化合。為硫酸阿摩尼姆。加輕養化鉀而蒸溜之。使阿摩尼亞游離。而導入鹽酸。亦可以推算有機化合物所含之淡素。

(乙) 單體淡素之定量法。

(寅) 祁馬司氏 Dumas 之法。凡人造之有機物。大抵均含有種種之養化淡素。若用前二法試之。其淡素之量。不能盡化合。為阿摩尼亞。故如遇此等之化合物。必以養化銅與定量之有機化合物體密和。入真空之玻璃燃燒管。於開口之一端。充以銅屑。可使發生氣體中。所含之種種養

化淡素分解。其養素遂悉為銅所吸收。而使淡素游離。但尙與他氣體混合。乃以管導入水銀槽中倒立之刻度玻璃管。管內充以輕養化鉀液及水銀 Mercury 則其他氣體皆為輕養化鉀液所吸收。惟淡素集於管端。因之可從其容積而推算其所含之重量。但於推算之際。須精算其溫度及水蒸氣壓力等。始得確實。茲舉一式如左。

$$P = \frac{0.01256 \times T \times (B - F)}{760 \times (1 + 0.00367 T)}$$

P 為可算出淡素之重量。V 為析出淡素之容積。B 為現在之氣壓。F 為現在水蒸氣之漲力。T 示室內之溫度。〇〇〇三六七為溫度每昇一度膨脹之淡素容積。〇〇〇一二五六為淡素在溫度正零度。水銀柱一氣壓時。一立方生的適當之重量。

一養素 分析之法。凡有有機物中之養素。均不能直接以定其重量。常用間接法推算之。即分析一定量之有機質。合算諸元素之重量。必少於原物質之量。其所少者。即養素之量也。例如分析三格蘭姆之蔗糖 Cane sugar 則得〇四六三。格蘭姆之碳酸氣。二七四格蘭姆水。從此二物算出炭素及輕素之量。其式記之於左。

炭	+2.10%
輕	6.43%

選 稿

炭及輕 (二物之合算)	48.53%
養 (即減失之重量)	51.47%
	100.00

由是可知蔗糖之百分中由四十二分一之炭素六分四三之輕素五十一分四七之養素而成者也。

一鹽素及臭碘 分析之法加養化鈣 Monoxide of calcium (即生石炭) 於有機化合物熱之使

溶解於水及硝酸 Nitric acid 再加銀鹽類之溶液則含鹽素者為白色之沉澱含臭素者為黃白色之沈澱含碘素者為淡黃色之沈澱乾燥而秤之亦可推算其所含之重量

一硫與磷 分析之法加發煙硝酸於有機化合物體密閉於器中熱之而使其養化則含硫者化成硫酸加銀鹽或鉛鹽類之溶液則生白色之沈澱乾燥而秤之含磷者則化合成磷酸 Phosphoric acid

加鉬酸阿摩尼姆 Ammonium molybdate 之溶液則生黃色之沈澱亦乾燥而秤之可知二原素之重量

以上於有機化學之分析畧舉大概學者即是而求之思過半矣鄙人無似不能為諸君觀縷詳述幸勿笑其淺陋也

神州日報發刊詞

自古哲士哀時。達人礪俗。曷嘗不以微言。閎議。激蕩民心。轉移國步者哉。是以文致太平。垂經世先王之志。睠懷小雅。偏主文譎。諫之辭。紉馨潔於九歌。託悲懷於五噫。亦有發摠至論。劑切羣愚。仇國成書。罪言屬稿。墊角巾而寤歎。揭留都而霄泣。邈然高躅。愴我先民。自歐俗中。更競闕報。紙新聞之學。蔚爲大宗。纂述之條。訂爲專律。十萬毛瑟。驚法蘭西。霸主之心。七匠員輿。識美利堅。文章之富。津逮吾華。條流粗具。以揮政客之雄辯。陳志士之危言。澡雪國魂。昭蘇羣治。回易衆聽。紀綱民極。較之仰天獨唱。衆心不止者。厥用益宏焉。夫國聞閭史。稗官雜事。抽毫而悉具。則陳一紙而汲衆流。莊言諧論。良規僥辯。授簡而并陳。則費寸陰而懷拱璧。山川自古。方策猶存。顧瞻周道。鞠茂草以無時。惆悵新亭。庶橫流之有託。此神州日報之所爲作也。且夫赤縣起於崑崙。白墳連於瀛海。文化肇造。實首此方。猗與鑠哉。三朝七曜。建黃中之極。五幣九棘。垂丹書之制。方牙握契。已有司海司陸之命。桑邱當璧。乃受韃韃旄人之晝。觀象察法。開物成務。視彼嵯峨。金塔想像。聲明軼蕩。銅門留傳。制作者後先相距。猶以稚子而擬成人矣。粵泊三季。蛻嬗以還。漸有今不若古之誦。圖籙灰於巨燼。綿蕝工乎霸術。履武蹈踵。禾絹旣無其才。因陋就簡。羣盲競捫其籥。坐使狼荒岐舌之衆。遂成積薪。後來之勢。眈眈禹甸。渺渺余懷。痛何草之。不黃思古人而難見。矧以殤黃。慘標蠻觸。紛呶覘國者。既有其人。

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論世者。因而夷。我遂令神明之宅。廣漠之都。冠裳禮樂。所留遺。風雨陰陽。所和會。者日損月蹙。患此淪胥。嗟夫。百王陵謝。小儒方索其珠。九州雲雷。萬馬齊瘖。其口文武之道。既墜於周原。龍蛇之災。更延於大陸。豈不以民樸。鴻散羣德。陵夷朝廷。有西園諧價之聲。摺紳無北門終窶之守。處士黜魯連蹈海之志。細民缺周發恤緯之思。四維不張。一流將盡。用致此耶。然而登墟墓者。必思德於九京。瞻禾黍者。必興悲於七廟。三宿之戀。未絕於粉榆。一姓之哀。尙崇於伏臘。况復出入皇王。帝霸四千餘載。綿歷正統。僞系二十餘朝。服吠畝者。割蒼梧紫塞。雁門漲海。以爲町畦。食名氏者。綜七略九流。四部百家。以爲藩籬。山崇嶽峻。重瞳聃耳。垺頂駢脅之所。降神河曲江平。綠書赤字。金馬碧雞之所。流耀教宗。治理萃儒。俠魁祖聖。神謨略之光華。物曲官能。極睿知心。肝人工菁。英之創述。必有芬烈。以康厄運。豈其天公易醉。而金策終淪。王氣方收。而寶符不出。遂以糝糠前烈。弁髦惇史。伊川被髮。無所待於百年。宗國夷言。已先墮其五典。晉大夫之忘祖。徒襲衣冠。宋右師之卑宗。更無魂魄。將何以閒護。應存曆譜。垂三統。持五運。哉夫徐舒。雍壅。厥生秀民。犧畫農耕。聿開神鑰。指南有作。啓閣龍覓地之途。活版初傳。釀路德操。戈之隙。四遊幹運。開地動之先。河三正。授時契日。輪之恒。晷西陵。織手貽大利於全球。上國華蟲。飾蜚英於百代。是爲神州人種。智慧之特色。搏搏大地。渾渾蒸民。羣性既昭。宗法斯建。然而溺神道者。淆之以祭師。誣帝謂者。瀆之以天使。靜言歐州政教。分離之始。實爲百

年凶殘。遣會之機。此州則上古以還。民事昭晰。絕地天之通。罔有降假。廢雲鳥之紀。以奠陰陽。魄舒魄慘。識類情通。德之宜日薄。星迴驗育。物位天之則是爲神州。宗教觀念之特色。封建既息。階級遂平。賈漿織屨者。徒步而取公卿。揭竿斬木者。赤手而論大寶。故英倫貴族議院之改革。無所用其僮僕。日本藩閥政治之弛張。不足論其輕重。是爲神州社會主義之特色。也因仍宗法。以建國家。雷霆萬鈞。積重難返。然而應天順人之微旨。旁薄坤乾。外夷內夏之大防。昭垂雲漢。及其蒼鵝已出。白馬方來。則有握拳碎齒。激悲憤於傾軋。剖腹納肝。擔忠貞於末路。亦有嶽嶽貫虹之氣。哀哀三戶之謠。矢一瞑於黃冠。望歸來於朱鳥。沈井中之秘史。弔城上之浮圖。漢尼拔之崎嶇。道路蔑以方茲。瑪志尼之憔悴。生平詎能相尙。是爲神州國家主義之特色。建三世之神。指恢大同之上德。聖心廣大。仁智斯閱。乃若禹名所極。指大荒。秦遠而方遙。衍說所周。眇少海。重瀛而畢具。建冠裳。以會萬國。崇封禪。以召百靈。彼大亞力山大之武功。該撒繃縹之戰畧。沙力曼之盛業。拿破崙之野心。較厥歲年。膾乎後矣。是爲神州帝國主義之特色。文明法系。約有四宗。震旦一隅。淵源最古。三代以降。枝葉彌繁。周官六典。實職官通。則之椎輪。王制一篇。具民刑訴訟之崖畧。治罪專律。鄧析已定。爲竹刑。民法正文。蕭何用懸於金布。刑名既黜。軌跡不閱。然而檢羅馬法之成文。遠在千年以後。守大憲章之契約。實爲五誓所苞。洞天人。之消息久貴。民權觀中外之會通。自宏邦禮。是爲神州法律統系之特色。蹄迹

既矚文字以滋主形主聲蒼佞實分其道行右行左中西各適其宜然而東極蜻蛉之州南旋馬來之族諺文假字狃語苗歌雖形體之大殊實本支之相嬗若其補敝文治棣通民俗甄錄之富赫於瑯環流別之繁溢於江海是爲神州文學思想之特色環遊瀛海探檢島夷披熱帶之荆榛燭寒門之冰雪歐風所播逸足相尋然而張騫空實在西歷之前甘英持節遠臨鹹海之外近世以還華傭所貺關澳大利不毛之士蔚爲上腴而美利堅通運之宜致之遠道蒙犯霜露嘉惠人羣援爵論功應居上賞是爲神州冒險性質之特色過此以往更僕難終實嶽瀆之驕子天壤之僇民非猶太波蘭印度諸族所可同日語也夫誦何馬神話之詩希臘所由光復讀布氏英雄之傳意人遂以崛興斯拉夫民族以一成一族而蹶東鄰日曼耳森林用再接再厲而摧強敵况以開明夙擅靈貺久甄縱橫二萬餘里文軌方同男女四百兆人風冠易合蘊秦孝之積耻效句踐之臥薪訴帝譽以敷誠待臯陶而與直何遽不可以負荷析薪支持堂構者歟然則指陳得喪窮極端委鞭策頑懦導啓貞元匪勞者之自欲實適人之可徇且夫訓方問俗地官之洪軌也陳詩觀風太史之常職也棄我取人師善之夷途也演術通藝知今之寶筏也勞求四國不無鄧書燕說之功俯仰八紘大昭鸚視鷹麟之象諒有稗於頽運或無諂於卮言顧以簡牘方陳質文易眩綜其流極厥有四端繁詞既聘神鑑不周既論甘而忌辛亦無敵而放矢竹素之林或淆於堅白箴砭之術無補於膏盲此一弊也

魯市有虎傳言者三人涑淵鬪龍禳祈者萬衆不疑盜嫂曾參殺人採齊東之謾言爲中朝之故事又一敝也東鄰生貓之事奚裨於見聞大官賜酺之儀何關於懲勸一則委巷諛聞之瑣語一則承平粉飾之虛文錄之者纍纍難終閱之者昏昏欲睡又一弊也甘陵兩部迄成鈎黨之災蜀洛分朋卒釀靖康之禍當大厦將傾之日昧同舟共濟之箴矚鄉曲之宴私淆品評於月旦又一弊也蓬心未化癥結彌多是則宏達所深訾亦惟吾黨所不尙嗟夫卽因求果彌懷履霜集霰之哀振聵發聾寧辭被髮纓冠之誚歡娛朝野悼燕雀之焚如大好河山悵螻蛄兮盈耳惕亭林匹夫之責繹南雷待訪之編嗟我兄弟孰非軒昊之神孫請續陽秋備紀中原之文獻空言可託有痛哭流涕以陳辭來日大難冀瘖口曉音之有補矯矯風雲之氣會扶白日再中昭昭天祖之靈眷我黃圖億禩

學報叙例

錄學報

中國不能以今日之現狀自安洞若觀火矣舉國無智愚賢不肖皆相與嗟咄曰革新其宜哉雖然國家每興舉一事環顧國中其才之足以任此者闕焉以名實不相副而事廢置矣非惟大事有然小事亦有然國家每革一舊而國人失其業者不可勝數欲就他業而一無所能者旁皇於生計而無以自贍非惟民之驚下者有然卽其優秀者亦有然由前之現象言之則我國家其終見淘汰於國際競爭也由後之現象言之則我國民其永爲世界之僇民也夫吾國在法非劣敗之國吾民在

法非劣敗之民抑章章也。今胡爲若此無他事無大小人無才愚固未有不學而能不學而知者。吾中國前此非無學也而所學不與外界周遭之境遇相應。夫處澤國者而學樵薪隱林菁者而學競渡。生長都會而學構巢營窟之術。身被章服而學綴毛結葉之工。於此而欲用人者歎無可用之人。欲用於人者歎人之不我用。豈不悖哉而不幸我中國前此之所學正有類於是。今之稍有識者亦既知學之別有其道矣。而興學之聲洋溢於國中。則學校其選也。雖然學校教人以學而必教者先自有學教者之學非學則學其學者安得謂學。吾不敢謂今之教於學校者其學皆非學。其奈鳳毛麟角不能充社會之需於萬一也。興學之效不睹其原因一也。凡肄於校者非徒聽受而已。足必益之以自習而自習則於師說之外必有所參考引申而後能盡其蘊。今也未從躑躅冥行囹圄吞剝雖有良師猶慮所受之不固。况良者行數郡國不一遇也。興學之效不覩其原因二也。學校所以養成未來之國民也。入而受學者下自六七歲上至三十歲止矣。其出而活動於社會遲者當在二十一年以後。速者亦在四五年以後。然社會不能一日而不理者也。又非可以未來之國民未及其活動期而暫以今日之現狀自安也。故言興學者當徒爲未來活動之國民計。當並爲現在活動之國民計。而現在活動之國民則年行已長大且劬瘁於公私之職業。不能如學僮之挾卷而伏案也。而坐此遂無復得新智識之途。社會將來之能進步與否未可期而現在先墮落而不可救興學之效不

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睹其原因三也。學報何爲而作也。爲供給此三種最急之需要而作也。爲學校苦於無良教師。學校教師苦於無良必科書。故是故有學報。爲學校生徒苦於無良參考書。不便復習。故是故有學報。爲中年以上之人。或限於境遇。不能入學校者。無自修自進之途徑。故是故有學報。學報果能對於社會。而無負此責任乎。未敢云自信也。雖然。懸此鵠。以自繩。其或克至儻能以涓埃之力。貢獻於社會。而裨造國家於萬一。則學報之榮幸。何以加焉。抑猶有一言。學也者。世界之公物也。非一人一國所得而專也。學也者。又人類發達之天產也。非一時代所得而畫也。故言中學。西學者。妄也。言新學。舊學者。妄也。學報所介紹之學。謂凡生於今日。而爲中國國民之一分子。爲世界人類之一分子者。所不可不學云爾。此而不學。其終淘汰也已矣。

學報主任者香山何天柱澄意叙

例一、學說者大率前人所已發明者也。就令所發明未盡。而卽此已足爲社會用。故本報惟忠實以介紹世界學者之學說。不敢妄矜創作。

例二、學術上之原理。則通世界而共之者也。然應用此原理。原則以研究一局部之學。則各國學者分擔此義務焉。其關於我國之一局部。他國學者語焉不詳。故以撰著而不以譯述。如中國歷史中國地理。其選也。

例三、學問之道博矣。僅一科學著作。且汗牛充棟。而不能盡其義。矧乃欲舉諸學科而悉紹介於一

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小冊故本報所述惟取其最普通而最適用者本報非欲以養成博士欲以養成國民而已
例四言之無文行而不遠翻譯之作每詰鞠爲病文明輸將之所以滯也本報行文務取達雅述深
遂之學理尤力求其平易

例五本報所述者盡人而當學者也然雖盡人而當學非盡人而能以其學導人故報中各學科皆
乞國中耆宿及東西留學諸彥之專厥科者任焉

例六諸科中有宜首尾完貫由淺入深者如英文論理學等科是也單篇片論將使學者索塗不得
也故以教科書之體行之有宜鈎元提要或專提一義暢爲發明以備參考者如歷史地理等科是
也若全部纂述非惟卷帙浩博不成體裁且亦寡趣味也故以論說之體行之其他諸科準是爲鵠
非自凌亂其例

例七恒言區學科爲普通專門兩大別此不過取便教育云爾非學科自身劃然有此兩性質以爲
之鴻溝也如歷史科尋常所謂普通科也然固爲獨立之一科學專門家踵起焉法律經濟科尋常
所謂專門科也然各國以列於中學課表矣故普通專門皆非客觀的性質之異而主觀的程度之
差耳本報所述以本報主任所認爲國民不可不學者爲標準故內容各科雖大略本中學校課目
間而亦有出入

例八、有關於學之總體不能專屬一科者署爲通論冠每冊之首。

例九、歷史爲人類過去之跡未來之鑑爲中國國民之一分子不可不知中國歷史之真爲世界人類之一分子不可不知世界歷史之真本報所述專以陳文明進退之跡說明其原因結果鑑昔以善今也。

例十、坤輿搏搏造物以錫保蟲不私一族善用之者保有之本報地理科多就其與人生關係者立言誨善用也。

例十一、偉人之言論行事其予社會以感化力者最大故布魯特奇之英雄傳能鑄羅蘭夫人能鑄拿破崙能鑄維廉第三本報置傳記一門意乃在是。

例十二、物皆有象象皆有數通象與數乾坤無餘蘊矣形上爲道形下爲器數學幾何他國五尺之童罔不習焉本報所述數學自代數以上幾何則起初級或闡其公理或釋其難題。

例十三、博物理化所謂物質的文明也泰西富強強半基是焉本報所述在其普通應用者及其新發明者。

例十四、居今世而不通他國之一國語殆猶面墻矣其在東方英語之用最廣本報所述欲使未學者可不外求師授方學者可以得最良之顧問音讀義訓由淺入深不厭其詳更以新機軸自編文。

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典。且別擇難字難句。加解釋焉。以爲學。此程度稍高者之助繡。出鴛鴦金針盡度矣。

例十五、論理學者。或稱爲羣學之鑰。蓋導人以用思用辯之公例也。記稱學問思辯。此足以當之矣。苟未洽此。則發一言立一義。無往而不誤謬。本報取泰西碩儒最新最良之作譯焉。惟其義例奧博。故其譯詞特趨曉暢。

例十六、學所以活用於社會。社會現象之最複雜者。政治現象與經濟現象也。政治思想不發達。無以爲立憲國民經濟思想不發達。則全國生計將見淘汰。於今後之世界。日本中學學科近增法制經濟一門。誠如其普及之爲急也。本報所述取其要略爲國民所萬不可不知者介紹之。

例十七、樂者樂也。而可以正人心。我先王以爲教。今萬國教育家所有事也。故本報備音樂一科。

例十八、古人云。登高能賦。可以爲大夫。今人云。登高能圖。可以爲士。故本報備圖畫一科。

例十九、個人之強弱。則國家之強弱繫焉。欲繕性自繕。生始故本報備生理衛生一科。生命保險之顧問也。

例二十、竹頭木屑。牛溲馬勃。巧者撫之。皆吾用也。談言微中。說詩解頤。收彼奚囊。歸諸雜俎。

例二十一、報名學報。不涉政論。然不周知四國聲響而已。附錄時事。資省覽焉。

例二十二、本報既欲供給社會之三種需要。如敍所言。則應於下問而竭所知。以奉答。亦責任所當。

盡也。附錄質疑一門。每冊以質疑箋勝焉。

陽明先生集要三編序

馬良

選稿

夫芻豢稻粱。食之美者也。而病者食之。反受其害。害之分數。與病之分數。恒有遞加之比例焉。今歐風東扇。而我被之。往往事雖極美。而求其根與果。不爲反比例者。十不得二三。顧先我而被之者。明季不受其害。後我而被之者。東鄰且轉貧爲富。轉弱爲強。國不疑。民不疑。國功實之不同。至於此極。其故何歟。好學深思之士。得毋幡然自訟曰。是必我有病矣。病之受害。心病爲甚。形病次之。心者人之所以爲人也。心既病。則通體皆病。作於其心。害於其事。作於其事。害於其政。有斷然者。故曰謙受益。滿招損。損猶害也。滿者非心病而何。先儒恤然憂之。程朱以降。思所以救正心人之病之害者。不一其醫。不一其方。各本微危精一之傳。六經四書之蘊。倡爲道學理學。或以主敬窮理標宗。或以先立乎大標宗。或以自然。或以復性。或以隨處體認等標宗。其書具在。至有明稱極盛焉。而陽明良知之學。尤足以統攝諸宗。易知易行。不失古聖人覺世牖民之精意。近代儒者。置焉不講。然猶不敢以譏者爲非。而陰附以名高者有之。及新學朋興。闕然疑怪。以駭曰。是恇恍迷謬之談。非利用厚生。邦族爭存之義。久爲近世西儒所不言。而不知西學真儒。方深痛邪說。頗行淫于立法。詭于原理。逢君誣民。以之陰圖食報。故辨晰秋毫。放距甚力。有就宗教而言者。茲姑不論。論其就性理而言者。則

首言爲人之理。次言實踐之道。卽致知科所謂原行是矣。蓋行必有所終止。譬彼行邁。人必先定所止。不能戾止。斯負此行。行背定向。北轍南轅者。謂之迷惑。行偏定向。或左或右者。謂之玩愒。皆不合於智者之行。知此則知原行當先原終止。終止定而后能靜。能安。能慮。能得。得者得所終止也。得之最後。定之最先。其惟大學所言至善。是爲人所終止乎。終止惟一至善。亦惟一無以上之之謂也。有二則不得謂至。謂終故曰天下何思何慮。天下同歸而殊塗。一致而百慮。慮者慮此也。慮以行之。行以赴之。毋或偏於左。若右。乃得謂之智者。智者能明理者也。能辨是非者也。能辨是非。乃能辨好惡。而自主其行。止能自主其行。止乃有善惡功罪之可言。然使性分中無不可侵犯之名。分則行止何。以自由。故首言爲人之理。可分爲八。一原終止。人之有行也。應否止於至善。至善維何。二原人行。異於獸行者。伊何。原夫生之爲性。從小體。人心是矣。形我也。理義之性。從其大體。道心是矣。神我也。一我一心一體一性而行。有不同。有屬於我而無待於我者。如血脈之流動是矣。飢欲食。渴欲飲。其欲也。自性則然。無待我願。雖禽獸亦能之。惟以禮食與不以禮食。則其權在我。權在我者。或從心所令。謂以我心之權。施於視聽言動。如以禮食是矣。或從心所發。而僅囿於方寸之間者。如上所言。定靜安慮是矣。今所原行。原其我有自主之權者耳。而侵擾此權者。內之則情慾之感。外之則威力之加。故又連類及之。三原善惡。人行之有善惡也。以主觀言。則心之官有二。曰文德。愛德。仁愛者心

選

稿

之德也。以愛人爲大。大學所以繼明明德而曰親民者。親猶愛也。陽明子不改從新民者。以此心之官。不蔽於物。故明德愛德。皆能止於至善。能止而不志焉。能擇而不執焉。於是有善不善。善惡以客觀言之。如怨天尤人之行。斷非善。悲天憫人之行。斷非惡。此善惡之有定者也。其無定者。則定之以志行所止。一言以蔽之曰。順乎秩叙。則爲善。反是則謂惡。故曰。知所先後。則近道矣。而足以左右我善惡者。有三。一在外。性法是矣。二在內。曰良知是矣。四原習能。習有善惡。因之德有吉凶。凶德之尤凡七。而樞德有四并附焉。五原性法。有禁令。有賞罰。責人以從善避惡。不啻十手十目之嚴。就其未宣布言。則名天理。既宣布後。則在良心。故其爲物也。乃天理。留貽於人心者。眞常不變。而爲一切法令之淵源。法令者。必維持公益。非禮非義。非人才力所堪任者。皆不得垂爲法令。六原良知。乃幽獨中。辨知天理良心性法所禁與令者也。事前之告戒。事後之慊疚。雖皆良知之功用。今則止論臨事之因應。陽明子有言曰。良知之於節目事變。猶規矩尺度之於方圓長短也。節目事變之不可預定。猶方圓長短之不可勝窮也。惟規矩誠立。則不可欺以方圓。而天下之方圓。不可勝用矣。尺度誠陳。則不可欺以長短。而天下之長短。不可勝用矣。良知誠致。不可欺以節目事變。而天下之節目事變。不可勝應矣。然則良知者。處事之準繩。不可不從。不可不致。尤不可不戒。慎。恐。懼。學問。思。辨。之。有。素也。七原功罪。言善惡之行。有益有損。有足報稱也。以狹義言。足報稱者。須足以責報。以受益受損者。

非分所應受。益不報賞。損不報罰。則非稱勿平施之道矣。若受之者而爲社會社衆。則凡功罪之行。加於社衆之一者。猶加之社會。加之社會者。猶加於社衆。由是同社之功罪。有相通之義焉。社會而不知此。觚哉。觚哉。若責報者行不善惡是問。是梓匠輪輿之食功也。原行所不論。八原名分。此天與便宜行事之權也。無此權。則善惡不能擔認。人固一身善惡。有不容推諉之責任者也。則一身動作。有不容侵犯之名分決矣。設有侵犯。理可力爭。惟不得有傷社會之治安。然其權不由人定。譬若官骸之用人。各受自性。天性天豈由人定哉。乃若其權之用。則物主之權。間可辭讓。而財政之權。則非執政者所可操縱。以社會亦有相當之名分也。以上八章。各條目若干。題系若干。專行譯本。尙不多見。次言實踐之道者有二。一言行己之職分。二言合羣之職分。職分者對於名分之稱。有當盡之義務焉。行己之職分。凡三。上對於天。內對於己。外對於人。人己之交。物主之權尤重。大較已散見於詩書語錄。而李二曲先生之會約及籲天約等。於所以對於天者尤有合焉。合羣之職分。亦三。言處家。處國。處天下。以先天之理想。澄結社之源流。或推窮世變。虛設案情。如引例案之爲者。務使事理一無遁形。竊思春秋者。殆卽此類之案由判詞。或僅口授。或待質疑。非卽以經文爲讞語也。如此則春秋誠萬國寶書。爲治家國天下交際之學者。所不容數典而忘矣。奈何。後儒道在邇。而求諸遠。耶。西儒以爲邇。莫邇於吾心道學。者。心學也。心學者。學踐形也。心爲一身之主。不愛不欲。則不能實踐。

選

稿

不實踐。非道學也。實踐而無職分。名分以維繫之。則人道太苦。職分者。敬讓仁愛而已。敬讓者。義務之官。不仁愛。則敬讓亦僞。名分者。禮法而已。無形之禮法。非人人固有之。良知乎。故爲人之理。與實踐之道。在治其心。修明明德愛德。皆以至善爲歸而已矣。天下之亂。生於不愛。不愛則離。愛乃相翕。孔子曰。道二。仁與不仁而已矣。謂人之心邪正。無關於天下之治亂。邦族之存亡者。必自妄談西學者始。西學云乎哉。異端而已矣。程朱以降。陽明學與西儒爲最近於醫我國人之心病者。最宜病何在。蓋不勝言。亦不忍言。無已。則無勇。其病根也。根生果無恥。其後果也。惟無勇。故見義不爲。惟無恥。故無所不爲。人至無所不爲。尙勝言哉。尙忍言哉。吾不敢謂爲禽獸。而人面爲盜賊。而衣冠。而其爲狂爲惑爲病夫。而諱醫。滔滔者自欺欺人。天下皆是矣。爲舊學。則挾惟恐見破之私意。爲新學。則又無從善服義之公心。各懷妒嫉。而不考情實。苟妄功利。隨聲是非。學界且如此。又何怪自洋藥。開禁。以至仿開學堂。根與果。無一非反比例耶。知善不行。謂之狂。知惡不改。謂之惑。惟狂與惑。非知行不合之病歟。西儒有恒言。大勇不自欺。凡自欺者。非不致良知之病歟。吾故曰。治吾通國之病。惟陽明之學近之。西學東漸。而東鄰知行並進。豈無故哉。自明末逸民。立昌明學校於江戶以來。蓋不徒新舊學數巨公。卓卓在人耳目者。知重陽明也。凡舟車之頃。手陽明一卷者。望之不盡皆學士大夫。宜其勇於變法。勇於立憲。勇於敵凱。勇於地方自治。在在知行並進。並身受陽明之益。而不自諱。我國

學士大夫對之能無羞死。芑南方觀察憤然羞之。羞我家有青囊。病不知用。愚孰甚焉。爰取施評王集捐廉鉛印。公諸不諱病者。及諸新學能視宗邦之病如身病者。以蒙嘗從新學之後。久爲世所詬病。而新建當時舊學亦嘗自爲新學矣。然其所建樹成已成物之功。要非諸舊學空談心性者比。意者方公欲以舊新學惠我新新學乎。自問從事新學之病。大都務外遺內。博而寡要。則新建良知之學。有以藥我無窮者。皆方公之賜矣。謹書以自警。若以序陽明。是荆公所謂佛頭著糞也。非方公之意。蒙何敢。

文苑

贈壽伯莠編修

季直

人才未覺九州空。天意甯教四海窮。坐閱飛沈吾已倦。禁當非笑子能雄。商量舊學成新語。感慨君恩有父風。但使騫騰猶等輩。要回魯日更朝東。

集義山詩

龍尾

玉殿秋來夜正長。雕文羽帳紫金牀。莫將越客千絲網。只見徐妃半面妝。已斷燕鴻初起勢。何勞荆棘始堪傷。梁臺歌管三更罷。但惜流塵暗燭房。

對影聞聲已可憐。玉琴時動倚窻絃。但須鸞鷲巢河閣。想對流鶯坐綺筵。吳岳曉光連翠巘。石城景物類黃泉。豈能無意酬烏鵲。鎖向金籠始兩全。

龍檻沈沈水殿清。星光漸減雨痕生。相如未是真消渴。任昉當年有美名。海闊天翻迷處所。樓寒院冷接平明。兩都耆舊皆垂淚。八馬虛隨落日行。

永巷長年怨綺羅。風光今日兩蹉跎。石羊不去誰相絆。玉輦忘還事幾多。堪嘆故君成杜宇。老憂王室泣銅駝。紫雲新苑移花處。一夜將愁向敗荷。

從古窮兵是禍胎。前朝神廟鏤烟煤。江魚翔雁長相憶。冀馬燕犀動地來。斑竹嶺邊無限淚。夫容塘

文

苑

外。有。輕。雷。迴。響。佛。寺。高。多。少。不。賜。金。莖。露。一。杯。

元日放言

梓方

大。地。九。萬。八。千。里。諸。天。三。百。六。十。周。儘。有。儵。鱗。吞。岱。嶽。問。誰。巧。歷。紀。星。球。萬。事。推。移。有。興。廢。四。時。代。謝。成。春。秋。人。生。適。意。無。多。日。強。自。尋。懽。莫。浪。愁。

春日書懷

子舫

揚。枝。嫋。嫋。柳。枝。柔。縮。得。愁。人。幾。許。愁。滿。地。江。湖。憐。小。草。一。天。風。雨。撼。危。樓。榮。名。難。取。潤。枯。骨。哀。思。直。將。到。白。頭。自。昔。有。人。嘆。逝。水。從。今。不。敢。對。川。流。

神州日報發刊日贈于右任

梓方

皇。古。萬。古。渾。一。氣。蒼。茫。不。辨。嵩。與。邱。義。和。鞭。日。東。西。走。出。沒。瀛。寰。大。九。洲。九。洲。之。內。一。丸。土。肇。錫。嘉。名。曰。神。州。神。州。開。闢。不。知。幾。何。歲。紀。世。于。今。四。十。周。皇。祖。軒。轅。本。仁。武。大。刀。濶。斧。窮。冥。搜。朝。辭。崑。崙。游。暮。宿。黃。河。頭。黃。河。之。水。天。上。流。軒。轅。子。孫。百。戰。中。原。留。蕃。息。封。殖。數。千。載。中。經。鐵。騎。紛。躡。蹂。而。今。世。難。日。煎。迫。中。原。民。氣。益。孱。柔。危。樓。壞。壁。風。雨。急。燕。雀。徒。爲。稻。梁。謀。我。思。關。西。于。夫。子。窮。居。斗。室。翻。百。憂。誓。以。一。身。化。千。萬。喚。醒。國。人。日。咻。咻。毋。忘。祖。國。仇。一。洗。神。州。羞。瀝。血。和。淚。日。書。十。萬。紙。以。筆。代。舌。語。更。適。語。更。適。心。更。愁。嗚。呼。此。意。君。知。不。

致神州日報祝辭

子舫

峨峨峴崙載載欣蕩蕩。河流載瀾載清穆。皇祖靈爽式憑嗟。自末造。陽九厄。生羣妖。競逐神州。
 陸沉。嗚呼。陸沉。誰實克振。瞻維君子。聯袂奮興。誓忘劬。憂思實深。淚盡瀝血。啓我邦人。如夢初覺。
 如醉斯醒。既覺既醒。壹志團心。勗哉君子。延佇用殷。勉致爾勤。聿隆厥聲。

登北極閣

搏沙

王氣金陵久寂寥。英雄遺事入江濤。簷前鐵馬多情甚。夜夜嘶風弔六朝。
 依舊江南艸色齊。望湖樓上夕陽西。英雄不帶名山去。與後人話雪泥。
 斷續山光接暮雲。憑欄四顧一沾巾。六朝小影湖中月。三月飛花白下春。數到英雄骨已朽。傳來名勝迹。成陳大江斜入青冥去。擊楫中流可有人。

一度登高一斷腸。前朝遺蹟半荒涼。輪舟爭鬪新商市。鐵馬猶嘶古戰場。誰拾遺經傳白馬。到處尋陽明先
生集不獲故云我愁大劫甚紅羊。古人長逝後人遠。獨倚危樓望夕陽。

學務摘要

學務摘要

外務部奏調學生○近日外部奏調留學美國法學博士王寵惠。入儲才館。仍令在歐洲繼續留學。所有學費。由外務部發給。又奏調前留學美國畢業學士嚴錦榮。薛頌瀛二人。俱入儲才館。

咨飭招考北洋大學堂學生○北洋大學堂刻擬擴充學額招考插班學生。其一切科學皆以英文授課。誠恐本省及格者少。現擬不分省分一律准考。但期程度及格。無不錄取。

擬派貴胄學生出洋留學海軍○陸軍部近與宗人府議定。由貴胄學堂選派甲班學生。分赴各國留學海軍。以爲將來興復海軍地步。聞此事慶邸頗爲贊成。定於二月內實行。

學部調查○學部督學局調查京師所設立之中小學堂。計官立者四十二。公立者三十五。私立者四十三。女學校私立者七。各中小學學生一萬一千五百餘人。

陸軍大學辦法○陸軍部尙書鐵寶帥現議各省陸軍小學堂。及陸軍中學堂。歸入督撫管核。但將來各省不必再開武備等學堂。議特設陸軍大學堂於保定府屬。入陸軍部管理。三年畢業。第一年教普通學科。第二年第三年專授軍事教育。擬於本年六月開辦第一期。學生議招一千一百四十名云。

獎勵女子教育○近聞 皇太后頗注意女學。並願以內帑補助女學堂費。客臘某日。學部尙書榮

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五十八

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慶入觀時。亦命著速開設貴胄女學堂。以教育貴族女子云。

學部擬查豫科學生人數。○聞學部會議。留學東瀛人數已多。往往有程度不符。即膺預科之選。以致務廣而荒。反於學務前途。大受影響。現擬電告駐日欽使。查明中國留學生。已入預科者若干人。造冊報部。用備查考。

決設農科大學。○農工商部現已決意於京師。設立農科大學。擬於日內咨行各省。調取農業學生。來部備考。取准後入堂肄業。其開辦章程。以及畢業獎勵各節。不日即行入奏。

催議女學專章。○日前林大軍機面奏。兩宮。振興女學。並請飭學部妥速擬定女學專章。以便頒飭各省。一體舉行。業奉 皇太后面諭。飭學部速議。

注意唱歌。○學部普通司。因現在各處小學堂。多有於奏章所定課程外。增授唱歌者。以之涵養性情。振興志氣。用意甚善。但所用課本。或購自坊間。或由教員隨意編撰。宗旨歧出。雅俗雜陳。不為考查。恐滋流弊。應就各處坊肆所售唱歌課本。及各學堂所用唱歌課本。廣為搜集。隨時咨部。以便分別審定。為此案呈請提學司遵照辦理。

教育普及之一班。○學部督學局派員調查內外城學務。按照巡警分廳辦法。分爲九學區。每區派一學務員。邀同各本學區紳董。設學務董事一人。同辦學務。將來尙須會同巡警及各區學董。徧查

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學童年歲。並就地籌款廣興學堂。以期實行教育普及。

奏請飭定學界勸懲專條。○汴撫近以學生首重品行。教員務在秉公。請飭學部會同法部明定勸懲專條。通行遵守。於去臘廿七日出奏。前已奉到硃批該部知道。

廕生一律由學堂出仕。○學部議定漢文武廕生以後免其考試。並定入學期限五年之後。（辛亥年爲始）凡文武大員子弟。應不廕者。仍照例不襲。及歲者。仍照例帶引。惟必由兩等小學畢業。升入中學。曾受完全之普通教育者。方准銓選分發。其未經入學之廕生。只虛職榮身。不能出仕。滿蒙廕生事同一律。其難廕生一項。國子監既經歸併。已不能入監讀書。亦應仿照此章辦理。

記瓜哇學生回國入校事。○學部南洋總視學員董鴻禕君。瓜哇中華會館董事張碩龍君。挈同瓜哇華僑子弟二十一人。於正月十四日到甯。午帥預派提學使陳學司。洋務局溫觀察。督中協副陳戎。各帶粵籍委員多人。登輪迎迓。並導往中國各兵輪游覽。事畢。至實業學堂內安住。供應飲食。一切優異。十六晨。午帥接見董張二君。及各學生。欸以茶點。並傳辜鴻銘部郎。以巫來由語通譯。午帥命一律改派入實業學堂肄業。各學生多操荷語。間有操閩粵語者。因久在外洋。須爲另備西餐。居室尤尙清潔。實學監督王觀察。仰承帥意。事事優待。所定之課程。則爲國文英文東文三項。午帥昨詣該校行開學禮。面諭尤應趨重國文。先授以中國歷史修身諸學。以植其根柢云。

要學務摘

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公舉僧教育會紳會長○浙省佛教總公所。現遵部章改爲僧教育會。該會設紳會長一人。僧會長一人。僧會長已由僧界公舉某寺方丈(定能)接充。其紳會長向由汪希君接辦。(即前佛教總公所紳監督)現經汪希君屢次力辭是職。昨由議長濮子泉護撫議紳吳雷川太史。邵伯綱太史公舉日本速成法政學堂畢業生虞尙賢君充當其任。虞君品學優長。一時人無間言。已經支提學使詳撫札委。

留守注重女學○奉天高等女師範學堂。因趙留守之命。選派學生二十五名。留學東洋。將次啓程。現已與東京實踐女學校議定。全入該校留學云。

教會學堂之發達○南京美國教會所立之滙文書院。教科一切。畧似上海梵王渡之約翰書院。校長卮圖文君。銳意經營。學生日益增盛。今年學生。增至二百數十人之多。每人歲須學費八十元。而趨之者不少衰。今回觀於江甯官立公立私立各校。學生至多者。纔有五六。且所收學費。尙少於滙文。官立者更多不收學費。而其現象之別如此。我國之辦教育主放任。外人之辦教育主精嚴。觀於教會學堂之發達。而吾國教育事業之不振。即此可見。

日本留學近聞○在日本留學者人數雖多。而習速成者。占其百分之六十。此外在早稻田大學者。占百分之十。其他在私立大學。私立高等。占百分之十。其他在宏文經緯成城同文東斌正則。各學

學務摘要

校豫備普通者。又占百分之十五。而實在東京官立各高等。以上之學校。不及百分之五。此次東洋留學生。所演江淮救濟音樂會。極稱一時之盛。但限於地勢過小。未能多售入場券。厥後特別捐賑。又復不少。刻下尙未收齊。聞已將近二千元。其款日內彙齊寄滬。轉運災區。楊欽使曾向日本商請俾准中國留學生入東京皇家大學校肄業。而日本官員並未接受。以限於地位也。在留學生意見。皆願入大學校肄業。期望頗殷。後又聞日本意見以爲中國如能津貼三十萬元。則每年准由中國學生三百名入校。每名祇收學費日銀一百元。想楊欽使必與中政府籌商也。在日本之雲南學生。於中歷正月二十六日。集於留學生會館開會所議二事。一爲對於某國干涉騰越路權事。妥籌阻止之法。一爲對於調停使館監察員事。妥籌善後之策。查日本東京帝國大學之中國留學生。僅有二十餘人。其學工科理科各二人。學農科林科者三人。餘則法科最占多數。

蓋教科典籍之府搜采精博貴在濟時合宜海內審書名家
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**THE WORLD'S
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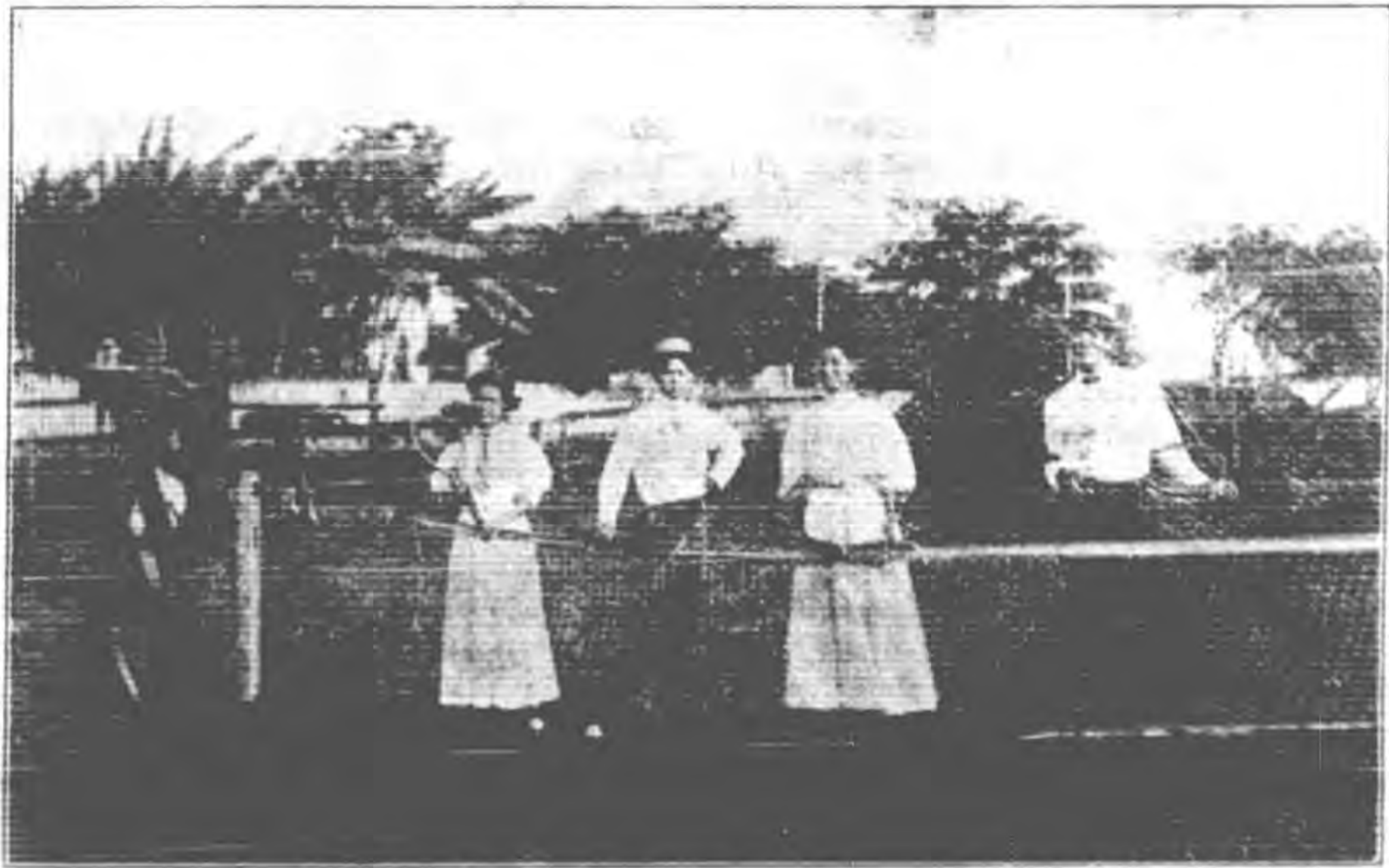
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we bid you welcome into our halls of learning to-day; all that your brother can do, you have the privilege of doing."

Our baby girl of long ago has passed into fair young womanhood. She hearkens to the inviting voice, and together with her brother, she enters the college. Together we find them studying "Virgil," and translating the same compositions in French and German. In the laboratory we find our sister

her! He realizes that she is just as capable as he, and that she is his equal. Side by side with our American brothers and sisters, our boy and girl walk upward in the bivouac of life. No caste, no class,—privileges equal to all. Thus we find our college girl and college boy, equally well equipped for starting out in life. All doors to the best and purest society in Hawaii are opened to them both, because both are equally

球網拍生學女男國中由香檀



OUR GIRLS AND BOYS AT THE TENNIS COURT.

making the same experiments in physics as her brother; by both, the same problems in mathematics are solved. And so on through the busy, happy college days; our girl surmounts all obstacles cast before her, as bravely as the boy. To the rostrum she passes on commencement—the day of all days, and delivers her essay; while the brother looks fondly on his sister, filled with joy at her success. How proud he is of

prepared to do well and nobly the part in life assigned to them, and each desires to make the world better for having lived in it.

Surely the choicest blessings of kind Providence will forever rest upon our fair Hawaii for the manifold benefits it has conferred upon Chinese girls. Has, did I say?—nay, to-day is the helping hand extended to them from every department of progress and culture.

at home with these foreign babies as they would if each pair of eyes were sparkling black, and each curly pate were wreathed around with a braided queue. Froebel, were he living and had the blessed opportunity to see such a gathering of wee tots, would doubtless have felt that such a result was far beyond his most sanguine expectations. The same teacher who instructs the little boy, gives the little girl her lesson; the same childish games are played upon the plot of green, and the little brother and sister learn the same little lesson, and so on through baby-life, the same thing for the baby girl as for the baby boy. Both little ones look forward to the time when they may enter the public school at the age of six.

Here we find them in a well-graded school for boys and girls, seated in the same room and with the same material for work. No special course is laid out for boys and another for girls, but all

must learn the same lesson — both ponder over the same problems in fractions; and by both, the same lessons in history and reading are learned; from the same map, both learn of this great earth. Under the supervision of a wise teacher, the children spend their play-hours outdoors; a game of ball, jumping of rope, "Blind Man's Bluff," "London Bridge," "Skipjack,"

"Good Angel and Bad Angel," "Hide and Seek," and many other games are alike indulged in by the brother and sister — the boy and the girl. Such a happy, free, social life for six or seven years, lays a good foundation to build upon. But this

preparation means intellectual work, physical exertion, moral training equally for both. Intellectually, the same hard lessons must be mastered. Morally, the brother must live up to as high a standard as he expects his sister or any other girl to attain. These years of preparation may be hard, but it is not all drudgery. For school life in their island home, is happily assisted by nature, which makes it possible for them to attain knowledge through various sources. To meet the demands of the school laws, nature study must be pursued, and our brother and sister, accompanied by teachers and school-mates, gain their best lessons from observations, while wandering side by side over mountain-tops, or visiting the aquarium, the zoological exhibits, the museum, the sugar and rice-mills, the factories, picnics to the parks, etc. No such excursions and tramps as these, can be indulged in by anything less than

unbound feet, expanded chest, and a well-poised head. Physical Culture is one of the requirements insisted upon for girls as well as for boys in the schools of Hawaii.

The foundation is well laid, the material is well polished, but will the boy stop here with the preparation for life just begun? Ah no! All this training has but whetted his desire for greater knowledge, and his

mind is filled with higher aspirations. China will say, "Go forth young man, and seek the knowledge that is offered you in the colleges of all lands." Hawaii says, "Dear sister, if your heart longs to pursue the flowery paths of literature,

檀香山中國公立學校學生



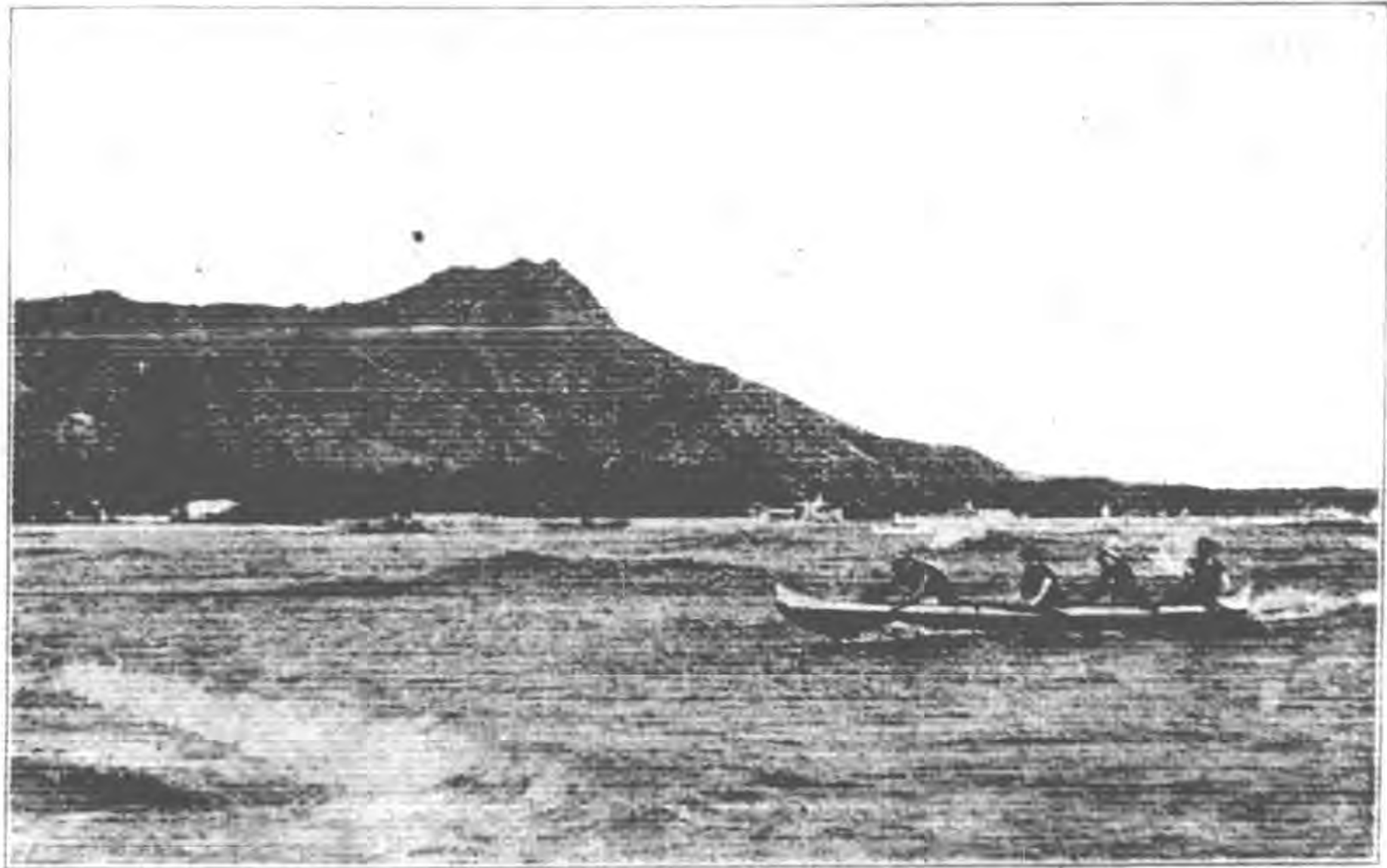
CHINESE CHILDREN OF THE PUBLIC SCHOOL.

"Sleep sweetly, Hawaii, so trustful and strong :

All nature is singing thy glad cradle song."

One day, mid a score of others, a steamer from far off China lay basking in the peaceful harbor of the "Paradise of the Pacific." It had borne from the

branches of a monkey-pod tree, and in it, a mother tenderly laid her little twin babes. The little heads rested one at either end, while the dainty, little, pink toes of one, just touch those of the other. The father gazed proudly upon them for a moment, and then went happily to his work, but the mother lingered longer



DIAMOND HEAD, WAIKIKI BEACH, HONOLULU.

Celestial Empire, a young father and mother, and their little ones. With a feeling akin to homesickness, they pass down the gang-plank, and as they step ashore gazing upon strange scenes, unfamiliar faces, and people robed in peculiar costumes, they realize that they are away from their homeland. But with the characteristic sturdiness of character belonging to their race, they soon find themselves comfortably domiciled in a little home, shaded by trees on the margin of a rice-field, near the outskirts of the city of Honolulu. As the days go by, there is often a yearning for home and friends left behind, but the same great expectation that allured them from their fatherland, now supports them; gilding each trial with bright hopes, not only for themselves, but for the dear children—gifts of God, who have come to bless their lives.

One warm, sunshiny morning, a hammock was suspended from the leafy

and gazed lovingly upon the boy; she felt that in him laid her great strength and support for the future; slowly her gaze turned to the opposite side; the mother-heart was filled with love and sympathy for the wee girlie; and when two little, bright eyes looked up so trustingly into her face, and the darling cooed in its baby language, the mother offered a prayer of thanksgiving to the gods for having cast her lot in a land where her little daughter may share the same blessings for the preparation of life's great work, as the little baby brother.

Three summers pass rapidly by, and the little ones have clambered out from the swinging cradle. The mother takes a hand of each little toddler, and guides them to the Kindergarten, where both are seated around a little table with other little ones of their own age, some with blue eyes and golden curls, some with brown eyes and auburn hair; but our black-eyed darlings feel as much

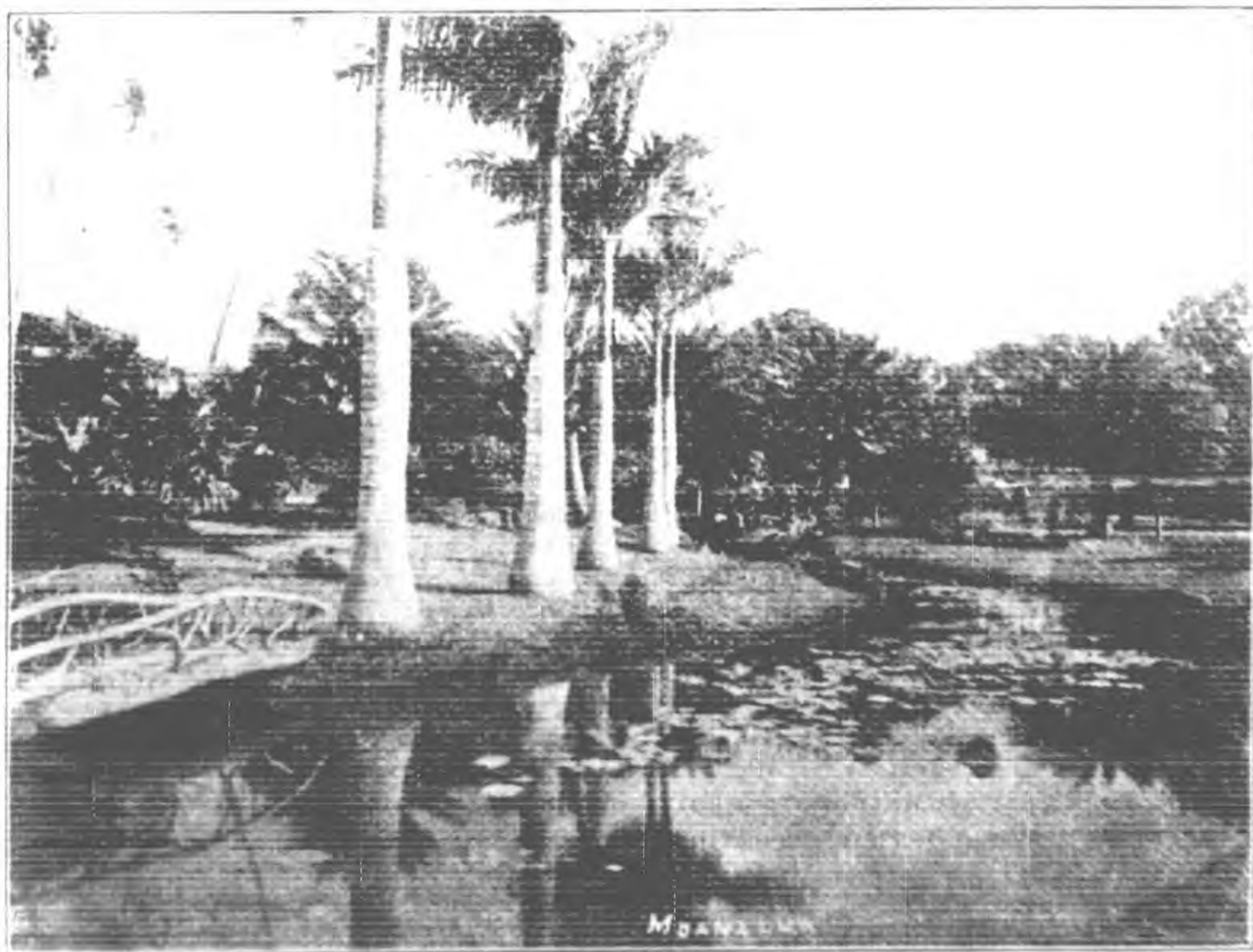
Chinese Girl Life in Hawaii

BY MABEL CHING-KAU.

"ON the heaving of the ocean,
Like a loving mother's breast,
Lie the islands of Hawaii,
As an infant in its rest,
Sleep sweetly, Hawaii, so fearless and free,
Fair daughter of ocean, the child of the sea."

Between the great Orient and the
great Occident, in mid-Pacific, rests

plumes of the cocoanut, towering heaven-
ward cast their shadow on the green
rice-fields, and quiet lily-ponds; flowers
of unusual form and varied hue, with
the lace-like, silvery-leaved ferns, fill the
air with exhilarating fragrance. Trees,
whose spreading branches are laden with
luscious fruits and brilliant blossoms,



MOANALUA-IN THE SUBURBS OF HONOLULU.

a group of Islands like a little world all
alone. Scarcely can we find a spot more
entrancing or one of more ceaseless
springtime. In this sylvan corner of the
world, stately, royal-palms line the
avenues of the capital city here and
there; the broad banana leaves wave in
the gentle breezes, while the graceful

can be seen everywhere. The lofty
mountains, and fertile valleys with a
foreground of such gorgeous coloring in
bush and tree, defying description by
the ordinary artist, make the landscape
sublimely magnificent. Nature woos
the weary of every clime with a soothing
lullaby to the tropical shores of Hawaii.

It is reported that at a mass meeting, which 5,000 Chinese students attended, about 3,000 pledged to join his ranks, showing his great influence over the Chinese student-class in Japan. The immediate cause of this sudden manifestation of aggressiveness on the part of the Revolutionists is still uncertain, but the probability is that Dr. Sun considers the present general unrest in China an opportune moment for striking the blow; and in view of the growing popular sympathy with the rising Constitutional party he feared that his dreams of Republicanism, for which he has been scheming these many years, would never be realized, if he waited longer.

Meanwhile, there has been great excitement in official circles, and the Government is exerting her utmost effort to stamp out the spirit of revolutionism, which is now dangerously infecting a certain portion of the student classes in China, by arresting men supposed to be members of this association, while strict orders were given to the Chinese Minister in Tokio not to permit any student to return to China during the Chinese New Year.

There is at present, however, little cause to fear any disturbance on a gigantic scale like that of the Boxer period of 1900. The unsuccessful attempt made at Pinghsiang and the growing strength of the Imperial forces should make the Revolutionists realize the futility of attempting a rebellion at present; and so long as the Chinese people are divided in their political sympathies, and the Government can still depend upon her Chinese soldiers, there is no probability that revolutionism will make much headway.

We are not in sympathy with any revolutionary idea, much less with Dr. Sun's scheme, as he proposes to enlist the co-operation of Foreign Powers in the carrying out of his projects. The present critical juncture of our country's history calls for a wiser and more peaceable policy. We do not wish to see China converted into another France of 1789, with the

recrudescence of "Terrorism"; much less are we desirous to see her succumb to the fate of India and Poland, which such a crude scheme of Dr. Sun's would lead to. We may be sure that under the intoxicating influence of modern European Jingoism, the Foreign Powers would not be satisfied with a grateful salaam for delivering the Chinese from the Manchu thralldom. Nothing short of territory and the granting of all sorts of concessions and rights will satisfy them—and this spells the "Partition of China."

While it is to be hoped that the misguided revolutionaries may appreciate the great dangers with which their present scheme is fraught, it is no less to be desired that the present Government should realize the duty which she owes to her subjects. Just administration and equal rights will do more than anything else in conciliating the discontented and in promoting peace and harmony and prosperity to the country.

A Universal Chinese Language. We have repeatedly advocated in our columns the adoption of a universal spoken language in China as the most rapid means of uniting the people and consolidating the Empire. We are glad to learn that H. E. Viceroy Yuan holds similar views and is alive to the importance of the subject.

He has recently ordered the Educational Commissioner of Chihli to introduce a simplified and unified language into all the schools. His instructions were as follows:—

"In order to forward education, the language must first be unified and the written characters also simplified for the enlightenment of the masses.

"Some time ago, the students of the Imperial Peking University, headed by Ho Feng-hua, petitioned for the adoption of the Mandarin dialect, and I, the Viceroy, have now ordered the primary and half-day schools at Paoting to study this as an experiment."

"It is stated in the 34th article of the educational regulations, that the language of all other countries is uniform,

and the people of any one country are thereby kept united. This is achieved by a uniform dialect being used in the primary schools.

"It is now proposed to make Mandarin the universal dialect of the Empire. All normal and higher class primary schools must have Mandarin classes added to the language course. The Peking tone should in such case be taken as the standard. The Liaugkiang Viceroy has established at Nanking a half-day school, teaching the Mandarin dialect with a similar purpose.

"Tientsin being a great port near the Capital, it is easier to learn the Peking tone there than anywhere else. Simplified language schools should therefore be established for the instruction of the uneducated masses, who then may enjoy the privilege of intercourse by correspondence. This will be in agreement with the principle of unifying the language provided by the regulations.

"The Educational Commissioner is to instruct the school managers in Tientsin, Messrs. Lin Chao-han and Pien Yuch'ang, to draw up a curriculum for adoption in all the normal and primary schools, and circular instructions should be issued to all districts for due observance."

Politics in the Capital

For a time the public has been somewhat anxious about the turn of events that has recently taken place in the Capital. It seemed as though the Reactionary Party was again going to have things its own way, and that the hope of national reforms, which had sprung up so brightly at the beginning of last year, was again to be crushed. The constant streams of impeachments against the two most enlightened statesmen, H. E. Yuan Shih-kai and H. E. Tang Shao-yi; the transference of the former's military command to the Luchunpu, of which H. E. Tieh Liang is the head; and the rumor that the Viceroy of Chihli was to be further degraded to the Governorship of Mukden, while H. E. Tang Shao-yi, through the intrigues of the Minister of a certain Power, was to resign from all his high positions of honor,—all these

produced a gloomy outlook as to the future position of our Empire.

The recent news that H. E. Yuan Shih-kai is to retain his post in Chihli, and that Their Majesties would not permit the resignation of H. E. Tang from his important position of Senior Vice-President of the Yuchuanpu has, however, filled us with a new assurance; and it is highly gratifying that their Imperial Majesties can still discern, in the midst of the strong reactionary influence and foreign intrigues in Peking, the usefulness of these two men.

From the beginning we have been inclined to entertain a more optimistic view with regard to the present outlook in the Capital, determining the future events more from the general trend of affairs than from the particular disturbing element, which, being near at hand, appears bigger than it really is.

Ten years ago, such a thing might well fill us with despair; but the present activities of the Reactionaries are nothing more nor less than the final rally of a dying man, and could therefore, not, be considered as anything that might permanently influence the present policy of the awakening nation.

The seed of reforms has been sown broadcast; the tide of civilization is steadily advancing and spreading to the farthest corners of Cathay; and the nation is quivering with a rejuvenating vigor and energy hitherto unknown in the history of our people. At the present transition moment we cannot but expect that the political pendulum must be swinging to and fro before its final rest, but the general national awakening, with the daily increasing number of progressive men, points to the slow but certain death of Conservatism, and the gathering strength of Progress, which, must ultimately shape the future destiny of our nation.

The Chinese Labor Question

It is gratifying to note that *pari passu* with the progress of our domestic reforms, the question of Chinese Labor, which had hitherto, intentionally or unintentionally, been a

negligible quantity in the eyes of our Government, is now assuming a position of growing importance in our politics.

Perhaps, the reason why our Government, until but within recent years, took little or no interest in this matter, is because our exclusive policy had kept us in happy ignorance of the condition of our people outside the pale of our Empire; for though our diplomatic relations with foreign countries commenced more than half a century ago, and foreign consuls have been residing in China since that time, our Government had not then seriously considered the feasibility of reciprocating this protective policy by sending consuls to their possessions where Chinese interests prevail.

Even as late as to-day, Java and Siam, two of the most important colonies for Chinese emigrants, have as yet no consuls, and consequently the Chinese residents have to suffer every kind of indignity at the hand of foreign governments and peoples without having means of redress. But, thanks to our growing economic and political relations and the constant appeals of the merchants and students abroad, our statesmen have begun to realize the necessity of safeguarding the interests of our people residing in strange lands.

It is now generally known that the treatment accorded to our people, especially the laboring class, by Foreign nations is far from desirable. The Exclusion Law against Chinese laborers in America is one of the typical instances of the attitude of foreign governments towards the Chinese; while in other

countries where such an attitude has not been crystallized into laws, the Chinese suffer no less humiliating treatment by the imposition of poll-taxes and other restrictions. However, we should not fall into the mistake of the average man in regarding disputable questions solely from our point of view and to our advantage, without considering their view point. For, whatever may be the exceptional, industrial and economic, virtues of our laborers, to which is due principally the present anti-Chinese agitation in America, Australia and elsewhere, their intellectual ignorance has done much toward injuring the prestige of our people at large; and, if solely for the safeguarding of our national prestige, it is highly advisable that our Government should restrict as much as possible the emigration of our laborers.

With the rapid progress of our industries it is really no longer necessary that our people should eke their living elsewhere. Of course the false allurements of higher wages abroad is one of the irresistible forces which draw them away as contract laborers in the newly opened countries; and coming, as they do, largely from the ignorant class, it is not possible to expect them to consider the disadvantages of the present contract labor system in the presence of immediate tempting offers. We are, however, hopeful as to the future of our labor question; and with the present zeal and energy in every branch of industry, the time is not far distant when our laborers will no longer see the necessity of earning their bread outside of China.

T. H. L.

To Learn, to Teach, to Serve, and to Enjoy

CHINA, if anything, is the land of scholars, who for ages have occupied a position of honor and distinction; for centuries the incentives of place, profit, and preferment have induced men to burn the midnight oil. There is indeed no royal road to learning, but learning has been the royal road in China to riches and honor. The classical literature of our country, too, bears testimony to the fact that our people have never regarded learning to be a secondary object of life.

The spirit of the present age, however, is different, and particularly in its attitude towards the so-called Western learning. Men are unwilling to devote more than a few years of their lives to the mastery of the new thought; they are satisfied with a superficial knowledge; and they have no desire to become wise above what is written. Educators experience great difficulties in urging students to remain till they graduate from the institution, for there is an unseemly and lamentable haste on the part of young men to start on life's journey, long before their preparation and equipment justify such an action. Glance at the daily papers and read the advertisements of "Quick Methods of Learning," which propose to teach a profession in a year, or six months, or even three, which promise the mastery of a foreign language or a science in equally short periods. Quick methods are useful in their way, but they do not educate a man, in the best sense of the word. "If evolution has taught us anything, it is that in this age of complex civilization with its rich, numerous, and far-reaching relations, for man to adapt himself to his surroundings, to conquer nature, to succeed in life, to lead the highest and noblest existence;

education of a human being should continue for a period of twenty, twenty-five, nay, thirty years." Nor is he to stop learning, after this score and a half years of preparation. His school, college and university training has, indeed, come to an end, but private study and research must be continued all through his life, if he wishes to keep abreast of the world's thought and progress. New inventions, new discoveries, new laws and principles are coming into existence every day, which urge us, yea, compel us, to keep our books open.

And yet it must be confessed with sorrow that only a few of the Chinese graduates, either of colleges abroad or institutions in China, can claim to have added to their possessions of knowledge, to have spent much time in self-study, after their severance from their *alma mater*. The general tendency is deterioration, a gradual impairing of their mental faculties, a wearing off of their culture, in short, a diminishing of their knowledge in quantity and quality in direct ratio to the length of time they have been away from school. The greatest Greek thinker was perhaps Plato: let us see how he prepared himself. First, he absorbed all the learning of his age, whether that of Philolaus, Timeus, Heraclitus, Parmenides or his teacher, the venerable Socrates; not satisfied with that, he travelled—into Italy, to learn from Pythagoras; to Egypt and still farther East, to assimilate that element which he could not find in Europe. And as Emerson said of him, "This breadth entitles him to stand as the representative of philosophy." It is said of Chaucer, the father of English poetry, that when he returned every evening from his work at

the Custom House, he would read till his eyes were dazed and dull. Milton, one of the greatest scholars in an age of scholars, spent thirty years in the still air of delightful studies. Books were not sufficient to satisfy his thirst of knowledge, but he must travel for the sake of widening his mind.

The world is to-day astounded at the wonderful successes of the Japanese in their struggle against the Russians. The discipline and bravery of the army and navy, the perfect system of transportation and communication, the scientific attendance of the sick and wounded, the methodical and business-like arrangement of loans, all have called forth the admiration and praise of the most advanced nations. And why? Because the Japanese have been assiduous in learning, and because the Japanese have been ambitious enough to improve on what they learnt, an ambition which is at present dormant in our people.

In short, then, what is needed at present in our students is the spirit of willingness to devote years to preparation, years to plume their wings before they attempt to fly. They should set a high price on the splendors of genius and intellectual achievement, and nothing should satisfy them but the best and richest of culture, keeping before their eyes that famous declaration of Bacon's that all knowledge was his province. Let us learn not merely for the sake of gaining a livelihood or for the purpose of posing as a scholar, but also learn for the sake of learning, for the discovery of truth, and for adding to the common stock of knowledge. Let us be willing, if necessary, to forego wealth and fame, and devote ourselves to the cultivation of what Emerson styled the Dialectic, which is the Intellect discriminating between the false and the true.

But if learners of truth are required in China, how much more are the teachers of truth! And how few there are! The dignity and importance of the teaching profession was always properly appreciated

in China, and as an object of veneration, if not of worship, the teacher occupied a place only after parents. The word recalls to us the names of Confucius, Mencius, Chufutze, Wang Yang-ming, and others, and what influence did the great teachers of truth exert over the thought of their own and succeeding ages!

It must be admitted that teaching leads neither to fame nor to wealth, the two great objects of pursuit of mankind. Further, neither is the educational system of China sufficiently organized, nor are the schools and colleges firmly established as centers of learning to win the confidence and respect of the masses, and so teachers and professors do not enjoy the distinction of directing public opinion and moulding thought, as professors do in Western lands. In other words, in the adjustment of new social conditions the position of the teacher has not fully recovered its equilibrium. Notwithstanding these drawbacks, there are still many compensations. Firstly, the satisfaction resulting from the correct belief that their work is directly beneficial to their country. China needs every class of professional men; she needs lawyers, doctors, financiers, engineers, but she needs, first and foremost, teachers, unselfish and wholehearted teachers. China has to be regenerated morally and intellectually, if she desires to take her place among civilized nations, and the men to do this are the teachers. If anything can save China, it is education, and education of the right kind. Lawyers may remodel her laws and supervise her foreign relations, doctors may attend to her sick and wounded, engineers may construct railways and open mines, financiers may re-organize her monetary system, but teachers are necessary to train the minds of the people, remove the old prejudices and superstitions, sweep away the cobwebs of ignorance and introduce the new learning and new enlightenment. Secondly, to those who care for it, teaching presents numerous attractions, which no other profession offers. As Thomson has put it:—

"Delightful task! To rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast."

One of the things our country needs most urgently is educated men who will choose teaching as their life-work. The importance of this question should be impressed upon the minds of the students of schools and colleges, till every place of instruction in China has its properly trained and educated instructor, so that the whole population of China may receive its heritage of intellectual, moral, and physical education.

Thirdly, whatever be our path in life, let us all aim to serve our country and our people. Emerson said rightly in his Boston Hymn:

"And ye shall succor men;
'Tis nobleness to serve;
Help those who cannot help again;
Beware from right to swerve."

Most of us have a wrong idea of "to serve"; we regard a servant as a mean person, and his work as drudgery; we desire not to serve, but to be served. The dignity of service is proved by the fact that to serve is to confer a favor, a benefit, and he who does this is a benefactor. A teacher is a servant, for he serves his pupils, his employers, the public and posterity. A minister is a servant, whether he be a minister of the Gospel or a minister of state. The highest honor the state can confer on a public person, is to make him the Prime Minister, or the chief servant. The motto of the Prince of Wales is *Ich dien*, which means I serve, and no motto is better known or more often quoted.

To become good servants, we must be willing to sacrifice ourselves—our ambitions, our love of fame, our love of honor, of wealth, and whatever we prize much. It implies effort, labor, difficulties, and hardships. No lazy person, no selfish person, no timid person, no man fond of a good time, or the luxuries of life, in short no man who is unwilling to sacrifice himself, can ever gain eminence as a servant.

When service reaches a high level, when it is distinguished by steadfastness of purpose, unusual bravery, and loftiness of aim or end, then it is known as heroism, and the performer of such service a hero. Such persons are praised and admired, if not worshipped. Books are written of their deeds, and monuments are erected to their memory; so highly do we value and appreciate service, for it implies self-sacrifice. If the law of sacrifice is the law of service, love should be and often is its motive-power. A kindness conferred on one out of commiseration or for duty's sake is not appreciated. Still less does one value service purchased with money. But service performed out of love—love of friend, or love of country, or love of humanity, is regarded most highly and in the end emblazoned.

To serve is to help, to succor, to assist, to aid, to benefit, and we can all serve others more or less. Some more advantageously situated and better equipped than others are able to perform more conspicuous service—they may be able to assist their country, be the Washingtons and Itos and Bismarks of China. Let us remember, however, that be our station noble or low, be our opportunities numerous or few, be our influence large or small, be our abilities great or insignificant, it is our duty to serve. In our daily life, let us try to help others, let us make their lives better and happier, let us strive to benefit our neighbours, our friends, our acquaintances, our fellow-countrymen, and mankind in general. When two positions are offered us, let us not be swayed in our choice simply by considerations of wealth, or honor, or personal aggrandizement, but let us decide by weighing the amount of good we can do to mankind. In short, none of us should live a life, that when we die people would say, "He lived only for himself, and never thought of others."

The unwillingness to serve is one of the bad characteristics of our people, and unless this blemish is removed from our

character, China cannot be a great nation. There is too much selfishness, too much consideration of only one's own self and too much neglect of others; the people are wrapt up in their own personal interests and welfare, and there is a complete disregard for one's neighbour. That is the reason why we have no public spirit, and why our people have no patriotism, for both public spirit and patriotism imply the sacrifice of self; it means the loss of time and money and fame and glory and perhaps even life; it means the increase of troubles, of difficulties, of worry, and of hardships; in a word, to be public-spirited, or to be patriotic, means to serve the public and to serve the country.

And lastly, let us enjoy. It is not natural for a man only to learn, to teach, and to serve; he must also enjoy. We care not for a person that has not a hearty laugh; something must be wrong in his make-up; he is at least not a complete man. All work and no play makes Jack a dull boy, so all learning, teaching, and serving, without enjoying makes a dull scholar, a dull teacher, and a dull servant. Man is made to play as well as to do other things.

People think so differently as to what is enjoyment and what is not, that perhaps it would be wise to define the word a little. Of all nations, our people have the fewest forms of enjoyment, and in the old system of education students and scholars had almost none. A Norse legend states that before Alfadir got a drink out of the fountain of wisdom, he had to leave his eye in pledge. It seems that in China a man to become a scholar must repress his natural inclination to play and to enjoy life. He must needs confine himself to his stuffy chamber and pore over his books, and instead of being a healthy man, merry and wise, he is some mad dominie, as Emerson puts it. His blood circulates slowly, his skin turns into parchment, his back is bent like a bow, his eyes are weak and dull, in short, he is a shadow of a man, lacking life, vitality, powers of endurance, and manliness.

This remarkable phenomenon is explained by the feelings of indifference, if not of mild contempt, which our people evince towards physical exercise. The old system of education was lopsided—only the mental and moral sides were attended to, but the physical side was completely ignored; it was all brain and no body, forgetting that no healthy mind can exist in an unhealthy body. Exercise of the corporeal part of man was unknown, and if known, regarded as befitting only the rustic and the poor. The playground and the gymnasium, so potent in developing the bodies of men and women in the West, do not form a prominent part of the life of the young, while the few outdoor games are indulged in only by boys under sixteen. If such has been the lot of boys and men, no commentary is necessary in regard to girls and women, who live the life of prisoners, confined to their rooms and seen outside of their houses only in sedan chairs or carriages.

What Herbert Spencer said with regard to physical education of girls in England applies to physical education of boys in China. These are his words: "We have a vague suspicion that to produce a robust physique is thought undesirable; that rude health and abundant vigour are considered somewhat plebeian; that a certain delicacy, a strength not competent to more than a mile or two's walk, an appetite fastidious and easily satisfied, joined with a timidity which commonly accompanies feebleness, are held more ladylike." Change ladylike to gentlemanlike, and we cannot have a more accurate and faithful portrayal of the old educational ideas of our people.

It is a matter of congratulation that at institutions of Western learning, such games as tennis, baseball, football, and athletics in general have been introduced, and as evidence of the nature of man to play, this introduction has met with a cordial reception, Chinese boys finding in them as much satisfaction and enjoyment as foreign boys.

It is not enough to teach the students drill and gymnastics; for in these two often the element of enjoyment is wanting, and their effects are inferior. For physical exercise to be really beneficial it must not be wearisome from the absence of gratification, but should always be a source of pleasure. Happiness is the most powerful of tonics.

Let us break away from the old and wrong idea that a robust physique, a buoyancy of spirits, mirth, jollity, a keenness for games and sports are incompatible with

the dignity and earnestness of students. On the contrary, if we nourish in our breasts all these inclinations which tend toward healthy enjoyment, the tendencies toward strong drink, card-playing and other forms of improper enjoyment, will be repressed. In short, as some one has said, the duty of enjoyment should be taught as a matter of morals. "Deprivation of pleasure tends to make the life hard, unimaginative, and hence unsympathetic." Yes, we must learn, we must teach, we must serve, but just as important, we must enjoy.

As We See Ourselves

II

BY KING YA-MEI, M.D. (金亞梅女醫士)

THE Westerner coming into the Orient misses the atmosphere of sentiment and adulation which surrounds woman in his own lands, which has its origin in the desire to purify and elevate one of the great human instincts. We would do well to borrow some of the graces with which he decks his emotions, realizing that this is also one of the inevitables, and that the attempt to raise the general level of mankind to the rarefied air, where human passion is extinguished in loftier sentiments, is much too difficult for the ordinary mortal. In the United States, the ascetic ideals and the strict regulations of the early Puritan settlers in New England have given place to a more sensible mode of life, which has resulted in far better general restraint than the old extreme measures. That the reaction of a strong, virile, emotional people from a rigid standard of indigenous evolution, not brought from some distant clime, should be mistaken for pruriency is one of the gravest errors that the West has made in judging us. This does not signify that there is not glaring need for reform in many ways, but a right understanding of the base from which to work is as necessary as in the days of Mencius, who taught again the truth expounded by Confucius, that, man's nature was from Heaven, and bade the people with a trumpet call to live up to their divine heritage, rather than proceed from the standpoint that man's origin was evil.

The dominant note in woman's voice to-day in the West is the demand for equality. Apparently she has not been content to dwell within the cloud of incense that is the pride of the Western man. Possibly a degree of surprise may be pardoned in an Easterner to find that

she has need of so many champions for her rights when the atmosphere for centuries has been charged with great deference, and to find that, as she steps out of the home circle to earn her living, the charming adulation on which she has been fed from childhood is only whipped cream, a delightful luxury but not to be depended on when she needs bread. It must be admitted, however, that the labors of such men as John Stuart Mill and a host of indefatigable workers have made the pathway of the present-day woman much easier than it was even twenty years ago. Not to mention the ideas concerning women in the early European civilization further than to say that we have in our sourest moments, never equalled the Greek satirist, whose sentiments the people endorsed, that there were only two days in his life when a man could be happy with a woman, the day he married and the day he buried her, let us skip to writings that are a part of the classical literature of the present time. In Shakespeare's *Taming of the Shrew*, the sentiment expressed by Petruchio about his Katherine, "Is she not my goods, my chattel, my horse, my ox, my anything?" was so evidently an accepted opinion that it excited no comment from the bystanders. Nowhere in Chinese literature do we find a more masterful temper displayed for the admiration of the beholders, yet at the same time we find Portia, who would have been a remarkable woman at any time. In like manner we have always had our unusual women who have been freely recognized and honored.

John Knox declares "women are frail, impatient, feeble, and foolish", and "man is placed above them as God above angels," though a woman writer has pointed out

They march well, and the spirit shown throughout the manoeuvres was eminently satisfactory. The Chinese soldier may also boast of combining endurance with discipline, if we may judge from the manner in which companies and battalions after a morning's work stood in close formation in a hot sun for hours."

Our soldier then is of good mettle and capable of making greater progress and obtaining a higher degree of organization than at present. Encouraged by these successes, our Government is pushing forward the Reorganization movement with a vigorous hand. According to a recent calculation, by the end of this year, China will have at least ten divisions of modern drilled troops thoroughly armed and organized after the Japanese model, each division containing 12,000 men. In five years, she is to have at least 250,000 soldiers on a peace footing, and by 1915 will have at her command for immediate service 500,000 men thoroughly trained in the art of warfare. Aside from the army, the navy is receiving the attention of the Government also. Only for lack of funds is it compelled to forego the entertainment of vast schemes of a naval armament. Orders, however, have already been sent to the dockyards of Europe to build eight armoured cruisers of 8,000 tons, and two battle-ships of the same tonnage, with all the modern scientific improvements of the latest pattern. To officer these gigantic naval and military organizations numerous naval and military schools and academies are being established in the different parts of the Empire, at which young men are urged to go to study. Besides these, there is a military academy opened at Peking by the express command of her Majesty, the Empress Dowager, for young princes of the Imperial blood and the sons of high Chinese dignitaries. This enthusiasm, together with the energy and rapidity with which the army is being reorganized, has led people to call it the Rise of Militarism in China.

But Militarism, strictly speaking, is by no means a new thing in this country. In feudal times this element of

Militarism was very prevalent, and indeed no country could claim a higher standard of Militarism than existed in China at that time. From the ruler down to the ruled, king, official or peasant, all went to battle. A scholar, to be considered accomplished, must be trained in fencing and tactics as well as in classics and philosophy. When he was walking on the road a sword was never found absent from his side. When occasion called for it, he might draw and defend his own life. As for the peasants, they were encouraged to possess weapons, so that in times of emergency they might defend the state. In a word, the scholar was the officer and general, and the peasants, the soldiers.

陸軍大臣鐵良



H. E. TIEH LIANG,
PRESENT COMMANDER-IN-CHIEF
OF THE MODERN IMPERIAL ARMY.

With the advent of the Tsin Dynasty a new order of things came into being. Securing the throne through military force, the new dynasty apprehended military force. It instituted every conceivable measure to stamp out the military spirit. No scholar was to wear a sword or to study books other than those sanctioned by the government, or

Rise of Militarism in China

By Y. T. TSUR.

THE manoeuvres of 1905 held at Houchien in Chihli astonished the world, not because the world had never seen manoeuvres comparable in smartness and discipline to those undertaken by the Chinese troops, but because it had never seen any in China comparable to them. Such acclamations followed, so much merit was awarded by authorities on military affairs that, not to say China, but any other country, accustomed to receive nothing but rebuffs and sarcasms from their lips, should take pride in her success and glory. Such warm encouragement, leaving out of consideration all other reasons, was incentive enough to China to make greater and more vigorous exertions to improve the military organizations. Accordingly to prove to the world that she had taken the lesson to heart, she announced another manoeuvring on a grander scale to be participated in by the army not only of Chihli but also of Hukuang to take place at Changtefu in Honan. This took place last year in November and was attended by many foreign military experts and correspondents.

As we had expected, praises were less loud and enthusiastic, while criticisms were numerous and severe. Some seemed to feel that the military critics intended to depreciate us, but in this they are mistaken. At the first manoeuvring, military critics had expected nothing but children's mimicry of modern warfare. The surprise which later awaited them took them off their guard completely. Thus utterly taken unawares, what could they give utterance to, but feelings of wonder and applause? This year, however, they had expected better drilling and more efficient organization, so they looked on the whole movement with reserve and the eye of a critic, and judged it from the point of its real merits. That they refrained from too much commendation and criticized severely what they thought China ought to improve on, showed their

sincerity towards us, for criticisms are always more sincere and salutary than compliments. To show what foreign critics think of us in the light of true worth, let me quote a rather lengthy extract from a paper represented at the scene of proceedings by a special correspondent.

凱世袁臣大洋北



VICEROY YUAN SHIH-K'AI.

"From a spectacular point of view, the manoeuvres were a great success. Everything proceeded with clockwork regularity, and it was clearly shown that the Chinese soldier is capable of obtaining a high degree of organization. The troops, it must also be admitted, shaped well. * * * * * The fact that Viceroy Yuan Shih-k'ai's more highly trained men proved themselves in many respects superior to the remainder of the troops engaged, is at least a testimony to the potentialities in Chinese soldiers, if properly drilled and handled.

towns throughout the length and breadth of the land, wherever there is a school of Western learning there will be a strong center to prepare the way for utilizing woman's service as has never been done in the national life before?

But though this is the first necessary step, much remains to be done before this store of energy and devotion can be used to advantage, for in the old order woman had a certain training for her place in the family, and the next question arises as to what sort of an education she would need for the new condition. This opens up a series of perplexities; we are deluged with advice of all kinds. We see a varied assortment of Western femininity, from the Sister who has broken all family ties to give herself for service, the vigorous, brilliant champion of socialism and equal rights, who is more than the equal of any ordinary man, to the domestic woman entirely wrapped up in home and babies, and the gay society butterfly.

Among our own people there seems to be two marked tendencies; on the one hand is the cry to learn the English language, and with the unbound feet to be free to go about, seeing young men, doing away with the former conventions generally, yet knowing nothing of others. Specimens are produced on a par with the young men, who seem to be under the impression that if they can string together a few words of English or other foreign language, and read a primer or two, they will by some mysterious process suddenly become wise and powerful, like taking a bite out of the old peach of immortality. The father, who has already given place to the son, yielding up the former examinations without a murmur (though youth with its inevitable accompaniment of conceit must be terribly rasping at times), patiently submits, and with a cheerfulness pathetic to behold, furnishes the funds for the new process. He feels, on the other hand, that he must make a stand for what he believes to be the proprieties of life, stubbornly insists that his daughter shall

learn sericulture and weaving in the old way, and only a modicum of letters, and believes that though it may be necessary for the sons to take up the new ideas, to defend the country, yet if his daughters go the same way there will be an end to all peace, comfort, happiness that has made his home a part and parcel of himself.

Let us glance a moment at what the experience of others has been. In the U.S., which has carried on marvelous experiments in the education of women beyond that of any other Western country, the net results may be very briefly stated thus: the best education does not unfit, but helps woman even in the most domestic life, that though the highly educated may select another career, yet in common with her simpler sister she finds her greatest happiness in the home circle. The gravest indictment brought against the influence of the great colleges is that they tend to create and foster a constant thirst for the excitement of the multitude, making a girl discontented with the quiet of home and unwilling to make the little daily sacrifices of personal ease that home life entails. It is seriously considered by the thoughtful whether the smaller institutions are not preferable, where the natural conditions can be better preserved, since she must come back to the home after finishing her studies, and where ideas of great initiative and self-reliance are not so accentuated as in the gregarious college. The American woman has always been noted for her freedom from usual conventions, nor has education diminished it, but she is only the more rigid in her standards of purity, and the last lesson which is still only realized by the most advanced is that the woman who wields the most powerful influence is the one whose education has but added strength and keenness to the usual feminine virtues, rather than the violent agitator of equality. We find here an exemplification of the old Lao-tzu doctrine that the great forces of nature are feminine in action, conquering by graciousness and sweetness.

In the western states of America, especially, there is another educational agency in the woman's club, which has not yet dawned on the consciousness of the Chinese. If our people take to it as they have to the school idea, it will be interesting to watch the developments.

Since we find that the most advanced experience does not conflict with the broad outlines of our fundamental ideas, how may we practically work out the problem, and present the principles that underlie the process, though the details may vary to suit local conditions? As I have said before, the dominant note in a Chinese woman's life is service, and that in the domestic sphere. At times she has done other things but they have grown out of the family ties. The institution of nuns even under the powerful influence of Buddhism in the early days never took root to any extent. This idea of service is to be cherished, for it is the basis of the best and highest effort, but it needs to be lifted up and broadened. After being literally set upon her feet, so that she may be able to serve, beginning on the lower plane of mere advantage, she needs arithmetic, as the foundation of mathematical science, not only that she may regulate the expenditures of the household according to income, but that she shall learn exactitude, that "cha puh to" will not do even in so small a matter as weekly accounts; natural sciences in the popular sense, and their practical application, so that she may, while meeting the varied needs and tastes of a large household, take proper care and prevent disease, and not the least, that she may understand common natural phenomena, delivering her from the perpetual fear of devils and what not, in which atmosphere she now brings up the children. There is another lesson none the less important though indirect, and that is the inevitable sequence of cause and effect, which should be pointed out as only another phase of the ethical truth, "whatever a man sows, that shall he

reap." Yet with these new branches, sewing and cookery must be taught, for even if she will never need to do them herself, she may know how to direct intelligently; but modern methods should be applied, economizing time and effort with greater efficiency. History, beginning with her own people and going out to others, would constitute another study, so that she may understand the relationship of the present, of which she is a part, with the past and future. Nor should there be any less of the ethical teaching, but even more in a far wider sense than ever before, that she may be strengthened to meet whatever new circumstance may arise without loss of former modesty or delicacy and to understand that increased knowledge means increased responsibility for more faithfulness, sincerity and devotion. By all means let her study the ancient literature, for out of the old must grow the new, and none the less the old grace and culture, resulting from our long social organization, whereby the lady who is innocent of the fact that the sun does not revolve around the earth, or that the earth is a globe, and who has never heard of the multiplication table, will preside over the household and entertain strange guests with a dignity and charm not surpassed by any Western *grande dame*.

Under this heading will come the accomplishments of embroidery, music, painting, and if there is likelihood of their being able to keep it up till it becomes useful, knowledge of foreign languages, which will open up a new world of fact and fancy, in addition to the old romances that the women have always delighted in. But even this limited programme will have failed in its object, if men do not perceive that domestic life demands preparation as any other career; nay, more, for oversight, judgment and economy in household affairs, and in addition the care and bringing up of children constitute a task that only mother-love will undertake, requiring a patience, wisdom, fortitude and sacrifice that no business would ever dream of asking from its employees.

Silk-worm rearing and weaving have been from time immemorial considered a part of domestic work and in the new movement I see that there is a tendency to retain the idea of woman's work, though machinery will replace the home industry as it already has done in Western countries. Accepting this arrangement, it will be for us to see that the accommodations are suitable and comfortable. Factory inspection has had to be taken up by other governments to protect the laborer from the greed of the employer, and China will be no exception to the rule. The girls ought to understand what they do and be instructed regularly in the different branches of the industry, so that they may work intelligently, not forgetting that though a part of the machine she is human and has human needs. We may leave it to the natural talents and executive abilities of the Chinese woman that as fast as she has the requisite training, she will fill efficiently the various positions in this great industry, which offers scope from the day-spinner to the skilled designer, scientific inventor, or far-sighted manufacturer.

Already in the training she has been brought into other conditions. Meeting day after day in the class-room with other girls, she learns to form friendships outside of the family and unconsciously steps out into a wider circle. Modern science, no matter how poorly taught, cannot fail to bring the idea of a common dependence on the same fundamental laws. To know how others suffer and enjoy under the same conditions is the foundation of sympathy, without which there can be no lasting union. But while these are working with unconscious pressure, we should not rely on them alone, but present, as one of the definite aims in life, the effort to look beyond the personal immediate interest. Women, by the very nature of their surroundings as well as by temperament, tend to develop the emotional view, and need to have especial stress laid on the intellectual dispassionate balancing

of judgment without reference to personal questions. The individual must look at any given subject from the standpoint of another, and this can only be done from the knowledge of what others have done, feel and now do. How better can this knowledge be obtained than by personal contact? So without any break in the domestic life the woman steps out into social service, taking a wider range of the sick and needy than comes at present in the family, broad as it is. She will begin to comprehend something of the conditions that rule economic and industrial events. As her own children grow up, the various questions of social regulations will strike her with peculiar force and the previous knowledge and training will fit her to exercise a more intelligent influence than she does at present.

Insensibly the domestic and social merge into the national life, for the nation is but a bigger family, as we are so fond of saying. And as the man comes to understand better what his duties and privileges are in the national life, so the woman will understand how vitally she is affected by national issues. The men stand prominently in the public eye as the leaders of State policy. May China never fail to bring forth men to meet the needs of the hour! Even if we lay aside the fact that nearly all our great men have attributed much to the influence of their mothers, and suppose that the men could all move as one body, they are still only one-half the nation, and unless women co-operate intelligently, willingly and faithfully to make a true assimilation, the plans of the leaders will come to nought, be they ever so wise, pushed with the utmost energy and backed with millions of treasure.

Those who lament the superficial nature of the present reforms forget that the half of the nation, whose special function it is to put into practice the ideas governing the world in which she lives, has not yet been touched, that the strong impressions of childhood are the lasting ones and that

man is but the embodiment of the ideas of the mother. If he despises woman's service, he is despising the source of his own inspiration, and sending his children into the world heavily handicapped at the outset.

Long before woman reaches any degree of efficiency even in her domestic training, as soon as she begins to think, or earlier perhaps, when the novelty of the new arrangements wears off, when demand for greater efficiency, and the steady discipline of attention, concentration, and exertion become irksome, she will ask,—“Why should I do all this? In the old days the people were quite as happy in their dirt, unsanitary conditions, and slipshod ways.” Certainly it was vastly less bother, and doubtless she will quote examples of long and honorable lives, whose practical ethics are equal to those of any Westerner she has ever seen, and whose polish and manners are undeniably superior. The argument of self-defence, which seems to be the one mostly used to rouse the men, will fall with but little effect on her, for no matter what becomes of the country, father or husband will always be her immediate bulwark and defence. Nor has man anything to say in reproach, for has he not crippled her for centuries, and carefully kept her within the domestic circle with tremendous stockade of “kwei chü”? Only by a father's indulgence was she ever taught any letters whereby she might get a peep into a wider world.

Besides, fear is one of the least permanent of motives, though it is useful at certain stages. Buddhism, after incorporating the doctrine of hell to induce people to lead a better life, found it had to increase its terrors and multiply them, yet the 18 hells are of no effect. The modern Christian, who appeals to the brimstone and lake of hell-fire that the old preachers used with such force, is only received with a smile.

As the patriot sees no immediate danger on the horizon, and finds that the beginning efforts, which have never been

put to the test of efficiency, have already secured him some respect and deference, so he is content to hug the pleasant delusion that desire is the same as attainment, till some one comes along and pricks the bubble.

What shall we appeal to that will be strong and lasting? This takes us to the philosophic basis of Chinese thought. Space will not permit, even were I competent, to go into the subject with any degree of thoroughness, nor is this the place. Let us bear in mind that our work lies with the great multitude, who are still at the old standpoint, and though destructive work is necessary to sweep away superstitions and forms that have crystallized about the foundation truth, yet it does not compare with constructive work. We must take people at whatever stage they are, helping them to realize their own ideals, knowing that each step leads the way to a higher conception.

To return to the woman's question which still remains unanswered—why should she do all this? From the standpoint of the *Yang* and *Yin* philosophy, woman has been the *Yin*. Nowhere is it ever hinted that the great Monad could succeed with any less *Yin* than *Yang*, or that the two elements differ in importance of function. On the contrary, the insistence has been in an even balancing, a harmonious adjustment, so that neither shall prevail overmuch. If the *Yin* fails, it is as if the *Yang* failed.

Again, take the common simile, that man is like the heaven above and woman like the earth below. What would this universe be, if the earth refused to fulfil her duty and bring forth its flowers, fruits and harvests? What would heat do on the ground without water, but make an arid desert? To bring this idea to a concrete example, no matter how absorbing and far removed from domestic concerns a man's work may be, or how far his mind may wander in realms of imagination or lofty preception, yet he comes back to his home to find food and comfort, just

as in his baby days he came back to his mother after play. But it is with this difference, it is not material food that he longs for most, but refreshment of spirit and relief from the glare and struggle of the world outside. Those who live in a hot climate, where the sun beats down with fierce heat, can appreciate the force of the comparison that makes woman like the shade, cool, quiet and dark, and can understand that it connotes a world of refreshment, enjoyment, not degradation or contempt. As the ideals of the home moulded his early years, so they still influence him, and the wife who fails to uphold the right and true, as well as to minister to his comfort, whether through ignorance or perversion, is losing one of the greatest opportunities and joys that life has to offer, and committing a grievous sin, the effects of which reach far beyond her vision, for it is a violation of the eternal harmony of the universe. To her is entrusted the keeping up of belief in things not material, which distinguishes man from the brute creations.

The tree cannot bring forth wholesome, sweet fruit unless pruned and cultivated; the farmer understands well that he cannot expect an abundant crop without enrichment; how can we expect a woman to bring up the young child, who is taught more by example than words, and be worthy of the respect of her grown children, if she have not daily set before her the highest and best that we know? The mere fact of motherhood we share with the animals. To transmute the nectar of intellectual knowledge into the honey that sweetens daily life, she must have the whole store set before her, not merely the four articles of 德言工貌, commonly supposed to be enough.

Therefore the woman must learn, and though it will often be tedious, yet the reward will be greater than anything she has ever imagined. As she has already been willing to go through so much for an infinitely less worthy object, we may feel assured she will not fail to do her duty in the future as unselfishly as in the past.

(To be concluded)

Educational Comments

BY T. Z. TYAU.

COMPULSORY UNIVERSAL EDUCATION

IT will be remembered by our readers that at the examination held in Peking last year of students educated in Europe, America and Japan, the subject for the thesis in English was, "The practicability or otherwise of enforcing compulsory education in China at present." As soon as the examination was over, the Ministry of Education memorialized the Throne on the necessity of enforcing compulsory education. The memorialists suggested that as soon as a child is beginning to see his or her seventh summer, he or she should immediately be sent to school.

All sensible patriots of China unanimously realize that compulsory education is absolutely indispensable and should be rigidly enforced, now or never. One of the chief causes of our weakness as a country is the ignorance of the great mass of our people, and it is they, and not the unscrupulous mandarins and the educated few, that really constitute China. "The appalling ignorance of the Chinese is one important factor in the country's present deplorable condition. China has a larger percentage of illiteracy than any other civilized nation. Without books, without newspapers, without the pulpit, without the political debate, without the general assembly of the people, without a hundred and one agencies common in Western lands for enlightenment, the people, enshrouded in impenetrable night, are helplessly and hopelessly groping in the dark."

Ignorance begot bigotry, selfishness, egoism and conservatism. Ignorance was responsible for political blunders committed by our Government, for concessions of lands and railways granted to foreign syndicates, for treaties contracted with Foreign Powers, who almost always placed their iron heels upon our necks, for riots, insurrections, for the Lienchow massacre,

etc. Their Imperial Majesties promised the grant of a Constitution to China, but it will be a Constitution for educated, not uneducated, China. A Constitution in the hands of an ignorant people is dangerous and impossible. Nothing can be more satiated with corruption, crime and lawlessness and more potent to check the wheels of progress and undermine the framework of liberty, justice and right, than a government awed and held in sway by Ignorance. Liberty is a sacred thing; upon its altar men have sacrificed their lives; under its banner patriots like George Washington and Abraham Lincoln have staked all they had; Bunker Hill echoed and re-echoed its battle cry. But how perilous if our people have not sufficient knowledge to make a right use of it! A cocked, loaded revolver is useful in defending oneself against nocturnal visitors, but can we conceive of putting it as a plaything in the hands of a six-year old child? Education must be one of the commanding forces in a representative government.

Upon the shoulders of our young generations and our posterity devolves the noble task of regenerating our Fatherland. They inherit what we bequeath to them—knowledge, books, etc. It is, therefore, imperative that they should be given education as soon as they arrive at the age of understanding and comprehension—seven years old. Education accomplishes nothing if the child does not understand all that he studies. The parrot merely repeats "yes," but does not understand that "yes" is not "no" and vice versa. The child must comprehend all that his teacher imparts to him and imprints on his plastic brain, or else labor and time expended fall nothing short of waste.

A Constitution is only possible and beneficial in an educated Young China.

CHINA'S NATIONAL LEARNING

H. E. Chao Ping-lin has memorialized the Throne, stating that inasmuch as China's national learning is the foundation of the empire, colleges for the special study of Chinese ancient classics and literature should be established *in connection with the new learning*.

We consider the above memorial a very sensible one. This is no doubt the outcome of the Imperial Metropolitan Examination of the Returned Students, who were found deficient in their knowledge of Chinese. A Chinese may know more English than an Englishman, more French than a Frenchman, more German than a German; but if he does not know enough Chinese to write a Chinese letter or an official document, if he does not know what dynasties came before and after the Sung dynasty, what poets and literati flourished in the Tang and Sung dynasties, he cannot benefit his fellow-countrymen. He understands the principles of political economy, of government, of international law, etc., but he is unable to impart his knowledge and erudition to his compatriots. He lacks the command of written Chinese by which he can enable others to know what he himself knows. As we have pointed out in our last issue, what China wants is men who, while imbibing the *creme de la creme* of Western civilization, are not blind to the good and the instructive in our rich treasured past. Western literature is not the thing *indispensable* to Chinese civilization, but only *supplementary*.

We do not mean to criticize, but only to warn our fellow-countrymen not to commit themselves to this mistake. It is always a sad thing to see college students at the present day eagerly devour Western fiction and never care to touch Chinese books, and to whom such names as "The Eastern Times," "The Sinwên-pao," and "The Universal Gazette" are so much Babylonish jargon. To them English is everything and Chinese is mere rubbish. Such

young men ought to be warned in time—before it is too late. A Chinese, if really he is not ashamed to be called a Chinese, must know his own language and literature.

Such is the craze at the present day for the new learning that the Chinese ancient classics and literature are in serious danger of being abandoned for the new but inferior literature. The establishment of such schools as those memorialized will help timely to avert the crisis. True it is that the Chinese ancient classics and literature cannot be wholly accepted to guide us in this twentieth century, but when combined with the new learning, mutually supplementing and mutually assisting, it will produce a literature which will more than educate our people.

SENDING OF CHINESE STUDENTS
TO FRANCE.

When the High Commissioners entrusted with the task of studying the political institutions of the West were visiting the United States of America, Yale, Harvard and Wellesley universities promised scholarships to Chinese students. This action instantly caused the Chinese chord of gratitude to vibrate. Following this noble example, the French Government has requested China to send some students from Tientsin University and some surgeons from the Chinese army to study in France, and has further promised to appropriate an annual sum of 3,000 Francs (\$ 579 Gold) for the support of these students. Viceroy Yuan Shih-kai has already selected two students for that purpose.

We have often heard that Westerners claim they come to China, not to rob her, but to educate her. We naturally doubted their asseverations, for if they were true, why did Russia seize the Liaotung Peninsula, England, Weihaiwei, Germany, Kiaochao, France, the Kwang-chow Bay? In this period of her transformation, China offers splendid opportunities for the Foreign Powers to show their friendliness towards her. They can aid

her to attain her desired end, and can assist her in her education. They help to educate her by giving free education to Chinese students. The United States of America is the first to redeem the promise of the Western world by giving scholarships to our students, and now France falls in with her. We shall not be surprised to hear that sooner or later all the other Powers will follow in the footsteps of Uncle Sam and the Tricolor. Only then will the Chinese people feel that their Western brethren are their brethren indeed.

We suggest that not only the students of the Tientsin University but those of other educational institutions of the empire should have the chance of competing for the French scholarships.

SCHOOL FOR ORPHAN GIRLS

Social pathology exists as long as men have not yet reached the stage of perfection, and some forms of social pathology are vice, crime, pauperism, etc. In the West there are men and methods to cope with this manifold pathology. For the criminals there are reformatories; for the paupers there are charitable institutions; for the lunatics there are asylums; for the wounded and the invalid there are hospitals and sanatoriums. The deformed, the blind, the poor, the lame, the deaf, the insane, the helpless, the orphans—all are properly cared for. Where the public as a whole is ungenerous, a philanthropist opens his purse-strings and endows funds for the establishment of a charitable institution or a hospital. Humanity is the mainspring which causes all these deeds of charity, and to a great extent social pathology is kept within certain bounds.

In China as everywhere, social pathology also exists, but instead of diminishing, it rapidly increases. Humanity does not appeal to us so strongly as morality. It is no chauvinism to assert that our standard of morality is higher than that of the West. Our women have better morals than their Western sisters. Some of the

facts concerning the morals of the women of some of the big cities of the Occident like Paris are simply shocking and reflect nothing but sheer discredit upon a Christian nation. But we are rather hard-hearted when we are confronted by sights and spectacles of distress and suffering. Pauperism, deformity, helplessness, crime and vice abound, but we attempt nothing to mitigate them. We have few charitable institutions for relieving the mendicants, we have no sanatoriums and only a few hospitals which are established by foreign missionaries, and we have no lunatic asylums of our own. A little is being done to help the blind and the deaf, for under the tender care of the missionaries they are taught to read and write and do embroidery work to earn a living. We have thousands of unfortunate slave children to whose pleadings we turn a deaf ear, and but for the rescue of the Westerners, they would have been led often to lead immoral lives. We have thousands of orphan boys and girls who await with sunken eyes our helping hand. They are standing at the parting of the ways—for the boys, either honest, industrious laborers or desperate criminals; for the girls, either decent and respectable womanhood or lewdness and concubinage.

It is, therefore, with great satisfaction that we hear that the Provincial Treasurer of Chihli, seeing that there are about three hundred girls in the Orphanage at Pao-tingfu is desirous of establishing a school for orphan girls, in the provincial capital. Such schools should be established not only in the provincial capital but in every town or city. Nor should the orphan boys be neglected; for them also schools should be established. The benefits that will accrue from this step will be two-fold: (1) it gives them the chance of receiving an education, thus paving the way for earning an honest livelihood; (2) it prevents them from committing crimes and violating the laws and statutes of the country and from plunging themselves into the awful abyss of vice and immorality.

MODERN EDUCATION IN THE
INTERIOR OF CHINA.

Of the movements now being effected in this old empire the most phenomenal is the sudden and drastic transformation of the educational system of the country. Westerners often labored under the self-deception that China, hide-bound and mummy-like, could never accomplish such a great change as we see to-day throughout the length and breadth of the empire: "The ruts, which the centuries have dug out, in which she had been accustomed to move, had been ploughed so deep that like the tracks which the buffaloes make in country districts, once in them there is no deliverance therefrom, except by breaking up the cart or struggling onward till the termination is reached." But facts now disprove this theory, for the country is ringing with the clamor for modern education.

In this transformation, inland cities and even important market towns receive their proper allotment of attention. It is interesting to visit the new middle-schools in the interior cities of China. In the provincial capitals and treaty ports, ancient ancestral halls and Buddhist temples have been confiscated by the Government and converted into schools. The new halls are well equipped for elementary work. The walls are alive with maps of China and of the world and pictures of the different species of the human race, of the diversified fauna of the world, of the multiform modern weapons of military, as opposed to naval, warfare, and of the different parts of the human body. There are sketches illustrating the correct and incorrect postures of writing, which serve to teach the pupils that the many twists and folds of the body representing the incorrect posture are injurious to the human frame, and therefore harmful to their well-being. The forms and desks are modern and convenient. Each student is provided with a single desk, his exclusive property, wherein

he locks his books and other belongings. There is always a huge blackboard which the teachers use to illustrate their lessons.

Sana mens in sano corpore. A sound mind in a sound body. This aphorism is not overlooked, for attached to each of these seminaries is a playground and erected therein are various facilities for the practice of athletics. The cross-bar, the trapeze and the swing are among the most conspicuous of these appliances. The strenuous efforts of the students to develop a sound body are sometimes amusing. When it was asked why the students in these schools all wore the recently invented leather shoe, the reply was, "In drill it is necessary to tramp and make a sound in tramping; this could not be done with the old fashioned Chinese shoe." Hence the innovation!

The books used in these inland towns have no illustrations and do not deal with modern life. The schools are especially established for the instruction in the use and scope of the Chinese language. A teacher gave a lecture on physical development and the proper care of the body. This he wrote on the blackboard and each pupil copied it for himself. The copying having been finished, the teacher went over and explained the characters. He was alive and quick-handed, energetic and earnest. The schools were crammed with students, who were all neatly dressed and who respectfully stood up when guests appeared at the door.

This is most encouraging. Development of the body, development of the intellectual capacity, and development of morals and manners are all emphasized. True it is that in its initial stages the enthusiastic educationalists are liable to commit blunders; but they need not fear criticism or disapprobation, for perfections arise from imperfections. The ultimate success of this reform movement in the educational world of China is an assured fact.

Rise of Militarism in China

By Y. T. TSUR.

THE manoeuvres of 1905 held at Ho-chien in Chihli astonished the world, not because the world had never seen manoeuvres comparable in smartness and discipline to those undertaken by the Chinese troops, but because it had never seen any in China comparable to them. Such acclamations followed, so much merit was awarded by authorities on military affairs that, not to say China, but any other country, accustomed to receive nothing but rebuffs and sarcasms from their lips, should take pride in her success and glory. Such warm encouragement, leaving out of consideration all other reasons, was incentive enough to China to make greater and more vigorous exertions to improve the military organizations. Accordingly to prove to the world that she had taken the lesson to heart, she announced another manoeuvring on a grander scale to be participated in by the army not only of Chihli but also of Hukuang to take place at Changtefu in Honan. This took place last year in November and was attended by many foreign military experts and correspondents.

As we had expected, praises were less loud and enthusiastic, while criticisms were numerous and severe. Some seemed to feel that the military critics intended to depreciate us, but in this they are mistaken. At the first manoeuvring, military critics had expected nothing but children's mimicry of modern warfare. The surprise which later awaited them took them off their guard completely. Thus utterly taken unawares, what could they give utterance to, but feelings of wonder and applause? This year, however, they had expected better drilling and more efficient organization, so they looked on the whole movement with reserve and the eye of a critic, and judged it from the point of its real merits. That they refrained from too much commendation and criticized severely what they thought China ought to improve on, showed their

sincerity towards us, for criticisms are always more sincere and salutary than compliments. To show what foreign critics think of us in the light of true worth, let me quote a rather lengthy extract from a paper represented at the scene of proceedings by a special correspondent.

凱世袁臣大洋北



VICEROY YUAN SHIH-K'AI.

“From a spectacular point of view, the manoeuvres were a great success. Everything proceeded with clockwork regularity, and it was clearly shown that the Chinese soldier is capable of obtaining a high degree of organization. The troops, it must also be admitted, shaped well. * * * * * The fact that Viceroy Yuan Shih-k'ai's more highly trained men proved themselves in many respects superior to the remainder of the troops engaged, is at least a testimony to the potentialities in Chinese soldiers, if properly drilled and handled.

They march well, and the spirit shown throughout the manoeuvres was eminently satisfactory. The Chinese soldier may also boast of combining endurance with discipline, if we may judge from the manner in which companies and battalions after a morning's work stood in close formation in a hot sun for hours."

Our soldier then is of good mettle and capable of making greater progress and obtaining a higher degree of organization than at present. Encouraged by these successes, our Government is pushing forward the Reorganization movement with a vigorous hand. According to a recent calculation, by the end of this year, China will have at least ten divisions of modern drilled troops thoroughly armed and organized after the Japanese model, each division containing 12,000 men. In five years, she is to have at least 250,000 soldiers on a peace footing, and by 1915 will have at her command for immediate service 500,000 men thoroughly trained in the art of warfare. Aside from the army, the navy is receiving the attention of the Government also. Only for lack of funds is it compelled to forego the entertainment of vast schemes of a naval armament. Orders, however, have already been sent to the dockyards of Europe to build eight armoured cruisers of 8,000 tons, and two battle-ships of the same tonnage, with all the modern scientific improvements of the latest pattern. To officer these gigantic naval and military organizations numerous naval and military schools and academies are being established in the different parts of the Empire, at which young men are urged to go to study. Besides these, there is a military academy opened at Peking by the express command of her Majesty, the Empress Dowager, for young princes of the Imperial blood and the sons of high Chinese dignitaries. This enthusiasm, together with the energy and rapidity with which the army is being reorganized, has led people to call it the Rise of Militarism in China.

But Militarism, strictly speaking, is by no means a new thing in this country. In feudal times this element of

Militarism was very prevalent, and indeed no country could claim a higher standard of Militarism than existed in China at that time. From the ruler down to the ruled, king, official or peasant, all went to battle. A scholar, to be considered accomplished, must be trained in fencing and tactics as well as in classics and philosophy. When he was walking on the road a sword was never found absent from his side. When occasion called for it, he might draw and defend his own life. As for the peasants, they were encouraged to possess weapons, so that in times of emergency they might defend the state. In a word, the scholar was the officer and general, and the peasants, the soldiers.

陸軍大臣 良



H.E. TIEH LIANG,
PRESENT COMMANDER-IN-CHIEF
OF THE MODERN IMPERIAL ARMY.

With the advent of the Tsin Dynasty a new order of things came into being. Securing the throne through military force, the new dynasty apprehended military force. It instituted every conceivable measure to stamp out the military spirit. No scholar was to wear a sword or to study books other than those sanctioned by the government, or

to study under teachers other than official. All those who violated these laws were subjected to the severest pains and penalties of the law. To further safeguard this, the famous holocaust, of all ancient classics and philosophies, and the casting of all private weapons into twelve human statues was decreed. From that day the development of militarism was arrested and unfortunately the spirit was doomed to smother for twenty centuries. The dynasties that followed walked in the footsteps of their predecessors. Every effort was made to discourage the military and every means was employed to encourage the civil, such as was seen in the differential treatment of the two—the military, no matter what great services they might have done the country, were hardly better treated than the slaves of their masters, and for petty offenses that they committed, such as a breach of etiquette before a superior, or of court ceremonies, cashiering or dismissal was the penalty; and for offenses of a more serious character, such as provoking the royal displeasure, decapitation was no uncommon punishment. While the civil, because they were wholly dependent on the royal master, were in every way honoured and respected. Only in cases of extreme misdemeanor or crime was the penalty of decapitation meted out to them. Students of Chinese History know this well enough. It is doubtless owing to this that people have come to disdain the military profession, and to curb their lavish spirit for adventure and enterprise. In the well known proverb of, "Good iron is not made into nails, nor are good men made into soldiers," is clearly shown the attitude of the people towards Militarism, and hence the ebb of the Chinese martial spirit.

But this was not the only cause. The education which for centuries existed in this country had contributed much towards the breaking down of this military spirit. The philosophy of passive nature as taught by Laotzŭ and Chuang-tzŭ which came into vogue in the Five Short-Reigning Dynasties must be held responsible for the downfall of the same, as their scholars and statesmen addicted

themselves entirely to polemical discussions on the doctrine of passive nature, while the affairs of State, much less the sentiment of Militarism, were neglected and allowed to rot. When the Ming Dynasty came, a further blow was dealt to the spirit of Militarism, and this was the introduction of the Eight-legged Essay which completely enslaved the mind and body. What could a scholar think when once in the meshes of this intellectual tenacity! Physically stunted, near-sighted and hunchbacked, mentally bigoted, stereotyped and insensate, morally supercilious and utterly egoistic, could he have time and energy to divert his thoughts in the direction of developing his manhood? Weighed down alike by law, custom and education, the spirit of Militarism declined till almost to the point of extinction. The so-called Rise of Militarism in China at present is not a rise but rather a revival of the heretofore arrested martial spirit.

Searching for causes, wherefor this dormant spirit after a check of over twenty centuries should suddenly rise, the answer leads us to many. First and foremost must be placed China's reminiscences of the last seventy years. The history of China for the last six decades is one of ignominious defeats and dishonorable treaties. Twice we fought to fight off a pernicious drug, but twice it ended in establishing it, confirming its importation and legalizing the trade, besides paying large indemnities for a righteous cause, leasing land and ceding territory, greatly for the lack of Militarism. Twice our capital was overrun, twice our palaces were sacked and more than twice were our people massacred. Once we yielded in the negotiations, the next time we were made to give in, and the third time it became a matter of course for us to do so. Thus we were threatened into making one treaty, and browbeaten into another and yet another—all for the lack of Militarism to back up our rights. Again, we were first persuaded into tolerating the extraterritorial jurisdiction over the aliens, then we were asked to surrender the adjudication of that section of our people residing with the aliens to their

jurisdiction, and finally in our own jurisdiction certain aliens had the impudence to dictate to us the course we were to take in the administration of our laws and dispensation of justice; and when we were exasperated by these interferences, and remonstrated, protested, and resisted, we were condemned, and thenceforth for whatever we did to assert our national rights and recover our sovereignty we were called anti-foreign. All for the lack of a Militarism to rectify the sight and reason of the aliens. Though of the past, these sad reminiscences could not but in due course of time have opened the minds of our people to see that to their national weakness have been due all these past grievances received at the hands of the foreigner; and hence the present revival of military spirit in the country and among the people.

The next cause, perhaps a more potent one than these bitter memories of the past, is found in the self-consciousness of national danger. On the north, there is Russia. If it were not for the signal defeat by Japan in the late war, Manchuria to-day would be Russian territory. Defeated though she was, and menaced at home by a cataclysmal revolution, she has not given up the Machiavelian policy in the Far East. As soon as she is freed from her home trouble, she will doubtless come forward again and with a more determined front. On the east there is Germany with her "Mailed Fist" who, being isolated at present through the sudden collapse of the Russian Bubble, cannot pursue her policy of subtle aggression, but is destined to resume it in time. Then there is Japan, whose show of good-will and amity is but superficial. On the south there are England and France. England is in the heart of China and in Thibet. Any moment she can take action and the best part of China will be hers. France, well known, is scheming in Kuangsi and Yunnan, and for years has been anxious to annex those provinces. Had it not been for the jealousy of the Powers in the past, the partition of China would have been accomplished long ago. And if China

does not reform and cultivate the spirit of militarism in the few precious moments that are left her, her partition will be carried out again.

The third cause of the present revival is undoubtedly the new education. Next to the sense of danger, modern education has done more than anything else to awaken our people to their proper senses and to cultivate in them the love for militarism. Militarism, in its broadest sense, does not merely mean soldiery, but means any form of activity whose predominating feature is adventurousness or fearlessness. Education opens the mind and at the same time trains the spirit. In a game of football, or baseball, none but the brave win the goal. In athletics, none but the strongest and swiftest win the race and the jump. In a match or challenge, none but the strongest and bravest team carries the day. So in due time the spirit of fearlessness and doggedness is inculcated in the youth, and whatever difficulties in his life may thwart his progress, his spirit of fearlessness and doggedness will back him up and make him at last carry his point, while the spectators and non-contestants will receive the moral effect of these qualities. So education not only opens the mind and trains the body, but directly and indirectly infuses the spirit of fearlessness and doggedness into whomsoever comes in contact with it. China in the last two years has established an enormous number of schools all over the Empire, in all of which physical drill and athletics are a part of their curriculum. The present revival of militarism in the country is in no small measure due to this.

A fourth cause, though much less important, may have in itself greatly accelerated this revival of militarism in China. With an area of about one-thirtieth of China and a population of one-ninth, Japan succeeded in a series of brilliant battles, in completely thrashing the most gigantic military power of Europe, and at once stepped into the front rank of nations. How can China, her neighbour, of the same race and

civilization, with a great many more resources of material wealth and people, withhold emulation?

As the causes which we have carefully traced out are powerful and permeating, so the awakening is prevalent and deep. Since the days of feudalism, never has such a spirit been aroused, and never so prevalent. Not only is the army being reformed and reorganized, but there is a very decided general tendency to militarism. In the north, where the writer has some time been, officials and civilians when calling on their superiors are commanded not to ride in chairs but on horses, and in cases like a dress parade or on occasions like manoeuvres, civilians who attend them are commanded to don army uniforms and carry sabers. Even in etiquette it is said there is a general tendency to eliminate the obsequious ceremonies. Of course this and other kindred reforms must be ascribed to the strong personality and progressiveness of Viceroy Yuan Shih-k'ai. Then with the students, the wearing of uniforms, military caps and tall boots has already become a fashion. Even among those who do not don uniforms, the tendency is to wear tight clothing and a short cue, the long heavy tassels having become a relic of the past. Then the love for games and other active forms of life almost amounts to a craze. No school but has a recreation ground, and no recreation ground but has a gymnasium or a set of gymnastic apparatus. Athletic sports among schools are of no infrequent occurrence, at which may always be found room wanting for spectators. Not only are boys so, but girls are as well. Girls' schools have also physical drill, athletic contests and gymnastic exercises after the Japanese fashion. One may see the deformed-footed girl, in a pair of small black boots, inconveniently imitating the steps of the natural-footed. In this and other reforms, it is manifest that the tendency is towards militarism or the development of militarism.

Leaving these desultory details, let us return once more to the strictly military. A mercantile volunteer corps based on the idea of local defense and protection

was certainly a thing unheard-of in China. The merchants as a class, have never been credited in this country with the idea of possessing any spirit except that of money-making. However, in this general awakening they have also shared the frenzy and eagerly catch at the idea of forming a volunteer corps for purposes of local defense and protection. As we look at the eager faces and soldierly bearing of these men in ranks, who have never been taught drilling, the truth comes home once more that China is rising in martial spirit. In this, Shanghai has taken the lead, and as a matter of consequence other places in China will follow suit with general awakening, and the momentum which the movement has gained through the careful guidance of such energetic and able viceroys as their Excellencies Yuan Shih-k'ai, Tuan Fang, Chang Chi-tung, Tsen T'sun-hsuen, and others, will naturally become greater. This revival is destined to be thorough and lasting and China, as a nation, will finally take her proper place in the family of nations. Though the political horizon seems to be darkly clouded and the various reforms retarded instead of quickened, the darkness is one of passing clouds, only to make the sky more clear and the sunshine more bright.

Before concluding, some one might ask the question, "What is the purport of China's vigorous military organizations? What is China going to do? Is she going to avenge her wrongs? Is she going to recover the territory that she has lost? And then is she going to enter on a career of aggrandizement?" The answer is short. This age is a military age, one of vast military organizations not of an offensive and aggressive character, but rather of a defensive and self-preservative one. Every nation of Europe and America is increasing her armament. Germany is increasing her navy, France is strengthening her army, Great Britain is remodeling her forces, while the United States is contemplating to augment her means of offense and defense. Each fears lest the other should become too strong, so as to become unruly. So long as China is not

strong enough to protect herself, so long will she remain a bait for the contention and jealousy of the Powers. When China has become strong enough to look after herself, perfect equilibrium will be restored in this part of the world, and thus the reign of true justice will be hastened. Therefore those who really wish for the welfare of themselves and of China should welcome the strengthening of China. China, meanwhile, may demand the restoration of her rights, but that is natural and proper for any independent and self-respecting nation to do; China may attempt the recovery of her lost territory, but that would be with the purse rather than with the sword. As for avenging her past wrongs, it will have

become a matter of the past, and entirely unbecomes a great nation to do; and as for purposes of aggrandizement, such a thought is untenable. It will be decades before she can turn her attention in that direction, and when that time arrives, civilization may have risen to such a stage that it will be a shame for one to rob her neighbours, or every nation may be so strong that she could nowhere lay her hands on. China aims not for purposes of vengeance and aggression, but for those of self-respect and self-preservation. Therefore, let us welcome the Rise of Militarism in China, so auspiciously begun, for the sooner it comes the earlier will dawn the reign of Justice and Righteousness.

The Late Tong King-Sing

BY TONG KAI-SON.

MR. Tong King-sing was born in 1830, at Tongchia, a large village situated about twelve miles from Macao, in the district of Hsiangshan. His parents being poor, Mr. Tong was compelled to emigrate to Hongkong at an early age, where he started to earn his own living. Being of a studious mind, he soon joined the Morrison School, an institution founded and maintained by the English merchants at Hongkong and Macao, and named after Robert Morrison, (an eminent English missionary who came to China in 1805 and died in 1834) but which, at this time, was under the charge of Rev. S. R. Brown, a pioneer missionary of the American Board. Graduating from there, he entered the service of the colonial government at Hongkong, as interpreter and translator in the Supreme Court, where he remained for some time. Leaving Hongkong, he came up to Shanghai in the early sixties, and soon became Compradore to the firm of Messrs. Jardine, Matheson & Co. Being of a genial and obliging disposition, he soon won his way into the favor of Chinese and foreigners alike, and before long, his reputation for commercial ability and integrity reached the ears of the Chinese officials.

About this time, Mr. Tong began to ponder over the economic situation in China, and perceived to his deep sorrow that every commercial enterprise of any importance was in the hands of foreigners. Therefore, having secured the warm support of Chinese merchants at Shanghai and the encouragement of the high provincial authorities of Kiangsu, he succeeded in establishing the China Merchants' Steam Navigation Company, when he was about forty years of age, and became its first Director.

After a successful management of the Company's affairs for many years, Mr. Tong became restless, and determined to divert his energies to other industrial directions. With this in view, he secured Mr. Chu Yu-chee as his colleague in the management of the C.M.S.N. Co.'s affairs, after which he devoted his attention to the flotation of a mining company which he named "The Chinese Engineering and Mining Company." This Company was formed with a capital of one million taels, fully paid up, its object being the exploitation of the coal deposits at Tongshan and its vicinity, situated about sixty miles from Tangku on the Peiho River. On account of his popularity and the absolute confidence which Chinese merchants reposed in him, Mr. Tong did not experience any great difficulty in getting the capital he required, and in 1882, the work of shaft sinking was begun.

But Mr. Tong had innumerable difficulties to contend against. In the first place, transportation of machinery from Tangku (the nearest port to Tongshan) was exceedingly slow and difficult, having to travel over a roadless country of about fifty miles from the Peitang river to the mines. Besides, the expenses of the clumsy methods of transportation were abnormally heavy.

Next, the opposition of the natives of the districts in which the mines were situated had to be overcome. So fearful were the people that the mining operations would disturb the influences of local "fêng-shui," that they made several attacks on the works, to prevent the men from the task of shaft sinking, and the erections of the necessary structures, besides making repeated attempts to set fire to the buildings. So critical was the situation that no foreign or Cantonese employee dared to take his

family to Tongshan, and every one who could handle a rifle was provided with one by the Company, with a full supply of ammunition. Patrols were stationed around the works both day and night. In this work of protection and defense, both the foreign and Cantonese employees rendered conspicuous service, their brave behavior effectually cowing the natives.

The third difficulty which confronted Mr. Tong was the lack of means of transport for his coal from the mines to the sea. To remedy this defect, he started the tremendous undertaking of digging a canal from the Peitang River to Hsukwochuang, a distance of about forty miles. This undertaking he estimated to cost about two hundred thousand taels, but before it was completed, he had to spend nearly double of that amount, or about forty per cent. of his entire available capital.

The natives of the villages through whose land the canal had to pass, made strenuous objections, and some of them actually tried to prevent by force the work of digging. Instead of meeting force by force, Mr. Tong resorted to a different and far better plan. He ordered forty cartloads of presents from Shanghai, such as foreign blankets, clothing materials, clocks and watches, preserved eatables, mirrors, wines, etc., and these he had distributed among the people who were opposing the digging of the canal. He also went personally to call upon the village gentry, and by his suave demeanor won them over to his side.

But just after overcoming this difficulty, he was confronted with another and far more serious one. He found to his dismay that the whole of his capital had been expended, while the works were far from completion, and not a ton of coal had yet been drawn out of the pits. In this emergency, he repaired to Shanghai, and so firm was the public confidence in him, and so tactful was his nature, that he got his friends to rally round him, from whom he succeeded in raising another half million taels as fresh capital. This set

him on his feet once more, and in 1884, he was rewarded by seeing the coal coming up from the bowels of the earth, ton after ton.

But he had not yet reached the end of his difficulties. The canal he had dug only reached as far as Hsukwochuang, which was seven miles from the mines, and owing to the slightly uphill grade of the country, he could not continue it from that point. In this dilemma, he constructed a tramway with wooden rails, using mules and ponies to draw the loaded coal trucks from the pits' mouth to the head of the canal at Hsukwochuang. But as the output of the coal kept on increasing, it was soon discovered that this improvised tramway was inadequate for the colliery's needs.

Mr. Tong, therefore, determined on a bold stroke. With the connivance of the late Marquis Li Hung-chang, then Viceroy of Chihli, he had a small locomotive constructed in his workshop at Tongshan, which he named the "Rocket of China," because of its rapidity in travelling through space, "like a rocket going through the air." The wooden rails of the tramway were replaced with metal ones, and in a short time, the whistling and tooting of the little pioneer locomotive was heard from morning till night. The country folks made vehement objections to what seemed to them the ill-omened appearance of a fiery monster, and alleged that its whistling and tooting were calculated to disturb the spirits of their ancestors in their peaceful graves. Some even presented claims for the alleged burning of their kaoliang crops by the sparks from the locomotive.

Shortly afterwards, word reached Mr. Tong's ears that the authorities at Peking had heard of his locomotive and were determined to call him to account. Nothing daunted, however, he at once started to lay his plans, to meet the fresh trouble that was coming upon him. As soon as the commissioners who had been appointed to proceed to Tongshan to make an

investigation left the Capital, his friends there at once warned him of their coming. As the commissioners travelled by slow and easy stages, they gave Mr. Tong ample time to get everything ready before their arrival. He had the locomotive taken to pieces, and the different parts either buried in the ground or securely hidden. When the commissioners did arrive, Mr. Tong, putting on his blandest smile, went down to Hsukwochuang to meet them, and escorted them to Tongshan, where he at once began a series of grand entertainments, on a scale never before witnessed within a hundred miles round. What with theatricals, presents, dinners and champagne *ad lib.*, the commissioners completely forgot the object of their mission, and unanimously voted Mr. Tong as the best of good fellows. Finally, they were asked to make a personal inspection of the works and the colliery yard, and see for themselves the "falsity" of the charge brought against him. Greatly pleased with what they saw, and with profound apologies for having caused so much trouble to their maligned host, the commissioners withdrew, and started on their way back to Peking, determined to defend Mr. Tong against all "calumniators." The upshot of the whole matter was that Mr. Tong's position was greatly strengthened, and he no longer apprehended molestation from the Chinese officials.

Not long after, he openly applied to Peking for Imperial sanction to build a railway to Lutai, to connect with the Peitang river, and when the required sanction was granted, he at once had the extension made. After this, the ice having been broken, he pushed his railway still further to Tongku, connecting his collieries with the sea. In 1889, the line was further extended to Tientsin, forming a continuous line of about eighty miles.

The line was also extended northwards to Linsi, to connect with the branch colliery there, about fourteen miles from Tongshan. When the entire line was taken over by the Imperial Government as

a government concern, Mr. Tong was appointed by Viceroy Li Hung-chang, as its first Director, which position he held for several years.

Having now successfully established the China Merchant S. N. Co., the Chinese Engineering and Mining Company, and the Northern Railways, Mr. Tong next directed his energies to the work of manufactures. For this purpose, he started the cement works and the fire brick establishment at Tongshan, in 1890, which after various ups and downs during the past fifteen years, have at last reached a firm business basis, their products being in great demand to-day especially in North China.

Mr. Tong also interested himself for many years in gold and silver mining in Mongolia, but his efforts in that direction were not so successful. In fact, the diverting of his attention to mineral mining proved a disastrous mistake, as he was unable to raise sufficient capital for the venture, and had perforce to borrow some of the funds of the Tongshan mines which were greatly needed to develop their own operations.

Mr. Tong also attempted to establish a model farm in North China, on modern scientific principles. He acquired a vast tract of land along the banks of the Peiho river, about four miles from Tongku, and there he started stock-farming, by means of imported cattle from Australia and America, and arboriculture by means of trees imported from California. He also introduced ploughing machines and modern agricultural implements of all kinds. But alas! he had evidently been badly advised, for after having spent about a hundred thousand taels, the soil proved to contain too much alkali, and the project had to be abandoned.

In the early eighties, the Chinese Engineering and Mining Company came very near being transformed into a British undertaking. At that time, the mines not earning sufficient to meet expenses, the Company's financial thermometer had

fallen very low. In fact, so discouraging were the prospects, and so pressing were the creditors, that Mr. Tong, with the utmost reluctance, came to the conclusion of selling out the entire undertaking to the highest bidder, and use the proceeds for liquidating the accumulated debts. A certain British firm in Shanghai was asked to buy it, and their representative went up to Tongshan to negotiate with Mr. Tong. But the would-be purchaser, seeing an opportunity to get hold of a good thing at a nominal price, offered so low a bid that Mr. Tong hesitated, and this hesitation saved the mines. Seeing H.E. Chou Fu, who was then Customs Taotai at Tientsin, one day, he happened to mention his trouble, when the latter inquired how much money be required. On being told that two hundred thousand taels of ready money would enable him to tide over his difficulties, H.E. Chou Fu then and there promised that he would help him out. Thus were the Kaiping Mines saved from changing ownership and they remained in Chinese hands until the year 1900, when, through the idiotic action of Chang Yen-mow, they were transformed into a foreign-Chinese limited liability company, with foreign directors and under foreign control.

In the latter part of the eighties, Mr. Tong took a trip round the world, visiting among other countries, South America, with which it was his object to establish commercial relations. It was his dream to inaugurate a line of Chinese-owned steamers for plying between China and Brazil, and he would have carried it out, had he met with sufficient encouragement and support. Taking advantage of his stay in Europe, Mr. Tong gave an address in Exeter Hall, on the Opium Question, and the sight of that old, care-worn man, appealing with intense earnestness and almost heart-broken accents for the abolition of the opium trade and the delivery of his countrymen from the opium curse, deeply moved the hearts of his hearers, and gained many adherents to the Anti-Opium League.

On his sixty-first birthday, which occurred in the year 1901, the foreign community in Tientsin showed their high esteem for him by giving him a grand banquet in Gordon Hall, when some highly eulogistic speeches were made, not only by his foreign friends, but by the Chinese officials present as well.

Mr. Tong died at Tientsin in September, 1892, deeply lamented by foreigners and Chinese. To show how highly he was esteemed in Chinese official circles, it is only necessary to mention that the late Marquis Li Hung-chang came personally to offer sacrifices at his funeral. Mr. Tong left behind him a large family. His eldest son who was educated in America as a member of the Chinese Educational Mission, died recently in Shantung while employed in Governor Yang's service. Through all his life, Mr. Tong manifested remarkable ability as an organizer. Whatever he undertook to do, he carried it through, surmounting what seemed insuperable obstacles, although he did not always meet with the success he deserved. He was greatly beloved and esteemed by his employees, to whom he was invariably considerate and kind. But the most important trait of his character was his stern probity and honesty. Although during his lifetime he held the Directorship of about a dozen business companies, he died a poor man. When it is considered how much another man in his place and with his opportunities would probably have made, his honesty was as rare as it was remarkable. He once remarked to his friends, "I prefer to leave behind me a good name rather than riches." His honesty was so inflexible that he would not compromise with anything which deviated from absolute straightforwardness. We will mention only one instance to show his character. Many times he received orders from the Chinese authorities of the different provinces for his coal, but coupled with the orders there was invariably attached a condition that a return commission of a

certain per cent of the cost was to go to the buyer. Mr. Tong was allowed to include this return commission in his price, but he steadfastly refused to accede to any such arrangement, and in consequence, lost many orders which went to Japan.

From the above too brief sketch of Mr. Tong's life, it will be seen that the title of

"Father of Railways, Mining and Steam-navigation in China," which has sometimes been given to him, is not unfittingly bestowed.

It is to be hoped that the perusal of Mr. Tong's career will lead some of China's able men to follow his example, especially with regard to the inflexible honesty of his character.

Chinese Girl Life in Hawaii

BY MABEL CHING-KAU.

“ON the heaving of the ocean,
Like a loving mother's breast,
Lie the islands of Hawaii,
As an infant in its rest,
Sleep sweetly, Hawaii, so fearless and free,
Fair daughter of ocean, the child of the sea.”

Between the great Orient and the
great Occident, in mid-Pacific, rests

plumes of the cocoanut, towering heaven
ward cast their shadow on the green
rice-fields, and quiet lily-ponds; flowers
of unusual form and varied hue, with
the lace-like, silvery-leaved ferns, fill the
air with exhilarating fragrance. Trees,
whose spreading branches are laden with
luscious fruits and brilliant blossoms,



MOANALUA-IN THE SUBURBS OF HONOLULU.

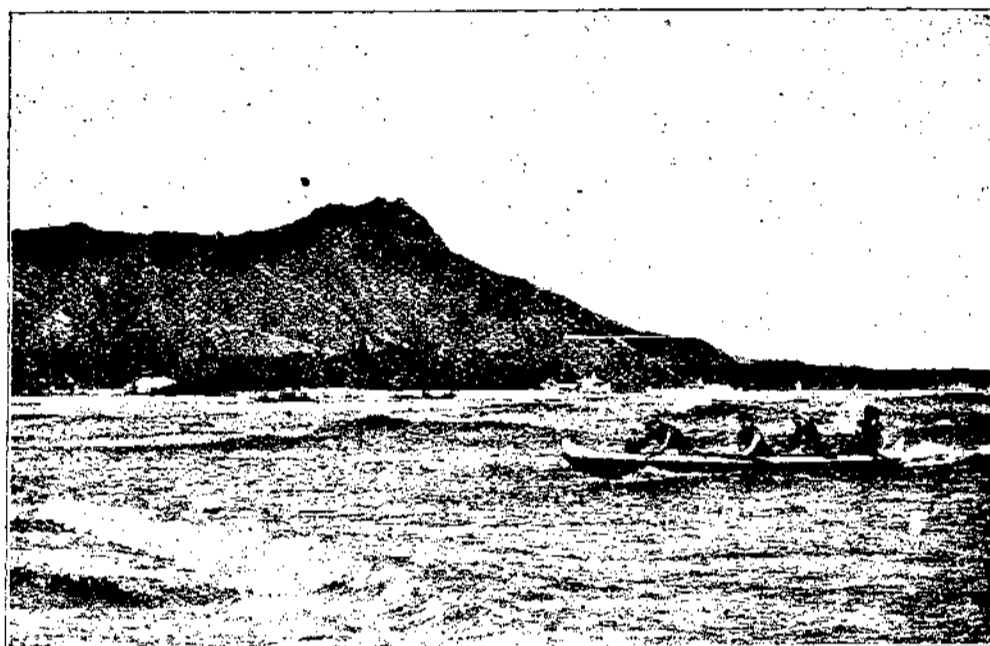
a group of Islands like a little world all
alone. Scarcely can we find a spot more
entrancing or one of more ceaseless
springtime. In this sylvan corner of the
world, stately, royal-palms line the
avenues of the capital city here and
there; the broad banana leaves wave in
the gentle breezes, while the graceful

can be seen everywhere. The lofty
mountains, and fertile valleys with a
foreground of such gorgeous coloring in
bush and tree, defying description by
the ordinary artist, make the landscape
sublimely magnificent. Nature woos
the weary of every clime with a soothing
lullaby to the tropical shores of Hawaii.

"Sleep sweetly, Hawaii, so trustful and strong;
All nature is singing thy glad cradle song."

One day, mid a score of others, a steamer from far off China lay basking in the peaceful harbor of the "Paradise of the Pacific." It had borne from the

branches of a monkey-pod tree, and in it, a mother tenderly laid her little twin babes. The little heads rested one at either end, while the dainty, little, pink toes of one, just touch those of the other. The father gazed proudly upon them for a moment, and then went happily to his work, but the mother lingered longer



DIAMOND HEAD, WAIKIKI BEACH, HONOLULU.

Celestial Empire, a young father and mother, and their little ones. With a feeling akin to homesickness, they pass down the gang-plank, and as they step ashore gazing upon strange scenes, unfamiliar faces, and people robed in peculiar costumes, they realize that they are away from their homeland. But with the characteristic sturdiness of character belonging to their race, they soon find themselves comfortably domiciled in a little home, shaded by trees on the margin of a rice-field, near the outskirts of the city of Honolulu. As the days go by, there is often a yearning for home and friends left behind, but the same great expectation that allured them from their fatherland, now supports them; gilding each trial with bright hopes, not only for themselves, but for the dear children—gifts of God, who have come to bless their lives.

One warm, sunshiny morning, a hammock was suspended from the leafy

and gazed lovingly upon the boy; she felt that in him laid her great strength and support for the future; slowly her gaze turned to the opposite side; the mother-heart was filled with love and sympathy for the wee girlie; and when two little, bright eyes looked up so trustingly into her face, and the darling cooed in its baby language, the mother offered a prayer of thanksgiving to the gods for having cast her lot in a land where her little daughter may share the same blessings for the preparation of life's great work, as the little baby brother.

Three summers pass rapidly by, and the little ones have clambered out from the swinging cradle. The mother takes a hand of each little toddler, and guides them to the Kindergarten, where both are seated around a little table with other little ones of their own age, some with blue eyes and golden curls, some with brown eyes and auburn hair; but our black-eyed darlings feel as much

at home with these foreign babies as they would if each pair of eyes were sparkling black, and each curly pate were wreathed around with a braided queue. Froebel, were he living and had the blessed opportunity to see such a gathering of wee tots, would doubtless have felt that such a result was far beyond his most sanguine expectations. The same teacher who instructs the little boy, gives the little girl her lesson; the same childish games are played upon the plot of green, and the little brother and sister learn the same little lesson, and so on through baby-life, the same thing for the baby girl as for the baby boy. Both little ones look forward to the time when they may enter the public school at the age of six.

Here we find them in a well-graded school for boys and girls, seated in the same room and with the same material for work. No special course is laid out for boys and another for girls, but all must learn the same lesson — both ponder over the same problems in fractions; and by both, the same lessons in history and reading are learned; from the same map, both learn of this great earth. Under the supervision of a wise teacher, the children spend their play-hours outdoors; a game of ball, jumping of rope, "Blind Man's Bluff," "London Bridge," "Skipjack,"

"Good Angel and Bad Angel," "Hide and Seek," and many other games are alike indulged in by the brother and sister — the boy and the girl. Such a happy, free, social life for six or seven years, lays a good foundation to build upon. But this

preparation means intellectual work, physical exertion, moral training equally for both. Intellectually, the same hard lessons must be mastered. Morally, the brother must live up to as high a standard as he expects his sister or any other girl to attain. These years of preparation may be hard, but it is not all drudgery. For school life in their island home, is happily assisted by nature, which makes it possible for them to attain knowledge through various sources. To meet the demands of the school laws, nature study must be pursued, and our brother and sister, accompanied by teachers and school-mates, gain their best lessons from observations, while wandering side by side over mountain-tops, or visiting the aquarium, the zoological exhibits, the museum, the sugar and rice-mills, the factories, picnics to the parks, etc. No such excursions and tramps as these, can be indulged in by anything less than

unbound feet, expanded chest, and a well-poised head. Physical Culture is one of the requirements insisted upon for girls as well as for boys in the schools of Hawaii.

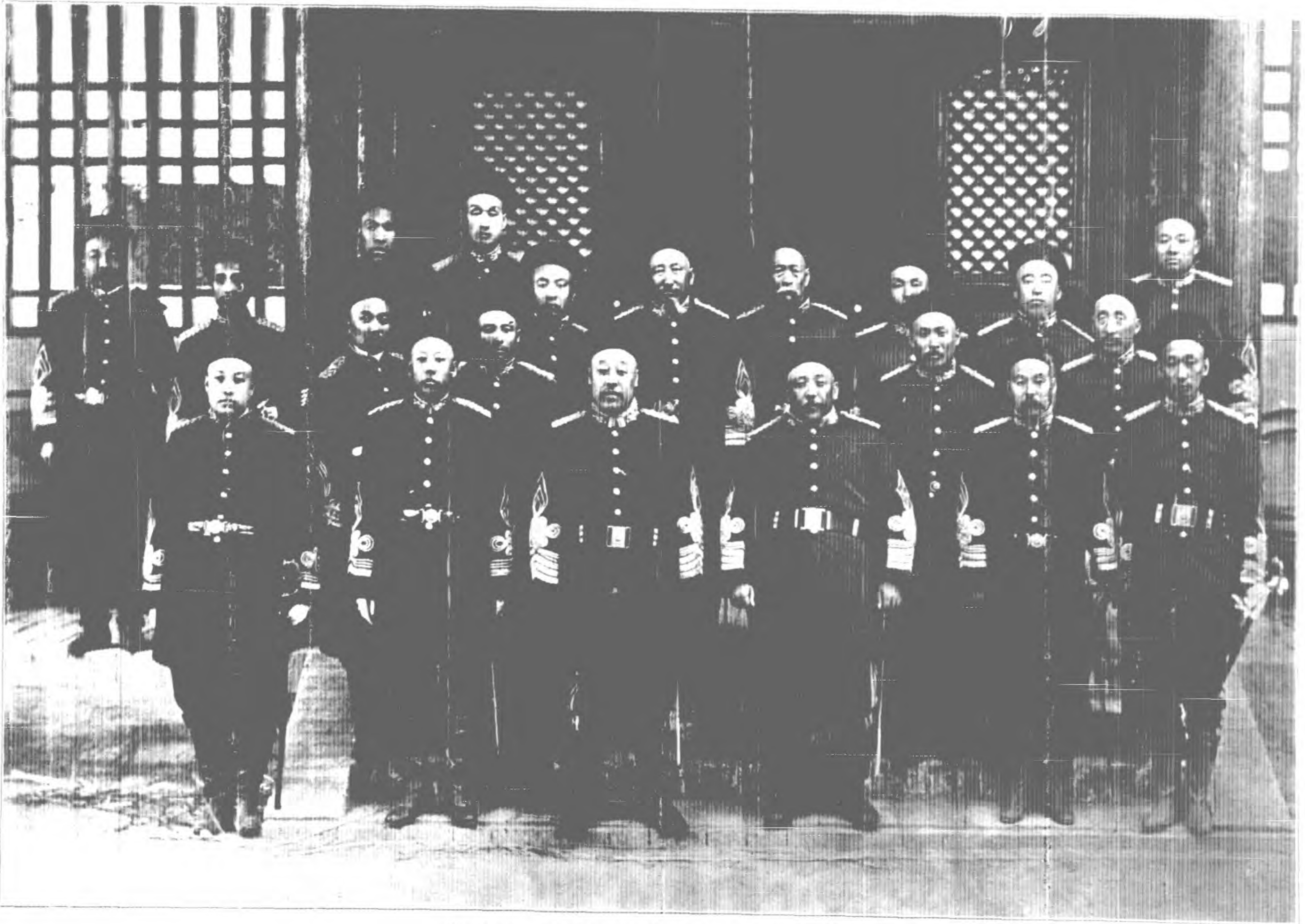
The foundation is well laid, the material is well polished, but will the boy stop here with the preparation for life just begun? Ah no! All this training has but whetted his desire for greater knowledge, and his

mind is filled with higher aspirations. China will say, "Go forth young man, and seek the knowledge that is offered you in the colleges of all lands," Hawaii says, "Dear sister, if your heart longs to pursue the flowery paths of literature,

檀香山中國公立學校學生



CHINESE CHILDREN OF THE PUBLIC SCHOOL.



OFFICERS OF THE MODERN IMPERIAL ARMY,
ORGANIZED BY VICEROY YUAN SHIH-K'AI WHOSE PICTURE IS GIVEN ON THIS PAGE AS STANDING IN FRONT.
(No. 3 FROM THE RIGHT.)

Reunion Banquet of the World's Chinese Students' Federation

BY TONG KAI-SON.

THE second annual reunion banquet of the World's Chinese Students' Federation was held on Saturday evening, the 2nd of February, at Yih Ping Shang restaurant. A unique feature of the occasion was the presence of a number of ladies, wives of members of the Committee and girl student members of the Federation. Among the guests present were Dr. Timothy Richard, Taotais Yen Fuh, Shen Tun-ho, Chung Mun-yew and Wong Kok-shan. The dinner commenced at 7.30 and concluded a little after 9.00. The President of the Federation, Mr. T. H. Lee, then called the assembly to order, and in a few well-chosen words spoken in the Mandarin dialect, emphasized the necessity of having a uniform language throughout China, as the surest way of uniting the people and consolidating the Empire. For this reason it was settled at the inauguration of the Federation that the language of this organization shall be the Mandarin or court dialect, and all addresses given at its meetings must be in that dialect. With these few introductory remarks, he called upon H. E. Yen Fuh, who is considered the best Anglo-Chinese scholar and the best educator in China to-day, for an address on "The Present Need of China." His Excellency's learned discourse which was listened to with rapt attention, showed a depth of knowledge of China's ancient and modern history possessed by very few of her scholars. The gist of H. E.'s arguments was that although China has possessed many kinds of learning since her earliest history, none of these has proved sufficient for her needs, so that recourse must now be had to the new learning as introduced from the West. There is much that is precious and admirable in Chinese history, literature, and arts, but the

need of the present day is the new economic and scientific knowledge of the West, which China must learn if she is to achieve her destined greatness among the family of nations.

Miss Yen having played a choice selection on the piano with her well-known skill and technique, to the great appreciation of the audience, Dr. Timothy Richard, who is universally recognized as one of the greatest friends of the Chinese among foreigners in China, addressed the assembly. His subject was "The Economic Value of Modern Ideas." Dr. Richard in his opening remarks referred to the progress which China has made in the last twenty years in Western education. The new learning and new knowledge as imparted by Western education is the cause of national growth and prosperity, as they promote material wealth. The present economic wealth of the various European countries was cited as illustration of his statement. China can become just as wealthy and economically prosperous if she adopts modern ideas in the various phases of her national activity. China must have perseverance to learn all that is sound in the knowledge and wisdom of the West. She must be willing to discard what is old, effete and useless in her own traditions and civilization. She must liberalize the education of her people, as it is only through liberal education that national progress on moral and economic lines can be hoped for. And lastly, she must specialize knowledge in the various departments of technical and professional knowledge. If China were to do these four things, her economic advancement similar to that of Western nations would be assured.

After Misses Wong and Pan had rendered a piano duet to the great enjoyment of the audience, Mr. Tong

Kai-son, the Vice-President of the Federation, made a few remarks. He said he wished to call the attention of his listeners to two important facts. One is the leading part which the students of every country have played in the shaping of its destiny, as is witnessed by the position of Japan today, which is due so much to the self-sacrificing efforts of her students. The second fact is that if the students of China are to do their part effectively for the reformation of their country, they must be united in their efforts, and obliterate all provincial and partisan distinctions. The purpose of the Federation is to help to obliterate all such distinctions and unite the students into a compact, harmonious body. But in order to carry on the work of the Federation, funds are necessary, and he was pleased to inform the audience that he had, during the course of the dinner, secured contributions from members to the total amount of \$1,030. He requested those who had not been asked to contribute to do so by signing the pledge cards which would be distributed to them.

When all the pledged contributions were collected and totalled up, it was found that the Federation was richer by the banquet by the sum of \$1,410, a result due entirely to the generosity of the members and their friends.

Other speakers followed, Mr. Woo Tze-an, H.E. Shen Tun-ho, and Admiral Sah Chen-ping. The first two gentlemen spoke on the importance of a constitution for China and the imperative duty of making preparations by the student body to get it, while the Admiral remarked that students alone cannot make a country great and respected, as it requires military officers and men to defend its rights, interests and honor, and he bespoke the audience to give a thought to the necessity and importance of training up military students and infusing into their confreres a spirit of unity and patriotism like that existing in the literary and professional scholars of the Federation.

With a few concluding words of thanks from the President, the assembly dispersed at 11.30, after having greatly enjoyed the social evening.

Chi Nion-tung's Voyage to Shanghai

By Z. U. KWAK.

PART III

IT was about ten o'clock when I entered the saloon, and took a hasty breakfast with the appetite of an ostrich. As I stepped out on to the deck, after breakfast, I found myself just in time to catch a glimpse of the Russian pilot descending the port gangway to a steam-launch. He was evidently suffering from gout, a disease having lately become quite common among Russians; for instead of walking down gracefully, he limped all his way to the launch assisted by John, the engineer; and his whole face was the picture of melancholy combined with helplessness. While John was leaving, the invalid pilot groaned a word of thanks; and the launch was seen steaming off with great rapidity.

After the departure of the pilot, the "Mayflower" was headed in a southwesterly direction, making, as I estimated, only about ten knots an hour, though she was favoured by a strong north breeze. Of course we were satisfied with this rate when we came to consider the build and the age of the vessel.

As the breeze freshened, it became rather cold to remain outside. However, I stood on the deck by the rail and enjoyed the sight of the sun as it struggled to send down some rays from behind the fleeting clouds.

Presently I heard the sound of footsteps approaching me; and turning round without taking off my hands from the rail, I found, to my great surprise, it was the missing Russian captain, Ivan Paulopodatchkavitch.

"Good morning, Mr. Chitsitoff," he said in a bright metallic tone, his face radiant with smiles.

"Good morning, Captain," I replied; "we have missed you these two hours. Where were you all this while?"

"Ah!" he said carelessly; "I was in my room in the bow, with my men."

"In your room! Thirteen of you staying in that small cabin for two hours! Why, I am surprised not to hear of half of you being choked like rats in a trap."

"Oh, I don't think it will do us any harm. Besides, the weather is so cold. At first I had some business to discuss with them; and, after that, according to the custom of some of our Russian families, on Saturdays, I read to them a passage from the Bible and preached them a pretty long sermon."

"I wonder if you would observe these customs in the field," I said sarcastically.

"Yes, I am sure, I would. You know, as I was told lately, when the Varyag was fired upon by the Japs at Chemulpo, half of her crew were offering their prayers to God."

Having given me this funny piece of news about the unfortunate, devoted crew of the Varyag, he left me and went to see Captain Mackingson on the bridge. I thought of following him, but after all I decided not to do so.

At 1:00 p. m. dinner was announced. Then Paulopodatchkavitch and I were introduced to the mate and other officers of the vessel. Before we thought of quitting the table a man entered and informed the skipper that a couple of Japanese torpedo-destroyers had been sighted on our port, bearing in our direction.

"How far are they from us?" asked Mackingson calmly.

"About three miles, Sir."

"Well, head her due south."

"Aye, Sir;" and the man went out.

"These destroyers," explained Mackingson, taking his cigar from between the teeth, "are harmless little things to

an ordinary merchantman. I know what they want: they want to see what we took in at Vladivostock. Let's go to the deck."

Then we all went out. From the place where I had been standing an hour before, I could see plainly the little crafts coming towards us with the speed of an arrow. There, too, on the deck of one of them, was a man signalling to us to heave to, as I guessed; and this we did accordingly,

Seeing the "Mayflower" heave to, one of the destroyers followed suit, while the other slackened her speed and gradually approached and was in a short time brought alongside of us.

As the little craft neared our vessel, we were amazed to see how the Japanese kept their vessels in time of war. Instead of being a weather-stained boat, grimy and neglected, as many of us had expected her to be in the time of active service, the destroyer was an unparalleled example of neatness. All her guns, railings, and other metal works were highly polished, and in the short intervals when the sun appeared, shone like gold and silver. Even the tars were spick and span in their spotless uniform and every one of them looked happy. But for two of the funnels, which were riddled, and a deep depression in the bow, none of us would have guessed that the destroyer had come from the fighting line.

An officer, probably a lieutenant, followed by two short but squarely built tars, ascended the gangway and came over to our vessel. Captain Mackingson showed him the manifestoes and other shipping documents, and then took him all round the vessel so as to give him a satisfactory inspection of whatever he wished. All this was done within a few minutes, after which we were left free to continue our course once more.

Having seen the Japanese vessels making off, I went stealthily to my cabin where I threw myself into the berth and was in a moment fast asleep. I only awoke when it was already dark, but was

fortunate enough to be on time to hear the boy announce supper. I do not know how I were to forgive myself if I had slept away and missed my meal, for the rocking motion of a ship, which usually brings on sea-sickness and headache, always has on me the effect of sharpening my appetite and making me feel hungry quicker than usual.

"Pardon me for keeping you waiting, gentlemen," I said, when I stepped into the dining-room to find every one seated at the table.

"Never mind, Mr. Chi," said Mackingson smilingly. "Don't bother yourself about that. When I was a boy, I was often late at supper; and, as a punishment, my father sent me to bed with an empty stomach. But of course, we are going to do nothing of the sort to you, Mr. Chi, since you seem to enjoy your sleep more than we do a luxurious dinner. Now, Captain Paul," he added, turning to the Russian; "if you find the room in the bow too small to suit you, you can have the lamp-room in addition. There also you can find a berth and a little desk."

Paulopodatchkavitch eagerly accepted this kind offer, and that very night he slept in the lamp-room after detailing two of his men to guard his despatch box in the bow.

The next day, though Sunday, was spent exactly in the same way as the previous one; and, since nothing extraordinary or important happened during the day, I do not propose to overtax my readers' patience by repeating the same events over and over again.

Towards the close of the day, enormous masses of gray cloud were seen flying across the sky; and according to what Mackingson said, they predicted a storm and a high sea. So after an early supper the captain mounted the bridge; for, as an old experienced seaman and one who knew nearly every inch of the sea, he could not trust the ship to anybody else, and had resolved to steer her himself.

About 7:00 p. m. the wind, which had been up since the previous morning, began to howl louder and louder until at last it burst into a gale; and the vessel, instead of rocking gently from side to side, now commenced to list to port. The riggings, too, as if in answer to the call of the mighty wind, now whistled at once thrilling to the hearts of the passengers.

More dreadful than the whistling of the riggings, the howling of the wind, and the listing of the ship, were the terrible roars of the waves, which, like mountains of water, came dashing against the side of the vessel, causing the whole frame to quiver and vibrate from bow to stern.

Whispered murmurs of women and frightened cries of children were heard everywhere on board; but, as the storm continued to rage, all became silent—no one seemed to know what to do and what to say. Anxiety and fear were depicted on every face; sorrow and despair, expressed in all eyes.

The only passenger, I noticed, who kept perfect composure, was my neighbour, one Mr. Yor, an old consumptive merchant from Shangtung. Peeping through a crack in the partition, I could see him enjoying his cane pipe with remarkable calmness. In the absence of Captain Paulopodatchkavitch, who had shut himself up in his room directly after supper, I began to grow uneasy and restless; so I stepped into the next room with the intention of entering into conversation with the old gentleman.

Being a shrewd trader, Mr. Yor proved to be an eloquent talker, though, to my great dislike, he talked too philosophically. He was solemn and phlegmatic, entertained a pessimistic view of all things, and was never known to have ever worn a smile on his face—a specimen of a small number of human beings who make the world appear miserable, and life, a burden.

"Surely it is a very bad night, Mr. Chi," he said, when I was taking my leave. "If the storm does not die away in time, I

should wonder very much if we do not have some sort of calamity before dawn. Oh! it is but the will of Heaven; out of the imaginary dangers of Vladivostock we are now amidst the actual perils of the deep. We can evade everything, but fate is the only inevitable."

With his despairing words still fresh in my ears, I entered my own cabin, threw myself into the berth in a fury, and was soon cursing and railing at myself for taking up this voyage against all the warnings of Mr. Wang and all the entreaties of Sihing. In my fury I called myself by all the base names that I then could find in my vocabulary.

At last my anger reached such a strain that I could no longer keep myself in my berth. I rose, and like a caged wild beast, I tramped to and fro in the room in a way in which no sane person would do under any circumstances. Now I would knock all the different pieces of furniture with my fists until they swelled up like loaves of bread just out of the oven; then I would bite my lips; and, not satisfied with this, I would tug at my hair as if it were the sole cause of my folly. In this mood of mind I continued for some time until I was completely exhausted and had to sit down for a rest.

It was midnight. And shortly afterwards, as if rebuked by some supernatural being, the wind abated, and with this my madness died out. The waves, however, continued to dash against the ship, but with fast decreasing force. In the sky a few stars were struggling out to insure calm and good weather on the morrow.

With these promising signs there came within me a calm also. I then undressed myself (my hands smarting from the ill-usage they had received an hour before) and turned in. But before I closed my eyes, there bang! bang! rang two revolver shots on the deck. Quickly I jumped out of my berth, and wrapping myself in my gown, without even wasting any time to find my shoes, I made for the deck.

In the passage, I noticed the women and children had set up a screaming of the most terrible kind. As I rushed on, I met Mackingson coming down from the bridge.

"Where did the reports come from, captain?" I asked eagerly.

"Hem! there is some foul play on the forward deck," was his reply.

We then made a rush for the forward deck. We were all greatly perplexed when we found Paulopodatchkavitch standing all alone by the rail with a huge military revolver in his right hand. We had expected to find some victim on the spot; but the absence of any such doubled both our curiosity and surprise.

(To be continued)

Notes and News

REORGANIZATION OF MANCHURIA.

H. E. Chao Erh-sen, Tartar-General of Fengtien, has telegraphed to the Peking Government with reference to the proposals submitted to him by Mr. Pierce, (lately Commissioner of the Soochow Customs and transferred to the same post at Shanhaikuan and was recently sent by the Inspector-General to superintend the opening ceremonies of the ports of Mukden and Antung), in connection with the reorganization of foreign and Chinese commerce in Southern Manchuria as follows:—

1.—To extend the Peking-Hsinminfu railway to Fakumen and beyond, for the facilitation of the transport of merchandise and travellers.

2.—To dredge the shallow parts in the Liao River, and reduce the boat and river taxes on Chinese boatmen.

3.—To build level roads from Mukden to Liaoyang, Tieh-ling, Fakumen and other busy and large cities after European methods. A new map of the province of Fengtien should be drawn up by experts for reference and information, so that it may be easily found out which roads are in need of reconstruction or repair.

4.—To devise plans for inducing large Mongolian and Manchurian cattle-owners to bring their animals down to Fengtien for sale, because goods in Southern Manchuria are generally carried by carts and other vehicles drawn by horses or mules.

5.—To reorganize the Chinese military forces for the suppression of the

troublesome Hunglutze and for protecting foreign and Chinese merchants and travellers from their depredations or molestation.

6.—To reorganize the Financial, Educational, Agricultural, Commercial, Industrial and other systems in Fengtien without further delay.

Mr. Pierce believes that the trade in Southern Manchuria will revive as prosperously as before, if the Chinese Authorities accept his proposals and put them into force step by step.

H. E. Chao requests for instructions from Peking regarding these proposals.

THE NEW MANCHURIAN PROVINCE.

The Throne is in favor of the joint proposal of Prince Tsai Chen and President Hsu Shih-chang, to convert the three provinces of Manchuria which have hitherto been governed by military governors into a viceroyalty with a viceroy at Fengtien (Mukden), and a governor each at Kirin and Heilungkiang; also a provincial treasurer, provincial judge and educational director at each of these provinces. As Viceroy Yuan also strongly supports the above proposal, it is most probable that an Imperial Edict ordering it to be carried into effect will be issued next spring. It is also reported that one of the four following officials, Viceroy Yuan Shih-kai, President Hsu Shih-chang, Viceroy Tsen Chun-hsuen and Governor Yang Shih-hsiang, will be appointed to the

viceroys at Mukden. For the governors at Kirin and Heilungkiang, T. E. Chao I'rh-sen, Cheng Teh-chuen, Yuan Ta-hua and Tseng Yun are probable candidates. General Ma Yu-kuan will most likely be appointed generalissimo of the military forces of the three provinces, with his headquarters at Mukden.

THE REORGANIZATION OF THE IMPERIAL NAVY.

Vice-Admiral Sha Chen-ping, Commander-in-chief of the Peiyang and Nanyang squadrons, has been instructed by the Manchu-General, Tieh Liang, President of the Luchunpu or Board of Army Affairs in Peking, to draw up the necessary modern regulations in connexion with the proposed reorganization of the Chinese navy as recently recommended by H. E. Viceroy Yuan Shih-kai and others.

The admiral is now a first-class adviser in naval affairs to this Board, which post was given him in consequence of his duties as chief admiral of these two squadrons. Admiral Sha has been advised by General Tieh Liang to draw up these regulations at Shanghai without coming up north, as he can consult with the Board by telegraph from time to time. It is believed that part of the proposed regulations are intended for the re-establishment of the destroyed Naval College at Tientsin and the establishment of a preparatory naval school at Shanghai and Canton.

As the navy of China is now under the control of this Board, Admiral Sha will hereafter report to and receive instructions from General Tieh Liang, instead of H. E. Yuan, in naval matters.

In a decree dated the 14th inst., H. M. the Emperor states that he is in receipt of instructions from H. M. the Empress-Dowager on the matter of fostering education. As education and moral culture are of the greatest importance, instructions have been repeatedly issued by means of edicts, ordering the preservation of Chinese education as the foundation of learning, while Western education is to be regarded as supplementary only. In striving after an

all-round education, the cultivation of the virtues is of supreme importance; but loyalty to Sovereign, homage to Confucius, love of the military arts and regard for truth must also be practised. For it is necessary for all, whether officials or people, to cultivate their character, their conduct and their speech. Being reminded that morals and conduct must go together, we wish to repeat our previous instructions with regard to the establishment of a Confucian college at Chu-fu.

The Board of Education is hereby ordered to draw up the necessary regulations for this college in conjunction with Chang Chih-tung and to select only Confucian teachers therefor.

In a decree issued on the 20th inst., Their Majesties state that according to the reports of Prince Tsai Chen and H. E. Hsu Shih-chang, late Investigation Commissioners to Manchuria, the people of the Three Eastern Provinces are now suffering from the devastations of the recent war. In order to alleviate their hardships and miseries and to assist them to tide over the present trying condition, the authorities of these three provinces are ordered to lay aside all selfish interests, and strive for the welfare of the people only. Reforms are to be introduced gradually so as not to overburden the people with taxes. And every measure of reform shall be carried out with its full measure of benefits to the people, in order that they may enjoy all the blessings which a solicitous Government wishes to confer on them.

We decree that, as the district of Chufu (曲阜) is the birthplace of our sage Confucius, a school should be established in that district, in order to elevate the sublime teachings of the "Great Teacher" and enlighten his descendants. We therefore enjoin upon Viceroy Chang Chih-tung and Educational Commissioner Huang Shao-chi of Hupoh, to carefully and conjointly draw up the necessary regulations for the purpose. As to the funds required, besides a sum of Tls. 100,000, which is to be appropriated from the Provincial

Treasury of Shantung, Viceroy Chang will see to the means of making up the rest.

FATE OF OPIUM IN TIENSIN

Viceroy Yuan Shih-kai's energy in the anti-opium crusade is already well known. Through his orders, the opium dens in the city of Tientsin were all closed at the end of the last month, and by his instructions, Customs Taotai Liang Tun-yen has been consulting the foreign Consular Corps at Tientsin, with the view of having the opium dens in the Settlements closed within a certain fixed period. It is stated that the foreign Consuls have already signified their willingness to co-operate with the Chinese Authorities in their anti-opium propaganda.

In addition to the closing of all opium dens, all Chinese hotels, restaurants, and wine shops are prohibited from keeping lamps and pipes for opium smoking for their visitors, and the police have orders to arrest all who disregard this prohibition.

LOCAL SELF-GOVERNMENT

We are pleased to learn from our northern contemporaries that under the inspiring leadership of Viceroy Yuan Shih-kai, the Authorities of Tientsin are making such good progress in the carrying out of local self-government, with the view of preparing the masses to receive representative government in the near future. On the 18th November, the Chi Cheng Hui or Association for the Discussion of Local Government was formally opened, with ten of the more prominent and wealthy Chinese of the district elected as unofficial members. Steps are being taken to have the system of local self-government extended to Newchwang, and the Customs Taotai of the latter port has sent officials to Tientsin to obtain copies of the rules and regulations, as well as to study the practical working of the system. It is expected that before long the system will be introduced at Paotingfu and Peking, and thence to other large towns and cities in their vicinity.

STUDENTS' EDUCATIONAL ALLOWANCE

There have been frequent complaints sent to Peking by the Chinese Ministers in the various capitals of Europe and America, regarding the irregularity of the allowance granted to Government-supported students studying abroad. Recently at the recommendation of H.E. Sir Chentung Liang-cheng, K.C.M.G., the Chinese Minister to the United States, for a uniform allowance to these students, the Peking Government has, after due investigation into the matter, drawn up rules fixing the amount of allowance to be granted in the different countries, including medical fees and all. According to these rules, Chinese students studying in foreign countries will hereafter receive the following yearly allowances, except those studying in preparatory schools, who will receive only 4/5s of the same:—Students in England, £192; in France, 4,000 francs; in Germany, 3,840 marks; in Russia, 1,620 roubles; in Belgium, 4,000 francs, same as in France; in the United States, \$960 gold.

SUPPRESSION OF OPIUM IMPORTATION

Prince Ching and H.E. Tang Shao-yi have drafted five proposals relative to the tenth article of the Anti-Opium Regulations, for the suppression of opium importation into China.

These proposals have been approved by the Ministers of Great Britain, Japan, the United States, and other Powers. There is, however, a certain Minister who declines to give his assent until he has received instructions from home. These five proposals are:—

(1.) The present regulations shall be applied to all the foreign settlements in China; (2.) subjects of Treaty Powers shall reduce the amount of opium imports annually and stop the trade entirely at the end of ten years; (3.) in case any subjects of non-treaty countries are found to be engaged in the opium trade, such persons shall be tried and punished according to Penal Code of the Ta Tsing Dynasty; (4.) importation of morphia for medical purposes shall be accompanied by a written permit from the

merchant's Consul; (5.) if any Chinese subjects living in the open ports and foreign settlements are found to be engaged in selling morphia or morphia injection needles or injurious anti-opium medicines, the local authorities shall report to the viceroys and governors and have them punished.

FAMINE RELIEF

By an Imperial Decree of the 23rd inst., the Government at Peking seems to realize the gravity of the famine at present prevailing in Northern Kiangsu and in certain districts of the adjoining provinces.

In this Decree the Throne expresses its deep concern for the sufferers, and sanctions the appropriation of Tls. 300,000 of the rice tribute funds towards relief purposes, in addition to the Tls. 100,000 already granted out of the Government treasury.

The Tsuchipu or Ministry of Finance, has also been ordered to provide another Tls. 100,000 to be added to the funds already granted in order to afford as much relief as possible to the distressed and suffering. The Viceroys and Governors concerned are ordered to see that the Government funds are faithfully distributed by the officials in charge of relief work.

INDUSTRIAL EXHIBITION IN TIEN-TSIN

For the purpose of promoting the interests of native industry in Chihli Province, Taotai Chow Chih-tze, Director-in-Chief of industrial affairs in Peiyang, has now obtained permission from H. E. Viceroy Yuan Shih-kai to open an Industrial Exhibition in the new premises of the Chinese Industrial Association in the city for a period of seven days, from the 22nd to 28th inst. In order to encourage native merchants to send their goods to the exhibition, the Commissioners of the foreign and native Customs at Tientsin have been instructed by H. E. Yuan to exempt the payment of the usual duties and taxes on all descriptions of native products below the value of Tls. 30. It may be mentioned that this will be the second exhibition, the first being held at the same place from the 22nd to

30th November last, for the celebration of H. M. the Empress-Dowager's 73rd birthday which occurred on the 25th of that month. The first exhibition was attended by thousands of foreigners and natives during the nine days. The Chinese Authorities are making all preparations in connection with the forthcoming exhibition, because it is the intention of H. E. Yuan to make it a success equal to its predecessor.

N. B. The Empress Dowager was so much pleased with the articles, especially an embroidered satin screen, presented by the Industrial Exhibition Authorities that she has authorized the grant of an annual appropriation of Tls. 10,000 to the support of the Industrial schools.

A MONGOLIAN NEWSPAPER

It is quite evident that the Chinese Authorities at Peking are fully alive to the influence of the modern Press as an educational and enlightening agent.

It has been proposed by H. E. Shou Chi, President of the Board of Colonies, to establish a newspaper in the Mongolian language, for the enlightenment of the Mongols, and he is already drawing up the necessary regulations for carrying out his proposal. As soon as these regulations have been sanctioned by the Throne, the proposal will be put into practical effect, and the paper will be the first of its kind in the history of the Chinese Empire.

MINISTER OF RELIGIOUS AFFAIRS

The Peking Government is proposing to appoint Viceroy Chang Chih-tung as Minister of Religious Affairs who shall revise the existing treaties with the Powers in regard to religious matters.

An Imperial Edict to the above effect is expected to appear shortly.

OPENING OF NANNING

The port of Nanning in Kuangsi province was opened to foreign trade on the 1st inst. as already reported in our telegraphic columns. The site of the foreign settlement is to be on the new bund, on the West River. A new rule by which the sovereign rights of China over her own territory will be preserved has been

adopted. Instead of selling the land to foreign merchants, building lots of ten chang square are to be leased to them at Tls. 40 per annum for a period of thirty years, the lease to be renewable at expiration of that term for a similar period. A substantial house has to be erected by each lessee within two years, and the house is to be built according to plans approved by the local Taotai.

The Custom House and quarters for its officials will also be erected on the bund, but the examination office will be on a pontoon moored in the river.

A Chinese contractor from Hongkong has secured the contract for the construction of the bund.

A NAVAL STATION

Since the Peking Government made up their minds to establish a Chinese Navy,

to co-operate with the Army for defensive purposes, their minds have been much exercised over the lack of a proper naval station for the proposed new Navy. A few days ago, a certain high official was ordered to proceed to Chekiang to try to find suitable harbours along its coast for a naval base, and now we learn that the Government proposes to make Yung Cheng in Shantung, south of Weihaiwei, a naval-station, and have sent instructions to the Governor to report on the place.

A GOVERNOR FOR WESTERN SZECHUEN

It is the intention of the Government to convert western Szechuen into a separate province and appoint a Governor thereto, whose official quarters are to be at Patang.

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