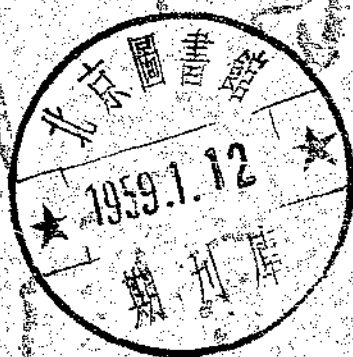


北京圖書館藏



丙午七月

1906
2-6

四月一日

張

本報總發行所

上海白克路五六二號
寰球中國學生報館

上海分售處

四馬路

開明書店 日新書莊

棋盤街

商務印書館 羣學社 科學會社

外埠分售處

北京

京師大學堂魏冲叔先生

天津

肉市口糧店家泰昌源號韓賀臣先生

江西

南昌百花洲尊業公司梁仲山先生

外洋分售處

日本

東京華人青年會王正庭先生

新加坡 Kim & Company

南洋羣島總經理胡化正先生

Mr. Poo Wih Cheng (Singapore, Selangor)

售例

- 一 本報零售每册大洋五角全年六册大洋二元五角
- 二 外埠及日本郵費全年三角歐美各國新加坡及南洋各島等全年郵費六角如零售者郵政已通之處每册郵費五分至未通郵政之處民局寄資閱者自給
- 三 本埠郵費一角八分惟與本會相近者按期派送不取郵費
- 四 凡至本會定購者收銀後即付收據惟未能照章寄足者祇可照零售例每册以大洋銀五角計算寄足應得册數為止
- 五 凡一人定購十份以上者照價九折二十份以上者八五折

廣告

廣告

- 一 如有海內外鴻碩願將中西文稿寄登本報者(酌贈本報若干本為酬)即寄寰球中國學生會轉交本報事務部幹事高朗夫君接收為荷
- 二 如有學界商界願登告白者即寄大馬路壽康里三白三十五號本報廣告部幹事許翥屏君接收為荷
- 三 無論外埠本埠及東西洋各國如有願為本報經理銷售者本報當酌議以相當之報酬一切

詳細情形可通函本報幹事高朗夫君處詢問

四 如有欲定閱本報全年者可通函本報總發行所以便將名登入冊內按期寄送其在外埠如

已有經理人者可逕至各該經理人處定閱其未有經理之處可通信上海白克路五百六十

二號本報總發行所爲荷

廣

告

白 告

根利洋行特別廣告

啓者本號房屋即要翻造一
概貨色均減價出售如欲辦
西洋各種貨物衣料草帽靴鞋襪
衣等類請移玉至虹口百勞匯路
及西華德路轉角 驗看價目
照本八折特此佈告

和生廣告

本號向在上海棋盤街三茅閣橋北
字十三號朝西門面交易專辦西學書
籍儀器體操汽鎗戰鼓號筒風琴等件
監製外國賬簿精刻象皮圖章自運各
國名廠紙料外洋各種新行雜貨鉛筆
石筆石板水瓶筆架墨水膠水粉條書
釘畫圖器具畫圖紙絹各式規尺等類
西學應用之件無不俱備凡蒙 賜顧
認明本號爲盼

寰球中國學生報

寰球中國學生會添設高等英文官話夜課

科 本會因經商者之不能日間入學以及
勤學者之或欲晚間補習故特設高等

英文夜課 資格 過至少讀年歲 以上二

以下 時間 至九時 脩金 每月三元 校

舍 白克路五六二號寰球中 教習 本會

學額 三十 七月廿二夜開課 現有

可補有志者 官話科 每晚七時至八時

速來報名 三個月畢業爲一
學期每學期會友取修二元非會
友取修三元 七月廿二夜開課

義生外國紙行

本行專運外國各式紙料文房四寶西學堂書簿及鉛筆墨水製造象皮圖章向做零躉批發價廉物美遠近仕商賜顧者請至上海鐵大橋南首角嘴便是

告白

用煤之人不可不一試

本公司新到英國金山熟煤又名焦炭火性之猛烈堅久遠勝東洋熟煤數倍早已名馳海外務請 賜顧一試方知價廉物美無俟本公司之讚揚也並有樹記柏油出售零躉批發此佈
 上洋西藏路二百十六號門牌英商泰昌公司
 司甘月松啓

華隆戒煙補精汁

每瓶二元小瓶一元二角大瓶七元中瓶每打二十元小瓶十二元每癮一錢服汁一小瓶即可斷癮癮大照加服法另詳仿單批發另有章程郵購原局回件售處在盆湯弄新橋直北德安里四弄口便是

謹將海關並工部局醫官執照

刊錄公鑒

大美國考授內外科醫學博士兼牙科博

士謝為給照事照得此照緣為使大眾知悉華隆藥房所製因欲使有煙癮之人脫離烟害之藥汁經本醫生詳加化驗此中絕無分毫嗎啡及各種毒物察其藥力深信實能祛除所許治之病除專門效驗之外復有長精神養身體之益此種藥物實天下獨一無二之品薦此藥於深堪憐憫身罹烟毒之人實覺無疑慮凡有志除痼疾者如服此妙藥實無危險且亦可靠為此合即給照為憑須至執照者 西歷一千九百零五年內外科醫學博士兼牙科博士謝給大英領事署繙譯官實述德譯

工部局管理衛生事務處化驗

第五百五十五號一千九百零五年十月一號收到物料單之樣十月八號給單物料十五號樣係華隆藥房之戒烟補精汁經本醫生詳細化驗瓶內物料並未查出鴉片嗎啡之跡確能掃除烟害兼可大補身體特給驗憑為證工部局管理衛生事務處英國醫學博士兼各科進士史丹立大英領事署繙譯官實述德譯

告 白

寰球中國學生會附屬小學堂

本學堂為培植小學基礎敦請練達學務熱心教育之員數位授以中西各種科學四年畢業房屋
明淨課堂相宜課程外兼設體操音樂並各種游戲之藝每半年脩金十五元均於開學時先繳

課程表

| 年期 | 國 文 | 英 文 | 算 學 |
|------|---------------------------------|------------------------------------|---------|
| 第一 年 | 讀本 脩身 習字 演話 | 國學訓蒙 拼法 丁氏法程 習字 國學文編初集 | 筆算數學第一本 |
| 第二 年 | 讀本 脩身 演話 造句 中國蒙學史 地理初階 | 國學文編二三集 地理初階 文規 拼法 造句 默書 | 筆算數學第二本 |
| 第三 年 | 讀本 古脩身 信札 地理 亞洲地理 | 國學文編四五集 地理進階 文規 默書 短文 拼法 | 筆算數學第三本 |
| 第四 年 | 讀本 近世史 中國近世史 世界地理 文法 | 國學文編五六集 輿地 作論 歷史 會話 文規 繙譯 | 代 數 |

告 白

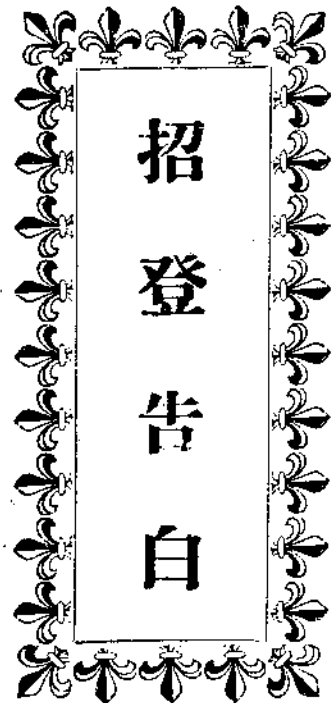
大 成 公 司 廣 告

本公司設在上海北山西路八十九號門牌德律風一千七百五十四號營業租買地皮房產包造中西各式房屋建築開濬各項工程購辦各種五金軍裝機器承受大小押款資本充足辦事妥速定價尤格外克己海內仕商欲將以上各項委造以及有產業出賣出租者均請移玉至本公司面議可也

寰球中國學生報

艾 羅 補 腦 汁

中國總經理
上海中法老藥房
支那二十二行省
各藥房均有出售



招 登 告 白

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立憲先聲○七月十三日奉 上諭朕欽奉 慈禧端佑康頤昭

豫莊誠壽恭欽獻崇熙皇太后懿旨我朝自開國以來 列聖相承謨烈昭垂無不因時損益著爲憲典現在各國交通政治法度皆有彼此相因之勢而我國政令歷久相仍日處阽危受患迫切非廣求智識更訂法制上無以承 祖宗締造之心下無以慰臣庶治平之望是以前簡派大臣分赴各國考查政治現載澤等同國陳奏皆以國勢不振實由於上下相朦內外隔閡官不知所以保民民不知所以衛國而各國之所以富強者實由於行憲法取決公論軍民一體呼吸相通博採衆長明定權限以及籌備財用經畫政務無不公之於黎庶又兼各國相師變通盡利政通民和有由來矣時處今日惟有及時詳晰甄核仿行憲政大權統於朝

上

論

廷庶政公諸輿論以立國家萬年有道之基但日前規制未備民智未開若操切從事徒飾空文何以對國民而昭大信故廓清積弊明定責成必從官制入手亟應先將官制分別議定次第更張並將各項法律詳慎釐訂而又廣興教育清理財政整頓武備普設巡警使紳民明晰國政以預備立憲基礎著內外臣工切實振興力求成效俟數年後規模粗具查看情形參用各國成法妥議立憲實行期限再行宣布天下視進步之遲速定期限之遠近著各省將軍督撫諭士庶人等發憤爲學各明忠君愛國之義合羣進化之理勿以私見害公益勿以小忿敗大事尊崇秩序保守和平以豫儲立憲國民之資格有厚望焉將此通諭知之欽此

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王 意



皇 德



皇 奧

社說

述黑格兒惟心論

Hegel's Philosophy of Mind.

嚴幾道

德哲黑格兒之言心也。其分爲三。曰主觀心。客觀心。終之以無對待心。其論至深廣。見所著智環通解。 Encyclopedia 今爲舉其大義。略述之如左。談心性者。或有取歟。

主觀心 Subjective mind 者。就吾一人而得之者也。黑格兒曰。人之所以爲人。唯心。心之德曰知覺。曰自絲。方其始也。爲蠻夷。爲童幼。其心德未發皇也。存於其理而已。萬物爲天演所彌綸。而人心亦如此。故所謂知覺。所謂自絲。當其濫觴。不可以物。天演之行既久。其德形焉。心德者。天演之產物也。而天演之跡。歷史載之。

草昧之未開也。童幼之未經教育也。盲然受驅於形氣。若禽獸然。順其者欲。爲自營之競爭。浸假而思理開明。是非之端稍稍發達。乃知有同類。爲一己之平等。所謂理想。所謂自絲。所謂神明。三者實爲同物非其一身之所獨具也。乃一切人類之所同具。而得於天賦者。此老氏所謂知常由是不敢以三者爲己所得。私本一己之自絲。推而得天下之自絲。而卽以天下之自絲。爲一己自絲之界域。之法度之羈。維蓋由是向者禽獸自營之心德。一變而爲人類愛羣之心德。此黑氏所謂以主觀之心。通於客觀之心。 Objective mind 客觀心。非他人羣之所會合而具者也。客觀心卽吾儒所謂道心

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黑氏之論客觀心也。曰主觀心受命於形氣。有飲食男女之大欲。一以爲自存。一以爲蕃育。有所拂逆。則禍害仇疾之情生之。數者雖經進化。猶常存也。而其形質則大變。有先覺之民起。乃教之以禮讓。而婚姻飲醴之俗成。董之以刑威。而流宥鍰殺之法立。蓋禮刑興而向之者。欲競爭。乃出於禽獸而成於人道矣。

故客觀心之發見也。首著於人類之天直。天直者何。人人所受自繇之封域。其一身自繇而爲社會所同認者。謂之一民。一民之享是自繇封域也。自其所主之產業。所受之利益。而見之。故法典認其人有主物之天直。復由主物之天直。而得通物交易之天直。通物交易之天直。以契約質劑爲之。證書故契約質劑者。國家法制之胚胎也。

主觀之人心。忽而有所欲爲。而所爲或與衆志客觀心。迂當是之時。其所享之天直封域最顯。此時之客觀心。其大經皆著於社會之法典矣。迂之而過。則罪犯形焉。罪犯者。越其天直封域者也。故謂之不法。又謂之不直。彼爲此之主觀心。固以爲未嘗犯也。然天直封域衆志之所定也。雖慙爲私者之所勝。而公道必有時而伸。伸則行其誅罰。無道奸慝之行。徒以顯公道之權力。見公理。天直之尊於私欲。云爾。故誅罰之行。依於法典。非弼教也。非改良也。乃公道之報復。報復事之終也。鵠也。弼教改良事所由也。微也。天直自直者也。法者去不平也。罪其人所以昭法戒也。刑而平允。則大辟宜勿除。

今之欲除大辟之刑者。皆以刑爲使民更新之具。果如是言。彼死者不可復生。斷者不可復續。以之弼教。非滋謬歟。社會之有刑。非以怵爲惡者。使自新也。公理。天明爲其所侵犯。而法爲施其所當得之刑而已。

此言法家之言也。法家之說。覈而易使人失其真。蓋法家所重者。法與是法之必行耳。法外之意。非彼之所及也。今有人於此。其言行自其外言於法無不合。而其人之用心。於所謂客觀心者。可以大逕庭焉。此法所以於化民易俗之事。有時而窮也。

雖然。化之進也。此主客二心之相忤而不協者。將盡泯而悉除。向者虛懸無所附之公志。所謂天直所謂公理。必散而分麗於社會之人心。主於中而爲言之。發機向之法典。今爲民德。此自黑氏言所謂以客觀心爲主觀心是已。

然則仁義者。民心之法典也。而國家之三尺法。乃與人心方寸所懷之志願無殊。曰義理曰良心曰德行。舉凡人心所爲善者。乃深入於隱微而爲之防檢。向也法典自爲法典。人心自爲人心。乃今有民義焉。其異於法典者。所課不徒外迹之合也。神明之地。所發中而起迹者。皆無遺焉。故法典之坊民事止於形質。其型民也。猶以杞柳爲栝椹。極其能事。形利而已。若夫義理之所治。則不然。形之利者。將進之以爲神善。而後可道德義利之行於社會。於何而見之。曰見於倫理也。見於禮俗也。倫理

禮俗之爲用。將以會人人之志氣。而使之共從事於一塗。所謂一塗。即客觀心之證。果下文所謂皇極是也。倫理禮俗。基於家。而爲一切之基礎。則夫婦之匹合也。父子兄弟之相維也。由此而後有社會。亦由此而後有國家。無家不可以爲國。故夫婦匹合。爲斯民天職所由昉。而其合也。必不可以不由禮。方一男女之合也。使其以社會爲心。以國家爲心。則其合義也。卽不然。將其事下同於苟合。文明國之於嫁娶也。皆稱天以臨之。雖夫婦道苦。律許休離。而其事望於不得已。爲之制限至嚴。何則。法之所容。而禮之所諱故也。其事之嚴且重如此。夫亦曰。國基於斯。而爲下民幸福之原已耳。觀於歷史。凡有男女淫佚。易內竊妻。與夫民恤己私。各立於獨。其國種未有不凌夷衰微者也。

家積而爲宗。宗聚而成羣。如是之羣。尙未足以爲國也。以其宗旨在保護小己之利益故。逮進而成國。將其所以爲一二人之私利。泯焉。而所祈嚮之公義立。此成國與未成國之社會之大分也。其未成國也。以個人之利益爲最重。其既成國也。以求臻於所祈嚮之上理爲最重。所祈嚮之上理。思想之所成也。每有欲臻此境。雖犧牲個人之利益。而不恤。故往者之治。散而近於私。極其成就。分據小康而止。後乃除蔽去偏。和同調變。而成一統大同之治體。一統大同者。思理之治制也。客觀心之現象也。而人治以此爲之極。則向者之宗法小成之分。據不合不公。特此境之前驅。資爲蛻變而已。是故自黑氏言。庶建共和 Republic 之治。非治之極則也。以主其說者。不知羣與國之分殊。而視小

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己之利害過重。古之庶建。其制恆不可以久長。而號令其衆之枋。常卒歸於一姓。此其故何耶。彼不悟國有皇極。皇極即向所求臻之上理。所合成之客觀心。所由思想而得之勝義。國之進者。必以此爲鵠。而犧牲其個人之利益。以趣之。乃今不然。轉犧牲此皇極焉。以爲個人。以爲私家。以爲品流。希臘之霸朝。羅馬之帝制。爲世所鑿鑿而言久矣。顧其物之所由成。皆此庶建民主。與夫貴族擅朝。先私益而後公義者。開之耳。

君主者。治之正制也。一人首出其所行。無所屈其所居。爲至尊而向之。皇極上理。勝義客觀心。乃於此得代表焉。向也。爲虛懸之理想。乃今得此。而道與器合。余爲天王神柄。攸屬。往古相傳。大經大法。豈是憲章文物。於此焉得。守器之長子。建極求詣。彼之職也。故大君者。有形之皇極也。變虛懸之道。而爲有知覺之道。所以會億兆之公志。而爲一人之大志者也。路易十四之言曰。朕爲國家。其精義。蓋如此。嗚呼。炎炎大言。黑氏之言。皇極與君主也。

政治之自繇。 *Political Liberalism* 黑氏之所嘗也。民族之自繇。 *National Liberalism* 又黑氏之所右也。自功利家 *Utilitarian* 之眼藏而觀之。聚異族之民。以爲聯邦合衆之國可也。瑞士爲國。固如是耳。雖然。國者民族之所成也。民族者。何一言。語同文字。乃至宗教禮俗。與夫道德之觀念。靡有殊也。如是者。謂之一民族。是故國以強力。取一絕異之民。而羈乎之。不顧其所不欲。而強使服焉。如是者。犯

大不韙而行逆性之事者也。脫其衆有能起而叛之者，爲無罪國之合以觀念之先，合爲之，未有觀念不合而能強合其民者也。

雖然猶有辯。夫羈輓異種之民，所以犯天下之大不韙者，以所勝所羈之民，乃有道之種民也。其國民思想之所標揭，其上下所求臻之上理，精深博大，而可自存於天演界者，無所愧於勝家。夫如是而奪其國土，虜其種民，乃爲大戾，而可叛也。假其不然，叛乃逆耳，天下固有民族，儻然無禮義，卽其始有教化可言，而經數百千年之陵遲衰微，已爲天下之敵民，而喪其所以立國者，如是而不強爲善，抑見他族之有善，又虛僞傲慢，恥於相師，斯其國固宜滅，如法國之布勒敦，與其南之巴斯幾種人，其見并於法與西班牙，正天理之極則耳，烏有所謂不韙而可叛者乎。

五洲無慮數十百國，國各有道，以爲存立道之勝者，常爲雄，是徵諸歷史而不惑者也。夫歷史所載，無他前立之國家與後起之國家，二者繼繼繩繩，相與競於無窮而已。且道者觀念之事也，其始渾然闇然，莫之知孰爲優劣，至各持之，而有勝負，斯其優者見見，乃形形，乃進是故，歷史所載之前後國家，皆道之有形者也。隨時而整成，不久而蜕化，道常新，故國常新，至誠無息，相與趨於皇極而已矣。雖然，皇極無對待，無偏倚者也。無對待，無偏倚，故不可指一境以爲存舉，始終統全量庶幾而見之。是故國家進化於何而極，雖聖者莫能言也。皇極在在，而是無在，而是其在，在而是也。以歷史所

載之國家莫不以此爲歸墟也。其無在而是也。以此問題必後乃能決而後之。後又有後也。歷史之所載其漸進之能決也。皇極如佛氏浮圖然。古今並世之國家於造是浮圖也。皆有一磚一石之布施。然而民族各有種業種業與皇極之大道常反對以反對故。早晚亡自皇極之道言。凡爲國家所存立者莫不載其一義而莫或載其全體者。故曰無不亡之國無不敗之家。皇極以下皆對待之物也。惟對待乃相勝。故國恆相滅然而滅者必載而傳所滅者之典章文物而加張皇焉。然則雖號勝家實則所勝者之法嗣而承其衣鉢法器者也。惟其承之是以保之。此節入理最深非熟看深思不能得其妙義

黑格兒曰：民族朝代相傳以後者受前之文物。此歷史之相生名學也。Dialectics of History 夫相生名

學。黑氏之言名學也。謂理之相究者。恒相生近而譬之。如警察之法。愈嚴將奸究之術。亦愈密。老子所言大抵皆此等名學。於尋常理想。著人心思想天演之狀態耳。

而於歷史則著世界思想天演之狀態。然則依黑氏之名義。此無異云尋常名學。乃主觀心之名學。而歷史爲客觀心之名學。二者所論異者。特在外緣。至所明之理趣。所用之塗術。固無少異。人心之進化也。懸意觀念相續前之偏狹而黠闇者。日退後之溥博而條理者。益臻。萬物之進化也。形象官品相續前之混沌不精者。日遠後之井畫分理者。日滋。是二者既如此。歷史之進化何爲獨不然。其爲進也。人心之觀念漸而著於事爲名迹之中。糾合經緯日就月將。緝熙光明。相與趨於人類之終局而已。是故其爲物也。爲心意之半實。而哲人收視之所獨見可也。爲物體之粲著。而森列於上天。

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下地之間亦可也。或相與組織鳩合而成歷史遞嬗之國家。三者爲物至殊。而其進化之情。所以隳然沛然。相與趨於無對之皇極爲歸墟者。其秩序淺深。不可絲毫紊也。夫理者。史之內精也。此所以爲客觀之心。而與主觀之心爲對待也。歐之帝國。古曰希臘羅馬。今日英法德俄亞之帝國。曰波斯曰突厥。曰蒙古。曰支那。此數者起伏相乘。成功者退。史家但見朝代之興亡。人民之相競。軍旅之相斫已耳。豈知此之現象。皆人心觀念之代表。非國之爭爲雄也。乃道之爭爲優也。兩軍交綏之間。以黑格氏之法。眼觀之。皆新舊教化之爭。宜孰存立而已。按此節已開斯賓塞天演學之先聲

刑罰。古酷而今祥。戰伐。古烈而今恕。此文明進化之實徵也。雖然。以云弭兵。殆猶遠爾。何則。國羣天演。所以淘汰劣者之利器也。自十八世紀末造。以還。民皆知今之爲戰。大異於古所云。古之爲戰也。以一二人之私忿。忿率其民。以膏血塗野草。乃今爲戰。將必有一大事。因緣質而言之。恆兩觀念。兩主義之爭。勝向謂民族國種。有共趨之皇極。今之戰而勝者。其所持之主義。必較戰而負者之所持。其去皇極爲稍近。何則。世局已成。非近不能勝也。勝者天之所助也。敗者天之所廢也。故居今而言強國。問所持主義之何如。顯而云乎。則察乎其通國之智力與教化耳。不講於此。而痛哭流涕。爲其叔之違天。專專乎於排外。爭野蠻文明之稍異。則淺之爲庚子之義和團。深之爲今日之日本留學生。而是二者皆亡國之具也。博塞讀書。其於亡羊等耳。黑氏曰。亡國敗羣。皆大譴。 Divine reprisals.

也。其所加者恒卽於有限。Finite 一偏。One sided 與不完全。incomplete 者。此真無窮不變之天威。

Eternal, dies crae" 生於兩間者所莫能道也。Nothing earthly can escape 五洲之民相與競進於皇極。而世降世升。常有其最近之民族。此當其時則爲世界文明主人。而爲他族所宗仰。此如古之埃及。敘利亞。希臘。羅馬。法蘭西是已。蓋一切之民族各自爲其客觀心。而無對待心。爲之環中樞極。前所指之先進民族。嘗一焉。爲其喉舌。爲其代表者也。

故民羣天演爲三候焉。萌芽一也。膨脹二也。會萃三也。其見於歷史者常如此。亞洲之國家。建於君主之一身。總至尊之主權。以臨御億兆之小己。及其過也。小己之所爲小己者。亡國猶海也。小己猶淪漪也。海固未嘗爲淪漪計也。

希臘嘗席捲亞洲矣。亞之風俗。入希臘而一變。振其頹惰甯謐之風。而爲事業之勤競。此專制之後。所以往往爲共和也。共和而後有國民。蓋專制雖有民。其於國無所與。非若共和之民。爲國家一切事根本也。故共和之民常自重。知國家之有待於彼爲成立也。

古歐之民主。其存立必小己與大羣之利害。得調燮而平均。故其局之散也。恆由小己奮其私。各立於獨。不相下而害大羣之公義。當此之時。則必有專利之需。權興焉。以彈壓小己之私。使有所服從而用命。其初起也。勢恒至利。足以大啓土宇。齊一異俗。致同文同軌之盛規。此如中國之秦隋。歐之

甄撒夏律芒。蒙古之成吉思。西域之鐵木真。皆其選矣。浸假而大羣小己之利害。又過於不平。其勢復不可以終日。則於是景教起。而國會之制。乃以衆治救獨治之末流。而底於今日之治制。英倫法度。其模型已。

嚴復曰。歐洲之言心性。至迪迦爾 Descartes 而一變。至汗德 Kant 而再變。自是以降。若拂特。

Fichte 若賜林 Schelling 若黑格兒 Hegel 若壽朋好兒 Schopenhauer 皆推大汗德之所發明

者也。然亦人有增進。足以補前哲之所未逮者。而黑壽二子所得尤多。故能各有所立。而德意志之哲學。遂與之古之希臘。後先競爽矣。考汗德所以爲近代哲學不祧之宗者。以澄澈宇宙二物爲人心之良能。其於心也。猶五官之於形。幹夫空間時間。二者果在內而非由外矣。則喬答摩境由心造。與儒者致中和天地位萬物育之理。皆中邊澄澈。而爲不刊之說明矣。黑格兒本於此說。故惟心之論興焉。古之言化也。以在內者爲神明。以在外者形氣。二者不相謀而相絕者也。而黑則以謂一切惟心。特主客二觀異耳。此會汗德迪迦爾二家之說。以爲說者也。由是而推古今歷史之現象。起伏變滅。皆客觀心理想之所爲。然而其中有秩序焉。則化之進而共趨於無對待之心境。此鄙人所譯爲皇極是已。故其言化也。往往爲近世天演家之嚆矢。又於吾國往聖之精旨。微言有相發者。如張橫渠云。爲天地立心。試問天地之心於何而見。黑氏著論至多。後之學者。輒苦難讀。丙午夏日。鄙人自皖

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旋滬。適寰球學生報出。總理李君登輝等。踵門求文字。前後書七八通。殆不可已。則勉強揮汗。爲發黑氏之蘊如右。所論止於主客觀二心。尙有無對待心者。則未暇及也。

責難學生篇

剝 果

昔伏波以居前不能令人軒。居後不能令人輕爲恥。英烈丈夫之所爲。不當如是哉。比年以來。憤世嫉俗之士。憂國家之多難。悲種族之陵夷。倡爲駭世之言。冀挽陸沈之患。當其樹立風聲。抗論愒俗。政府中之知與罪。社會中之是與非。莫相恤也。及其激揚義氣。裁量執政。志存配天之絕業。心痛明堂之不祀。物議沸騰。枉邪構禍。亦莫相顧也。此其心跡。有可求者。英俊之流。愍時念亂。引爲己任。不忍拘游一也。神社阡危。民生憔悴。手塚足繭。拯或未及。二也。執此之故。遂有黨派之異。同致啓彼此之意。見時相衝突。結爲仇怨。而其甚者。昔有怨隙也。則攻擊之。今有怨隙也。則優容之。昔料勢之可敵也。則殺之。戮之。今見其勢之不可犯也。則隱忍而姑待之。夫上下以隱忍爲國。則無時無地。不有禍機。而諸事牽率。未能坦懷。而予此又豈國運之佳徵。而學界之幸福也耶。西史有之。索倫爲雅典之法。或叩之曰。君今者制定之法典。固最良者乎。索曰。否。自雅典之民所能受者。言斯固最良之法典也。韋哉。是言由此知先知先覺之入此羣。必先視此羣知識之高下。以布置吾之方法。以成全吾

之事業。蓋羣之舉。冒然爲之。適以病羣。况夫高談大說。更無益而有害也。

然據今日斯民之所能受者而言。從教育上斷之。似有定義。從政治上觀之。則紛歧而莫衷一是。爲和平之說者。則熱望立憲。似立憲之詔書一頒。而民氣即可伸。國運即可復。四夷即可無事。凡百庶政皆可就理也。者。噫嘻。望者是而所以望者。則非寄語諸公。不必以有用之心力。與有用之時刻。而汗且喘。喁喁如也。處今日萬治光華之時代。尸專制之名。政府亦惡其不祥。憲法之頒。豈猶吝之所分別者。草定時有機心。與無機心耳。使其豁達大度。而盡如吾意之所期。吾曹毋庸自滿。試靜心察社會之現狀。與民智之程級。果否有享受夫此之資格。其所以然。非憲法得之爲難。爲其程度有能享受此憲法之爲難。孟德斯鳩有言。天下古今固有甚美之意。至良之法。以其民心德之逮而不克。施使斯言而信也。不必謂吾民心德之不可施。亦不必謂吾民心德之必可施。平心斷之。論者母曰。吾爲偉大國民。文明古國。三代有君臣一體之治。漢唐有地方自治之基也。世界公例。凡一民族。特俱之能力。久廢不用。則失其所傳。又况幾徑摧夷者乎。繼自今。請合全力。從教育上爲之。移熱望。立憲之心。而力學自立。立人。其庶幾乎。否則上智而下愈愚。恐借憲法以專制也。更甚。即不然。支支節節。而爲之。又恐亂無條理。或再誤教育上貴重之時。日惟天勸。相我邦國。不願此言之幸中也。爲激烈之說者。謂吾有五千年深厚之教化。四萬萬固結之人心。以此圖功。何功不克。遂大呼號。召

於天下似若頃刻即可即事也者其宗旨姑勿論其經營之大計亦不得而悉但就其表著者而言之夫有謀人之心喚其人而再三以危懼之詞悚之則爲計已疎無謀人之心喚其人而再三以恐怖之說震之則適以自斃何也我之加于人也以筆以舌人之復于我也以軍隊以警兵利未一而害已百逞一時憤激之談使內地懦弱之同胞愈增其奴隸負担悲哉又其甚者以流言之無謂使人日日防之如臨大敵善良者株連而下等社會或無識而受禍仁人君子心力之所鼓鑄固如是乎前車已折而來軫方遒不謂之失計得乎德相卑思馬克有言德意志之由分而合全以鐵血範成今日之鐵血主義槍也艦也其表面也而細剖鐵血之原質教育而已矣請諸君毋急進以爲驚天動地之舉先範之于學可乎淡泊以明志寧靜以致遠爲成功者之二法門羽毛不豐滿者不可以高飛諸君子有心天下事其沈機觀變引此言以爲範思過半矣

學生之派別關於時局也如是由前而言慕虛名而忘實學自擾而已矣由後而言務遠大而受實禍自縛而已矣夫當晦明啓閉之交而負旋乾轉坤之任國人之所切望者學生鄰國之所優遇者學生政府之所忌所懼而不得不用者亦學生學生之所自任者何術所報答者何道一言備之仍返之于學而已矣今請將學生所最難而不得不急勉者縷折言之

學生之時間 學與事俱萬難望其進步而今日之學生學之時也半事之時也亦半此其中辛苦

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寰球中國學生報

十四

第二期

情形有可述者。近年來鐵道之爭。礦山之爭。航路之爭。以及交涉上之論斷。教育上之剖析。唇舌俱瘁。函電交馳。始克保其主權。加以官吏之百務廢弛。地方之諸事待舉。或以一言而關係全局。安危或以一言而關係一方。利害平心論之。學生之哭遍天涯。非多事也。雖然。他人之學生。任事也在學成之時。而吾之學生。任事也在方學之時。已堪浩歎。且也他人學成之時。而以事磨鍊其學。吾人方學之時。而以事紛擾其學。其究也。事與學皆有不精不專之弊。此固學生之不幸。而國之所失。尤莫計程。蓋他人立國。已至治平無事之時。故人得優游研究其專門之業。而吾以後進。遂前修於無極之途。既有望塵弗及之歎。復有需才孔急之憂。兼程猶或難之。而此也。岐路徘徊。彼也。中道廢棄。如之何其。兩益乎。生計學家言。棄時無異於棄財。然則就學生言之。棄時即無異於棄才。就國民一分子論之。棄時即棄其強國之具也。不其恫乎。世界大通。與萬國學子戰於一堂。一息之差。萬級之謬。危乎微哉。

學生之期望。自東力西漸。而學海潮流挾巨刃。摩天之霸氣而來。而吾之政治學術實業。海陸軍事上。俱有失其作用之痛。今者取人之新。而發揚之也。責在學生。滌吾之舊。而光大之也。亦責在學生。鑒于古。抱國粹。式微之戚。學于今。有浩如淵海之歎。審如是也。國勢之難也。倍往昔。學問之難也。亦倍往昔。則更有不得不奮勉者。近念同胞。顛連之苦。遠凜神州。陸沈之痛。泯省界。閱牆之爭。作同

。禦。侮。之。氣。并。事。事。從。實。地。而。爲。之。則。學。未。有。不。成。而。成。未。有。不。能。用。者。抑。學。未。有。不。專。而。專。未。有。不。能。精。者。昔。者。速。成。之。說。興。以。數。月。之。研。究。而。任。事。憤。事。今。則。此。輩。全。失。其。信。用。風。掃。落。葉。銷。除。盡。矣。遺。大。投。艱。之。任。非。一。朝。一。夕。所。可。成。名。世。經。邦。之。業。其。在。盤。根。錯。節。中。乎。

學。生。之。名。譽。昔。之。頌。者。不。曰。中。國。之。主。人。翁。則。曰。今。日。之。真。國。民。否。則。曰。東。之。福。澤。西。之。盧。索。此。皆。數。見。不。鮮。者。也。然。將。來。之。名。譽。何。可。量。就。切。實。者。而。言。之。學。生。自。以。學。業。爲。依。歸。學。業。即。名。譽。也。否。則。既。喪。主。人。之。資。格。又。失。國。民。之。位。置。而。二。十。世。紀。不。容。無。學。術。之。英。雄。可。斷。言。也。而。近。來。則。有。甚。者。佻。達。之。子。自。命。過。高。每。睥。睨。夫。羣。類。卒。之。攪。纏。澄。清。也。未。必。而。氣。噉。逼。人。與。社。會。中。已。成。一。不。相。入。之。勢。者。此。其。一。新。舊。倫。理。雖。有。不。同。但。出。處。之。間。當。審。慎。出。之。而。改。革。過。激。即。爲。舊。黨。所。藉。口。此。又。其。一。其。在。內。地。者。如。是。若。夫。挾。貲。渡。海。遨。遊。異。國。往。往。以。私。德。之。不。檢。而。下。走。笑。之。採。風。者。譏。之。明。德。達。人。鄙。棄。之。夫。以。辛。苦。艱。難。之。所。入。而。用。之。荒。嬉。于。外。國。既。得。罪。故。鄉。父。老。又。貽。譏。異。邦。識。者。可。乎。否。乎。此。又。其。一。人。有。恒。言。文。明。人。愛。惜。名。譽。是。知。惟。愛。名。譽。也。故。重。學。問。惟。重。學。問。也。故。重。品。行。不。其。然。乎。今。吾。學。生。之。留。東。者。病。品。類。雜。而。留。西。者。病。思。想。短。細。行。不。掩。有。同。慨。焉。而。內。地。學。界。時。復。有。蠅。蟻。之。爭。竊。願。自。今。以。往。學。級。隨。品。行。俱。進。則。吾。學。界。之。名。譽。與。崑。崙。不。朽。可。也。

學。生。之。事。業。學。生。之。在。學。堂。無。所。謂。事。業。也。其。學。問。亦。非。即。在。學。堂。中。可。成。也。而。其。要。尤。在。出。學。

堂。後。之。經。驗。但。學。之。時。爲。用。之。備。而。已。其。尤。要。者。三。一。曰。學。力。不。學。無。術。自。昔。譏。之。而。在。今。世。大。之。國。政。條。理。之。博。小。之。藝。術。日。用。之。微。其。操。之。無。具。則。用。之。不。當。非。可。以。冒。爲。嘗。試。也。一。曰。心。力。定。菴。有。言。心。無。力。者。謂。之。庸。人。報。大。仇。醫。大。病。解。大。難。謀。大。事。學。大。道。皆。以。心。之。力。惟。其。然。心。力。倍。乎。人。者。其。行。事。必。異。乎。人。蓄。之。不。深。則。發。之。不。宏。故。講。國。家。主。義。者。先。養。愛。國。心。謀。地。方。自。治。者。先。養。愛。鄉。心。理。有。同。然。知。心。力。短。者。之。不。能。成。事。也。一。曰。精。力。往。昔。學。者。當。少。壯。時。每。有。心。血。耗。完。之。痛。及。中。年。任。事。諸。形。頽。唐。非。其。意。念。之。不。及。實。精。力。之。不。逮。也。詞。章。家。致。慨。于。才。盡。經。濟。家。盡。瘁。於。事。煩。而。大。風。捲。地。之。英。雄。中。年。多。一。蹶。不。振。弊。皆。坐。此。無。可。諱。言。而。學。者。當。引。爲。前。車。之。鑒。也。故。學。生。者。不。求。其。方。學。時。卽。成。事。業。也。求。其。成。爲。有。用。之。學。與。有。用。之。身。爲。國。自。愛。而。已。

昔。陽。明。悟。良。知。時。悔。向。之。所。爲。心。勞。日。拙。遂。痛。自。洗。別。創。艾。其。言。曰。舊。習。之。溺。人。雖。已。覺。悔。悟。而。其。克。治。之。功。尙。且。其。難。如。此。又。況。溺。而。不。悟。日。益。以。深。者。又。將。何。所。抵。拯。乎。其。言。之。沈。痛。也。如。是。夫。以。先。生。之。精。神。才。力。經。如。許。鍛。鍊。而。渣。滓。未。盡。猶。然。不。廢。力。如。此。此。先。生。之。所。以。成。偉。大。人。物。也。六。祖。說。法。謂。前。途。迷。卽。凡。夫。後。念。悟。卽。佛。夫。作。宗。門。之。龍。象。也。如。是。作。宇。宙。龍。蹇。鳳。舉。之。人。物。也。何。獨。不。然。用。心。性。之。功。也。如。是。籌。天。下。之。大。計。也。何。獨。不。然。除。一。己。之。舊。染。也。如。是。而。欲。掃。天。下。之。稅。政。也。何。獨。不。然。惟。然。故。今。世。爲。草。澤。之。英。雄。也。難。爲。真。力。彌。滿。之。英。雄。也。尤。難。有。雄。視。一。切。之。概。尤。必。有。

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幾。深。研。究。之。學。審。時。察。變。之。識。否。則。百。舉。而。不。成。卽。其。成。也。亦。不。能。有。何。也。非。天。心。之。不。相。而。人。力。之。不。足。也。或。折。之。曰。教。育。之。說。聞。命。矣。但。數。年。前。教。育。初。萌。而。學。界。風。發。潮。湧。振。蕩。一。時。今。入。教。育。之。時。代。而。士。氣。轉。靜。果。教。育。之。喪。其。精。神。歟。抑。非。精。神。之。教。育。爲。之。也。曰。是。不。然。凡。學。之。級。不。入。于。靜。則。不。實。不。實。則。何。由。成。故。前。之。所。謂。精。神。者。少。數。也。後。之。所。謂。精。神。者。多。數。也。少。數。之。精。神。也。其。氣。浮。多。數。之。精。神。也。其。氣。歛。歛。則。必。有。發。揚。之。一。日。未。可。以。表。面。而。論。或。又。謂。國。民。愛。國。之。源。多。基。于。國。文。自。學。堂。之。議。起。而。名。校。多。輕。此。科。其。收。效。何。能。良。乎。曰。此。亦。今。日。所。最。當。注。意。者。但。如。此。之。校。必。其。外。國。語。專。科。或。外。人。所。設。之。校。耳。小。部。分。未。可。以。概。全。體。也。或。又。謂。吾。國。阿。加。得。米。Academy。未。成。立。所。有。著。作。無。真。鑒。定。而。主。其。事。者。既。不。能。如。他。人。文。部。省。之。有。學。識。復。妄。爲。甄。別。頗。聞。近。日。之。所。指。摘。者。雖。前。代。蒙。古。事。亦。涉。忌。諱。其。他。又。何。論。也。曰。歌。功。頌。德。之。虛。文。萬。難。敵。經。史。中。之。微。言。大。義。無。足。憂。也。總。之。時。事。潮。流。之。急。萬。不。我。待。今。日。者。凡。舉。一。事。豎。一。義。必。先。內。顧。國。情。外。審。敵。勢。有。成。心。者。固。非。無。定。見。者。亦。妄。所。可。幸。者。年。來。進。步。不。謂。不。速。內。地。學。堂。一。載。之。間。開。辦。者。數。萬。出。洋。學。生。一。載。之。間。增。加。者。萬。餘。詢。此。以。往。天。牖。中。國。教。養。十。年。吾。民。其。可。蘇。乎。來。日。大。難。責。在。吾。輩。我。亦。學。生。竊。願。執。鞭。也。已。

國文之研究

東吳范禕

一國之文字。一國之靈魂精神。命脈繫焉。欲鼓吹一國之進化者。非恃異國之文字。乃恃其本國之文字也。環球列國。較大者數十。文字之較著名者亦數十。無不各自保守其本國文字。與夫語言之習慣。未聞有舍棄其本國而苟焉浮慕他人。取素所不諳之一種文字。強欲易其所本有者。更進而言之。則俄之於波蘭。英之於印度。日本之於臺灣。亟求其同化於上國。必以文字之輸入為基礎。而後其民始無淵淵祖國之思。故國之滅亡也。不過土地與主權暫為人之役屬而已。迨至文字之滅亡。而人心乃真死矣。

嗚呼。吾中國文字。有五千年之古。經三千年之歷史。檢四庫書目。以中國文字著作者。浩浩如烟海。英雄豪傑。志士仁人。所發揚蹈厲。所纏綿歌泣。一以文字發表之。使百世下之讀者。猶有頑廉懦立。聞風興起之概。况其文字勢力之區域。自本國外。如安南。高麗。日本之文。皆為其庶生之別子。又凡中國殖民僑寓之地。皆中國文字流行之地。合全世界之民。數用中國文字者。居三分之一。然則內之有十六萬八千函。舊日之儲藏。以植其根據。外之有四百五十餘兆人。現時之承用以壯其波瀾。異日學堂大興。教育普及。我中國文字勢力之橫絕。又當何如此。非夸誕之語也。

或者曰。中國文字過難。足為進化之阻力。以僕言之。斯說殊謬。蓋人皆喜其所習。而厭其所不習。果

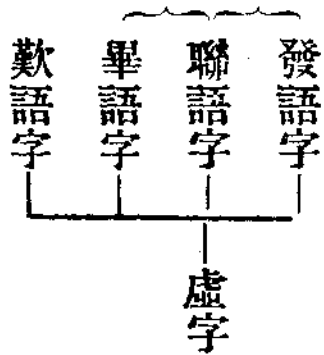
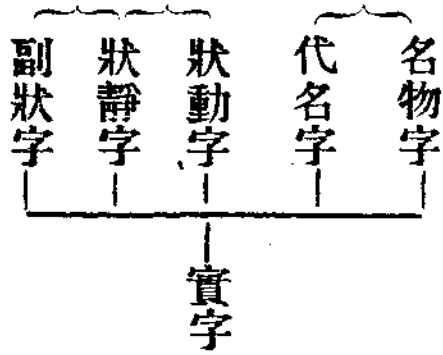
不習焉。即甚易者。亦不能不覺其難矣。未通算者。與之校代數之細草。則首疾未學琴者。與之觀五線之音譜。則目眩無他。不習故耳。證諸鄙人之實驗。學堂學生。有合法之教授。讀外國文三四年。粗能自讀他書者。殊不多觀。而有合法之教授。讀中國文三四年。取他書讀之。縱不能全解。必得十之六七。或八九何也。外國文名詞。每字有特別之組織。讀一字。方能識一字。未讀者。不能強識也。而中國文字之性質。則不然。其名詞。大都聯合二字。或多字。而組織之通用之名詞。即累數萬。至數十萬。而皆可以二三千通用之字。括之所讀之字。僅二三千。所能識之名詞。已至數萬。及數十萬。例如動物名詞也。識動字。識物字。而於動物之名詞。思過半矣。蠕形動物名詞也。識蠕動二字。識形物二字。而於蠕形動物之名詞。思過半矣。

準是以推。則訾中國文字為太難者。不可謂之篤論也。世有熟習旁行。裘上之本手。一冊中國書。則已茫然。迷不知其行數之顛倒。與橫直若是者。其於國文。無感覺。無愛情。既無感覺。無愛情。則吾人所得於文字之觀念。所謂聖智心肝。芳聲悱惻。足以陶淑我胸襟。而徘徊我腦影者。於彼漠如也。乃從而訾之曰。國文太難。國文無用。國文吾不惜滅亡之。豈不宜哉。

雖然。彼以國文為難者。非國文之過。研究無術之過也。蓋研究一國文字。必有兩步。其初步曰。成語法。Grammar 是已。其進步曰。修辭學。Rhetoric 是已。

中國舊無完全成語法之書。其故何耶。成語法者。一語中包有若干字。此若干字。以若何排列而後。成爲一語也。本國人爲本國文於成語法。恒不甚注意。因其平日之話言所用詞句。位置與次序。視文言本無兩歧。故其教成語法。每厲於讀本之中。而得之。以天然不自覺。是亦萬國之公例如此矣。若僅以成語法言。則古人所分實字。虛字。頗爲簡括。其辨明虛字之用。各書若助字。辨畧之類。不一而足。皆當日學堂之成語法課本書也。奚待馬氏文通做 Grammar 而作始推爲成語法之第一部乎。

夫實字。軍隊也。虛字。司令官也。軍隊之運動。惟司令官之命。是聽。研究國文。畧實字而注重虛字。虛字通則於國文之成語法。可以畢業矣。古人殆不我欺也。其理由如下。

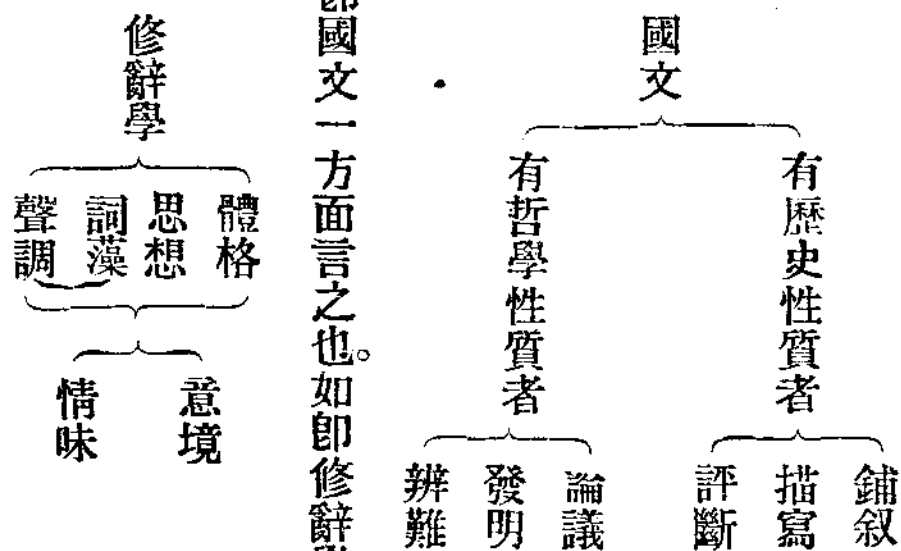


此四種虛字。於國文中最爲有限。或數十字或十數字不等。識之最易。然以之配合五種實字而成語。於是有起轉有承合有反正之說明。有疑決之答覆。有婉直疾徐高下抑揚之狀態。皆此十數或數十虛字之變化。而天地日月江河山岳政治風俗善惡吉凶種種之實字。固與文字之通否與優劣無關也。故講求虛字爲研究國文之初步。

若夫中國之修辭學。則歷代以來成書不勝枚舉。陸機之文賦。鍾嶸之詩品。贄虞之文章流別。劉勰之文心雕龍。爲人人所知者。唐宋名人無不有論文之著。散見各集。明代之批抹家尤盛於一時。其修辭學之所造。卽其文字派別之所在。鹿門震川公安竟陵見地。旣殊途徑。斯異。縣縣薪傳。至今未絕。此真中國文學界之特色也。

就以上所述。則修辭學者。未免過於精深浩博矣。然而無難也。以最近之學說。綱維之一國文字。大判分爲兩種。一有歷史性質者。易言之曰記事文。一有哲學性質者。易言之曰說理文。此兩種又自詳分爲六。其表如下。

上表即國文一方面言之也。如即修辭學一方面言其表如下。



似此條分縷析。綱舉目張。則費三五年之研究。畢業之期。正自不遠。故成語法者。蒙學小學之學科也。修辭學者。中學高等學之學科也。凡農工商賈。必通成語法。學士博士以上。必通修辭學。再進而

上則文學家之專門。非所論於普通矣。故修辭學爲研究國文之第二步。夫吾人無論學何國文字。決不能逃此兩步之階級。世界學問豈有速成亦斷難躐等。何獨於國文而靳之既靳之矣。又囂囂然肆其口實。此僕所大惑不解者也。

至於謂國文筆畫繁重。書寫爲艱。實亦不甚然。萬國之字皆有印體與寫體兩項。國文之楷法印體字也。其行草寫體字也以楷法作寫體字。則科舉之流弊大卷白摺之遺風耳。行草之視楷法簡省多矣。而草之視行尤爲簡省。幾於無一有繁重之筆畫者。如通行於社會其便何啻數倍。蓋漢人章奏尙用草書爲之。謂之章草。今學堂章程習字一科亦兼行草。似頗有見於此。彼外國文之易於書寫者。因其草也。若強以字字作印體之楷書。則未有不攢眉者矣。於國文奚咎焉。

今更毛舉國文之優處。畧綴數條。以終是篇。

一有書二冊。內容相等。英文之本字小而卷帙甚厚。譯爲國文字大而卷帙反薄。足見國文之簡易其優一也。

二有英文哲學書一節。以日本文譯之冗長而猶不達。以中文譯之則簡短而已明。西國哲學書由日文重譯者讀之類不甚精警蓋中國文字者最能發明哲理之一種文字也。其優二也。

三有學生一人。中西文之程度淺近相等。而欲教以科學一種。如博物理化類用英文本。多致窒滯迷繆。改

用譯本則怡然渙然是國文之便於教授科學其優三也。嗟夫余非謬持保存國粹之迂見方襟矩袖導後來學子以頑錮否塞之途者也實見夫吾國苟永無發達之日則已如或不然一國之興未有不在人民之學問而學問之憑藉未有不在國文者頃者海內靡然惟利祿是趨降而為學堂教習則皆下第士子頭腦冬烘於國文本無研究以致繆種流傳榛蕪滿道甚且反唇相譏羣焉以國文為戲斯非方來之隱憂乎修而明之釐訂而憲章之毋使佞倖撫掌倉頡却步蟹書橫行龍文失色則今日其不可以已矣。

社

說

說國粹

胡梓方

大地之上星羅碁布者無慮數十國土地無間于大小人民無間于多寡形勢無論其為通為塞地氣無論其為寒為燠政俗無論其為文為野其建國久長無論其為百紀為數百紀為千紀為數千紀要必有所以樹立持久之道以維持於其間國于大地必有與立其謂此哉

一國之中有其語言焉有其文字焉由政教風俗而有其習慣焉由因革損益而有其歷史焉山川風氣必有其適宜者焉網紀彙倫之立禮樂刑政之施與夫正德利用厚生之事又必有所本以貫徹于至纖至悉而幾經變遷沿革者焉嗚呼一國之基若是其重且大也其積累又必如是之久也

人情于爲之不易。歷時長久者必不忍輕言棄置。而今之囂囂然言廢國粹者。獨何說也。耶。陳確庵有言。人心不死。則天命流行。而乾坤立。人心死。則天命不行。而乾坤毀。人心陸沉。乾坤其可造乎。悲夫。

中國開化最古。政俗文教。肇基亦最遠而最隆。以唐虞治化。比泰西。今日憲政。以三代學制。比泰西。今日教育。雖無其美備。而吾中古以前。已光明燦爛也。如是。此東西大政治家所同認也。不特此也。六經價值。視摩西舊約。何如。周末諸子。視希臘學派。何如。漢唐詞章。視羅馬文學。何如。有宋道學。視西人德育。何如。引據祖國之文明。比較寰球之獻典。不容吾人自諱。亦不必吾人自炫。卽彼中號通漢學者。亦嘖嘖稱道。自許爲不及者也。

或曰。子言固已。然祖父之智。何補于子孫之愚。先世之富。何救于後嗣之貧。比者朝野上下。方謀更始。圖自強。子乃陳國粹。刺刺不已。王好笙。而子鼓瑟。聲情雖美。母乃不適時宜乎。

則應之曰。子孫愚而效鄰人之智。可也。厭其祖德。父訓而悉背之。則不可也。後嗣貧而謀海外之富。可也。薄其鄉井田里。而悉棄之。則不可也。中國懲前毖後。舍舊謀新。誠當務之急。然亦惟是革其敝。俗新其文化而已。而吾所以立國之本。始要道。先聖之精義。微言。經數千年之層疊。曲折而存於今日者。固不可舉而一掃空之也。如其然也。皮之不存。毛將安傅。本實先撥。枝葉隨之。有斷然者。此今

日國粹問題。不才所以不得不冒清議。犯不韙。而痛哭一道者也。

不才幼孤失學。曷敢言國粹哉。然嘗聞之希臘之亡也。先亡其學術。印度之亡也。先亡其宗教。波蘭之衰。紀綱不振。後改國語。宗社永墟。準是以談天下。固未有國粹陵夷而危亡不屬之者。伊川被髮百年。爲戎古今中外。又同此公理。無可遁逃者也。比年以來。橫序之子。言倫理則視爲具文。講經學則主張破碎。讀歷史則鄙夷。宗國習國文則勦襲。蕪辭卽以言。夫西學求速成。不求深造。形色之完全。不求精神之貫注。而又心醉自繇。平權之說。不得其義之所歸。叫囂恣肆。流蕩忘返。風潮迭起。怪象紛呈。充類至義之既盡。非盡廢先王之禮法。挾名教之藩籬。不爲快。吁亦可恫已。

又竊怪今日造端伊始。新政效果。未有程期。而環顧神州。已構成一種複雜。囂張不可究詰之現象。大抵其地通商未久。媚外已工。其人開通愈甚。習氣愈深。一集會之場。一合衆之事。必有假公濟私。以義爲利之徒。尸其間而不疑。卒之公益爲之敗壞。團體爲之解散。貽舊黨畫虎之譏。來外人沐猴之誚。灰志士之熱心。生辦事之阻力。而社會前途。亦胥將受其影響。而牽率以誤。嗚呼。新機乍啓。民德益漓。十年以還。尙堪設想耶。

然尤有可危者。垂髫之子。專誦西文遊學之徒。未涉國學。一旦有成。靡論其于吾聖人之道。未之有聞。計其所得。亦僅西人形下之學。而于高深哲理。政治本源。都有未夢見者。

近日留學東西洋學生。頗有學理甚深。貫通中外者。

此就其多 數而言 方今 朝廷因時觀變。宏攬人才。目成學之子。爲公輔之器。躋材藝之士。于政治之林。然彼既未漸乎德義之徑。未歷乎人事之艱。而又未審乎歷史之變遷。未究乎社會之情狀。而使其事改革。謀治安。是猶責童。默爲大匠之斲。其不至傷指者。亦鮮矣。故其庸懦者。則唯唯諾諾。以掩其不學無術之真相。其矜躁謬妄之徒。則且一逞其意氣之私。不審指歸。操切從事。其爲隱禍。豈有計量也耶。

聞之。泰西士夫之博通方言者。未有不先通其國文。而于古學尤所尊重。生徒必涉拉丁。方入大學。通都大邑。藏書樓。度古藉。常至數百萬卷。握鉛懷槧之徒。遊其間者。日以萬計。于前言往行。足資觀感者。往往編爲詩歌。挖揚鼓吹。務使成童就學之年。卽已薰陶其德性。而不至流入於奇袤。日本之初倡尊攘之論識者。皆謂漢學之功。輒近西鄉東鄉。皆低首陽明。力求實踐。豐功偉烈。照耀全球。有以也。夫夫王學。未至于孔子者也。學未至于孔子。而又行之于異國之人。其爲效也已如是。然則我國學之純然至粹者。苟有人昌大而光明之。爲效不更什百千萬于此耶。

特是大道之厄。非一日矣。周衰以來。咸陽一炬。羣經蕩然。漢興除挾書之禁。聖學稍稍光復。卒以罷黜百家。定于一尊。道術轉晦。而不宏。迨至異族侵陵。中原淪陷。文物凋喪。士氣靡然。自後國家取士之道。不宏。學者務爲粉飾。以弋功名。而去道益遠。所幸代有正學之儒起。而維持扶翼。得綿延至今。

不隨諸古國淘汰以盡亦云倖矣。乃至今日無智愚賢不肖萬喙一聲倡言歐化。吾道之孤不絕如縷。風雨如晦雞鳴不已。于是而有人焉抱缺守殘衛道救世其爲力固難于昔日萬萬者矣。雖然不才嘗聞教于君子矣。居今之世而欲復古之道非證以西哲學理不足以會其通而見其極。此當世達人所恒言也。今日內顧國情外度時勢必兼採新舊學說之長而後國學乃得完全。世運日進公理日新使姝姝守一先王之法而不進窺西學之堂奧是自封之道也不特無以關彼喜新者之口而奪其氣實亦以無以廣先聖之旨而收考道之功。故吾之言非爲彼迂儒老師作游說而實爲新舊學說作媒介也。之爲治之具可以改良立國之本必不可以破壞國粹存則國雖弱而不至于亡。此言有人昌明國粹則國雖弱而不亡中國禮教不明人心不古己非一日實無國粹之可言彼鄉曲之儒守故自大白謂保全國粹實所以促中國之亡也管子曰國粹亡則國終不可以倖存禮義廉恥國之四維四維不張國乃滅亡其此之謂與霸氣銷沉而名言如詔世有君子其興國粹式微之感而奮力圖之則神州之幸也夫。

改良英文教科論

董壽慈

文化輸入之初以外國語爲至重。教育萌芽之際又以科學爲最先。斯二者有不能兼進之勢。何也。學者自初等小學以上國文數學二科功力居其大半。復困於膚淺之普通學。中材之資。每不暇兼

攻西文。迨至注重西文之時。仍爲普通學所牽制。循是以往。卒至普通學與西文西語兩無所成。而止此一弊也。英文讀本而外。本有理化算學專門課本。然教者僅能淺授。學者力難兼攻。以故求通其學者不能兼通其文。求通其文者不能兼通其學。此一弊也。以至重要之科。驗方。今之學界。每同歸於半途。其關係吾國進化之深淺者。甚大。詎可輕視歟。欲拯其弊。道在推廣各科學之途徑。併入英文而課之。則編輯英文新教科書。其首要焉。

編輯之例。略分二種。一曰英文初等教科書。仿英書 *Primary Series* 一類首編。略如智環啓蒙之例。以次引而進之。採史誌輿地政治物理化學家言之最要者。提綱挈領。衍爲淺文。從數十百字至千餘字。由簡而繁。並列中文。一曰英文中等教科。仿英書 *Manual Series* 依初等所輯各科。推闡原理。博其旨趣。間取讀本中名篇參入之。所採諸類。宜注重於格物致知。推及政學哲理。使讀者於推究文字之間。兼獲研精學理之益。計其程度。習初等書約三年而畢。習中等書約四年而畢。英文學級既與科學並進。及至中等書畢業。可以讀專門科學之英書矣。

顧所謂專門者。蓋有區別焉。有學問之專門。有藝術之專門。學問專門。其道卽寓於文。凡達於英文者。不難博究旁進。如 *Logic* 名家言也。 *Evolution* by *Huxley* 格物家言也。 *Wealth of Nation* by

Adam Smith 計學家言也。而侯官先生一手譯成之。可推見已。藝術專門。如工程學。製造學。農礦

學暨陸軍海軍分科專門學。非專精深造者不能幾。凡若此類。泰西各國皆自有專門課本。苟非擇要採譯。廣闢途徑。以教國民。區區仰給於歐美學校者。造就才傑。寂寥有限。以爲百務振興之師資。猶未宏也。今我國留學泰西者。程度高遠。多深造之詣。宜廣勸同志。編輯專門學教科英文書。每科由淺而深。由簡而繁。並列中文。以資參攷。一以爲習英文者。豫備專科之需。一以備全國設立專門學校之用。言其功效之所至。殆無異於廣勸游學。而或當過之。

若夫泰西鉅子所著發明新理。關係治化者。亦治英文者所當研究。如歌白尼之天文學。 Astrono-

mical System by Copernicus 太惟司之工藝學 Mechanics of Teninus 斯賓塞爾之會通論

Spencer's Philosophy 達爾文之物種由來 Darwin's Origin of Species 馮哲鉅著。多不勝譯。宜從各

書。挾取精旨。爲簡覽之本。中西文並列。務使習英文者。人人得而研求之。然後英文教育之實驗。可見矣。茲事體大。非集海內外同學。共爲之。不能成論者。莫不難之。然其成也。使後來無窮之英文學者。咸易幾於大成。其爲我國前途之大幸歟。

社 說

說醫 附 梁曉材

熊元鈞

理之至實而不可遁。學之至精而最適于生人之用者。孰有如醫乎哉。孰有如醫乎哉。人之生也。風

霜暑濕之所侵。七情六欲之所感。飲食起居之偶或不慎。內因外因。固不足以致疾。其疾也。不得不委心賴首。而託之于醫。醫或不得其道。其生可以立隕。闔茸不肖之人。靡論己其人。爲一家之所不可少。或邑里之所不可無。或爲千萬人之所託命。而安生而彼不知誰何之子。操三指以戮之。遂令天下之慈父。賢君。孝子。純臣。友兄。悌弟。義夫。順婦。與夫素所欵洽。相親愛之人。抱幽怨。隱憾於無窮。無術以補不周之缺。戕天地之仁。沮文明之化。事之至痛極慘。劇心而鉅目。有逾于此者乎。嗚呼。酷矣。使有人於此。寢疾牀蓐。呻吟痛苦。生死呼吸。氣息僅屬之際。爲之君父。臣子。兄弟。夫婦。與夫素所欵洽。相親愛者。蘊淚相向。束手無策。雖復竭智盡忠。而無取於濟。激烈有至性者。且刲股殘肢。思以其羽毛之愚。僥倖於渺茫。難知不可必得之數。謂有人焉。起而生之。其爲心暢神和。歡樂忻快。雖萬鍾千駟。不可易也。周禮醫師一官。掌醫之政令。聚毒藥以共醫事。凡邦之有疾病者。有疖瘍者。造焉。則使醫分而治之。歲終則稽其醫事。以制其食。十全爲上。十失一次之。十失二次之。十失三次之。十失四爲下。又有食醫。疾醫。瘍醫。戰醫。四官。分職其事。凡含生負性之族。咸使之各遂其生。不令夭札。蓋吾先王之仁民而愛物。有如此者。今泰西各國。蔑一事不資于學。而其視醫也尤重。列爲顯門之業。設醫學堂以研習之。聯醫學會。開醫學報。以切磋之。創蠟人院。以考鏡之。給專利券。以鼓勵之。凡醫生必經試驗。給予文憑。方許行醫。凡有以膏丹丸散營業者。必以化學剖驗。無有毒害。方許發賣。

未病之初。有衛生局以隄防之。病後有病院以收養之。視周官所言尤精而且備焉。深識之士。謂太平。邾治之世。民力既強。民智既開。民德既厚。兵刑政教無所用。生其間者。惟含哺歌嬉。極樂長壽。而醫之爲道。極其能事。可以翌天地。贊化育。毓萬物。仁聖之至術。文明之極軌焉。乃吾中國今日之所謂醫者。何如哉。名醫既曠世而難遇。要而言之。約有三派。其一讀書不成。遁無所入。略讀本草。粗記歌括。胆大如斗。氣粗如牛。覬覦脉敬。以繼饗殮。其二高其聲價。濶其排場。心若亂絲。門如街市。或窮老而盡氣。或識闇而游移。苟以塞責。違計其他。其三徒讀死書。膠執已見。偏于溫者。無往而非溫。偏于寒者。無往而非寒。逞其辯舌。訾警異已。至幸而瘡則竊爲己功。不起則諉爲人過。人無可諉。則曰壽數而已。曰天命而已。千人一轍。罔或不然。此其居心誠皆不仁之尤。充其爲術。與草薙而獸獮之何異。嗟乎。嗟乎。此世之所以抱幽怨。隱憾于無窮者。幾于十人而九。而古人不藥爲中醫之言。曾文正公不信醫之說。未爲過也。余與梁君曉村。蓋亦同抱無窮之幽怨。隱憾者。余資性鷲下。且深知醫之爲道。匪易而勿敢以學。曉村則承其家學。夙嘗留心于是。今歲七月。以書抵余。欲棄制舉業。大發宏願。將博稽諸氏之說。窮流源。昕夕而探討焉。荀子曰。鏤而不舍。金石可鏤。以曉村之專志。劬學其術之進而愈精。利己而壽人。猶操左券以責右券之價也。故爲述醫學之所係於生人者如此。其切與夫吾先王之眡醫如此。其不苟。泰東西如此。其周章矜重。而俗醫之繆戾不可恃。吾人所當汲

汲從事以無復搜夫前痛焉。抑吾猶有進焉。伊尹曰。用其新。去其陳。痛乃不存。苟神明其理。雖吾人之精華所在。尙不可漫焉附和。況敢泥其糟粕以施治耶。嗚呼。是尤曉村之所當於冥探苦索之後。通而悟之。而余平日之所爲。上下數千年。縱橫九萬里。講求而有得者。其大要亦不外是矣。

按此係前本會學務部幹事熊主政季廉遺稿。熊之疾終說者多謂其輕信醫藥所致。觀於此作。或可以見其志歟。

社 說

寰球中國學生報



三十四

第二期

選稿

國文講義餘談

丙午閏四月中旬天津客籍學堂溫課時總教員孫師鄭演說

赤日炎炎。暑假在邇。今當季考之前。例應溫課半月。僕因平日所編講義。局於暑刻。限於篇幅。每多不能盡其意。况僕又訥於口說。上堂之頃。恒苦胸有重疊之意。而不能自達。慙無騁衍懸河之辯。幾同衛武。朕舌之捫。雖諸君子相喻。無言心心印合。而僕內鏡之餘。殊深惡忤。爰以筆代舌。略陳欸欸之愚。兼旬小別。匪繞朝之贈言。雜記無文。媿生公之說法。同學諸子。蘄共鑒之。

左氏傳云。言以足志。文以足言。不言誰知其志。自春秋以迄戰國。爲我國文學最盛。言論自由之時。代。儒墨道法諸家。各以所學著書。苟讀其文。自能別其學之程度。漢時公卿大夫。無不工爲文章者。吾國元明以後。青衿之士。諛於舉業。致荒實學。（科舉時代。亦有專力於實學者。然究居少數）今幸明詔特廢科舉。學堂肇興。文學一科。視昔加重。（吳學翁謂科舉既廢。學堂宜以國文爲最重要之科。洵爲確論）矧欲通達時變。致用當世。舍是一塗。蔑由赴軌。故僕謂中國文學一科。數十年後。必駸駸乎昌明光大。實爲百世不祧之宗。亦有一定不易之理。可飲水思源。迺由廢科舉而設學堂。以爲昌明國學之根據地。此雖僕一人之創論。而凡今日之篤嗜舊學。與研究新學者。靡不公認以爲確實也。諸君子朝漸夕摩。咸不以鄙見爲非。而硜硜私意。更有不能不詳細表白者。則以諷

詠誦讀之不可廢也。舊日選本。以姚惜抱氏纂古文辭類纂。及曾文正公經史百家雜鈔二書。爲最有義法。百年以來。治國文者。悉奉爲指歸。近南海潘氏博。又因二書淵博浩大。宜供專門研究。非淺學所能遽窺。爰遵 奏定章程中學五年分 編範圍不越乎姚曾二氏。而程度則求合乎學者之用。僕聞諸本堂監督羅大令惇。云潘氏自爲文章。甚有義法。故所纂錄。異於俗學。羅君取友必端。其言也信。僕之所病於潘書者。竊嫌其體例不嚴。（此當別作一文以論之。如漢書藝文志。可刪其書名。而錄其總論分論是也。）評論太畧。且於左氏馬遷之著作。多採方望溪氏苞之論。望溪之學。昭明篤實。而其弊也。厚望溪之文。達意運詞。而其弊也。儻。今日五洲大通。思想進步。評騭古文。宜以新智識灌輸之。又以新政藝疏濬之。迺能溫故知新。有物有序。望溪之論斷。猶近於明代批評餘習。未可盡據爲金科玉律也。僕不揣固陋。欲取潘書畧爲增損。刪其掉弄虛機之作。補以大有關係之文。又采摭古注。羅列成說。以己意疏通證明之。仍分五年爲五冊。以纂錄之淺深。爲年期之進退。較之古人。竊比褚少孫之補史記。李崇賢之注文選。蓋未遑多讓焉。假以時日。貢其所知。或於諸君子文學思想之進步。未嘗無裨助乎。曾文正訓子弟屢云。看讀寫作四字。不可偏廢。又與忠襄公論奏議云。欲求文氣之厚。必須讀漢文二三十首。醞釀日久。則不期厚而自厚矣。前哲名言。定非欺我。芻蕘之獻。惟諸君子留意焉。

秋初開學。屈指計之。去今日尙需兩月。僕能否在此。與二三子討論舊學。目前尙未敢自決。故剖吐肝鬲。以答拳拳。倘依舊抗顏。擬將每星期國文鐘點。勻其半以諷誦古文。餘則仍續論歷代文體。譬之養生論文體。猶冬飲湯。夏飲水也。諷誦古文。則猶穀食也。譬之從政論文體。猶譯書報以開民智也。諷誦古文。則猶興農工商。以培實業。廣設輪電。路礦。以蘄富國裕民也。兩者交相爲益。而其鉅細不侔。况僕之譎陋椎鈍。所論文體。又多襲陳言。而逞臆見。不足以資諸君子之觸發。則何如取古人以爲師。合數千年名儒碩學精神之所憑依。心血之所貫注。揣摩而則倣之。之爲愈乎。鄭風云。風雨如晦。雞鳴不已。唐人絕句云。古調雖自愛。今人多不彈。僕也窺管一得。磨硯十年。敢爲諸君子一傾吐之。

僕與諸君子相處。爲時不久。素性愚拙。學又荒廢。無能爲役。惟自信耿耿。熱誠毫無欺飾。爲可告無罪耳。東儒某氏之論教育也。謂凡家庭社會及國民諸教育。莫如感化教育。爲能有最腕擊之愛情。最堅固之愛力。所謂感化教育者。（彼國有感化院。與此不涉。論者僅借感化二字之名詞。以起例耳。所謂感化教育。猶云精神教育也。讀者切勿以辭害意。）即於施化者與被化者之間。實行此友善之恩誼也。假令無根本的精神。究不能成感化事業。於感化事業上第一不可缺者。在於得人物。在於得富於愛情。厚於友誼之人物也。縱使校地如何精良。教場如何完備。百般方法如何整理。終

不能達感化教育之目的。所謂僞文明者。造罪惡耳。故曰愛情者。感化教育之生命也。（以上見江蘇雜誌教育叢譯第四則）彼之所論。多指訓迪童蒙而言。然全世界從事教育者。咸當三讀十復。奉爲不刊之寶典。孔子爲吾國大教主。博文約禮。化及三千。而顏子述其教法。不外循循然善誘人。一語大哉。聖乎。惟能循循善誘。故鳳麟山海。忘其美富。而崇深前後。高堅窮於顧瞻。而鑽仰。孟子言以德服人者。中心悅而誠服。如七十子之服孔子也。度其時濟濟一堂。必有融融藹藹之愛情。流露於不自覺者。而決不斤斤計較。分成德達材之等級也。美哉感化教育乎。雖爲頑鐵。見磁石。而如通呼吸焉。雖爲元金。遇電氣。而必相融洽焉。無他。純摯之愛情。與堅固之愛力。爲之也。嗚呼。古來愛情之極摯者。可以驚風雨。炙霜雪焉。愛力之極堅者。可以破金湯。敵劍戟焉。僕與同學六十餘人。相切劘。問難者。多僅九閱月。少則五閱月耳。而諸君子愛我之深。若有固結而不可解者。蓋數月以來。團合之體質。信任之情意。悉以道義爲歸。而并不在文字之末跡也。僕也。自愧無能。竊願舉古詩所云。努力崇明德。皓首以爲期。與二三子書紳共勵云爾。

稿 選

江蘇學務總會致各分會函

及爲正告校員

逕啓者本會經同人組織。去冬成立於海上。暫定簡章。申明專事研究學務得失。圖學界之進步。爲

宗旨半載以來。苦心殫慮。苟有關係社會之公益。或壅闕阻撓。報告本會。必核其是非輕重。爲之爬梳抉剔。如治病然。去瘀生新。以冀扶掖文明。掃除障礙。豈好事哉。誠有所不得已也。顧學務之得失。必歸重於學堂。學界之影響尤屬望於學子。中國存亡危急。所以廢科舉興學校之命意。亦曰此輩學生。庶幾爲舊邦維新之巨子乎。故國家之期望於學生也。非猶夫期望科舉以一第爲榮也。然科舉時代。其所受之教育。不完不備。誠足爲吾國之大缺憾。當其卅角受書。飽受塾師拘攣迂苦。爲體育之大妨礙。亦已人人能言之。今者強迫教育。尙未行於國中。而活潑教育。已侈談於衆口。夫活潑非放縱之謂。近者有人至東洋調查。謂日本公私各校。其對於學生。以服從爲訓令。其對於中國學生。則雜以平等自由諸說。意在利我鷓蚌之爭。而彼坐收漁翁之利。恫哉言乎。而不意中國內地各校學生。紛紛退學。幾於月有所聞。坐此不變。是公私各學堂。歲糜數千萬金錢。而養成無數驕縱悖戾之性質。使溺心科舉者。轉得有所藉口。視學堂爲畏途。卽二三熱誠君子。向孜孜於興學者。鑒於驕縱悖戾之覆轍。疑爲擲金虛牝。而不復肯輕斥其資財。以坐收此惡果。嗟乎。弱中國者。科舉也。如今日學堂之現狀。其謹守規則者。無論彼驕縱悖戾之子。以退學也。爲自由。以全班退學也。爲結團體。以師長之命令爲專制。以不肯服從爲高尚之人格。其對於學堂也。曰有學生。而後有學堂。學生乃主人。翁其餘皆公僕也。其對於校員也。曰學生與校員皆平等也。甚或意有排斥。則曰學生與校

員。勢。不。兩。立。也。其。全。班。退。學。也。主。動。不。過。三。數。人。其。不。願。退。學。者。必。多。方。迫。脅。更。或。退。學。之。後。慫。全。班。攝。影。以。示。一。去。不。返。之。意。而。其。實。返。者。如。故。也。此。猶。就。校。內。言。之。也。近。且。有。官。長。出。示。明。明。事。屬。政。界。而。學。生。散。學。校。員。不。上。課。矣。更。或。動。輒。開。會。狂。奔。叫。囂。傳。單。揭。帖。不。知。所。止。矣。此。輩。心。中。目。中。幾。幾。乎。視。罷。學。如。罷。市。罷。工。同。爲。要。求。抵。制。唯。一。無。二。之。計。不。知。罷。市。爲。商。業。所。繫。貿。易。一。日。不。通。則。商。情。一。日。震。動。且。米。鹽。瑣。屑。不。能。一。日。不。取。之。市。也。至。工。黨。爲。外。人。所。注。意。政。府。每。俯。徇。其。請。故。罷。市。罷。工。之。舉。往。往。見。於。東。西。各。報。社。會。有。所。要。求。或。有。所。擊。刺。不。得。已。而。出。此。急。策。然。各。國。皆。有。巡。警。罷。市。罷。工。之。時。則。彈。壓。亦。加。嚴。危。亂。或。不。作。中。國。尙。無。所。謂。工。黨。惟。罷。市。一。端。爲。數。千。年。來。社。會。之。習。慣。又。巡。警。未。辦。罷。市。而。後。必。有。暴。動。近。來。各。埠。通。商。外。人。踵。趾。相。錯。恒。以。此。啓。交。涉。有。識。之。士。亦。相。戒。以。罷。市。爲。無。意。識。之。舉。動。利。於。莠。民。而。不。利。於。商。人。試。問。罷。學。爲。何。如。事。乎。學。生。自。求。學。與。他。人。無。與。學。生。退。學。則。自。放。棄。其。學。於。他。人。亦。無。與。譬。如。商。夥。自。辭。其。店。主。彼。主。者。斷。不。至。因。其。夥。徒。之。去。而。停。閉。其。店。此。義。甚。明。且。甲。校。退。學。矣。而。乙。校。丙。校。如。故。也。更。不。比。罷。市。之。有。所。震。動。更。不。比。罷。工。之。牽。率。政。府。然。則。以。罷。學。爲。要。求。亦。絕。無。可。達。之。目。的。而。徒。自。損。其。學。生。之。資。格。誤。學。修。之。程。期。墮。學。界。之。名。譽。無。支。持。數。日。之。團。體。無。三。人。以。上。承。認。之。主。人。翁。充。類。至。義。之。盡。則。今。日。爲。退。學。之。學。生。他。日。身。爲。校。員。而。學。生。亦。退。學。必。曰。夫。子。未。出。於。正。而。謬。種。流。傳。不。可。究。詰。視。科。舉。時。

代。考。生。聚。衆。有。干。禁。令。者。相。去。幾。何。敢。一。言。正。告。之。曰。罷。學。者。實。科。舉。時。代。罷。考。之。習。慣。非。夫。罷。市。罷。工。之。比。例。也。今。國。家。廢。科。舉。諸。生。亦。耻。言。科。舉。而。偏。留。此。習。慣。之。污。點。官。立。學。堂。退。學。矣。公。立。私。立。亦。退。學。在。藉。學。生。退。學。矣。出。洋。學。生。亦。退。學。詢。其。故。則。或。飲。食。細。微。也。試。問。中。國。舊。歷。史。中。飯。蔬。飲。水。之。大。聖。斷。齋。畫。粥。之。名。臣。求。學。之。時。苦。心。志。餓。體。膚。尙。百。倍。於。今。日。之。學。生。也。卽。日。本。各。校。廚。饌。亦。極。儉。嗇。裹。飯。沃。羹。東。游。學。子。類。能。道。之。不。聞。有。違。言。也。以。飲。食。而。起。釁。可。醜。也。若。夫。校。員。有。命。令。而。不。從。已。處。罰。而。故。抗。則。又。大。反。乎。從。前。飽。受。塾。師。拘。攔。迂。苦。之。故。習。意。欲。破。壞。一。切。非。惟。不。肯。服。從。應。盡。之。義。務。且。以。無。意。識。之。舉。動。強。師。長。以。所。難。稍。不。遂。意。則。動。以。全。班。退。學。相。脅。揆。厥。原。因。大。抵。前。數。年。間。學。校。風。氣。未。開。官。長。以。興。學。爲。考。成。其。招。學。生。之。來。也。則。禮。數。加。優。（如。不。收。學。費。及。月。獎。銀。洋）及。聞。學。生。之。散。也。則。神。色。若。沮。在。總。握。樞。機。者。又。未。審。辦。學。之。方。法。及。散。學。之。處。置。加。以。官。場。濫。用。之。名。詞。動。曰。辦。理。不。善。致。闖。茸。州。縣。詬。學。堂。如。教。堂。謂。其。妨。碍。考。成。也。學。生。以。爲。官。長。且。莫。我。何。而。驕。縱。悖。戾。之。性。質。乃。從。此。釀。成。矣。於。是。今。日。退。學。明。日。退。學。甚。至。一。學。生。而。前。後。退。學。凡。數。次。退。學。之。時。脅。動。全。班。幼。稚。學。齡。顛。蹶。追。隨。尙。不。知。退。學。爲。何。事。而。亦。步。亦。趨。者。敢。再。一。言。正。告。曰。此。之。謂。非。種。此。之。謂。敗。羣。方。今。學。校。如。林。公。立。私。立。者。固。論。是。非。而。不。論。考。成。卽。官。立。學。堂。亦。駸。駸。日。有。進。步。退。學。之。風。潮。屢。憎。於。人。亦。未。必。足。爲。脅。動。之。具。在。學。生。自。損。名。譽。自。誤。學。修。將。來。

各校嚴守定章。相戒不收。此種學生。恐有求學而已。悔其晚者。越南亡人之慘。至今尙不能脫科舉之制。偶有閱新聞紙者。則科以重罪。吾國勢已岌岌。朝野上下。臥薪嘗膽。尙恐不及。而猶幸科舉已廢。舉國皆知興學。諸生思之。設再留此。驕縱悖戾之污點。恐無人敢再興學。卽無時可再求學。不自淪於越南亡人之慘。不止也。夫弱中國者。科舉也。如學堂之現狀。以若所爲。奚啻弱中國而已。而誰之責也。

選稿

雖然以上所言。諸生中必有難者。曰。學生爲求學來也。以細微而散學。無意識之舉動耳。吾輩本勿爲。設廢無數之公費私費。而校員之所教。不足給學生之所學。我輩寧能佻佻倪倪俯首而聽其腐敗乎。是說也。亦習聞之矣。以本會所得之報告。校員容有不稱職。而不足以服學生者。雖然。權量輕重之間。其稱職與否。亦致有別矣。如某縣公立小學之校員。讀琛如琛也。讀塹如斬也。不知王陽明爲何代人物。截童汪琦爲一姓一名。其以告者過乎。設如所云。其不能稱職無疑矣。而他校尙有讀熊爲態。以遼金元爲一人姓名者。則舊時村學究。或尙不至此。聞者必疑此言爲已甚也。然某報載東京中國留學生。與日本某博士筆談。博士詢中國歷史。至史記前後漢書。留學生瞠目不能答。曰。甯有是耶。傳爲笑柄。又聞近日留東學生。東教習以其中文不甚明通。仍先授以普通中文。此輩學生回國。一旦身爲教員。其不至如以上所報告者幾希。大盜不操戈矛。校員如此。罪尤甚於殺人也。

而流毒必先種於小學。蓋小學幼稚讀若某則若某矣。無所謂衝突也。此其咎在管理學校者尸之。雖不退學而亦當慎擇教員者。此一說也。又某師範講員引東洋歷史與古書多出入。學生輒斷斷置辯。又某講員歷史講義詞意不甚融洽（有云帝堯之晚年有大洪水）聞者譁然。夫引證歧異。舊時學者本有校勘之學。今非其時。平心而論中國歷史自有古書爲證。東洋書籍可採者甚多。食肉不食馬肝未爲不知味。且彼邦漢學家視中國書籍寶之斤斤以中國歷史而必援引東洋。晚出之書抑何慎也。至詞句之疵偶一有之原不足爲病。但既身任師範校員討論潤色之功自不可少。學生似不必刻以相繩。致有經師難求之慮。此一說也。蓋中國興學伊始身受完全教育本無其人。在高等程度各校當存教學相長之心。爲智識互換之地。既非侈語詞章則講義之微疵宜畧。更非專心攷據則瑕癥之指索無庸。苟有一門之長即可相觀而善。至於校員及學生自無不當注重於德育公德私德之解說。宜明大德小德之出入。宜謹學生之顯犯規則者。固爲定章所不容。乃近日之校員或任教育或任管理有誘婦女入校住宿者（如報載定海教員事）有挾妓入校或於校所相近覓屋棲宿者。有校員延全校學生在妓寮置酒者。庶務校役紛紛效尤充其放任主義所謂管理所謂教育幾幾乎無不仰承學生之意旨。名曰公僕實則衆僕。本實先撥誰之過歟。然或於休息之日爲言動之自由。如必吹毛求疵亦近於挾嫌報怨（如湘省長善小學某校長冶游爲學生窘

選稿

辱事。但校員既負有矜式之責。即應嚴自治之方。口實有資。即咎由自取。惟個人私德。而合衆以干涉之。此則前所論驕縱悖戾之性質。仍不能爲學生寬者也。總之校員如不稱職。自應由主持校事之人預爲慎擇。除學問淺陋。如以上報告者。毋庸置議。外。倘事可改良。而暫不滿學生之希望。似可俟一學期畢。由學生質諸校員。或直接管理人。指不滿希望之處。以要求改良。倘仍不滿意。學生可於下一學期。另就他學。庶學修可以無曠。名譽亦以保全。雖然。學生之所謂希望。果爲學問前途之希望乎。吾願聞之。否則無事。不有希望。無時。不有希望。亦難乎爲其校員矣。吾尤願各學生之父兄。洞知今日求學之難。而殷殷然詔其子訓其弟也。本會以散學風潮於學界影響非淺。故研究得失。如此。敬以告分會諸君子。乘此暑假之時。懇切講演。俾莘莘學子。共體本會辦事之苦心。期望之深意。文明進步。庶有豸乎。

詞林

哭南昌熊季廉

伯巖

萬鬼猙獰鉅海隈。眞成一夕碎瓊瑰。平亭學術舊孤憤。凋瘵鄉閭欠此才。聽講祇餘殘月在。尋親應帶怒濤回。遺箋重疊藏塵篋。後有千秋未忍開。

海行

公俠

雲水蒼茫感不禁。浩無涯涘夜沉沉。前途窈窕何堪說。舊夢淒涼不可尋。多少雄圖歸逝水。萬千涕淚到衣襟。西方木石東方海。辛苦何人學此禽。

游甘書感 五首之三

古愚

我。生。命。果。遭。磨。蝸。千。里。間。關。欲。爲。何。遠。志。虛。名。成。小。草。有。朋。樂。事。負。牽。蘿。黃。河。強。悍。秦。人。俗。白。塔。嬉。遊。下。里。歌。久。別。烟。霞。難。自。遣。不。堪。對。鏡。鬢。毛。皤。

西。風。虐。肆。憾。昆。崙。塵。起。神。州。莽。蕩。昏。黃。竹。新。歌。王。母。醉。白。蓮。舊。術。仕。人。存。已。聞。間。使。通。懸。度。誰。作。長。城。閉。玉。門。滾。滾。濁。流。仍。直。下。中。流。砥。柱。不。堪。論。

紫。光。閣。繪。賽。顏。功。出。塞。旌。旂。在。眼。中。治。內。謀。須。心。力。瘁。籌。邊。策。豈。舌。人。工。上。游。扼。要。誰。張。軌。列。郡。連。盟。望。寶。融。莫。逐。荒。鷄。開。口。早。長。城。萬。里。壞。雲。紅。

右爲吾師劉古愚先生遺稿讀之使人頓增撫劍伊吾之氣篋中藏之久矣急公諸世以餉讀者
右任

抵東雜感 四首之三

惺庵

浪。悔。年。年。作。壯。游。客。懷。無。著。等。虛。舟。鷄。鳴。犬。吠。猶。吾。土。海。碧。天。青。此。倚。樓。故。國。別。來。無。好。夢。殊。鄉。何。
事。獨。悲。秋。登。高。枉。說。猶。能。賦。浩。蕩。離。愁。不。可。收。
暗。雨。蕭。疎。澹。夕。陰。高。屢。合。霧。遠。山。沈。一。春。爛。漫。櫻。花。候。萬。里。羈。孤。客。子。心。入。洛。土。龍。成。獨。往。過。江。王。
導。悵。登。臨。迴。廓。徒。倚。懷。鄉。國。錦。瑟。華。年。感。到。今。
迢。遞。瓊。樓。最。上。層。高。寒。獨。自。擁。吳。綾。嚴。更。次。次。叢。祠。鼓。警。夢。飄。飄。候。館。燈。略。與。驅。愁。酬。酌。故。將。片。
念。著。昔。騰。閩。風。縹。馬。平。生。願。晞。髮。湯。阿。恨。未。能。

林 詞

滬江病中秋感

伯瀾

適。豈。吾。何。事。中。年。百。感。侵。秋。風。動。搖。落。大。地。轉。蕭。森。平。子。山。陽。笛。中。郎。麴。下。琴。將。愁。對。親。故。未。覺。滬。
江。深。
迢。遞。辭。關。樹。飄。飄。類。轉。篷。三。年。江。海。月。萬。事。馬。牛。風。生。計。安。巢。燕。傷。心。送。塞。鴻。扁。舟。吳。會。夜。樽。酒。占。
誰。同。

詞

林

江上一爲客。蕭然雙鬢。容顏秋柳瘦。節氣木樨蒸。榮落悲何限。恩仇報未曾。論詩談劍。意辜負十年燈。

漫有元龍氣。空餘司馬愁。貧知藥價貴。病入酒家羞。雌鳳仍策閣。蒼鷹未脫鞲。一枰棋正劫。莫漫橘中游。

江近龍鼉橫。天寒草木凋。無人回北斗。有客泣南朝。霜角秋聲緊。風旗采色飄。大家歌舞裏。誰聽海江潮。

時危皆管葛。世變有滄桑。長歎劍鳴鋏。空言錐處囊。怪魚掀海立。獨案入雲翔。甫也諸侯客。題詩滿草堂。

流血殷邊草。蒼生大可哀。空懷伏波柱。重上越王台。蛋雨孤帆灑。蠻花爛錦開。傷心逾五嶺。鞭馬去遲迴。

老大琵琶恨。儒冠戴亦疑。江花兒女淚。香草美人姿。懶廢嵇中散。清狂杜牧之。揚州明月夜。側望總成悲。

送公俠入都 乙巳四月作

梓方

故人行遠道。握手難爲言。長安不可見。落日渾無痕。幾酒新亭淚。欲銷楚客魂。斜陽前路好。莫待近

黃昏。

白日堂堂去。江南四月天。潮來烟水潤。花落美人憐。舊夢都無據。新愁不可捐。中原多事日。先着祖生鞭。

年少重意氣。結交貫始終。眼前皆豎子。並世幾英雄。渤海羣龍戰。燕山萬馬空。江湖無好夢。淒絕望征鴻。

客裏逢君別。能無愴別情。寸心通兩地。孤劍伴餘生。燈影搖雲影。唵聲碎雨聲。江干一揮手。愁對晚潮平。

哭南昌熊季廉主政

子舫

噫。吁。嘻。今古有天。天難知。盜跖康樂兮。夷齊饑。哲人墮折兮。庸衆享期頤。中原事不可爲。狂瀾既倒。挽者誰。端在頂天立地。年少有志之男兒。南昌熊子英俊資。律身有法。謹操持。讀書萬卷。天人窺。二十成名。天下奇。渡江挾贄禮嚴師。旁行哲理無不窺。盱衡時局策安危。游蹤踏遍東海湄。歸來更哀祖國之陵夷。思爲百年樹人樹。我富強基。竭來不見三月離。紛傳君死歎數奇。乍問私心驚復疑。曾記春王正月四日剪燭西窗時。開懷抵掌論文詩。慕道我思義甯隨。援筆立書紹介詞。意氣之雄。雄如斯。一場歡笑猶念茲。那知握別匆匆成。永辭或言君病在肝脾。君腸太熱病固宜。我今哭君非爲

詞

林

私奪我神州。男兒天不慈。問我何所思。我亦無所思。寸松具有棟樑姿。百事輸與歲月馳。而況天涯。奔走精力疲。如我敢為康。爵祈此後不知稅。駕更何之側身。四顧心傷悲。噫吁嘻。今古有天天難知。

秣陵紀游

剝果

龍翔鳳翥。陸沈天蓋代。雄風風渺然。寂寞青山翁。仲立銷沉紫氣寢。坦穿遊人墮淚瞻。天表（守者

藏有遺像一軸。胡馬嘶風。蹴墓田痛哭。攀髯今視昔。乾坤再造。悵何年孝陵

王氣銷殘。帝宅荒離離。禾黍劇淒涼。金川事去猶宗社。鏡騎飛來竟海桑。家國兩傷悲。碩輔（內有

方正學詞。江山一瞬送孱王。五龍橋畔無情水。尚自潺湲繞御牆故宮

寄呈江甯鄧熙之先生

陳潛

江左儒林邁等倫。卅年高隱治城闔。方姚梅管銷沉後。剩有先生健筆新。

林屋風流海內推。元昭太史尚書勳業更巍巍。解筠制軍一編雙硯詩詞集。何日薰香細讀來。

林 詞

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譯叢

三國締盟

本年閏月十五日。意王電覆法奧二王。願再行締盟。歐洲政事家以此事可證意之親法。並非有意破壞三國盟約。意王電復後。奧外務大臣顧魯巧史基伸言。考察三國交誼。未嘗稍有破壞之象。三國之連盟。誠二十五年政治統系之要點。其連盟之續。可爲全歐和平之大證據。并言於東歐交涉之中。俄國不得不顧三國之主見。三國盟約之影響於歐洲者。已二十有餘年矣。此次續盟。蓋預防英德交誼親切之影響也。

近今世界產煤表

德國有一商報。其名曰史太而意生。其調查各國產煤表云。德國地下所存之煤。約有二千八百億噸。照其現在所用。可以支持二千年。英國與愛而蘭有一千九百三十億噸。其用煤較德國多二倍。倘此數是確。則英國於四百年後。其煤已盡。比利時有二百三十億噸。法國有一百九十億噸。奧國有一百七十億噸。俄國有四百億噸。北美統其煤礦籌算。有六千〇十億噸。歐洲產煤總數。共有七千億噸。亞西亞產煤之多。欲約算其數而無從。德國格致家言。山西全省。有一兆二千億噸。西比利亞與樺太其產煤之多。亦不可勝算云。

機器造人之奇異

近來巴利下堡云。德國有一新發明機器所造之人。能飲食乘車。惟不能言與聽耳。其名曰因律嗎。而義（即秘密之意）高六尺。內分三百〇五小部。部有發動之機。七有八十四復而鐵電力轉運其機。使之動作。其立形如人耳之半圓圈。機管內用水銀。其身動。水銀亦隨之俱動。造之之法。與人身內之機管無異。發明家造此之結果。蓋按其機管排定。使電氣發動其行走。且能使之自書其名。奇異可愛。真乃獨擅其長也。現仍在德京柏靈供人玩視。不久將徧示全球。（按其名恐誤。其內並無秘訣。不過一靈動完全之機器耳。發明家姓愛而蘭。名勿來得力。）

古巴公共教育之章程

近今黑佛那大學。行週年之典禮。有博士名伊處佛雷演說。前二百年古巴公共教育之沿革。其事乃脫胎於文學哲學報最有益之消息。雖十八世紀時有道院。神學館。然真教育歷史。起於一千七百八十三年。此時設有愛國學社。初級蒙學。各學隨之而設者甚多。其動力之接續。雖不如願。而意亦良佳。自一千八百四十二年。西班牙收其管理學務之權後。其時情形如下。

古巴社會之章程。本有奴隸之主見。其少數之上等人。雖甚有學問。下等人則居多數。直毫無知識學問。於是愛國學社。將其下等人之愚鈍。稍為轉移。然其上等人之教育。頗能鼓舞於世界之上。其

富家子弟。皆得自教育於歐洲。後西班牙不注重於其學務。以致極形腐敗。幸有教育家設立之私塾。與教會設立之學堂。互相幫助。所以一千八百六十八年至一千八百七十八年。不致成革命叛亂之爲者。皆賴有學問之人。相與維持於先也。事敗之後。西班牙政府。更有勢力管轄下等平民之忠於政府者。下半世紀。吾恐教育情形。與公共教育之章程。將直至最低點矣。美政府乃移其管轄之權。立教育章程。如近今新法。而博士乃稱許美國教育。大有益於其國。乃列其學務進步表。其普及古巴家庭教育。俾不至如前之幽囚室中。毫無所見者。皆美國教育之功也。

美國禁約之改良

美國禁約之宜改良。各國意見。均以爲然。前日開會提議。各國欲入美國之冊。必先考察其學問若何。教育若何。蓋查其進口之冊。紐約部約有百萬人之多。其大商埠。其波士頓。非來代而非約。敗而替嗎。紐啞林史。與由開那達而來者。尙不列其數。使早行考察之法。至少約有二十三十萬人不能進口。然其約之所以不行。因郵船公司與他公司從中阻礙故也。雖然。考察其學問教育。亦不能遽定其人品之優劣。然較前則勝多矣。倘此禁約不自改良。雖查問嚴切。進口之數。必與前同。現雖不能預定其改良。然大概必能行也。

英俄邦交之親密

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萬國所宜注意之事。其英俄海艦之會於克郎史得脫乎。時西七月時也。據歐羅巴政事家言。此事能使英俄交誼更切。蓋俄京及海艦均有歡迎英艦之事。八月九月。俄艦亦將回會英艦於英海之樸之末史。且議法艦將隨英艦至克郎史得脫。九月俄艦亦將邀英艦日艦會合於樸之末史。此英日盟國與法俄盟國會合於和好之時也。（按英俄交誼之親密。實與歐洲之和平大有關係。俄國一弱。將啓德國蛇蝎之性。或者爲歐洲政界最可危之點云。英德報章之各相猜忌如此。）

譯

叢

學務摘要

學務摘要

兩宮注重蒙小學○各省提學使於五月二十二三日請訓時間兩宮面諭以蒙小學爲教育之始基到任後務須切實興辦現各提學使赴日本考審學務擬先注意小學規制云

奏請旌表殉學女士○杭州將軍會同副都統奏陳駐防廂藍旗滿洲已故附生吉山之妻瓜爾佳氏(卽蕙興女士)因倡設貞文女學堂力窮殉學懇請恩准旌表以光泉壤而勸來茲云云奏入奉旨交部議奏聞部議可望核准

京官奉旨出洋○政務處議覆刑科掌印給事中陳慶桂請派科道部曹出洋遊學遊歷一摺奉旨依議

提學使到東後之狀況○此次各省提學使赴日者共十三人到東後會同駐日公使楊欽差於六月二十六日至文部省面會文部大臣及次官商議視察日本教育制度俟各學校暑假滿開校以後由文部省派員導引巡視各學校又開文部省定於七月初一以後特爲各提學使開設講演會每日三小時約一月講畢講員悉係文部省之高等官茲將所定講演題目及講員姓名列左

明治教育沿革

文部省視學官野尻精一

各國比較教育制度

文部省參事官田所美治

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教育行政

文部省參事松本順吉

教育學說及學校管理法

高等師範學校教授小泉又一

派員分查東西洋學務○學部奏派林叅議瀨深偕帶司員前往東洋考查文部省概則及學務事宜以便回國規定學界宗旨初議因朱學政條陳學務一摺留學注重德國故有令林叅議由東洋考查事畢再令其赴西洋調查一切現因學部急於規定學務事項又以要公甚多需才佐理故決計令林叅議但赴東洋不赴西洋有另派林叅議之隨員於東洋考察後再赴西洋之議林叅議此次赴東洋關係留學界尤佔要點聞林叅議等携同司員已出京赴滬東渡云

議說稅務學堂○聞唐少川侍郎曾與鐵大軍機議商擬設立稅務學堂一所慎選通曉各國語言文字及各國留學卒業生肄習課程以爲將來派往各省海關襄辦稅務事宜鐵大軍機深然是說聞一俟章程擬妥卽爲奏請云

擬設政法教育講習所○聞學部各堂憲以學部有總轄各省教育之權各司員必須深明政法教育方足以資匡助現擬在部添設講習所研究政法教育章程業經訂定日內卽行開辦矣

學部厘訂計分與放假章程○探聞學部近日厘訂學堂章程內有二條 一計分係按每日計分法由教習總計日分而爲月考分數又由監督總計月分而爲期考分數與從前計分法大異其中

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詳細辦法尙待再探 一放假年假縮短爲二十日自十二月二十起至正月初十止將暑假展長爲五十日以求合前奏定章程七十日之數其時期則按節候遲早臨時酌定

學部變通選派游學電○各省督撫將軍鑒洪本部於本月初七日具奏變通進士館辦法選派學員出洋游學一摺奉 旨依議欽此查癸卯甲辰兩科進士除已到館肄業及在各省辦學堂充教員業經奏咨有案此外尙不乏人此項人員中之翰林中書卽應照此次奏案一律送入日本法政士學速成科第五班肄業一年半畢業後回京考驗照章分別獎勵請卽將貴省未來京之前項翰林中書及奏咨有案仍願游學者查有若干人卽由貴處給咨飭其趕緊起程務於八月十五日以前到東過期不再咨送萬弗遲悞並卽電復學部蒸電

秦請簡派覺羅八旗學務督辦○聞學部尙書榮大軍機奏請簡派宗室覺羅八旗學務處督辦幫辦二員現已議定本部右侍郎達壽爲督辦翰林院編修阿聯爲幫辦不日當見明文

學部擬實行強迫教育於京師○聞日前學部各堂擬區劃京城地段辦理小學堂實行強迫教育惟苦無明細地圖及戶口請冊曾行文警部索取而警部亦無以應之

太醫院擬派學生出洋○管理太醫院大臣議商中國醫學率多相沿古法未能隨時考證且無專門以致未能美善刻擬選派學生四十名分往東西洋醫院肄業限十三年卒業俟回國考驗優等

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者即奏請補太醫院醫官云

學部擬編四子書爲官話體○聞近日學部堂官擬飭司員四子全書編爲官話體插入圖畫俟將來全書告成當即頒發各省蒙小學堂藉作教科書云

留學法政大學銀行科畢業姓名○劉澤熙湖南善化虞維鐸安徽合肥(以上優等生二名)周先登四川威遠姚華貴州貴筑蕭仲祁湖南湘鄉(以上受賞品生二名)彭兆璜湖南湘陰袁永廉貴州貴陽孫德全浙江鄞縣胡瑞霖湖北江陵孔憲延安徽合肥林鵬翔浙江歸安徐鍾衡湖南常德姚生范湖南慈利劉鶴年湖北江夏黃篤衡湖南湘澤劉章侯湖北襄陽

軍習實務一科卒業施召愚浙江會稽齊樹楷直隸蠡縣廣鍾元廣西灌陽楊春燦直隸清苑沈樹敏江蘇青浦

按日本法政大學銀行一科去夏梅謙博士徇楊公使之請特設此班者也當時入學者八十餘人每人收學費四元僅足開銷乃開班甫三月適有學界風潮之事其時留者僅二十餘人所收學費不敷實甚後因諸生成績良佳不忍半途輟業於是將該大學各科所餘之款每月津貼二百餘元計共費去一千八百餘元茲已於西八月初八日行畢業式據該校教員云此次諸生成績異常完美云

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廳·承·函·勸·各·屬·報·考·學·堂。○內城總廳因警部開辦高等巡警學堂各局官弁報名投考者甚屬寥寥特具通函諄勸畧謂高等巡警學堂之設原爲造就人才儲爲異日之任使現在分廳警官委員報名者尙屬寥寥推原其故或差繁而難於兼顧或道遠而憚於奔馳但近來辦理新政人員多出學堂出身他日學成致用卽爲進身之階前程遠大未可限量若圖便於目前而致悔於後日竊爲諸君惜之辛勿顧慮因循讓人捷足云云

學·部·派·遣·派·視·學·官。○聞學部欲派視學官赴各省以爲提學使之臂助仍歸提學使節制目下正在計劃

學·部·聘·日·人·教·授·書·記·生。○頃聞學部聘有日員到部使各書記生分班肄習英語日語筆算三科已撥房屋改爲講堂不日卽須開課云

戶·部·研·究·計·學。○戶部前派郎中薩蔭圖等前赴日本考查圖法以爲將來改良地步現薩等考查竣事業已回京覆命各堂官擬斟酌損益奏請實行並將選派計學館人員五十名出洋遊學以資歷練

使·臣·之·榮·譽。○英國坎卜立忌大學贈澤公以法學博士學位尙李兩大臣文學博士學位而奧克斯佛大學亦贈澤公以法學博士學位尙大臣以文學博士學位李大臣因不能俟其舉行此接受

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之典禮先期赴比故以其所贈之法學博士學位轉而贈諸駐英使臣汪大燮而頭等參贊左秉隆得奧克斯佛之文學學士學位二等參贊柏銳得坎卜立忌之文學學士學位兩處舉行接受典禮頗極一時之盛

武備留學生入士官學校之協議○練兵處向定每年派百人入東京振武已派二年今年之擬送百人已停止不派現在福島少將在京師與練兵處商定每年可入士官學校之人數先允每年四十人現已允每年五十人至現已入聯隊之百二三十人一概許入士官學校惟練兵處以五十之數太少尙未允許云

北京警察學堂改爲高等○巡警部現將北京警察學堂改爲高等限以三年畢業另設簡易科定一年畢業並通咨各部院如有司員願習警務者早日咨送過部以憑考取

電止留學生回國○前豫撫張安帥以河南陸軍腐敗特咨練兵處調留日學生高曾介至豫專辦整頓軍隊之事張香帥以高係湖北官費所派應爲湖北效力意欲阻止聞已由練兵處電止高生回國矣

聽講教育原理○學部於前月卽請大學堂法律教習日本高等師範卒業生法貴慶四郎講教育原理及規則自侍郎以下皆入座聽講各提學使未出京以前每星期必以兩日往聽

學務摘要

派學生出洋須嚴甄別。○派學生出洋之說現已從嚴因向來各省官費生往往有並不入校上課但抄取講義觀之至畢業之時再三運動來取畢業文憑名曰校外生此等學生實於吾國前途無益而京外官場呈請游學者尤不可靠聞多有買取功課回國藉以搪塞長官者且乘此恣其冶游飲譔之歡故論者多謂應於呈請出洋諸人從嚴甄別去

學部攷試遊學生之認真。○近來赴學部報名請咨出洋遊學者共有九人已在京守候數月本月初二日奉學部示傳攷試派出監場六人片紙隻字不許夾帶遊學英國者試漢文一篇譯成英文復試英文一篇譯成漢文遊學德法日美者亦以中西文互譯試之其試題皆法律地理歷史各科學之稍深者程度不高必難合格

學部會議學務辦法。○聞學部各堂近日會議以現在各省留東學生已有一萬餘人其中習速成者實居多數已足應用因擬咨行各省督撫嗣後赴東學習速成師範法政者無論官費私費均應一律停止凡遊歷人員不得於到東後又請改爲遊學選派學生出洋須擇品端學粹於中學有根底者由各省督撫考驗合格電知本部核准再行選派未經考驗不合程度者不得率行咨派至普通學應在本國造成各省中學堂師範學堂從速增設博物學化學及中西歷史地理等各科目亦當加意研究以完學識業已行各省督撫一體照辦

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大學堂擬添官話科○近聞日前學部各堂官會商現以整頓學務原爲陶鑄萬民以固富國強民之基極宜聯絡一氣使能一道同風查各省學生言語不通閩越吳楚有如重譯因此參差遂生畛域定章雖有各學堂皆學官音而官話一科尙未添入各操土音動多扞格應於大學堂添設官話一科庶各生無所隔閼皆懷同舟共濟之心於學務大有裨益矣

示諭教科書審定之辦法○學部爲出示曉諭事照得本部現將初等小學暫用教科書先行審定所採各書內有應行改正之處詳見本部所刊提要及校勘表各發行所應一律照改飭將樣本寄呈本部覆核無異方作爲審定之本否則以未審定論合行出示曉諭爲此示仰各發行所迅卽到部具領各教科書提要勘誤以便一律遵照更正勿得自誤切切特示

紀蒙王福晉遊歷事○蒙古土爾扈特王現已入日本振武學校專心考究陸軍以冀卒業後編立蒙古練軍現該王福晉已由蒙古動身擬先到中國各內地遊歷後再到日本考察學務工藝以便回蒙振興女學云

恩賞蒙藩匾額○日前肅親王面奏蒙古喀拉沁親王貢桑諾爾布在本旂倡辦學堂均遵奏定章程辦理頗有進步并設女學堂數處洵屬熱心教育爲蒙藩中所罕見擬卽請獎勵以示優異刻已奉旨賞給御書匾額一方着該蒙王祇領懸掛云

學務摘要

北京貴胄學堂之奢靡○貴胄學堂業已開學聞供給學生服食起居極爲侈靡所用皆歐美上等材料每學生房中皆有自來水管二具每年經費至四十萬學生共一百二十名計每人每年經費至三四千金爲歐美各國所無也

仕學員畢業無列入最優等之原因○學部前考試仕學館畢業學員所定總分數頗爲審慎故遲遲發榜仕學員六學期畢業而其中因事故缺一二學期者甚多學部累各學期考試分數概以六除之故畢業外場分數雖全在八九十分以上而榜發吉祥等二十九員列入優等餘均列入中等無列入最優等者聞學部中人云癸卯 奏定學堂章程內學生畢業考試分數及獎勵諸條均須再行釐訂 奏請頒示全國學堂一律遵辦云

法律學堂之好消息○京都法律學堂近日報考者已有千餘人聞有奉恩將軍並道府各二員亦皆報名投考云聞擬聘日本法學博士岡田朝太郎爲法律學堂之總教員

學部不審定韻語書○有王偉忠者以舊日蒙學所讀三字經尙非善本另著三字韻書呈請學部審定學部以其書通體用韻不合教科之用不予審定批中略謂教科書中或雜用韻語數課或引歌數句未嘗不可惟通體用韻必多遷就不能暢發作者旨趣卽不能適合學生心理云

學部議商女學教育章程○學部各堂憲近日議商以邇來京外設立女學堂接踵而起頗有興盛

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氣象惟現在各女學堂功課未能一律殊屬闕如擬定一女學管理教授劃一章程並將來各學堂畢業後其女教習應如何獎勵亦應擬定章程現已諭令各司員悉心擬撰俟議妥即行入奏矣

條陳女學服制○日前某太史條陳學部請即改良女學堂服制以肅觀瞻畧謂中國女學風氣漸開然衣服一無定制章程複雜華麗日甚一日各省女學甚有短衣窄褲羣相誇詡此種現象無論東西各國所絕無亦中國前此所罕見也擬請速行劃一章程分操衣常服兩項按大中小學堂等級綴以肩章庶便別識云云學部各憲均深以爲然

議設貴胄女學堂○慶邸近與學部大臣議商因各省女學漸見發達其皇族婦女多有未學者殊屬闕如現擬設立貴胄女學堂一區以備各府郡君格格以及滿漢員之女入學肄業以冀通達禮義各具愛國思想

王侍御奏參成均學堂○聞王侍御步瀛於日前奏參成均高等學堂一切辦法均未妥善請飭整頓等語此摺已奉旨留中

工部藝學館擬定課程○工部藝學館擬定課程分爲四科曰算學曰測繪曰政治曰法律一習普通科二年習專門藝學科凡三年畢業

考取無線電報生改就兵輪上學習○北洋大臣前有設立無線電報學堂之諭當經周玉帥札飭

學務摘要

官電局考取電報生六名以便咨送學習茲聞北洋學額已滿經朱總辦稟明江督將該生馬某等分派已設無綫電之海圻海琛等兵輪上就船習學俟三個月畢業後再行酌用云

大學堂豫科生赴鄂考察礦物○京都大學堂豫備科德文甲班生肄習礦學已有數月惟堂中礦質標本無多不足以供研究教習沈德來遂創議於暑假內親率諸生赴湖北產礦地方實行考察總監督亦以爲然昨已備文咨請鄂督張香帥屆時派員導觀一切計甲班生十六名另有鄂人某生自備資斧隨往考察事畢即可順道歸家

張部郎保薦育才館人才○外部設立育才館令張部郎元濟總辦其事並屬保薦人才聞部郎已保薦多人內有陳錦濤伍光建王寵惠王寵佑皆廣東人

鐵路畢業生之受聘○前由總理衙門奏派游學俄國陳飛青司馬瀚已得鐵路畢業文憑本年春商部咨調回華甫到京即由張季直殿撰呈請商部委今辦理蘇滬鐵路工程現已回滬偕同張殿撰撰赴蘇勘視一切矣

議設水產學校○山東等沿海各省自上年奉旨設立漁業公司茲聞監督袁大京兆建議就上海吳淞公地建立水產學校講求漁業以備秋冬之間義國賽會歸來研究一切所需經費由沿江沿海各省合籌銀十萬兩東省應辦之事已由撫帥札飭商務局會商王紳錫蕃妥爲籌議

各省提學使東渡○各省提學使共十三員均於同日乘德國郵船東渡聞各學使到東後先請日本文部省爲之講演學務事宜俟暑假滿期各學校開課然後實地考查以資取法儘九月內即可回國各赴新任云

三太史遊學西洋○聞翰林院修撰駱成驥編修林開謨袁勵準均已報名赴西洋遊學

德議員請撥款設立學堂○柏林亨伯議員請下議院撥發一萬馬克以備在上海設一德文學堂上海民立中小學堂創辦人傳 旨嘉獎○去冬商約大臣呂具奏上海民立中小學堂辦有成效

請飭學部立案酌與獎勵遇有該學堂畢業學生准予照章考試獎給出身一摺奉 旨學部議奏近蘇學務處接到部文內開商部咨本部議復呂大臣奏上海民立中小學漸著成效擬准立案並請傳 旨嘉獎四月二十日奉 旨依議欽此 計開

民立南洋中學堂貢生候選州判王維泰附生王植善

民立上海中學堂布理問銜蘇本立浙江試用縣丞蘇本炎附貢生蘇本銚從九品銜蘇本誥

三林學堂候選訓導秦榮光武舉人周希濂同知銜湯學釗廩生趙履福

文明小學堂副貢董瑀椿舉人俞復杜嗣程許士熊副貢丁寶書

強恕學堂附貢生顧言

學務摘要

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日人設學○聞有日人近在盛京設立日本學堂一所廣招華人子弟入堂肄業凡語言文字一概教授其學費則分貧富以定多寡刻下入堂肄業者頗不乏人

留學大阪高等工業學校生第一回畢業○五月二十四日（即西七月十五號）爲大阪高等工業學校舉行第七次畢業式之期畢業生共一百十六名及選科終了生三名中國留學生四名按中國留學生之畢業於是校本屆尚係首次其畢業生中大半皆接有各處聘書預爲訂定專待畢業後就職是日寓居大阪神戶西京之學界商界特開祝賀會於大阪假設會場在川口本田小學校內午後二時開會會場前龍旗招展商學界來賓及民友會會員與戎裝之陸軍留學生等共二百名許此外如大阪朝日每日暨神戶日華各新聞記者亦皆臨場紀事鐘鳴三下發起會員孫嚴二君進祝詞及卒業生沈袁楊三君與來賓等更番演說畢主客同攝一影以作紀念又就食堂聚飲盡歡而散

日本內省限定實驗裁判○向來在日本留學速成政法者畢業時可至裁判所實驗裁判之法今年內省以前時往考察之學生不依規則隨意行動甚且吐涕不潔故此屆將此例停止經教習再三設法僅許就每省所派人中各選一人前往

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第二期

THE WORLD'S
CHINESE STUDENTS' JOURNAL.

BI-MONTHLY ILLUSTRATED.

Vol. I.

SEPTEMBER, 1909.

No. 2.



PUBLISHED BY

THE WORLD'S CHINESE STUDENTS' FEDERATION,
E. 562, PURKILL ROAD, SHANGHAI.

PRICE

REGISTERED AT THE POST OFFICE
FOR TRANSMISSION IN CHINA

\$1.00 PER COPY,
\$2.00 PER ANNUM

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The World's Chinese Students' Journal.

Vol. I.

SEPTEMBER 1st, 1906.

No. 2.

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THE WORLD'S CHINESE STUDENTS' JOURNAL is an Illustrated Bi-monthly Magazine. It is published on the 1st day of every other month—six issues a year.

PRICE.—The subscription price is Two Dollars, fifty cents (Mex.) a year, payable in advance; fifty cents a single copy; postage extra.

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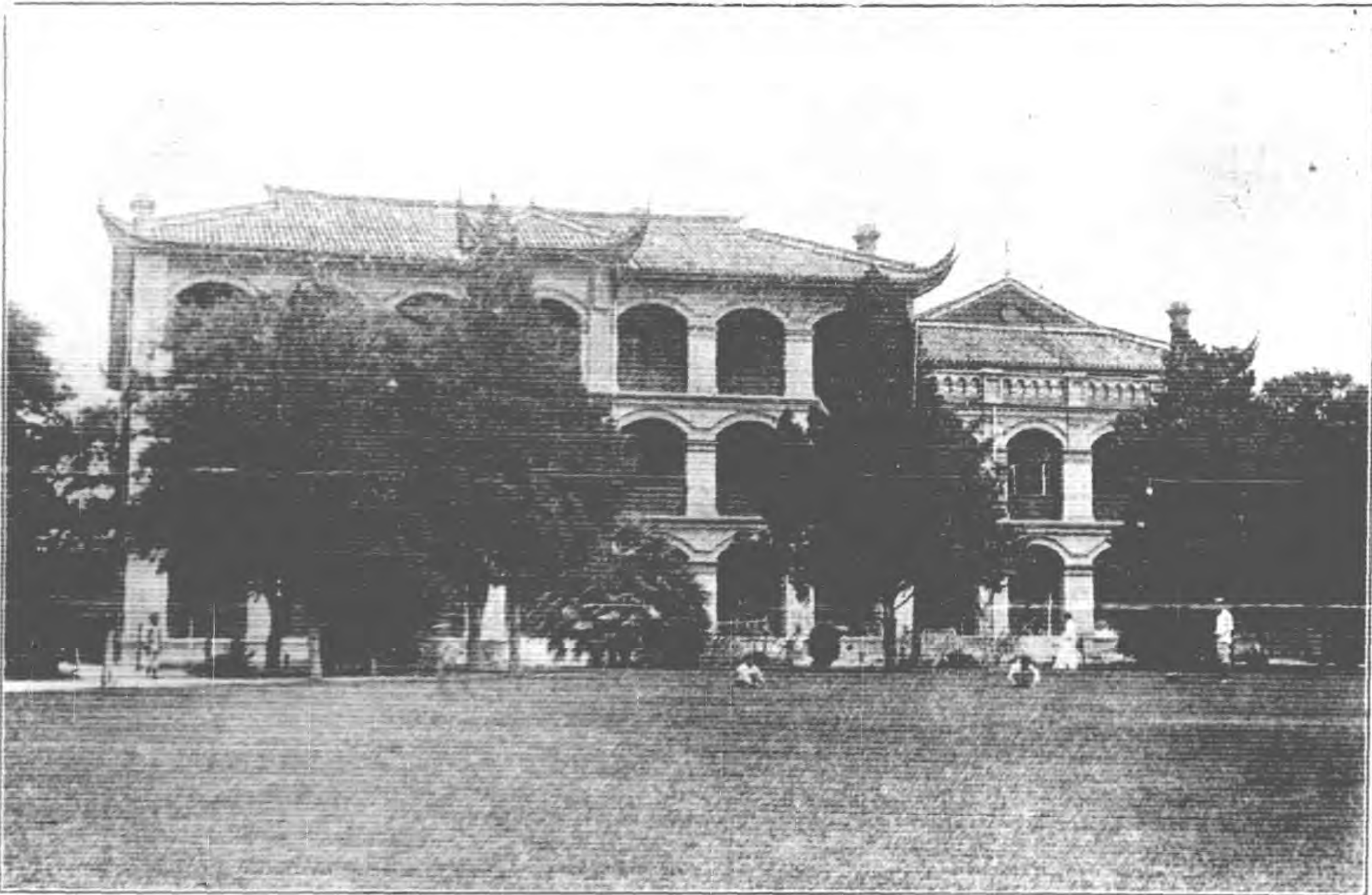
上海英租界五十八九號門牌

中國教育器械館謹啟

erected in 1899, thus bringing up accommodation capacity from 150 students to 230. In the same year the Alumni Association was organized.

A year later the "Boxer" trouble broke out which revealed the helpless state of the country more clearly than ever and demonstrated beyond all doubt that nothing but modern education could

memory of the Rev. Y. K. Yen, one, in recognition of the valuable service rendered by the alumni, was named the Alumni Hall, and the third "Low Library," in honor of Mr. Seth Low, Mayor of New York, and his brother Mr. W. A. Low, both of whom have been generous contributors to the college. The corner-stone was laid on



YEN HALL

save it. Throughout the length and breadth of the Empire loud clamours for Western learning were heard. The college again felt cramped for want of room and had to be expanded. A sum of \$22,000 (gold) was accordingly raised in America, to which was added \$14,000 (Mex.) raised in China by the College Alumni Association. Three new buildings were erected with the money collected. One was called Yen Hall in

the 24th of October, 1903, and the buildings were formally opened October, 18th, 1904. Now the college could accommodate over 300 students.

The College is destined to advance and expand in the years to come by leaps and bounds. In January, 1906, the College was incorporated under the laws of the United States in the District of Columbia as St. John's University, and is now by its charter, authorized to

then only by birds, or by a passing steam-launch, all together present a most charming landscape, and make it a beautiful and ideal terrestrial paradise. To these local advantages the wonderful progress of the College is partly due.

For this lot of land a trifling sum of \$3,000 (Mex.) was paid, and towards its procurement the Rev. Y. K. Yen, M.A., who later did so much for the college, contributed the largest share of work.

Having secured the land, the erection of buildings began at once, and the Board of Missions felt so pleased that they pledged themselves to a yearly sum for the maintenance of the college. We may say that St. John's College came into existence on that day.

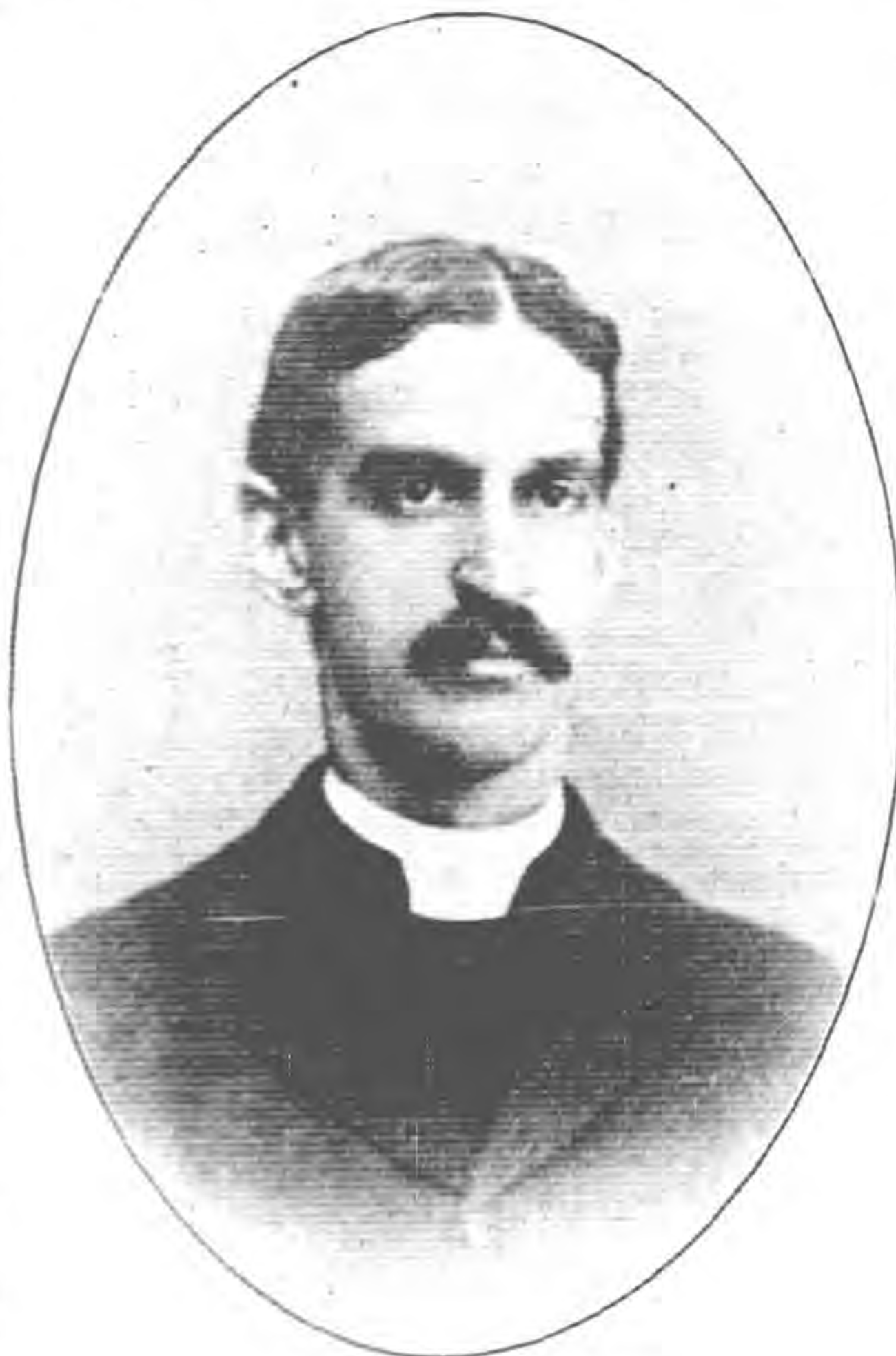
Though the buildings erected were comparatively small, yet they could hold 70 students. Instruction was at first given entirely in Chinese. In 1880, the English Department was added under the charge of Miss E. A. Spencer. In 1882 Bishop Scherschewsky resigned from his office and the Rev. Y. K. Yen became the head-master of the College. He was as energetic as the Bishop and spared no pains to make the college a success. In 1886, called away by pastoral work to Hankow, he resigned and was succeeded by Dr. F. L. Hawks-Pott, the present president of the College. With the instalment of the present president was ushered in a new era in the history of St. John's College.

Seeing that the buildings looked more like hovels than schools, and that the demand for education was daily increasing, he resolved to put up more modern buildings in addition to those already built. He made an appeal to America and as a result realized \$20,000 (Gold), while \$1,000 (Mex.) was collected in China. The present substantial and handsome quadrangle was in consequence put up. This was the first modern

building of St. John's College and has a capacity for 150 students. The cornerstone was laid by Bishop F. R. Graves D.D., on January 26th, 1894. It is interesting to note that the cornerstone of the new building was the same used in the old building, thus forming a connecting link between the past and the present.

In 1894 when the China-Japan war terminated, people in this country felt more and more the inadequacy of the existing educational system, and the imperative necessity of education along modern lines. Our entries for the entrance examination ran up higher and higher each year, so that in two years Dr. POTT

found it necessary to put up another building in order to meet the growing demand created by the increasing number of students. Accordingly he made another trip to America, and after 6 months he returned, with a substantial sum of \$13,000 (gold). With an addition of another \$4,000 (gold) realized in China, the Science Hall was



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PRESIDENT OF ST. JOHN'S COLLEGE &
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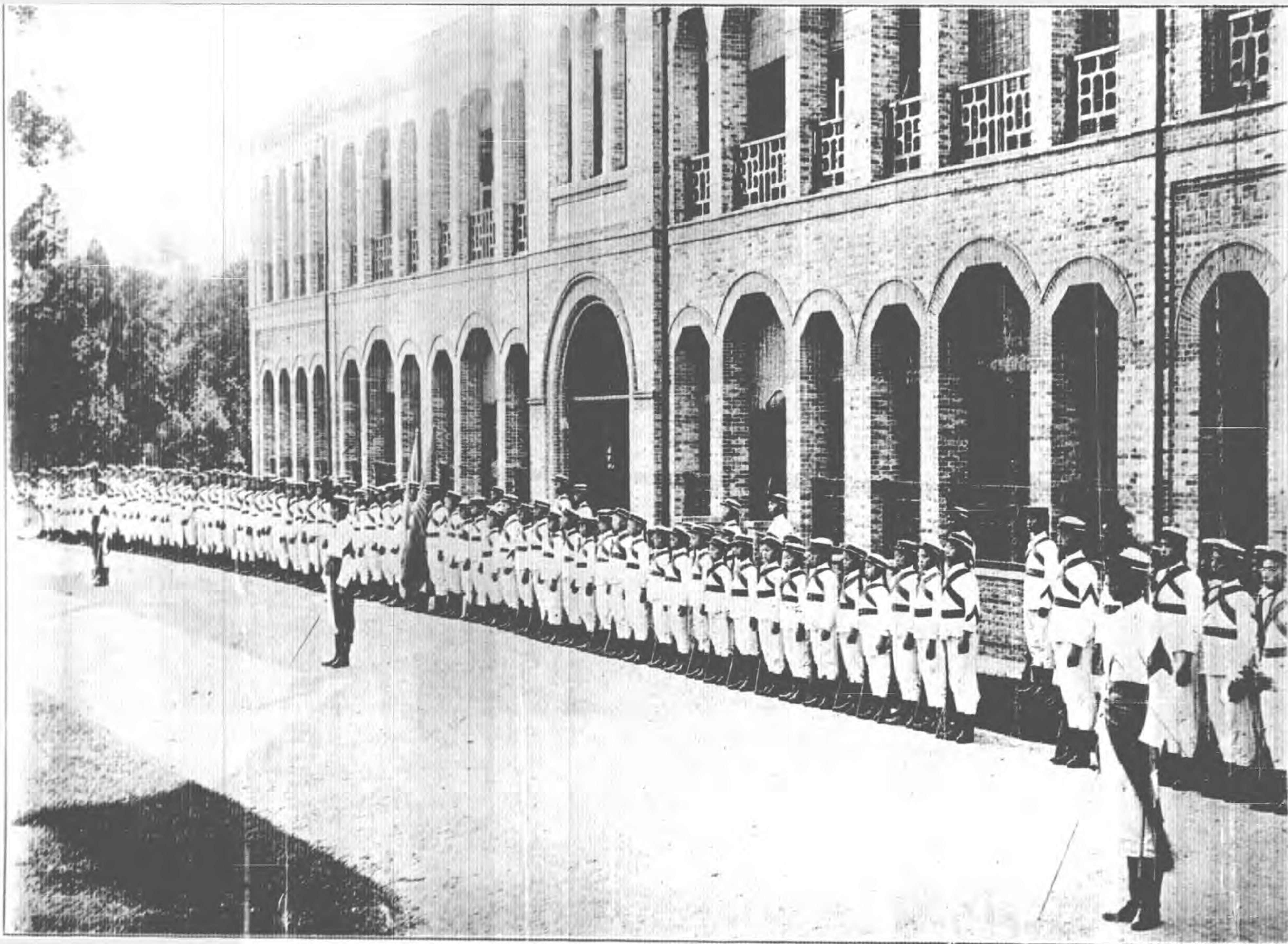
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THE FRONT VIEW OF THE COLLEGE MAIN BUILDING WITH THE BATTALION

The World's
Chinese Students' Journal

Vol. I.

SEPTEMBER 1st, 1936.

No. 2.

Educational Notes

BY T. Z. LYAU.

EQUALITY.

WE learn with satisfaction that the United States Minister at Peking has sent a dispatch to the Hsuehpu or Board of Education advising the placing on an equal footing of all Christian schools and colleges with the Government schools and colleges of the Empire, and conferring official preferment on the graduating students of the former as well as of the latter. Should this wise counsel be accepted and a decree promulgated carrying it into effect—and we feel no hesitation that it will be accepted, all well-wishers of China, especially well-wishers of the student class, will not fail to congratulate Young China. Hitherto, students of the Christian schools and colleges, although often superior to those studying in Government schools, as far as intellectual and moral training is concerned, are debarred from taking an active part in the welfare of the nation. Many a talent is thus wasted, which would otherwise prove of great value to China. During the period of transformation in Japan, those who took the most active part in its regeneration were mostly graduates of missionary schools. It is nothing but right that the Government should make no discrimination between students of Christian and Government colleges, for by removing the barrier which now shuts out students of the former Schools from posts of responsibility, the diverse conflicting components will thus be united into a homogeneous mass, whose duty it is to mould this hoary Empire and transform it into a new China.

GIRLS' SCHOOLS IN SHANTUNG.

Where about a decade ago schools for girls were an unheard-of novelty, the country will before long be inundated with them. The pendulum of public opinion is steadily swinging around from denying any education to our females, to giving them education equally with our males. The benefits accruing from female education are beginning to be realized by the people of Shantung, and the first Public Girls' School has been firmly established. The work so far has been a great success, for the daughters of the officials and gentry constitute half of the pupils. Furthermore, official patronage and encouragement are not lacking, as Governor Yang Shih-Hsiang has subscribed Tls. 1,000 towards its support, besides awarding prizes to the Schools. It is our sincere hope that this Girls' School will form the nucleus of future similar educational institutions all over that province.

A WISE STEP.

There was a time when officials sought every means to frustrate the introduction of Western civilization and kill every design which would produce good and ameliorate the school conditions of the masses. But the days of ignorance and selfishness are numbered, and the "deputy father-mothers of the people" are as enthusiastic, if not more, as the people themselves in instituting reforms. It is gratifying, therefore, to read that a progressive official in Wuchang, for the purpose of enlightening the Chinese

mind, has established a free reading room near the telegraph station at the west gate, where newspapers from all parts of China may be found. Such example of attempts at dissemination of knowledge to dispel the intellectual gloom, is highly laudable, and if this splendid example were to be followed throughout our Empire, the era of enlightenment in our fatherland would not be very far distant.

IMPORTANCE OF ELEMENTARY EDUCATION.

Recently the Empress Dowager commanded the provincial Directors of Education to pay special attention to elementary education. A building, in order to be strong, must rest on a firm solid foundation; so a student, in order to be really educated, must have his foundation of intellectual attainments well laid; and that foundation is elementary education. Before a learner can enter into deep water to swim, he must first take his swimming lessons in some shallow streams or ponds; so, before a student can comprehend the "Five Classics," etc., he must first be able to explain the meaning of the "square characters"—characters carved on square wooden blocks. If elementary education is neglected, attempts at anything higher will be futile and abortive; on the other hand, where elementary education is emphasized and a good foundation laid, the students' attempts at attaining higher education will be much facilitated. The provincial Directors of education are those who are commanded by the Throne to promote and supervise the education of the people, and it is but a step in the right direction that they should be made to realize the importance of elementary education.

THE IMPERIAL MEDICAL COLLEGE.

There is in Tientsin an Imperial Medical College which is useful in training men for the medical department of the Chinese northern army. The late Viceroy Li Hung Chang was responsible for its establishment, as he

desired to train up a medical corps for the use of the Peiyang Army. Accordingly, in 1882, Dr. J. K. Mackenzie, of the London Mission, was engaged to teach a small class of eight students in the medical science of Western countries, with practical training in the hospital of the same mission in Tientsin. These eight students were selected from those of the Educational Mission to the United States under the charge of Commissioner Yung Wing, who returned to China at the end of 1881. These few students formed the pioneer class of the medical college, and most of them graduated after four years. For the next class, no candidates were available, and the Peiyang authorities sent down to Hongkong for them. As Western education in China was then in its infancy, English-educated men were difficult to find, and four candidates only were secured. Dr. Watt, the present Director of the College, was one of these four. Eight students joined the third class and Hongkong has always been the recruiting ground for procuring students for the medical classes.

This year, when it was advertised in the Chinese papers that students are needed for the formation of a new class, one hundred candidates appeared before the Examiner in the premises of the Hongkong Chinese Club on Queen's Road Central. The three subjects given were: Translation from Chinese into English, Composition on "Tramways," and Dictation. The aim was to test the proficiency of their knowledge of English. Only thirty students, the required number, were selected. The number of students, who presented themselves for examination this year, is greater than that in any previous year, which distinctly shows the growing popularity of medical profession on Western lines among our fellow countrymen. The graduates of this College are drafted partly into the service of the Peiyang army, partly to the Navy, but a few have also been chosen to join the Government Civil Service, especially for accompanying high officials in their travels abroad. H. E. Tang Shao-Yi, in his late mission to Tibet, was accompanied

by one of these doctors, and Duke Tsai Tse had one for his party of travelling Commissioners.

EDUCATION IN CHIHLI.

We give below the substance of a memorial by Viceroy Yuan Shih-kai, on the subject of schools and educational matters in Chihli. He states that soon after his arrival in the province in the 28th Year of H. M. Kuang Hsu, he ordered the establishment of schools in the Provincial capital and in all the districts, besides the Educational Board, the university, normal, middle and primary schools in Tientsin. During the ensuing year, the Minister of Education issued certain regulations which have since been properly put into operation. Owing to tact and good management, the public are now familiar with modern education, and many schools are kept running at the private expense of gentry and merchants. The following is a return of all schools now open in Chihli:—

| | |
|---|----|
| The Peiyang University | |
| The High College at Paotingfu | |
| The Peiyang Medical College | |
| The Industrial High School | |
| The Agricultural High School, Agricultural and Industrial Primary Schools | 21 |

| | |
|--|-------|
| The Normal High Schools, Normal and other Training Schools | 89 |
| Middle Schools | 27 |
| Advanced Schools | 182 |
| Primary Schools | 4,162 |
| The Women's Normal School | |
| Girls' Schools | 40 |
| Yamen Runners' Schools | 18 |
| The Strangers' Schools | |
| The Tracing and Mathematics School | |
| The Telegraph College | |

The number of students shown in the record is 86,653, those of the "Half-day" and "Half-night" schools not being included. The total number including military and police students amounts to 100,000. At the outset, the new learning was strange to the people, though both officials and gentry regarded the modern schools with the same respect as that accorded the old system. Rumours were circulated to hinder the progress of modern education, but Lecture Halls, Reading Rooms, and other institutions have been established, which have produced a marked change in public thought. Now, that a special Educational Commissioner has been appointed, the memorialist recommends that in future all matters in connection with educational affairs be referred to him and be consulted only in case of important business.

Editorial Comments

The danger of modern literature.

ONE very important fact which has not come within the observation of the majority of us is, that there has cropped up, side by side with books of modern learning, a type of literature which is calculated to be a danger of no small magnitude to the future well-being of our nation; for once it secures a foothold upon our people, no human power will be able to counteract its disastrous influences—we mean the modern novel of sensational character imported from the West through the hands of unscrupulous transcribers. Like the gradual progress of the advancing tide, its

effect is imperceptible; but, unless we are warned of it, and try to find refuge in time, we shall sooner or later find ourselves engulfed beneath its overwhelming waters.

Notwithstanding the influences of modern refinement, there still remains in us a spark of the brute instinct, which ages of culture have only been able to dampen, but not wholly to extinguish; and under favorable circumstances it does not fail to burst forth in flames. Hence anything of the sensational character appeals to human nature, and among the weaker-minded it often produces incalculable harm.

Instances are not few, in Western countries, in which men and women have lost their self-poise and have committed acts of rashness and atrocity under the influence of sensational literature, notwithstanding the strong widespread influence of Religion, which helps to a great extent to counteract its evil effects. If this is so in Europe, how much more so will it be in China. Religion has no strong and permanent hold upon our people; and add to this the present impressionable period through which we are passing, in which anything of good or evil influence may produce its lasting impress, there is every reason for us to be on guard; and unless our Press will take active measures to check the increasing current of this kind of base literature which is now fast flooding our market, we shall only regret when it is too late!

Our national ornaments.

One of the interesting features in connection with the progress of *our* modern civilisation is the statue of Marquis Li Hung Chang recently erected at Si-ca-wei, the first of its kind, perhaps, in China, (an illustration of which is given in our frontispiece.) It is a big step forward in our progress, inasmuch as it indicates the breaking down of the old barriers of national prejudice, which has for centuries excluded Western ideas from our shores, and betokens a new appreciation for modern culture.

Those, who have had the fortune of travelling abroad and visiting the large metropolises of the West, cannot but be delightfully impressed by the beauty of its cities rendered by the large number of fine monuments and imposing statues of their great men erected in conspicuous squares and well-laid parks. These statues, while serving as national ornaments, have their distinct moral effect upon the people. As they are the expression of the nation's gratitude and appreciation for distinguished services rendered to the country and to humanity, there is a certain silent, yet, inspiring influence connected with them; and no one looking at the grave figures of the dead heroes, and reading the records of

their grand achievements, can go away without feeling the power of their inspiration.

Next to the study of history nothing exercises a more potent influence upon the national spirit than the monumental records of their great men. For they point out to the source of their national greatness and power.

China has had many heroes and many great men, but owing to the absence of impressive statues and the neglect of existing monuments, whatever great achievements they might have rendered, have not produced as lasting or as beneficent effect upon the people. Often, as in the West, with them perished likewise their works. Many a great man is now thus lying in his silent grave with nothing to tell, to the generations to come, the tale of his splendid deeds.

Apart from the humanitarian motive, the one worldly ambition which all great men desire, is the perpetuation of their fame. Perhaps to this, more than other causes, have been attributable many a daring achievement of the past. Let us hope that our Government will not be content to bestow only posthumous titles and honours upon her loyal servants but that she may show her appreciation in a more substantial and lasting way by erecting splendid monuments to their memory and by preserving those already in existence with loving care.

The need of systematic moral education in our schools.

The strength of a nation lies in its people, which constitute its units, but the school is the ultimate source of its strength, in as much as the development of the man is ultimately traced to the school in which he received his early training. Hence, whether the man is strong or weak intellectually and morally, depends upon the environments in which he was placed and the discipline which he received during the impressionable period of his school days.

The moral training of the increasing number of students which yearly flock to our schools is, therefore, a question which we can not lightly pass over in

this crucial moment of our national history, as the future of our country hangs on it. Under the old Dispensation, the Classics, with their ennobling principles of virtue and morality, did the service both for the intellect as well as the morals, and our fathers while digesting food for the intellect, did not fail to imbibe the principles of virtue inculcated in the precepts of our Sages.

But times have changed. Our Classics are no longer a part of our Educational programme, and the modern student, while building up his intellectual structure with the materials of modern learning, has allowed his moral edifice to be left neglected. Will modern learning, with its tendency towards materialism and skepticism, be sufficient guarantee for the production of a good citizenship? The negative answer of the foremost civilized countries in Europe and America is proved by the greater zeal with which they foster moral education among her students. And the various religious organisations as the Y. M. C. A. and others are doing their best to counteract the dangerous influences of modern materialism in Colleges. The need of some sort of systematic moral training is emphasized by the tendency among our young students to lose their head and go off at a tangent at the slightest provocation. Surely, among the important factors which make up our new nation, the moral training of our students is one which claims our serious consideration.

The Czar and his people.

The most absorbing question at the present moment in connection with the latest development of events in Russia, is the Agrarian Reform, which has for its basis the Expropriation of all the lands now belonging to the Crown, the Church and private proprietors. There seem to be now three opinions with regard to the method of its expropriation, namely;—

(1) Voluntary Sale as proposed by the Government.

(2) Compulsory Expropriation, always accompanied, however, with just payment to present owners, advocated by the

Constitutional Democrats, who constitute the majority in the Duma or Lower House of Parliament.

(3) Forced Expropriation without compensation, which has for its supporters the union of doctrinaires, socialists, communists, and revolutionists. Whatever may be the issue of this question we will watch with keen interest; and if the Government does not prove obstinate to the reasonable demands of the Constitutional Democrats, all may be well; otherwise, it is to be feared that she will experience a Revolution from the combined forces of the Constitutionalists, and Revolutionists, not unlike that of France in 1789.

There is every reason to believe, however, of a satisfactory solution to this grave problem, as "Czar Nicholas appreciates the gravity of the situation, because it appeals to his soldiers, the rank and file of the army being peasants. The Emperor's concern is evident in his concession made recently in the Duma, by his mouth-piece Stichnighy, who declared that the government had at its disposal twenty-five million acres, composed of ten million acres of Crown arable land over six million acres of clearable forests and nearly nine million acres of private estates, the owners of which have announced their readiness to sell; that thousands of other land owners would no doubt be willing to dispose of their holdings at reasonable prices; that all these lands would be sold to the muzhiks on time, through the Peasants' Bank, the payments not commencing for several years; that the Government contemplates the colonisation of Siberia and Central Asia, and in Russia proper, the optional abolishment of the Communal system, by authorising peasants who so desire to distribute their holdings in fee simple. Finally, the Government also expects to improve the present primitive and unproductive agricultural methods of the peasantry."

As the Agrarian Question has always been the galling question with the oppressed peasant class of Russia, and hence the principal cause of unrest, it is to be hoped that by removing this cause,

Russia would not have to experience the bitterness of Revolution, which would mean the sacrifice of millions of lives—a prospect too gloomy to think of!

Building a girl's character at school.

So long as history exists, and society moves, the question of Woman's Education will always occupy the foremost thought of the public. The Woman is, after all, a potent factor in the building up of the nation, for, with the School she divides the responsibility equally in the production of the future nation. That the question of Woman's Education has not lost its vital interest, even among nations where such education has reached almost as perfect a standard as that of men, is evidenced by the numerous interesting pamphlets and articles we see from time to time published in the leading magazines, one of which, on account of its logical worth, we wish to reprint below:—

The strength of a nation is to be measured rather by the character of its women than by the physical power of its army or the greatness of its statesmen. One is the cause, the other the effect. For is not the very foundation of man's physical and mental greatness grounded in the character of the mother who has nurtured his body and developed his mind from birth? All that man has, he has from woman. Her weakness is her strength. Her more complex sensitiveness, her love, refinement, chastity, and truth, are reflected in the young men and women she gives to the world to do its work, and these are *real* strength. There is nothing more important, therefore, than the proper physical, mental, and moral training of these recruits before they assume their responsibilities in the world's great army. And no question so puzzling confronts parents as the proper education of their children. Most girls, to-day, are destined to take their places in the conduct of the home, assuming the responsibilities of motherhood, and moulding the characters of the generations to come. Hence the greatest care should be exercised by parents in selecting a school for daughters

in which a wholesome moral training is an essential. The years of a girl's school life are the most plastic in her career. Then is her character formed and her future forecasted. Grave misgivings as to what school is best for a girl's education haunt the minds of her parents; more because of the considerations of moral training and environment in schools than for those of a purely mind-developing character. Justification for this attitude is readily understood by those who are familiar with present-day methods in many schools.

Liberty in institutions of learning is but a stepping-stone to license, and the line is only too loosely drawn. Constant chaperonage, with due regard for the liberty and independence of the student, is necessary at school age, particularly where girls are denied the influence of their own home and family. Away from home, a girl is not under the requisite and constant parental discipline and guidance, and the influence of home environment, which make for truth and virtue and gentleness. Her nature seeks some one in whom she can confide the innermost secrets of her heart. She needs a mother's love and affection; and these she must have in some form if she is to develop a well-rounded, noble womanhood.

Moral, mental, and physical training are her due in a more or less complete degree. Being in the world, and part of it, ambitious to learn of the mysteries of life, her zeal for knowledge is keenly whetted, and to impart knowledge of rightful character is the grave responsibility devolving upon those into whose hands she is placed. Right knowledge is a thing not to be found in a moment, but to be *acquired*. One possesses it not by an act, but by a process. To leave its impress indelibly upon the mind of the young, there must be preparation for it. Like a flower, it will thrive in one climate and not in another. Slow degrees and orderly development mark its course to the fullness of its bloom.

Right knowledge and right training in a spiritual atmosphere are the things that mark noble womanhood. It is a

Shanghai, Mr. Rodgers, and he said, "the statistics show that the number of Chinese students going to the United States this year exceeds the number of the preceeding five years." Moreover, he assured us that it would be his pleasure to lend every assistance to those who are entitled to enter the United States with the object of gaining an education. Among the passengers going

technical knowledge, which is the foundation of industrial prosperity. The Chinese students have come to realize, that the advancement and progress of a nation does not merely depend upon educational veneer but the earnest application of knowledge. The large demand among officials for men of sound education and ability has encouraged and inspired men to give the best portion of



THE YOUNG MEN'S CHRISTIAN ASSOCIATION

abroad are found, more or less, Chinese who are either government or private students. Upon each jetty from where tenders leave, are seen Chinese of all ages and sexes to bid farewell to sons, daughters, brothers, husbands and wives. Those going abroad do not go simply for acquiring fluency of foreign language, or a smattering of education, but for

their lives to the pursuing of higher knowledge. Moreover the spirit of national love has caused them to undergo all the severe tests of preparation. So much has been said of the general tendency of the people and their rulers, mutually encouraging and helping each other in order that their common object may in the end prove a blessing to all.

That this fact is being grasped and, to a certain extent, acted upon by the Imperial Government and the people, is evidenced by the general interest now bestowed on education, and the employment of men like H. E. Tang Shao-yi in the Waiwupu and other governmental departments at Peking. The significance of this move on the part of the Government is apt to be overlooked, accustomed as we are, to the conduct of affairs in other countries; but when it is remembered that things move slowly in China, and that the majority of those in high places have no Western education, then this wide departure from its settled policy of "seclusion" is indeed good cause for congratulation. This is one of the hopeful signs of the times, and betokens an era of reform and enlightenment, gradually but surely dawning on this decrepit Empire.

But general statements of facts tend to lead us to draw false conclusions, and unless we perceive the import of these sweeping changes in this, the most impressionable period of our national history, and be prepared to cope with contingencies arising from the altered conditions of affairs, then we may easily fall a prey to our fancied security. The policy of the Government in sending students to foreign countries, especially Japan, to be educated is no doubt a move in the right direction; but allowing whatever good that may accrue from this step, the policy is fraught with many dangers, inasmuch as a great number of the students studying in Japan, removed from home influences and cast off, as it were, from their moorings, are easily swayed by the storm of revolutionary doctrines, and in a short time develop into "reformers" of the most radical type. It is an open secret that the students returned from Japan entertain most extravagant ideas of liberty and government, aggravated no doubt, by their incomplete education and the distorted impressions received from a short sojourn in Japan. Unless steps are taken to ameliorate the present unsatisfactory condition of affairs, China will in the end have the mortification of

finding her student-body gradually becoming a centre of revolutionary intrigues, such as have characterized the Austrian and Russian universities. If China sends her sons abroad with the ultimate view of utilizing them on their return, then let her exercise the utmost care in their selection, or else she will have to face the consequences. If she cannot exercise the necessary influence over the student-body in Japan, then why not educate them at home where she could mould them at will? Young men generally are of a mercurial cast, and they retain longest the principles early inculcated into their minds.

While the great drama of modern times—the Russo-Japanese War—was being enacted in Manchuria, China was rudely awakened from her sense of security, and brought face to face with problems which demanded immediate attention. Waged in China's territory against her will, the war, during its course, engaged our every hope and fear, for it decided questions the most momentous to the Chinese Empire, and therefore, virtually to the whole Asiatic Races. This war, like all great calamities, has come to us like a blessing in disguise, for under its absorbing influence on the trend of thought, there has evolved from identical ideas and interests, a remarkable unity of aim among the people, as evidenced by the recent Boycott, and the agitation for a constitution and other reforms, and for the adoption of Kuanhua as the common language of China. It was under these circumstances that the spirit of reform received a fresh and great impetus, which forces the Peking Government to bestir itself, and, *volens volens*, to institute reforms to meet the growing demands of the people. As a result, the time-honored system of literary examinations was abolished, new institutions of learning were established, female education is being fostered, and Commissioners sent to foreign countries to study their institutions, etc., which, being current events, need not be recounted here.

Dismissing other questions from our purview, let us discuss solely the ques-

tion of a national language for China and its possibilities. The Chinese written language, being on a symbolic basis instead of on an alphabetic one, is necessarily an awkward method for the transmission of thought. In the early stages of society, when men used words to express their ideas much the same as people now use sentences, such a language no doubt served its purpose well. Being in the main symbolic, the Chinese language abounds in metaphors and similes, which are admirable vehicles for the conveyance of poetic sentiments, and for these reasons, we find the Chinese language pre-eminently poetic,—rendered more so by that extreme conciseness and sententiousness which characterise higher species of poetry. In the matter of poetic imagery we challenge the Western nations to point to a language richer than ours. Thus we find the Chinese language, rich in words expressive of passion and sentiment, and other abstract qualities, while it is compelled to borrow terms descriptive of modern ideas from other languages; when we add to this the deductive taint imparted to the language by Chinese speculative philosophy, we will see how impractical and inadequate is the language with which we Chinese are equipped to struggle in this objective world. Moreover, the written language being hard to acquire, owing to its difficulty and the great number of words it comprehends, aggravated by the fact that what is written is widely different from what is spoken, is it any wonder that most students are educated along Western lines at the expense of their mother tongue? And further, considering the variations in the phonetic pronunciation of the same words in the different provinces, especially the southern ones, where each district has its peculiar dialect, can we with any show of reason hope that the people would be more united than they are now? The Chinese people, held together by the only and feeble tie of a written language, can never be brought into closer relations, owing to the disruptive force of their colloquial dialects. Owing to the difficulty of the Chinese language, and the impossibility

of writing foreign sounds with Chinese words, it has hindered foreigners from studying Chinese, as well as Chinese from studying foreign languages and from appreciating things foreign, and thus we have been isolated in the past and shut out from mental intercourse with the rest of the human race.

In the present era of reform and material progress, what avails a highly literary language, which is sadly lacking in terms that bear upon the multifarious and complex relations of modern life and environments? The remedy, therefore, can only be found in the substitution of Kuanhua as both the written and colloquial language of China. We are aware that there would be a general wave of protest from those whose sympathies incline them towards the past, if this proposition were to be carried out. We are, also, aware that any new proposal should have its reasons to recommend it, before it could be entertained or adopted. Therefore, it is our purpose in the remaining paragraphs to give a few reasons why Kuanhua should be adopted as the national language.

First. The possession of one common language on the part of the Chinese people will make them more sympathetic towards each other. It will enable the people of one province, however remote, to travel to any part of the Empire without linguistic difficulties, and this in turn will link them into closer social and commercial intercourse with each other. Under such favorable conditions internal commerce will be greatly developed, and the people, brought more frequently together, will gradually lose their provincial prejudices, and consequently, the national mind will, by degrees, become broadened.

Secondly. It has been complained that the foreign-educated sons of China frequently write in foreign languages better than in their own; but are they to be blamed? The fault is with the language, not with the students; for it requires years of laborious study, inconsistent with all ideas of pedagogics,

before one can write the language tolerably well, whereas one could, within the same time, master the English language, obtain a good working knowledge of the various sciences, mathematics, history, etc., together with Latin, Greek, and perhaps one or two of the other time-honored literatures neglected by the students, especially those born abroad, while they pursue with relish the far more utilitarian learning of the modern schools. That they had not been as useful as they should have been, is explained by the fact that the written language is the medium of communication and not Kuanhua. If the latter language is in vogue, no doubt, these students could give a better account of themselves, and through the agency of the press, impart their knowledge to their less advanced countrymen, instead of surrendering this task to the present crop of editors, men with little or no Western learning, who owe their knowledge mostly to translated books. Thus we see that, with Kuanhua as the written language, most of the present unsatisfactory results would be removed, and the foreign-educated sons of China would be greatly assisted in their heaven-appointed task of reforming this Empire.

Thirdly. Allowing that Kuanhua is the only medium of communication it follows that everything ranging from the issuing of an edict to the writing of a letter would be couched in this language. And the Kuanhua language being simple and easy to learn, it stands to reason that the number of men capable of reading would, in a short time, not simply double or treble itself, but increase tenfold or more. Such an increase in the number of reading men would mean a higher order of intelligence than that now existing among our people. We are accustomed to hear the Japanese generals ascribe the phenomenal victories they managed to gain, partly to the high intelligence of the rank and file. Every Japanese soldier was said to be able to read and write, and to understand readily what was required of him. This is due in a great measure to the admirable system of education evolved in Japan, and the universal use of the

Japanese language, which is essentially colloquial, though in its written form it contains words adopted from the Chinese, supplemented by some fifty or sixty radicals representing distinct vocal sounds, which, in effect, constitute the Japanese alphabet. If China wishes to reorganize her army and navy, let her take these lessons to heart. But it is not in the field of carnage alone that intelligence gets the better of ignorance,—the law finds exemplification on every side: in the factory, in the laboratory, in agriculture; in fact, in every conceivable kind of useful industry which human want may lead mankind to undertake. It may be set down as axiomatic that other things being equal, the greater intelligence of a people will enable them to stand a better chance of success. In view of these facts, how can China hope to compete with foreign countries, when not only is the intelligence of her people far below the level of other nations, but all the other *things* are equally disproportionate? Thus we see that the relative intelligence of the peoples has been instrumental in enabling one people to conquer another in war, or to excel others in sciences, manufactures, and other useful arts of peace. If China wishes to keep abreast of the times and swim in the tide of progress, she must not for one moment neglect the education of her people; and in order to attain the maximum result, nothing lends itself so well to this purpose as the adoption of Kuanhua as the sole medium of instruction in her schools all over the Empire. This language being comparatively easy to acquire, will leave more time at the disposal of the students to learn other useful subjects; and when we consider the great number of students in our Empire, and their necessarily increased intelligence and efficiency, we cannot but indulge in hopes that our country will shortly be in a position to compete successfully with other countries in the various arts and manufactures. It is true, the written language and the scholarly writers of to-day are serving their purpose well, inasmuch as these worthies are,

under the present circumstances, the fittest persons on earth to influence the literary and official classes. But, in course of time, these will have to be superseded, because in our reckoning, we must subordinate the component effect to the total effect. In the age of strenuous modern life, when battles are fought not so much in the gory battle-fields as in the markets of the world; when nations struggle for supremacy in all branches of industry; when all the powers of human reason are strained to their highest tension in the effect to penetrate the secrets of nature, to harness her dynamic forces, and utilize them for man's benefit, and to rob earth of her treasures and render them ductile to man's will,—in such an age, poetry loses its significance, everything is become matter-of-fact, and a poetic language which has nothing else to recommend it, will avail as little as the learning of ancient Rome availed her, when the barbarian hordes were pouring over the borders of her Empire. It was the recognition of this truth that probably led Macauley to pen the following lines: "In an enlightened age there will be much intelligence, much science, much philosophy, abundance of just classification and subtle analysis, abundance of wit and eloquence, abundance of verses,—and even of good ones,—but little poetry. Men will judge and compare; but they will not create."

Fourthly. If what is spoken could be written in Kuanhua just as it is spoken, we would be adding one more phase to our political life. For if we should ever have a Constitutional Government, it is necessary that eloquent men should come forward to take the lead in our deliberative assemblies; and for the views of notable men on notable events to have influence with the public, their utterances should be printed and circulated in their native press; and this is just where the practical use of Kuanhua comes in. We know the Chinese can be eloquent at times; they certainly appreciate real eloquence. Eloquence has played its part in our history; during the recent Boycott, the movement was largely sustained by the systematic

delivery of speeches before appreciative audiences. By eloquence, the Boycott has been engineered (in itself hardly a matter for self-congratulation), and by eloquence, will our national energy and destiny be directed. However, if speeches were to be reported in the wen-li style, it would make them appear bookish and unnatural, and impart to them a sense of the unreal. In this connection, it is proper to remark that the written language, being symbolic, is intended for the eye, and appeals more to the intellect; therefore, a written composition when read to a person, does not readily call up ideas and images in the person's mind, if, indeed, it is not impossible to be understood. The colloquial language, on the other hand, appeals to the sense, and a man addressed with this language, readily comprehends the meaning; moreover, the colloquial language is his ordinary garb of expression, and anything presented to him in this form acquires that force of meaning not approachable by any art of wen-li. When we come to think it over, it will seem incongruous to many that we speak in the colloquial language, we carry on our processes of reasoning in the colloquial language, but must transcribe our utterances and reasons into wen-li for the edification of our readers.

We have seen in the above some of the reasons which demand the removal of our written language, and the substitution in its place of Kuanhua as the medium of communication, both written and colloquial. We have been compelled to discuss the different aspects of this vital question in disjointed sections; let us now look at the question in perspective, in order to bring out its true proportions. The possession of a common language will not only enable the people to travel with ease, or become united, increase their intelligence and thus fit them to engage in the industries, or acquire other arts necessary for their self-preservation, but it will prove in the hands of the Government a factor of great power in bringing the distant and dissociated provinces and dependencies under her supreme control. This will

tend to centralize governmental power under the Central Government, and thus give China a strong political organism, the weakness of which has hitherto made her bow to every caprice of the diplomatic coterie at Peking. It will constitute, in fact, a lever of tremendous force, moving various objects in this political household of ours in one and the same direction. It is satisfactory and reassuring, however, that there are now some newspapers and other periodicals published solely in Kuanhua in different parts of the country, but there should be more of them. Further, there should be graded text-books writ-

ten in Kuanhua, and this language should be used for all purposes, in which the written language has been employed. It is, certainly, worth the while of our patriots to ponder well over these thoughts; the question is well worth being agitated for. Influential men should take the Government into their confidence, and work hand-in-hand for the common weal. The World's Chinese Students' Federation, as an exponent of a universal language for China, should certainly use nothing but Kuanhua in its *Journal*. The example needs but be set, and there will be imitations.

The System of Self-help in American Colleges

BY A RETURNED STUDENT.

NOTWITHSTANDING the general appreciation of Education now prevailing in Europe, beyond the general spread of common education, brought about by the introduction of the compulsory system, it can not be said that much head way has as yet been made in the dissemination of the higher branches of knowledge among the masses.

This is attributable to the fact that the expenses connected with a University course in Europe are, as a rule, so great and the chances of working for one's education so limited, that there is practically no opportunity for a poor man to go beyond a high school training.

The great barrier which has always stood between the poor and the College is largely the question of money; for it seems there is still prevalent that erroneous idea that poverty and culture do not go together, and that between the scholar and labourer there is an impassable gulf.

The idea which attaches the work with a particular class of men is more strongly emphasised in societies where customs and traditions, rather than reason and practicableness, have become the guiding principle of men. In such societies, where social customs have become fixed and crystalised, and distinction of classes more or less rigidly defined, there is, therefore, less reliance on self and greater dependence upon chance.

Herein lies the great difference between the European and American Institutions, which affect, to a large extent, the educational system of the two continents. America, being a comparatively young country, has not as yet felt the ban of social tyranny which determines the status of men by conventionality rather than by any system of rationality. Where success is the prize of hard struggle, which brings into requisition the very best that is in man's faculties, rather than the reward of chance, the value of man is measured

not so much by dollars and cents, as by his own intrinsic worth when divested of his incidental respectability. The idea of 'A man's a man for a' that' is believed and upheld in all its sacredness.

No work or calling, therefore, however humble, is degrading; and a man's self-respect is in no way impaired by virtue of his humble vocation, so long as it is honestly filled.

No where is this noble principle of self-dependence more strongly upheld than in the Institutions of Learning themselves; and by encouraging self-dependence and self-help, thousands of poor young men and women, who would otherwise have to be content with the humbler walks of life, have thus been inspired towards loftier aims, and assisted in preparing themselves for a life of larger usefulness.

In view of the fact, that there is now an increasing desire for higher learning among our students, the majority of whom have been held back for lack of means, a few points with regard to the ways and means of obtaining education in America, on self-supporting basis, might, perhaps, be interesting and helpful.

In speaking of self-help in Colleges, we do not mean that the students are thrown solely upon their own resources. As the greater part of their time has to be devoted to studies, it stands to reason that only a small portion of the time remains at their disposal to obtain means for their maintenance in College. Hence, what odd jobs they may be able to do, outside of their College duties, would be quite inadequate as sole means of self-support. The College, therefore, assumes a part of the responsibility of their support by various kinds of funds-in-aid.

These are (1) scholarships (2) fellowships (3) prizes:—

By scholarship is meant a certain amount of funds endowed and tenable for one year. This amount, which is about \$150 (gold) per annum, is sufficient to pay for the student's tuition.

The appointment of scholarships ceases at the end of the year, but may be resumed during succeeding years, until his graduation, if the student further needs the aid of the College; the other conditions being (1) that the candidate must be poor, and really needs the help of the College to prosecute his studies; (2) that he must always maintain a satisfactory standing in his classes.

Fellowship differs from scholarship, in that it is larger in amount (generally about \$500 Gold a year), and tenable for several years. It is bestowed for distinction in some special line of work and at graduation, and is intended for the encouragement of research work.

Prizes are rewards of a certain sum of money not exceeding \$150 for excellence in a particular study. These are open to students of all under-graduate classes.

These funds-in-aid are endowments by certain individuals interested in the college. It is a fact worthy of note that practically all the big Institutions of Higher Learning are maintained by private funds, and are little or in no way connected, directly or indirectly, with the Government. There are a few Government Colleges, supported by the state, apart from Military and Naval schools, but these are not generally very flourishing, or have attained any prominence in the Educational world; the reason being, that the funds supplied by the Government are not adequate for the maintenance of first class professors. The well-known Colleges and Universities, such as Harvard, Yale, Chicago University, Leland Stanford and others, are private corporations, patronised by some interested millionaires.

Vanderbilt contributed much toward the growth and prosperity of Yale University. Chicago University's present strength and position is due mainly to Mr. J. D. Rockefeller who, while in its critical condition, some ten years ago, practically resuscitated it with a handsome endowment of several millions of dollars. Leland Stanford received its name after its benefactor who bequeathed a large

part of his fortune for the up-building of the foremost University of the West. But in most colleges, by far the largest proportion of the funds comes from the contributions of their Alumni. A part of these endowments is thus utilised as funds-in-aid to help poor deserving students to obtain higher education, which they would otherwise not be able to do, were they left to depend entirely upon their own resources.

As these funds serve most students only for partial help, the greater part of their means of support must, therefore, come from themselves.

Among the various methods of self-help prevailing among the students in the American Colleges the few that I shall touch upon are the more common and more largely practised.

Students' Dining Club:—There is in every College a certain proportion of students with limited means, who can not afford to board in hotels or in private families. These generally form themselves into boarding club together, after the fashion of the Communists. Being a coöperative club, no profit is made by the establishment beyond a certain amount allowed for cooking and general keep-up of the concern. The management is undertaken by one of the poorer students who receives a small commission in exchange for his services. He is called the steward of the Club. In each club there are about three or four students who act in the capacity of waiters. These do not receive payment in money, but secure their remuneration in the way of free board. In this way, many a poor student manages to partially pay his way through School. One student, with whom I was well acquainted, actually began his term with 65 cents, but, earned enough while in College, in the management of a students' dining club as to enable him not only to pay for his board and lodging, but to retain a handsome balance of \$60 at the end of the College year. Instances of this kind are not few.

Canvassing:—Summer vacation lasts from two to three months, so that it affords students ample opportunity to

obtain their wherewithal for their next year's schooling. Long before the vacation arrives, publishers and other business firms begin sending their representatives to the different Colleges with the view to securing agents for their latest publications, or newly-invented commodities. Liberal commissions are offered as inducements to take up the work. Having signed the necessary agreement, the student undergoes the usual agent's training, which consists of a series of catechism intended to bring forth the value of the article he is to represent, and refute, in the most convincing way, any objection on the part of the person he is to sell his commodity to, or rather force his article upon. A great deal of one's success in canvassing depends upon the manner one presents one's argument as well as one's perseverance; and, as a rule, one's financial success is an index of one's degree of 'pluck.' The students return with varying success, some clearing as much as \$500 within the three months of vacation.

Choring:—This is a term known in America for doing odd jobs, and is another common means of partial self-help. It consists of doing small errands, as sending letters, chopping wood, &c.; and in winter, looking after the stove, carrying away ashes and bringing fresh supply of coal. As it occupies about one hour a day, the compensation realised from it is not generally substantial enough as a effective means of self-support; but the student is satisfied to get his free room in return for this kind of service.

Type-writing:—A good knowledge of type-writing has its distinct value to the student, with a view to work his way through school, as there is always a great demand for such work not only in College, but in business establishments in the neighbourhood, and by devoting one or two hours a day in this capacity, one can get enough to defray almost all his expenses in school.

Tutoring:—Tutoring is, as a rule, limited to the students of the higher classes. This is seldom a steady job as there is no demand for it until near the

time of examination, when delinquent students have to resort to the system of 'coaching' to get their 'pass.'

In many Colleges, especially in the West, a brief session of six-weeks tuition is held under the management of one or two professors, for the purpose of coaching up students who have failed in the recent examination, or those who wish to shorten their College course by taking extra studies. This is known as Summer School, and a number of bright students are yearly employed as tutors.

Lecturing: — Oriental students who are not accustomed to the ordinary way of self-support, prefer the more congenial method of lecturing. Americans are generally inquisitive people, and anything that has a novel phase, does not fail to attract their attention. With well circulated advertisement, and a good supply of stereopticon slides, to illustrate the ever-interesting social phases of Oriental life, one never fails to secure a good and appreciative audience. Arrangements as to dates are made two or three months before vacation, so as to allow plenty of time for the circulation of the

advertisement. Generally these arrangements are made with the different young people Christian organisations such as the Y. M. C. A., Christian Endeavour Society, the Epworth League, etc. The net proceeds, after deducting all incidental expenses, vary from \$10 to \$50 a night. Of course, as there are other entertainments going on at the same time, during vacation, it is not always possible to secure more than a dozen appointments during the term of three months. However, apart from financial consideration, a lecture-tour is beneficial and helpful in many respects. The above facts show, that given an ambition and ordinary practicableness, lack of means is not, of a necessity, a stumbling block to securing a College Education, be he a native or a foreigner.

After all, the most valuable part of one's training does not lie in the acquisition of book knowledge, most of which is never retained after a few years from College, but rather in the development of that practical faculty of self-help, which remains as the safest guide and help of one's life's career.

Prominent Foreign-Educated Chinese.

BY KUNG THIEN-CHENG (孔天增).

THE writer proposes in the following pages to write about a few of the English speaking Chinese, some of whom are members of this Federation, and who, by virtue of their individual talents and sound English education, have achieved distinction and reputation or otherwise success in life.

To do this, reference to some books containing particulars of their careers is necessary. But such a publication is non-existing, and in the absence of it, the writer has to base his facts on (1) notes jotted down by him whilst on his travels; (2) by personal acquaintance and (3) by hearsay. These cannot but be circumscribed as there may be many brilliant English speaking Chinese in different parts of the world who deserve to be mentioned in this article, but have

been omitted owing to the writer's not having the pleasure of meeting or the fortune of hearing about them. He would therefore crave their indulgence, if their names have been overlooked.

The most prominent of the English speaking Chinese at the present moment is no doubt:

H. E. WU TING-FANG (伍廷芳), the Senior Vice-President of the Board of Punishment. Born in Malacca, Straits Settlements, where he is known as Mr. Ng Choy (伍叙), he was brought to China at the age of five, and was educated at a native school in Canton until he was thirteen, when he was sent to St. Paul's College, Hongkong. There he remained until he was twenty years old. Entering the Hongkong Government service as a student interpreter,

he joined first, Palmer Home School, and secondly, St. Thomas' Hospital School. In 1878 he proceeded to Scotland and became a medical student at Marischal College, Aberdeen. A year later after securing several prizes, he obtained the degrees of Bachelor of Medicine and Master of Surgery, also the diploma as a member of the Royal College of Surgeons, London. Not satisfied with these achievements, Dr. Ho K'ai turned

his attention to law. He joined the Inn of Court, and in 1887, gained the Senior Equity Scholarship of 100 guineas, and a similar scholarship for the law of Real and Personal Estate, but owing to the queer regulations of his Inn he was prevented from accepting the latter. Called to the Bar a year later, he duly qualified himself as a Barrister and Notary Public. He got married then to an English lady with whom he returned to Hongkong where he has been practising as a Barrister-at-law ever since.

His wife died a few years later leaving a daughter now in England. Besides being a member of the Legislative Council, Dr. Ho K'ai sits on the Medical, Sanitary and other Boards. He is a Justice of the Peace and a Companion of the most distinguished Order of St. Michael and St. George—a decoration given to him on the accession of King Edward VII to the English Throne in recognition of his eminent services to Hongkong in educational and sanitary matters. He founded a hospital in Hongkong and named it "Alice Memorial Hospital" in honour

and remembrance of his English wife. He is related by marriage to H. E. Wu Ting-fang and is joint author of a Chinese work in 5 vols, entitled 新政真詮. He is also a lecturer on medical jurisprudence in the Hongkong College of Medicine. His literary name is 沃生.

Dr. LIM BOON KENG (林文慶)

M.B., C.M.

This brilliant and well known English-



DR. LIM BOON KENG M.B., C.M. 林文慶

speaking Chinese medical practitioner and leader of the Straits Chinese Reform party, was born in Singapore, being the second son of the late (林天耀) Lim Tian Yau, a merchant of that place. He received his early education in English in the Raffles Institution in Singapore, but at the age of 18, winning a Queen's Scholarship which enables one to study for a profession, he went to Scotland and joined the famous school of medicine in Edinburgh, where after about five

years' efforts he took the degrees of M.B., C.M. Returning to Singapore, he set up a practice which turned out so successful that he soon acquired a reputation. Interesting himself in public matters concerning the Straits Chinese community he soon became popular, and when the late Lt. Col. Sir Charles Mitchell, G. C. M. G. became governor of that Colony, he was appointed the Chinese member of the Legislative Council, keeping the seat for six years. In that body Dr. Lim succeeded by his zeal and extraordinary eloquence in carrying out

official name is 秩庸, and his "style" and literary name, 文爵.

H.E. T'ANG SHAO-YI (唐紹儀).

The Manchurian Treaty Commissioner and recently appointed Associate Comptroller-General of the Chinese Imperial Customs, was born in Kwangtung and educated in the United States. When he returned from America, he devoted some years to Chinese, and studied to such purpose that he soon attracted the notice of Viceroy Yuan Shih-k'ai, who has since become his sworn brother, then on the lookout for progressive men of foreign education. When H.E. Yuan was Chinese Resident in Korea, Mr. Tang accompanied him to the Korean capital, where he made himself very popular by his liberal hospitality. Later on he worked several years under the Viceroy as Customs Taotai in Tientsin, proving himself a right-hand man to that enlightened official who has the greatest confidence in him. It was while holding this post that H.E. had the misfortune to lose his wife and daughter, who were killed by a shell fired by the fanatical mobs, he himself narrowly escaping with his life. In 1905 he was

sent by the Chinese government to go to India and negotiate the Tibetan Treaty with the Indian government. After a stay of some months' duration in Calcutta, and coming to no decision with the Viceroy, the astute Lord Curzon, he returned to China to hear that he had been nominated Chinese minister to Great Britain to succeed H.E. Chang Teh-yi (張德彝), time-expired. He,

however, declined the post in favour of Mr. Wang Ta-hsieh, lately *Charge d'Affaires*, Chinese Legation, Tokyo, and was appointed Vice-President of the Waiwupu instead, and later Manchurian Treaty Commissioner. His Excellency is a good English scholar, speaks the language fluently, and is altogether a man of much enlightenment with a real desire for progressive measures. We hope he will yet receive many marks of favour and promotion which he well deserves.

H.E. SIR CHENTUNG LIANG CHENG
(梁誠) K. C. M. G.

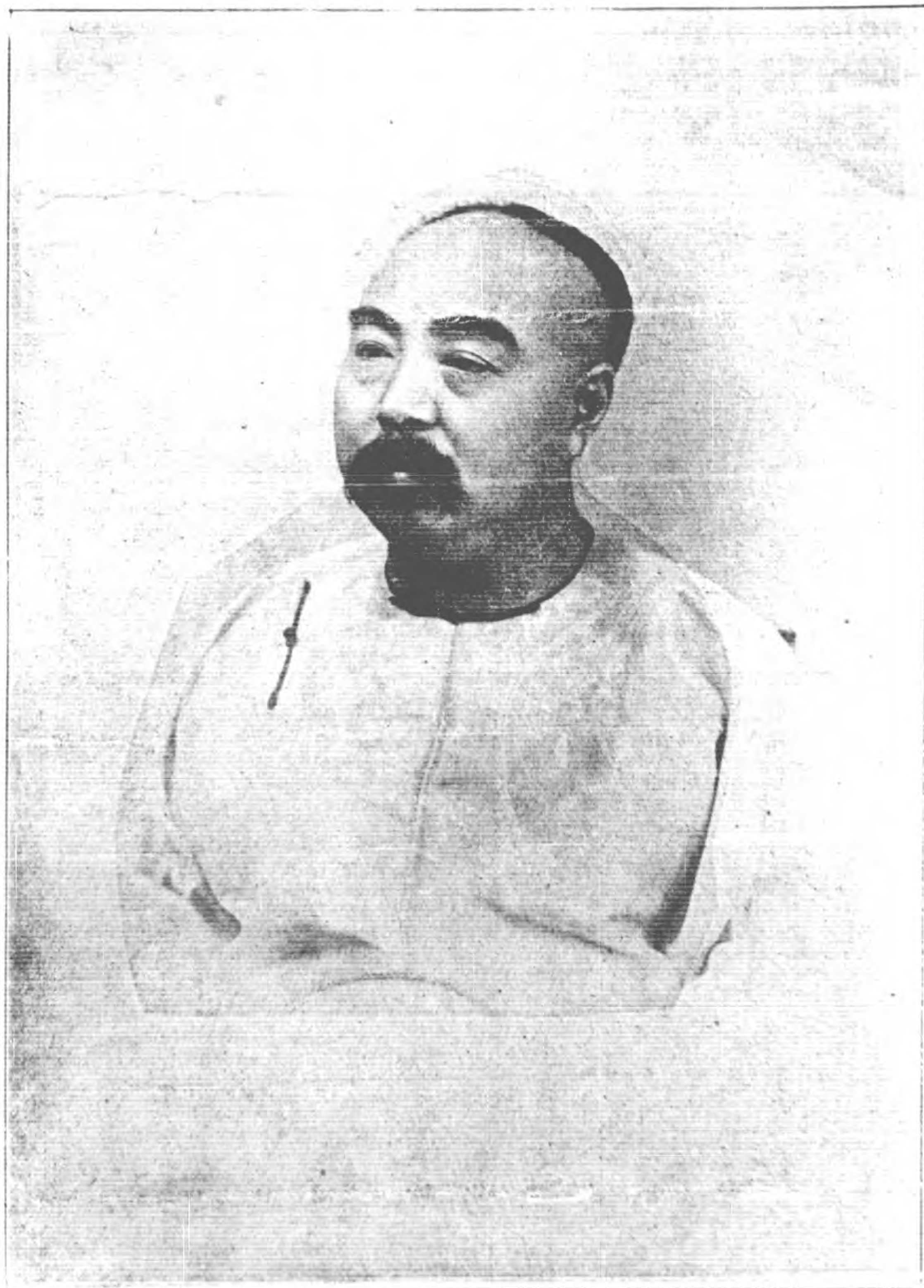
The present Minister for China in the United States was also born in the



SIR CHENTUNG LIANG CHENG 梁誠

province of Kwangtung. He spent several years in the Phillips Academy, Andover, Mass., U.S.A. He then went back to China and entered the Government service. After holding several posts with conspicuous ability, he accompanied Prince Tsai Chuên (振貝子) in 1902 on his mission to England to represent the Emperor of China at the Coronation of King Edward VII, and was decorated by that English monarch with the insignia of the Knight Commander of the Order

of St. Michael and St. George. On his return to China he was nominated as Chinese minister to the United States in succession to H.E. Wu Ting-fang, promoted. He proved himself highly worthy of the post, and on the expiration of his first term last year he was asked to remain in Washington for another. When the Chinese Treaty with the U. S. expired about two years ago, Sir



TAOTAI SHIEN TUN-HO 沈敦和

TAOTAI SHIEN TUN-HO (沈敦和)
 Lately associate commissioner of the
 Shanghai-Nanking Railway, was born
 in Ningpo. He received his early educa-
 tion in Shanghai and studied several

years in England. Entering the Chinese
 government service he held various posts
 with invariable success, and passed
 through many exciting episodes of the
 time. He was in Kalgan when the

which was the result of his first attempt at translating foreign books, was his able translation of Huxley's work on Evolution. This work of his, which at once introduced him to the front rank of the pure Chinese literati, made a profound impression upon them.

Since the publication of the above-mentioned work, he has been regarded as a writer both tasteful and powerful. Mr Yen-Fuh was appointed President of the Anhwei High School this year.

But he is still busy with translation and it is our sanguine hope that before long European works on philosophy as well as novels from Bacon's, "Novum Organum" to Sir A. Conan Doyle's "Memoirs of Sherlock Holmes" will be rendered into Chinese and made available to the great mass of Chinese *literati*, whose thirst for knowledge is now so great. Mr. Yen Fuh is now about 55 years of age; his cognomen is 又陵幾道 Yulin Khedau, as he spells it.

H. E. KU HUNG MING, M. A.

(辜鴻銘)

The Associate Commissioner of the Huangpu Conservancy Bureau, who for many years was the able and trusted secretary and interpreter to H. E. Chang Chih-Tung (張之洞), Viceroy of Hunan and Hupeh, was born in Penang, Straits Settlements, about 50 years ago, of an influential and old family resident in that island. Sent to be educated in Scotland at an early age, he graduated as M. A. of Edinburgh in 1877 after six years' tuition. Returning to the Straits he devoted some years to acquiring a knowledge of Chinese ideographs. He then went to China and worked under the late Sir Thomas Wade, K. C. B., in Peking, for some years. In 1882, he started with Messrs. Archibald R. Colquhoun and Waliab on their overland journey "Across Chryse" (from Canton to Burma), but owing to some disagreement he returned before reaching the final destination. Three years later he became secretary and interpreter

to H. E. Viceroy Chang Chih-Tung, remaining in Wuchang until last year, when he was given the appointment of Commissioner of the Huangpu Conservancy with his headquarters in Shanghai, where he is now. In the Viceroy's Yamên at Wuchang Mr. Ku was a well-known figure, and there can be no doubt that a great many of the progressive ideas introduced by H. E. Chang Chih-Tung were in a large measure due to the advice and suggestion of his able Secretary. Mr. Ku has written several books and brilliant articles and poems, chiefly contributed to Anglo-Chinese periodicals and journals. His English publications are "The Discourses and Sayings of Confucius, a new special translation with quotations from Goethe and other writers," "Papers from a Viceroy's Yamen," etc. One of the articles, "Defensio Populi," in the last-mentioned book, which was published at the time of the Yangtze riots, attracted much attention among the Europeans and Americans in the Treaty Ports, merchants and missionaries alike, as it explains the deep-seated dislike of the Chinese people to the "strange religions" of the West. The publication of that book led him to be considered hostile to foreigners and for a time he was bitterly attacked, especially by missionaries. But nevertheless Mr. Ku is greatly admired by all alike for his wide learning and his surprising knowledge of the literatures of England, France, Germany, Ancient Rome and Greece. Mrs. Bird Bishop, F. R. G. S., the well known lady traveller, in her book "The Yangtze Valley and Beyond," says that Mr. Ku's poems are so clever and original that she laments that a European able to write poetry in Chinese has not yet been born. Mr. Ku's official name is (湯生) T'ang-Shêng, also Li-cheng, 立誠, and his style 慵人. He is related to Mr (辜上達) Kokaw Siang-Tat, formerly a Justice of the Peace, Penang, and to Mr (辜鴻德) Kaw Hong-Take, late Compadore Hongkong Bank, Shanghai.

Liang Chêng distinguished himself by his recommendation that China should not sign a fresh treaty until the Government of the United States was prepared to amend the harsh and unjust immigration laws by which every Chinese entering the States by way of San Francisco was compelled to be detained at a quarantine station, and there examined as though he was a criminal. We know what resulted when the U. S. Congress refused to meet the wishes of the Chinese people. Mr. (馮夏威)

Fêng Hsia-Wei, a Cantonese student of independent means, strongly supported Sir Liang Chêng's suggestion, but finding the Chinese Government halting between two ways, sacrificed his life after preparing a scheme by which the Chinese could teach the Americans how to treat his nationals better. The famous boycott may therefore be said to be indirectly due to Sir Liang Chêng's efforts to secure better treatment to our people from a nation who claims freedom of travel, trade facilities, and other unheeded

of rights in China, but would shut their own door against any Chinese, without regard to his calling or station. We are convinced that in H. E. Sir Liang Chêng we have a type of the best class of officials China has. Firm, yet dignified, his manners courtly and refined. His Excellency is still destined for higher honours and appointments which await him. Sir Liang Chêng's official name is (震東) Chen Tung, and his rank that of

a metropolitan mandarin of the third grade. At the last commencement exercises at Yale University, the degree of LL.D. was conferred on him, thus proving that he is admired not only by the Chinese but also by the Americans.

Taot'ai YEN-FUH (嚴復), the President of the Anhwei High School and perhaps the most brilliant of the group of Anglo-Chinese Scholars living, was born in the same district where the late Commissioner and Viceroy Lin Tsé-Tsu (林則徐) was a native [i. e. Hsu Kwan

(侯官縣) of the district in Foo-chow, Fuh-kien.] He received his education in Chinese in the Foo-chow Naval College and his English in England.

After a distinguished collegiate career he joined the Chinese Government and was in Tientsin for a considerable time holding an important educational position under Li Hung Chang. He, however, resigned the appointment and returned to Shanghai, where he began to translate those English books into Chinese which rendered his name



H. E. YEN FUH 嚴復道

famous in the world of sinologues. Some of the books are Adam Smith's "Wealth of Nations," Herbert Spencer's "Study of Sociology," John Stuart Mills' "A System of Logic." Besides translating, Mr. Yen-Fuh has found time to compile some books, notably an English grammar (英文漢語) explained in Chinese, published by the Commercial Press, Shanghai. His most popular work,

official name is 秩庸, and his "style" and literary name, 文爵.

H. E. T'ANG SHAO-YI (唐紹儀)

The Manchurian Treaty Commissioner and recently appointed Associate Comptroller-General of the Chinese Imperial Customs, was born in Kwangtung and educated in the United States. When he returned from America, he devoted some years to Chinese, and studied to such purpose that he soon attracted the notice of Viceroy Yuan Shih-k'ai, who has since become his sworn brother, then on the lookout for progressive men of foreign education. When H. E. Yuan was



SIR CHENTUNG LIANG CHENG 梁誠

Chinese Resident in Korea, Mr. T'ang accompanied him to the Korean capital, where he made himself very popular by his liberal hospitality. Later on he worked several years under the Viceroy as Customs Taotai in Tientsin, proving himself a right-hand man to that enlightened official who has the greatest confidence in him. It was while holding this post that H. E. had the misfortune to lose his wife and daughter, who were killed by a shell fired by the fanatic mobs, he himself narrowly escaping with his life. In 1905 he was sent by the Chinese government to go to India and negotiate the Tibetan Treaty with the Indian government. After a stay of some months duration in Calcutta, and coming to no decision with the Viceroy, the astute Lord Curzon, he returned to China to hear that he had been nominated Chinese minister to Great Britain to succeed H. E. Chang Teh-yi (張德彝), time-expired. He,

however, declined the post in favour of Mr. Wang Ta-hsieh, lately *Charge d'Affaires*, Chinese Legation, Tokyo, and was appointed Vice-President of the Waiwipu instead, and later Manchurian Treaty Commissioner. His Excellency is a good English scholar, speaks the language fluently, and is altogether a man of much enlightenment with a real desire for progressive measures. We hope he will yet receive many marks of favour and promotion which he well deserves.

H. E. SIR CHENTUNG LIANG CHENG (梁誠) K. C. M. G.

The present Minister for China in the United States was also born in the

province of Kwangtung. He spent several years in the Phillips Academy, Andover, Mass., U. S. A. He then went back to China and entered the Government service. After holding several posts with conspicuous ability, he accompanied Prince Tsai Chuen (載貞) in 1902 on his mission to England to represent the Emperor of China at the Coronation of King Edward VII, and was decorated by that English monarch with the insignia of the Knight-Commander of the Order

of St. Michael and St. George. On his return to China he was nominated as Chinese minister to the United States in succession to H. E. Wu Ting-fang, promoted. He proved himself highly worthy of the post, and on the expiration of his first term last year he was asked to remain in Washington for another. When the Chinese Treaty with the U. S. expired about two years ago, Sir

he joined first, Palmer Home School, and secondly, St. Thomas' Hospital School. In 1878 he proceeded to Scotland and became a medical student at Marischal College, Aberdeen. A year later after securing several prizes, he obtained the degrees of Bachelor of Medicine and Master of Surgery, also the diploma as a member of the Royal College of Surgeons, London. Not satisfied with these achievements, Dr. Ho K'ai turned his attention to law. He joined the Inn of Court, and in 1887, gained the Senior Equity Scholarship of 100 guineas, and a similar scholarship for the law of Real and Personal Estate, but owing to the queer regulations of his Inn he was prevented from accepting the latter. Called to the Bar a year later, he duly qualified himself as a Barrister and Notary Public. He got married then to an English lady with whom he returned to Hongkong where he has been practising as a Barrister-at-law ever since.

His wife died a few years later leaving a daughter now in England. Besides being a member of the Legislative Council, Dr. Ho K'ai sits on the Medical, Sanitary and other Boards. He is a Justice of the Peace and a Companion of the most distinguished Order of St. Michael and St. George—a decoration given to him on the accession of King Edward VII to the English Throne in recognition of his eminent services to Hongkong in educational and sanitary matters. He founded a hospital in Hongkong and named it "Alice Memorial Hospital" in honour

and remembrance of his English wife. He is related by marriage to H. E. Wu Ting-fang and is joint author of a Chinese work in 5 vols, entitled 新政真詮. He is also a lecturer on medical jurisprudence in the Hongkong College of Medicine. His literary name is 沃生.

DR. LIM BOON KENG (林文慶)

M.B., C.M.



DR. LIM BOON KENG M.B., C.M. 林文慶

This brilliant and well known English-speaking Chinese medical practitioner and leader of the Straits Chinese Reform party, was born in Singapore, being the second son of the late (林天耀). Lim Tian Yau, a merchant of that place. He received his early education in English in the Raffles Institution in Singapore, but at the age of 18, winning a Queen's Scholarship which enables one to study for a profession, he went to Scotland and joined the famous school of medicine in Edinburgh, where after about five years' efforts he took the degrees of M.B., C.M. Returning to Singapore, he set up a practice which turned out so successful that he soon acquired a reputation. Interesting himself in public matters concerning the Straits Chinese community he soon became popular, and when the late Lt. Col. Sir Charles Mitchell, G. C. M. G. became governor of that Colony, he was appointed the Chinese member of the Legislative Council, keeping the seat for six years. In that body Dr. Lim succeeded by his zeal and extraordinary eloquence in carrying out

several measures for the welfare of the Straits Chinese, and has been thanked several times by the British Secretary of State for the colonies. In 1902 he visited China accompanying a son of Prince Su (who had been sent to the Straits for purposes of travel and study) as far as Peking. On his return to the Straits he resigned his seat on the Legislative Council and devoted himself to educational and reform matters. He has an indefatigable pen, being the author of several books and papers under various *nom de plume* which gained him the newspaper opinion of being "a man of cosmopolitan predilection" and "a polymath who knows the foreign world better than the generality of his country men," and "a gentleman who has an extraordinary appreciation of Western mode of thought and a remarkable gift of writing good English." An ardent follower of Confucianism, Dr. Lim is never tired of lecturing and extolling the excellent teachings of our sage K'ung Fu tzu. He has consequently to set up his tent against other religions

protesting against the conversion of Chinese to Christianity with a vigour which recalls the vehemence and earnestness of the great Han Wen K'ung. Clever and ambitious, Dr. Lim is bound to do something signal and meritorious for China in the years to come. He is only about 36 years of age and sits on several public Boards such as the Municipal Commission, Chinese Advisory Board, Po Leung Kuk (保良局); is President of the Straits Chinese British Association, Chinese Philomathic Society (started by him some years ago) a Colour-Sergeant of the 2nd Co. Singapore Volunteer Corps, Co-Editor of the "*Straits Chinese Magazine*" (a quarterly journal of Occidental Culture started some years ago) and Vice-President and member of the Straits Branch British Medical Association, and Royal Asiatic Society. He married the elder daughter of Mr. Wong Nai Siang of Foochow—an English educated and accomplished lady who died last year, leaving four sons to the afflicted husband.

(To be continued)

Does the New China Require "Freedom of the Press."

BY WM. H. HEEN. (霖 惠 鍾)

"CONGRESS shall make no law . . . abridging the freedom of speech or of the press." Thus reads the Constitution of the United States relative to one of the fundamental rights enjoyed by its people. It is clear from a casual study of this statute that it was intended to guarantee something which was already in existence. The only natural and logical inference that one can deduce from the use of the word "abridging" is that prior to the enactment of this constitutional guaranty "freedom of speech and the press" was a recognized right,—a privilege which belonged to the people as a matter of right and not one created and granted to them by legislative act. It was not a spontaneous growth. It was merely a perpetuation of the law of

England on that subject. It required no law to allow it nor any court to award it. So closely was this right interwoven with their very existence and so indispensable and essential to the enjoyment of liberty that the American people saw fit to incorporate in their Constitution a law guaranteeing it.

What does and what can this "freedom of speech and the press" mean to the people of the new China? For an explanation, let us turn to the legal definition of the phrase as enunciated in England and in the United States. Lord Ellenborough, one of England's eminent jurists, said on this subject: "The law of England is a law of liberty, and, consistently with this liberty, we have not what is called an imprimatur; there is no such preliminary license

necessary. But if a man publish a paper he is exposed to the penal consequences as he is in every act if it be illegal." Sir William Blackstone, the great law writer, says that it "consists in laying no previous restraints upon publications, and not in freedom from censure for criminal matter when published." According to the decisions of the American courts "freedom of speech and the press" consists in a right in the conductor of a newspaper to print whatever he chooses without any previous license but subject to be held responsible therefor to exactly the same extent that anyone else would be responsible for the publication. In other words, a person may publish or say anything he pleases as long as he does not libel or slander anyone. Taking it in its broadest sense then, "freedom of speech and the press" includes not only exemption from censorship but security against laws enacted for the purpose of abridging it, or measures resorted to for the purpose of stifling just criticism or muzzling public opinion.

Having thus explained what "freedom of speech and the press" means, we are now confronted with the question, whether or not the new China needs such a privilege in order to facilitate her endeavors and enhance her hopes of becoming a progressive nation, and to aid her in assuming a proper station among the powers of the earth. Can she afford to overlook this item,—trifling at first sight but important at close range? Must she ignore it? Will it stimulate her progress and advancement?

History has taught us that a nation irrespective of the form of its constitution or government, will prosper so long as it keeps in touch with the great current of human thought; that any attempt to stem this tide, to swing away from it, or to ignore it, will always involve national ruin. Great nations have risen and fallen,—fallen because they failed to appreciate the potency of this unwritten law of national existence. Now can anyone conceive of a better medium than "freedom of speech and the press" for keeping a nation in touch

with the ever moving current of human thought? There is no denying that China is hopelessly behind the times. One does not have to stretch his imagination or to probe very far in order to discover the cause of this shameful dormancy, nor does he have to search at any length in order to find a remedy.

During this transitory period nothing is of greater importance than that the masses should be taught the fundamental principles of national existence. They ought to, at least, know the duties that they owe to their government and the corresponding duties that their government owes to them. They should at all times know the exact relation which they bear toward their government and which their government bears toward them. Unless the people are educated to these things a United China, in the strictest sense of the word, would be impossible. What is government but an intricate piece of machinery each of whose parts must work in harmony with the rest in order to run along smoothly! Hence, as long as the Chinese people remain indifferent to their national affairs, so long will their government remain an institution without a backbone,—a negative quantity in the nations. How, then, is this wholesale galaxy of education to be accomplished? Under present conditions and circumstances "freedom of speech and the press" will accomplish it. A free press, it seems, is the only practical solution of this problem.

Said Patrick Henry, the great American patriot: "To judge the future we must study the past." Likewise, in order to ascertain the probable results of a free press in China we must look at what it has accomplished elsewhere. Observers of the current events of the world have no doubt been impressed by the immense power and influence wielded by the press of the United States as evidenced by the recent exposures of the corrupt methods and dealings of gigantic corporations, of the stealings of the great life insurance companies of New York, of the crookedness of Federal and State officials, and of the rottenness of some

of the governmental departments. And no doubt they did not overlook the fact that the common people were the ultimate sufferers of these outrages,—that they paid the bills in the end. Although perpetrated right under their noses the people would never have learnt of these monstrous outrages, had not the newspapers and magazines of the country exposed them. Furthermore the newspapers and the magazines would never have exposed them had they not been protected by "freedom of speech and the press." Under the mighty sway of the pen and the flow of printer's ink, reputations of great financiers, senators, politicians, and government officials were dashed to pieces, sheepskins were ruthlessly torn from the backs of wolves, and common larceny was made to look like a respectable vocation in comparison to the huge pilfering of trust funds by the insurance officials and the tapping of the tills of the national and State treasuries by government employees. Could these exposures have been brought about without the aid of the press? Could the Panama Canal scandal, the Chicago beef outrage, the fraudulent transactions of Wall Street, the bribing of legislators all over the Union, and the numerous other outrages have been brought to light without the aid of "freedom of speech and the press?" Most assuredly no. The voice of the people echoed through the columns of the press and demanded that the criminals be brought to justice and that the working parts of the government machinery be overhauled. What could the "powers that be" do but to perform their duty? Without the help of the press the people would have remained in blissful ignorance of these gigantic crimes and would have allowed themselves to be bled to death. It was the only practical and available medium whereby they could make known their sentiments and the only weapon with which they could successfully combat the growing evils.

Now let us turn and see what the Chinese press has done for us. Nothing. Being subject to the whims and the manipulation of officialdom, it has never been able to become the exponent of the

common people. From time immemorial China's newspapers have been mere official gazettes controlled by the court and the official classes. True, some of the native papers in the treaty ports, which have nominal foreign owners or which have been incorporated under the laws of foreign countries in order to escape the rigid censorship of the government, enjoy "freedom of speech and the press," but every city, town or hamlet in China is not a treaty port. Hence, whatever influence these publications may exercise—and, by the way, we must admit that they have become an important factor in the political affairs of the empire—would sink into insignificance alongside of the influence that would be wielded if "freedom of speech and the press" were an universal privilege. A free press would become the people's most effective weapon against public outrages and political intrigues. It would be a deadly enemy against corruption, a guillotine over the heads of the unscrupulous officials, the relentless foe of the oppressors of the poor, and a powerful factor for the proper administration of national affairs.

To-day the eyes of the commercial powers of the world are riveted on China. They see in her the greatest unexplored market on earth for their goods and wares. They vie with each other to gain supremacy in the new region. Because they find it impossible—at least for the present—to apportion the rich plum equally amongst themselves they agree on the "open door" policy. Fortunately for China their love for another man's property is not as intense as their antipathy for war. An insignificant portion of China is aware of these things. The masses are ignorant of them for the obvious and painful reason that they have no medium or means whereby they can ascertain the facts. What is the meaning of such a state of affairs? It can only mean that as long as the people are ignorant of their national affairs, or are prevented from knowing them, so long will their country be in constant danger of dismemberment at the hands of the greedy nations that prowl along her shores. And the ruling element, by

retarding every movement tending to the advancement of the country, is simply preparing itself for an ignoble death.

That there is a general awakening throughout China to-day no one can deny. One thing, however, seems to have been overlooked by the majority of the reformers, and that is, the education of the masses to the new order of things. That advancement has been slower than anticipated—even resisted in some parts of the country—can only be assigned to the ignorance of the common people. How can we expect them to adopt modern ideas and to institute reforms when they cannot intelligently accept them? Being accustomed to an ancient mode of existence they would naturally resent and oppose the introduction of anything which would radically change it, or of which they know nothing about. Under such circumstances we cannot

blame them for being hostile and skeptical. A merchant succeeds in selling his wares only after he has convinced his customers of their value and quality. The same rule obtains in our national problem. The masses must, in the first place, be taught the advantage of adopting a new form of government, and in the second place be taught how to perform intelligently the duties that would fall upon them. To give them a new system of government without first carrying out these preliminary steps would be the height of folly. How is this national education—the foundation for our new national structure—to be accomplished? Again we have to resort to “freedom of speech and the press.” A free press, with strict execution of the laws relative to its abuses, is the only solution to this vital question. It is reform's strongest ally.

Good Chinese Citizenship

BY T. Z. TYAU,

CITIZENSHIP is defined as “the status in a free state of a person possessing the elective franchise, and permitted to take part in legislation and judicial deliberations.”

From this definition, we learn that citizenship is not found in a monarchical government, where the supreme power is vested in one man, but in a democracy, in a representative government, where the legislative and judicial powers are vested in the people. We learn also that citizenship is the status of a person in a free state; that is, the condition, attributes and qualities of a citizen of a republic, a democratic form of government.

Some one may remark thus: “The definition has no connection with Chinese subjects. The government of China is an absolute monarchy. An Emperor, and not a president, is the head. It is not the people who control the judicial and legislative powers and hold their officials responsible for their actions, but the Son of Heaven who holds the people responsible for implicit obedience of the country's statutes. Then why speak of

Chinese citizenship?” This remark is just, is incontrovertible—it is a fact. As a fact, its position is unassailable and impregnable. Neither do we attempt or purport to gainsay it. What we mean by Chinese citizenship is not the citizenship of the present China, but the citizenship of the Chinese of the future China. By a single stroke of the vermilion brush, our Rulers will raze the antiquated, dilapidated and tottering stronghold of absolutism to the ground, when the time comes for them to grant to us and our posterity the promised Constitution. The Five Commissioners, all men of sterling ability, intelligence and character, entrusted with the noble task of studying the political institutions of the West, and on their return, of building up the grand edifice of Representative Government, have completed their research work. China will establish a constitutional form of government, hence the application of Chinese citizenship to the Chinese of the future Constitutional China.

A magnificent structure of Representative Government, erected upon a bottom

of rock, is the structure that shall entitle the awakened Asiatic Dragon to one of the foremost seats in the Council of Nations. But it is a most wild dream to expect that the fathers of China's Constitution can accomplish their Herculean task in one year. "Rome was not built in a day." Before we can enjoy the manifold benefits of a government, democratic and representative, we need to prepare ourselves. It is imperative that we should educate ourselves in the duties of good citizens, so that when that glorious morn dawns on the eastern sky, with 'A Constitution for China' inscribed in golden letters on the sun, we dare to boldly step forward and assert our citizenship.

The perpetuity of our Flowery Kingdom and the stability of our institutions, social and political, depend upon good citizenship. "The prosperity of a country," says Martin Luther, "depends not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings; but it consists in the number of its cultivated citizens, in its men of education, enlightenment and character; here are to be found its true interests, its chief strength, its real power." The people are the nation and they shape its destiny. The citizens are the pillars upon which the national structure rests. Its permanency or instability, its progress or retrogression, depends upon the status and character of the people. No building can stand longer than its foundation. If citizenship ends in degradation and debasement and demoralization, the national fabric must collapse and overwhelm all by its ruin.

In order that citizenship may approve itself as good, it must be able to meet the exigencies and bear the responsibilities of self-government. It must possess all the elements essential to perform successfully the greatest work in the power of men—to govern themselves. It must possess qualities adequate to all emergencies of a representative government. What are the requisite qualities? What are the most essential elements? In this limited space we propose to give only three of the cardinal ones.

In a Constitutional China where the four classes, the literati, the husbandmen, the artisans and the merchants, can equally participate in the exercise of political franchise, education and intelligence are indispensable requisites to good citizenship. In an absolute monarchy, power consists of force and authority, the favourite maxim is "Might is Right;" in a representative government, power is exercised by reason and free will, the motto is "Right is Might." The regeneration of our venerated Cathay, the creation of a new China, rest upon the intelligence of our people. If our people have not the knowledge to govern themselves, it is better that a monarch who has some knowledge of the operation and science of government should govern them. We would rather submit to the tyranny of a wise and intelligent despot than to the tyranny of a wild and ignorant multitude. Nothing can be more saturated with corruption, crime and lawlessness, and more potent to check the wheel of progress and undermine the framework of liberty, justice and right than a government 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 staked all they possessed. But how perilous if our people have not sufficient knowledge to make a right use of it! A loaded revolver is useful in defending oneself against nocturnal burglary; but can we conceive of putting it as a plaything into the hands of a six years' old child? Intelligence must be one of the testing forces in a representative government.

The corruption in the operation of our government is to a great extent due to blindness and ignorance. The appalling ignorance of our fellow-countrymen is one of the worst factors in our country's deplorable condition. It is true that schools have now become so numerous that it looks as if a magician has caused them to spring into existence by a wave of his enchanted wand; it is likewise true that shrines and temples have everywhere been demolished to make room for seminaries and schools. It

looks fair for our ancient Empire ; our rising generations will have education that was denied to their fathers and forefathers ; but what about the great ignorant masses ? " China has a larger percentage of illiteracy than any other civilized nation. The mass, enshrouded in an impenetrable night, are hopelessly and helplessly groping in the dark : "

Democracy in an ignorant people is impossible ; or, if possible, is exceedingly dangerous. Continuous progress in commerce, in industry, and in agriculture come spontaneously with widespread intelligence. We do not need men with a smattering of foreign languages, men with only a veneer of Western civilization, men who come back from " over the seas " and advertise to teach English as " it is wrote, " men who destroy the old without knowing how to construct the new, men with mistaken notions of patriotism, men who think that the best service they can render their country is to conspire against the existing Government and to head a revolution. These we do not need, we have only too many of them. What we need is men of intelligence, men of probity, men of keen appreciation of what is involved in their country's weal or woe. We need an intelligent public sentiment which shall be a check upon dishonest " squeezing " officials. What a Constitutional China needs is men who, saturated with a profound knowledge of the institutions and civilization of China and the West, can mould these two heterogeneous masses into one homogeneous whole ; men who discerning the underlying principles of all civilization with keen penetration, are able and willing to lead their country forward and upward, not with a faltering and staggering, but with a sure and steady step. What a heart-rending sight—the mighty Ship of State now drifting upon unknown and trackless seas, tossing and rolling among tempestuous waves, with no compass and no charts, and no steersman at the helm to guide her course ?

We have now considered one of the cardinal elements, namely, intelligence ; but however essential intelligence and

education are to good citizenship, they are insufficient to preserve society and perpetuate the nations. Intelligent legislation alone will not purify a nation's government and its institutions. There are just as many evils done by ignorant as by educated people—it sometimes happens that deeds of atrocity and inhumanity, which would put even the most blood-thirsty cannibals to shame, were perpetrated by those who had drunk the greatest portion from the Pierian springs. There are just as many practices of dishonesty among the rich as among the poor, among the mandarins as among their yamen runners. Bribery stalks in, and instead of being resisted and conquered, tempts and vanquishes all alike. It is perhaps no exaggeration to assert that wherever there is money there is bribery seated on his resplendent throne, resplendent with the yellow gold and the shining silver. For wealth and riches, the majority is willing to transgress law and order. The " Almighty Dollar " has become their god, and at the altar of this god they sacrifice every thing that is just and noble. The entire fabric of society seems to be filled with an unrestrained desire for wealth and for securing it at all costs. The principle of democracy cannot flourish where justice and right can be bought and sold. The privileges of self-government cannot be valued in money, good citizenship demands nobler aspirations than the obtainment of fortune at the sacrifice of every conviction and principle.

A broad humanity and a stern morality are necessary. A deep altruistic love permeating the social and political institutions must elevate citizenship to a high and noble type. A citizen without a high standard of morality lacks the most important prerequisite element. No nation has ever risen to permanent greatness unless there has been an underlying determination in her people to cultivate it ; nor has any nation ever succumbed unless this element has been wanting. Greece fell in spite of her learning and philosophy. Rome, once the mistress of the world, the pattern of art and science, mother of law and jurisprudence, sank into ruin

because her institutions and government lacked a moral foundation. The citizens that shall uphold our nation must be guided not only by civil law, but also by divine law. Citizenship must be ennobled by the principles of pure religion. A citizen's conception of religion and his attitude toward a Divine Being will determine his actions and deeds. His greatest usefulness to a nation and civilization can be attained only through a just recognition of right and wrong, of what is true and noble.

When we pause to reflect upon the corruption and dishonesty of our officials and of the great mass of our people, we cannot but weep. Intelligence we have; but alas! honesty and morality are conspicuously absent. High mandarins scruple not and blush not to receive bribes, to sell justice. It is not the welfare of the people under their jurisdiction, but the fattening of their bottomless pockets, that they have at heart.

Some years ago some one denounced to Baron Liu of Nanking, an under-official, who had embezzled 375,000 taels. "I know it," said the great Viceroy. "Then why do you still retain and not dismiss him?" was inquired. "Bring me an honest man and I will," was the pathetic reply of the old patriot.

Lack of morality breeds selfishness. Selfishness prompted the wealthy classes to tighten their grasp on their purses, and no effort was made to disseminate knowledge and educate the uneducated. It is only recently, that our millionaires have opened their money bags to help in establishing schools. Lack of morality germinates distrust and insincerity among ourselves. In the teaching of our people during the past centuries, we have placed too little emphasis on the sin of untruthfulness. We, as a nation, do not hate a lie as a nation in the West hates it. Truth is one of the foundations of all civilization. Take away men who would rather die than tell a falsehood, and our government and civilization rest upon a foundation of sand.

Without truth, we have no confidence; without confidence, no union; without union, no accomplishment of a great enterprise. It is this one essential that

we have unconsciously attempted to eliminate from our civilization, and herein lies the secret of the corruption, prevalent among high and low, that makes us blush. Here is what has brought upon our China the disgrace of extraterritoriality and the distrust both of her own people and that of the other nations of the world.

The only true statesman is the statesman who has measured the subtle and powerful forces of the heart. The only true reform is the reform which attacks sin in the human heart. The vision of sin may well appall the bravest soul.

"The earnest student of history sees its black stream moving irresistibly down the ages, millions and millions of men, women and even children helplessly engulfed in its loathsome filth. Horrid idols instead of the beautiful God; brawling harems instead of the Christian home; woman the slave of man, instead of his companion; man, lecherous and lustful, women, cowed and ill-tempered; the shallow philosophy and icy ethics of the world, instead of the warm and glowing teaching of Heaven; the tyranny of fear and superstition, instead of the liberty of the truth; the slavery and appetite of passion, instead of the masterful spirit of Him that overcometh; wickedness entrenched in ancient times, in laws, in languages, in the social systems, in religious forms, and fortified by the authority and prestige of thousands of years of history. O, horrid ocean of sin, who shall measure thy borders? Who tell the tale of thy relentless years? Thy eastern wave sweeps Man's fair garden of Eden, and thy western shore no man knoweth. Thebes, Ninevah, Babylon, Athens, Rome are but wrecked ships on thy shores. No time, no clime but has reason to curse thee. Who is able to cleanse thy foul depths?"

Fellow-countrymen, shall we not view this vision with fear? Shall we not sit in the ashes, tear our hair and wring our hands in despair? Are we men, or children? If we are men, then let us gird on our loins and unitedly combat our greatest internal foe, our national ulcer, which is sapping and gnawing—and will sap and gnaw, if we do not nip it in the bud—the foundation of our national structure! Sons of

Han, take this to heart! "As we sow, so will we reap." Arise and put on the helmet of Light and Truth, and go forth to conquer sin!

We have now arrived at two elements which are essential to good citizenship—intelligence and morality. But intelligence and morality, though they form the very essence of civilization and the bulwark of self-government, are inadequate if they are left to stand alone. An intelligent citizenship devoted to self-interest and self-aggrandisement would be more harmful than an ignorant one. A righteous citizenship, if its influence for good be not exercised, if for fear of contamination it holds itself aloof from institutions that are saturated with corruption and vice, would fall short of its high and sublime mission. Unguided and unexercised, these elements would be insufficient; and citizenship possessing them might fail in its duty. We must therefore resort to a third element to propel these, namely, patriotism.

The love of country is both inherent and acquired. In the words of Sir Walter Scott:—

"Breathes there the man with soul so dead,
Who never to himself hath said,
'This is my own, my native land?'"

Patriotism, the love of country, is the stimulus that urges the citizen on to action and induces him to look away from the interests of self to the welfare of the whole nation. Love is an attribute that manifests itself in action. It desires the welfare of its loved object, and puts forth energy to promote its well-being. In like manner, true patriotism desires the well-being of country and inspires the citizen to put forth his entire power and influence to advance its interest, its institutions and its civilization.

Patriotism must raise the citizen above self-interest and above striving after wealth, honour and power at the expense of fellow-citizens. Patriotism must go forth with a heart glowing, not with the fires of a lordly ambition to ride to power, over opposition and against the weal of compatriots, but with the flame of an honest purpose, to be a good citizen and an ornament to the country that gave it birth.

Citizenship must be active. An idle mind accomplishes nothing, and its possessor is a burden to our country rather than a blessing. The citizen must be industrious. In this age of individualism, when all success depends upon the perseverance and industry of the individual, no citizen can be idle. In this vast Empire, countless fields of activity present themselves, in which are needed honest and patriotic laborers. An industrious citizen will find fields enough for his plough, mines enough for his machinery, material enough for his factories, market enough for his commerce, ignorance enough for his intelligence, want and suffering enough for his charity, and benevolence, corruption and vice enough for his moral influence. Every citizen who realizes his duty to self and China must be active.

There is no surer test for patriotism than when the dark clouds of war are enshrouding one's country. When the Korean plains resounded with the clash of swords, the booming of cannons, the groans of the wounded and the shrieks of the dying, and the ground was weltering with the blood of China's defenders, our fellow-countrymen only paused to listen to the news of a defeat and passed on, busy in their selfish interests. The eighteen provinces behaved, not like the components of a united whole, but like so many separate states. Again during the "Boxer" year, when the atmosphere of Northern China reverberated with the excited cries of "Boxerism," when the grim and silent towers of Peking saw in the distance the pennants of the Allied Forces flaunting on high; when its walls echoed and re-echoed with the measured tramp of their triumphal entrance—at this momentous juncture, the people of central and southern China heard the sad news with only a sigh of surprise and resignation! The North envied the South and the South reviled the North. Each regarded the other with mutual apathy, jealousy and suspicion.

But what great change has come over our people during this lapse of time! What agency has dispelled the atmosphere of apathy, and breathed in the spirit of patriotism into us? What has made

the East join hands with the West, and the North with the South to promote China's welfare, cheek by jowl? The American boycott exemplifies only too well our present spirit of union. Wealthy families are selling their property and estates and giving the proceeds as endowment to establish schools and charitable institutions. Even our officials who are the most conservative and egotistic of people, are trying to emulate others in magnanimity and broad-mindedness. We hail all these as an auspicious augury of our future prosperity.

The intelligence and morality of the citizen must be supplemented by patriotism. He is an ideal citizen who possesses all these attributes and acts up to their principles. China needs men who, when a crisis arises and the bugle sounds, "will throw down their tools in the workshop, stop their plows in the field, close the doors of their offices and rush with eagerness to the rescue of their country." The good citizen must be filled with a patriotism that is comprehensive enough

to embrace all districts and territories, all classes and all nationalities; a patriotism that makes its intelligence and moral influence felt throughout the whole land; a patriotism that is not blind to his country's errors and faults, and seeks to remedy them; a patriotism that recognizes the good in others and strives to graft it into our institutions and government; a patriotism that stands for self-government, noble ideals and high aspirations.

We have been endeavoring to show that the possibility of self-government depends upon the status of the citizens, and upon their good citizenship. When the citizens of our government have attained to a high standard of intelligence, when they have been imbued with a true spirit of morality and patriotism, we may behold a democracy that shall meet the exigencies of the present and the possibilities of the future; we may behold a Constitutional China that shall endure for all time and guide the Chinese race onward and upward to its final goal and destiny.

The Young Men's Christian Association as an Educational Institution

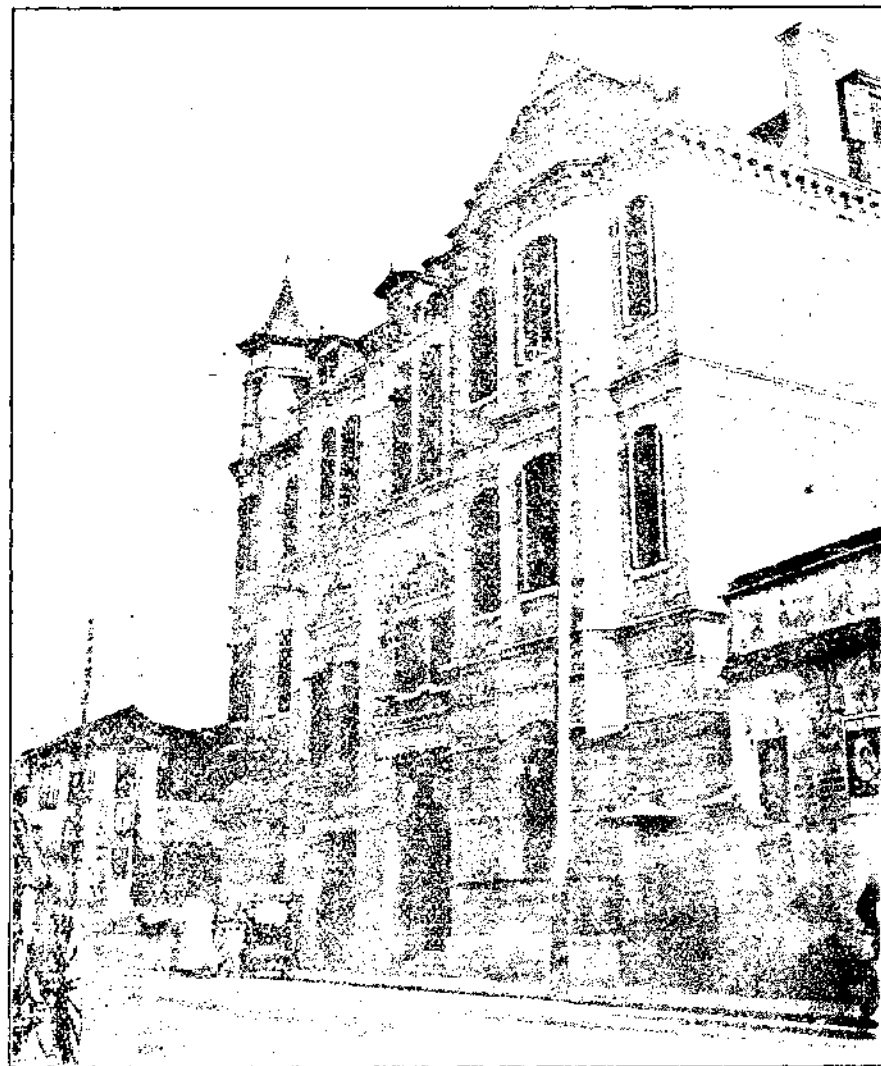
By S. K. TSAO.

THE progress of a nation is involved in the education of its people, and the higher the education the greater will be the national progress. The word education is highly familiar with the Chinese people, as for centuries it has been cherished throughout the length and breadth of our Empire. China now thirsts after modern education. The dawning of the new educational era upon each city, town and village, upon the young as well as the old, has caused extensive plans to be made and carried out. Education is now within the reach of all classes of men. The older people who had been very conservative and suspicious, have now shown signs of giving way to the

new and better form of education. Educational societies and associations which are being organized in different provinces and districts by the gentries, have for their main object the encouragement and promotion of education. The wealthier classes are no longer selfish; they open their treasury and pour such gifts as will make a wide spread of education in this Empire a possibility. More ambitious young men are no longer satisfied with the few years of study in China and are emigrating to other countries where education is given a better and more careful consideration. A few weeks ago the writer had the privilege of introducing a wealthy young man to the present U. S. Consul General for

Shanghai, Mr. Rodgers, and he said, "the statistics show that the number of Chinese students going to the United States this year exceeds the number of the preceding five years." Moreover, he assured us that it would be his pleasure to lend every assistance to those who are entitled to enter the United States with the object of gaining an education. Among the passengers going

technical knowledge, which is the foundation of industrial prosperity. The Chinese students have come to realize, that the advancement and progress of a nation does not merely depend upon educational veneer but the earnest application of knowledge. The large demand among officials for men of sound education and ability has encouraged and inspired men to give the best portion of



THE YOUNG MEN'S CHRISTIAN ASSOCIATION

abroad are found, more or less, Chinese who are either government or private students. Upon each jetty from where tenders leave, are seen Chinese of all ages and sexes to bid farewell to sons, daughters, brothers, husbands and wives. Those going abroad do not go simply for acquiring fluency of foreign language, or a smattering of education, but for

their lives to the pursuing of higher knowledge. Moreover the spirit of national love has caused them to undergo all the severe tests of preparation. So much has been said of the general tendency of the people and their rulers, mutually encouraging and helping each other in order that their common object may in the end prove a blessing to all.

Since 1900 a new movement has made itself felt in China. The beginning was small, but owing to the co-operation and the confidence in our movement of the best class of our people, we now see many new buildings being built in the various provincial capitals and important trading ports for its propagandism. Its motto is "Not to be ministered unto but to minister." It ministers unto all the wants of man, the Spiritual, Intellectual and Physical. It spares itself no pain in the study of the Moral, Intellectual and Physical deficiency of our people, so that it may help in various ways to cultivate good morals, broaden intellectual views and strengthen the physique. A man cannot be said to enjoy a symmetrical development without the training of his threefold nature, which are inevitably linked together: "mens sana in corpore sano," says the Latin proverb, which means, "sound physique makes sound mind, and sound mind sound morals." This movement referred to is the Young Men's Christian Association.

The Young Men's Christian Association as an Educational Institution has for one of its objects the encouragement of all phases of educational work.

What does it do for local young men?

The source of the greatest danger in the lives of young men is found in the way they spend their leisure time.

Young men are the future old men, and the young men of the present are the future men of responsibility.

Before the existence of such an association in China and elsewhere the welfare of young men was much neglected. They were left to work out their own destiny and shape their future as best they could with no help or advice. As a result, inexperienced young men were soon made the slaves to different forms of vice and subjected to all kinds of evil practices. Now the Association tries to eliminate these evils by providing a decent and centrally located building for the exclusive use of the young. It is equipped with a game room where innocent games are provided to while away their time in innocent recreation. The

reading room and library are means of increasing the knowledge and information of the young who are intellectually inclined. Magazines and papers are put upon file for the benefit and use of its members, thus helping to avoid the temptations which are lurking in every big city. Most of our young men are at a loss as to how they shall spend their evenings and the Young Men's Christian Association solves the problem by giving them a fair chance to mix with good companions and wholesome surroundings.

How does it qualify young men for better positions?

There are in China as elsewhere a number of ambitious young men who on account of pecuniary limitations, are obliged to leave school and go into business in order to gain a livelihood. For such, the Association provides evening classes, makes a careful selection of teachers and subjects of study in order to meet the needs of those who wish to better qualify themselves. Various important studies are taught, including stenography and business information. The attractive educational features have led many to devote their leisure hours to one or more of these studies for their own edification. The result has been a surprise. The persistence with which each pursued his study has brought to them triumph and success, and, moreover, the confidence of their employers.

Two young men began their business career at the same time. One who had availed himself of these opportunities now enjoys a high position commanding great respect, while the other who had despised all these advantages is still deep in the mire of impecuniosity and shame. Places of help are plentiful if young men will only go to them and get help. Men usually discover their bent through these educational classes.

How does it help teachers?

Educational lectures and practical talks on Psychology and Pedagogy are very essential to the making of a successful teacher. The knowledge of the

principles of teaching is essential to the progress of Education in any country and especially in China in this era of new learning. China therefore needs much enlightenment on this very important subject of the principle of teaching. Hitherto the young have been taught in any old fashioned way by inexperienced and ignorant teachers, and unless these preceptors are made to know better their duty to their callings, the progress of the young cannot but be most unsatisfactory.

The responsibility upon the present teachers has increased ten fold since the Imperial sanction for new learning, as the shaping of the future young China is upon the teachers of to-day. The Association which is a keen organization has taken up this important phase of training teachers, and series of talks have been successfully given by educational leaders. Other useful lectures affording sound information have been given, such as on the different forms of government.

The educational department of the Association is entirely in the hands of efficient Chinese scholars and its object is to help young men to live a more successful life by encouraging them to help themselves; to encourage and

strengthen all kinds of educational work; to improve industries and commerce by increasing the skill and intelligence of their employees; to raise the standing of the community among which the Association works by getting men to join the Association.

How can the Association help those going abroad for study?

It would be well for young men going abroad to register themselves with the Y.M.C.A. nearest to their cities.

The Association is a world wide movement and it has buildings all over the world. Moreover it is closely allied with the Student Volunteer movement in all universities and colleges. A letter of introduction from any Association in China to any Association in any part of the world will receive the most careful attention, and all facilities will be given to those entering schools, colleges or universities. There they will be among friends. What has prompted the Association to do this is the fact that we are all brethren belonging to one great family. But above all, the supreme mission of the Y.M.C.A. is to make men what God has designed them to be.

Chi Nion-tung's Voyage to Shanghai

BY Z. U. KWAUK.

I AM the youngest and only surviving son among the three children of the late Chi Tse-tao, Esq., who, being an upright, wealthy merchant, the proprietor of two well established firms, one here in Vladivostock and the other at Port Arthur—was much respected by both Chinese and Russian communities in the North. My father was called Mr. Chitsitoff by the Russians, and even now, six years after his death, this name is well preserved in the memory of every body.

By the death of my father and brothers, who, alas, were all killed while paying our visit to Peking during the "Boxer" trouble, under these very eyes of mine, by the merciless guns of the allied forces, I was left master of a vast fortune. How I then felt only Heaven knows, for who would have this inheritance with such a loss? For no less than three years I was in a most dejected condition of mind; and, when I returned to Vladivostock directly after that dreadful event, Mr. Wang, my father's

chief assistant, received me with a shriek as if my worn-out features and pallid countenance had taken away his breath. He had learned the sad news already from a telegram, and perhaps from newspapers also; and by his closely drawn brows, one could tell that he, too, was much afflicted; but the kind old man tried to force upon himself a cheerful appearance, and even attempted to divert my mind to some other object by talking to me of something quite different to what was then actually in his mind. He was evidently in fear that my sorrow and silence combined might drive me to madness, and it is true that except on business for a long time I never uttered a syllable to any living soul.

Every time when I tried to find some means to cheer myself, the scene of my father's and brothers' death haunted me and made me as sad as before: even now with my eyes closed, I can see very vividly crowds of men, women and children fleeing from the besieged Capital amid the incessant rain of bullets and shells, and one of the latter dropping not far from me and killing in its explosion my father and brothers with dozens of others, while miraculously leaving myself without a scratch to proceed on my way like a coward. At length I gradually came round to my more reasonable self, for I began to see the uselessness of all this, and being a Chinese who can obtain neither sympathy nor redress, I made up my mind to bear all these grievances silently and yet cheerfully. But not long afterwards war broke out between our neighbours—the Japanese and the Russians. It did not surprise me as every one residing in either Port Arthur or Vladivostock could predict no less. The Russians had for years been pouring soldiers into Manchuria, and their object, which was to show the world their power and importance by making a bold attempt to crush the puny Japs. under their thumb, was too obvious to be mistaken.

At the arrival of the news of the Japanese attack on the Russian warships at Chemulpo, all foreigners, especially we Chinese, felt their safety endangered.

Thousands of them boarded vessels bearing neutral flags and were taken to the nearest place of safety—Shanghai. For my part I did not fear anything and preferred to remain in Vladivostock. Within two weeks from the declaration of war, foodstuff had become very dear, and even the Russians themselves were heard cursing their government for thus ostentatiously inflicting upon them such an unnecessary calamity. A new idea, therefore, came to my head and so without consulting anybody around me, I resolved to bring a couple of shiploads of rice to this port not merely to realize an exceptional profit but also to relieve to a certain extent the few hundreds of our countrymen who were either too poor to pay the passage fee to their homes or unable to leave their work here.

Towards the middle of February (1904), a Norwegian steamer the "Mayflower" flying the British ensign was to leave for Shanghai, calling on her way at Chefoo. This pleased me. So on the evening before my going aboard, I went to see Mr. Wang with this adventurous project simmering in my mind.

Mr. Wang was sitting before his stove, puffing at his after-dinner cigar and gazing in a melancholy way into the blazing fire. He was surprised as I entered without any announcement.

"I am so glad to see you, Nion-tung," said he, coming to welcome me with open arms.

"Yes, I am glad also to see you at home," was my reply; and without a minute's delay or any further conventional greeting, I told him what had brought me under his roof. As I broke to him my plan and told him to take charge of the business during my absence, I noticed the change my words brought about in his face. He appeared uneasy, his brows contracted at every word I pronounced.

I had finished speaking and was expecting an answer, when he gave me a warning glance but not any audible reply. And then a long silence followed. I knew what was going on in his bald head—he was weighing the matter

seriously and looking at it from all stand-points; and for fear that I might interrupt his train of thoughts, I kept my eyes off him and left him thinking to his heart's content.

There was my father's photograph hung on the wall opposite the stove, mounted in a beautiful oak frame; slowly I rose and went up to it, and I could not help feeling a thrill running through my veins when I noticed the smile on my father's gentle face, which at that particular moment seemed to say, "Have courage, my boy, in all your doings and leave the dead alone."

"Nion-tung," called Mr. Wang, looking at me.

"Yes, Sir," and the next moment I was sitting in a chair beside him. I was still wondering what decision the old man had arrived at, when he said appealingly, "I am sure you don't mean what you said."

"On the contrary, I mean every word of it."

"But what danger?"

"Danger? Why, Sir, where is there no danger? Here living in Vladivostock, a Russian port, where a shower of Japanese shells is expected every hour, nay, every minute, do you think we are beyond danger's reach? It is true that a young man like myself is often apt to overlook dangers, but it is just as true that an experienced old gentleman is too likely to overrate them. Mr. Wang, you know I am prudent enough to look after the safety and welfare of myself and my family. And besides in a vessel flying an English flag, what danger can there be? If the very worst and most impossible should happen, let Sih-ing, your niece and protégée (my fiancée) have a half of my whole business and the other——."

"Stop, no more of that silly prattle," he said sternly; and I at once began to see my last words had offended him, and ceased talking immediately.

Well, I cannot remember exactly what passed between us after that except another long silence at the end of which by a series of faint hints, he complied with what I intended to do. After my

father's death, I used to take him not only as manager of business but as an elder of my family; and I began to see what I had hitherto been unable to explain, that is, why my father valued and respected him so much.

After giving me a long piece of advice or rather preaching to me a lengthy sermon, he stood up as I did so and bowed me out of his house without giving me a chance to thank him. This interview with its unexpected result pleased me to the utmost and I walked home that evening under the miserable snow-laden sky as if I were rambling between groves of blossoming peach trees with a beautiful blue sky overhead.

The next evening when I went on board with Ah-young, my servant, who was to follow me the whole of the voyage, I found Mr. Wang had already been waiting for me on the deck with a few friends. The steamer was more of a cargo boat and was not intended for carrying passengers. I don't know how glad I felt when Mr. Wang told me that he had, by some special arrangements with the captain, secured me a cabin, the only one that could be spared, left vacant by the unfortunate second officer who was washed overboard during the previous voyage.

Presently we all entered or more literally stuffed ourselves into the little room. It was not specially neatly furnished but very attractive and cosy. No sooner had we seated ourselves as comfortably as we could than a broad red face, heavily bearded, was seen smiling at us at the door. It was Captain Robert Mackingson, an old friend of ours.

"Come in, Captain," called out Mr. Wang, standing up; and at the words the captain entered, almost bursting the little apartment with his colossal body and towering height. Mr. Wang was obliged to resume his seat in the berth with his legs well curled up, and introduced each of our friends in turn to Captain Mackingson.

"Ah! Mr. Chi," said the captain, offering me his hairy hand, "we can save the trouble of introduction, I am sure. It's always well to have such a

young fellow among the passengers; very glad to see you assemble here, gentlemen," he added in a voice which might be distinctly heard a mile off and which, coming out so suddenly without a second's warning, startled nearly all of us. "The weather is awfully cold. And as a Scotchman I desire nothing better than to entertain you with something Scotch." While the last words were still upon his lips, he rushed out but reappeared in a twinkling with a huge flask of Scotch whisky!

"Here you are," he cried out joyously like a great baby, filling the glasses which were brought in after him. "I've never had the pleasure of cracking a bottle with any of your countrymen. This is genuine Scotch whisky manufactured from Scotch material by Scotch labour. My old mother sent this to me through her brother, a skipper on board one of those P. & O. steamers. She knows what her son would like best and thus came this elixir of life. Now, your health," he added; and he held up a specially big glass full to the rim and finished its contents in a single breath. Only one of us was accustomed to such indulgent exercises and he followed his example without much difficulty, while the rest, I myself included, deeming it would otherwise be a serious breach of good manners, were forced to sip our share and force it through our throats, disagreeable as it was.

Having emptied our glass, which took us quite a long time, the hearty skipper commenced to relate to us some of the incidents he met at sea. Every word he uttered was much emphasized and accompanied by a series of theatrical movements of both of his thick arms, thicker than any leg of mutton. In fact, it was his gestures that attracted most attention from his bewildered listeners. As might be expected, at the end of every little tale, an uproar of laughter came uncontrollably out of every mouth.

It was already half past ten and therefore time for Mr. Wang and my other friends to take their leave; Mr. Wang rose and drew out two bundles of letters from his pocket.

"These," he said to me, "are letters of introduction to some of your father's friends who will all be glad to welcome you. Call on them then, at your arrival. And those are for our bankers."

"I can not bear the idea of allowing you to leave me for such a purpose; but I have no right to interfere with your business—you are old enough to have your own ways. Your call had entirely driven away from me every desire of sleep. I sat up the whole of last night and spent a part of it in writing these letters. But remember, for your father's sake, and for the sake of your friends, especially the one who is dear to you, be prudent and considerate. The only man that is able to clear off all dangers and difficulties is one with a cool head, full of prudence and consideration. 'Think thrice before carrying your idea into execution', as our well-known proverb runs, and expose yourself to no unnecessary dangers. Bear this in mind, for it is only natural that a young man of your age and position is as a rule, perhaps with no exception, rash and hot-headed. I think I have said all I wish, so good-bye."

This was spoken in a most gentle and paternal manner, and I could not but hang down my head in perfect reverence and shame as well. To tell the truth, were my father then speaking to me in person, I am sure, I could not pay him more respect.

Having each in turn given me a word or two of "good-bye," all my friends left my cabin; and I followed them with the captain by my side holding my hand in his. Near the head of the ladder leading to the wharf, Mr. Wang turned sharply to me.

"Have you," he said, "told Sih-ing of your departure?"

"Yes; and she is not very sorry for it. At first, of course, she was quite annoyed when I told her, but now I have managed to make her share my views."

"It's funny though. I saw her walking in the direction of your house, this evening."

"Is that so?" I asked eagerly.

"I am not quite sure of it. You see, my eyes are not reliable and might deceive me. But still I don't see why she did not turn out here to say good-bye to you."

"I—I—I am surprised, too," I said hesitatingly, not knowing what I was saying; for all my feelings were then agitated.

"There's nothing surprising in it. She is but a girl, and I am sure by this time she is sobbing in my wife's chamber. Don't let this worry you, my boy; I know how to calm her and make her happy during your absence."

With this he descended the ladder, while the others were waiting impatiently for him on the wharf. Leaning on the rail, I watched them walking briskly away and disappearing in the darkness of the night. The news that my love went to my house when she had already known I was aboard, set my mind awandering; and, do what I would, I could not shake from me the fear that the girl might be doing something mischievous. Driven by my anxiety, I even went so far as to wish I were at home that I might be able to go to Mr. Wang's, not only to catch another glimpse of that sweet face, but to assure myself that the girl was safe under the protecting wings of her aunt Madame Wang. At last involuntarily, I put one foot on the landing and was about to descend the ladder, when all of a sudden at the idea that the streets were already full of drunken and riotous soldiers, I hesitated.

"It's too late to land, Mr. Chi," said the captain.

"Yes, I think so. I was thinking to speak a few words more to Mr. Wang; but of course it is too late."

"How do you like one of our shilling cigars?" he asked, offering me one. "I wonder why most of your people prefer smoking stationery, I mean cigarettes, to genuine tobacco." My heart was too much occupied with my own thoughts, so I did not answer him but took his cigar to my mouth, at the same time thanking him for it. He motioned

me to my cabinet where we lit our cigars. To me the cigar only seemed an irritant, not because I was not an epicure, but with a mind overwhelmed with doubt and uncertainty, I could not find any room left for enjoyments.

"How do you enjoy leading a life at sea as you do, Captain?" I asked drily after some moments' silence.

"Why, I enjoy it very much. Certainly you will be surprised if I tell you that since the time of the Black Douglas, all the male members of my family, I alone excepted, have been trained and skilled in the slaughter of their fellow creatures. You know, my father, Colonel Mackingson of Her Majesty's Lancers, was one of the bravest soldiers and perhaps the most skilful man that ever sat in a saddle. And my elder brother, James, is now an officer in the celebrated Scotch Highlanders.

"Personally, I don't have any objection to the army; but, since a sailor's life is just as interesting as a soldier's, and is perfectly free from "Kill! kill!"—the very words have tired my ears and made me blush with shame,—I took the former, though against the wish of my entire family."

With this introduction, he related to me numerous anecdotes found in his family records; some of them were exceedingly amusing. So freely and frankly did he talk that I, too, was soon speaking to him with equal candour. If ever a man who had a heavy heart could find relief in one with simplicity of speech, and plainness and thoughtlessness of expression, I own, I did seem, on that evening in the worthy captain's company, to forget what only a short time ago had been a lump of lead in my bosom.

"Excuse me, Mr. Chi, I presume," said a clear voice at the door, when I felt my heart getting a little lighter; and the skipper was brought face to face with a stout fellow of medium height, in shirt sleeves, with his bright red hair closely cropped and hands greased with oil. A single glance sufficed me to say with certainty that the man was an engineer of the ship, probably just come out of the engine room.



MONUMENT OF LI HUNG-CHANG.

"Well, Johnnie," said the captain smilingly, slapping the engineer on the shoulder, "let me hear the business at once or your interruption is inexcusable."

"A Russian officer brings here a dozen dock-artisans as he calls them and desires to speak to you in person."

"Curse them. I hate the Muscovites more than I do a rough sea with a high wind: their look alone stirs my liver. I wonder what these devils want me for, at so late an hour. Where are they!?"

"Here in the passage, within full hearing of your blessing, Cap."

"Hm," and the enraged Scotchman stepped proudly to the threshold where he stopped. With his horny hand over his brow, he peered into the dark in the direction opposite to where the engineer had disappeared, and soon loud steps, not unlike those of a group of horses trotting, came disorderly approaching my cabinet. The sound ceased. Standing on tip-toe, I peeped over the captain's shoulder

and noticed these devil-may-care fellows had halted in a line, at the head of which in the full glare of the lamp, shining from inside of the room, stood a gigantic Russian officer clad in a great grey cloak elaborately trimmed with red and gold, but wearing neither sword nor high boots as others usually do. His face, which was broad, weatherbeaten and covered with a coarse beard to the very cheeks; his eyes, tiny things they were, twinkling deep under the heavy brows like balls of fire; and his long, bony, curved nose, gave him the aspect of a man with a will as strong as iron, a mind as subtle as that of a fox and a heart as cold as the climate in which he had been born and brought up. I, therefore, took him to be either the commander-in-chief of the Russian forces or the devil himself. And in fact, it was the latter conception of him that was prevalent in my mind; for I shrunk instinctively from his sight as he shot a glance at me from his steel-grey eyes.

(To be Continued.)

St. John's University

BY Z. Z. KWAY.

THE attainment of St. John's College to its present position of influence as an educational institution is not the work of one day or of one individual. It is the result of many patient years of labour and toil, and the combined efforts of many self-denying persons. Hence its history is not without interest to those who have watched its progress.

This college was established in 1879 by the American Episcopal Mission. Before it came into existence, two day-schools called the Duane and Baird Halls had already been established under the mission auspices. When Bishop Schereschewsky was elected to the Episcopacy, he made as one of his conditions of accepting the new appointment the establishment of a mission college to be under his care. Permission was of course

granted him and Bishop Schereschewsky had the satisfaction of putting his ideas into execution.

Earnest of purpose and endowed with farsighted wisdom, he forthwith took steps to find a site for his institution. He could not have chosen a better site for his purpose in the suburbs of Shanghai than the one on which St. John's College now stands. This lot of land, composed of some 70 mows, is a peninsula, deeply seated in the country, and accessible in front only by a labyrinthine lane, and behind by a creek. It is situated to the west of Shanghai, about five miles from the Bund. Its local isolation, its remoteness from outside communications, its freedom from the vexatious tumult of the world, its ever reigning tranquillity, broken now and

then only by birds, or by a passing steam-launch, all together present a most charming landscape, and make it a beautiful and ideal terrestrial paradise. To these local advantages the wonderful progress of the College is partly due.

For this lot of land a trifling sum of \$3,000 (Mex.) was paid, and towards its procurement the Rev. Y. K. Yen, M.A., who later did so much for the college, contributed the largest share of work.

Having secured the land, the erection of buildings began at once, and the Board of Missions felt so pleased that they pledged themselves to a yearly sum for the maintenance of the college. We may say that St. John's College came into existence on that day.

Though the buildings erected were comparatively small, yet they could hold 70 students. Instruction was at first given entirely in Chinese. In 1880, the English Department was added under the charge of Miss E. A. Spencer. In 1882 Bishop Scherschewsky resigned from his office and the Rev. Y. K. Yen became the head-master of the

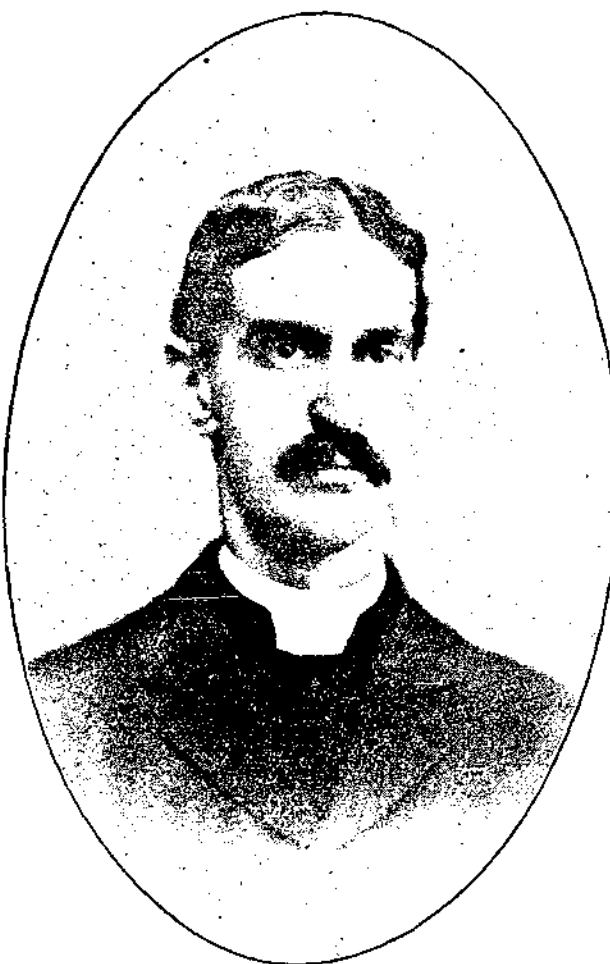
College. He was energetic as the Bishop and spared no pains to make the college a success. In 1886, called away by pastoral work to Hankow, he resigned and was succeeded by Dr. F. L. Hawks-Pott, the present president of the College. With the instalment of the present president was ushered in a new era in the history of St. John's College.

Seeing that the buildings looked more like hovels than schools, and that the demand for education was daily increasing, he resolved to put up more modern buildings in addition to those already built. He made an appeal to America and as a result realized \$20,000 (Gold), while \$1,000 (Mex.) was collected in China. The present substantial and handsome quadrangle was in consequence put up. This was the first modern

building of St. John's College and has a capacity for 150 students. The cornerstone was laid by Bishop F. R. Graves D.D., on January 26th, 1894. It is interesting to note that the cornerstone of the new building was the same used in the old building, thus forming a connecting link between the past and the present.

In 1894 when the China-Japan war terminated, people in this country felt more and more the inadequacy of the existing educational system, and the imperative necessity of education along modern lines. Our entries for the entrance examination ran up higher and higher each year, so that in two years Dr. POTT

found it necessary to put up another building in order to meet the growing demand created by the increasing number of students. Accordingly he made another trip to America, and after 6 months he returned, with a substantial sum of \$13,000 (gold). With an addition of another \$4,000 (gold) realized in China, the Science Hall was

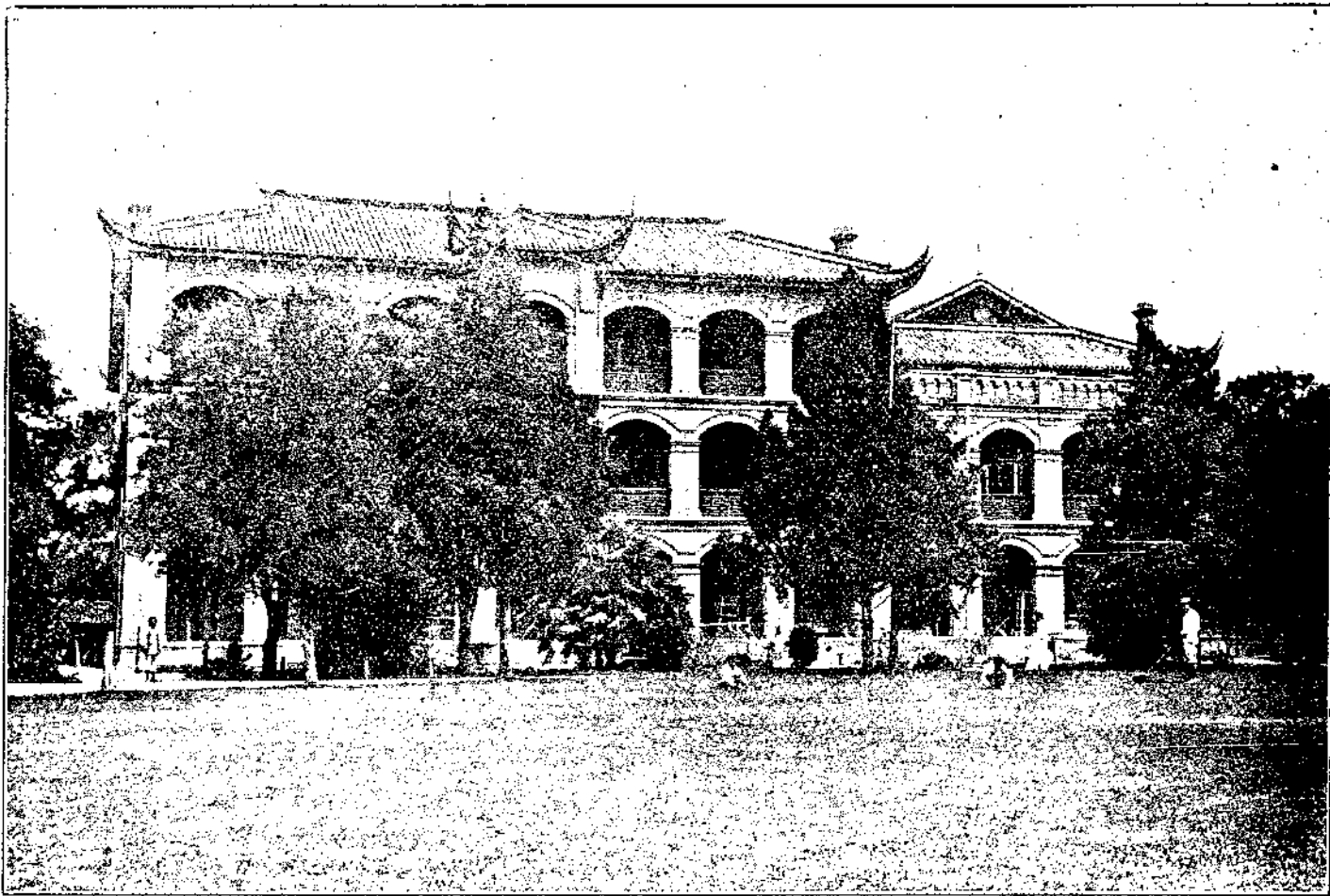


DR. F. L. HAWKS POTT,
PRESIDENT OF ST. JOHN'S COLLEGE &
FELLOW OF THE W. C. S. F.

erected in 1899, thus bringing up accommodation capacity from 150 students to 230. In the same year the Alumni Association was organised.

A year later the "Boxer" trouble broke out which revealed the helpless state of the country more clearly than ever and demonstrated beyond all doubt that nothing but modern education could

memory of the Rev. Y. K. Yen, one, in recognition of the valuable service rendered by the alumni, was named the Alumni Hall, and the third "Low Library," in honor of Mr. Seth Low, Mayor of New York, and his brother Mr. W. A. Low, both of whom have been generous contributors to the college. The corner-stone was laid on



YEN HALL

save it. Throughout the length and breadth of the Empire loud clamours for Western learning were heard. The college again felt cramped for want of room and had to be expanded. A sum of \$22,000 (gold) was accordingly raised in America, to which was added \$14,000 (Mex.) raised in China by the College Alumni Association. Three new buildings were erected with the money collected. One was called Yen Hall in

the 24th of October, 1903, and the buildings were formally opened October, 18th, 1904. Now the college could accommodate over 300 students.

The College is destined to advance and expand in the years to come by leaps and bounds. In January, 1906, the College was incorporated under the laws of the United States in the District of Columbia as St. John's University, and is now by its charter, authorized to

confer upon its graduates the same degrees as those conferred by the universities of the United States.

Judging from the past, we have every confidence in the future. The date will not be far when the College will be a university in fact as well as in name.

Since the birth of the College in 1879 to this year 1906, hardly thirty years have elapsed, but it has emerged from a mere school, into a full fledged college. This furnishes us with a splendid

example of the force of devotion to purpose and self-denial. As this college is managed by American missionaries, it shows the valuable services that missionaries are contributing to China in the educational line. It is the earnest hope of the writer that the history of St. John's College may inspire many in this country to like exertions, so that in no distant future China also can boast of institutions of learning in no way behind those of other progressive nations.

Review of Books Received

WE have just received the first volume of the "Illustrated Chinese National Readers," transliterated in Mandarin with English translations, by Mr. Ma Kuin Fu. The booklet consists of 60 pages and is profusely illustrated. Owing to the increasing demand for mandarin books among both foreigners and foreign-educated Chinese, and to the excessive price charged on books hitherto compiled, which has placed them almost beyond the reach of many, this new book fills the long-felt want of the public. The lessons are graded, beginning from the most simple

and common characters to the more complicated word-buildings.

The novel feature in connection with this book is, that the characters are so arranged as to form complete sentences, with an equivalent English rendering given at the bottom of the page; while characters having more than one application are put near each other with their meanings attached, showing thus the different applications of the same.

To those who wish to take up Mandarin systematically, we would recommend no better volume than this. The other volumes are now in preparation.

Notes and News

FRENCH PROTECTORATE OVER CATHOLIC MISSIONS

ALL who desire to see peace preserved in China recognize the importance of having the whole Catholic missionary question in China re-adjusted on a more satisfactory basis, yet we are informed by our correspondent at Peking that the new French Minister declines to open discussion over the question, until the Governments of all the foreign Powers have consented to reconsider the question of Christian missions, Protestant as well as Catholic. The French Minister overlooks the fact that the other Powers do not exercise the same control over their missionary interests as the French Government, and have not claimed equal

ecclesiastical-political privileges. Therefore, the necessity of reconsideration and adjustment in the case of Protestant missions is not nearly as acute as that of Catholic missions, and it is only the "might is right" policy which influences France to maintain her untenable position. Through the widely-read Chinese Press, our people are not ignorant of what has happened in France, and many of them also know that most of the valuable Church property in the Settlements of Shanghai, Tientsin, and other treaty ports, has been transferred, or sold in order to evade the operation of the new law. All France's continued protectorate of Catholic missionaries and their property in China is glaringly inconsistent with her action at home.

What China should do is to send a communique to all the Powers and declare her intention to revoke the Imperial Decree that was issued on March 15th, 1899, which grants to the Catholic hierarchy an official rank higher than that accorded to French officials, the French Consul ranking only as Taotai while the Bishop ranks as Viceroy. This decree was an egregious error on the part of our Government, and those who advised its issuance could not have been actuated by patriotic motives, or with statesmanlike forethought. Until this decree is annulled, the strange anomaly will continue to jeopardize French relations with China.

NEW CHINESE MINISTERS.

A Peking despatch states that at the request of the Russian Minister, the Waiwupu is about to memorialize the Throne to appoint Ministers to Sweden and Denmark, as China is still unrepresented in these countries.

The Chinese Minister who was recently appointed to Holland is, also, having his official seal sent to him to enable him to discharge his ministerial duties.

REFORMATION OF COINAGE.

According to the regulations passed by the Council of Finance and Board of Revenue, besides the chief Mint, four sub-mints only, viz., Peiyang, Nanyang, Kuantung and Hupeh, are to remain working, and all other mints are to be closed. In the 3rd Moon, this year, the Viceroy of Yunnan memorialized the Throne asking permission to start a mint for coining copper and silver money for the Yunnan-Szechuan railway. The memorialist stated that Yunnan is situated so far from the frontier, and so remote from the four Sub-mints authorized, and as the British and French dollars are widely circulated, coinage must be started in the province, or the advantage will all be lost. The profit thus gained will be employed as capital of this railway. In approval of the suggestion, the Council of Finance and Board of Revenue have submitted a memorial recommending that a mint be temporarily allowed in Yunnan for a year or two, until the output is sufficient for the demand of the railway, or the Board

of Revenue Bank has opened its branch there, when it may be stopped for further coinage. The pattern and quality must be strictly in accordance with what has been approved.

JAPANESE LAND GRABBING.

In reply to a telegram from the Waiwupu with reference to the opening of An Tung and Ta Tung K'ou to international commerce, the Tartar-General Chao Erh-sen of Fengtien states that after the news concerning the opening of these two ports to foreign trade was made known to the public in 1905, many Japanese merchants began secretly to purchase land at the two places from the natives. Nearly all the land outside the city walls suitable for the establishment of the foreign concessions at An Tung and Ta Tung K'ou has been acquired by Japanese. Owing to the excessive prices asked by the Japanese owners for their land, the original arrangements, it is said, are likely to be upset, and the dates for the opening of these two ports must be indefinitely postponed unless the Japanese can be induced to come to terms.

CHINESE IN AUSTRALIA.

So much has been written in the Chinese press recently anent the ill-treatment of Chinese in seeking entrance to the United States, and of Chinese residents in that country that little attention has been paid to the condition of the Chinese in Australia. Yet we know that in the latter country "White Australia" is the watchword among all classes, and everything possible is being done to keep Asiatics from coming and drive away those who are already doing business, or work there. Discriminating laws of a most harsh character have been enacted against Asiatics with special reference to the Chinese, whose industry and thriftiness are found so intolerable to white labourers and tradesmen. A correspondent of ours writing from Melbourne on the condition of Chinese in South Australia, says: "The condition of Chinese here is deplorable. All classes hold the Chinese ('Chows,' as they call them) in contempt, and would drive them away from the country, if they could. If public opinion is thus, one can

easily imagine what the trend of legislation in regard to Chinese would be. I have given up hoping for a betterment of affairs. The lower classes will not listen to reason. The absurd 'White Australia' policy bulks large in their eyes. The next thing will be an agitation for a White Heaven!

"Japanese are the lions nowadays even in 'White Australia.' Next week a squadron visits Melbourne, and there are to be public banquets and fêtes in their honour. Might evidently is right.

"The day will surely come when China will force the world in no uncertain way to recognize her superiority even to Japan. She has a latent power which will one day come to the birth and astonish the world."

THE FRENCH ADMINISTRATIVE SYSTEM.

A joint memorial was recently received from Duke Tsai Tze and his colleagues, Their Excellencies Shang Chi-heng and Li Sheng-to, Imperial High Commissioners sent abroad for the study of modern political and administrative systems in foreign countries, with reference to their investigations in France. In this memorial the Duke and Their Excellencies highly recommended the French system of administration as being the most suited for adoption by the Chinese Government. They state that after their arrival in Paris from London, they have studied every branch of the French political administration, which is somewhat different from the systems of Great Britain, Germany, and a few other European countries.

Although France is a Republic, yet the full powers of government are still vested in the central government in the same way as in a monarchical State, so that most of the good laws and institutions introduced by Napoleon I. are still in force.

If one compare France with England, he will find as one point of difference that the power of the central government in Paris is greater than that of London. Thus the method of centralising the full powers in the Paris government is very suitable for adoption in a vast and thickly-populated country like China.

AUDI ALTERAM PARTEM.

In view of the vast amount of adverse comments in which writers are so fond of indulging when referring to the Chinese students in Japan, it is a real pleasure to be able to depict them in quite another picture, and to refute the charges which are most frequently made against them.

From a correspondent at Tokyo, who daily mingles with the Chinese students and is in a position to be sure of what he writes about, we learn that there are twelve thousand students in Tokyo, nearly all of whom have discarded their queue and adopted the Western style of dress. About two thousand of these are expected to return to China during this Summer, but this exodus will be more than made good by the influx of new students expected next Autumn. As a class, the students are steady, hard working and sanely patriotic. The leaders among them are men to whom China will point with honour some day. It is true, there are dissolute, obstreperous students but such men are greatly in the minority. A small group of the more earnest of the students have joined the Chinese Young Men's Christian Association recently established at Tokyo, and several hundreds of them have enrolled themselves as members of the evening classes established in connection with the said Association.

Nearly all the students keep up sympathy with their country by reading Chinese daily papers which are sent to them regularly from the different treaty ports, and many of them are contributors to the columns of the Chinese press in Shanghai and elsewhere. In this way they are constantly in touch with their homeland, while their friends are not left in ignorance of their opinions and doings in Japan.

TO INVESTIGATE DUTCH COMMERCIAL AFFAIRS.

The Dutch Minister at Peking has asked the Chinese Government to send mercantile representatives to Holland to study the commercial conditions of that country with a view to promoting greater commercial relations between the two countries.

CHINA'S REPRESENTATIVE AT THE HAGUE CONFERENCE.

The Hon. John W. Foster, the distinguished American statesman and diplomatist, who served as Secretary of State in 1892-3, and was at one time adviser to the Chinese Government, has been appointed as China's representative at the coming Hague Conference.

RUSSIAN INTRIGUE.

It is stated that the Waiwupu has received a cipher telegram from the Chinese Minister at St. Petersburg, H.E. Wu Wei-teh, in which he states that he has ascertained that the Russian authorities at Harbin have secretly wired to their Government to postpone indefinitely the withdrawal of Russian troops. The scheme proposed is to send emissaries among the mounted bandits and encourage them with bribes to continue their lawlessness and depredations, so that the Russian authorities may have a plausible pretext for their troops remaining in Kirin and Heilungkiang provinces. The report states that the Russian Government quite approves of the scheme.

ABOLISHING THE KOUTOU.

It is reported that the Government has sent orders to all the provinces that hereafter the koutou is to be abolished when officials are calling on one another, and are only to greet each other with a shake of the clasped hands as is customary among the people at New Year. This is the greeting now exchanged at Peking, and it is to be followed throughout the provinces, even when subordinates are calling on the higher officials.

A CHANCE FOR FOREIGN-EDUCATED STUDENTS.

The Government has decided to hold an examination of Chinese students educated abroad with a view to their employment in the public service.

THE OPENING OF TIBET.

The Imperial Resident in Tibet has wired to Peking requesting the appointment of a Chinese Commissioner of Customs to attend to the opening of Tibet to foreign trade.

The Waiwupu is now consulting with the British Chargé d'Affaires on the matter.

THE GOVERNMENT TRANSLATION DEPARTMENT.

Pao Hai, a Secretary of one of the Boards, has resigned his post as Dean of the Shansi University, and returned to Peking to take charge of the Government Translation.

CIVIL SERVICE REFORMS.

Censor Tsar Chin-tai has submitted a memorial recommending civil service reforms, including the free interchange of posts, between Chinese and Manchu officials within and without China Proper.

MILITARY OFFICERS FOR ILI.

The Tartar-General of Ili had decided to organize an army for his province along modern lines. Not wishing to place the power of organizing the force in the hands of foreigners, he has wired to Viceroy Chang Chi-tung to select thirty officers from his Hupeh army and send them to Ili to act as military organizers and instructors. Accordingly Viceroy Chang has ordered the Commander-in-Chief of Hupeh, General Chang Pu, to select ten officers each from the infantry, artillery and engineering corps of his army, and despatch them to Ili.

JAPANESE AGGRESSION.

Not long ago, a certain firm of Japanese merchants imported a consignment of tea weighing 200,000 lbs. into Mongolia via Tientsin. This greatly interfered with the tea business of Chinese merchants in Mongolia who, accordingly, protested against the action of the Japanese.

In view of the fact that Mongolia is not yet declared open to foreign trade, the act of the Japanese merchants is inadmissible.

TELEGRAPH EXTENSION IN KUANGTUNG.

Viceroy Tsen Chun-hsuen of Liangkuang has communicated with H.E. Yang Shi-chi, Director-General of Imp. Chinese Telegraphs, stating that, owing to the rising commercial importance of Yang Chiang, Chia Ying-chou, Kiang

Mun, San Cheung and Hai An, telegraph stations should be established in those places without delay, in order to facilitate official communication.

AMBITIOUS HANLINS.

A Peking report states that three Hanlin compilers have applied for permission to go abroad for their education. If their application is granted, it is expected that others among their colleagues will soon follow them, as the desire for foreign education is spreading among the highest classes in the Capital.

A MOVE IN THE RIGHT DIRECTION.

H. E. Hu-fen, Director-General of Northern Railways, proposes that hereafter station-masters shall be appointed from among the students of the Railway School, and not by recommendation from influential friends. The present station-masters will be examined in English.

THE RUSSIAN TREATY NEGOTIATIONS.

The Waiwupu has been telegraphically informed by H.E. Hu Wei-teh, Chinese Minister at St. Petersburg, that the Russian Government is purposely delaying the treaty negotiations so as to give their officials a free hand in north Manchuria, and it is feared that a pretext will be found for stopping the negotiations altogether.

COMPLETION OF A BRANCH RAILWAY.

The branch line connecting Kaifengfu in Honan with Chengchou on the Chinghan Railway was recently completed and is now running traffic regularly.

FUNDS FOR EDUCATION.

Viceroy Yuan Shih-kai has authorized the appropriation of Tls. 20,000 out of the funds of Chihli province for school maintenance in the Tientsin district.

RECOMMENDATION OF FOREIGN-EDUCATED MEN.

The Peking Authorities have received a cablegram from Their Excellencies Tuan Fang and Tai Hung-chi in which they recommend for Government employ several Chinese students who have taken graduate courses in foreign countries, including one Chinese ex-Consul, and requesting for permission to take them back to China with them.

The above request has met with the approval of the State Council.

PUBLICATION OF POLICE NEWS.

By order of the Board of Constabulary, the Police Headquarters of Outer Peking will soon start publishing a daily report of police matters in the Capital.

H. E. CHAO ERH-SEN'S POLICY.

Tartar-General Chao Erh-sen has wired to the Waiwupu recommending the adoption of a firm policy in Manchuria. He states that since Mukden, Antung and Tatungkou have been opened to foreign trade, China should not lightly consent to the opening of more places in Manchuria at present.

IMPORTANCE OF ELEMENTARY EDUCATION.

The provincial Directors of Education have been ordered by H.M. the Empress Dowager to pay special attention to elementary education.

A DIRECTOR OF MILITARY STUDENTS.

The Lien Ping Chu has appointed Li Hsi-Yui to be Director of the military students now studying in Japan.

A PRACTICAL MEASURE.

The Shangpu or Board of Commerce has started a farm in the vicinity of Peking for the examination of students of agriculture and has appointed Secretary Chu Ying-Yuan as the Director of the Farm.

A NEW COMMERCIAL BANK.

The Board of Commerce has now submitted a proposal that a central commercial bank shall be established for the undertaking of agricultural, industrial, railway, and mining business, with a capital of ten million dollars, to be jointly subscribed by merchants and Government officials, one third only to be paid up at present. The Yokohama Specie Bank is proposed to be taken as the working example, but the regulations have not yet been drafted.

Wang Ching-mu and Hsi Yen, secretaries of the Board, have been recommended to be the Directors. The Council of Finance and Board of Revenue have been ordered to consider the advisability of the proposal.

BAD FOR OPIUM-SMOKERS.

A Government order has been issued that all officials, whether acting or otherwise, must give up the opium habit, and students, who are opium-smokers, must stop it, or they will not be given any appointment.

A CHINESE INVENTOR.

A man named Wu is said to have invented a smokeless powder, lighter in colour and of greater power than that of foreign countries, and has submitted a sample to Viceroy Yuan Shih-kai.

SPECIAL TELEGRAMS.**APPOINTMENT OF POLICE OFFICERS.**

The Board of Constabulary at Peking has decided that hereafter police officers of the different provinces, from the 9th to the 3rd rank, shall be appointed by their Board, so as to centralize control.

A CHINESE COMMERCIAL CHAMBER.

By a memorial from the Shangpu, the Chinese General Chamber of Commerce, which was recently established at Singapore, has been approved by the Throne and duly recorded in the Government archives.

A PROGRESSIVE VICEROY.

In addition to all the improvements, he has introduced into the new administration in Fengtien, Tartar-General Chao Erh-sen has recently established two infectious disease hospitals at Mukden and has engaged Japanese doctors to take charge of the institutions.

MANCHURIA NEWS.

Tartar-General Chao Erh-sen has wired to the Peking Government, urging them not to grant any foreign concessions at Mukden, or other places to be opened to trade in Manchuria. His contention is that while an agreement was made to open the country to trade, no promise was given about concessions.

Tartar-General Chao Erh-sen has refused the demand of the Japanese to withdraw the Chinese cavalry force from Changtu on the ground that in the third article of the China-Japan treaty,

it is provided that after the withdrawal of the Japanese troops from a place in Manchuria, the Chinese Government can send troops in their place to preserve order, and if there are bandits causing trouble at places occupied by Japanese troops, China may send troops there for their suppression.

ANOTHER YANGTZE ADMIRAL.

The Government being of opinion that the admiral of the lower Yangtze cannot look after the whole river, proposes the appointment of another admiral to be stationed in Hupeli to protect the upper portion of the Yangtze.

Viceroy Chang Chi-tung is being telegraphically consulted on the matter.

CHINESE ENGINEER-IN-CHIEF.

The Throne has approved the request of Viceroy Tsen of Liangkuang to appoint Jême Tien-yu, M. I. C. E., as Engineer-in-Chief of the Canton-Hankow Railway.

NOTE.—Mr. Jême is a graduate of the Sheffield Scientific Department of Yale University, and has had over twenty years' practical experience in railway work. He built part of the railway in North-China. He is one of the returned students of the Chinese Educational Mission.

H. E. YIN CHANG.

H. E. Yin Chang, late Chinese Minister to Germany, and a most progressive Manchu, is to be made a member of the Army Re-organization Council on account of the military training he had received in Germany, previous to his appointment as Minister.

AN ECHO FROM JAPAN.

It gives us very great pleasure to state that the Chinese students in Tokyo, actuated by the example set by the students in Shanghai with regard to the distress caused by the floods in Hunan, Kiangsi and Kwangtung, have raised among themselves the sum of Yen 1,838.42. The draft is accompanied by a letter explaining how the money was raised, and what disposal the subscribers wish to make of it. The wish is ex-

pressed that \$800, or nearly half of the whole amount be remitted to Hunan, as the sufferings in that province are the greatest and most widespread.

This voluntary action on the part of our students in Japan proves conclusively that they have not estranged their sympathy, but that they are as ready to respond to appeals for succour towards their countrymen as the most patriotic amongst those in the homeland.

THE FLOUR INDUSTRY IN HARBIN.

The Waiwupu is continually protesting against the Russian flour mills at Harbin, as the Russian officials will not allow Chinese to work flour there. The Waiwupu has suggested co-operative work with the Russians, but to this, the latter will not agree.

It will thus be seen how much regard Russian pays to the open door policy, when she denies even to Chinese the

right of working flour mills. Such arbitrariness is too preposterous for comment.

CHINESE STUDENTS IN JAPAN

Chinese students are still going to Japan in ever increasing numbers, at the rate of five or six hundred a month. The total number has already reached over thirteen thousand. Several schools, which have been recently started in Tokyo, are specially for these students.

The strictest measures are now being adopted both by the Chinese Minister at Tokyo and the Japanese authorities to control these young men, the Minister having given instructions to all that they must record their home address and their ancestry unto the third generation as well as their Japanese address, so that he may at any time be able to deal with them individually if occasion arises, and the Japanese have them closely under police surveillance.