

金陵女子大學

校刊

王澐題

一九二六年十二月

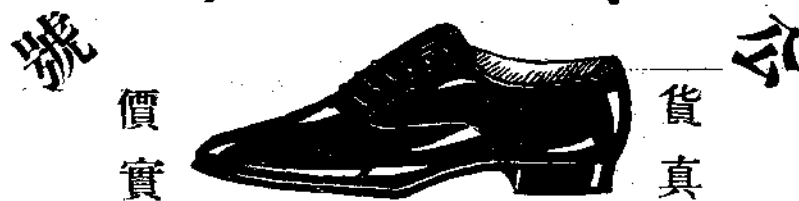
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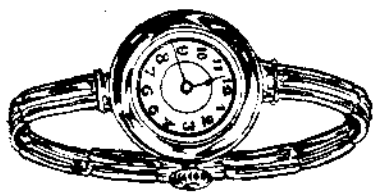
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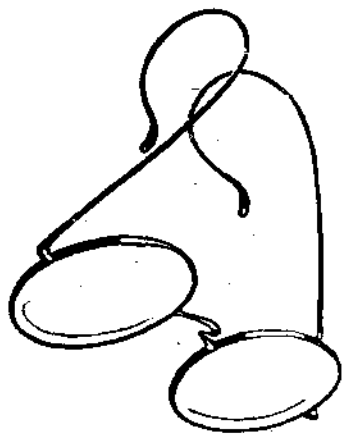
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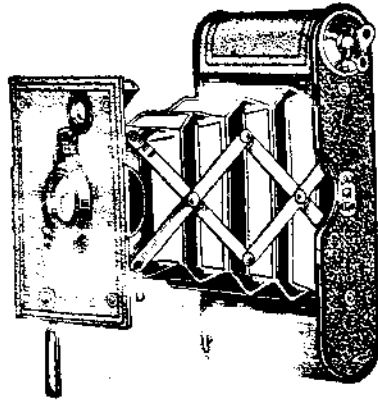
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影 攝 員 職 教 聘 新



教員壘球隊攝影



編輯部職員攝影

編輯者言

金陵之奇葩

曾 瀟

吾們師生精神學識所共同栽植的奇葩，今天照例第八期發葉開花了。記者敢說：沒有一個人，在金陵不希望她充量發育，根幹一天天的鞏固，枝葉一天天的紛披；幾年以後，無數絢爛奪目，芳香馥郁的奇花，高高怒放枝頭，給千萬人擦着頭瞻仰，嘖嘖稱賞。那時候吾們多麼榮幸啊！但是現在種子已經播下多年，園丁已經三四更換。雖然每年照例按時，放青開花；不過枝條柔嫩，花葉稀疏，瘦弱可憐，臨風欲倒。老實說：簡直有些精彩消歇，懨懨一息，不絕如縷的景象。這究竟是什麼緣故呢？記者魯莽，又要說句不知進退的話了。忠實的園丁，不過是受委託而愛花的二三份子；金陵全體

金陵女子大學校刊

編輯者言

的師生，方是奇花的真主人。園丁能盡心照料，就算盡責；而供給肥料，引導水源，是要主人負責的；培養的商榷，整列的法則，是要主人督促糾導的；園丁倘有差池疏忽，主人應當忠告面導；譏刺笑罵，背後批評，是冷心腸旁觀者態度，不是有共同合作精神的主人所當有的。請問金陵的師生，對於主人的責任，有遺憾嗎？就記者個人觀察所及：奇葩的病源，是營養不足，種栽不得法，而病源的來由，是因為主人放棄責任，退居旁觀批評的地位，過分信任園丁，以為奇葩的肥料，是園丁的事情。而園丁又苦經驗不足，沒有人指導；肥料缺乏，沒有人供給；簡直處於進退維谷，手足無措的地位。唉！園丁受辛苦，受埋怨，是小事；奇葩可就根本受傷。倘若長此不改，不多幾時，吾們希望中的奇葩，就要枝枯葉爛，散為塵土了。那多麼可惜啊！不過吾人做事，不應當知難而退；當從

一

無可希望中，找出希望來。醫生治病，就苦不知病源，現在病源既經知道，如何可算絕望呢？如何可以灰心呢？祇要從此以後，吾們覺悟主人的地位責任。排除陳見，放大胸襟，當說的就說，不要膽小；當做的就做，不要遲疑。誠心研求維護補救的方法。忠實的督促糾導園丁；園丁自然越發盡心。吾們的精神，就是奇葩的肥料；吾們的學識，就是奇葩的水源，營養足，灌溉便，栽培得法，主人園丁，同心合作。一二年後，記者可預料吾們夢寐所祈求的奇麗名花，終有盛放的一日。金陵的聲光，也就跟着她不脛千里，焜耀國人的耳目。那末記者這一番絮絮叨叨的話，也算不枉費口舌了。



時評

慰曾

中比條約無效。己所不欲。勿施於人。東方之格言也。施勝

於受。(It is better to give rather than to receive)

西方之格言也。個人處世接物。當服膺斯言。國際交涉。尤應有克己利人之精神。蓋國家爲個人之結晶。國家所以代表個人者也。公平正直光明互惠之條約。是有道德智識及人格之個人所組織之國家。所結成之光榮果實也。反之。是天下之羞。天下所當共棄。豈僅弱小國家物質之損失而已哉。

江永輪船失事。遇難者家屬。多積怨於輪船執事。固也。然曷一靜思其所以然之道乎。彼糾糾者。舍棄其天職。執干戈以衛社稷。反蹂躪地方。荼毒生靈。自相殘殺。禍已禍人。

金陵女子大學校刊 時評

是衆怨之所歸也。然而遇難者家屬。噤不敢聲者。吾知其畏其勢之盛。而不敢言也。嗚呼。奈人心何。

萬國競走中華隊。初次加入列爲第二。我國民豈真病夫哉。積習所中。遂至任弱不振。今而後發揚磨勵。前途未可量也。豈僅今日一日之短長而已哉。吾國民其勉諸。

上海四百餘團體成立之市民大會。反對奉魯軍南下。吾民亦何厚乎。南而薄乎。北哉。兵兇戰危。遂至談虎變色耳。吾知天下之民。已忍之又忍。而再忍。而至於忍無可忍矣。民氣所趨。當局者當知所改。勢足以懾人。不足以服人心也。

留東學生羅菲英金柘之情死。世人皆曰情死。吾獨非之。蓋至情之所鍾。豈必據爲己有。斤斤於施報之間哉。愛之而爲之計深遠者。真愛之也。愛之不得報而殺之者。仇之

也。非愛之也。生人之責亦大矣。彼金柘者。上則當竭全力。以利國福民。次亦當惟羅菲英幸福是圖。而成厥志。而俱不能至於俱盡。是仇殺也。胡得謂之情死。

北京女師大楊立侃廖敏之死。楊廖之死。吾憫之。而咎學制之不良。及該校教職員之疏於防範也。雖然。青年學子。不專心壹志。以進德修業。而以口腹爲重。且不積極以求。公衆飲食之改進。而惟二人私利是圖。楊廖而有知。亦將愧悔於九原乎。後來者可以知所返矣。

議論

今日吾國之女子

雲

持倡女權的聲浪，到了今日已經高入雲表。但是運動裏面的份子，女子的人數，到底有幾個呢？女子應聲而起的，又

有幾個呢？甚至有起頭興高彩烈，抱無窮的希望，過了一時，亦默然無聲。這是表明，運動的勢力，不及外壓力的強大罷了。

女子一出而服務社會，就感着種種的困苦，少得同情的援助。並且各種職業，多不容納女子。所以女子經濟的獨立，多難做得到。難怪她們常常灰心引退的。

擡頭望着前面，既然有種種的困難，阻礙。而後面又有虛榮，安逸，奢侈，等牽誘，招呼。我們大家，還是往前直進，或是背轉身走呢？

今日的女子，平日在學校內，何曾沒有抱着造福同胞的志願，熱烈的心腸。但是一出校門，能不變他們的宗旨的，到底有幾個人？

高車駟馬，居奴畜婢，做一個闊太太或闊小姐，比那作着

淘氣的兒童，口焦舌爛的演講，是多麼榮耀，多麼威風！飽食而嬉，無所用心，惟有涉足於跳舞會，或影戲場，比終日碌碌，奔走四方，求得立身於社會的，是多麼有福氣！吓住的房子，是高大宏麗的。一身裝得，花枝招展似的，更不是一般布衣儉約的，所能望到。

這是我們一般思想舊陋，眼光狹小的女同胞的心理，她們一生的目的和希望，就是一「榮華富貴」四個字罷了。但是受過高等教育的女子，陷身於此種種的生活，也算不少。雖由環境的引誘，也是我們缺少堅決力的緣故。

親愛的姊妹們！無數的女同胞，被網縛着，等候汝們的救助！無數的女同胞，幽禁在黑暗中，要求汝們的指導！汝們忍將星星綻放光的女權撲滅嗎？或是汝們願煽吹他使他大發光明呢？

所以現在我們在學校，不但從口頭上高談解放自由，要從實在上自己磨鍊。不特要了解人生的要義，並且將種種惡習慣，觀念都要除掉。先造成一種超然高尚的思想，奮鬥的精神，不畏難，不苟安，並恆久的熱心。

我們應該曉的，在學校內的競爭，每每容易趨入好榮，誇大的惡習，靜養身心而求學，每慣於安逸的生活。至於交際場中，文明程度日高的時候，奢侈的生活，就不期然的表展起來。我們要防之於後，必定克謹於始。對於學校的生活，有應該改良的地方，可極力的改良，不要被環境所操縱。

女權不是別人可以給我們的，是我們自己造出來的。我們不破壞他，沒有人有能力來破壞。同胞姊妹，我們同心努力前進罷！

保存家庭幸福

施雲英

我現在把保存家庭幸福的方法。逐條提說於下：

(一) 如欲保存家庭的幸福。須解決家主問題——吾國今日家庭中已發生了一個大家庭與小家庭的衝突。大家庭是以父母爲家主。爲主體。子媳必以孝順服從爲唯一的本分。中國歷來就是這樣的制度。雖有弊端。但因知識和文化尙屬幼稚。到也相安無事。並不發生問題。近來因着自由的聲浪。傳遍了全球。人民的知識也大有進步。所以子女對於父母也就改變了以前的態度。顯出一種革命的精神。要得着他們本身自由的權利。要想他們再如前日的孝順服從。已不啻海市蜃樓等諸幻想。父母以子女另立家庭。脫離他們的轄管。爲非常的革命的舉動。責爲不孝。子女以父

母強。他們同居爲壓迫他們的自由幸福。採用奴隸人格的手段。於是就大加反對。一唱百和。社會上的人們有的責子女不孝。有的謂父母不慈。因誤會而起衝突。因衝突而啓仇視。這種的家庭實無快樂可言。更談不到保守幸福的方法。除了父母和子女的衝突以外。又有夫妻間的衝突。夫以爲我係一家之主。自然能够爲所欲爲。妻以爲現值女權發達之時。家庭以我爲中心。自然我係一家之主。家庭中服從的美德不啻如同皇帝的命運一樣。早已被人推翻。無存在的餘地了。我想家庭是注重每個人的人格。父子女。以及男女僕役。都有他們的人格和價值。誰也不是誰的奴隸。誰也不是誰的寵物。他們的地位和價值都是平等的。他們的家主乃是上帝。他們在上帝面前都是兒女的地位。既不能重男輕女。也不能貴主賤奴。家庭中如能有這種平等的精神。

家庭的幸福自能永久保存了。

(二) 如欲保存家庭的幸福。須講道德。即家庭的道德。——我所說的道德。不是單方面的。乃是雙方面的。我想在家庭的道德中。須留意四件事。(一) 彼此須尊重思想。因爲人類是個有意志的動物。思想就是控制人生品格和道德的利器。彼此間當將迂腐的思想。改爲新鮮的思想。將卑鄙的思想。改爲高尚的思想。將淺近狹隘的思想。改爲遠大高深的思想。最後還須將消極的思想。改爲積極的思想。這樣思想清潔高尚。自能免去許多意外的事了。(二) 彼此須免去不良的嗜好。要知道有許多不道德的事。都產生於不良的嗜好。如煙、酒、賭、三樣。有許多家庭。往往因這些不良的嗜好。到了破產的地步。由破產而轉至不道德。家庭的快樂和幸福。也就因此喪失了。音樂、圖畫、雕刻、等等。是藝術上

嗜好。遊戲、散步、旅行、等等。是衛生上嗜好。好在好家庭內。應當特別提倡。但這些不良的嗜好。是千萬不可沾染的。可惜在現今的家庭中。這些不良的嗜好。已如傳染病蔓延到不可收拾的地步。不良的嗜好。就是不道德。凡是不道德的事。是我們所當根本剷除的。所以我說。要保存家庭的幸福。非彼此除淨不良的嗜好不可。(三) 彼此須注重言行。言行是人格道德表顯的最顯著底形跡。我們應當將虛假的言行。易爲信實的言行。將表面的。成爲實際的。有始無終的。化爲忍耐有恆的。畏首畏尾的。變成見義勇爲的。固執的。成爲諒解的。不負責任的。化成精益求精的。家庭中如能有這樣的景象。牠的幸福。真是無量。(四) 彼此須有健全的信仰。信仰是人生精神上唯一的慰藉。與興奮劑。思想和言行。都以信仰爲鵠矢。若是信仰是卑下的。消極的。淺薄的。和虛偽的。

那麼思想和言行也自然受其影響了。所以信仰是道德唯一的標準。換一句話說。宗教是道德的標準。綜之。家庭中如能樣樣講道德。家庭的幸福。自不難保存了。

(三) 如欲保存家庭的幸福。須注重愛的結合。——愛是什麼。保羅說。『愛是恆久忍耐。又有恩慈。愛是不嫉忌。愛是不自誇。不張狂。不作害羞的事。不輕易發怒。不計算人的惡。不喜歡不義。只喜歡真理。凡事相信。凡事盼望。凡事忍耐。』我以為家庭中如能以保羅所說的。一一做去。家庭中的幸福。自是無可限量了。今為利便易於實行起見。特提兩點來說明愛的結合。我想家庭中愛的結合。(一) 須以犧牲為目標。(二) 須以服務為主要。中國近來退婚的事。已經漸漸的多起來了。登報聲明脫離關係的。幾乎無日沒有。研究原因。就是因為他們缺少犧牲的精神。他們立家的目標。

是一種「享福主義」。他們希望進項豐富。可以多用幾個僕役。若是能夠有汽車電爐。方能稱他們的心願。有的丈夫視妻子為重擔。妨礙了他的自由。不願任她那種的擔負。因而抱定退婚的決心。有的妻子以丈夫為無用。進項有限。不能供她的揮霍。覺得很不自在。因而陡起離婚的觀念。我想家庭是當以犧牲為目標。環境的快與不快。定是不受影響。至於退婚。更是不成問題。(在特別事情之下。那不敢包括)說到服務方面。夫妻既是一體。不應將責任的界線劃分得太嚴。按照中國的舊習慣。好像娶一個妻子。不啻多加一個僕人。妻子除生育以外。她唯一的任務。就是服事丈夫。如洗衣。煮飯。汲水。烹茶等。近來的新趨勢。好像是變成一個反比例。就是丈夫唯一的任務。在乎服事妻子。他對外的。工作。尙屬次要。諸如此類。言不勝述。衝突由來。大都因此。不是丈夫

看。妻。子。爲。奴。婢。卽。是。妻。子。以。丈。夫。爲。僕。役。宜。乎。這。種。的。家。庭。是。一。個。重。累。但。我。想。家。庭。當。以。服。務。爲。第。一。主。要。有。苦。同。受。有。福。同。享。無。論。什。麼。事。體。只。要。誰。能。做。誰。就。去。做。誰。也。不。是。誰。的。用。人。是。具。合。作。的。精。神。這。樣。家。庭。自。能。和。睦。幸。福。亦。自。能。保。存。有。人。說。愛。是。宇。宙。的。生。命。但。我。可。說。愛。也。是。家。庭。的。生。命。家。庭。一。旦。無。愛。家。庭。立。卽。因。之。破。裂。所。以。要。保。存。家。庭。的。幸。福。須。注。重。愛。的。結。合。

(四) 如欲保存家庭的幸福。還須澈底了解家庭的正當觀念。我們已知道家庭是不平等的。是彼此講道德的。更是彼此以愛相結合的。今爲利便我們的記憶力起見。特由此再加以說明家庭正當的觀念如下。(一) 我們須知道家庭不單是延綿後嗣的機關。這樣。雖然沒有子女。亦不憂愁。仍可保存家庭的幸福。(二) 我們須知道家庭不是任意

爲所欲爲的地方。這樣。雖然有時完全違反自己的意見。亦不憂愁。(三) 我們須知道家庭不是休息的所在。這樣。雖然有時非常忙碌。亦不憂愁。(四) 我們須知道家庭不是貪圖安逸的地方。這樣。雖然有時十分受苦。亦不憂愁。(五) 我們須知道家庭不是享福的所在。這樣。雖然有時終日奔波。亦不憂愁。(六) 我們須知道家庭是愛的實習場。這樣。有時雖經重大的犧牲。亦必快樂。(七) 我們須知道家庭是服役的場所。這樣。雖然有時當彼此服役。亦必快樂。(八) 我們須知道家庭是擔負責任的地點。這樣。雖然有時自覺負擔甚重。亦必快樂。(九) 我們須知道家庭是造福社會的起點。這樣。雖然有時因計畫進行而疲憊異常。亦必快樂。家庭中如能抱定這樣的正當觀念。而又能致之於實行。家庭中的幸福自能永久保存了。

總而言之。家庭之間。彼此皆不可得寸進尺。更不宜各走極端。理當互相尊重。互講道德。互相敬愛。千萬不可因細故而傷感情。不可由誤會而生意見。愛情甚。是嬌嫩。易受摧殘。幸福非常。柔弱。貴能愛護。故當小心保存。免為喪失。草創此篇。筆難盡意。識見狹小。貽笑方家。然而憂時之心甚殷。匡救之念甚長。邦人君子。或表同情也。

教育

設立成年婦女學校

柳大鏗

年來國內的各種運動，相繼爭先恐後的發動起來，有所謂新文化運動，可以說完全是學生的運動；至於政治上的運動，更形複雜。勞動問題的運動，較諸運動為後進，然而他們在社會上的地位，也一天一天的提高。他們也不遺餘力

的呼喊，此外還有一個最重要的運動，這當然要推婦女運動了。婦女運動之在中國，也有很長的歷史。轟轟烈烈的做了些事，如要求參政，要求財產承繼權等。最重大的自然還是女子的教育運動，然而據我看來，處今日中國現狀之下，不在乎每人直捷的都能受高等及中等教育，這一時是談不到的。而在於向着教育普及的方面進行，到還似乎容易些。亦不在乎說得太高，能博少數人的同情。而在於不但能說，還要能行，例如婦女參政問題，固屬重要，然非婦女皆有知識，皆能擁護，縱令一呼即應的團結起來，恐怕參政的名義，即或微倖得着，亦不穩固；何況無知識的婦女叫他參政，恐怕還不知道參政是一回怎樣的事哩。我的意見以為有許多比較容易實行而見效又速的事，我們何妨先做一做。只要能將婦女的本身問題解決了，自然不怕不得享有各

樣的權利啊。現在我要發一個問。無知識的婦女，應不應當有受教育的機會？我以兩年婦女學校的服務，深深的感受着成年失學的女同胞受教育的困難，就在於這種學校設立得太少，而不完善。這種學校之在歐西各國，自然是不成問題了。他們的女子，可以按步就班的受教育，無論如何，受初等教育是規定的。決不像我們失學的女同胞這樣多；所以我敢說設立這種相當學校去救濟她們，是中國教育上一件重要的事。雖說女子進學校的一天一天的多，然而統計起來，未受教育的女子，實在要佔多數。曾有人說「女子是牆腳。」欲牆之固，這腳是非常要緊的。中國種種問題要解決，國家要強盛，根本還是要從改良婦女的地位入手。有良好的家庭教育，然後有優秀人才產生。有優秀人才產生，中國纔有希望。工人商人農人都有受教育的機會了！受過

金陵女子大學校刊 教育

初中教育的，還有許多有名的教育家去專辦大學校，專門學校，再使她們深造。爲什麼這些成年失學的女同胞竟一點機會都沒有啊？我真要作不平之鳴了！受教育的權利豈是貴族階級，有機會的人的專利品呢？有人說這種學校只好等受過教育的女子再開辦。這話似乎很近情理。而其實不然，受過教育的只知道自己還要再受教育，受得越發高深，越發會不注意到這種微小淺陋的組織上來。越發的會忘記了這些可憐的人們，向他不住的呼求咧！做這樣事的人，非犧牲他的金錢位置是不成功的。並且還要懂着那些失學者的心里，忍耐體貼的教誨，使他們的不感困難而十分有興趣的做着。才有效力。且在她們中間接觸，實在可以覺着社會的黑暗。家庭的罪惡。人生的痛苦。不知斷送了多少有聰明才智的女同胞。關心的社會學家，不可不盡力來

研究研究啊！關於這點，必有人說「職業學校她們不可以進嗎？高小學校，她們不可以進嗎？」這固然不錯；但是高小學校，成年的人，年齡大了，不能進去。職業學校，雖是大點可以進去，然而大半的婦女，他們在家庭裏面，不是不能得着一二種技能。如刺繡，縫紉，編織，圖畫，音樂，等他們都有會的。她們的缺乏，不在沒有相當的職業，而在於缺乏相當的知識。他們所要求的是要知道寫字，寫白話通順的信，及別種知識；所以職業學校與她們仍然沒有關係。談到這一層，又是中國人退後，僅讓西國人佔先了。西國女人很表同情於這種事業。不但設立了些很少數的婦女學校。也有時和這些婦女，有一種切近親密的來往，這雖說是為傳道的便利，然而灌輸她們的知識，改良她們的生活，也是她們視為重要的。祇可惜她們所設立的，不很完善，缺憾太多。這樣畸形

的婦女學校，也只好聊勝於無罷了。是實在值得擴充和改良的。今以個人所見，關於婦女學校的組織，說來供諸位熱心教育的研究。婦女學校我們若作一個界說，就是專為成年失學的婦女所設立的。只要他真是感覺自己的缺乏，而又立志向學，我們總該不以年齡為限制。我們總該一樣的教導她們。談及校中內容，與他種學校，大有不同，總該以她們切身的需要為前提。譬如西人所設立的，他們以初等小學校的課程為她們的課程。試問小孩子所讀的書，怎能使大人發生興趣，得同樣的益處呢？書中的材料，都是小孩子的口氣，怎能適合成人心理呢？她們沒法，讀得好笑。這種困難，是我從經驗中看出來的。她們的書籍課程，完全不能與初等小學校取同一的途徑。雖然她們的程度和小學生相等。然而把她們當小學生看待，是很清楚的錯誤，這是要推

翻的。至於要建設的還有許多。首先我要十分尊重申述的，就是宜授聖經。並宜設聖經專修科。我想我說這樣的話，一定很有人懷疑而不滿意。爲什麼學校總要帶基督教會的色彩呢？這我可以答覆。從我的經驗要教聖經，不是從事空談，實有兩個大原因在。第一她們來學的人，大都是很受禮教的束縛，纔致失學。同時迷信神鬼的觀念也極深，像別種學校還有科學來解說，況且未成年的人，沒有成見，也容易改正些。若教她們成年的人，破除迷信，那就很難了。第二她們都是失學的婦女，失學的緣故，禮教束縛，固然是個，其餘也就不少。她們有爲人虐待的童媳，被欺騙的棄婦，無夫的孀婦，最可憐而爲人賤視的妓女婢妾，早年失意而迷信的尼姑。這一些人，我深沉痛的說一句，都是些失掉人生樂趣，而爲社會不良的組織所坑陷的。她們痛苦之餘，既來求

學，就很表示他們的勇力可以很有希望改良她們，慰安她們了。這時極需要的決爲基督的安慰，童媳，棄婦，孀婦，婢女在公正基督面前，可以申雪一切，讓她得着一種正常人生觀。庶幾不至流於消極的自殘，同時尼姑，妓女，妾婦，只要她們能澈底的悔改過來，自然棄暗就光，再不甘入墮落了。除聖經以外，還有國文，社會科學，自然科學，習字，唱歌，體操，這些科目也該應有盡有。然而最要而合宜的還是家政，烹飪，園藝，生理衛生學，兒童教育法，心理學等，若能以最淺近的文字教授她們，完善快樂健康的家庭，就可以從這些婦女產生出來了！他們絕不在乎學得如何高深，中年失學之人所學能實用於家庭個人，就夠了。這種婦女學校所負的使命，是何等的重要而偉大啊！真是急不容緩的設立才好。拉雜無章寫來，有許多不妥之處，然而我個人所感受的如此，

那裏能够不說呢？

如何可以改良中國之蒙館教育

范瑄

今日之談小學教育者。恆以經濟困難。對於學校應有之設備。如校舍、校具、遊戲所等。不能週全。致令學校應具之精彩。宜成之事工。因而停頓。致使莘莘學子。不能盡量發展其有用之天才。養成其偉大之人格。及健全之身體。用以補助其家庭。改造其社會。富強其國家。此吾人深引為恨者也。吾嘗讀杜威博士「明日之學校」內「認學校為改良平民生活之機關」一篇。不覺神往。校長范倫坦一人能以辦學校之功。使一與我國小街陋巷相似之區域。變為一極整潔之佳境。使素不相信素不了解教育之居民。變為效力該校

之朋友。使一極不完全之校舍。變為一極合用之校舍。其感化力之大。其魄力之強。其經營力之富。使其能有如是之成功也。

十四

今日中國之教育。首在普及全民。吾人試觀今日中國之教育狀況。較好之城市。則學校愈多。至於窮鄉僻壤。除一二蒙館外。則幾無學校之可言。夫一二蒙館所訓練之學生。是否能適用於今日之社會。又是問題。然而鄉人及普通市民。相信蒙館教育較新式之小學教育者為多。且以經濟關係。殊難盡廢蒙館。與辦新式合法之學校。故改良蒙館教育。誠為今日有心普及中國教育者之急務也。本校教育系有鑒於是。故特於前日親至一蒙館。調查其實況。茲將吾人以客觀態度觀察之情形及批評。並以主觀態度。謀所以改良之道。分別述之於左。

(一) 該蒙館之現狀——蒙館地址在虎距關龔宅內。共有學生三十餘人。年齡自七歲至十八歲不等。校室係龔宅之橋廳。光線極弱。學生先生均不知注重衛生。任意吐唾。衣服手面均極污濁。課程僅有讀書、習字、算學三科。課本除蒙童用國文教授外。餘均用四書、古文或其他雜書。如賢文、百家姓、三字經、幼學等。算術則用商店賬目為習題。含加、減、乘、除、四基法。教授法則為純粹的灌注式。——先生講。學生聽。學生背。先生聽。校具極不整潔。蓋均為學生自備者也。無運動場所。無遊戲時間。先生與家庭之來往。除每逢年節及其他喜慶日期。被家長請去赴席外。無他關係。以上之情形。除校風樸素。算學取材實用兩者可取外。餘皆需極力改良。蓋今日之社會。非復昔日之簡單社會也。文化日進。人事日繁。學生需有之知識。非僅識幾個死字。及了解一二普通算

學所可了事者也。

(二) 就該館之情形所應興辦之事：

甲、體育方面：首須設置運動場。使兒童讀書之餘。有相當之遊戲以鍛鍊其體格。次宜注意及兒童日用之普通衛生。如使兒童完全了解。及實及不任意吐唾。及宜刷牙、洗澡、換衣等事之重要。苟家庭對於此等事體。不能為學校之助。則學校須有相當之預備。督促其實行。其最好之方法。則請年齡較長之學生襄助。能如是。則不惟於兒童之健康有益。且能養成兒童整潔之習慣。及發展其責任心。及合作互助之精神。茲再依據新學制課程標準綱要內之小學宜訓練之衛生事項。摘列於左。

(一) 身體的清淨——頭、面、口、齒、手、指的洗滌法。注意清潔檢查。

(二) 衣服用品的清潔

(三) 教室裏的衛生——換氣、通光、掃除等。

(四) 食物的衛生——如多吃和亂吃的危險等。

(五) 起居方面的衛生法——睡眠、休息、換氣、通光等。

(六) 公共衛生的大要——道路和食料等的清潔。

乙、課程：課程之編制，宜根據三原則，即學校之目的、社會之需要、及兒童之需要。試先述其目的。吾以范倫坦校長真正學校之目的為直切了當，故沿用之：「使鄰近的兒童，都能在這個地方，養成健康的快樂的人。無論在經濟或社會方面，都能有作為。並且使兒童及其父母，直接認識教育與地方上的生活所有連帶關係。」社會之需要即健全之社會份子。所謂健全份子者，即該份子含有健全之精神。及腦力。對於自己，能謀經濟獨立。對於他人，能有相當之貢

獻耳。至於兒童之需要，即學校能以兒童為中心，處處適應兒童個性，發展兒童本能，使其能為社會之健全份子。以應付以上三原則，故對於該館之原有課程，須澈底改良。蓋其不能適應吾人之需求也。

茲將課程所應具之要項或大要列於下：如國語則須有簡單之會話。重要文字的認識及寫法。使兒童能閱淺鮮童話、故事、誦悉歌謠。並能作簡單語言之記錄和發表。如社會則須含公民常識。本國之歷史、地理及衛生。使兒童了解好國民之要素。及本國人民生活風俗之概況。並養成其個人及注意公共衛生之習慣。算術則需以兒童日用接觸之材料。如家庭或學校或商店出入款項。編成習題。使其能解決該項習題。以為實用之預備。手工則宜具美術和實業指導性。自然園藝則宜使兒童愛護花卉及選種等。音樂則宜使

學生習唱極簡單兒童能了解之短歌。體操則宜以鍛鍊活潑兒童之體格爲標準。能如是，則吾等之目的至少可達到一部分也。

丙、教學法：以吾等之眼光觀之。最合宜之教學法。卽設計教學法。蓋此法可以使學生爲教授之中心。每科能令學生提出問題。先生指導。共同研究。俾學生所有之問題。能與其自身家庭及社會生活發生極濃之興味。及最密切之影響。總之、教學之目的。爲引兒童入好國民之路。故凡方法之可以使教員達到此目的者。教師均可用之也。

丁、使學校與家庭及社會能有密切之關係：苟學校能與家庭及社會發生密切之關係。則學校既可多得社會之信仰。復可以使之補助學校。共謀達到養成健全社會份子之目的。促進其關係之方法有六。關於家庭方面：（一）拜

望家長。（二）組織父母俱樂部。（三）督促兒童服務家事。關於社會方面：（四）爲鄰近成人創辦夜校及假期學校。（五）組織同樂會。（六）學生作改良社會之事業。如使街道整潔、廁所整潔等。

（三）就該館之情形所應改良之事：

甲、設備：教室須添開二窗。使空氣能流通。並使有較好之光線。桌椅須用消毒藥水澈底洗刷。如能重新油漆則更善。桌椅之高度宜使之適合兒童身材。坐之之時。足可踏地。背可伸直。以養成其好姿式。

乙、加授實科：學生每週之課外餘時甚多。學校可利用之以爲實業指導之好機會。女生可加縫紉及編織。男生可加木工、皮工、及縫紉。如此學生不惟多得實業指導。並能稍減其家庭之負擔。且能養成兒童之經濟獨立性。

丙、組織學校銀行，以養成兒童節儉及儲蓄之習慣。

丁、組織學校閱書室：該閱書室不僅為本校學生，並為鄰人而設。如此既可養成兒童愛看書及愛藏書之精神，並能使鄰人獲得看書之機會。

(四) 結論：

吾人試思該蒙館有一如此效力之教師，則其景象當為何如乎。更進，若使中國所有之蒙館，均能如此，則中國之鄉村教育，當有何現象。以上所言之事，似非一教師之能力所能為。然若每教師均能以教書為國家造好國民之職志，並效法范倫坦先生之所為，則不難達到目的也。深望國人之以提倡教育為救國前提者，其注意及之。

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3. 新學制課程標準綱要 商務印書館出版

4. Bonser: The Elementary School Curriculum

中等學校的國文教授 蔡 葵

國文的範圍

國文就是本國的文字，這是誰都知道的。但是自有語體文的運動以後，國人每認國文是文言文的專稱，所以我不得不伸明一聲。我承認文言文是國文，語體文亦是國文。更有一層，中學校所教學的國文，有許多是關於語言的，有許多是關於文學的。只有國文二字能代表這些意義。

國文的價值

國文的貢獻太繁重，所以只能舉要言之。一國的文化全

靠本國文字爲之傳述。而且要滅亡他人的國家，務先設法滅除該國文字的教學。可見國文與家國存亡的休戚相關了。對於個人，國文實有精神和物質二種貢獻。古代以及遠方人們的思想和情感，全賴國文傳給我們。我們自己的思想和情感亦全賴牠以傳之遠方和後代。沒有旁的工具可代。世上決不會有幾多大文學家或思想家善用別國文字來作工具的，這還是間接的和精神上的。直接的和物質方面的更是顯而易見。沒有文字我們決不能求高深的學問。用外國文字代，是事倍而功半。對中國略有貢獻的幾位留學生，都是國文有根基的；就是一個最好的證據。許多職業都非有較完美的國文程度者不能擔任。諸如此類的，實在筆不勝述。簡而言之。無論想做一個普通的公民，或一個大學問家，無論你抱偉大的服務精神或極小的飯碗主義，如

果你要算是一個中國人，都不能不有國文的常識。

中等學校國文教授之目的

前教育部令：「中學國文要旨，在通解普通言語文字，能自由發表思想，並使能略解高深文字，涵養文學之興趣，兼以啓發知德。」更參考國內諸教育家的意見，可分爲兩項要旨。形式方面須能了解普通文字，自由發表思想，和略解高深文字，及涵養文學興趣。實質方面在能啓發知識，道德，了解人生真義及環境現象。簡言之，就是要中學生有自由發表情感及思想的能力，和有研究中國文學及思想的興趣。

不過初中和高中程度相差很遠。最好能將目的分爲兩項：初中學生的國文程度，至低須能運用普通文言及白話，閱讀平易古今書籍，報章，雜誌等；然後能了解現代思潮的

大概，及中華民族特有的文化精神。因為卒業初中的學生，有三分之二須去學習技術，不易再有研究國文的機會，如果這個期間還沒有最低度的運用及研究國文的能力，實在不能有一個完美的人生。中國社會的心理，最藐視國文不通順的人，藐視猶可忍，不自由卻是一極大恨事。目下有多少辦事人不會自己提筆出揭示，及和外人交涉，後悔當初不多讀幾句國文，然而已經太遲了。更不知多少人爲了國文不通，自己寫的信被別人誤解。自己看書和信時；又不知到底講些什麼。啞子吃黃連似的有苦難訴。高中學生更當有精鍊暢達的發表能力。以及明瞭正確的閱讀能力。普通的古書須有系統的研究力，一切的新出版物須具批評的眼光。因為高中畢業生，無論升學與否，都有做高等職業的責任。他們是中國文化事業的中堅分子。如果還不能略

明當今的文學及各種思潮，又未能欣賞往昔的思想學說。豈不是中國這樣一個開化最早的國家，就只讓千分之一的人有一點文藝和高尙的思想嗎？（未完）

文苑

希伯萊詩的研究（續） 李澤珍

五、希伯萊詩發達的三個時期。

據 Kent 氏說希伯萊詩的發達可以分爲後列三個時期：

甲、第一期 民歌 (The Age of Popular Songs) 這一期自希伯萊人進迦南，約在公元前一一五〇年起至先知阿摩司的時候，約在公元前七五〇年止。舊約中所載的歌謠很可以表示這一期詩的特徵。希伯萊人在上古的時候

對於重要的時節或紀念都是用詩歌和音樂慶祝的。(一)關於婚嫁的，例如雅歌雖是晚期的作品，但牠保存了一些在婚嫁時候唱的歌，很可以代表希伯萊上古的民歌。(二)關於哀弔國家或死者的，例如阿摩司書第六章第三節；撒母耳下第一章第十九節至第二十七節。(三)關於譏諷仇敵的，例如以賽亞書第十四章第十四節；第二十三章第十六節。(四)關於慶賀英雄的，例如撒母耳上第十八章第七節。(五)關於重要紀念的，例如民數記第二十一章第十七、十八節。(六)祭司的神諭 (priestly oracles) 例如創世記第四十九章第二節至第二十七節。(七)公禱文 (public prayers) 例如列王紀上第八章第十二、十三節。上面所舉的例子都證明民歌在希伯萊古代的生活上佔很重要的位置。

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乙、第二期 預言詩 (The Age of Prophetic Poetry)
這一期大約自公元前七五〇年起至公元前四五〇年止。舊約中的先知大概都是用韻文說預言的 (除以西結書，哈該書和撒迦利亞書的一部分外)。因着他們希伯萊的抒情詩更加發達；他們的思想並且是第三期懷古和訓誡詩的淵源。

丙、第三期 頌贊和智慧詩 (The Age of Devotional and Wisdom Poetry) 這一期大約自公元前四五〇年至公元前五〇年止。這一期的詩分兩類：(一)抒情的，詩篇可為代表作品。牠們表現猶太國內各級人民的經驗，情感和熱望。(二)教訓的，箴言，約伯書和傳道書的一部分可為代表作品。牠們是以色列晚期的教師訓誨人民對於宗教和道德觀念的菁華。

二十一

六、結論。

甲、希伯萊詩的特徵 欲欣賞希伯萊詩須先對希伯萊的種族、地理、語言以及宗教上的種種關係有相當的知識。簡單地說希伯萊詩最顯著的特徵不外以下數種：(一)愛國的；(二)宗教的；(三)抒情的；(四)富有戲曲趣味的；(五)愛好自然的。

乙、希伯萊詩的構造 希伯萊詩沒有韻，但最重平衡律。牠的音律和詩節也與英文詩不同。

- (一) 平衡律 (Parallelism) 大概有左列四種：
- 子、同意義的平衡律 (Synonymous parallelism)
 - 丑、綜合的平衡律 (Synthetic parallelism)
 - 寅、對照的平衡律 (Antithetic parallelism)
 - 卯、似梯階的平衡律 (Stair-like parallelism)。

(二) 音律 (Metre) 希伯萊詩每行節音 (syllables) 的數目沒有限制，不過強音 (accents) 則有一定的格律。三強音一行的詩最多。

(三) 詩節 (Strophe) 希伯萊詩中之一節乃指思想的一段。四行一節的詩最普通。

丙、希伯萊詩的分類 希伯萊詩可以大概分為抒情詩 (Lyric poetry) 和訓誡詩 (Didactic poetry) 二類。但嚴格地說抒情詩又可分後列數種：

- (一) 輓歌 (dirges) 有：子、哀輓英雄的；丑、哀輓國家的。
- (二) 戲劇體的抒情詩 (Dramatic lyric)
- (三) 國歌 (National songs) 有：子、凱旋歌 (Triumphal odes)；丑、相傳的神諭 (Traditional oracles)。

寅、其他關於國王的詩歌。

丁、希伯萊詩發達的三個時期是：

- (一) 第一期 民歌(1150-750 B. C.)
- (二) 第二期 預言詩(750-450 B. C.)
- (三) 第三期 頌贊和訓誡詩(450-50 B. C.)

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我這篇拙作因爲校課忙碌，以致耽擱二年多沒有續完。這次母校校刊編輯員曾顧二君約我投稿，不得不偷閒完稿，以免有始無終。不敢說有什麼研究，不過貢獻讀書的一得，欠妥處還望讀者指正。

(完)

作者附識。十五年十一月十八日。

張子西銘書後

褚應章

夫天地者萬物之父母。人類者均我之同胞也。父母之於子女。則當教之育之。愛之護之。而子女之於父母。則宜尊之敬之。順之從之。至若同胞手足。更當相規相助。相友相愛。方不失爲子之道。故天地之循環運行。無一息之停者。是教萬物。體天行之健。而自強不息也。天地之有日月而成晝夜者。教萬物之休作有節。而勿失其度也。天地之有寒暑晴晦者。教萬物知陰陽。柔相濟之義也。天地之不擇木而雨。不擇草而風者。是教萬物普博愛之懷。而一視同仁也。是以物之生也。天地無不教之育之。父母之於子女。可告無愧矣。而子女之於父母。其當何如耶。仲尼孟軻。何異於常人哉。從其學。領其教。聖賢之流矣。違其教。逆其令。奸妄之徒矣。同爲子女。

何爲乎庸庸者多而聖賢少也。若夫五洲人民孰非天地之子哉。何爲乎各具私見而以權利相競爭。強食弱肉。屢以勢力而侵佔。陵視爲天之驕子。手足之互助。具失同胞之意。義何存。噫。此豈父母所樂聞耶。雖然。同胞同胞之聲。洋洋盈耳矣。救我同胞。努力之字樣。亦照人眼目矣。我所怪者。彼蹂躪我。侮辱我者。非我同胞耶。彼強奪我。蠶食我。非亦天之子民耶。嗚呼。同胞相蹂。何甚。天地負民乎。民負天地乎。

遊鎮江金焦二山記

朱美玉

鎮江爲三吳襟帶之區。百越舟車之會。前臨長江。後擁層巒。極六朝山水之勝。人間福地。瑯嬛也。歲在丙寅。三月十八日。時值春假。邀集同志十五人。效古人尋春之舉。作金焦汗漫之遊。由寧首程乘車東駛。遠眺金山在鎮江西北。離城約

金陵女子大學校刊 文苑

三里許。車行不數時。金山在望。抵鎮後。步行里許。至山麓。一抹黃牆。宛如宮殿。中峰挺秀。而矗立者。金山浮圖也。既入寺門。彌陀含笑。而歡迎。金剛怒目。而虎視。拾階而上。登大雄寶殿。莊嚴華麗。塵心頓空。信佛祖之慈悲。仰菩薩之祥善。由大殿西折。至藏經樓。據云內藏佛經甚富。惟樓內巖扁欲登。未果。復西行。至古法海洞。洞杳冥狹隘。可觀。乃攝衣奮登山巔。僂僂拾級。上是時亦日當天。鮮樹木。以覓濃蔭。余等忘攜繖蓋。驕陽熏灼。喘汗交作。未或稍憩。行數武。有亭翼然。遂聯袂而入。列坐其間。一舒疲倦焉。亭中高樹。江天一覽。大石碑。清總督會國荃手筆。書少頃。復行。仰望山巔。矗立七級浮圖。巋然如魯靈光。既得山僧之許。登而遠眺。俯觀城廓。房舍櫛比。環視田畝。阡陌縱橫。溪流曲折。有若衣帶。長江浩渺。風帆往來。歷歷可數。斯時胸懷開朗。不圖登臨之樂。一至於斯。未幾

日。已。西。沉。遂。循。道。而。歸。行。及。山。腰。回。顧。夕。陽。反。照。山。石。作。殷。紅。色。而。山。巔。浮。圖。若。向。人。作。點。首。狀。以。送。歸。客。者。真。天。然。一。幅。好。圖。畫。也。遊。興。未。已。翌。日。作。焦。山。遊。焦。山。在。長。江。中。流。遂。買。一。葉。扁。舟。衝。濤。破。浪。而。去。水。面。寬。闊。灑。氣。流。行。俄。頃。鐘。聲。嗶。嗶。風。送。入。耳。焦。山。近。在。目。前。矣。繫。舟。柳。陰。攜。手。登。岸。山。秀。而。不。高。谷。幽。而。不。險。先。往。枕。江。閣。小。息。大。江。奔。流。時。聞。澎。湃。之。聲。後。至。水。晶。庵。庵。中。老。木。扶。疎。臨。池。倒。影。亂。石。疊。山。雜。花。砌。盆。繼。至。磧。山。庵。小。徑。蜿蜒。松。寥。閣。踞。其。巔。轉。至。香。林。庵。衆。已。疲。倦。遠。望。庵。景。未。遊。而。出。遂。回。枕。江。閣。山。僧。設。餐。圍。坐。就。食。山。肴。野。蔌。別。有。風。味。肴。核。既。盡。復。作。一。度。遊。經。碧。桃。灣。至。水。雲。深。處。池。中。碧。水。揚。波。游。魚。戲。客。更。至。自。然。庵。屋。宇。宏。壯。前。廡。四。圍。有。樓。樓。壁。有。窗。登。樓。而。望。鳥。雀。潛。蹤。老。樹。瑟瑟。庵。有。文。殊。閣。閣。前。碑。碣。屹。立。刻。工。精。緻。想。爲。當。年。成。立。紀。念。品。

也。山。光。水。色。吞。吸。江。樓。山。樓。屋。破。坍。中。設。四。面。佛。龕。一。老。僧。向。之。喃喃。膜。拜。口。誦。彌。陀。余。等。少。憩。遂。作。歸。計。焉。吾。輩。學。子。平。日。在。校。胸。次。滯。悶。忽。而。遨。遊。積。慮。頓。消。誠。快。事。也。此。遊。如。在。季。春。孟。夏。之。時。則。林。木。濃。陰。更。有。幽。勝。之。景。今。余。等。以。仲。春。來。遊。佳。景。已。不。勝。收。即。景。生。情。爰。筆。而。記。欲。使。後。來。者。亦。知。昔。日。遊。人。之。樂。而。樂。其。樂。也。

弔武昌難民文

激如

溯。自。湘。鄂。構。釁。吳。蔣。爭。雄。將。士。陣。亡。生。靈。塗。炭。武。昌。被。圍。數。十。日。其。中。悲。苦。仁。人。君。子。能。不。聞。而。酸。鼻。乎。琛。不。才。擬。文。以。弔。之。於。戲。自。辛。亥。以。還。國。無。寧。歲。爭。地。以。戰。流。血。成。河。當。其。陳。兵。相。薄。氣。凌。日。星。拔。幟。爭。登。前。仆。後。繼。固。自。以。爲。熱。忱。報。國。願。擲。頭。顱。也。詎。知。徒。奮。閱。牆。之。爭。空。懷。捐。軀。之。志。究。與。

我。中。華。民。國。奚。裨。哉。當。南。軍。之。攻。城。也。刀。缺。槍。殘。天。地。爲。愁。
脰。斷。肢。折。徒。傷。億。兆。藥。炸。彈。飛。噴。血。皆。成。紅。雨。風。高。月。黑。暴。
骨。盡。化。青。燐。傷。心。慘。目。有。如。此。耶。繼。而。劉。軍。失。敗。退。守。孤。城。
兵。盡。援。絕。吾。民。何。辜。心。膽。俱。裂。又。况。秋。風。蕭。颯。嚴。禁。遷。徙。既。
無。薄。絮。更。乏。餘。糧。武。昌。之。人。民。之。慘。痛。又。何。如。乎。今。雖。戰。局。
稍。頓。然。而。殺。氣。潛。張。風。雨。淒。涼。感。冤。魂。而。自。泣。骨。肉。喪。亡。悲。
難。民。之。誰。憐。憑。弔。之。哀。有。令。人。不。能。自。已。者。矣。其。誰。使。之。孰。
令。致。之。戰。之。一。字。而。已。時。日。曷。喪。與。汝。偕。亡。吾。哀。難。民。吾。更。
請。弔。兵。

約友人重九登高啓 粹如

白帝徂秋，金風送爽，鴻雁不來，伊人非遠。值江南佳麗地，
幸未風雨滿城，阻人遊幸。雖不必佩茱萸囊學桓景之避災，

金陵女子大學校刊 詩

而佳日難得，遊興欲飛。爰訂九月九日作登高之遊，一闕眼
界，殊不背大人藏修息遊義焉。當是時紫艷方開，籬增秋色，
紅衣盡脫，水吐清光。效昔日登高韻事，如孟參軍之落帽豪
情，陶處士之白衣送酒，菊花滿地，快酌一觴，古人不能專美
於前矣。吾輩隨分行樂，豈必笙歌，但使茶羹滿插，何須藍田。
崔氏之莊，酩酊同歡，盡是羣玉山頭之客。倘蒙金諾，敬迓高
軒，幸勿嫻嫻其來遲也。是爲啓。

詩

弔武昌難民 澤 釁

一自武昌亂滿城，皆流彈十室。嘆九空慘遭兵馬殘，父母
與子女無日不同餐。可憐忽分散，形隻影亦單。戰爭生死決，
士卒復何歡。何罪死於戰，思之心更酸。圍攻方數日，痛苦已

二十七

多。端。腹。飢。非。能。耐。面。目。不。可。看。將。軍。何。其。酷。不。念。小。民。難。彼。當。得。勝。時。自。問。豈。能。安。

暑期別同學

楊璿熙

一載相逢若舊知。鷄窗螢火學談詩。溽暑催人渾不待。驟驚南浦斷腸時。

欲向花前訴別愁。對花無語却含羞。惱人最是簾前燕。依舊飛鳴繞畫樓。

樽前短笛奏陽關。凝眸無言淚自潛。帆影未離桃葉渡。儂心先在白雲間。

此去江南路漫千。故人消息夢魂牽。小別亦須眉皺處。素娥應作幾回圓。

小說

兩個銅子

H. N. 著

久住在烏語花香之境的我，特別能感到南京城的五大缺點。低狹的房屋，汗黑的街道，在在使我心房緊而又緊地縮小。雖則身邊並沒有為娛樂用的錢，看見了薛花之類，心頭總有點搖動，總想如不很貴時一定要買一點。但是五大缺點的南京，應封為六大缺點，無論春夏秋冬，要買花，總是踏破鐵鞋無尋處。今天正同蘭妹悵悶地走着，將近寓所時，看見低隘的檐下，有買荷花和蓮蓬的籃子，『我們買幾朵荷花去好罷？』我正問蘭妹時，已走到花前了。

花擔邊，共立了三個人，我辨不出誰是賣花的。『喂，什麼人的荷花？』應着我的問，一個年約十五六歲，帶着鄉下氣

的天真的孩子般勤地來答話了。『幾個銅板一朵？』我怕被他看出喜悅的樣子而高抬其價，所以裝着不很介意的口氣問。『四個銅子一朵，』是他應聲而出的回答。『兩個子罷。』我亦很快的讓價。但是我似乎怕價值說得太賤了，所以很輕聲地說。不料他很輕快地說『賣給你罷。』我隨手拿起了三朵花，看看兩朵束在一起的，其中一朵很小，散開的一朵大一點。我想選擇顏色較新鮮，又恰好含苞欲放的，所以略現了一刻的遲疑。他似乎怕我三朵都拿去而只給兩個子了，他就說道，『兩個子，只有那一束，這一朵是另外的。』一面用手指着散的一朵。我當時似乎辨不清他是說一束共兩個銅子呢？還是只有束中的花每朵兩個子，旁的價錢要高一點。心裏忽然很快的一轉念，就交了兩個銅子給他，看了一看他的神氣，他接了錢不作聲，我不加思索

地一轉身就走了，走的又似乎很快。又似乎聽到旁立的婦人說『要四個子呵，』而買花的孩子却似乎失意地說『兩個，』當時我並不介意，剎那間已進了大門了。

穿過隣居的走廊時我對蘭妹說『便宜得很呢，杭州起碼要一角錢吧？』真便宜。她帶着沉思的聲音又似乎高興地說。湊巧遇到隣婦，我就得意地問道『請你猜一猜，這兩朵花多少錢？』她說『猜不着，很難猜的。』我忍不住了說道『兩個子兩朵，你道便宜嗎？』她亦笑着說道『一角錢總要猜的，真是便宜。』我走入自己的房時，愈看花愈覺得得意了。

我拿了花瓶，很仔細的倒上了水，剪去太長的花莖，又插看看合式不合式。一面隨意地對蘭妹說：『我起先以為兩個銅板一朵呢，孩子說散的一朵不在內時，我給他兩個銅

板試試看的，那知道他不作聲。」妹妹就同我一句一句地談起來了。

她說『旁邊的女人亦說是四個銅板。我想你當時亦以為兩個銅板一朵呢。』一面笑了。

我說『我原是給他兩個銅板試試看的。』

她又笑着說『怪不得你跑的這樣快。』

我說『哈，我當時高興極了。』

她含糊了一下。

我又繼續着說『其實我平日真不希罕兩個銅板。這一次不知道爲什麼這樣高興。』

她說『有趣，我看你那時候走得真快。』

我呆了一下，又說『那時我竟昏了，爲什麼不再給他一個銅板，連那一朵亦買來呢？此刻這樣大的花瓶兩朵

花一點亦不相稱。我那時候昏了，拿了花急急的跑，哈。』

她說『姊姊，我想，那時候如給你的新朋友看見，一定以爲你小氣罷？其實你平日並不這樣經濟。』

我說『如果有新朋友在，我亦不會拿兩個銅板去試的。我是決不敢在人前露寒乞相的。』

她說『對啦，對啦，一定不會，我決定你不會。』

我們因此開了話箱了。她說有一次第一個車夫要她十個銅板，她走了好多路才十個銅板坐了一部，拉到了，她却給了他兩角錢。我說有一次裁縫少開了一塊錢的賬，我給他多一塊時，他算了半天才肯拿去。她又說有一次藥店官找錢給她，反以爲太多了，要他再算，旁邊的人以爲她是壽頭，微笑地看着她。我說有一次我要賣豆腐乾的人多找一個小錢，情願多買幾塊。我們愈說愈覺得有時候的心理

很不可解。一面看看書，一面又懶散地繼續談天。

我繼續地說『大約經驗很有關係罷？有時候我看得錢極輕，但是總忘不了少一個銅板就很吃苦的時候。大概這就是造成今天這樣兩重人格的舉動的遠因罷？……此刻想，即使佔了兩個銅板的便宜，亦何必那樣快活。那時候真有點高興呢？……人生的經驗，唉，很可使人有二重人格，有二重人格的人，很多，都是受經驗支配的罷？……唉，好笑，我今天高興得有趣。』我說時似乎是感歎，但是隱約中還有高興的餘音夾雜着。

妹妹亦時刻抬起她正看書的頭來說『是的，二重人格……人總有的，猶其是受過刺戟的人……過去的經驗，總能看得出的……有時候，自己一點都不知道是做什麼，或是爲什麼這樣做。其實是有歷史在後頭指揮着……』

金陵女子大學校刊 記事

『今天的事很有趣，我記下來罷。』

『你記罷。』

我一面記錄，一面看看插在瓶中的荷花。但是我心的很深很深，終於感覺到不安了。我耳邊似乎還有婦人的聲音說『要四個子呵。』而那天真爛漫的賣花童子却輕聲地，似乎失意地說『兩個。』

記事

本校成立紀念

夏國恩

十一月一號爲本校成立紀念日。是日也，天暖氣清，微風不寒，春秋佳日也。校中徇例給假，同學興高彩烈，從事佈置。晚七時，集餐中堂，入門時，各取一數，按席分坐。堂中四圍，懸各班級旗，黃白間雜，備極鮮麗，高燈綴以綠色纓墜，燈光慘

三十一

淡，不覺置身廣寒宮裏。同人均盛服麗粧，釵光鬢影，何異穿花蛺蝶。教授來賓，同學雜坐，藉以連絡感情也。餐畢，倪女士主席，先生來賓以次演說，言詞婉妙，語氣談諧，但聞掌聲震耳，歡音一片。來賓有畢業諸君，各校校長，教職員，名流賢俊，齊集一堂，頗覺一時之盛。次由一年級表演西洋愛情啞劇，高冠異服，維形畢肖，糾糾武夫，窈窕淑女，結婚於禮拜堂時，忽一遠客匹馬直入，攜新娘以去。飾牧師者以聖書墜地，以表驚懼，而末場之大跑馬殊堪發噱也。二年級劇名失珠，為一女子醉心虛榮，臨危覺悟，與女友談話時，備述虛榮之害，語語警惕，時下之當頭棒也。三年級表演中國一年節令，吳湯兩女士於開幕時，執旗一週，以醒節目。兩女士化裝作小兒狀，湯女士小背心瓜皮帽，頑憨可愛，吳女士秀髮雙垂，十二許之小女子也。一為過新年，繡圍紅毡，焚香賀歲，飾主婦

者事上撫下，表情極細膩。二為清明節，飾寡婦者素服白巾，哭祭於地，荒草孤塚，令人身後寂涼之感。三為七月七日鵲橋之會，演牛郎織女臨別依依之狀，恰到好處。四為中秋節，唐明皇楊妃故事，為人主者而不能庇一女子，明皇其有餘憾矣。四年級亦為啞劇表演用意極深，表現本校校訓厚生義實，高級同學學有所成，故又高人一籌也。楊陳兩君黑服大帽，化裝極滑稽，跳舞活潑，精神百倍，體育科之好身手也。次為畢業同學之夢歌，尤為精彩。餘場教授之棒球戲，發球跑圈，情境逼真，而師長之莊嚴不復往昔矣。直至九時許盡歡而散。歸寢時已浩月當窗，歌聲在耳，胸懷暢適，蓋極視聽之樂事矣。

本校青年會

瑞

婦女集會 每星期日下午。隣居婦女來者約三四十人。宣道之外。且教之識字。佈道部長徐德華女士。以欲引起與會者之興趣。乃於十月二十一號。開一茶話會。且請實習女校同學唱詩并表演「個人衛生」。

培幼小學 韓小姐回國。李郁文女士以病未克來校。同學遂舉邵秀琳女士為培幼校長。并請本校教授華小姐為小學顧問。現一切校務重加整頓。新定各種淺易圖報。以供兒童觀覽。且將以百十元。為添置玩具之用。至於小學課程。同學願分任教授者。已有二十餘人。同學擬為小學訂一簡章。先經教育科班。實地調查。分組討論。後乃范瑄女士與邵女士。共行磋商酌定。

工人夜校 日見進步。現已分有數班。每晚八時一刻至九時。假各科學室為課堂。本季之新會員。亦有擔任教授者。

金陵女子大學校刊 校聞

同學服務之精神。可見一斑。

募捐大會 青年會各部。工作繁多。每年費用浩大。年來預算表。尚短八百餘元。故於十一月十九號。向同學募捐。并宣佈已往之收入支出。

校聞

舊事一束 五月至六月。

- (一) 青年會敦請名人來校演講夏令兒童及鄉村教育經驗及方法。以為同學之從事夏令服務者之助云。
- (二) 本校學生分會愛國團附設平民學校於鼓樓基督女學。學生之到校者約六七十人。
- (三) 本校向注重家庭化及社會化學校生活。六月間為一九二六班(十九人)卒業。及少數先生返國之期。尤

多饒別答謝遊藝宴會云。

新事提要。九月至十二月。

(一) 學校消息。

- 一新聘教員。倪逢吉(社會歷史)。顧天琢余先生(音樂)。
- 張匯蘭安先生(體育)。康先生(英文聖經)。
- 葛先生楊瑞因(物理)。
- 郭先生潘先生(化學)。
- 巴先生(英文)。
- 賀退庵(國文)諸先生。
- 俞舜芝先生則兼授心理學。
- 華先生仍返校擔任教務及教育系主任云。
- 本校教職員計二十三人。
- 二今年新生(一九三〇)四十三人。全校學生人數爲百五十二人。
- 三本年十一周成立紀念。晚舉行聚餐同樂會。倪逢吉先生主席。

四本校國外董事會會員十餘人來寧赴會。駐本校約二星期。除參預紀念典禮。并隨時演講。以匡導吾人云。

五十一月二十九日。追悼已故一九二九班同學曹錦雲君。君體素在弱。而又熱心教事。好學不倦。遂至積勞不起。先生同學均爲之同聲惋惜云。

(二) 青年會消息。

一副會長丁采蓮君因體弱辭職。改選孫恩蓮君。其餘職員亦略有更動。

二黃麗明君報告暑期代表赴之江大學聯會事略。范瑄君報告赴湖南聯會事略。英文組另有詳細記載。

(三) 學生自治會消息。

一謝文蓮君堅辭正會長之席。改選陳式君繼任。其餘

職員亦略有改動。

二執行委員會正式成立。宗旨爲求各種問題公正之解決。及造成良好之校風。

(四) 學生會消息。

平民學校第一期學生修業完畢。學生會愛國團通過繼續開辦。

(五) 體育會消息。

本年度運動會總平均。四年級第一。三年級第二。四年級第三。二年級第四。獎杯仍爲一九二七班奪獲。

(六) 文藝會消息。

新設立國樂研究組。聘請金陵大學龔欽楡君爲指導。同學之加入者約三十餘人云。

LU GWEI-DJEN is studying Chemistry at Peking Union Medical College.

SUNG YU-DEH is teaching science at Rulison, Kiukiang.

TIEN TSUI-BAO is teaching at Mary Farnham, Shanghai. She writes: "My four college years have given me a new meaning of the world. But I regret that I did not get as much as I ought to get. Now I have entered the world of responsibility and service, I hope that I can reveal to it the abundant life which I got in Ginling, and train myself to live a worthy life. . . . I think you will be interested to know something about me, won't you? I am glad to tell you that I am enjoying teaching. At present I teach twenty-two periods a week; three in Bible, five in sociology, five in civics, seven in fifth grade English and two periods in history. I am teaching from the fifth grade to the senior middle. I teach more than 150 girls. It was very hard for me to know them at first, but it becomes easier as time goes on."

TSU DO-GIA is teaching at Li Chi Girl's School, Wuhu.

WANG SHUH-HSI is taking two courses in Ginling and doing part time work in the children's department of the city Y. W. in Nanking. We hope she is not doing too much.

WU I-TSIEN is very happy with her sister at the University of Michigan. To her we are looking for our future botanist.

YUEN SHEN-YEN is teaching at Tsung Hwa School, Soochow.

AGAIN THE OLD APOLOGY

The Alumnæ notes should include a short sketch of every graduate, telling professional or technical studies pursued, degrees, occupations, marriage and names of children with the date of birth. For lack of information many of the records are not complete. This work is to be continued, and it is hoped that changes of address, or of occupation, notice of marriage, and notice of birth will be reported promptly. In order to make these records interesting and accurate, your continued coöperation is urgently needed.

Signed, LIU EN-LAN,

Ginling College, Nanking.



YANG BAO-YU is teaching Biology and Physical Education at Laura Haygood, Soochow.

YEH DEH-HO is still teaching in Amoy.

CLASS OF 1926

CHEN DJENG-YUNG is taking one course at Ginling and one lesson in piano and two lessons in violin each week with different tutors. We hope that she will be our future musician.

CHEN GUH-HSIANG is teaching at Eliza Yates, Shanghai. She writes that they are having a holiday on account of the lack of water. How do you enjoy having a "No water holiday"?

DENG YU-DJI writes from Shanghai: "After all I cannot work in Wuchang this term because of the war disturbances. And here I am now in the midst of the National Committee of the Y. W. C. A. I miss dear Ginling! The chapel services, the library, the lovely compound, and the path on which we have taken walks at moonlight and in the day time, and of course the collegemates and teachers."

DJANG PEI-DJEN is teaching at Davidson Girl's School, Soochow.

DJANG SIAO-MEI writes from the university of Chicago: "It was very nice of Mr. and Mrs. Dickson to ask me to stay at their home until the University opened. I am glad to have a chance to get into contact with such a beautiful home before I see anything American. I try to be as helpful to them as possible. You would often see me in the kitchen wearing a white apron and washing dishes.

"Chicago is certainly a big city. I am not accustomed to the noise made at the same time by the elevated railway trains, yellow cabs, and automobiles. But the atmosphere here near the university is much better than that down town. I love the Michigan lake and the Jackson and Washington Parks."

DJANG SIAO-SUNG writes from Wuchang: "You must have heard from other sources about the six weeks bombardment of Wuchang. All the people inside suffered in one way or other. We are extremely thankful that nothing happened to us; on the whole, the soldiers (I mean the Northerners) acted better than before. What we really suffered from was hunger, but that was over by October tenth. After all I am happy that I stayed inside during those forty days sojourn in the wilderness and proved myself equal to certain hardships. Through that experience God has taught me several lessons. One is contentment, I am many times happier now than last summer, quiet sleep and simple food are great blessings. 'Give us this day our daily bread' is more meaningful to us who repeat that prayer. St. Hilda's will not open until November 8; so I have not yet begun to work. But Miss Buchanan wants me to help her before school opens. I shall go next Wednesday."

DJAO TIEN-MEI is editor of the "Women's Message" in Shanghai.

DJOU FU-LI is teaching at the Amoy Girl's School, Amoy.

DJU I-DJU has joined Chen Gin-o, '24 and Liu Bih-ru, '25, at Virginia, Huchow.

DJU MUH-TSI is teaching at Djou-nan Girl's School, Changsha.

GIN WEN-SHUI has joined Liu Ai-djen, '25, at St. Agnes, Anking.

LI DZEN-DJEN is taking two courses at the University of Nanking. She is also doing research work in Chinese history under the supervision of Mr. Bates. We wish her success.

DJUNG HSIEN-YING is studying at the Philadelphia School for Christian workers for the second year.

HSIA SHUH-DJEN is beginning her third year teaching at Chi Hwei girls school, Hwai Yuen, Anhwei. She writes: "I have determined to make this year the best one. It is possible, if I try, I know."

YEN LIEN-YUN is at her home in Shanghai.

WANG MEI-O writes from Wei-ling Academy, Soochow: "My present work has kept me busy from morning till evening. There are thousands of miscellaneous things which need my attention. You know I am young and inexperienced in my new work as dean." We wish her success.

CLASS OF 1925

BAO FU-NIEN has won everybody's heart at the Christian Girl's School in Nanking. She is taking charge of the school library and teaching eighteen hours a week.

CHEN HWEI sailed for America in August. She writes: "We rent an apartment of five rooms including kitchen. I room with Ren Cho; Yi-tsien with her sister and Miss Peng has her room alone. We cook our own food and wash our own clothes. Now I know a little of about house-keeping and I am learning still from my cousin and Miss Ren.

"I am taking two courses in drama, one in rhetoric and one in Browning. I enjoy my study immensely. But in my classes I am the only foreign girl, so sometimes I feel rather uneasy.

"All together we have eleven Ginling people here in the University. This evening we are planning to have a Ginling reunion in our house. I am sure we shall have a grand time together."

DENG YU-LAN enjoys her new life at Shanghai Union Medical College for women. She writes: "I am very busy with my medical work. But I must tell you about my experience at Mokanshan this summer. Through the beauty of nature and the greatness of the mountains I strongly realized God's power and His love for us. Our surroundings were so beautiful when we sang hymns during the evening worship. I exposed my whole heart to God and knew that from God only comes rest and happiness."

DJU AO is doing splendid work in history at the University of Michigan.

GIANG SHAN-YING is teaching in Soochow.

LI GWANG-FANG is still studying in America.

LIANG FEN-SIU is still resting at home, Foochow. She writes: "I am spending most of my time in the sunshine, so though my face has turned dark yet I am gaining in weight." We do not mind even though she is as dark as a negro if she is recovering her health, do we?

LIU AI-DJEN is doing good at St. Agnes School, Anking. We hope she is not homesick now.

LIU BIH-RU is teaching at Virginia, Huchow, for the second year.

LIU EN-LAN enjoys her work in the Practice School of Ginling College.

LIU YING-BAO is teaching at St. Phoebe's, Hankow.

LIU YUNG-SZE is at her home at 661 Burkill Road, Shanghai.

MAO YEN-WEN is still teaching at Kiangsu First Middle School. We regret that she has not been able to join us at the Founder's Day banquet on account of her responsibility as the supervisor of the Women's dormitory. We missed her.

HWANG YU-FUH (MRS. T. W. TSENG) is staying at her home in Soochow with her baby daughter. She writes recently: "She is growing and learning everyday. Now she can make several sounds. Very soon she will be able to talk. Enclosed you will find a recent snap of her. My mother says she looks exactly like me when I was a baby.

"I am now taking drawing lessons in a correspondence school in Shanghai. It is very interesting indeed. When I grow stronger I'll take more lessons. Now I am taking two a week." Hurrah. Ginling has two grand-daughters.

LIAO TSUI-GIAO (MRS. T. C. CHEN) is still in Amoy. Another baby son was born to her last spring. Hurrah. Ginling has six grandsons.

PENG YA-SIU sailed for America in August and is now studying at the University of Michigan.

TANG HAN-DJI is studying medicine at Peking Union Medical College.

CLASS OF 1923

CHANG EN-TSUNG is teaching at St. Faith's School, Peking, for the fourth year.

CHEN DJUH-GUN is helping her father at her home in Nanking. To her home Ginlingers are always welcome.

GIANG ROH-DJAO is teaching at Tun-chi in Anhwei.

HO CHANG-CHI is studying in the University of Southern California in America.

HWANG WEN-YU is pursuing further study in Religious Education at Hartford, Connecticut.

RAWN I-DJEN sailed for America in August and is now studying at the University of Illinois.

SWEN DJI-SHUH (MRS. K. C. CHEN) is in Luchowfu.

WEI SIU-DJEN has had to give up her teaching position because of ill health. She writes recently: "Now I have fully recovered and with another three months of rest, I feel I can do some work next spring." Thank God for her recovery.

WU DZING-HSIN is enjoying her teaching at Riverside Girl's Academy, Ningpo, for the third year.

WU MING-YING is now the associate principal of Tsing-tuh Girl's School, Shanghai. She is much loved by both students and co-workers. She came home too for our College's eleventh birthday. We are proud of her as our representative on the Board of Control. Our wish for her is that of prosperity and happiness.

CLASS OF 1924

BAO DJI-LI is teaching at Olivet Memorial School, Chinkiang. She appears frequently on the campus for meetings of different kinds.

CHEN DEH-GWANG is beginning her third year teaching at the Women's Bible School, Swatow.

CHEN MEI-DJEN is studying at Peking Union Medical College, Peking.

CHEN WEI-DEH continues to be the social worker at Moore Memorial Church, Shanghai.

DJU YU-BAO is a social worker for the Institutional Church, Changchow.

WU I-FANG is very happy in receiving her sister at the University of Michigan. She is expecting to finish her research work next year. We hope to see her soon.

CLASS OF 1920

CHEN MEI-YU sailed for America in August and is now studying health education at Columbia University, Teachers College, New York. We hope she is not homesick.

FENG HSIEN-DJEN (MRS. C. L. PENG) is managing her home near Nanking Theological Seminary.

GIN GWEI-CHIN is still teaching at Eliza Yates Girl's School, Shanghai.

HO YING-TSING enjoys her work in the Chinese Department of Ginling.

HU MEI-LI is teaching science at Rulison Girl's School, Kiukiang.

LIN DEH-DJI enjoys her work in Singapore.

NI SUEH-MEI is taking courses in Education at the Iowa State University in America.

CLASS OF 1921

DJOU YU-YING is teaching in Hankow.

CHEN MEI-YU is teaching in Singapore for the fourth year.

GU FANG (MRS. H. C. KIANG) is managing a home at Hangchow. A baby daughter was born to her in April. Three cheers for Ginling's granddaughter!

LIU RU-DJEN (MRS. MONROE TANG) is managing a home at Peking.

LIU WEN-DJWANG (MRS. H. H. HSU) is also managing a home at Peking. We would like to see her two sons.

WU GWEI-SZE has spent a year at the University of California and is now studying at the University of Minnesota.

YEN TSAI-YUN (MRS. HSIEN WU) is at home in Peking.

YU CHANG-FENG is teaching at the Methodist Girl's School, Wuhu. She is now fully recovered from an operation of last summer at Kuling. Isn't that glad news?

NIEH SHWEN-YU is studying in Syracuse University.

CLASS OF 1922

BEI FU-RU sailed for America in August and is now studying at the University of Michigan. She writes recently "Oh, American life is so different from Chinese and I feel I am quite a 'foreigner' now. In many ways America is better than China, but I think in some way China is better than America."

DJU LUH is married and is living in Peking.

TAO SHAN-MING is taking public health work in Johns Hopkins, Baltimore. She loves her work tremendously.

GIANG DEH-YU is working at the Y. W. C. A., Tientsin, for the second year.

HWANG MENG-SZE (MRS. CHA CHIEN) is very happy in managing her home in Nanking.

2. Make friends for the college so that people will know and love Ginling more.
3. Contribute articles for the Ginling Magazine.
4. Give information of yourself to the secretary of our association or to the editor of the college magazine.
5. If your address is changed please notify the secretary of our association immediately so that we can be sure that you will get the letters and reports.
6. If you can not act upon all these points, act on one, and act right away. Allow me to use again the verse I sent you in 1925:

"Woodman, spare that tree,
Touch not a single bough.
In youth it sheltered me,
and I will protect it now."

The man above refused to desert his friendly oak, what should we not as daughters of Ginling, loyal and true do for our Alma Mater? The last word which I have to remind you of is "actions speak louder than words."

Rejoicing in the bond of a common purpose, I am

Ever yours,

LIU EN-LAN.

OFFICERS, 1926-1927

<i>President</i>	Mrs. W. S. New (Tsu Ih-djen), 1919.
<i>Vice President</i>	Wei Siu-djen, 1923.
<i>Corresponding Secretary</i>	Liu En-lan, 1925.
<i>Treasurer</i>	Bao Fu-nien, 1925.
<i>Editor</i> { <i>Chinese</i>	Mrs. T. W. Tseng (Hwang Yu-fu), 1922.
{ <i>English</i>	Liu Yung-sze, 1925.
<i>Alumnæ Representatives on</i>	{ Yang Gin-hsioh, 1921.
<i>the Board of Control</i>	{ Wu Ming-ying, 1923.
	{ Bao Dji-li, 1924.

Personal News

CLASS OF 1919

LIU GIEN-TSIU has just recovered from a severe attack of typhoid fever. She is still doctor in the Margaret Williamson Hospital, Shanghai.

REN CHO is doing splendid work in her medical studies at Michigan. So we are going to have another doctor among us soon.

TANG HWEI-TSING is teaching at the Women's School, Anking.

TSU IH-DJEN (MRS. W. S. NEW) came home for the eleventh birthday of our Alma Mater. She is very enthusiastic over both the business of our Association and that of the college. She inspires us fellow Alumnae. We congratulate ourselves that we have elected her to be the president of our Association for the coming two years.

From Off the Campus

TO THE MEMBERS OF THE GINLING ALUMNÆ ASSOCIATION:

GREETINGS:

Though we are separated from one another by our duties and geographical conditions, yet these obstacles do not prevent Ginling's loyal daughters from loving their Alma Mater. In the family reunion this year there were representatives from the classes of 1919, '20, '22, '23, '24, '25, and the class of 1926. Telegrams of greetings were received from the Shanghai-Ginling Alumnae, Anking-Ginling Alumnae, and Soochow-Ginling Alumnae, and also greetings from individual members of the classes of 1919, '20, '21, '22, '23, '24, and the class of 1926. Why was there this thought for our Alma Mater? Because the college which nourished us, largely created us and still loves us with an unceasing tender care does mean a great deal to us.

The fellowship of these reunions is precious and of real value. Cots were sent both to my bedroom and that of Miss Phoebe Ho's. Mrs. W. S. New, '19, thus spent all her nights there with Miss Ho. Miss Bao Dji-li, '24, spent her first night with me, and the next night my pleasure increased by having Miss Bao Fu-nien, '25. Oh, the third night my thermometer of joy rose still higher, I had both Miss Wu Ming-ying, '23, and Bao Dji-li, '24, with me. After we retired from the late meeting at ten o'clock in the evening, guess what we did next. Oh, yes, instead of sleeping we talked and talked; we told each other of our own work, our difficulties and our joy in our personal experiences. There were too many things to tell each other. We found the night too short for us to save any for sleep. The feeling of our sisterhood has been so strong that we did away with all formalities and parliamentary rules at our meetings. Two girls may lie on one bed and another two girls may sit on one chair, the rest of us may all gather around the desk when we gathered at our headquarter, Miss Ho's room. We spent most of our time in talking over our personal problems and problems of our Alma Mater. We hope more of you will come back to the family reunion next year. If it is impossible to come back, we hope you will assure the family of your warm feeling of daughterhood and of sisterhood. We beg that you will not in anyway loosen the tie that binds us together.

Our new association president, Mrs. W. S. New, reported to us about the Shanghai-Ginling Alumnae Club. She said that it proved to be very beneficial to each individual within the group. I have found that it is a more convenient and a much easier way to communicate to them the news of the college and of our own association. Therefore we urge you to organize such a club at once, if you have even only three Alumnae at your place. Then report to me the names of your officers. One of the strongest hopes of the general committee of our association is that the members in the U. S. A. will form a Ginling Organization in any way they think suitable. For the groups which are scattered in China we suggest that the married women take the initiative in organizing such clubs. May each one of us realize the value of our sisterhood. May mutual help, love and coöperation abound among us and enable us to be "true pioneer-women of faith, vision, and courage." As corresponding secretary of the association I beg to submit to each of you for your careful consideration the following suggestions based upon the ideas and suggestions of the general committee of our association.

1. Offer opinions and suggestions for the improvement of the college.

Lectures on Chinese Civilization

Mrs. T. F. Carter, who was visiting at Ginling, was invited to give two lectures on Chinese art and civilization. Of course all the history students went eagerly to the lectures and carefully took down notes. Many other students attended and found the lectures very interesting. Such lectures are most helpful and we hope the college will provide more of them.

Founder's Day

A student wrote a letter home to tell of her happiness. Here is part of her letter.

" . . . I have been having a very good time during the last few days. The college has celebrated her eleventh birthday. We had a holiday and I did not have to study my lessons. On Sunday afternoon there was a service in the chapel; Dr. Lo, editor of the Chinese Recorder, was the Chinese speaker and Dr. Hodgkin, Secretary of the National Christian Council, addressed the students in English.

"Then on Monday evening the faculty, alumnae, friends and students had dinner together. After dinner different members of the Ginling family expressed their hopes for the future of the college. Then there were stunts by faculty and students. They were excellent stunts and I enjoyed them and so did everybody else. I wished you could have been with me to share such happiness. . . ."

How We Share

Here is something to show you how Ginling students share their abundant life with others. On November 10 the school established by the Ginling students graduated seventeen pupils. And now there are twenty-five new students studying there.

Field Day

One upper-classman was heard to say, "We always have good weather for field day with sunshine and mild weather,—just right for field day."

Certainly we had a very good day for our sports this year. There were many guests waiting when the students in athletic blouses and bloomers marched out. Tennis, base ball, basket ball, track,—all had their places on the program. The guests had a difficult time trying not to miss anything. Now and then cheers sounded from various parts of the athletic field, encouraging the losers or cheering the winners. When all the scores were counted up the seniors had won the shining silver cup.

Memorial Service of Miss Tsao Gin-yün

Miss Tsao entered Ginling in the fall of 1925. At the beginning of this year she was taken ill and after a lingering illness passed from this world on November 27. Miss Spicer said of her that she was a real Christian, not in words or name but in act; that she knew Christ in her daily life; and that she was a good steward of the gifts that God had given her, she tried to profit by all that was taught her, to use and improve her talents. These two characteristics are worthy of continued remembrance.

Campus Notes

BY LIU YÜ-HSIA

The Opening of College

We have all had the experience of getting home again after a long weary walk. Oh, what a comfort it is to see the happy faces that come out to welcome us, to move quietly and to rest again in the well ordered and familiar rooms! That was exactly our feeling when we came back to Ginling on September 16. We were glad to meet our teachers and our schoolmates and to make the acquaintance of the newcomers. At the same time we missed some of our old friends who were prevented from coming back by the civil war in the upper part of the Yangtze river.

Ginling Greets the New Faculty and Students

"Roommate, shall we go to the party together to-night? It is for you and our new teachers; it is in the gymnasium," said an old student to her roommate who was a Freshman.

Arm in arm the students went into the gymnasium to meet the old and new teachers who were in the receiving line. A program of games and songs had been arranged. The Athletic Association gave a play which foretold that the new class of 1930 would stand first in all college activities during the coming year.

Farewell

It was raining softly as if to accompany our sad hearts. We were all standing in front of the Recitation Building, gazing at the carriage which would soon carry away our teacher and friend. Miss Treudley was leaving for Peking and a year of study. We sang our good wishes to her while the carriage rolled swiftly away.

The Moon Festival

The fifteenth of the eighth month according to the Chinese calendar is one of the most important festivals in China. When we were children we eagerly looked forward to its coming, and even now though we are in college we do not like to miss it. In order to enjoy the full moon on the night of the festival we planned to have a party on the lawn. It rained and we had to have our party in the gymnasium. We thought we were disappointed but oh, how our laughter roared over the costumes and singing and dancing of students who were safe from recognition behind grotesque masks.

Republic Day

In the morning we had a formal meeting in the chapel. We were addressed by a professor from Southeastern University. He reviewed the last fifteen years with their constant trouble and strife, and declared that the chief cause was selfishness. A celebration was held in the evening, when the play, "Women" was given by the class of 1927. This play presented impressively the place and work of women in society. Then followed a lantern parade on the campus and the celebration was ended with cheers, "Long live the Chinese Republic! Long live the Chinese Republic!"

One student who hated this bad habit of her schoolmates, once spoke forcibly to her classmates, “我頂恨人說 mixture, 我頂恨人說 mixture,” and then she wondered why all her classmates burst into laughter.

“*Foreign Monks!*”

At ten o'clock on Commencement Day all the guests were sitting in the chapel waiting anxiously for the faculty and students. Soon the music began to play the processional; the faculty and seniors in caps and gowns entered, preceded by the rest of the students in order of classes.

Among the guests an exclamation was heard, “See! Mamma, here come the foreign monks!”

“Do be quiet, my dear. They are not monks, but the dignified faculty and the grand graduates,” said her mother quickly.

An Incident in International Relations:

BY A WAYFARER

“Oh, oh. I am old.”

“What's the matter? Getting old in one night!”

“Yes, my legs are sore, my back aches and I do not feel able to move.”

“Since when. What has happened?”

“Oh, since I've been to America.”

“America! I never knew that you had been to America!”

“Yes, I went to America yesterday afternoon, so of course you do not know.”

“Oh, I see, in a dream.”

“No, no, not in a dream, in actual fact. I got my sore legs and aching back in America.”

“I am afraid I do not understand you. Are you mad?”

“No, I am perfectly sane.”

“Then what do you mean by saying that you got your sore legs and aching back in America yesterday afternoon! Tell me about it.”

“Well, I had been told that people in America are very economical in the use of time; they rush into everything with great hurry and energy in order to save time. Yesterday afternoon, four of us hiked to the Twelve Caves. We quickly reached the first cave, hastily looked around, and hurriedly started on our return march without sitting down for even half a minute. We found no ricksha until we had almost reached the Drum Tower. Believe me, we walked about twelve miles with American speed and economy. Even when my poor toes cried out for rest and my feet were sore from the merciless stones I dared not rest, because, you see,—I had to hurry, I had to save time, I was in America and I was traveling with three American friends.”

“Ha, ha. I see, I see. You have been to America in China. Well then, it pays to get sore legs and an aching back because you paid nothing for a steamship ticket.”

Moral Values and the Idea of God. By Sorley.

An attempt to show the relation between the true foundations of all ethics and morals and the true knowledge of God.

The Chinese Theater. By Zucker.

An interesting account of the Chinese theater.

THANK YOU!

The Library Committee of Ginling College wishes to take this opportunity of expressing publicly its thanks to Smith College for its recent generous gift of books. Two of the books in the above list: "Peter Pan" and "Youth" were included in a collection of some thirty volumes.

Odds and Ends

BY SHUH-YIN

A Thief!

Midnight struck, all had long before fallen into profound sleep. In this quiet hour, suddenly, the furious barking of dogs was heard which woke most of the sleepers in Ginling from their dreams. Doubtless something must have happened which aroused the rage of the dogs. With no delay many students got up, went to the windows and stared into the darkness. A flashlight shone out but nothing could be seen except an outline of a white motionless thing lying on the ground. "It must be a thief!" "Call the servants to catch him!" "See, he is afraid of the dogs!" These were the outcries made timidly by the Ginling girls. A few minutes later as the growling of the dogs increased, the white body fled at full speed.

"What's it?" asked the watchers.

"Oh! it is nothing, but a dog unwelcome to our Ginling dogs!" they answered themselves.

A Misunderstanding:

Two Freshies, one from Canton the other from Amoy, met each other. "What is your name, please?" said the former in the Canton dialect. Making no answer the latter shook her head. "How proud she is, probably she is an upper-classman," grumbled the first one turning her head quickly and going away.

The poor Amoy girl, still standing there as stiff as a statue, said to herself, "What does she want? Without giving me an explanation, she turns away. See, how proud she is!"

A Real Mixture:

Neither an old Chinese person nor a foreigner unfamiliar with the Ginling dialect could understand what Ginling girls are saying. What is the matter with them? Can they speak both English and Chinese? Yes, surely. In order to show that they understand both, they easily speak the two languages mixed together.

You Can Have a Circus with a Book

You can go traveling or you can stay at home; you can be thrilled with an adventure or a new idea; you can be a fresh explorer in a dream world, there is nothing you can't do with a book, if you know the right book, how and where to find it. Here are a few suggestions from the new books in our Ginling Library.

A Chinese Mirror. By Florence Ayscough.

A delightful panoramic picture of China by a woman who has spent most of her life here.

Peter Pan. By Sir James M. Barrie. (*Recent gift from Smith College.*)

One of Barrie's delightfully whimsical plays.

Youth and Two Other Stories. By Joseph Conrad. (*Recent gift from Smith College.*)

One of Conrad's most charming tales.

Buddhism—Its History and Literature. By Dands.

A very readable study of the Buddhist religion.

The Foreign Policies of Soviet Russia. By Dennis.

A pioneer attempt to tell the story of the international relations of Soviet Russia from 1917-1923.

The Idiot. By Dostoviesky.

One of the finest of the Russian novels.

Temple Bells and Silver Sails. By Enders.

A book on China, a book of travel and impressions.

The Faith of Japan. By Harada.

The author wishes to give other peoples some insight into the ideals of old Japan.

Ben Kendim. By Aubrey Herbert.

In this book the author for many years connected with the British Embassy at Constantinople, gives some telling pictures of life and affairs in the Balkans.

Green Mansions. By W. H. Hudson.

A beautiful, fanciful story of the South American forests.

The Travel Diary of a Philosopher. By de Keyserling.

A philosopher's reactions to the Oriental countries—very fine reading.

My Brother's Face. By Mukerji.

A very interesting view of modern India, written by a Hindu on his return to India after fourteen years sojourn in America.

The Tale of Genji. By Murasaki.

A very fascinating story written about 1000 A.D. and translated from the Japanese by Arthur Waley.

Three Religions of China. By Soothill.

An interesting and comprehensive survey of this subject.

Creative Chemistry. By Slosson.

A readable description of recent achievements in chemistry.



FACULTY :—*Left to right: MISS ANDREWS, Physical Education; MISS NYI, History; MISS BARBER, English; MISS KOO, MISS SUTHERLAND, Music; MISS DJANG, Physical Education; MISS PEDERSEN, Administration; MISS COGSWELL, English.*



MRS. T. W. TSENG'S
Daughter. Seven months old



GORDON MOODY LOOS
Two months old



MRS. H. C. KIANG'S
Daughter. Three months old

New Arrivals

And in Dover Beach,

" for the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain."

In his weariness and dejection he seeks repose in love, the one purpose of life for so many people, but in it he is also not assured. He gets little consolation. We can get his feelings for love in the poems that go under the head "Faded Leaves" and "Switzerland"

"Stop—not to me, at this bitter departing,
Speak of the sure consolations of Time.
Fresh be the wound, still-renew'd be its smarting,
So but thy image endure in its prime."

How his heart longs for a heart that could keep the beating of his own!

"Truth—what is truth? Two bleeding hearts
Wounded by men, by Fortune tried,
Outwearied with their lonely parts,
Vow to beat henceforth side by side."

and how care worn is his heart!

"Ah! well for us, if even we,
Even for a moment, can get free
Our heart, and have our lips unchain'd;
For that which seals them hath been deep-ordain'd!"

With nature Arnold is never wholly at peace. At first nature to him was too cold, too indifferent and too free from care, but as he grows older he begins to learn the calm, the serenity and the quiet yet profound power of nature. His "Religious Isolation" might be a poem addressed to the early Matthew Arnold by the later one who had got new convictions. Labor and culture bore upon him; nature began to exert its influence. "The Scholar Gypsy," "Lines Written in Kensington Gardens" reveal the peace and tranquillity that he finds in nature. It is in his reconciliation with nature that he finally attains his "sweetness and light." His descriptions of pastoral scenes express the quietness and peace of the twilight hour. The one great lesson that he derives from nature is in these lines,

"'Bounded by themselves, and unobservant
In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mighty life you see.'"

He ceased to write long before the end of his life, but let us here examine one more poem that he wrote in the last year of his poetic era. In this poem, "A Wish," we find the same doubting Matthew Arnold, but we feel at last he has found some rest,

"There let me gaze, till I become
In soul, with what I gaze on, wed'
To feel the universe my home;
To have before my mind—instead
Of the sick room, the mortal strife,
The turmoil for a little breath—
The pure eternal course of life,
Not human combatings with death!"

Hence his doubts and cares, his reasonings and agitations. Happy are those people who forget this world, who, with wings on their backs, sing with angelic gladness, happy even those bowed down heads who forget their miserable surroundings in their daily routines, but for those clear heads who drag along with that

“ unquiet breast
That neither deadens into rest
Nor ever feel the fiery glow
That whirls the spirit from itself away,
But fluctuates to and fro
Never by passion quite possess'd
And never quite benumbed by the world's sway.”

life is really hardest. Life, love, youth, old age, friendship, separation, work, death, fame; he feels the conflict in every one of them and he questions them one after one. If we read his poems, we will find that his thoughts are constantly on these subjects and that he is at a loss to find a way out. Some people may spurn his seriousness, some may think him over curious, but in reality he is neither ridiculous nor absurd. He doubts and questions not because he is curious but because he is restless. Why should Jesus stay forty days in the wilderness, why should Buddha abandon the luxuries of a princely court, and go to seek the uncertain inspiration of the forests? Are these not, from the standpoint of the practical person, absurd and most foolish things? They are foolish because they cannot comprehend and because those absurd people have greater intellect, grander visions, profounder emotions and they have more fire in their breasts than the common ones. They cannot be reconciled to the world that we lazy half dreamers are satisfied to nestle in. They are a race of restless people, and to this class Arnold belonged.

But to return to Matthew Arnold, let us see what is the result of his years of reasoning and investigation. In 1852, he was still painfully asking “Is there no life, but this alone? Madman or slave, must man be one?” He cannot attach himself to either of these classes. He has not yet attained the calm state that he longs for.

“The thoughts that rain their steady glow
Like stars on life's cold sea,
Which others know or say they know—
They never shone for me.”

The rosy morning has not yet dawned upon him; there are only moments when

“Thoughts light, like gleams, my spirit's sky,
But they will not remain.
They light me once, they hurry by,
And never come again.”

The world and all the hurrying in it are always weighing down upon him. The philistinism of the English people, their worship of machines and gold, and the world that was getting more busy and noisy with the rise of the industrial revolution are things unbearable for him.

“I, on man's impious uproar hurl'd,
Think often as I hear the rave,
That peace has left the upper world
And now keeps only in the grave.”

But the rise of the Tibetan power in the latter part of the eighth century turned the current. About A. D. 787 the emperor Te Tsung asked the help of the Indian Kings to fight against Tibet. Since then communications between the two nations seemed to stop for a while. When Sung Dynasty (A. D. 960-1127) came the silence was broken by the footsteps of Buddhist devotees and Indian missionaries. After A. D. 975 a great number of the missionaries were probably due to the persecution of Buddhism in India. The death of Buddhism in India who now took Hinduism as her religion hushed the footsteps of those missionaries and pilgrims and stopped the communication of the two countries for a considerable while.

Their intercourse resumed during the Southern Sung dynasty (1127-1280). In A. D. 1266 there are mercenary soldiers from China in Ceylon. Then at the end of the thirteenth century envoys were sent by the Mongol emperor of the Yuan dynasty to Ceylon to buy precious stones and Buddha relics. Again travelers like Marco Polo and Odoric told that there was frequent trade by sea between the Yuan dynasty and the Indians. It might be well to mention under this dynasty that there was a warlike intercourse between India and the Mongols. In A. D. 1244 the Mongols invaded Bengal which was under the rule of Alanddin Musand King of Delhi but was defeated by the local officers.

(To be concluded)

Matthew Arnold

BY LI CHI

A rough survey of the subjects of Arnold's poems may give us an impression of the kind of man he was. Unlike most poets, the themes of his poems are not airy and ethereal things like spring, love, music and so forth. He is not like those born singers or poets who derive pure pleasure or pain from their sensitive ears, eyes and minds and break into song from overflowing emotion. He is not like Keats, who sings of the nightingale in the sweetness of that aching pain; nor is he like Shelley, who sings of the skylark, and, like the voice of that divine bird, "singing still dost soar, and soaring ever singest"; nor is he like Landor, whose intellect penetrates all knowledge of the world, yet cares not what is happening in it. He is even unlike Wordsworth, his great admirer, who has attained to the mystery of nature and found in it a sublimity and calm where he could rest his soul. He is the more complex man. He is serious and cares more for himself and his fellow creatures. He wants to live a worthwhile life, he wants to know the meaning of life, "What I am, and what I ought to be." When his problem is not solved he prefers to suffer rather than to seek refuge from illusive visions.

In his moments of composition a poet does not belong to this world. In the intense ecstasy which seizes upon his soul he forgets not only the world but also his own self. His soul quits his body and becomes the breath that moves along in his poem. Arnold never attains these absolutely happy, self-forgetful moments. With a poet's sensitiveness to beauty, love, evil and sorrow he yet is always on guard against himself and never allows excess of emotion to whirl away his reasoning mind. When he is most moved, the more eagerly he turns back and asks what is the meaning of life. He is, therefore, a man essentially of this world and he suffers more because he feels as intensely as the poets but unlike them, he remains to suffer the common lot of the ordinary people. Owing to his natural temperament, and owing to his moral training from youth, he can neither overlook nor submit to the troubles and turbulent waves in this great sea.

During the time of the Eastern Tsin their intercourse was resumed. In 335 A.D. a decree was issued by the Prince of Chao (石虎) that all obstacles which hindered the way for Chinese men to become a Sramana (沙門) should be removed. In A. D. 399 Fa Hsien, the first Chinese pilgrim, started his pilgrimage to India and visited Ceylon and many other sacred cities there. After that time missionaries and pilgrims went frequently from and to Ceylon between the two nations for the same religious purpose. In A. D. 405 Kumarajiva came to Chang An, he was famed for his translation of the Diamond Sutra (金剛經) and his book Shastra on Reality and Appearance. In A. D. 424-453 during the reign of Sung Wen Ti (宋文帝) embassies and letters from the Kings of Aratan, Ceylon, Jubaba, and Kapilavasta poured into the Chinese Court, congratulating the emperor for his acceptance of Buddhism.

The brightest ray of prosperity of the religion, however, shown in China was in the Wei Dynasty and the Liang Dynasty. In Wei during the reign of Hsien Wen Ti (A. D. 466-470) Buddhism was promoted through every means. An image of Buddha constructed in 467 was forty-three feet high and took one hundred piculs of brass and six piculs of gold. His grand son Hsiao Ming Ti (516-627) became even more devoted to Buddhism. During his reign numerous sets of Buddhist books were brought to China and translated into Chinese. Thirty thousand temples were built and about 200,000 people became monks and nuns.

In Liang the emperor Wu Ti (502-550) had a mad devotion toward Buddhism. Beside building monasteries and pagodas he himself tried to be a monk in the Tung Tai Monastery (同泰寺) in Nanking three times.

History is silent again toward the religious intercourse between China and India during the Sui dynasty. It only says that in A. D. 605 Sui Yang Ti sent envoys to India to ask the latter to render homage to him, and he was greatly provoked by its refusal.

Under the Tang dynasty (618-907) China had both religious and political intercourse with India. In the reign of Tai Tsung (A. D. 627-650) numerous embassies were sent from China to India on religious purpose and in his reign the famous pilgrim Hsuan Tsang made his visit to India. Tang was one of the dynasties in which Buddhism enjoyed its fullest popularity. In the year A. D. 629 Yuan Tsung made his pilgrimage to India by the overland route through Turkestan. In A. D. 635 he returned home and brought back about 657 new Sanskrit books. The Empress Wu-how (A. D. 684-705) was called Maitreya or the future Buddha. In her reign Buddhist priests were appointed to high political offices. By the year 760 Su Tsung (A. D. 756-763) celebrated his birthday with a ceremony of Buddhist religion. In the reign of Ta Tsung (A. D. 763-780) the Sutra of the Benevolent King (仁王經) was brought to the court from India. It was carried to the court with the same ceremony and finery as if it were the Chinese Emperor. No less devoted to Buddhism was Te Tsung (A. D. 780-805) whenever the barbarian invasion came he ordered the Buddhist monks to chant prayers. He also gave the title duke to a Buddhist priest, Amoyha. In A. D. 819 Hsien Tsung (A. D. 806-821) sent envoys to escort a sacred bone of Buddha to his capital. In a word Buddhism was patronized by every Tang emperor except Wu Tsung (A. D. 841-847) who was called the persecutor of the Indian faith.

Returning to the political intercourse we may cite the following. In A. D. 648 Tai Tsung invaded India because of the usurpation by Alamashun of the Indian throne. Five hundred and eighty cities surrendered to Tang Empire and the usurper was taken prisoner. Since then India paid constant tribute and homage to China till the rise of the Tibetan power. During the reign of Hunan Tsung (A. D. 713-756) many envoys were sent from different Kings of India appealing to the emperor for help against the Arabs and the Tibetans. Meanwhile merchants from Ceylon came to China and presented precious stones to the emperor on behalf of their king.

Second, the Si-Yu Zuan of the Later Han Annals (後漢書西域傳) says that ever since the usurpation of Wang Mong (王莽) (A.D. 9-23) the people of Si Yu rebelled and the passage from China to Si Yu was blockaded until the sixteenth year of Yong Bing of Ming Ti which was A.D. 76, when Ming Ti conquered them with a great army. Therefore no communication through Si Yu was possible until after Ming Ti's conquest in A. D. 76.

Third, in the same book of the Later Han Annals it positively states that there is not a single annal written in the Eastern Han, which has mentioned the introduction of Buddhism from India (至於佛道神化, 與自身壽而兩漢之志莫有秣矣).

The above mentioned evidences are Mr. Liang's iron proofs in his refutation against the popular belief that the date of the official introduction of Buddhism was in A.D. 65. He maintains that the first Chinese Emperor who embraced the Indian faith was Hwan Ti (A. D. 147-168) of the eastern Han. Hsiang Cha Zuan of the Later Han Annals in its section about the life of Hwan Ti (後漢書襄楷傳) says that during his seventh year on the throne a letter, addressed to the emperor, reads as follows, "I have been told that your Majesty has established in your palace monasteries and pagodas" (聞宮中立黃老浮屠之祠). This letter strengthens his argument in two ways. First, this letter was the first ray through which we see the actual account written about Buddhism during the Eastern Han. Second, the very fact that this letter was written purposefully to remark the building of the monasteries and pagodas shows that the latter was a new thing at that time.

Then Mr. Liang attacks another popular assumption which is that Buddhism first came to north China through the overland route. He believes that Buddhism was first introduced into the south China by sea. Because first, the Geography of Han (漢書地理志), says that since Han Wu Ti (B. C. 140-86) the sea route from Zee Van (徐聞) and Ha Pu (合浦) in Canton to Hwang Tsi (黃支), which is Kanchipura in the South India, had been opened. Second, the Si Yu Zuan of the Later Han Annals says that during the reign of Hwan Ti (A. D. 147-168) tributes from India were sent by sea route.

Thus far we have heard the answers given by both the Western and the Chinese historians with regard to the early communication between China and India. Now, puzzling problems confront the student of history at every turn. Shall he follow the popular assumption with regard to the time and place of the introduction of Buddhism or shall he follow Mr. Liang's opinion? The history student, if he is worthy of his calling, must take up his spade to till this tract of the virgin field by himself and make his contribution to the world.

II

Shall we approach our second question? That is: What has been the communication between China and India since Han? Writers, like Liang Chi Chou, H. Yule, and Li Ung Bing seem to agree more or less on the following: Meager references have been given to the intercourse between China and India through the greater part of third and the beginning of the fourth centuries. The only thing mentioned by Mr. Liang is that during the epoch of the Three Kingdoms (A. D. 221-265) three Indian monks Tsi Tsa, Tsi Liang, Tsi Chia (支謙, 支亮, 支謙) came to China.¹ This silence seems to tell that there was very little intercourse between the two nations at that time.

¹Liang Chi Chou, The Ying Bing Shih Collection (飲冰叢書) Vol. II, Commercial Press, Shanghai, 1918. P. 107.

Yule tells us that there must be a very early intercourse between India and China but the earliest date mentioned was in B.C. 122 when Chang Chien returned from his expedition to the West and reported the name India. Then Chang Chien was sent by the Emperor of China to go to India by the way of Kien Wei (in Sze Chuan) but failed. In A.D. 65 ambassadors were sent by Ming Ti to India for Buddhist doctrines.¹

So far we may see three things. First, that the communication of the two nations must have begun as early as the second century B.C. Second, that Buddhism was the chief object of their communication. Third, that the official introduction of Buddhism was about 65 A.D. during the reign of Han Ming Ti.

Second, have the Chinese historians anything to say with regard to the early communication between India, and their own nations? Positive statement has been made in Tung Chien Kiang Mu (通鑑綱目) by Sze Mah Kwang. It says that in Eastern Han the Emperor Ming Ti heard of the religion of Buddha and sent envoys to India for Buddhist priests. India sent two Buddhist priests Kasayapa Matango and Dhawara Keha (攝摩竺法蘭) in response to the emperor's request. It tells us, too, how Ming Ti's brother Chuh Hwang Ying (楚王英) craved for Buddhism. During his old age his passion became even stronger. He established temples, worshipped and fasted. In the eighth year of Yong Bing (永平) he issued an edict that because of the kindness of Buddha he would forgive all the sinners, and the latter could be set free if they offered certain amount of silk for redemption.²

Writers like Li Ung Bing and C. S. See have no particular contributions to made on this question. The one who enlarges the horizon of our knowledge and even revolutionizes our idea of this matter is Mr. Liang Chi Chow (梁啟超), one of the greatest contemporaneous Chinese historians. In the article "The First Introduction of Buddhism" (佛教之初輸入) he gives the following idea.³

He seems to agree with the western historians that the first intercourse of the two nations was about the second century B. C. during the reign of Chin Shi Hwang Ti. In Chu Ze Young Gin Loh (朱氏行經錄) it says that during the reign of Chin Shi Hwang Ti, Shih Li Fang came with his seventeen followers but all of them were put into prison. To Mr. Liang the above statement is possible and probable, because the First Emperor (B.C. 243-217) was contemporary with Asoka (B.C. 266-230). It is positively said that King Asoka had sent missionaries to Asia, and it was quite possible that some of the Indian monks did come to China then, as the sea route had already been open then the latter statement was explained fully by a famous French scholar, Le Ba Ka Li. Again in the book Fu Meng Tsang Koo (佛門掌故) it states that King Asoka had built two pagodas. This is hardly credible but it suggests that there might have been some relation between the Emperor of China and the King of India.

With regard to the time of the official introduction of Buddhism into China Mr. Liang presents an entirely different point of view. He strongly opposes the popular assumption that Buddhism was officially introduced into China through Si Yu during the reign of Ming Ti because of the following reasons.

First, Wang Chong (王充) was the most highly educated and best critic of Eastern Han but in his book Lun Hun (論衡), which mentioned and criticised every thing of his time, he never mentioned Buddhism. The official introduction of Buddhism was not a small thing, Wang Chong would never omit it if it really happened during the time.

¹Yule, H., Cathay and the Way Thither, Vol. I, Bedford Press, London, 1915, Pp. 65.

²Sze Mah Kwang, Tung Chien Kiang Mu, Vol. XIX, Pp. 27.

³Liang Chi Chow, The Recent Contribution of Liang (梁任公近著), Vol. II, Commercial Press, Shanghai, 1923, Pp. 1-23.

China and India

BY DJANG SIAO-MEI

China and India had their national foundations laid thousands of years ago. With regard to the early history of China, En Tsung Yen has given a splendid description as follows: "Her rulers reigned at the time when the Pharaohs first built their pyramids along the Nile River. Her poets produced masterpieces when Homer sang the Iliad and Odyssey. She saw the destruction of Athens and the fall of Rome. She had passed her golden age when the Teutons were emerging from the forest."¹ India should also be proud of her immemorial past. She had her well organized religion, Buddhism, long before the inauguration of Christianity and Mohammedanism, even the aged Greece was in a stage of primitive worship. She wrote her complicated and metaphysical Sutras (c. 400-300 B. C.) when writing was absolutely unknown to most of the European nations. Her King Asoka sent out missionaries to different parts of the world long before Rome had reached her greatest height. She enjoyed her Golden Age (c. 400-500 A. D.) and had philosophy, science and arithmetic when the nations like England, France, America and Germany, which are the most advanced nations in the modern sciences, were sleeping soundly in the slough of superstition and ignorance.

I

Now the question naturally arises, when did the two nations begin to have communication with each other? First, let the western authors of the Oriental history answer it. Most of them are silent toward the question. Among those who speak we hear the following:

E. D. Williams says that as early as the second century B. C. China had communication with India and it might be possible for the introduction of Buddhism into China's capital at the time though its official introduction was in A.D. 65.²

H. H. Gowen tells us many stories of their intercourse:³ One story tells that early in B. C. 217 an Indian priest, Shih Li Fang, came to China with seventeen companions. Another one tells that about B.C. 123 the Han general Ho Chü-ping brought back to China an image of Buddha from India. In conclusion Gowen says that in spite of the early intercourse China did not proclaim the Indian faith as her official religion until Han Ming Ti (A D. 58-76).

Allan says that there are three dates connected with the early communication between India and China.⁴ The first Indian missionaries came to China in B.C. 216 during the time of Chin Shi Hwang Ti who imprisoned them and the imprisonment hushed their footsteps. The second date was in B.C. 126 when Chang Chien, a Chinese envoy, returned from the west and mentioned the name India. The third date was 67 A.D. which was the time when Buddhism was officially introduced from India.

¹Yen, E. T., *The Open Door Policy*, Stratford Company, Boston, 1923, Pp. 2.

²Williams, E. T., *China Yesterday and To-day*, Crowell Co., New York, 1923, Pp. 340.

³Gowen, H. H., *An Outline History of China*, Sherman, French Co., Boston, 1917, Pp. 94.

⁴Allan, C. W., *The Maker of Cathay*, Presbyterian Mission Press, Shanghai, 1909, Pp. 54.

supreme love, that men were forced to face the reality which led to the way of spiritual revolution. His second talk was about "The Adventure of Christianity." He said that Christianity had suffered greatly because men were not willing to run risks. It is necessary for Christians to have the daring spirit, for Christianity stands for tremendous adventure in making a new world and in fighting against all the evil doings of the world. We have to have courage to find our own purposes and to find God which is the greatest of all experiments. Through the power of sacrificing love, we may join in adventures and carrying them out. The topic, "The Students Patriotic Movement" was presented by Miss Ding. The points brought out were in the first place; things done by past patriotic movements; secondly, what the patriotic movement is; thirdly, the national patriotic movement; fourthly, the student's patriotic movement; and lastly, the qualifications of students for saving their country. Mr. Dzeng, in his lecture on the problem of college students acquiring knowledge compared the spirit and characteristics of the students of Germany, France, England and America. Then he showed several ways in which knowledge with definite and helpful aim, could be attained.

All things were done experimentally at this first joint college conference. Of course numerous things should be changed and improved. But the knowledge and spiritual life of every delegate must have been widened and deepened to some extent. Thus the purpose of the first joint conference, though not completely, was in part attained. It is hoped that if such conferences are to be continued, more women delegates can attend from different colleges and that the spirit of the conferences will be carried back into the everyday life of the colleges.

Practical Social Work

BY KUNG BEI-SI

This home is not very far from the campus; it is located at Hu Dzu Kwan. The boy whose condition attracted my attention is nine years old. He lives in a family of seven people, parents, two sisters, two brothers and himself.

His father is a coolie who earns only forty cents a day. His mother spends her time sewing, cooking, and washing. They can scarcely have enough to eat for the whole family is dependent on the father's earnings.

This boy is poorly dressed. He is dirty from head to feet. His home is a mud hut with no window, only a door. There is only one room in the house and there all their earthly goods are kept. They sleep, eat and play in the one room. No doubt they have only one basin, one wash towel, and one cup in the home; surely they are using everything in common. This boy does not brush his teeth or comb his hair. He is not thin but his color is not at all good. He has several sore places on his head, a disease which he got several months ago.

The only fundamental way we can cure this boy is to do something for his home. Financial help is more effective than any other. They have hardly enough to keep them alive much less to do anything for their cleanliness. There is plenty of water near by them but they have not enough clothing to change so that the dirty clothes may be washed. Each child has only one padded garment. They have no underclothes; during the summer they wear nothing and in the autumn they wear the padded garments. This boy's disease can be cured by cleanliness.

various sizes and shapes have been erected among the trees and valleys. Many pathways lead up to the different buildings and knolls, while streams run down ceaselessly into ponds and rivers. Near the Chinese Faculty house there is a bridge which crosses a little valley with pretty flowers and trees.

The delegates to the conference represented Nanking Theological Seminary, Hangchow Christian College, St. John's University, Soochow University, Shanghai College, Southeastern University, Nanking University and Ginling College. There were about five times as many men delegates as women. The conference of the middle school students of Kiangnan field was being held in the same place. Except when attending lectures and discussions, the representatives of the middle schools and colleges mixed together.

Every morning we were led in prayer by Miss Lee Mei-li, the dean of the women's department of Southeastern University. This was followed by an hour of religious discussion. Several groups were formed and the subjects for discussion were raised by the members of each group. From half past nine to half past ten all members attended lectures. Then there were the discussions of the problems of students, such as occupational and vocational problems, the problem of acquiring knowledge, and the patriotic movement. Each one could choose to enter the group in which he or she was interested. Dinner was served at half past twelve. Before tea there was a time of rest. Another lecture was given from a quarter past five to a quarter past six. This was followed by supper.

On field day a meeting of the official delegates of all colleges was held. It was at this meeting that the committees for the various activities, such as the planning of games, picnics and musical programs, etc. were appointed, and officers nominated. Two delegates, a man and a woman were elected for every office, so that the men and women delegates would have the same opportunities of participating in the work of the conference. Of course the women delegates could not expect to do much, for their number was so small.

The weather was not good during the conference, as it rained very often; but fortunately the two afternoons which were planned for picnics were bright and sunny. Social activities were very numerous and occupied a large portion of the time. Besides dinner time and afternoon tea, when social games of various kinds were played, there were many parties. On Sunday afternoon a song service was held. Each group had its own song and listened to those other groups had prepared, and then everybody joined together in patriotic songs and hymns. Many kinds of music—European, Japanese, Chinese—were heard. All programs were not only interesting but also inspiring and showed a friendly attitude between various schools and colleges.

A series of speeches were given by Dr. Luh Tzi-wei, professor of Southeastern University, Dr. Hodgkin, Secretary of the National Christian Council, Miss Ding Shuh-dzing, secretary of National Young Women's Christian Association and Mr. Djen Hsiao-tsang, principal of Hangchow Government Girls' School. Dr. Luh's subject was, "Why do People Believe in Religion." Through scientific and historical points of view, he showed how the ancient people believed in religion because of the fear of ghosts and lightning, how people gradually believed in Gods to whom they prayed for strength, money and wisdom; that now people need religion because of moral problems. The next day Dr. Luh emphasized several points. He said that the world is full of meaning, that there will be a place for people to go in the future that men are not living on food only, that what has been done is irremediable, and that everyone is qualified to be a hero.

Dr. Hodgkin spoke on the subject of "Spiritual Revolution." He began by saying that a spiritual revolution was a sudden happening. Power to change the inner person completely was produced. It was through the death of Jesus, his

While living alone as a broken-hearted man, Dang Ming worshipped Yang Kwei-fei's portrait and prayed for his own death. One day during his regular praying hour, an old man, who was believed to be a god in disguise begged to see him. This old man told Dang Ming that Yang Kwei-fei had been the Goddess of the Moon, and that having violated some heavenly laws, she had been sent down to earth as a punishment. Simultaneously, the old man said that she was now called back to reenter the Moon Palace and offered a way for the Emperor to see her once a year. After a long discussion, the fifteenth of the eighth moon every year was decided to be the date of reunion of Dang Ming and Yang Kwei-fei.

No body knew whether the Emperor and his beloved ever met but the fifteenth of our eighth moon has been kept ever since as the Mid-Autumn Festival and especially named as a "Reunion Festival." According to custom, the married daughters are asked not to leave their husbands' houses that day and all the members of the family should gather together under the bright moon enjoying the perfect happiness of belonging to each other as Dang Ming and Yang Kwei-fei might have enjoyed their reunion in the Grand Moon Palace.

In conclusion, I may add that we may not like the mythical part of the story of the Mid-Autumn Festival but at the same time we certainly cannot deny its historical value. Consequently, should we not be cautious against overlooking the various values—either ethical or historical—that are behind many other festivals of China?

Spiritual Revolution

BY HWANG LI-MING

The first Kiangnan Field College Conference for men and women was held from the second to the seventh of July, nineteen-twenty-six, in Hangchow Christian College. The purpose of this conference was to widen the social intercourse, to promote the knowledge and to uplift the spiritual life of the students of various colleges, in order to obtain a true and united fellowship. The main subject to be discussed was "Spiritual Revolution."

On July first, many students from different colleges, gathered at Shanghai North Station and boarded the special car for the delegates attending the conference. In the train, conversation, stories, games, folk songs and college songs were going on continuously. Time past so fast that the six-hour trip seemed to be half an hour. The flood caused by several weeks of unceasing rainfall, covered the road leading to Hangchow Christian College. Since it was impossible to walk or swim across, two boats were hired. For four hours the boats were dragged and pushed through the water, a distance which could have been walked in twenty minutes. Fortunately only one person was seasick. The rain poured down unceasingly. When we reached Hangchow Christian College, nothing could be seen but a dark hill looming before us. Supper was served us and then the women delegates, thoroughly tired and drenched to the skin, climbed further up the hill to their own dormitory. Some of our bedding was soaked. It was past two o'clock before everything was quiet and no sound could be heard but the dripping rain and the breathing of sound sleepers.

Hangchow Christian College is situated in one of the most beautiful places in China. When standing on the peak of the mountain, within the campus, one feels happy because of the wonderful view. West Lake is behind us and the snake-like chi-kiang winds along the front and the sides of the campus. Buildings of

You would call: "Roommate, where are you?" And I should laugh and flap away!

In the morning when the sun shone gloriously, when Purple Mountain was lording it over the surrounding country, changing it with magic hues, when the beautiful buildings with the curved roofs gleamed in the light I would feel so peaceful and joyful. I would chirp and twitter and call on you in your slumbers. You, lying in your bed, half-dreaming and half-wakening would notice the singing of a bird. You would not know it came from me!

At high noon, when you were in chapel saying prayers and singing hymns the shadows of the trees outside would fall on your hair and your lap. I should hide myself among the branches and watch you attentively. At evening you would be going to the library with a load of books on your arm. I should suddenly drop down to earth again, and be your roommate once more, and say:

"What is the assignment in English to-morrow?"

"Where have you been, you naughty girl? You didn't attend class, were you ill?"

"I won't tell you, Roommate." That's what I would say then!

Mid-Autumn Festival

BY SUNG GING-YING

Many festivals in our country are either based on traditional customs or on mythical stories; however, one can not jump to the conclusion that all festivals of ours are without rhyme or reason but presentations of conservatism and mythology. Why? It is simply because some of the festivals if not all of them are tinged with either ethical or historical values. To illustrate the latter kind—festivals with historical values—there is the "Mid-Autumn Festival."

The festival of Mid-Autumn is held on the fifteenth of the eighth moon according to our old Chinese Calendar. The name of "The Festival of Reunion" is also given to the same occasion. In order to trace the origin of this festival, we must turn to the earliest part of our history. It had been the custom for the emperors, or "Heavenly Sons" as recorded in the history, to worship the God of the Sun and the Goddess of the Moon. Such a kind of royal homage to the gods had been believed to be the sole way of obtaining four regular seasons. With this belief, our early ancestors had been accustomed too to pay homage to the God of the Sun and the Goddess of the Moon until the Tang Dynasty, (700 A. D.).

It was during the Tang Dynasty that the parallel worship of the sun and the moon was turned to the worship of the moon alone. One might ask how the change occurred and we might turn to our history again. A very good emperor, Dang Ming, of this dynasty happened to marry a certain beautiful girl, Yang Kwei-fei. She was as fair as a rose and as blithe as a butterfly. She composed music and was a born dancer. The poets of her time pictured her as a model of beauty and the writers of ages after praised her as the personification of Spring. She was so charming that Dang Ming was entirely under her spell neglecting his duty as an emperor. Finally, because of the political menace and financial chaos near the close of Dang Ming's reign, the people asked for the head of the beautiful Yang Kwei-fei. Being unable to suppress public opinion, Dang Ming sadly yielded to the people and let Yang Kwei-fei commit suicide.

Overheard on the Campus

I. THE ROAD TO THE GATE SPEAKS

BY LI DZ-CHENG

What heavy work I do! I don't think anybody on the campus of Ginling does such heavy work as I! All day long there are people or rickshas coming and going. At the beginning and end of the school year carriages of baggage and trunks pass over me and give me not a minute to rest. Even in the night when everyone else is sleeping, there are still steps as the policeman walks across my back. Sometimes unexpectedly a very heavy burdens comes: last year a troop of soldiers thought that Ginling was a temple, and they came in to visit it. They marched over me with firm steps. And again, there was a visit of the University boys, and my, I felt the difference between their feet and those of the girls! Since I do such hard work, I get very thirsty and I am always eager for rain. But when it comes, it does not do me much good, for the rickshas and carriages take it quickly away.

Though there are many hardships, see how well I bear them! I never sink down or turn over and so make stumbling places for people. Think once in a while of how good and patient I am.

II. THE OLD BELL SPEAKS

BY CHEN SHI-YING

One bright moon-light night last September as I was walking from the Recitation Hall to my dormitory, my thoughts were linked to the voices of some friends who were not satisfied with their college work. They were reproaching themselves and saying:

"I don't know what is the matter with me in college. I always got along well in High School, and had high grades in every subject. I don't understand what the class-work is about in college, though I work so hard I have no time for other things!"

Suddenly my attention was turned to the sound of a grateful voice which seemed to come from the side of the path in front of Four Hundred. I listened: it was a prayer of thanks to the Moon, from the old and useless bell that stood there. It said:

"Oh Gracious Moon, I thank your light for shining on me among the large families of little flowers smiling beneath the quiet, peaceful sky. I remember a time when I was of great use to men. How they did care for me! Alas, I am old now, and out of use: no one even looks at me when they come here to pick flowers. I realize that I am good for nothing, but you still care for me, and you mark me out with your grace because you know it is not my habit to stand idle. But you know it is my turn to be so, and it is thus with all creatures."

The old Bell's prayer held me there for it had touched my heart, and I did not leave until I heard the Second Warning ring.

III. A BIRD SPEAKS

BY WU HSIOH-CHIN

Suppose I became a bird, just for fun, and stood on a twig high up on that tree which grows on the bank of the pond in back of Central Building. With laughter I would fly into the infinite sky; I would dance lightly upon the rustling leaves, and listen meditatively to the murmuring stream. Would you know me, roommate?

Again I asked, "What is her assignment?"

So she opened the book and said, "She wants us to study twenty-five pages and to do forty-four problems for to-morrow."

I glanced over these pages, but did not understand a little bit. In spite of this I didn't mind because I thought I could ask Miss Loh to explain what I didn't understand. In the meantime I heard the ringing of the bell, so I left Miss Chang and went to the recitation building as fast as I could to attend my mathematics class. Just in the moment when I reached my class room the second bell rang so everybody sat still and Miss Loh came in. First she assigned us the lesson which was just as Miss Chang had told me. Then I rose up and said,

"Miss Loh, will you please explain the first two sections of to-morrow's lesson?"

"No," answered Miss Loh with wrath, "you students are college freshmen and ought to be able to study these by yourself."

Then for a space all were silent until the class was dismissed. Then we went to our religion class. A few minutes later Miss Spicer came in with nothing in her hands except a roll of paper and said, "Close your books and take a sheet of clean paper."

We were very much astonished and didn't know what to do. She gave us each a sheet of paper on which there were forty questions and then said, "Don't ask me any questions but only answer these questions during this period."

Carefully I read the questions one by one, but I could only understand one out of ten. So I answered the four questions which I knew and stopped my pen. When I raised my head I saw that everybody was looking at one another with worried faces.

Without knowing how I got there I was sitting in an English class. Miss Barber asked me the meanings of twenty hard words which were not in our reading and I could only give the meanings of fifteen. On account of this Miss Barber said, "Ming-djen, I wonder what kind of mark you deserve for such a bad recitation."

A few minutes later I was informed that this week we would have one hundred and fifty pages of reference reading in history. Then I took my books and went downstairs. Suddenly I was attracted by a notice in Chinese on the bulletin board. It stated that every freshman should bring a Chinese essay of three thousand words to class to-morrow. This notice gave me more worry, so I ran to my bed room with my utmost speed. Down I put my books and thought what could I do. I stared at those books and began to cry. Suddenly I heard a familiar voice calling, "Roommate, why are you crying?" and then I was awakened. In the same moment I could not see my books nor my teachers so I could only laugh. My roommate asked me again and I told her all the things that had happened in the land of nod.

Upon hearing my dream she laughed heartily and said, "I know what is the cause of your dream, because Freshmen always think that all the teachers here must be very strict and the lessons must be very hard. In fact all this is due to your imagination and over-worry. After you have been here a few weeks you will find that all the teachers are very affable and sympathetic and they never assign a lesson which is too hard for their students to do. Moreover they are always willing to explain what their students don't understand and never refuse to answer the questions which their students ask. I realize that most of the freshmen have this same kind of worry but I believe that they soon find the untruth of these imaginings."

INTRODUCING 1-9-3-0

Our Ginling Motto

BY DZO DEH-DJEN

The English word "motto" has the same sound as the Chinese word "Mar Teo" which means harbor or seaport. Though motto does not actually mean the port for a steamship yet it does mean the harbor of a living ship and a safe harbor too. Any institution or individual without any motto is like a ship on the water without a knowledge of where it is going. A motto is the ideal goal where you intend to go.

Therefore, Ginling College, a star in China, has chosen a beautiful and practical motto to express her aim. It is "Abundant Life" which I heard first mentioned in the chapel by our President, Mrs. Thurston. Then I asked myself what was the meaning of "Abundant Life" and how could it be applied to such an institution. After a few weeks the answer came to me itself quietly and gradually. Life means living and growing. Everything here makes you and me grow and grow better.

A plant will have an abundant life if it has enough light and heat, rain, and fertile soil. A plant cannot grow in a desert because of the lack of water and neither can it grow at the north pole because of coldness, nor on a rock because of the thin soil. But in Ginling College none of these is lacking for an abundant life, there is even more than is needed. The education here is three-fold, spiritual, mental, and physical and these things may be compared to heat, rain, and soil respectively.

The plant cannot grow or produce beautifully and abundantly without the planter's good care and protection, even though there is enough heat, rain, and fertile soil, for there are always dangers around. It is the same with the plants of Ginling College. In order to protect the plants from being injured and to look after them there is the Faculty. The plants here are growing beautifully with all colors of flowers and sweet fruits.

My First Dream at Ginling

BY WANG MING-DJEN

To his nest is every bird flying,
 And alone the nightingale is singing.
 The whole world is motionless,
 And the earth is covered with darkness.

Miss Chang was leaning against the balustrade of the gallery of 600 dormitory with a book in her hand. As I passed near her, she said to me unhappily, "I must drop my mathematics, Miss Wang."

So I asked her, "Why?"

"Because Miss Loh gives us too much work to do, I have decided I can't study this subject," answered she.



STUDENT UNION OFFICERS



STUDENT GOVERNMENT CABINET



MAGAZINE STAFF

Cabinets, Staffs and Other Things

To Ginling

PRESENTED BY THE CLASS OF '26

To Ginling, fairest Ginling,
Let us sing as now her daughters gather here anew,
Oh, Alma Mater, joyful songs we bring,
With loyal hearts and deep felt love for you.

To you we give our love,

Your love we need—

And to your loyal purple will be true,
Till China echoes back in glorious deed
The dream of service we first saw through you.

Oh, hail, our fair Ginling!

Long life be yours we pray,

Our love through song we bring, who are your daughters gay.



purpose guided by great thoughts, so that this family becomes, as it were, a model according to which all true human society should increasingly conform. You in China have seen life largely in terms of relationships. Jesus reveals God forever seeking relationships. God fulfilled himself through relationships, for God is love, and love is a relationship. Human society is made for human love. In education you learn what love means. You learn to give yourself. When you are compelled to go one mile you would gladly go a second. That is to say, you would step out after the mile of compulsion had been finished and do something over and above what is required. You know in your lessons you may be set a certain task. You may do that task exactly and having done it, you hand to your teacher the completed work. That is good. There is something better. It is beyond that task to study into your subject until you have learned the greater joy that comes when in your studies you go that second mile. The real joy of living comes in the second mile. That is how Jesus lived and He showed us that God's own way was something of that kind. Now it is a wonderful thing to have education stamped with that stamp. We talk about required courses. It isn't the course we want it is something beyond the course. In a required course there may be either a spirit of delight or one of unwilling work.

Fourth, the standard. The standard of education is the Christ like life. There are many standards by which we can test the value of our education. We may test it by examinations which some think to be a far from perfect standard. It has its values. There are other standards. It is tested by the way you live your life while you are here and when you leave here and this is one standard that has been set. There is another standard,—that beautiful and amazing life that was lived for those few years in Nazareth. Anyone who has seen its beauty is always challenged to give his very best.

In the last place, this thought, this vision of God in Christ brings to us not simply the standard but it puts into us the power by which we may press on. We see in this wonderful life the power at work which began before the worlds were and which moves through all creation, a power to be seen all around us. We see it brought into the channel of a human life. For thousands of years the Falls of Niagara have been a magnificent display. Many have looked at them and marvelled but never thought of using them until someone came along and found that through their power it would be possible to drive the street cars and make lights for a city. I do not know that it was necessarily a good thing but it is an illustration. There are wonderful forces within this universe. There is the force of electricity before which men trembled, but to-day we have learned to use it. The force of the living God, manifested in human society as love, may run to waste but in Jesus of Nazareth it ran into a fruitful channel. It has been running on in living streams ever since and here we have it running into China. He has used in His life and so made available for us this infinite force which is greater than any other force that the world can show.

These are some of the ideals that come out of the vision of the men and women whose dreams and hopes created this college. What they desired cannot be done by founders alone, by buildings alone, by staff alone. It must be done by the community and every one of you has a part in establishing it in deeds of love and truth and beauty, working it out in all the homes from which you come and to which you will go back and in many other parts of China.

So to-day, remembering the vision that the founders saw let us ask that God will give us their vision that not one student will pass through this college without having seen and known that his life has been lifted where it never could have been before, and that she has seen with those who founded Ginling, in the face of Jesus Christ, the Eternal God.

own hearts all seems to be changed in meaning because they have seen in the face of Jesus Christ the Eternal God.

Men have speculated about God through all ages. Some who have said little about God have spoken of heaven and referred to the life beyond. Yet even they have recognized there is a mastery behind the universe. Many people have sought to understand this mystery in many different ways, but to the men and women who founded this institution that mystery is made clear,—not in classical writings, not in the study of human history, not from the beauties of nature as we see them round about us here,—not even in viewing the heavens and imagining some of the great thoughts again that God must have thought. What made that mystery plain to them was something different. God, the Creator, the first Cause of all things, the great Spirit moving somewhere in the infinite universe, showing Himself in the beauties manifested through the world,—that great Spirit can express Himself in the compass of a few years of a human life. That is a startling thing. That thing grew as a thought with meaning for the lives of some men and women in countries far from this. Entirely out of that thought came Ginling College and many other things. It has lifted women up and reached with love the poor and needy. Many things that you cannot see came out of this seed, planted in the souls of men when their eyes opened and they saw in the face of Jesus Christ the Eternal God.

Now what does this mean for education in particular? I am going to say one or two things about the meaning of this vision for education. It touches education at many points,—it touches the motive, the aim, the method, the standards, the power by which education can be accomplished. One can only say a very little but that little may help us to see how the idea of education can be transformed.

First, the motive. What is it that makes us want to educate? There are many motives. But when we have seen the Eternal God in the face of Jesus Christ the motive of education is strengthened because we see how worthwhile it is. We see that human nature can express such an enormous amount of good. We want to see life blossom out into its largest possibilities. Our motives are enormously strengthened.

Second, the aim. It is obvious that the aim of education includes an emphasis upon the development of the body, that your bodies may become strong so that your whole personality may have a medium through which to express itself. Education involves also the development of the mind; the awakening of interest that lies dormant, the growing of the personality as fresh knowledge is opened to you until a man becomes a different thing. If you have seen in the face of Jesus Christ the Eternal God you see something else. You know that this human personality can grow to perfection only in one soil. That soil is God. In God alone can man become what God intended him to be. Jesus Christ helped every individual to grow in the soil in which he could grow toward his perfection. We hear of Him as a boy of twelve that He grew in stature, in wisdom, and in favor with God and man. Our bodies and minds as also our souls, our personalities, are made for God and must grow in him. The aim of education becomes widened when we have seen in the face of Jesus the Eternal God.

Third, the method. There are a great many ways in which the method of education is effected by this change. To take one aspect, education is not the singling out of individuals to make perfect lives independent of all others; it is the creation of a family. The education of any person is the making of that person fit to live within the family of which God is the father. In Jesus we see God, not an isolated being, but we see God as a father, finding himself in His family and always trying to create a true and wonderful family. All education becomes the fitting of people to come into this family,—a family which has a

The Vision of the Founders

BY DR. HENRY HODGKIN

It always gives me pleasure to come here, to look into your faces and to share something of the spirit of this institution. It gives me pleasure to-day to share in the remembrance of your founders and that which they have done to make possible the community that lives and works and hopes and prays together within these walls. It gives me pleasure particularly to be on the same platform with Dr. Lo with whom I have been spending days in close conference, trying to see the meaning of the Christian faith in China to-day.

As I have been thinking of this day, my thoughts have run on lines parallel to those of Dr. Lo. I have been asking myself why it is that this institution is founded in this land. *It is a strange thing.* You are so familiar with the halls of Ginling that perhaps you do not stop to think how strange it is. There is nothing similar in America to represent the great history and traditions of China in an educational institution for the people of that land, although China has much to give to our countries in the west and although there might be a very good reason for such education to be given. An institution like this represents not only money, not only time, but thought, effort and the ideas and ideals that have gone into it. It is strange if you stop to think of it. It would be very strange to some of the great men of China's past could they step forth from the grave and look on these halls.—Very strange because for one thing it would not have occurred to them that China with all that she has held and treasured from the past could need the kind of thing that this institution stands for. It would be difficult for them to understand why foreigners should come this long distance and put their money, time and thought into this college when there still remains a great deal to be done in education and in purifying the life of the countries from which they come.

We must not become too familiar with things. It is well that we should ask ourselves why people should want to do this thing. We hear it said to-day that it is for purposes of exploitation, etc.,—but those of us who know the kind of men and women who have made and are working for this college and similar institutions know very well that these ideas are far away from their minds. Some of the people who have put their thought and their money into this college have no financial interest of any kind in this country. Probably most of them have scarcely any at all. Most of them have not thought of it in these terms. Then perhaps you will say that they are good, benevolent people and they are interested in women's education and the education of the people of China. What lies behind it? Where does this interest come from? Why is it that all people in all nations do not have this spirit?

When I think on these questions it comes to me with more force than ever that there is one thing which we must understand if we are to see what is the seed out of which this institution has grown,—if we are to catch the spirit of its founders. *These are men and women who have seen in the face of Jesus of Nazareth the Eternal God.* That is a tremendous discovery. Men and women who see that are shaken to the roots of their natures. It takes hold of their entire personality. Everything changes. As George Fox, the founder of the Society of Friends has said "the whole world gave forth a new smell." Something happens. Now perhaps there are some of you who have never seen that and, because you have not seen it, it is difficult for you to believe that I am not exaggerating. It is no exaggeration. To many here the Universe, human society, their fellow-men, their

Second, to educate for rational living. Another defect of Chinese society is the chaos which exists at present. The people have no definite purpose, they have no aim. They take whatever happens to come their way, and make no distinction between right and wrong. The newspapers are much the same. Their reports are apt to be just the opposite of true affairs, and, those who wish to have control over the newspapers need only to have gold. It is again the responsibility of the mission schools to educate students who can distinguish between right and wrong, who have respect for the real opinion of the people and who will not be influenced by their surroundings.

Third, to lay stress on the spirit of service and sacrifice. This is quite a worn out saying, yet there are really few who possess this spirit in its true sense. The happiest life is a life of service and the unhappiest is that of idleness. To render service to other people is the most worth while work for any body. This principle is alike true both in China and in the West.

Many Chinese students complain because they have no work to do. It is not true that they have no work to do, it is only that they think they cannot find suitable work and they have little wish to do any hard work. When they get into difficult situations or when they are confronted with troublesome problems they become pessimistic and lose their determination to move forward. This kind of behavior is all harmful to the nation as a whole. Missionary schools should take it as their responsibility to cultivate this spirit of serving country and society.

To make it possible for Christian students to serve their country we have to make their purpose, Chinese, and in making their purpose Chinese we are training leaders for the present day China. The Chinese must work for themselves. Chinese missions must have Chinese leaders. Colleges are responsible for the training of leaders. At the present time all the editors of missionary papers and magazines are foreigners, and papers for women are even more dependent on the help of foreigners. Therefore, it is absolutely necessary that we should train Chinese women missionaries and Chinese women editors ourselves. These two kinds of people require, again, college education. It is true that women belong to the household but men and women must cooperate in order to attain this new order in its complete sense.

The colleges must create personalities so that the spirit of Christianity may spread over society. We should encourage Christlike living and we should let the Christian spirit enter into all the work we do. In China there is a dearth of leaders. The church is confronted by this trouble. Churches in China are of course, still very young and that is why there are very few Christians who take part in the various movements that are going on in China today.

The motto of your college is "abundant life." Life abundant means that it should be balanced and not lean to one side. Professor Jones once told a story in his chemistry class. He was the guest in the home of an English friend. One day the son of that friend brought a flower to him saying that half of it represented the happy world and half of it represented the unhappy part because half of the flower was in bloom and half of it had already withered. The father asked how all the world could be made happy and in reply the boy said that if we divided the water and food of the fresh half and gave them to the other half then all would be good. Now we are people in this happy world, we should open our eyes and look at the people on the other. We should make no distinction between the rich and poor, the educated and uneducated. Every one of us should serve society and be a pioneer and a founder. If we can accomplish that, then it is worth while to celebrate this Founders Day.

with a nation. China is building a democracy. If China wants to be a real democratic nation the men and women in China must have the chance to get education of equal standard. To be good mothers and good wives requires a higher education, because women must understand the true meaning of democracy. Women in China must have their political rights. Women of the European and American countries occupy quite important positions in politics and they play not an unprominent part. It is absolutely necessary that women should at least have a voice in their country's political affairs. In China public opinion is grievously weak, it oftentimes is the opinion of a very few who utilize it as a means of acquiring prominence or various other ends that they have in view. The prevalence of this kind of situations is also caused by a lack of knowledge of politics on the part of the people. Even if a great mass meeting in which all the citizens have a voice is called today it is impossible to get the real opinion of the people because the education of the greater mass in China is too low for such things. Knowledge comes through education. The aim of the western educators is to build "men" (character) to prepare men to be "men." If we wish to be real "men," we must acquire education, Confucius said.

The aims of the Christian colleges are: First, service to the Nation, second, service to the Church. The remark made by some people that the aim of Christian education is solely for religious purposes is an imperfect conception. The church also renders services to society in as much as it has founded good schools. Like other colleges the Christian colleges are also qualified to train people for various kinds of work. In contrast with other good colleges, a Christian college should be educationally the equal of any colleges in the world. Chinese governmental colleges are handicapped by their lack of educational funds and they are often involved in political disturbances. The missionary colleges do not have such obstacles, therefore they should be able to compete with the colleges of Europe and America. In this college both the equipment and faculty are as good as those in western colleges; in Ginling we find a model for other Christian colleges.

Christian education is criticized because it is said to weaken Chinese civilization. Now we should bear in mind that civilization belongs to the world and the best civilization is the most complicated. Chinese students are sent abroad in order to get this broad world wide civilization. It is true that missionary schools in China have their particular defects but the cause of these defects is not hard to find if we make an investigation of them. The Chinese do not have systematic methods of running their schools so the foreigners who came to China found no roads to follow but had to use their own methods in operating Chinese schools. Now the missionary schools are aware of this mistake and they are trying to make amends. Most of the missionary schools are paying much greater attention to the study of Chinese. Your president has also laid emphasis on this problem in speaking to me.

The missionary schools of the present time have certain special services to offer to Chinese society: First, to educate people to do things thoroughly. One of the great defects of the Chinese is their lack of this thorough going spirit and their love of indolence. This prevailing characteristic can be seen everywhere, even in fighting; there is never any bottom that can be reached although battles are fought every year. The broom of the man who sweeps the floor does not go to the obscure places; the cloth of the man who cleans the table does not remove the more sticky stains; the scientists write long elegant essays, but they do not identify their living with those scientific principles that they know so much about. They love ease and are contented with what they have. It is the responsibility of the missionary schools to help to eliminate this great defect.

of turning in three articles for each issue. Of course this is not an ideal way of handling the situation, but it is the best we can do under the circumstances. Unquestionably one of the most effective solutions of this problem, it seems to us, is to discover people with literary gifts and to get them to write for the Magazine. It is true that this is no easy task either. At any rate the venture is worth trying. At the same time, we sincerely trust that gifted students will no longer allow themselves to be overcome by modesty but come forward into the limelight so that others may share with them the fruits of their literary attainments, for one of the express purposes of the Magazine is to give the students the opportunity for training in the writing of English and Chinese, to stimulate right and accurate thinking and expression of opinions on important topics. Let us, one and all, do away with the notion that the carrying on of the Magazine is the business of the Magazine Staff. Let us feel that the paper is the college paper and our paper and that we must all try to make it the best it can be made.

We also feel that the Magazine is an enterprise in which we should seek for a greater degree of participation than has been the case on the part of the alumnae of the college both in subscriptions to and in contributions of articles to the Magazine, for it is also the purpose of the Magazine to provide for the alumnae a medium for the publication of articles of interest in connection with their particular problems. We feel sure that they have much to offer that will bring cheer to their "old teachers" and inspiration to their younger sisters who are following in their path.

In short, we must strive to make the Magazine the truly alumnae-student enterprise that it should be.

FOUNDERS DAY—1926

The Fulfillment of Ginling's Purpose

BY DR. R. Y. LO

Today is the eleventh anniversary of Ginling College. I certainly feel greatly honored to be asked to address you on this day. My interest in Ginling is an old one although I do not have any direct connection with the college. During my second year in China after I came back Ginling was founded. The faculty members at that time numbered seven and the student body was composed of nine, five of these were from the Kiukiang Methodist Mission. One of my friends asked at that time why this kind of an institution was founded; he thought the number of students compared with that of faculty was absurd. Well that was rather a narrow view. Today we can see what progress the college has made during the last eleven years and congratulate not only the college but also the women in China for the promise of future welfare that this college brings. My friend was also a returned student. His attitude toward women's education was pessimistic. He said that women did not need higher education, it was enough if they were educated to be good mothers and efficient wives. This too was rather a narrow view. We do not in the least object to the education and training of good mothers and good wives but we say this is not where the education of women culminates. There are many other things that women should do. Society is not founded by man alone, the world is composed both of men and women. The whole constitution is affected if one part of the body becomes unhealthy, so it is

Ginling College Magazine

Volume III

DECEMBER, 1926

Number 1

EDITORIAL

The Voice of the Staff

As the first issue of the present volume of the Ginling Magazine goes forth, no doubt it will make a variety of impressions on its readers. Readers who have been eagerly awaiting its appearance, while still glad to greet its advent, are rightly dissatisfied with its coming out at this late hour. Others who have distinguished themselves by literary attainments will likely find fault with its apparent lack of any well-laid plan, as the articles contained show unmistakable signs of having been picked up here and there to fill up the pages. Still others, who are as a rule, students of economics, wonder what success the business manager of the magazine will meet with in subscription and advertising campaigns.

The Magazine Staff is grateful to all who have coöperated in getting out this number as well as to those who have the welfare of the college paper so much at heart. We are equally grateful to readers who have been kind enough to point out our shortcomings and the defects in the Magazine, for the question of punctual publication, interesting and instructive reading matter, and adequate financial return are vital to the existence of the Magazine.

Now let us consider briefly how we can remedy these defects. Space does not permit me a careful consideration of the problems of punctual publication and adequate financial return. Suffice it to say that their ultimate solution is bound up in the solution of the greater problem of making the magazine both interesting and instructive, for when that problem is solved, it is comparatively easy both to overcome the possible delay at the press so that we may get out the Magazine on time and to secure a good number of subscribers from among faculty, alumnae, students, and friends of the institution as well as a good number of advertisements. For a college paper like that of Ginling whose student body is relatively small, it will take some time before it can become self-supporting, but this ought to be the goal toward which we should be working.

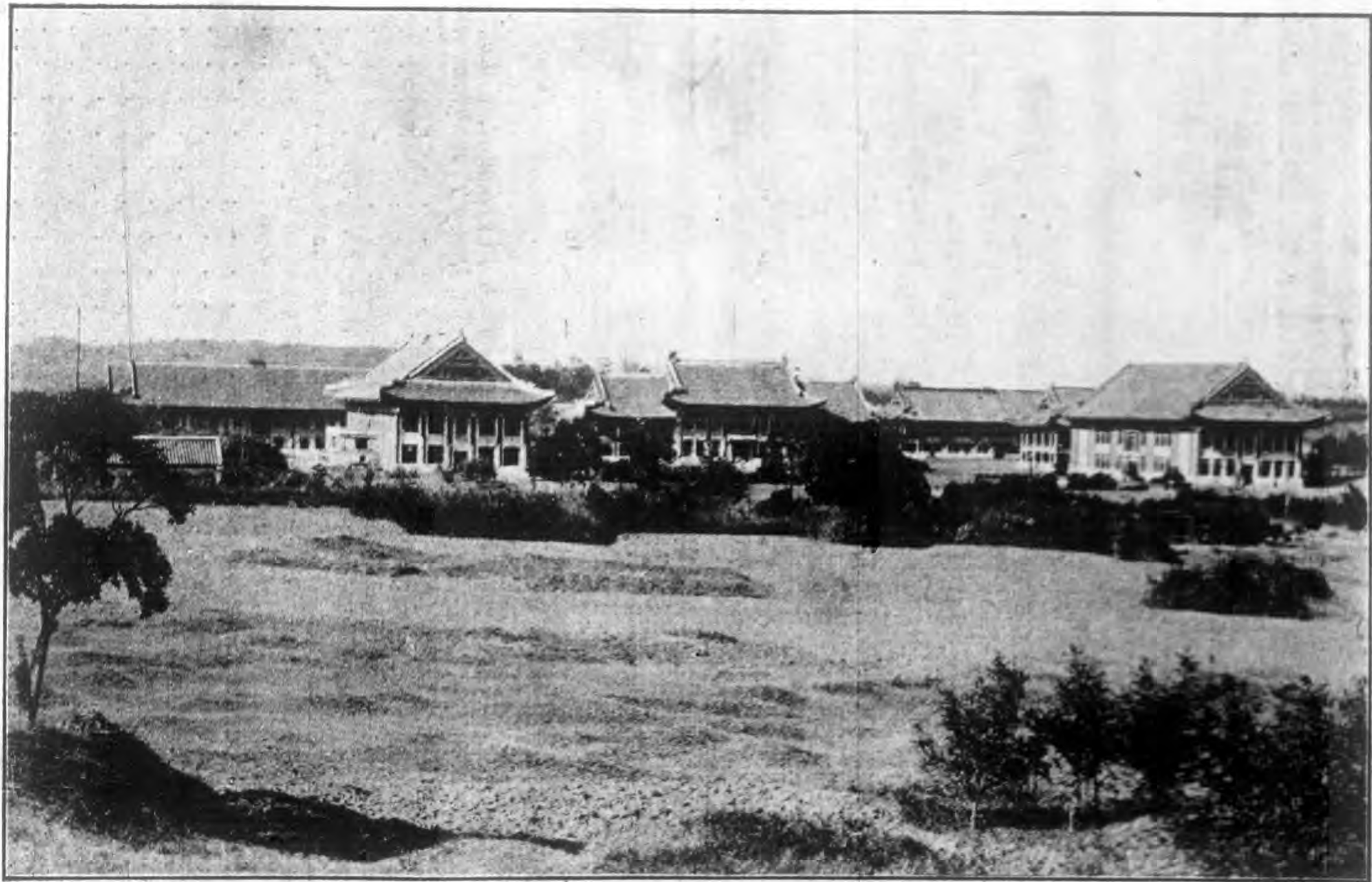
As stated above, the most difficult problem is how to present interesting and instructive reading matter in the pages of the Magazine. Our present difficulties in brief may be stated as follows:

First of all, the manuscripts handed in are so few that the editors have to make use of whatever is available. In other words, they have no opportunity to do any pruning, for if they do, the Magazine would lie reduced to a few pages only.

In the second place, the editors are not given enough time to go over the manuscripts with as much care as is customary. For the present issue, for instance, they had no material to work with until the middle of November.

Thirdly, the articles for the English section are mostly gathered from the different English classes. This being the case, there can hardly be unity.

As a temporary measure to find a continuous supply of articles the editors of the Chinese section have adopted the policy of assigning to each class the task



A NEW VIEW OF GINLING

Ginling College Magazine

DECEMBER, 1926

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\$1.00 a year

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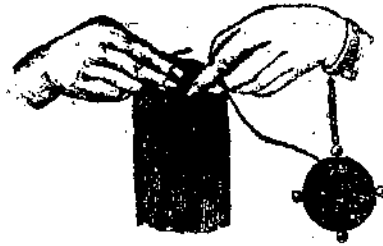
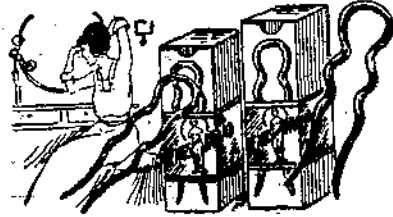
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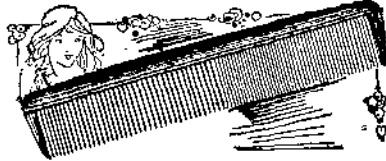
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