

湖 川 圖

Graybill and Gray

湖 川 圖 目 次

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新 中 國

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THE NEW CHINA

A Civics Reader for Middle-School Students

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*A REVISION OF "MODERN CHINA" PREPARED ESPECIALLY
FOR THE USE AND EDUCATION OF THE CHINESE PEOPLE*

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PREFACE

The cordial reception that schools in China gave to Graybill's "Modern China" indicated the great need for a book of this kind for civic instruction as well as the appropriateness of the general contents of the book. However, in order to make it of increasing usefulness to middle schools in the rapidly changing social, cultural, and political scenes of China, the publishers deemed it wise to have a revision of "Modern China." The result is the present edition, appearing under the title of "The New China."

The main considerations that entered into the making of "Modern China" were (1) that Chinese students have a very great enthusiasm for their republic and a very keen interest in their national affairs; (2) that they feel a great need for more knowledge of how young people can really express their patriotism and how they can be of actual service to their nation, especially in this new era of national reconstruction; (3) that they are eager to discern the excellences in their own civilization as well as to study through pictures and descriptions those elements of Western life — schools, homes, cities, organizations, business enterprises, daily occupations, public services, progressive movements, new inventions, etc. — which, when judiciously selected and appropriated, will further the creation of a new civilization for the new China; and (4) that they enjoy learning English that is readable and usable.

In the revised edition, "The New China," we have retained the general character and arrangement of

"Modern China," and have kept the same fourfold purpose of the book in mind. Chinese illustrations have been increased, and references to Western experience have been re-evaluated. The book has been brought up to date in regard to the new events, new tendencies, new points of emphasis, and new outlook, which have recently appeared in China. It still contains much about Western civilization, which is defended on the ground that it is in the best spirit of the modern world that new China learns from all sources, but the point of view in selection and presentation is Chinese.

Concerning the question of language we should recall that in Chinese middle schools, where the curriculum is already crowded, such a book may find a place as a reading-text in the English course when sometimes there is no other place for it; and, we may add, there is a similar book by the same authors in Chinese for students who are not learning English. Furthermore, it is believed that this book will stimulate the production of other books that will be of assistance in meeting the great need for civic instruction in China.

This book is a civics reader, a book to read and to talk about. It is not a complete and systematically arranged textbook in economics and sociology. If the students in a given school are to have in one of their upper classes a course in those subjects, this book will constitute a good preparation for it. If there is no such course, a reading-course of this kind is the least that the students should have in this most important part of their preparation for life in "changing China." The use of this book will lead to profitable class discussion and, it is hoped, to some useful activities. Thought-provoking questions and exercises have been added at the close of each chapter. In addition to these devices for teaching, ex-

perience has shown that the material itself naturally brings to mind an abundance of questions, useful topics for further discussion, and practical suggestions for class activity. Much time may be given to the study of interesting events in the biographies of men and women who could be only mentioned in this book.

The problem-solving method is usually advocated in social studies as well as in natural science. Although this book is apparently only a "reader," it is so arranged that it may serve the up-to-date teacher who wishes to use the problem-solving method. He may build his course about some such set of problems as the following, using the text as a source of facts, a storehouse of ideas and ideals, a source for vocabulary, and a means of comparing and checking up.

Problems corresponding roughly to the chapters :

I. To define "patriotism" and give reasons for our own patriotism.

II. To defend our pride in China.

III. To make sure that China is worth preserving.

IV. To discover the spirit and first steps of a preserver or builder of a nation.

V. To think out this hard question: Change or no change? Stand still or rush forward?

VI. To catch the spirit of modern times and go forward in it.

VII. To discover what success generally demands in carefulness and wisdom.

VIII. To put that idea of efficiency into terms of national conservation and development.

IX. To survey China's resources of labor and time and relate them to the problem of development.

X. To solve the problem of lack of capital to invest in this development of China.

XI. To examine into the nature of business, which is so large a part of all our activities.

XII. To find out what knowledge lies back of modern success.

XIII. To get down to the fundamental questions (1) What do the people really want? (2) What satisfaction does the modern world offer?

XIV. To learn how to secure the physical basis for service and happiness — health, strength, and energy.

XV. To see what we should do for the children, and to get an estimate of the place of education in the nation's new development.

XVI. To face the often recurring demand that law and order come first.

XVII. To get clear our relations to the central government: to appreciate its services, its importance, and its difficulties.

Whatever method is used, the teacher must be skillful in securing impassionate and intelligent discussion by students and eager to point out hopeful signs of advance and improvement as illustrations of the success of Chinese efforts along so many progressive lines.

The authors take pleasure in acknowledging that the original idea of this book as well as certain material was taken from Miss Grace A. Turkington's "My Country." They are also grateful to those who have furnished the illustrations used; to Chinese, British, and Americans who have given suggestions and material; and to the editorial staff of Ginn and Company for valuable assistance in the preparation of the manuscript.

THE AUTHORS

THE NEW CHINA

CHAPTER I

PATRIOTISM

1. Love of Home

Everyone loves his home. He loves it whether the home is large or small, old or new. It is frequently the place where he was born, where for years his parents lived and near which reside his relatives and friends. In a sense it is the place of all others that really seems to belong to him.

Out in the Atlantic Ocean, far from any coast, there is a small island which you would think a very poor place to live. You would not like to spend one night there. It is so rocky that little grows there. Storms often sweep over it. Clouds hang above it and shut out the sunshine for weeks at a time. There are no trees; so the people build little houses of rough stones and hide from the storms or the hot sun in these huts. They cannot keep grain, because the many rats eat it up at once. They live on fish almost all the time. So few ships pass that the people rarely see anything of the rest of the world. If a steamer passes, they jump into their boats and row out to it. They just wish to see some other people, to learn something of the big world, or to get something to eat. Most of the time they spend their lives doing things that you would call very uninteresting.

When a certain government learned of the condition of these people, it offered to move them to some other part of the world and to help them get a new start in life. But, strange as it may seem, none of them wanted to leave. This poor little island was their home. They had built humble little huts, had learned to love the hard life, the storms and waves that beat on the rocky shores, and they wanted to live and die there.

2. What Love of Home Means

Almost all people have this love of home, a strong love for some place — an island, a town, a mountain. They are eager to work for their home, and even to fight for it if necessary. When the people of that little island refused to give up their home for a sunnier place, where they would have more food, more clothes, more pleasure, they showed an intense love of their home.

If these people loved their poor little native island so much, should we not love this great country of China more? Love of one's country begins at home. He loves his little village or farm or his home town or city. It is his own; it is like a part of himself.

3. "Back to my Native Village"

The Chinese have, perhaps, more loyalty to their ancestral homes than any other people. This conversation once occurred in Shanghai, but probably not once only — maybe a thousand times:

"Where are you from, Mr. Wang?"

"I am from the southern part of Kwangtung."

"When did you leave there?"

"Four generations ago!"

當某國政府打聽這些民情的時候，他想把他們帶到別的地方去，並且幫助他們另作一種別的生活。但是很奇怪的沒有一個願意離開的，這個窮苦的小島便是他們的家鄉。他們建造了鄙陋的小屋，知道怎樣喜歡他們那很苦的生活，喜歡那大風雨和打擊石岸的波浪。他們願意同生同死的在那島的上邊。

第二節 愛家鄉的意義是什麼

人人都有愛家鄉的思想，對於一個地方有一種熱烈的愛情，一個島，或一個城，或一座山。他們為他們的家鄉願意服務，若遇必要時他們也去奮鬥。並且小島上的人民也不肯離開他們的家鄉，去換一個較好的地方。他們在那裏有許多的食物，許多的衣服，許多的快樂，這就是他們愛家鄉的一種表現。

小島上的人民如此愛敬他們的家鄉。難到說我們就不應該愛敬這偉大的中國嗎？欲愛其國必先愛其家。他愛他的小家鄉，或田莊，或鎮市或城池。那好像是他自己的，那好像是他們本身的一部份。

第三節 「回到我們鄉村去」

中國人對於自己的祖先家鄉的愛情，較比別的民族是多的。這段話是在上海聽見的，但是不止一次了也許有一千次了：

「你由那裏來，王先生？」

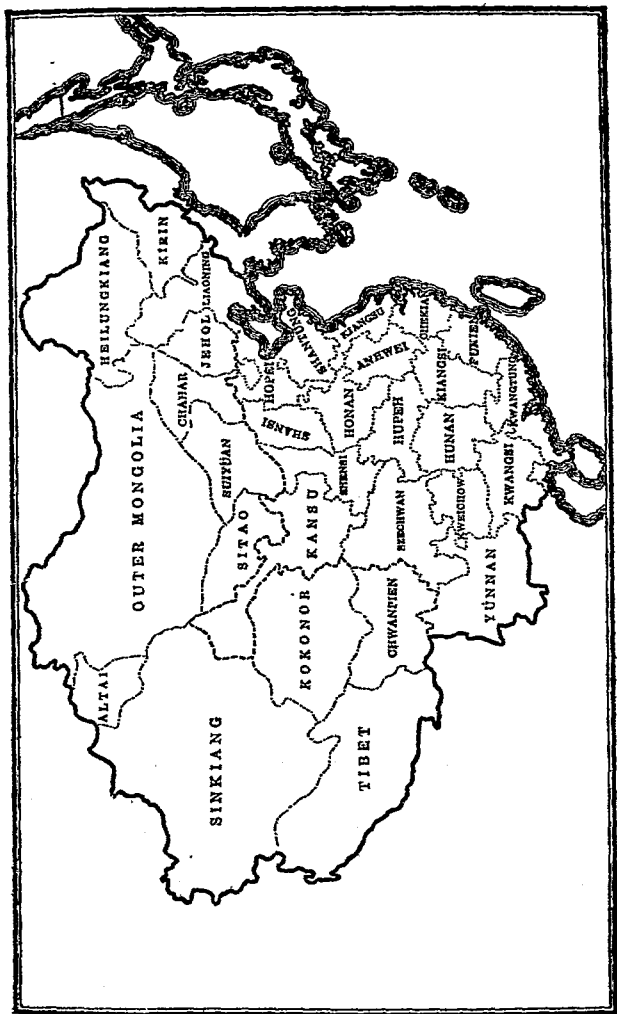
「我由廣東南部來。」

「你什麼時候離開那裏的？」

「四時代以前。」



中國各特別區省市全圖



THE PROVINCES, SPECIAL ADMINISTRATIVE DISTRICTS, AND OUTER TERRITORIES OF CHINA

Although his family had left there long ago, and he himself had never seen Kwangtung, he considered that old home as still his, to be loved and honored and supported, and to be visited just as soon as he could find the opportunity.

If someone should say that this undying love for one's own little country home and village is a very remarkable thing, you might reply that it is as common in China as one's love for his parents, — just as common and just as natural. Perhaps it grew up merely out of the simple love for one's own father, mother, family, and friends. Perhaps in this country it is too common to attract much notice, but the fact is that this is the root of patriotism. Here begins to grow the great power that binds a country together. This loyalty on a small scale in town and country promises wonderful things for China's future.

4. Village and Nation

A certain world-famous Chinese statesman recently said: "Although I am now a very old man, have had wide experience, and find my interest in many important affairs, I still like to go back to the little village where I was a boy, I like to talk to the elders there, to be friends with them again, to get their point of view, to feel with them about the land in which they live, I get something from them that is good for me."

{ Is it not probable that this loyalty to his old home village helped him to become a statesman of national and international fame? } { The village is a real part of the nation. } { The nation is made up of such small parts. } To help one helps the other. To love one ought to make us love the other. Just as we say "my own home," we must

雖然他的家鄉離開廣東已久，并且他也沒見過廣東，他仍然以廣東爲他的老家，應當愛敬和幫助，而且有了機會他，也要回家看望的。

若是有人說，中國人愛他們那小的家鄉和本村，這是一件很奇怪的事情，你可以回答說，在中國那是很普遍的。就如愛敬父母一般，甚是普遍，而又自然的。愛的發生或者是由於愛敬父母，愛家庭，愛朋友，或者是因爲在中國太普遍，以致於不能引起人的注意來，實在的說，這就是愛國的基礎。從此就生出一種統一國家的偉大勢力來。這愛小城愛小鄉的觀念，就使中國前途生出一種很特殊的希望來。

第四節 鄉村和國家

一個署名全世界的中國政治家說：「我現在雖然是個老人，有廣大的經驗，而與許多重要的事務有關，我仍然喜歡回到在我小的時候那個小村子裏。我願意同他們談天，又想同他們作朋友，採取他們的意見，和他們娛樂在他們所住的地方。於是我從他們那裏得到許多於我有益的事情。」

這種愛家鄉的思想能不能助他作一個國內國外有名的政治家呢？家鄉是國家的一部份。國家是由許多小的部份組成的。助己即助人。愛己須愛人。我們可以說「我自己的家。」我必同樣來說「我自己的地方。」如此我又必須

說「我自己的省。」最要緊的說「我自己的國。」若是我的忠心和愛只限於很小的一部分在我的家庭和朋友，如此小的一個忠心和愛，並且把我的縣我的省變為視屬朋友居住的好地方，這機會是多末難得呀！若是我的愛和忠心只限於我們自己的小村或縣或省或城，這種熱忱是多末有限啊！把中國變為一個大的國家這機會是如何的小啊！讓我們充滿了我們的熱忱和忠心，盡忠於我們家鄉縣省和一個整個的國家。

第五節 我為什麼要愛中國

我很驚奇有許多人能夠立刻寫出他們愛他們自己國家的理由來。有人說他們愛他們的國家，如此的天然，如同一個小孩愛他的父母一般，他并不能說出任何的理由來。他可以說「我愛我的母親，因為他是我母親。」下邊是一個學生寫出來的：

「我愛我的國：因為那是我的祖國。假如你說這是因為他是很強盛和有生力的你才愛他。你并不是一個真正愛國者；因為你如果作了外國的國民，你就可以有一個更強的國家去愛；假設因為他是你的祖國你才愛他，那你才是一個真的愛國者。」鄧宜秋

但是也有許多別的理由，能夠說出來，敘述這些理由是很好的事情。你對任何事情的理由那是一件很好的事情

say, with the same sort of loyalty, "my own district." So, too, we must say "my own province," and, most important of all, "my own nation." If my loyalty and love stop at the small circle of my family and friends, how small a love and loyalty that will be, and how poor the chance that my district or province will ever become a better place for my relatives and friends to live in! If our love and loyalty stop within our own village, district, or province, how limited that patriotism will be, and how small a chance will China have to become a great nation! Let us hold full and strong our small loyalties while we build up equally natural, full, and strong loyalties to our whole nation of homes, villages, cities, districts, and provinces.

5. Why I love China

I wonder how many people could sit down and write out at once the reasons they have for loving their own country. One might declare that he loved his country so naturally, so like a child's loving his own father and mother, that he could not give any other reason. "I love my mother only because she is my mother," he would say. This is what one student wrote:

I love my country, because it is my fatherland. If you say that you love your country because it is strong and productive, you are not a true patriot; for you may have a stronger and more productive country by becoming a citizen of a country not your own. If you love your country because it is your fatherland, you are a true patriot. — TENG I CH'IU

However, there are probably many other good reasons that could be given. It is a good thing to try to give them. It is a good thing to try to state your reasons for

anything. It is good to try to say why you like your school. It is good to stop at the end of a day or week or month or term or year and try to say exactly what you have found good in it, what you are thankful for. It is good to try to say why you love your own mother.

While reading this book you might stop here and write down at least one good reason you have for loving China.

6. I love her for her People

A student whose name is Chang Chin Te says:

The first reason for me to love my country is that I am a citizen of that country. I belong to it. But there are further reasons. One of them is that we Chinese, the citizens of China, all came from the same original, ancient tribe. It spread to the east and then to the south until all the land was settled by our own people.

You see he loves China because it is the land of his own people. Here is another student, Li Jen Lung, who loves China because he loves the people themselves:

I love China because of her people. They number some four hundred millions. They are descendants of the early civilized people of the yellow race. I love them. I love them partly because I believe I can help them. I can help to lead them into the paths of modern civilization. *

7. I love her for her Gifts to us

A Chinese proverb says, "When you have water to drink, think of its source." It means when you have received some benefit, you should think of the benefactor. Just think of the rich harvest of good things we have received from our forefathers, a harvest which they sowed

·那是一件好事情說你爲什麼愛你的學校，在一天，或一星期，或一月，或一學期，或一年之末，詳述你在學校裏得到什麼有益的事情，並且感謝的是些什麼，那是一件很好的事情說你爲什麼愛你自己的母親·

當你讀此書之時，你必在此停止，並且要寫出一段愛國的充足理由來·

第六節 我愛牠們的人民所以我愛中國

一個學生他的名字叫張進德說：

「愛國的第一個理由就是我是中國的一個國民·並且是屬於他的·但是也有別的理由，一個是我中國人，中國的民族全是從一種舊民族產生出來的，他傳到東方和南方，最後全陸地都被我們佔居了·」

你看他愛中國因爲中國的陸地是他們自己的·這裏又有一個學生叫李仁龍，他愛中國因爲他愛自己的民族·他說：

「我愛中國爲他的人民，約有四萬萬的民族而開化最早的民族是黃種的後代，我愛他們，因爲我能幫助他們·我能够使他們走上一個新文化的路上去·」

第七節 我愛中國因爲牠給我們贈品

中國有一個俗話：「飲水思源·」他的意義就是你若得到利益，你應當想念恩人·試思我們由我們的祖先那裏得來好東西的豐富的收穫，他們種的是給我們一種收穫·

你會停止去想，當你或我在小的時候，在野蠻人的裏面，那不是一樣長大並且不開化嗎？我們得着老人的禮物，我們不應該敬愛在前走的並且給我們贈品的那些人嗎？這裏又是一個學生所說的：

「一個小孩愛他的父母，因為父母愛他。一個學生愛他的學校，因為學校給了他利益和特權，愛他們自己的國家，那是同樣一個理由。我是中國的國民，牠用牠的法律保護我們並且給我們一個特殊的機會。世界史上有許多的英雄做了光明正當的事業而感謝他的母國。我們現在讀書準備報答所欠我們國家的情，不然我們就不是中國的國民！」魏順章

試想中國費了多少好東西傾入我們的手中！他使我們愛他，當我們回想那長的工作和奮鬥，又一個學生說：

「五千年以前我們的祖先是自西方來，而且他們住的地方就是現在中國的那個地方。四千年以前，我們發明了一個真實的學問和一種奇異的書寫，經過四千年之久我們保全了一個大的國家和一個好的文化。犧牲了我的一生的服務我為什麼不愛他呢？」陳遠覺

第八節 中國的國旗

在一天下午的時候，一個大學校的校長進了一個別的学校運動場裏去。他喜歡看所有的小孩子在那裏遊戲和

for us to reap! Did you ever stop to think that if you or I had been put when a baby among savages, we should have grown up as wild and uncivilized as those savages? We receive the rich gifts of the ages. Shall we not love and honor those who have gone before and handed them down to us? Here is what one student says about it:

A child loves its parents because they have given their love to it. A student loves his school because he is receiving benefits and privileges from it. It is the same with love for one's country. I am a citizen of China. She protects me by her laws and gives me wonderful opportunities. Many heroes in the world's history have rendered unselfish service to repay their debt of gratitude to their mother countries. We are now studying to prepare ourselves to pay what we owe to our country. Else we are no citizens of China!

WEI SHUNG CHANG

Think how long it has taken China to collect all the good things she pours into our hands! It makes us love her more when we think back over that long period of work and struggle. Read what another student says:

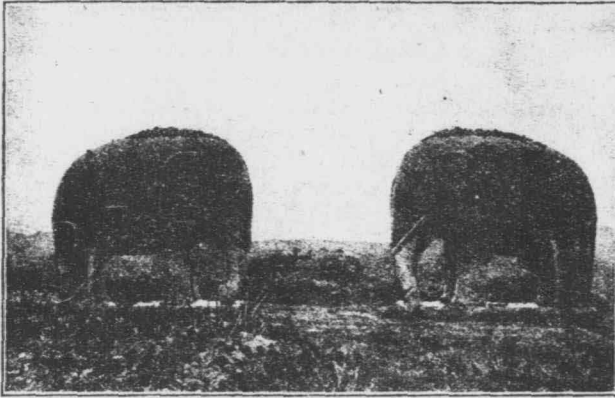
Five thousand years ago our forefathers came from the west and settled this region which we now call China. Four thousand years ago we had already developed a wonderful system of writing and a real literature. Then through forty centuries our people maintained a great nation and a good civilization. How could I not love it and devote my life to its service?

CHEN YUAN CHIUE

8. The Flag of China

The principal of a big school came into the playground of another school late one afternoon. He was pleased to see all the boys out playing games and enjoying various

sports. Soon the sun began to set. Suddenly a bugle sounded. At once every game stopped; balls fell neglected; all talk ceased; every face turned in one direction; every hand went up to salute; and for a while every boy and teacher stood thus at attention while the flag of China was lowered and folded away for the



THE STONE ELEPHANTS THAT GUARD THE APPROACH TO THE
KINGS' TOMBS AT NANKING

night. The visitor said, "I am going right back to my school and I will start the same custom at once."

Why is the flag honored? It is kept carefully. It is often carried by special officers, guarded by special guards. It is hoisted in the morning, often with special ceremonies. It is not left out at night lest some dishonor might come to it. It is carefully folded and is not allowed to touch the ground, where some careless foot might step upon it. It is kept clean, and never used for any wrong purpose even when it is old. It is always hung right side up, and no other flag of any kind is ever hung

娛樂·不久太陽落了·忽然號筒鳴了·各遊戲立刻停止了
 ,球落下也沒人管了;說話停止了;學生的臉也都向各方
 轉了;每人都舉手行禮;不久先生和學生都立正了,當中



南京帝王陵進口之石象

國國旗落下擱一夜的時候·參觀者說：「我這就回學校立
 刻摹仿這樣的校風。」

爲什麼要愛敬國旗呢?那應當好好的保護他,國旗是
 常常使特種軍士帶着,並由特種衛隊保護着,他在早晨升
 起,而舉行特別典禮,夜間不要離開怕受了恥辱,好好的
 摺起,不讓着地,而不小心足可以踏上,使他清潔,就是
 舊了也不能使他作不正當之用處,牠永久是掛在正面,再
 無別人的旗子掛在牠的上頭,你能告訴爲什麼對這國旗如

此的尊敬和恭敬嗎？

這旗子是中國的一個表記，向那旗子行禮的意思，也就是向中國尊敬的意思；也就是敬重你的國家，若是一個人愛中國，他就是能愛他的國旗，他若是向他們的國家表示敬意，那自然就是向他們的國旗表示致敬，倘若他的孩子們愛他的本國人，他表示教訓他們尊敬國旗，中國只此一面，這個旗子集合的意思是表示致敬，對中國一致。

第九節 中國人必須敬重中國

你愛敬你的國家同愛敬別人是一樣的，愛敬一個人就是向他表示大尊敬和禮貌，你若與人表示敬意的時候，須要知道他的為人如何，他做過什麼事情來用你尊敬他呢？你在學校裏必須要尊敬會做事的學生，尊敬全班得分數最多的女生，尊敬徑賽得勝的男生，在你能夠尊敬你的國家以前，你應該知道他怎樣值得你的尊敬他呢？這就是你在學校裏用許多功夫研究中國歷史的緣故，那是一種很驚人的歷史，在許多歷史裏都有人民的恥辱，在我們的歷史裏有許多的頁數是敘述我們可以誇耀的偉人和功績。

例如大禹離開他的家鄉去治洪水而救了許多人的生命；孔子創了一個高貴的道德，並且成了至聖先師，莊子創了一個新派中國哲學；秦始皇建築長城以防敵人，並且劃

above it. Can you tell why it is that all this honor and respect is shown to the flag of a country?

The flag is a symbol of China. To salute that flag means to salute the Chinese nation; to honor it means to honor your country. If a man loves China, he loves her flag. If he wishes to show his respect for his country, he naturally turns toward the flag that represents it. If he wishes his children to love their native land, he trains them to respect her flag. There is one flag for all China. The flag thus brings all together in united thought for China.

9. A Chinese must honor his Country

You honor your country in the same way in which you honor a person. To honor a person means to show him great respect and courtesy. To show respect for a person you must know as much as possible about him. What has he done to deserve your respect? At school you honor the student who has done most for the student body, the girl who got the highest marks in the class, the boy who won many races in track meets. Before you can honor your country, you must know why it is worthy of your honor. This is why you spend so much time at school studying Chinese history. It is a wonderful history. There are some incidents in every history of which people are ashamed, but most of the pages of our history tell of men and of deeds of which we can really be proud.

For example, the Great Yu left his home to control a flood and saved the lives of many; Confucius formulated a noble system of ethics and became the "teacher of teachers"; Chuang Tzu founded a new school of Chinese philosophy; Tsin Shih Huang built the Great Wall to

shut out the northern invaders, and standardized many institutions and customs to make for greater unity in China; Tang Tai Tsung promoted education and established institutions of higher learning; in more modern times Chang Chih Tung advocated a series of reforms, such as opening modern schools, building a navy, railroads, telegraphic system, mints, etc.; toward the end of the Tsing Dynasty, Dr. Sun Yat-Sen led many attempts to free the people from Manchurian rule, which finally succeeded in the revolution of 1911. Many patriotic young men laid down their lives in order to overthrow the monarchy and establish the Republic of China. All these great heroes of the past deserve our highest respect and honor. You should spend much time upon the lives of those truly great men and women who saw the needs and possibilities of their country and did brave deeds and performed great tasks for their country's good. It is a patriotic thing to think and talk of them.

So also you must make a thorough study of the geography of China. Are you satisfied today with what you know of your country? A citizen of China should not let a week pass without learning something more about his country.

Resolve now that you will know your country better so that you may respect her more.

許多制度和風俗使中國成一個大團結；唐太宗提倡教育和建設高等學府；在最近的時代張之洞提倡種種革命，如開新式的學校，設立海軍，鐵路，電政，造幣廠等；到了清朝末年，孫中山先生屢次設法使人民脫離了滿清的管轄結果促成革命，在 1911 年許多青年犧牲了生命而推翻了滿清建設中華民國，在這些過去時代的大英雄都應該使我們敬重和崇拜，你們該用些時間去研究那些看出他們國家的需要和可能的事情而以勇敢完成偉大的事業，以謀國家的幸福真正偉大的男子和女子們，去想一想和談一談他們。

如此你更應當去研究中國的地理，現在你們關於中國知道的滿足麼？一個國民不能虛度一星期而所研究許多關於國家的事情。

現在你們要對於你們的國家要知道更清楚的而對牠更要尊敬。

第二章中國：可羨慕的一個國家

第一節 中國是先進的國家

人人尊敬年齡，在擁擠的街上一個粗野的人對於任何人都不能讓路，除去老人或婦人之外，而強盜也是常常尊敬老人。中國小村裏開會的時候，常是老人管理因為老人有權勢。當外國代表開會的時候——例如外國戰船船主，外國領事官——首先座第一位是年長的官員。當兩隻船經過海岸的時候，要是看看年歲小的船主就把旗子如何放下而迎第二隻船，在世界上的人都尊敬年齡。那是一件很好的事情。

中國是個年老的國家。西洋人拜訪中國時「他總是脫帽」，似乎他對他自己很感謝說：「這是中國——那是很受尊敬的大國家。」這尊敬古老的光榮的先進國家是用一種奇特的方法表現出來。世界大戰停止以後，就成立了國際聯盟會。這是一種很大的運動把世界上所有的國家聯合有成為一體。國際團體未有聚會過一次作永久的一致行動。在這團體裏有大國和小國，強國弱國，新國舊國，將死

CHAPTER II

CHINA: A NATION TO BE PROUD OF

1. China is the Senior Nation

All people respect age. Rough people on crowded streets give way to a white-haired man or woman when they would not make room for anyone else. Even robbers often respect an aged person. When there is a public meeting in a village in China it is usually managed by the elders, for the older men have authority. When the representatives of foreign nations meet together, — for example, the captains of foreign gunboats or the foreign consuls, — first place is given to the senior ranking officer. When two ships pass on the ocean, it is interesting to see how the one whose captain is the junior dips her flag first in greeting to the other. It is good that people the world over respect age.

China is the real senior among nations. In one way or another every thoughtful Westerner who visits China "takes his hat off" to her as he thinks to himself, "This is China, the most venerable of all the great nations." This respect for the ancient and dignified senior of nations was shown in a striking way recently. After the great World War had ended there was established the League of Nations. This was the greatest move ever made to bring all the nations into one organization. Never before had the world's "family of nations" met together for united action of a permanent sort. In this family were

the representatives of big nations and little nations, strong ones and weak ones, old ones and new ones, some on the point of death and some just born. Now, whose representative was chosen as president? Which nation presided? To which country came the high honor of



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THE TEMPLE OF HEAVEN IN THE CITY
OF PEIPING

of this position? To China, the senior in the family of nations. Her representative was selected as chairman of the conference.

If other people respect China for her age, how much more should all her own sons and daughters give her great honor! They know her better than others; they understand her historic struggles they are themselves the fruit of

her ancient life, which still flows strong in her mind and body. They are foolish who think there is nothing good except what is new. The best things often come down from ancient times. Happy is the nation whose roots are far back in the past. Let us never forget the dignity and honor of China the Venerable Nation. Students do well to write such an idea out and remember it. This is the way two boys have written it down:

國家新生國家的代表·現在誰被選為會長呢？何國做主席呢？這種大的光榮落在那一個國的身上呢？到了中國——「國際聯盟會裏年老的國家」·牠的代表是被舉為主席·

倘若別人因中國年長而愛中國，中國的子女如何表示敬意！他們知道中國比別國是清楚；他們知道中國歷史上的奮鬥；他們本身就是中國昔日生活之結果，此種生活很堅固在人們的腦海裏·凡是除去新的之外沒有一樣的那些人都是愚蠢·好事常常自古傳來·凡快樂的國家他



北平天壇

的根基必久遠·我們永不要忘記可敬的中國的高貴和光榮·學生們應當把他寫下來記着·下面是兩個學生所寫的：

「人人都知道中國是個文化最古的國家·由於歷史的考察中國是四千年前成立的·或者別的國家如印度，埃及，巴比倫是與中國同時成立的，或者覺早一些，但是牠們或是滅亡或是漸漸衰弱了·中國有一個很長的歷史和最古的文化·」程鳳同

「中國學生有特別的理由而誇耀本國·這就是他們想的那中國的來源·在古代國家之中埃及，巴比倫，和中國是最大的而最長久的，但是這三個國家直到現在只有一國家存在了·那就是中國也就是我們的祖國·現在中國是一個最古的自由國家·」左大明

第二節 中國有驚人的歷史

當一個小孩開始的時候，不用家庭或朋友的幫助，並且因忠實努力而得教育的成功，當他在社會裏向前進行的時候，我們看他是有許多興趣的·多數人不必到學校外邊就可找着一個男人或女人他的一生經過許多艱難和戰爭，方達到目的·

同樣的中國史就是一國的故事，他強盛起來幾乎把東亞洲都劃在牠的範圍之內了·牠開闢了很大的荒野，在世界史上也得了一個很大的地位，牠抵禦對牠的國家生命的攻擊歷經若干世紀·牠發明方法去治理和栽培那肥沃的被河水沖的地方，相同的方法開闢大山小山·牠把那地方的

Everyone knows that China is an old civilized country. According to historical records she was founded more than four thousand years ago. Perhaps other countries, such as India, Egypt, and Babylonia, were founded at the same time, or even earlier, but either they were destroyed or they gradually declined. Certainly the nation which has had the longest history and earliest civilization is China. — CHENG FUNG TUNG

Chinese students have a special reason to be proud of their country. This is what they think of China's ancient origin. Among the many very ancient nations Egypt, Babylonia, and China were the greatest and most lasting, but of these three only one has continued as a nation down into the modern time. That one is China, our Fatherland. China is now the oldest independent country. — TSO TAT MING

2. China has had a Wonderful History

When a boy starts out without any help from family or friends and succeeds by faithful effort in getting an education and working his own way up in the world, we watch him with the greatest interest. Many of us do not need to go outside of our own schools to find a man or woman whose life has been such a hard fight up the steep mountain of success.

In the same way China's history has been the story of a nation that rose to power and held under its rule almost all eastern Asia. It tamed the great unconquered wilderness, it educated itself and won a great place in the world's history. It warded off for centuries attacks upon its national life. It discovered ways to control and cultivate both the loess plains and the flooded river plains, as well as ways to subdue the overgrown rich valleys among the hills and mountains. It used the

native plants and animals and tamed and improved them. One great leader after another saw the values in certain good things and encouraged them. Sign-writing became a written language. It developed along with other arts. These spread even beyond the boundaries



THE PAGODA AT THE JADE SPRING,
NEAR PEIPING

of the growing Chinese population, but they were the arts of the Chinese civilization developed without aid by the Chinese people. They made it possible for this people to be unified. Shih Huang Ti gave the people the idea that they must forever be a single great nation. This was a difficult ideal to reach. The struggle was long and arduous. Enemies arose both within and without. Dynasty after dynasty had to arise

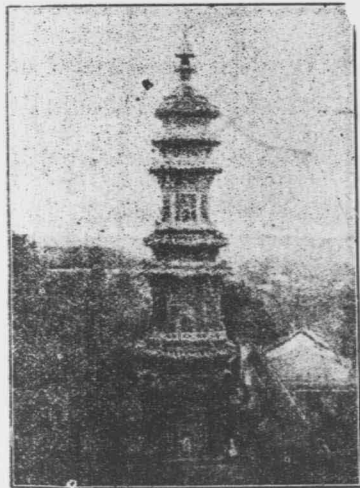
and work to perfect the culture and the system of government that were necessary to unify so vast a nation as China grew to be. What a marvelous effort it was, and how wonderful the results!

3. China produced the Culture of Eastern Asia

Confucius and Laotze have been placed among the greatest sages of the world, and yet they were but two of China's many great sages. Although their ideas and

植物和動物馴熟改善，個個領袖看出那種好東西的價值並且還鼓勵，符號的寫而變為文字的寫，牠和別的藝術同時發達，牠們傳到了日日增加的中國人口界限以外，但是牠們獨自發展的中國文化的藝術，牠們能使這民族統一，秦始皇給了人民一個觀念叫他們永久成爲一個單獨的大民族。

這是一件很難的事情，這種奮鬥是長久而困難的，內外



北平玉泉山石塔

兩部都作仇敵，一朝一朝的興起而完成文化和政治的系統，這都是統一像中國那樣大的一個國家的要素，這結果是如此的特殊，如此的驚人的努力呀！

第三節 中國 產生東亞的文化

孔子和老子列入世界大聖賢之中，但是中國的聖賢很多，而孔子老子也不過是中國的兩個聖賢罷了。雖然他們的思想和方法不同，他們兩人都是大哲學家，所以領導東

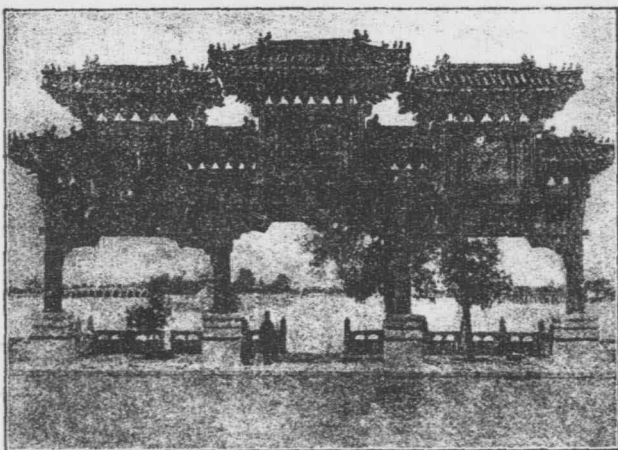


習俗的像精巧的鑄造很可以表現歷代藝人的作風



CONVENTIONALIZED FIGURES, SKILLFULLY WROUGHT, EXPRESS THE FEELING OF MANY GENERATIONS OF WORKERS

methods were quite different, both were great philosophers and led the people of eastern Asia to higher and better thought and action. Now, after many centuries, it is a most important historical fact that more people are directly under the influence of their teachings than are under the influence of the teaching of any other one

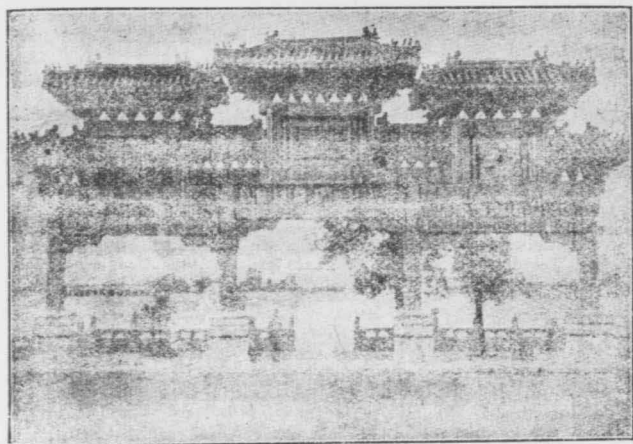


WHEN AN IDEA REACHES ITS PERFECT EXPRESSION IT IS A CLASSIC

of the world's great sages. It is a wonderful thing to have had, far back in the history of one's country, men like Confucius and Mencius and Laotze. It is even better to have had through the ages and still to have a whole people who know the value of their wisdom, who give them honor and respect because so much of their teaching is good, noble, and true.

Not only the ideas but also the very language and literature of China's sages have become common to most of the people of eastern Asia. The classics of China are

亞的人民到了思想和行動最高的地位，過了多少世紀以後到了現在，受了他們遺教的人有許多主要的記載，比受世界上任何偉大聖人的遺教還多，那是最要緊的事情，在歷



當意想達到最高點時，便可以說是一個特類
史上能有孔子孟子老子這等人物，在若干年代以後仍然還
有一個整個的民族，他們知道他們（孔孟老）的價值，你們
敬重他們崇拜他們，因為他們的遺教是很高貴而真實的，

不但是中國聖人的思想就是他們的文字和文學都普遍
在大多數東亞的人民了，中國的文學就成了日本的文學了。

一個日本的或高麗的學者，拿中國的文學當作他的本國文字一樣。這種文學被多少萬人保存了那末長久，這是何等的光榮啊！現在把這種文字譯成了若干種的文字，使世界上的人去念。中國產生很大的文學供獻給世界。

中國人民有個充足的理由去誇耀他們那藝術，美國大學一個美術教授說：「以顏色而論中國的美術是最好。」美術的物品來到中國蒐集圖畫，錦繡，氈氍，磁器，雕刻，漆品，刺繡，和許多中國的美術



品。一個人在全球上能 中國會供獻給世界一種偉大的工程模型

够找着比一個真正康熙五彩花瓶或是一塊美麗的刻絲，或是周朝的古銅，或是深綠色和珠白色的一張古畫還好看的一件東西嗎？蒐集磁器幾乎就是蒐集中國磁器的意思。中國供給世界磁器，漆，絲，而這最好的藝術全是用材料

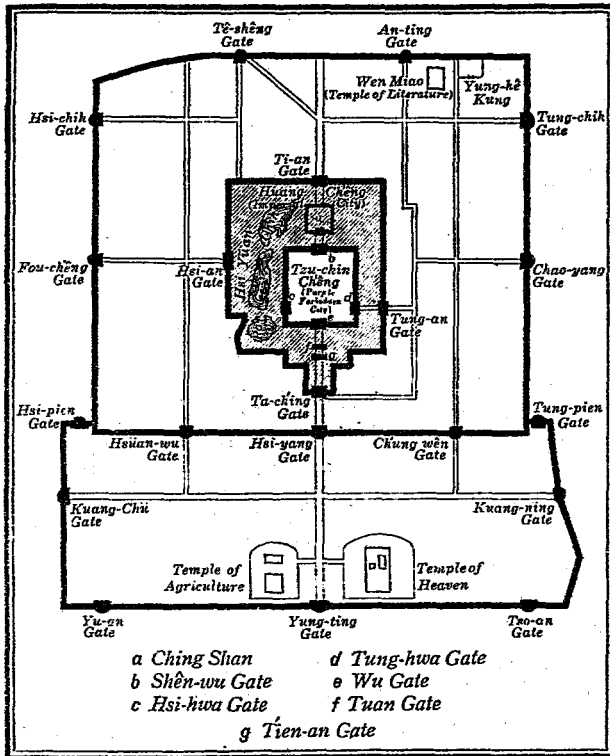
the classics of Japan too. A Japanese or Korean scholar learns Chinese as though it were his own language. How wonderful is this literature which has been preserved for so long and by so many millions of people! It is now translated into many languages and read by people in all parts of the world. China has produced a great literature and presented it to the world.

The Chinese people have good reason to be proud of their art. The professor of art in one of America's greatest universities says, "For colors Chinese art has never been surpassed." Collectors of art objects come to China for pictures, brocades, rugs, porcelains, carvings, lacquer, embroideries, and many other products of Chinese art. What could one find in all the world more beautiful than a real five-color Kang Hsi vase, or a marvelous piece of *kussu* fabric, or a bronze of the Chow period, or one of the ancient pictures with deep greens and pearl-dust whites? To collect porcelains almost always means to collect Chinese porcelains. China has given the world porcelain, lacquer, and silk, and the best of those arts that depend upon these materials.



CHINA HAS GIVEN THE WORLD ONE OF ITS FEW GREAT ARCHITECTURAL STYLES

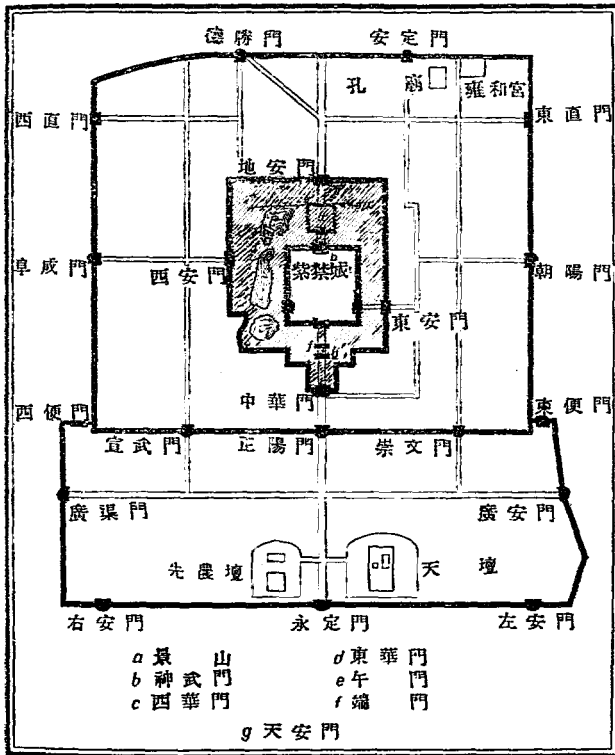
Then, in addition, she has given her own peculiar and excellent style in drawing, painting, and designing. Even handwritings are hung up and appreciated like pictures.



ONE OF THE GREATEST UNDERTAKINGS EVER PLANNED AND CARRIED OUT BY THE MIND OF MAN

The culture that China has produced includes many other things besides art and literature. The dress, the

做成的，此外中國還供給自己所用的圖畫和圖樣，就是寫的字也同掛着的那樣圖畫一樣貴重。



人類從未曾計劃到的一種事業

中國的文化除了美術和文學外尚有許多別的東西，這

服裝風俗，理想，東亞的發育，來源全是與中國相同的，中國人吃東西，用碗和筷子，東亞人民吃東西也用碗和筷子，而不用手指，中國古時的衣服和現在日本人的衣服幾乎相同，中國人敬重祖宗和學問的心，現在在蒙古民族的文化裏成了一種强有力的要素，所以中國的文化也就成了現在五萬萬左右人的文化了。

第四節 中國是個大的紀念坊

中國的藝術除去上面所說之外，尚其他的表現，一個人可以東南西北旅行幾千哩，並且能看見各地方的美麗偉大的建築物。許多石門都是很藝術化的，牠們立在幾千個地方的路上和街上。許多的塔，總是有特別的趣味，立在每省的小山和高山上，但是比石門和寶塔還好看的就是廟宇和其他的建築物，在一個小的山峽裏，在平地上一堆古杉或榕樹的中間，站着這些很美麗的廟宇，有彎曲的廟頂，圍門，青石柱，綠的或藍的或黃的瓦，和灰色的石磚。中國的建築術是一種特別的風味，牠的美麗和一切不同，國內各城裏的和多數的小村裏的公共建築物，就可證明中國人的建築嗜好的普遍和中國人的才能了。

這才能不限於小的建築物或大的建築物，像北平城這

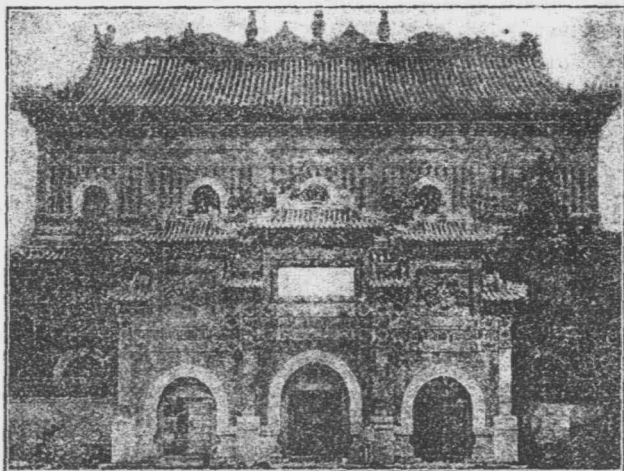
customs, the ideals, the education of eastern Asia, are largely of this same ancient Chinese origin. The Chinese eat from a bowl with chopsticks, and so does every other east-Asiatic people that does not eat with its fingers. The ancient Chinese dress is found today with little change in the Japanese *kimono*. The reverence of the ancient Chinese for their ancestors and for learning is now a strong element in the culture of all the Mongolian peoples. Thus China's culture is now the culture of some five hundred million people or more.

4. China is a Land of Great Monuments

China's artistic genius has expressed itself in other forms than those mentioned above. One may travel thousands of miles, east and west, north and south, and yet find in every region great works of skill and beauty. Many of the stone gates are perfect works of art. They stand over roads and streets in thousands of places. Pagodas of many kinds — always strikingly interesting — stand upon hills and mountains in every province. More beautiful than the gates and pagodas, however, are the temples and many of the other buildings of China. Here in a little wooded mountain gorge, there on the plain among a group of ancient pines or banyans, stand these pretty temples with curving roofs, round doors, granite columns, green or blue or yellow tiles, and of gray brick or stone. Chinese architecture is one of the few distinctive styles. It is different from all others, and is beautiful. Public buildings in every city in the land and in many a small village prove the widespread architectural taste and ability of the people of China.

This ability does not stop with a single building or

group of buildings, for a city like Peiping shows that at one time the builders took within their plan a whole city. Their architecture was not only fine; it was on a grand scale. Every Chinese boy and girl ought to study the plan of that wonderful city, and pictures of such things as the beautiful Altar of Heaven and its buildings and the little marble bridge at the Summer Palace.

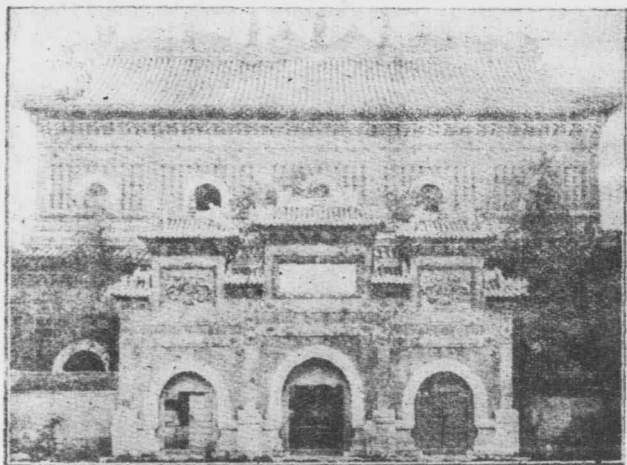


THE "FLOWERING STAGE" OF A GREAT ARCHITECTURAL STYLE

The Chinese builders have given us great and lasting monuments of their ability, as well as beautiful examples of their art and architecture. The walls around Peiping rise fifty feet above the plain, while those of Nanking are still higher — ninety feet in one place — and extend twenty-two miles around the city.

More difficult by far to construct were the bridges that have been built across broad rivers in the plains and

樣的建築能完全把一個建築家的計劃表現出來。他們的建築不只其美麗，而範圍也很廣大。中國的男孩女孩都應當研究那個特殊的城圖和那些美觀的東西，如天壇和附近那些建築並與頤和園內的小雲石橋。



一種偉大建築的花台

中國建築家給我們一個很大的耐久和獨出心裁的紀念建築物和他們美術的建築術的好看的東西。北平的城牆約有五十呎高，而南京的城牆還高些，有一個地方是九十呎高，週圍是二十二哩長。

最難建築的就是建築橋梁，經過一個寬的河流或高山

裏的水上邊，牠們的建築是美觀而堅固的並且也很奇怪的。有一個橋護壁中間放着那每塊重二十五噸的青石塊，這聰明的工程師大半是利用潮水或大水上升時將石塊爲他們沖起來的。

建築長城和大運河的兩種工程，他們因別的原故使世界驚奇。工程師建築牠們並不是難事，例如許多的橋，而且牠們也不用那大建築家去計劃，如紫禁城。固然



歷代應爲保存的莊嚴而且
美麗的築建

得要測量和地圖，可是那大的困難是在組織那樣大的經營並將計畫組織和目的延長到一個很久的時間，一至於工作完了才止。歷史裏的功程能和這兩種偉大的工程相比的甚不見多。就長城來說，這是一件特別的東西，能由月亮裏看得見是人造的。一個國家能作此偉大的工程，不但使國

rushing streams in the mountains. Some of these are beautiful as well as strong and are wonderfully built. In one of them the blocks of granite that lie across from pier to pier are said to weigh twenty-five tons each. The clever engineers of that bridge probably made the rise of the tide or flood lift the blocks up for them.

The building of the Great Wall and the digging of the Grand Canal were two pieces of work that have astonished the world for still other reasons. They were not difficult for the engineers to construct, as some of the bridges were, and they did not require a great architect to plan them, as the

"Forbidden City" did. Of course there were surveys and maps, but the great difficulty lay in organizing such large undertakings and continuing the plan, organization, and purpose for a very long period, until finally the work was done. Few if any tasks in all the history of mankind have equaled these two in size. The Great Wall is said to be the only thing man has made that can be seen from the



A STRIKING AND BEAUTIFUL OBJECT FOR ALL GENERATIONS TO PRESERVE

moon. A nation that can accomplish such enormous tasks commands the respect not only of her own sons and daughters but of all the world.

5. China is the "Middle Kingdom"

We have been discussing China's past glories. Has China still a large place in the world? China used to be called the Middle Kingdom, because she stood at the center of the life and power and influence of eastern Asia. When Japan defeated China in war and claimed the position of the strong nation of Asia, and when China became the "Republic of China," the name "Middle Kingdom" began to be forgotten. But the word "Middle" remains in China's new name, and in truth China is still the middle nation of eastern Asia. She occupies the geographical center. She is on the mainland, not the islands. She has the population, and hence the possibilities of both commerce and manufacturing. She is spreading her people farther and farther in every direction. She is fast becoming a modern nation. She constitutes four fifths of the population and area of eastern Asia. Does that not mean that she still occupies her ancient proud position of the "Middle Nation"?

Does it not make you glad to be a Chinese when you think of the wonderful country that is yours?

6. Looking Back and Looking Forward

Read what one young Chinese patriot says about his great country's past, present, and future:

As I look back at the history of the nations of the world, I am surprised to see that only one of the

內的人民尊敬，而使全世界也是尊敬咧。

第五節 中國在亞洲的地位

我們曾討論過的中國過去的光榮，現在中國在世界上依然有一個大的地位嗎？支那有時叫作「中國」，因為牠居在東亞生活能力和勢力的中心，當中日戰爭後，而日本得到亞洲強國地位的時候，並支那改成中國的時候，從此忘記了中國的名字；但是「中」字依然存在中國這新國的名裏面，實在的說，中國仍然是東亞的「中國」，牠居東亞的中心，牠在大陸上，而不在島上，牠有許多的人口，並具有商務和工業的可能性，牠的人民繁殖到很遠的地方，牠很快的成了個新的國家，牠佔東亞人口和面積的五分之四，這不是仍然佔牠那古時誇耀的「中國」的地位嗎？當你想起這特奇的國家時，你不願意作中國的國民嗎？

第六節 回顧和希望

下邊是中國的一個愛國志士說他那大國的過去現在和將來：

「當我看世界史的時候，我看出來歐洲非洲亞洲的古

國如埃及，波斯，希臘，和羅馬。牠們如此的強盛，和開化和進步，可以說只有一個國家一直存在到了現在，那就是中國，他那文化的開始在幾千年以前，一代一代的牠是一個強盛的國家，他現在仍然在世界上佔一重要的地位。而中國的歷史與別國的歷史相同，也都是艱苦的戰爭。當我們研究我們歷史的時候，我就知道我們的祖先做過偉大的事業而保存我們的國家並使文化逐漸的發展。如此我們纔誇耀，牠那長久的和驚人的歷史。我們愛我們的國家。我們決定使那文化發展到了最高的那一點。他很強盛的往前進行，結果世界的各處都能看見我國的旗子。」

問 題

1. 試用下題作一文
『中國的榮耀』
2. 試略述某人經歷而達成功之嶺之故事。
3. 孔子之教育，曾使東亞民族得較高和女子的思想及動作，試一述之，老子者爲何？
4. 試比較此二哲學家之觀念。
5. 試以表列出中國之大著作。
6. 試書一信，致未曾來過中國之美國童子，並附帶

ancient empires of Europe, Africa, and Asia, such as Egypt, Persia, Greece, and Rome, which were so powerful, so civilized, and so progressive, can be said to have continued its existence down to this day. That one is China. She began her civilization thousands of years ago. She was a powerful nation generation after generation, and even now she occupies a large place in the world. China's history, however, like the history of other countries, has been made up of hardships and struggles. When we study the history of our country, we realize that our ancestors did great and difficult work for the preservation of our nation and the gradual development of her civilization. Thus we take pride in her long and wonderful history. We love our nation. We are determined to develop her civilization to the highest possible point. She will advance and grow stronger, and some day the flag of China will be seen in every part of the world.

QUESTIONS AND EXERCISES

1. Write a short paragraph entitled, "Honor to China, the Venerable Nation."
2. Tell briefly the story of some man whose life has been a hard fight up the steep mountain of success.
3. What are some of the teachings of Confucius that have led the people of eastern Asia to higher and better thought or action? of Laotze?
4. Compare the ideas of these two philosophers.
5. Make a short list of what you consider China's greatest literary works.
6. Write a letter to a boy in America, who has never been to China, and describe for him a piece of *kussu* fabric or a bronze of the Chow period.

7. Describe a beautiful Chinese pagoda for the benefit of someone who has never seen it.
8. Tell all you can about the culture of eastern Asia as produced by China.
9. What two enormous pieces of work accomplished by China have astonished the world? Why were these tasks so difficult?
10. What ideals did Shih Huang Ti give the people?
11. Is the word "Middle" in China's new name appropriate? If so, why?

敘述一周代銅器。

7. 爲未曾見過塔者之前，試敘述一中國美麗的塔。
8. 試詳述中國對於東亞產生之教育。
9. 中國有兩件偉大的工作，曾使世界爲之震驚，試舉出之，並述此等工作之困難。
10. 始皇帝曾給了人民什麼理想？
11. 『中國』這個新名詞，對於中國合適麼？假如是的話，試述其理由？

第三章 中國：應當保存的一個國

第一節 重視本地的東西

中國普通的一般人說：「本地的薑不辣。」這句話之意義，就是一個人最不使人重視的地方就是在他們的本鄉。因為我們把我們週圍的東西看慣了，所以對於別的地方所來的東西，我們是特別的注意。有的人總以為外國的東西好，假設這件東西有外國名字，那他們是一定要買的。多數的人願意要外國名字，或用外國的方法去寫，也願意穿外國材料做的衣服，吃外國的食物，買外國的東西，學外國的習慣，說外國話，謀一外國的地位，甚至於喜歡和外國人結婚，在外國生活。好些人挑選外國某種東西，因為牠們確乎比本國的東西好。這是聯乎道理的一件事。若有好的東西輸入並有利於國家的，但是有的人想外國的東西，總是比本國的東西強的多。他們的東西含有外國性質的時候，就覺得光榮。那是對的嗎？那叫作愛國麼？

你若是對於正當的良好的事，無論是外國或本國，都看不出來的時候，那就是瞎子了；若對本國的人民和文化

CHAPTER III

CHINA: A NATION TO PRESERVE

1. Appreciating what is Native

A common saying in China is, "Native ginger is not hot." It means that the place where a man is least appreciated is in his native locality. This is due to the fact that we become accustomed to the good things around us and then notice especially the new things that appear from somewhere else. That is why some people think that only foreign things are good. They are willing to pay more for an article if it has a foreign name. Many people want to have foreign names or to write their names in a foreign way, to wear only clothes that have been made from foreign fabrics, to eat foreign food, to buy foreign articles, to follow foreign customs, to speak a foreign language, to get a foreign degree, and even to marry a foreigner and to live in a foreign country. Some people choose certain foreign things because they are really better than their own. That is a good thing. It benefits the country to have good things brought in. But some people think foreign things must be better than native ones. They are proud of the foreign character of the things they have. Is that right? Is that patriotic?

It is foolish and unjust to be blind to what is right and good, either foreign or native, but it is also very-unpatriotic to be blind to the virtues of one's own land and

people and civilization. People have to guard against this. Have you not seen a Westerner buying very poor



THE SUMMER PALACE COST THE NATION
MANY MILLIONS OF DOLLARS, BUT IT IS
FOR THE NATION'S EVERLASTING EN-
JOYMENT AND PRIDE

Chinese art objects?

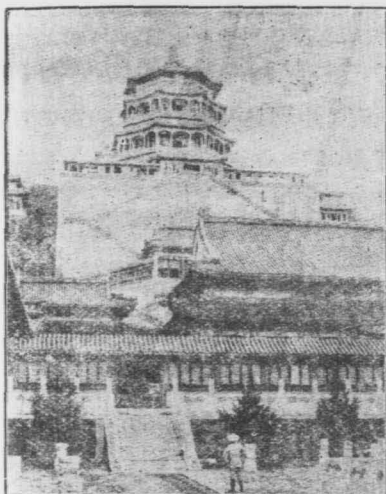
A Western man with good judgment as to Western art sometimes puts up in his house Chinese pictures or porcelains which a Chinese of good taste would scorn. So also one often finds very poor specimens of Western art in the home of a Chinese collector of fine Oriental things. Even when they are bad, things often seem good if they are foreign. This makes us wish to learn to appreciate better both

foreign things and our own things. Begin at home. Ask your parents to tell you more of the values of native things.

2. Appreciating Our Own Country

What can be more important than to know the value of one's native land? Not only in order to have greater love for it and to be more proud of it, but also in order to believe in it more earnestly, to feel greater faith in its future, to have greater ambition for it, and to know

的好處，分不清楚的時候，那就太不愛國了。人們要留心防範的，你沒見過西洋人買中國那最劣的美術的物品嗎？



北萬壽山黃宮，雖然毫費了許多的錢但是是國家永久享樂而且光榮的地方

和本國的東西，先從家裏起始，你要請你的父母把中國的東西的價值多多告訴給你，

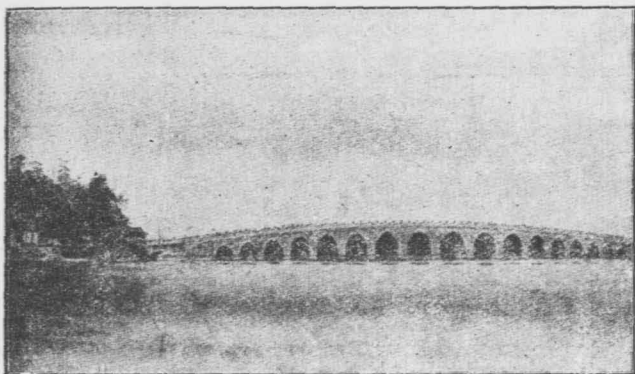
第二節 重視本國東西

還有比知道本國價值更重要的事情嗎？不但對牠表示更大的尊敬，而且對牠更要誇耀，還要十分的信仰牠，而對牠的將來抱一很大的信心，為牠抱着更大的志願，並且

西洋的美術家往往把中國人所輕視的國畫或磁器都陳列在屋子裏，中國收藏家擺着許多東方精緻的物品，但是他所選的那西洋美術品都是壞的，牠雖然不好，只要是自外國來的，那就顯着好了，因此，我們就願意怎樣學外國的

還要知道怎樣的保存牠和發展牠，有許多受過高等教育的學生尊敬他們本國的特長和大的富源。

中國很奇怪的在長久的過去，他現在怎樣呢？牠有大的特長和富源麼？牠老了，牠疲勞嗎？他年老而無用嗎？經驗能使人更弱呢還是強呢？中國是現在世界上一個小的份子嗎？否則是如此的重要呢？



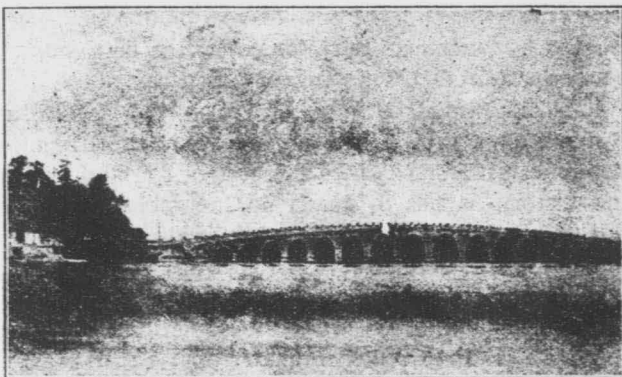
中國由歷代所得到的美麗禮物

中國的價值是多少？一個失意的學生演說道：「無希望的中國，牠已經四分五裂了，牠沒有價值了，我們可以把牠投在太平洋裏去。」你對此學生發生何種感想呢？他不知道中國的價值啊！

讓我們估計中國，估價中國，重視中國。「估計」的意思就是評判價值：「估價」的意義就是規定一個相當

better how to preserve it and develop it. In some countries every youth is carefully taught to value rightly the good qualities and great resources of his own country.

China has had a long and wonderful past. What of her present? Has she qualities and resources that are of great value? She is old. Is she exhausted? Is she useless



ONE OF THE BEAUTIFUL GIFTS THAT EACH GENERATION IN CHINA ACCEPTS FROM THE ONE BEFORE

because she is ancient? Does experience make a man weaker or stronger? Is China a small factor in the modern world? If not, how important is she?

How much is China worth? A very much discouraged student speaker once said: "China is hopeless. She has gone to pieces. She is now worthless. We might as well pick her up and throw her into the Pacific Ocean." What do you think of that student? He knew nothing of China's value.

Let us, then, evaluate China, appraise China, appreciate China. "Evaluate" means to judge the value of;

"appraise" means to put the proper price upon; "appreciate" means to feel in our hearts and minds the full value of some good thing.

3. Value of a Good Site

A good site for a store means a great deal in business. If it is in the heart of the business section of a city, easily reached by customers, surrounded by the best shops, it is an important factor making for the success of the store.

It is somewhat the same with nations. The United States is in a very good position, while the Argentine Republic, with much the same sort of soil and climate and history, is not in nearly so favorable a location. England is in a wonderfully good location, while New Zealand is not, because it is too far away from the main travel routes. What shall we say of China's position?

China has one of the world's best national locations. Her "site" is an extremely valuable one. Let us examine some of the reasons.

4. Asia's Place in the World

In the first place, China is in Asia.

Civilization began in Asia. All the great religions began in Asia. Science and mathematics once were found only in Asia; we get many such words as "algebra," "alcohol," "ammonia," from Western Asia and its neighbor Egypt. The very letters and figures in this book for the most part had their origin in that same region. For a long time the centers of world history were in Asia — in China, in India, in Asia Minor. Then, with the higher development of Western Asiatic culture, the center was Greece. Civilization began to march westward. Then it

的價格；「重視」的意義就是在我們的腦海裏曉得這些東西的價值。

第三節 好位置的價值

一個好位置的舖店是說牠那營業發達的意思。若某城裏商業的中心顧客容易到的地方，四週被商店所圍着，那是舖店發達最大的一個原因。

國家位置也是如此，美國佔在一個好的位置，而阿根廷民主國，有同樣的土地氣候和歷史，而所佔的位置就沒那樣好了。英國是佔在一個很好的位置，而新西蘭則不然，因為距大陸太遠。中國的位置是怎樣呢？

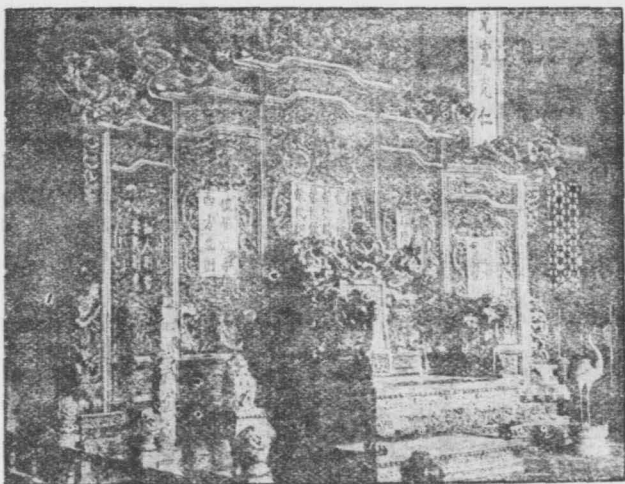
中國在世界上有個最好的地位。牠的「位置」是有價值的。我們去研究那幾種的理由。

第四節 亞洲在世界上的位置

第一個原因就是中國在亞洲。

亞洲為文化之發源地。而所有的宗教也都起於亞洲。科學和數學在亞洲也為一時所有；我們現在所有「代數」，「酒精」「阿摩尼亞」那些名詞，全是由西亞和牠隣居傳來的。這本書的字母也有許多的地方是從那裏傳來的。在一個很長久的時期亞洲是世界史的中心，在中國，印度，小亞西亞。以後亞細亞的文化到了一個很高的地位的時候，那中心就移到希臘。文化開始向西發展，中心點又移

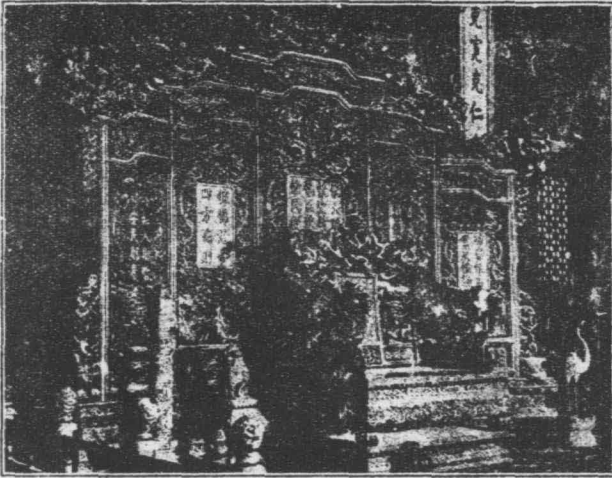
到羅馬了·又到西歐·不久美國開始競爭而佔世界第一位了·在文化向前進行中，海洋也變為活動的區域了·最早的時候地中海成為活動的中心，這地方是彼戰勝者所居住



政體的榮貴是暫時的，但藝術的榮貴可以長久

·後來大西洋也變成活動的地方了，英國是人人共知的主入翁·文化繼續向西進行·遠東開放起來·東方的國家加入了「國際聯盟」日本強迫俄國向後退了若干哩，並且在海上設立了大的海軍，英國發展印度，並且在太平洋沿岸的島嶼立足·澳大利亞，新西蘭和南美的各國也慢慢的發

was Rome. Then it was western Europe. Soon the United States came forward as a possible applicant for first place among the nations. In most of this movement westward the seas were highways and fields of action. First the Mediterranean Sea was the center of movement,



THE POLITICAL GLORY OF A THRONE MAY DEPART, BUT ITS
ARTISTIC GLORY REMAINS

the field to be held by the victor. Then the Atlantic Ocean became the field of action, with Great Britain the acknowledged mistress of it. Then civilization continued its westward march. The Far East was opened up. The Oriental countries came into the "family of nations." Japan pushed Russia back many miles on the land and built a great fleet on the water. Great Britain developed India and planted her feet firmly upon islands all around the shores of the Pacific. Australia, New Zealand, and

the countries of South America began to develop. The United States developed her western territory, bought Alaska, accepted the Hawaiian Islands from their ruler, secured the Philippine Islands, and finally cut through the Isthmus of Panama and sent a fleet through it. Does all this not look as though now the arena of world interest would be on and around the Pacific Ocean? Has the march of civilization not come all the way around the world and back again to Asia? One after another the continents join the march. First Europe and then North America and Australia developed "modern civilization." Now South America, with a small population, and Asia, with half the population of the globe, promise to come into the field of action. After that may come Africa.

The development of Asia is the world's great undertaking for the next few generations. To be a part of Asia is to be in the future field of action. To hold a section of Asia is to hold a part of the next and altogether greatest continent to be developed by modern civilization.

5. China's Place in Asia

Just as the little continent of Europe is broken up by a great mass of mountains and a string of seas and gulfs, so the great continent of Asia is separated into four or five different regions by the deserts and mountains of central Asia. There are the regions of (1) Asia Minor, with its long and discouraging history of conquests and religious wars; (2) the great undeveloped plains of the cold northern region; (3) the ancient and densely populated Indian and Malay sections of the South; and (4) the Mongolian "Far East." All of these reach into

展起來。美國開發牠那西部的土地，收買阿拉斯加，接納夏威夷羣島，取得菲律賓羣島，後來又鑿穿巴拿馬土頸，並派海軍經過其間。由此觀之，世界的眼光是否應注意在太平洋呢？文化發展進行中是否繞了世界一週而又到亞洲呢？一個一個的國家先後的加入了此種運動。歐洲為發展新文化的最早的地方，其次是北美洲和澳大利亞，現在人口稀少的南美洲和占世界人口有二分之一的亞洲，都允許進入活動區域裏，最後非洲也加入了。

亞洲的發展在這世界上成為最大的成績。而亞洲的一部分可稱為將來活動的場所。佔亞洲的一部分也就是佔新文化將來要發達的一個最大陸地的一部份。

第五節 中國在亞洲地位

好像小的歐洲被大堆的高山和成串海洋海灣分開是一樣的，如此的亞洲被中亞的沙漠和大山分成四五塊不同的地方。不同的地方：(一)小亞西亞，牠有很長久悲痛的歷史；去征服宗教；(二)尚未開闢亞洲北部的大平原；(三)古代和人烟稠密的印度和馬來的地方；(四)蒙古「遠東」這些地方全伸入在高大而乾燥的亞洲的中部裏面。各地以

後是怎樣的發展，那是不得而知的，但是現在的人都看出來亞洲是如何的重要。

中國住在遠東的地方，他（中國）佔遠東很大的一部份，中國又是亞洲的中心，牠據東沿岸約有四千哩，牠的人民北入俄國，南到法國，英國的，荷蘭，和美國的領土裏邊。

中國正當東亞的中心，而又佔亞洲的一大部份，他那位置自然的

沒有弱點，他沒有多數的島去保護他，中國海岸是很長很長的，但是海港不多，那僅僅可以通商罷了，他的西部有大沙漠和山嶺去保護。

最後，中國是佔在溫帶裏，在歷史裏可以看出來那獨立的國家和進步的國家，都是佔在溫帶的地方，而氣候冷的地方並不能使人不發達，那如此的熱帶也不能取消希望和需要。



萬年的藝術；銅鼎

that high and dry and immense central Asia. What will come out of that and how each region will be developed no one can guess. But the vast importance of the Far East is clear now to everybody.

China lies in the Far East region. She occupies the largest part of it. She is the center of it. She lies along the coast of eastern Asia for four thousand miles, and her people extend far into Russian territory to the north and into French, British, Dutch, and American territory to the south.

China lies thus in the center of eastern Asia, occupying an enormous section of the body of the continent. Her position is not naturally a weak one. She has no great number of islands to protect. Her long seacoast has few good landing places, though there are enough for commerce. On the west she is protected by vast deserts and mountain ranges.

Finally, China lies in the temperate zone. History shows that the independent and progressive nations lie in those parts of the earth where the climate is neither so cold as to be limiting and discouraging nor so hot as to take away much of the desire and need for labor.



BRONZE: THE ART OF TEN THOUSAND YEARS

Shall we not say, then, that China occupies the best and largest position in the most important region of the greatest continent in the world?

6. China's Size and Population

Every student in China has learned the facts of China's geography. With the exception of Siberia, which is for the most part undeveloped territory, China has the largest area of any country in the world, as a glance at the map will show.

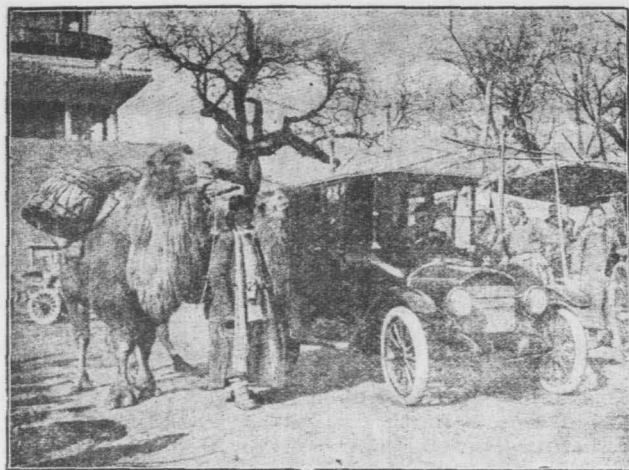
Mere extent of territory, however, does not make a nation great. When we think of the great antarctic continent, upon which there is not yet one inhabitant, we can only wonder whether that now worthless continent will ever be of value to the world. If China were just an uninhabited area belonging to some colonizing nation, she would not be the center of so much interest and activity. There would be few ships arriving at her ports, little commerce or banking, no foreign diplomatic representatives, no tourists or foreign students of art, no great railway plans or system of postal and telegraph communication, and no such rapid growth of factories and business houses as has taken place in the last few decades. It is population that brings all these things. It is a combination of what people want and what people can do that makes things move. China has the people (400,000,000 of them, nearly four times as many as the United States), and they are people who want and can do many things. According to a recent estimate by the post-office there are about 427,700,000. If they were 400,000,000 or more savages who wanted only beads and toys and spears, the world would have little interest

我們不可以說中國是佔在世界上大的位置和很重要的
一個大陸地嗎？

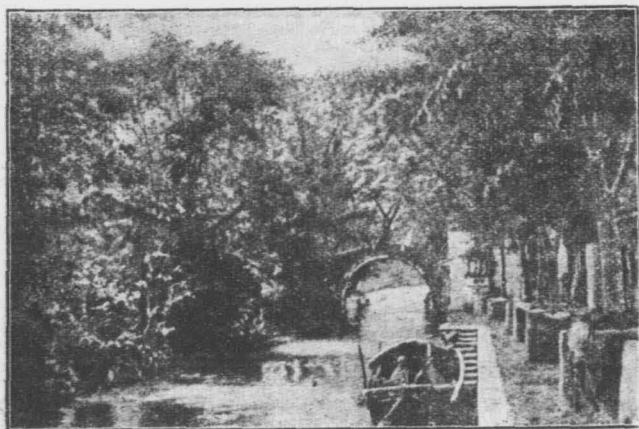
第六節 中國的幅員和人口

中國的每個學生都研究過中國地理的事實，除去那未
發展的西比利亞外，中國在世界上比任何國的面積全大，
看一看地圖就知道了。

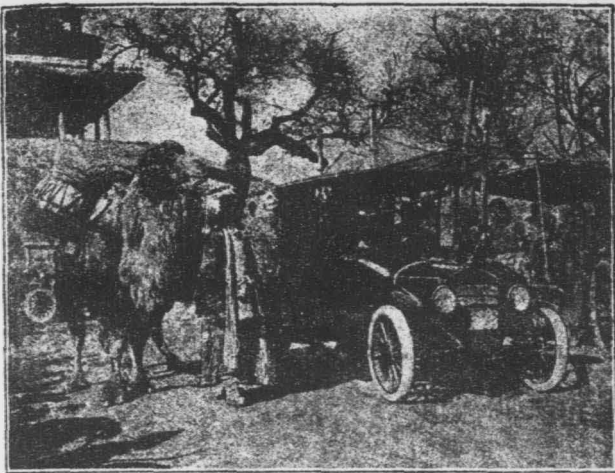
但是一個大的土地而不能獨為一個大的國家。我們研
究那廣大的南冰洋時，那上面連個住民全沒有，我們能够
知道現在沒有價值的陸地將來對於世界就不發生價值。假
設中國現在是個沒有人住的地方，而屬殖民的國家，他就
不能成為許多國家注意和活動中心了，中國的船隻也就少
了，商業和銀行也就不發達了，也沒有外交官了，也就沒
有研究外國美術的學生和旅行家了，也沒有鐵路的計劃和
郵政電報的交通了，工廠和商店也不能像近數十年來發達
的那樣快了，中國沒有此種情形也就是因為人口衆多的原
故。人民的需要和人民的作事的能力聯合起來就可以使事
業發達。中國的人口四萬萬，幾乎比美國多四倍，而這些
人民都有需要並能做出好些事情。據郵政局的調查中國有
四二七,七〇〇,〇〇〇人口。假設那四萬萬人都是野蠻人
，而需要的都是珠子，玩物，和長槍，那世界對他們就不



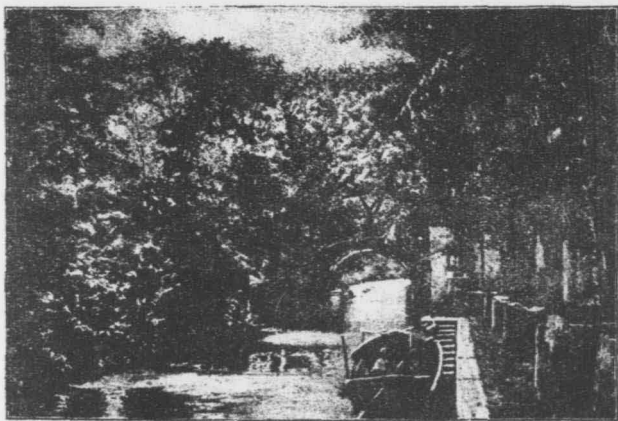
古代與近代旅行之不同，北平街上之駱駝與汽車



小河風景

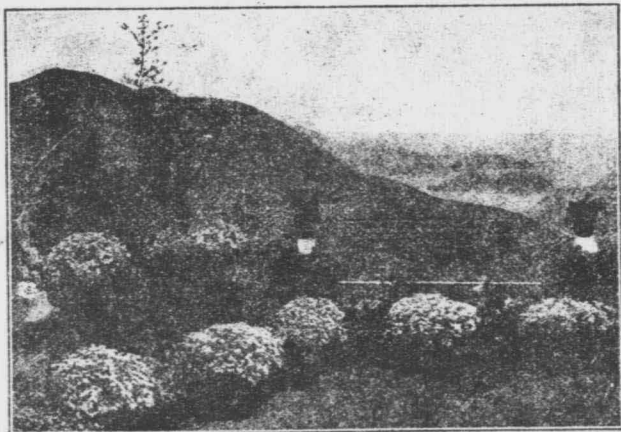


ANCIENT AND MODERN MEANS OF TRAVEL : CAMELS AND AN
AUTOMOBILE IN THE STREETS OF PEIPING



SCENE ON A CANAL

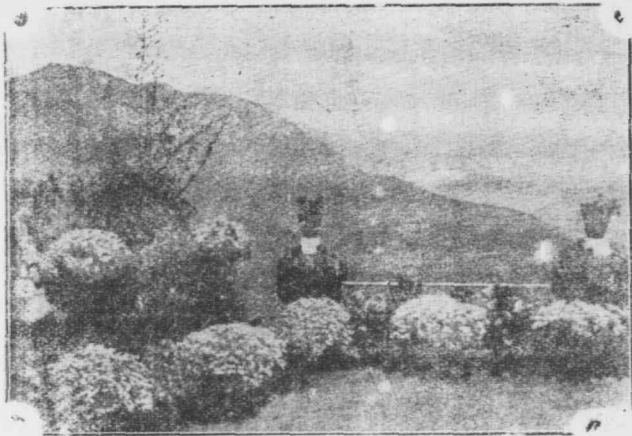
in them; but they are 400,000,000 or more civilized people who make clothes and build houses and produce raw materials and ride in automobiles and read books and run ships and know what is going on all over the world as well as in their own country. Such a population has an influence upon manufacturers and writers and statesmen and rulers of every part of the world.



CHINA HAS BEAUTIFUL SCENERY, AND HER PEOPLE LOVE BEAUTY

Such a population could not be separate and by itself even if it wished to be. Such a population could not be disregarded by the rest of the world even if the rest of the world desired to leave it entirely alone. The world now is a unit. Every part is influenced by every other part. Just as someone has said that if you let a brick fall it shakes the whole earth a little, so we might say now that the buying or selling of a catty of rice on a village street in China tends to change a little the price

注意了；他們若是四萬萬開化的民族，他們能做衣服，能造屋房，能產原料，能坐汽車，和讀書，能開商店，並且在他們的國家還要知道世界上發生的一切事情，這種民族



中國有美麗的風景他的人民亦愛美麗

對於世界每部的製造家，著作家，政治家，和元首都有了關係了。

這種人民是不能分離的，若是這種人民不為世界所輕視，那就使中國完全孤立，世界現在是孤單的，每一部份是受每部份的影響。正像一個人說，倘若你使一塊磚掉下去，那世界就微微的震動一次，如此我們可以說，在中國的小村裏買一斤米或賣一斤米，就能使世界的物價稍受影

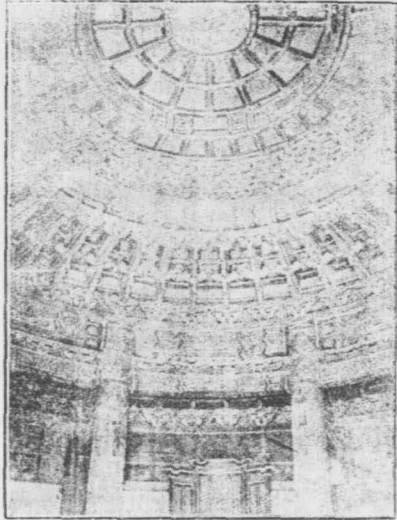
響，而衆多的人口是最重要的，因為牠能盜竊和毀壞，現在對世界是如何的重要呢？因為牠能出產贖買，或拒絕買的能力，中國所做的種種事情或成功或失敗都影響於全世界。

第七節 中國的品格

河流是中國的命脈！各大國都有大河流，中國有三。

如兩個在世界上稱爲大河流，牠們的許多的部分都是海的支流，這樣中國可以說有四千萬哩的海岸了，那還有許多小的河流和像網一樣的水道在牠們裏邊。

除去江河以外，還有七八千哩的鐵路，並且許多世紀以來



每個人都享受到這種美麗，並且尊崇製出這種建築的工程和計劃

，國內的各大道和小道都有往來的行人和運夫。

中國的高山是有一種特別的趣味，牠們並不是有一兩個地方限於延長而狹的山脈，他們幾乎是分散很廣的在中

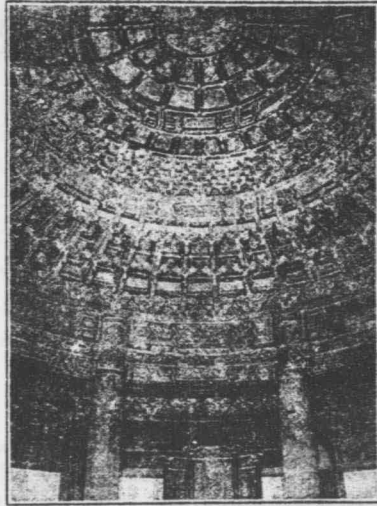
of food all over the world. A large population used to be important because of what it could steal and destroy. It is now of world-wide importance because of what it can produce and buy, or refuse to buy. Everything that China does or fails to do affects the world.

7. The Character of the Country

Rivers are the arteries of a country! All great countries have great rivers. China has three. She has two of the greatest rivers of the world. Parts of them are really arms of the sea. China may thus be said to have a total seacoast of four thousand miles. There are many small rivers in addition, and a great network of canals.

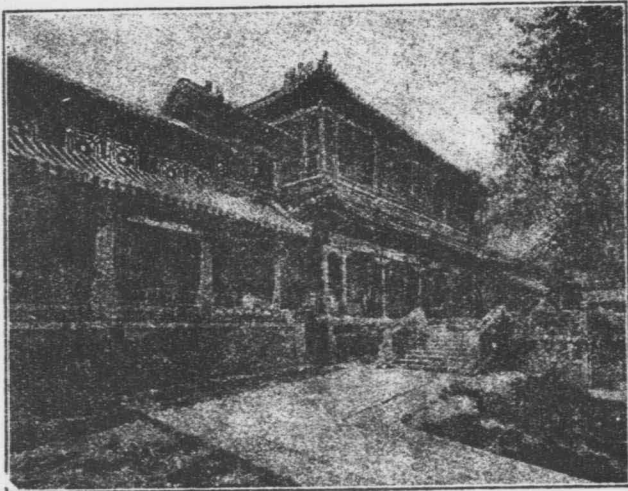
Already seven or eight thousand miles of railways have been added to the waterways, and runners and carriers have for centuries traveled well-established roads and paths to every part of the country.

One of the interesting things about the mountains of China is that they are not confined to long narrow ranges



ALL PEOPLE ENJOYING SUCH BEAUTY
HONOR THE SKILL AND DEVOTION THAT
PRODUCED IT

in only one or two regions, but they are scattered far and wide in almost every part of the country. This gives upland regions to every province, and a great variety of geographical conditions to the country as a whole. All this means widespread opportunities for agriculture,

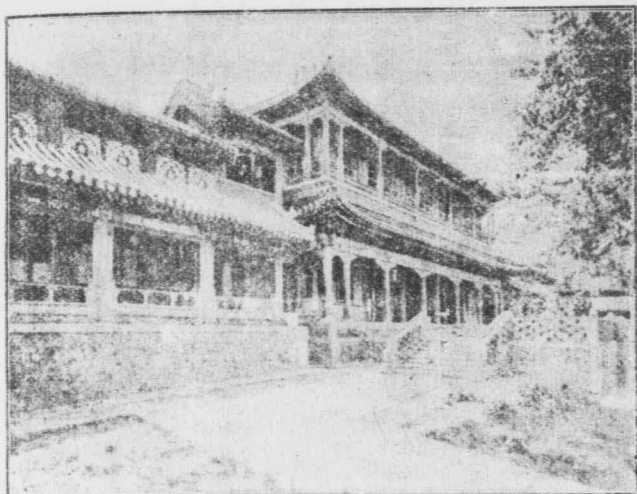


CHINA'S BEAUTIFUL BUILDINGS AND OTHER ART OBJECTS WILL BE STUDIED IN PICTURES LIKE THIS FOR A THOUSAND YEARS AFTER THE MATERIALS HAVE DECAYED

fruit-raising, forestry, fisheries, manufacture, power development, mining, and many other types of industry.

It is an important fact, also, that China has such a varied climate. It ranges from severe winters to tropical summers, from the region of apples, wheat, horses, and ice storage to that of bananas, rubber, water buffaloes, and all-the-year-round gardens. It ranges from the dry land of dates and camels to the wet lands of rice and lotus

國各地。並且他使各省都有高地，又使全國成各種的地勢，這些對於農業，菓木，森林，漁業，製造，發達能力，



物付雖然損壞，但他的雄姿仍可遺留到幾千年後
礦物，並和其他的實業，都能給他一個普遍的機會。

中國有不同的氣候，也是一件很重要的事情。他包括着冬天和夏天，並出產蘋果，小麥，馬匹，冰藏物品的地方，也產香蕉，樹膠，水牛和全年常是果園的地方，而有乾燥的地方產棗和駱駝，產稻，蓮，和荔枝的潮濕地。其他就是中國的植物和動物，也是一件特別事情像人民的風

俗一樣，常有不同的地方。最北部和最南部產柿子，桃李和橘子香蕉產在南部，好像北部產生蘋果和梨一樣。竹子產在全國各地。稻米是來自一千哩的地方，而絲也同樣的來自很遠的地方，中國差不多各種東西都可種，將來如遇必要時，那一定可以於外國商業脫離關係的。

一國家有許多不同的氣候，這樣不同的緯度和地勢，這樣豐富的礦產和肥美的土地這樣河流和，平原，湖澤，海岸的國家，那應當十分的寶貴小心保存，以便發展。

第八節 中國人民的品格

中國的人民，雖然有許多不同的地方，而文化和品格都是特別相同的。沒有一個國家像中國人口之一半而能像中國似的，思想，風俗，習慣，宗教，和文字。中國又用一種文字能達到那樣多的人口。中國人所具的才能無論對於何種事情，都是表示一致的，並且是最重要的。牠也能使他們走入歧途，但是如能使用此種才能，也能使他們走入一個新的生活裏，現在人走向於更大的個性，而中國人也是要往那個方向進行的；但是他們合作的本領，無論在戰爭或是和平，都是一種很大的財產。一種能够思想一致

fields and lichee orchards. It is a peculiar thing that in China the very plants and animals, like the people themselves and their customs, often have a wide range. Persimmons grow in the extreme north as well as in the extreme south. Peaches and plums grow in the far south with oranges and bananas, as well as in the north with apples and pears. The bamboo is found in every part of the country. Rice comes from regions a thousand miles apart, and silk from regions almost as widely separated. China can grow almost everything, and in time could, if necessary, become independent of almost all foreign trade.

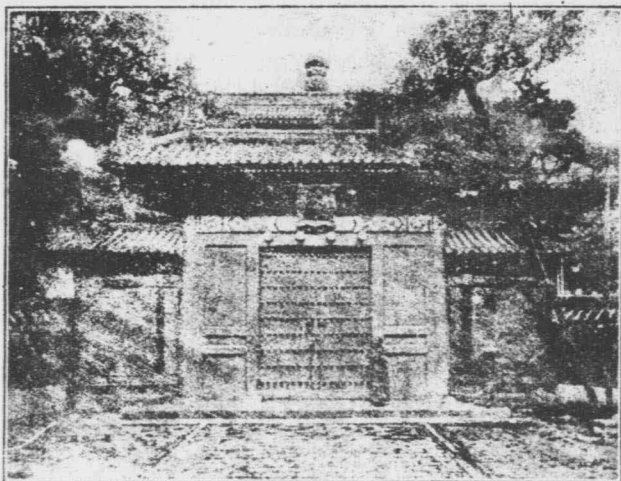
A country with such a climate, such a range of latitude and geographical conditions, such fertile fields and rich stores of minerals, such rivers and plains and lakes and coast as China has, is a country to be highly valued, carefully preserved, and wisely developed.

8. The Character of the People

The people of China, though differing in many ways, have a most remarkable unity of culture and character. Nowhere else is there a population of half that size so much alike in looks, ideas, customs, religion, and language. Only in China can a message written in one language carry to so many people. The genius the Chinese people have for standing together upon any question is of great importance. It may bring them to disaster, but rightly used it will rather bring them to a new national life. People today tend toward greater individuality, and the Chinese people will move in that direction, too; but still their ability to cooperate will be one of their greatest assets both in war and in peace. A great people who can think and act together may even

find that they need no other means of defense. For the progress and development of the country, too, few characteristics are more important than the ability to think and feel together.

Another characteristic of the Chinese people is their desire to settle matters by reason rather than by force.



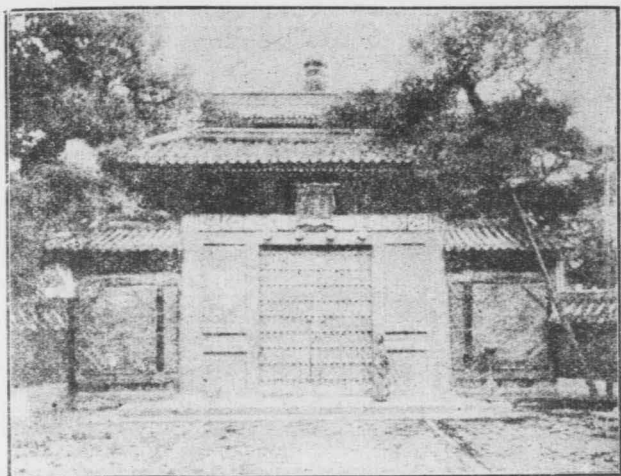
A WORK OF ART IS AN EVERLASTING GLORY TO A PEOPLE

Everybody knows that this rule is right, but few people act upon it so consistently as the Chinese. It is very difficult to bring oneself to face facts and judge justly and not to take advantage of one's greater strength. If the Chinese can take the leadership in the use of reason rather than force, the world will forever be greatly in their debt.

China is a country of ripe experience. She has much to learn about modern science, but in human affairs

行動的大民族，那就不必用別的來保障，再沒有思想感覺一致行動能力是國家進步發展最重要的了。

中國人另有一種特長，就是他們無論對於任何事情，

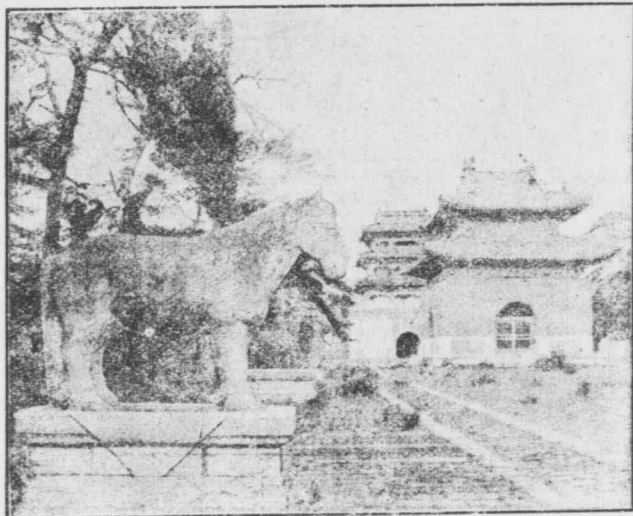


藝術的工作爲民族不污的榮耀

都是用公理來解決，而不願用武力，每人都知道此辦法是對的，但是少數的人是正直實行的，自己用不着更大的力量，就能公平判斷，這是最難的一件事，中國若能提倡採用公理，而不用武力，全世界將要永久的感謝咧。

中國是一個經驗很多的國家，牠是多多的研究現代的

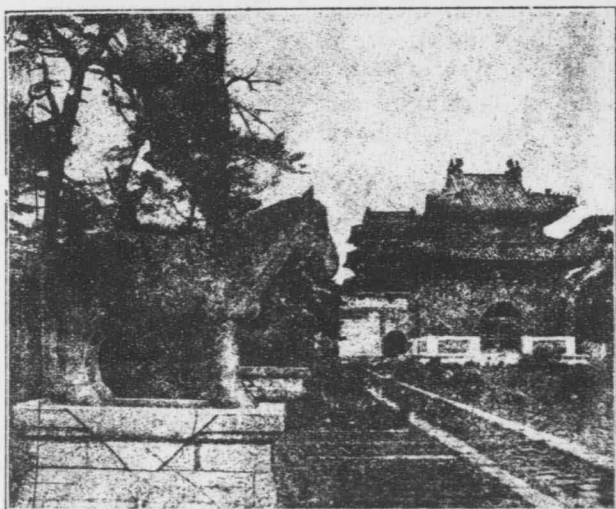
科學，若論起人情世故來，有些可以教人的地方，牠的舉動是許多世代的試驗和思想的結果，牠的文化絕不像現代征服的一樣，牠自長久的經驗中而得到貴重的東西，我們



中國士代墳墓

不把他拋開，而更應當研究他，假設中國已經研究過作事的誠實比爽約好的多，牠也知道研究學問去學文字，牠又知道做官的是受過教育的，牠又知道大學生比軍人重要，牠也知道作事要正當而不要苟且，牠又知道評判東西要必須按照實價，千萬不可空談理論，牠還知道禮貌比苟且好

she has much to teach. Her ways are the result of ages of experiment and thought. Her culture is not that of a family recently grown rich. She has found values by long experience. We should be slow to cast aside or fail to learn from that experience. She has learned, for



ANCIENT CHINESE TOMB

© E. M. Newman

example, that it is better to deal honestly than to break agreements. She has learned that language study is necessary to sound scholarship. She has learned that officers ought to be educated people. She has learned that the scholar is of greater importance than the soldier. She has learned that it is not so necessary to get things done as it is to do them in the right way. She has learned that things are to be judged by practical results rather than by finespun theories. She has learned that cour-

tesy is better than haste. Shall China's experience be disregarded, as if she were an immature nation with everything to learn and nothing to teach? Shall we, for example, let her lose her reputation for courtesy and kindness, for the observance of the rules of proper conduct in social intercourse? Shall we not agree with Dr. Sun Yat-Sen, who urged us not to discount such ancient virtues as loyalty and filial devotion, kindness and love, faithfulness and justice, harmony and peace, but to preserve them as among China's most valued possessions?

QUESTIONS AND EXERCISES

1. What advantage has China geographically?
2. Draw a simple diagram showing the march of the centers of world history.
3. The text says, "It benefits the country to have good things brought in." Why?
4. State a few ways in which one may show his appreciation of his country.
5. Compare China with the United States, or some other country, as regards (1) population, (2) area, (3) number and size of rivers, (4) railways, (5) climate.
6. What valuable lessons can China teach the world?
7. A Chinese boy on a visit to England wishes to tell an English boy something of the characteristics of the Chinese people. Write what he says.

的多。中國的經驗能够被人輕視，好像是個未成熟的國家，事事要跟人學，沒有教人的東西麼？我們是否應當使牠們丟掉那禮貌和仁慈的名譽呢？使牠失去在社會交際中遵守合宜禮法那名譽麼？孫中山先生催促我們不可輕視忠，孝，仁，愛，信，義，和平，那些舊的道德，而中國要拿他們當極寶貴的東西，我們那能與孫中山先生不表示同情呢？

問 題

1. 中國在地理上的利益是些什麼？
2. 試畫一圖，表明世界歷史中人之演進。
3. 科本曾說：「保持將來好的東西，很可使國家蒙更利益」何故？
4. 試述你尊重你的國家的原故。
5. 試以下列各條，以中國與美國相比較：(1)，人口
(2)，面積，(3)，河流之數目及長度，(4)，鐵路，
(5)，氣候。
6. 中國能給世界什麼好的教訓。
7. 試寫出一個中國孩子去了英國，願意告訴英國孩子些中國人民的性情。

第四章 國家的建築者

第一節 前驅的精神

每個國家在最早開路的時候，總有些勇敢的男子們和女子們，他們為國家而開路，他們領導文化到一個新路上去，我們管他們叫作前驅者。

許多的前驅者，在那很熱的沙漠裏跋涉，他們開闢好的道路而找好的水源，他們開許多的大水道使水由高山流下來，四川省有許多與此相同的地方，有時他們遺留下他們的破車和他們的骨骸，好像給後人作個樣子似的。

許多的前驅者開闢道路經過森林，葛藤，對叢樹，他害死那些毒蛇猛虎和其他的野獸，而有許多的人被野獸所吃，有的人因迷路而死的，他們都是有勇氣的，征服了森林，而發展成了強壯的民族。

有些前驅者，像哥倫布那樣的勇敢，而在海洋裏去找新陸地，他們沒有地圖，可是他們有勇氣，他們的船很小並不堅固，但是他們的信心很大，我們現在常想海上的一個前驅者，並且去試驗得到他們那些特殊的精神。

別的前驅者開路經過高山，和野蠻人的戰爭，開流域

CHAPTER IV

BUILDERS OF THE NATION

1. The Pioneer Spirit

In the early days of every country there were some brave men and women who opened the roads. They broke the way for the new nation. They led civilization into a new land. We call them pioneers.

Some pioneers dragged their way across hot deserts. They found the roads and marked the good springs. They led water from the mountains by great canals in places like Szechwan Province. They sometimes left their broken carts and even their own bones in such numbers as to map the land out for those who followed.

Some pioneers cut their way through forests of trees and vines and bushes. They killed the snakes and tigers and other wild animals, but many were killed by the animals and many lost their way and died. All had to be bold and strong. They not only conquered the forests but also developed races of strong people.

Some pioneers, like Columbus, were brave enough to go out upon the sea to find new lands. They had no maps, but they had courage. Their ships were small and weak, but their faith was great and strong. We think often now of the great pioneers of the sea, and we try to catch some of their wonderful spirit.

Other pioneers broke roads over the high mountains, fought with the wild tribes, cleared the valleys for farms,

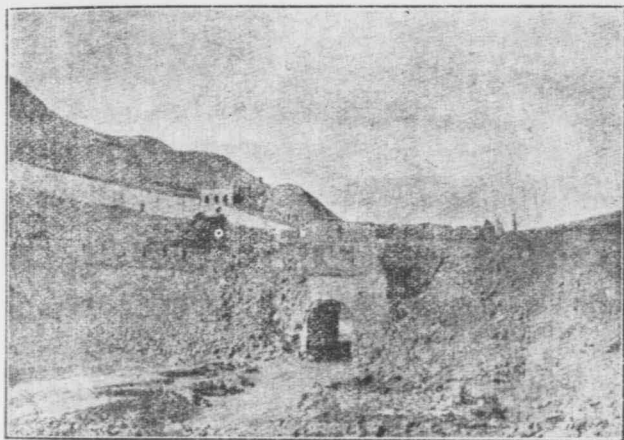
built bridges and great walls, and diked the rivers. What heroes they were! How strong and determined! How proud we are to have as our ancestors men and women of that kind! Every time we cross one of those bridges or look at any result of their courage and spirit we should think of them and feel in us some of the red



THEY WERE BIG MEN WHO UNDERTOOK SUCH WORK

blood of those heroes. Pioneer times in every country are full of interest. That is why there are so many stories of pioneer days. There are a great number of these storybooks, and you may find them in every library. There are many good stories that have not yet been written down. You sometimes hear them at an inn or from some old men at home. They are often good when they are genuine. Why should you not be one to write them down? Perhaps the brave old captain of some big junk can tell you stories that all the world would like

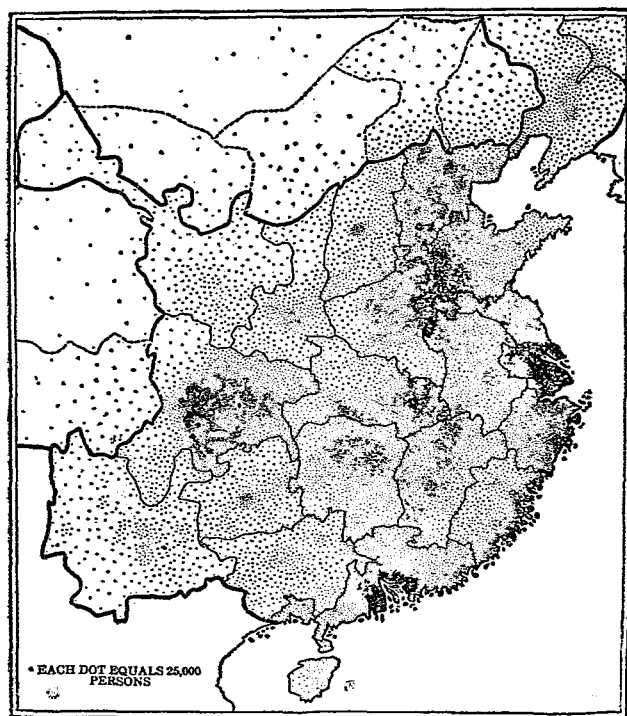
而為灌溉田地，建築橋梁和高牆，又建河隄以方水災。他們是何等的英雄呢！如何的健壯和堅決！這樣的男人和女人們作我們的祖先，是如何的光榮呀！有時我們經過一個



偉大的人才能施行這種工作

橋梁並看他們的勇氣和精神成績之時，我們想他們，並且覺着有許多英雄的紅色熱血存在我們的心身裏。世上有許多先驅的故事就是這個原故。這等的書籍很多，並且在每個圖書館裏都可找出來的，還有好些的故事到還沒著述出來哩。有時你在客店裏或老人的面前，就可以聽見這樣的故事。牠們若是真的，往往是有益的，你為什麼不把牠寫下來呢？或者是個勇敢的老船主能告訴你故事，這故事是

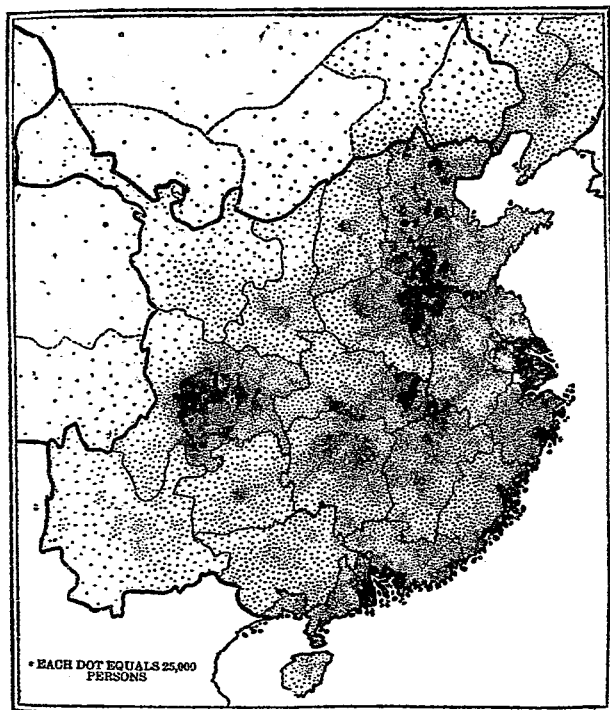
全世界沒有不愛聽的·你在人羣中找找這樣的故事並且把



中國人口地圖每點代表 25000 人中國人滿麼

牠記下來·你蒐集前驅的書籍並且要念他·你要促得先前者的精神，因為那種工作到現在尚未完成咧·中國有許多地方還沒開闢，有許多的荒野沒有被農人，礦工，或種

to hear. Search among people for such tales and write them down. Look for books of pioneer stories and read



POPULATION MAP OF CHINA

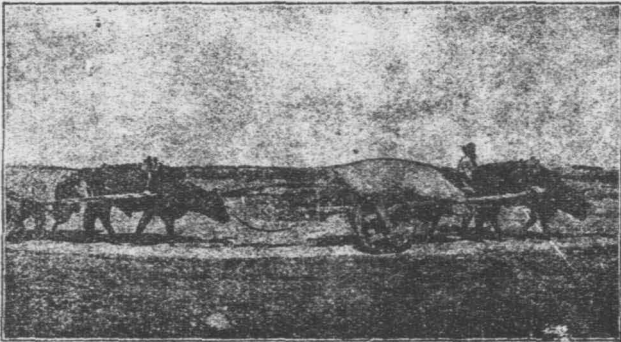
Each dot represents 25,000 people. Is China crowded? (Courtesy of the China Continuation Committee)

them. Catch some of the spirit of the early pioneers, for not all such work is done yet. There are some parts of China not yet civilized, some wild places not yet taken

up by farmers or miners or foresters. There are regions yet to be explored, vast acres yet to be developed, histories of China's great past to be written.

2. China is not yet Crowded

There are many parts of China where the population is very sparse. Villages are few and far apart. A traveler must go long distances from town to town. There are



CHINESE MERCHANT TRANSPORTING GOODS INTO MONGOLIA

Photograph by Dr. Luther Anderson

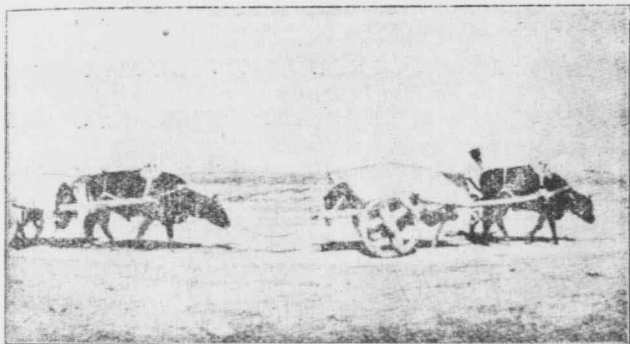
thousands of miles of hills and plains which are still waiting for people to come and live on them. China is one of the very few countries which still have a Great West not yet fully taken up by people on farms and in villages. It has vast stretches still waiting for the plow.

In Kwangsi, Yünnan, Kweichow, and in many parts of other provinces the unsettled country is chiefly hilly or even mountainous, but both the hills and the valleys are waiting for us to take and use them. The hills are good for cattle, and the valleys are rich and pleasant to

林去開闢，還有許多別的地方未有開拓，廣闊的田地未有耕種，中國過去這偉大的歷史尚待編述呢。

第二節 中國尚未人滿

中國有許多的地方是人口稀少的，鄉村少而相隔又遠



中國商人運貨到蒙古

一個行者必走很長的距離由一個城到一個城，總有若干千哩的山和平原，現在還沒有人居住，中國也是一個具有「大西部」田莊和村沒有完全被人居住的國家，這樣的國家是不很多的，牠那廣大的地方還沒有人耕種哩。

在廣西，雲南，貴州，和其他別省的地方，而沒人住的地方多半是高山，但是這些山崗山谷是等着我們去開闢他，山是有益於牧畜的，山谷也是肥沃並宜於居住，因為

那些好的道路，人民往來，是很便利的。

另一方面來說，西北部有個大的平原但是住的人民太少，那豐富的平原不久就佈滿田莊，鄉村，和大路。據云，蒙古有四分之三是肥沃的土地，他居美國幅員三分之一，但人口平均計算一方哩只有一個人。這廣大的平原是等我們去使用，耕種，灌溉，並且建築房屋。

東北部有滿洲，或稱爲「東三省」那裏有很大的良田沒有人去耕種，沿岸產漁很多，高山上的森林甚多，而煤和鐵，都等着我們去開闢，滿洲富源甚多，我們要去開闢他不要就誤了時候。

許多的人說，中國是人口過剩的國家，你也是如此的想麼？那末你就看一看中國人口的地圖，就可以知道是不多了。中國停止生長了嗎？牠是發展是不是全屬已往的事呢？沒有新土地給我們佔麼？我們子孫沒有前驅的事情做麼？我們說中國是老了麼？不，中國以某種意思來說固然是老，但是實在說，中國還正在生長咧，將來有許多的工作使我們去作的，此種工作的重要和初開國時那些先驅的工作是一個樣的，因此我們很關心的往前進行工作，我們看一看地圖的那荒地，就令我們生出前驅的精神，要將這荒地開闢，有利於國家有利於人民。

live in wherever there are good roads by which people can enter and leave them.

In the northwest, on the other hand, there are great plains with but few people living on them. These rich plains are yet to be covered with farms, villages, and highways. It is said that Mongolia, three fourths of which is fertile, is a third of the size of the United States, and yet it has a population of only one to a square mile. These vast plains are waiting for us to take them, to plant them, to water them, and to build homes on them.

In the northeast, there is Manchuria, or the "Three Eastern Provinces." There are large areas of excellent soil not yet cultivated by people. The abundance of fish along the coast, the extensive forests on the mountains, the coal and iron in the ground, are all waiting for us to make use of them. Manchuria is a land of rich resources, and we must lose no time in opening it up.

Many people say China has too many people. Do you think so? Look, then, at the population map of China and see if China is crowded yet. Has China stopped growing? Is her land development all in the past? Is there no new land for us to occupy? Will our children and grandchildren have no pioneering to do? Shall we say that China is old? No; China is old in a certain sense, but, in fact, she is young and growing. The future will be full of work for us to do, even of pioneering work as interesting and important as that of the early days. It makes us eager to go forth and begin our work. It gives us the pioneer spirit to look at the map and think of all the wild land that waits for us to make it serve our country and our people as it should.

3. Building a Nation

Just as the pioneer spirit lives in those who go out to develop new land today, as well as in those who broke the first roads and fought the first fights of civilization, so also there is pioneer work of many kinds still to be done in our big cities and even in the oldest parts of our country. There are still bridges to build, bigger and more difficult than those of early times. There are forests to plant where once there were forests to conquer. There are robbers to fight in the cities and villages as well as in the mountains. There is still need for bold and strong men and patient and heroic women, because there is great pioneering work still to be done in schools, in factories, in shipyards, in machine shops, in government offices, and in hundreds of other places where now our nation of tomorrow is being built.

The pioneers and people of earlier times were the builders of this nation that now belongs to us. Who, then, will be the builders of the China of the future? Who will pioneer, who will struggle and suffer and labor for the new China as our ancestors did for us in the old China? Have any of us now the pioneer spirit? If so, there is hope for China. If anyone lacks that spirit he is no true citizen of China, for China is forward-looking now and is in need of boys and girls, men and women, who will work for the great China of tomorrow.

4. "Plans for National Reconstruction"

Have you ever read Dr. Sun Yat-Sen's "Plans for National Reconstruction"? Part II of this book in English is called "The International Development of

第三節 建立一個國家

現在開闢新土地那些人的前驅的精神，和首先開闢道路和文化首先奮闢地那些人前驅的精神好像是一樣的。大城裏和最古的地方，也有許多前驅的工作。現在尙待建築的橋梁真是比古時還難的多哩。從前要克服森林的地方現在都要種植森林。而城市裏，鄉村裏，高山上，都有許多盜匪，要想法鏟除他，現在仍然需要健壯的男子們和英雄的女子們，因為學校，工場，船廠，機器廠，官廳，和成百的其他明日的中國就要建立起來的地方裏，都有重大前驅的工作尙待進行呢。

從前的前驅者和人民就是屬於我們的這個國家的建設的人。誰是將來的建設家呢？誰去作前驅，誰去奮闢，效力，勞動，跟我們古時的祖先那樣的效勞呢？現在還有這種前驅的精神麼？若是有的時候，中國就有希望。中國若是缺少這種精神，他就不成爲真正的中國公民。因爲中國現在是向前進行的，而需要爲中國服務的那些男子，和女子們。

第四節 「建國方略」

你看過孫中山先生所著的那「建國方略」麼？這本書的第二章英文叫作「國際共同發展實業計畫。」當你念到

這種大的計畫時，你就知道，那是如何大的工作是正等着我們去作呢？這工作的計畫雖然不完全，可是敘述那規模的廣大，真使我們氣壯起來了。此種計畫打算建設十萬哩的鐵路，一百萬哩的石子汽車路，修理大河，建築別的水道，改造黃河，揚子江等等。又設立電報，電話，無線電，佈滿全國。該計畫又開發三大海口成爲世界商務之中心，一個在海岸線的北部，一個在中間，一個在南部，除此以外還有許多的河流和海岸上的小口岸。該計畫又建築近代的城市；發達水力，設立鐵工廠，泥水公司，船塢；改良農業；開礦，種林；灌溉蒙古，新疆，和其他乾燥的地方；而移民於西北部，和滿洲。新中國是有多末驚人的希望呢！你現在準備好了去參加國家建設並盡你的義務嗎？

第五節 有生命的國家和無生命的國家

生存的國家是永久不會失敗的。那常有許多的事情去改良，有的時候國家會滅亡的。古時羅馬和埃及從前全都富強過，但是他們現在雖然滅亡，一至於牠們說的文字都叫作死文字。中國的死亡就在那建設的人了。今世的建築者正在作些英雄和高貴的事業。明日的建築者作些什麼呢？他使們中國在近世作一種新生命呢，還是讓中國滅亡呢？

China." When you read this great plan, you will realize how large a task is waiting for us. Although the plan may not be perfect in all its details, yet the magnitude of the work it describes will set fire to our imagination. The plan calls for the building of 100,000 miles of railroad and 1,000,000 miles of stone motor roads, the repair of the Grand Canal and the construction of other canals, the improvement of Yellow River and Yangtze River, etc. It proposes a network of telegraph and telephone systems, wireless and radio, to cover the whole country. It plans for the development of three large seaports into world centers of commerce, one in the northern part of the coast line, one in the middle, and one in the southern, in addition to numerous minor ports on rivers as well as the coast. It further provides for the building of modern cities; development of water power; opening of steel factories, cement factories, shipyards; the improvement of agriculture; mining and forestation; irrigation in Mongolia, Sinkiang, and other arid regions; colonization in the West, Northwest, and Manchuria. What a wonderful vision of the new China! Are you getting ready to do your part in this task of nation-building?

5. Dead Nations and Living Nations

No living nation is ever finished. There is always something to improve. Sometimes a nation dies. Ancient Rome and Egypt once were rich and powerful, but today they are so dead that even the languages which they spoke are called dead languages. Whether or not the Chinese nation dies depends on its builders. The builders of today are doing heroic and noble deeds. What will the builders of tomorrow do? Will they make China

live a new life in the modern days, or will they let her die? China is the oldest nation. Is that a reason that she should die? No. It is a wonderful reason for wanting her to live on as a modern nation in as great glory as she had as an ancient nation.

6. The Watchword of the Modern World

There is an English poem which tells about the first voyage of Columbus. He was seeking a way to India and China, but he found America. This poem says that his forward-looking spirit gave America a watchword, but the watchword is good also for the lands Columbus was seeking when he found America. That watchword was "On! Sail on!"

A few great men in the time of Columbus, a little over four hundred years ago, thought the earth was round, but no one had dared try to sail around it. Most of the people laughed at the idea, and when anyone proposed to sail straight out from the shore, they said it would be dangerous. It would be dangerous not because one could not find the way back — for the compass had been invented not long before and was in use — but because one might reach the edge of the earth and go off over it. They were afraid of evil spirits, of strange winds and great storms, of lack of food and failure of courage.

At last Columbus determined to try it, to go directly west on the winds that blew straight out from Africa, in hope of reaching the lands which he believed were on the opposite side of the world.

He found it difficult to persuade anybody to give him the ships and then to persuade sailors to go with him. At last he got ships and crews and boldly sailed out.

那正是一個奇怪的理由使中國變成新國繼續存在，而享受從前中國所享受過的光榮。

第六節 現今世界的口號

有一首英文詩敘述哥倫布航海的事情，他想找一條道路到印度和中國來，但是他發現了美洲，這首詩說他那前進的精神給了美洲一個口號，但是這個口號對於他發現美洲時所要找的那些國家也是有益的，那口號就是「前進！向前航駛！」

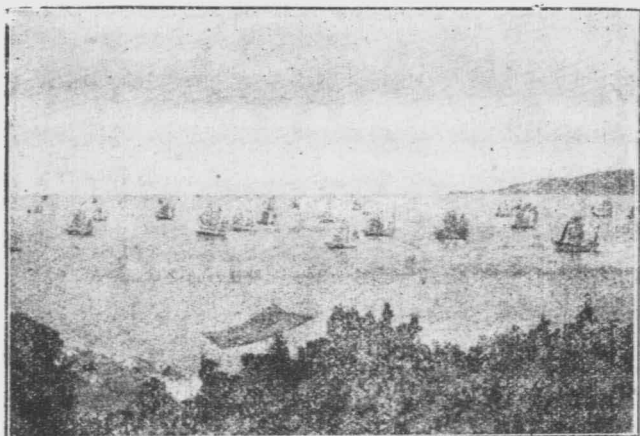
四百餘年以前在哥倫布時代有少數人民相信地球是圓的，可是沒有人敢繞他航一週，有許多的人都笑這種思想，當着有提倡由海岸出發航行的時候，他們都說那是很危險的，如此危險，並不是因為找不到回來的路——因為指南針發明未久，那正在使用——可是他怕到那地球邊上落下去，他們又怕惡魔，又怕邪風，暴風雨，又怕缺食物，勇氣不足。

最後哥倫布決定要試驗，他乘着由非洲颳過來的風一直向西行，希望達到他那目的地。

他勸人人供給他船隻並勸水手同行，這是一種困難，最後他得到船隻和水手的幫助，他就出發了。

風吹着他們向前直進，離岸慢慢的遠了，但是連一塊陸地也看不見了，一個帆，一隻鳥，天邊一點，都看不見了。

水手就說了：「我們走了如此的遠，海洋是沒有邊的



中國海岸之奇景

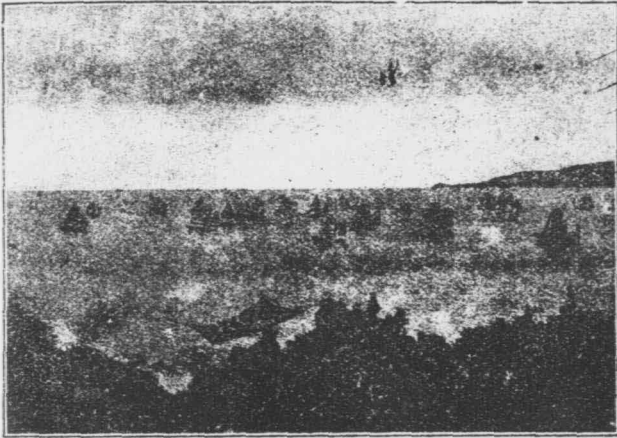
· 我們永不能回去，這風只是向前颳，那是永不能回來的。」

他們怕再往前走，他們告訴職員他們不走了，他們也使職員害怕起來。他們幾乎要動武的樣子。他們派了一個職員去哥倫布那裏請他回去。

哥倫布答道：「前行，前行，前行！」

那職官員往返數次，臉都白了，聲音也顫動了，他說：「這海洋是奇怪的而又可怕的，風勢猛。我們走的太遠

The wind carried them straight out, away from the shore. Day and night it blew west, always strong and always west. Day after day onward they sailed, out and away from home, and not a bit of land did they see, not a sail, not a bird, not a sign of land on the horizon.



A WONDERFUL SIGHT ON THE COAST OF CHINA

There is many a hero in this great fishing trade

The sailors began to say: "We are going too far. There is no end to the sea. We can never return. The wind blows only out, and never back."

They became afraid to go on any longer. They told the officers they would not go. They made the officers also afraid. They were almost ready to fight. They sent an officer to Columbus to ask him to turn back.

Columbus answered, "Sail on, and on, and on!"

Again and again the officer came, with white face and shaking voice, and said: "This sea is strange and

dangerous. The winds are wild. We are out of the reach even of God. Let us turn back now before it is too late."

Columbus said, "Sail on and on and on!"

Then he stood alone on the deck at night and watched the west, hoping, hoping, as he sailed on through another night. Suddenly he saw a light! It was land! He had found the New World because he had gone on and on and on.

So, the poem says, that is the New World's watchword, "On, on, on." Shall China not take this watchword, too?

7. The Students of China

The first group of people who come to mind as loyal sons and daughters of the new China are the students.

When Chang Chi-tung wrote his famous book "Learn!" (called in English "China's Only Hope"), he said that the Chinese people of today must *study*, or China would be lost. Later an imperial edict commanded the people to study modern as well as ancient subjects, in preparation for official positions. Then modern schools were built by the central government, by the provinces, by districts and towns, by churches and missions, by other groups of people, and by generous individuals. The watchword of all this movement was "For China's sake. learn!"

From these schools arose a patriotic group of people, the "students." When Japan made unjust demands upon China, and some Chinese officials were false to their country, the students saw the danger and came to their country's rescue. When a decree was published to compel the students everywhere to learn the national

了，就是上帝離我們也太遠了，讓我們回去罷，再遲就來不及了。」

哥倫布說：「前行，前行，前行！」

後來到了一天晚上的時候，他站在船面上向西觀看，盼望復盼望，他又行了一夜，忽然看見了一條明光。那就是陸地，因為他前行才發現了一個新世界。

所以這首詩說，這就是一個新世界的口號——「前行，前行，前行。」——中國不該採取這口號嗎？

第七節 中國的學生

第一批盡忠的子女就是新中國的學生。

當張之洞著他那著名的「勸學篇」的時候他說：英文叫做「中國惟一的希望」。現在的中國學生必須讀書，不然中國就亡了。後來國家下了個通令使人民研究新舊科學，預備入政途。後來政府，各省，縣，城，教堂，教會，人民團體，和好多的人就設立新式的學校。所有口號就是「為中國而求學。」

由這些學校裏產生了許多愛國的志士「學生，」當日本向中國提出無禮要求的時候，還有許多中國官吏是不盡忠的，學生看出這個危險，就來救國。當政府下令強迫學

生學國語的時候，他們很勇敢的來擔任這件工作，而表現愛國的精神。當中國和日英兩國發生衝突，抵制外貨的時候，學生們往往能使這種運動成功。他們不獨棄去那外國書籍，筆，紙，和制服，去換國貨，甚至於他們忠實誠懇的呼喊，而使商人和別界的人對於抵制外貨的運動，沒有不援助的。我們不敢說學生的聰明就能救中國和解決中國問題，但是他們向來是誠懇的，活潑的，愛國的。

第八節 愛國的將士

凡因好的主義而犧牲者，那叫作「烈士。」一個人爲國而犧牲，他那國家的強盛也就是因爲他那犧牲了。我們要研究歷史要多明白爲國殉難的事情。我們要紀念他們，以免中國現在缺少這類的英雄。你們必在此稍停一時回想歷史上所看過的那些高貴烈士的故事。你能說出岳飛，孔明，文天祥等這樣的歷事嗎？再讀些別人的。

你也許讀過聽過，中國成立那革命裏的英雄和烈士的故事，你讀一讀孫中山先生著的那革命最早的烈士傳（建國方略，第一編，第八章）。你要回想那還沒有記下來的故事，若是讀這段書的每個學生要寫出來。他在他的鄉裏

dialect, they willingly submitted and bravely undertook this difficult task in a truly patriotic spirit. When difficulties have arisen with Japan, Great Britain, and the United States, and boycott movements have been started, the students have usually been the group who have made these boycotts successful. They have not only given up their foreign books, pens, paper, and unit forms, for native articles, but they have been so faithful and earnest in their appeals that merchants and other people have loyally supported the boycotts. We cannot say that the students have always been wise enough to solve their country's problems and save her from loss, but they have always been earnest, active, and patriotic.

8. Patriot Martyrs

When people sacrifice their lives for the sake of a good cause, they are called "martyrs." When a man dies for his country, he makes his country live more strongly because of his noble death. We must study our history to learn more about the martyrs. Let us remember them so that this day may not lack such patriots. Stop here and recall the stories of some of the noblest martyrs you have read of in history. Can you tell the stories of Yuo-Fei, Kung-Ming, Wen-Tien-Siang? Read of others.

You have probably both read and heard stories of many heroes and martyrs of the revolution which established the Republic. Read Dr. Sun Yat-Sen's own story of the early martyrs of the revolution (in his book, "Plans for National Reconstruction," Part I, chap. viii). Recall some stories that have not yet been recorded. Write down some of these. If every student who reads this paragraph would write out one such story that he

has heard in his district or city, what an interesting and wonderful book every student could make.

Men and women ready either to live or to die for their country are needed in the new China.

9. Hard-Work Heroes

China needs not only those who are ready to die for her but also those who are eager to live and work for her. China has had such patriots in the past and must have many more in the future. No great good comes without hard labor, and no nation can long endure without heroes of hard labor.

Li Hung Chang was a man who worked long and hard for China. Chang Chi-tung was another. Read their biographies in Chinese. Think how earnestly Sun Yat-Sen labored to establish the Republic. Think of the years Wu Ting Fang spent in the service of his country. These are names that everybody knows, but thousands whose names are known only to a few have been just as truly "hard-work heroes." The farmers work hard year in and year out to produce foodstuff and raw materials. Ships' crews fare far away from their homes to maintain means of transportation. Doctors and nurses in hospitals work even at night. Factory workers toil day after day to manufacture goods. The life-savers on the coast and the fire squads in the city risk their own lives to rescue others. There are innumerable "nameless" heroes in the country. Every man in an official position, no matter how small, if he does justice to all and works faithfully, is a patriot. Every man employed in work for the good of the country is one of the public servants. All honor to the great numbers of such men in China

或城裏所聽的一段新事來，那末每個學生所編的那本書是如何的有興趣呢！

凡是爲國服務爲國犧牲的男子女子們，都是新中國所需要的。

第九節 愛國的英雄

中國所需要的不只是爲國而犧牲的人們，但是也需要那爲國懇切生存工作的人們。中國在過去也有這樣愛國的烈士，而將來需要更多。沒有勤勞的工作而得不到好的結果，況中國沒有奮鬪的英雄，那就不能長久存在了。

李鴻章就是一個爲國而奮鬪的人。張之洞也是那樣的人物。讀讀他們的傳記。而想孫中山先生是如何的勤勞去建設中華民國。再想伍廷芳爲國宣勞時期。他們的名字是人人皆知的，可是也有許多不甚出名的英雄。如農人一年一年的勞苦，爲的是出產食物和原料，水手離開他們的家鄉以利交通，醫生和看護等甚至於在夜間工作，工廠裏的工人一天一天的去製造貨物，救生隊和消防隊要是拚命的去救人，除此以外尚有許多不出名的英雄。凡是有職守的人，無論位置高低，只要待人忠厚實心任事，那就是個愛國志士。而爲國家謀利益服務者，就是一個公僕。這等已

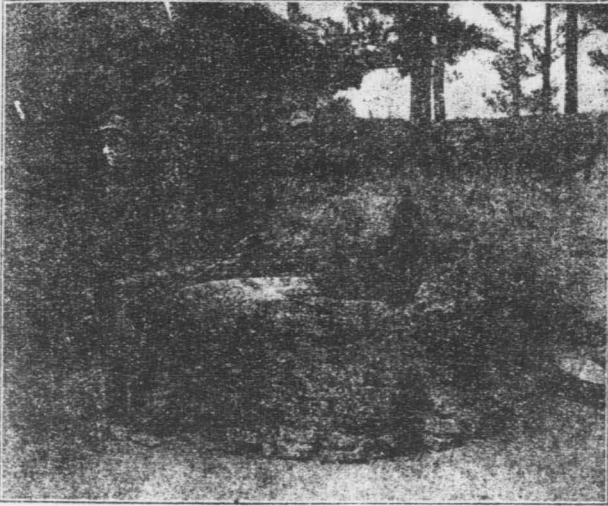
往和現在的人都應當享受光榮呀！他們未必全記在歷史上，可是他們永久存在人的心裏，一個童子若是知道他父親是個名譽公僕，一個誠實的幹員，一個忠厚的商家，一個



在田野工作的艱苦英雄

誠懇的教員「是一個爲國勞苦的英雄」他就仰起他的頭去看世上可以自豪可以誇耀，若是一個男童或女童有一位賢母，也可以這樣的，因作英雄的至少有一半是婦女，美國有一位詩家說：「若觀偉人的傳記，我們也可把我們一生光大起來。」兒童們應當牢記着這段話。

today and in the past! They may not be in the histories, but they are in the hearts of men. When a boy knows his father has been an honorable public servant, a faithful worker, an honest merchant, a sincere teacher,—one of the hard-work heroes of his country in any line of

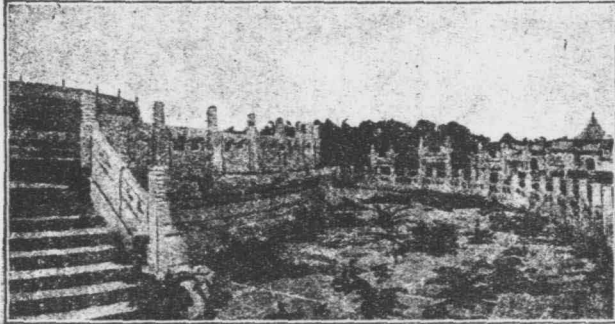


A HARD-WORK HERO ON THE FARM

service,— he holds his head up and looks at the world boldly and proudly. And so should every boy and girl whose mother has been a good mother, for at least half of the heroes of faithful and unselfish labor are women. An American poet has said, "Lives of great men all remind us we can make our lives sublime," and every boy and girl should take this lesson to heart.

10. A Broad Point of View

We can learn the way of patriotic service from other countries as well as from our own. If we wish to join the army of Chinese patriots who will serve their country in work of every kind, we should learn from men and women of all times and places. Many of you have read English storybooks and have seen how they presented to us



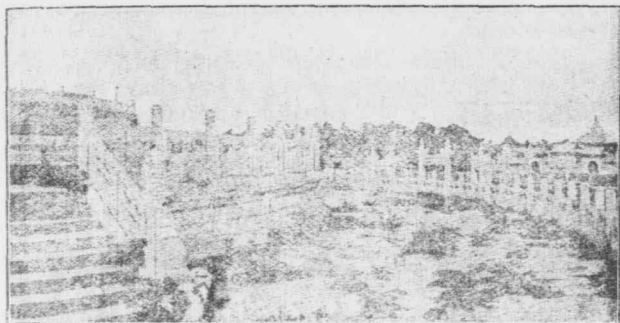
THE ALTAR OF HEAVEN: ONE OF THE MOST BEAUTIFUL STRUCTURES IN THE WORLD

heroes not of one nation but of many. Who has not read of the leadership of Napoleon, of the constructive work of Peter the Great of Russia, of the patient and useful service of George Washington, of the work of the Italian hero Garibaldi, of the persistence of Robert Bruce, of the faith of Alfred the Great? The lives of such men teach the whole world lessons of great value.

There was a time when people said: "China does not learn from other nations. She studies her own history but not the history of other nations. She looks to the past and not to the future, inward and not outward.

第十節 大的眼光

我們學些愛國服務的方法或由本國或由外國·如果我們打算列身為中國盡義務而照那些愛國英雄去行，如此應當去研究各時代各地方的男子和女子們的歷史·你們有有些人讀過英文故事書的，也見過牠們介紹給我們許多國家



世界上最美麗的建築

的英雄，誰沒讀過拿破崙作統率的，俄國大彼得建築工作的，華盛頓忍耐和有用的，羅伯得布魯司剛毅的，大阿爾菲信心的等等故事呢？此等的人給了世界一個大的教訓·

有一個時候人說：「中國不能跟別國去學，他研究牠自己的歷史，不研究別國的歷史，牠顧過去，不顧將來，顧內不顧外·牠的眼光是太小了·」現在則不然，中國很

快的脫離守舊性，而研究各種學問。牠需要各國的好東西
· 牠保存牠那過去的好東西，並求外國的好東西·

· 所以中國將來打算培養強有力的男子和女子們，我們
必須研究他國人民的情形，讓我們找出他們的好點和有用的
地方，由此我們可以試着發展這種特性，使我們同他們
作朋友，就是一個研究的好方法，這是一國的敬意，這是
近代世界裏生活的好方法，現在二十世紀裏的人，無有不
希望着到一個萬國互相友愛的時期，現在的人民都看出來
，如果能完全的合作，全可以得到利益。現在商務的，游
歷的，科學的，宗教的，慈善事業的，和公益的畛域都慢
慢的減少了·

第十一節 一國的英雄和世界的英雄

我們已經說過泰西各國的幾個大英雄，並且你們已經
追憶過中國的大英雄了；我們更不應當忘記這偉大的男女
英雄並不是只屬於一國的。他們是屬於世界的。他們不只
為服務本國，亦服務世界。他們也不只推廣本國的界域，
他們也推廣世界的特長。他們建設本國，不用損及別國
的方法，但本國人民有利於其他所有的民族。這樣的男女人
豈不是愛國志士嗎？他們的國家覺得他們是很光榮的，甚
至於別國也對他們表示敬意·

Her point of view is too narrow." But that is not true now. China is fast leaving her conservatism and taking knowledge from all sources. She wants the best from every nation. She will keep the good things of her past and seek the good things of other countries.

Therefore, in order to develop strong men and women for China's future, we must study the people of other lands. Let us find out their good and useful points so that we too may try to develop such qualities. Let us be friends with them, for that is a good way to learn, is a service to the nation, and is a pleasant way to live in our modern world. The people of this twentieth century in all lands are looking forward to a time when all nations will be friendly one to another. People now see that all can profit by the fullest and closest coöperation. There are now few boundaries to commerce, travel, science, religion, philanthropy, and public service.

11. National Heroes and World Heroes

We have mentioned some great national heroes of Western nations, and you have recalled some great national heroes of China; but we must not forget that the greatest men and women do not belong only to a nation. They belong to the world. They serve not only their own people but all peoples. They do not push out the boundaries of their own country; they extend the measure of the world's good. They build their own nations, not at the expense of other nations but by making their own people a blessing to all other peoples. Such men and women are more than patriots. Their countries take in them a pride that is everlasting, and all other countries unite to do them honor.

It is a good thing to read biography. You will find in many books the stories of such men and women as Pasteur, who made wonderful discoveries in the study of diseases; Florence Nightingale, whose system of nursing-service has stood the test of all time and has been copied in every country; Edison, who gave the world electric lights, gramophones, and many other inventions; Bell, who gave us telephones; Marconi, whose wireless now sends messages, lectures, music, and news to all parts of the world; John Howard and Elizabeth Fry, who taught us how to take care of prisoners; Madame Curie, who discovered radium and new fundamental principles of chemistry; Watt and Trevithick and Stephenson, who developed the steam engine for use in factories and on railways; Fulton, who put the engine to driving a boat; Heilmann, who invented the combing machine; Arkwright, who developed the spinning machine; Vaucanson and Jacquard, to whom modern weaving owes a great debt. Then there were Volta, Galvani, and Faraday in electricity, Stevenson in lighthouse-building, Morse in telegraphy, Langley and the Wright brothers in the invention of the airplane, Lavoisier and many others in chemistry, Newton and others in physics, Copernicus and Galileo and Kepler in astronomy, Darwin and Lamarck and Mendel in biology. These are only a few of the many famous names. We must go back to Francis Bacon and Roger Bacon, who turned men's minds to scientific studies. We must go back still farther to find the ancient leaders, among whom are Hippocrates in medicine, Archimedes in physics, and Euclid in mathematics. Try to find time to read the biographies of some of these. Many of them suffered for the sake of the valuable truths they discovered.

看傳記是一件很好的事情。你能在好些書裏找到下列的男子和女子們的故事。巴司德在研究病理中作了許多驚人的發明；龔鼎格女士的看護經過許多的試驗並且各國都效仿他；愛狄生供給世界電燈，留聲機，和其他發明的東西；貝爾發明電話，馬可尼發明無線電，向世界各處傳送消息，講演，音樂，和新聞；哈瓦德和傅力兩人教我們如何去看管監犯；邱麗夫人發明銻資和化學的原理；瓦特，德維西克，斯蒂芬孫改良汽機以為工廠和鐵路之用；富爾敦發明汽機行駛汽船；海爾滿發明了梳理機；阿考來發明紡織機；屋干孫和翟瓜德發明了紡織術，除此之外電氣有瓦爾達，加爾苑，法拉德，建築燈塔有斯蒂芬孫，電報有莫爾司，蘭格立和萊德兄，發明飛機，化學有拉百色和別的些人，物理有牛頓等，天文有考破尼加司，加立留，克布樂第；生物有達爾文，拉馬克，和門特爾，這些也不過只是許多人之中的幾個而已。我們還得要回想佛蘭西培根羅哲培根兩人，因為他們能使人心趨向科學。我們再往很久的時候去找就可找着古代的領袖來，其中有研究醫學的席培克拉斯，研究物理學的阿基米司，研究數學的友克立德，你們要預辦些時間去念這些人的傳記。他們之中有許多因發明有價值的真理的原故而受種種痛苦的。

這些男子和女子們多是科學和工業的發明家，尚有許多別的男女英雄，你們也要找些時間去研究像哥倫布，狄阿茲，麥哲蘭，馬可波英，黎文史敦那樣的遊歷家探險家；像亞丹斯米斯，馬爾沙斯，赫胥黎，史賓塞，馬克斯，詹木司，柏哥森那樣的思想家；韓樸登，偉柏福司，哲福森，林肯，馬吉尼，盧梭那樣的領袖和改革家。在這裏我們只能提出這幾個來，我還沒有說大宗教家，大教育家，大著作家，大藝術家，和大建築家呢。

由此觀之，我們知道過去的事能夠幫助我們將來呀，或可使我們更喜歡去念世界史，在那史上就知道男子和女子們如何的勤免去謀本國人民和世界民族的幸福。

問 題

1. 試述哥倫布到新世界的第一次航海，試以你現在能去美國的相情比較。
2. 旅行於一國內或個人家庭內的利益是什麼？
3. 首創者的精神是永不滅的，現在中國有什麼首創的事可以作？
4. 中國的長城和塔，很可以發見許多有趣味事業和人民，假如你是塔的話，請你由現在起把前十五年的事情

Most of these men and women were inventors and discoverers in science or industry. There is also a long line of world heroes and heroines of other kinds. Try to find time to read about travelers and discoverers like Columbus, Diaz, Magellan, Marco Polo, Livingstone; about great thinkers like Adam Smith, Malthus, Huxley, Spencer, Karl Marx, William James, Bergson; about great leaders and reformers like John Hampden, William Wilberforce, Thomas Jefferson, Abraham Lincoln, Mazzini, Rousseau. We can name only a few here, and we have not named the great religious leaders, great educators, great writers, great artists, or great architects.

This makes us remember how much the past can help us in the future. Perhaps it will make us more eager to read the history of the world, and from it to learn more of how men and women live and labor to benefit their people and the people of the world.

QUESTIONS AND EXERCISES

1. Describe the first voyage of Columbus to the New World. Contrast this voyage with the journey you might take to America today.
2. What are some of the advantages of travel to
 - a. The individual?
 - b. The nation?
3. The pioneer spirit never dies. What pioneer work can be done today in China?
4. The old walls and pagodas of China must have looked down upon many interesting events and people. Write briefly of what you would like a pagoda to see in China fifteen years from now.
5. State a few advantages resulting from coöperation.
6. Tell of something important which you think China can learn from the West.

7. What modern subjects are studied in the schools of China today? Can you suggest others that should be studied?

8. Make a list of a few of the world's

a. Great moral or religious leaders.

b. Great educators.

c. Great writers.

d. Great artists.

e. Great architects.

9. Of the many contributions made to the world that are mentioned on page 56, which two do you think the most important? Why?

10. What do we mean when we say that China is "not yet crowded"?

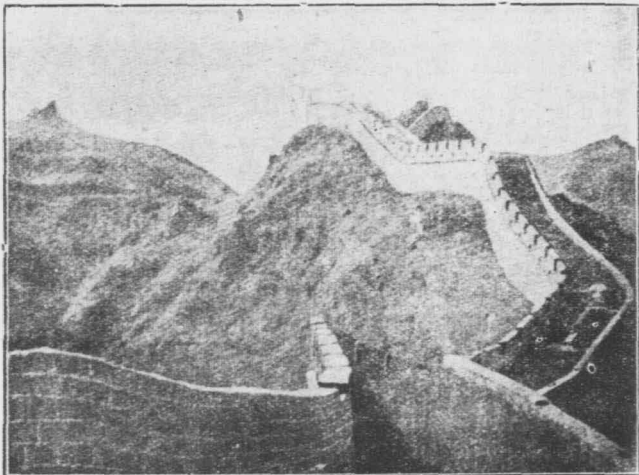
寫出來。

5. 試舉出幾個因團結協力而後的利益。
6. 述出幾件重要的事情，這些事情中國能由西方習得來的。
7. 中國學校，有什麼近代的科目？你能再提議兩種麼？
8. 把下列圖額試列表現明。
 - a. 大道德家，和宗教的首領
 - b. 大教育家
 - c. 大著作家
 - d. 大藝術家
 - e. 大建築家
9. 第 56 頁約述對於世界的大貢獻，你以為那種最重要呢？
10. 我們說「中國還未人滿」，這是什麼意思！

第五章 鞏固和永久

第一節 一國的榮貴子女

世界大戰有個最驚人的特處·就是各國的男子和女子



鞏固和永久萬里長城

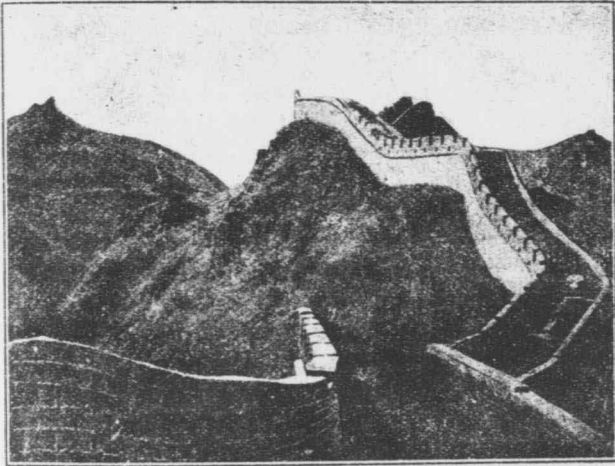
們為他們的國家情願出力的情形·他們不等召集，就由國家的各地方出來，自願獻身為國服務·即便他們知道前去

CHAPTER V

STABILITY AND PERMANENCE

1. A Country's Noble Sons and Daughters

One of the most wonderful features of the World War was the manner in which men and women in different

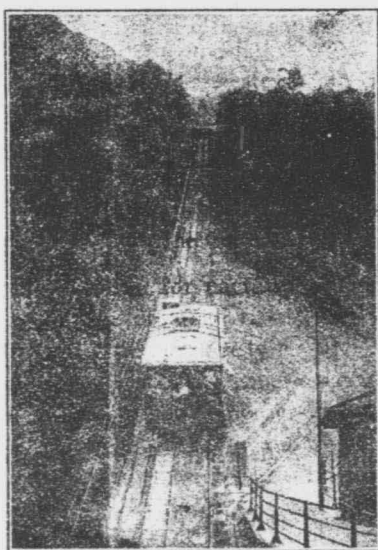


STABILITY AND PERMANENCE: THE GREAT WALL OF CHINA

countries supported their government voluntarily. Without waiting to be called they came from all parts of the country and offered themselves freely. They never hesitated to obey even when they knew they were going

to sure death. They willingly laid down their lives for the safety of their country.

With such soldiers of war and of peace a nation can go forward. If you can depend on a soldier, you can lead him



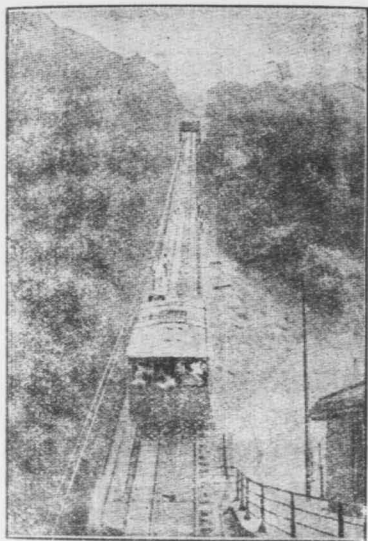
AN EXAMPLE OF DEPENDABILITY

Up and down one thousand feet day and night for over thirty-five years without a single accident (Hong Kong peak train)

to victory. If you can depend on a leader, you can bravely follow him. If you can depend on a servant in your home, you can go to work with a confident heart. If you can depend on an agent, you can do business boldly and successfully. If you can depend on a buyer, you can sell goods to him cheap. If you can depend on an official, you will find it easy to work for the government. If you trust the judge, you will honor and support the law. If you trust your doctor, you have a much

better chance to get well. What lesson is more important? What will do more for a country than to have the people always dependable? How noble will be the history of a people that respects the rights of other countries and gives to its own people just laws and leaders who follow worthy ideals and direct a pure and enlightened government!

是死，可是決沒有猶豫服從命令，他們是情願為謀國家的安全，而犧牲自己生命的。



可依靠的一個證據

可以成功。你若是能够依靠一個買主，你就可把貨品賤賣給他。你若是能依靠官吏，那是很容易的給國家作事。你若是信任法官，你將要尊重法律，維持法律，你若是信任你的醫生，你的病就可以好的快點。還有比這是重要的教訓麼？國家還有比人民是可靠的嗎？一個民族能重視別國的權利，供給他自己的人民以公正的法律和服從高貴主義，又能指導一種純潔文明政府的領袖，這種民族的歷史是多麼光榮呀！

用這樣的兵去打仗和維持和平：一個國家定可前進的。你若是能够依靠一個軍人，你就可以領導他打勝仗。你若是能够依靠一個首領，你就可以勇敢的跟隨他。你若是依靠家庭中的一個僕人，你就可以前去安心的工作。你若是能依靠一個商人，你

就可以大胆經營並且可

第二節 民族的可靠性

一個強盛的國家必須有可靠的人民·他們的建築很堅固·他們的橋梁是不會塌的，他們的道路是不會破的·他們的建築都在矗立着·在他們建築很好的船上·你不要害怕的·他們修理東西是修理的很好的·他們作的東西是堅固而且可靠，因為他們是忠實的人民·

中國的商人因為誠實而得到一類良好的名譽·我們希望我們的民族要著名全球為他們的忠實可靠，這樣一來我們國家就會鞏固，就好像建設在石頭上的一樣了·

第三節 中國成立了若干年

中國人民和別的人民全都知道「恒久」的意義，在所有年老國家之中，祇有中國是繼續存在到了現在·中國人保存的國家有好幾千年了，而別的國家才成立了幾百年的工夫·到現在還用的最古的文字幾乎僅是中國文字·中國人不單保存他們古代的歷史和文學，並且也保存他那古代的文字·萬里長城就是一件年老的東西·我們看見牠的時候，就想到那些長久的東西了·我們說：「現在我們有古代的時候·我們這裏一件東西已經站立了若干世紀了，將來還是站立，牠是結實的，建築很好的，堅固的，永久的·」

中國有兩件事情才能存在了若干世紀之久：（一）牠不受外人的侵略；（二）國內有鞏固的民性·

古時中國不怕從東邊來敵人，因為太平洋沒有大海軍·牠也不怕從南邊或東南來敵人，因為有高山保護牠，牠

2. Dependability of a People

A strong nation must have dependable people. They build strongly. Their bridges do not fall down. Their roads do not go to pieces. Their buildings stand. You feel no fear on their well-built ships. They keep things in good repair. They make things solid and dependable, because they are honest people.

Chinese merchants have won an excellent reputation for honesty. We hope that our people will become famous the world over for their dependability in every way. That will make our nation stand as if founded upon rock.

3. China has stood for Ages

The Chinese know what "permanent" means, if anybody does. Of all the ancient nations China is the only one which has continued until today. The Chinese have preserved their nation for thousands of years, while other nations have lasted only a few hundred years. Of the very ancient written languages Chinese is almost the only one which is in use today. The Chinese have preserved not only their ancient history and literature but also their ancient language. The Great Wall is a very permanent thing. When we look at it we think of the things which last. We say: "Here is the ancient time still with us. Here is something which has stood for ages and will stand. It is solid, well built, stable, permanent."

Two things have made China stand through so many ages: she has been protected from enemies outside, and she has had a stable character within.

In ancient times China feared no enemies from the east, because there were no great navies on the Pacific. She feared no enemies from the south or southwest,

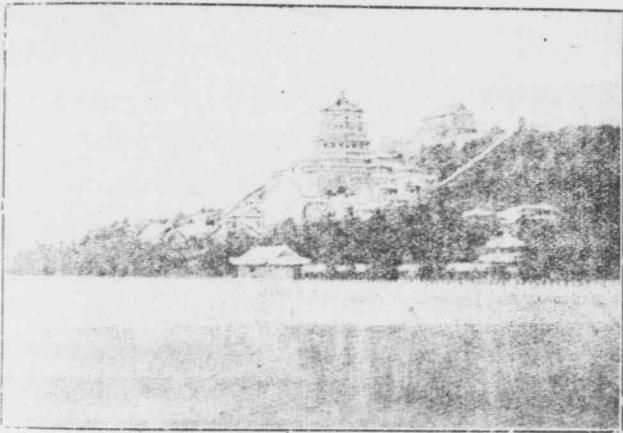
because the high mountains protected her. She feared no enemies from the west, because the desert protected her. On the north she built the Great Wall to shut out her enemies, and when they came through the wall, China was already so great and stable a nation that she was little changed by them. She absorbed her conquerors. Her civilization went right on just the same.



CHINA HAS PRODUCED A CULTURE THAT ALL THE WORLD ADMIRES

All that is different now. The ocean is not a protection, but a clear road for an enemy. China's great sea-coast is an opening thousands of miles long, and people of many nations land upon it daily. The mountains and desert are no longer a sure protection, because modern travel is fast and overcomes difficulties so easily that no country now lives to itself. The question is whether China is still a stable nation and sure to remain whole and independent.

也不怕從西邊來敵人，因為有沙漠保護牠，中國北部建有長城以防敵人，並且當他們由長城過來時，中國已經成了偉大而鞏固的國家了，因此不受絲毫的影響，中國吸收牠的戰勝者，牠那文化的進行依然和從前一樣。



中國曾經產生了使全世界驚奇的文化

現在這種情勢卻不然了，大海不是一種保障，並且成了敵人自由的道路，中國有數千哩長的海岸，每國人民每天都有登岸的，高山沙漠不復成爲穩固的屏障了，因了近代交通的迅速，且能容易掃除困難，所以國家沒有能閉關自守的，現在的問題就在中國是否是鞏固的國家，是否真實他保守完全而獨立。

中國穩固的民性我們又怎樣說呢？他是被這民性保護着，這民性也有變化麼？中國從前總是不學外國的，但是現在在每個學校裏全都教授世界地理，每個中國學校也教西洋科學歷史，和文字了，中國從前不許外國人來中國，但是現在中國各地都有外國人，並且中國人也到世界去遊歷，他們以為言語的障礙是不能產除的，但現在有許多外國人能說中國話，而中國有數千人能說英語，法語和其他泰西言語，中國從前不知道其他國家的情形，可是現在世界的新聞都能由電報和無線電傳到中國來，並且不到一天這新聞就會登載在數百種的報上，在從前中國只有本國的書籍，但是現在中國圖書館裏，滿是中文的日文的其他國文字的外國書籍。

這是什麼意思呢？這就是說中國古時的普通文化正在變遷，新的文化正在開始，這種新文化是否能向舊文化的一樣統一中國呢？還是破壞中國的統一和鞏固呢？這是一個很重要的問題，近代中國的愛國公民都要答覆的。

第四節 舊歐洲的新學問

希臘人二千年以前驚奇的是運動家，美術家，著作家，學者，思想家，政治家，旅行家，甚至是科學家；可是好戰的羅馬人征服了全球，遮蔽着大部分希臘人的寶貴的文化，羅馬人漸漸的發展體制和財富，而對教育和文化是

Now what shall we say of the stable character of China's people? She has been protected by that. Is it also changing? China used to learn nothing from other lands, but now every school teaches the geography of the world, and every middle school teaches Western science, history, and languages. China used to allow no foreigners to enter, but now foreign people are all over China, and Chinese people travel all over the world. It used to be thought impossible to break through the wall of language, but now many foreigners speak Chinese, and thousands of Chinese speak English, French, and other Western languages. China used to know nothing of the current events of other lands, but now the news of the world rushes into China by wire and wireless and is published in hundreds of newspapers before it is one day old. China used to have only her own books, but now she has whole libraries of foreign books in Chinese and in Japanese and in other languages.

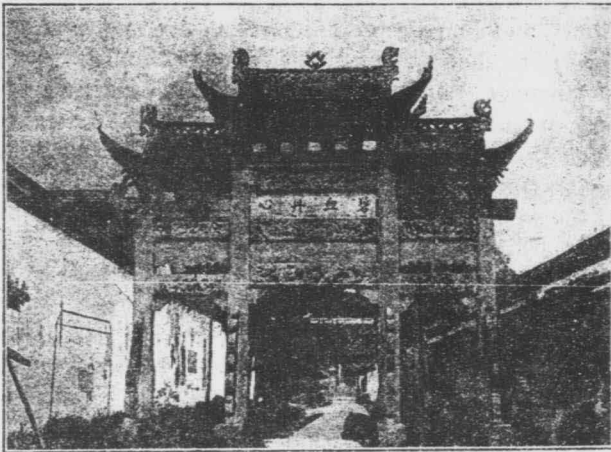
What does all this mean? It means that the ancient common culture of China is passing, and a new culture is forming. Will the new culture unite China as did the old, or will it destroy unity and stability? These are big, serious questions for patriotic citizens of the new China to answer.

4. New Learning in Old Europe

The Greeks of two thousand years ago were wonderful athletes, artists, writers, students and thinkers, statesmen, travelers, and even scientists, but the warlike Romans conquered the world and blindly covered up most of the valuable civilization of the Greeks. The Romans gradually developed organization, and then wealth, rather than general culture and education. Then

came the Northern barbarians, and they in turn failed to appreciate either the Roman or the Greek civilization. This brought Europe into the Dark Ages.

Through this long period the Church preserved and handed down much literature, a system and organization, and many high ideals. The Church taught Latin



A THING OF BEAUTY IS A JOY FOREVER

everywhere; so European scholars had a common written language. The barbarian tribes became educated and law-abiding and ready to develop a new civilization.

Then the Greek ideas and methods were found again, and the modern world began. Old languages were studied, books were collected, and new languages were developed. Roman law and order were established and altered until finally the West was under such rules as that of the Code Napoléon and of the wonderful French governmental system, of the English common law, of the

不甚注意，後來，北部的野蠻民族南下，他們不注意羅馬或希臘的文明，如此才使歐洲入了黑暗的時代。

經過好久的時期，基督教會才保存文學遺傳文學，一種體制和組織，還有許多高尚的思想，各處基督教會全教



美麗的東西是永久快樂

拉丁文，從此歐洲的學者成了統一的文字，甚至野蠻民族也都受教育，和服從法律，並且已準備發展一種新的文化

後來希臘的思想和方法又復發現了，而近代世界即行開始，舊的文字有人研究了，書也有人收集了，新的文字也發達起來了，羅馬的法律和制度成立了並且變遷了，到後來西歐全在那制度管轄之下，如拿破崙的法典，法國的奇特的政治制度，英國的平民法，美國共和國的平民法，

歐洲許多國家的君主立憲政體，南美洲共和國的普遍團體，人民權利和財產的保護法都成立了，地球亦證明出是圓的，而通到各地的海道都亦開闢了，先有一種發明，後來

又有幾十種的發明，後來又有幾百種的發明，因為一種大的發明就可以引起多少種其他的發明出來，以後工業也很快的發達起來，交通便利致使商務發達，商業又使各國的人民驚醒起來，財富大為增加，人民的需要也因此增加，知識的進步也快了，因



古代陵地

為創造（如印刷）游歷

，財富，法律，制度等使人民更容易研究學問，教育變成通常的事并不是例外，教會本身發榮滋長進而改善；宗教發達，因此直到現在古代聖賢的高尚思想，比從前更受人尊敬咧。

由此歐洲有了一種新的誕生，並且也走向了近代世紀的生活中去。

American republic, and of the many constitutional monarchies of Europe and the widely extended republics of South America. Both the rights of the people and the protection of property were established. The earth was proved to be round, and sea routes to all lands were opened.

Inventions came, first one at a time, then by dozens, then by hundreds, for often one great invention led the way for many others. Then industries developed rapidly. Transportation caused commerce to grow. Commerce in turn awakened the people of all nations. Wealth greatly increased, as did populations and the needs of the people. Knowledge was rapidly increased and disseminated; for inventions (such as printing) and travel and wealth and law and order all made

learning easier and more desirable. Education became the rule instead of the exception. The Church itself grew and improved; religion developed, so that today the high ideals of the ancient teachers are more fully honored than ever before.

So Europe had a new birth and came gradually into the life of the modern age.



A LAND OF GREAT MONUMENTS

5. New Thought in Old China

Shall we say that the same is true of China today? Yes; China is being born again. Everything is undergoing change, as it was in Europe; we find new thought, learning from abroad, scientific methods, industrial development, revolution, constitution-making, social changes, religious changes. Study the history of Europe and you will better understand the history of modern China.

But there is one great difference. No European name fits the change in China, because China is trying to do in forty years what Europe did in four hundred years. For example, the Western engineers have reached the motor car of today through the development of the cart, the wagon, the carriage, the water wheel, the windmill, the little stationary engine, the old-fashioned traction engine, the railway locomotive, the modern marine engine, the turbine engine, the electric motor, the tricycle, the bicycle, the pneumatic tire, the ball bearing, the gasoline engine, etc. The Chinese gentleman of wealth, however, steps from the ancient cart or wheelbarrow right over all that long process and into his motor car of the latest type. To be sure, only to ride in a motor car does not benefit the country very much. But when we study the science involved in a motor car, we profit by the long experience of the West. Did you ever stop to think how much science there is in one motor car?

So also it is with other modern things — with art and science, with laws and customs, with government and religion. China has many new things to master in government, in science, and in social welfare to keep in step with the rapid progress of the world.

第五節 古代中國的新思想

我們能說現在中國也和歐洲情形一樣麼？是的，中國也是重新生的，每件事情都經過一種變遷。——比如新思潮，受外國教育，科學的方法，工業的發達，革命，制憲，社會的改革，宗教的變遷等：都有變化。你們要研究歐洲的歷史，你們對於近代中國的歷史更要明白些。

但是那有一種大的不同，歐洲的名稱沒有合中國變遷的，因為中國是在四千年裏做成的，而歐洲費了四百年的功夫做成的，比如，歐洲的機器師經過很久時間才造成今日的汽車，所經過的是重車，貨車，水車，風車小定機，舊式曳引機，火車自動機，新式汽船機，汽雷機，三輪腳踏車，二輪腳踏車，氣輪，圓體軸，汽油機等。是中國有錢的人，由最舊式的車一躍而登最新式的汽車。可是坐汽車於國家是沒有利的，假如我們研究關於汽車的科學原理，我們就可得到泰西長久經驗的利益。你停一會去想，一輛汽車須用多少科學知術呢？

近代一切的東西全是一樣，如美術，科學，法律，風俗，政治，宗教都是如此。中國有許多新事務的領袖在政治科學，社會幸福，好與世界迅速的進步并駕齊驅。

那末讓我們存有誠懇和坦白的心理，讓我們爲中國要虛心去研究舊的和新的事情，我們要誠懇的去求知識，但是在中國變遷裏去使用那是要小心的。

第六節 破壞呢還是建設呢？

破壞易，建設難，中國俗語說：「成事百年不足；破壞一日有餘。」

革命是破壞的過程，並不是建設的，有時是在破壞以前，好像你建築新的房屋之前，你必須先把舊的房子拆毀了，那是必須的，可是我們要知道，若是舊的被暴風雨或地震所毀壞，這就是破壞并且建築新的所費的勞工更多了。

破壞比建設容易，中國的舊政府，舊風俗，舊思想的破壞難不難呢？倘若是難，那就可證明舊的東西多末堅實和多末穩固呀！牠們是如何的靠大呢！那末我們建設的工作是何等偉大呀！我們用一千個建設家纔能抵得一個破壞者，你們要作建設家，必須要參加中國榮貴建設的男子們和女子們的隊伍，毀壞東西是太容易了，讓我們擔任那建設和破壞那更難而更豪勇的工作罷！我們需要中國堅立的，

第七節 空談的人還是實行家呢？

空談比實行容易些，空談又比思想容易，若是我們去實行，心得思想；否則我們實行要許受損失的，但是空談是很容易的，但沒有思想。

Let us, then, have earnest and open minds. Let us for China's sake be humble learners both of the old and of the new. Let us be eager to seize knowledge, but careful in using it in this changing China.

6. Destruction or Construction?

It is easy to destroy. It is difficult to build up. A Chinese proverb says, "To complete a thing, a hundred years is not sufficient; to destroy, one day is more than enough."

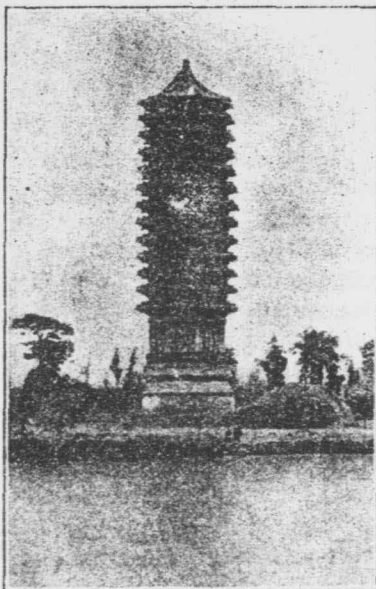
Revolution is a destructive process. It is not constructive. It may sometimes be necessary before the construction begins, just as you may need to tear down an old house and dig up the foundation before you can build a new one. It may be necessary; but we must remember that it is destructive and that it requires all the more labor to build the new if the old is destroyed by storm or earthquake.

Destroying is easier than building. Has the breaking down of old government and old customs and old ideas in China been difficult? If so, it only shows how strong and stable were the old things! How great they were! How great, then, is our task of rebuilding! We need a thousand builders for every destroyer. Be a builder. Join the noble army of China's constructive men and women. It is too easy to break things down. Let us do the more difficult and heroic work of establishing things. We want China to stand.

7. Talkers or Doers?

It is easier to talk than to act. It is easier to talk than to think. We must think if we act, or else we may suffer from our action, but it is easy to talk without much thought.

The new citizen of China is going to be a man of action. He is not going to be guilty of empty words. He knows that people talk when they do not know what to do, or are afraid to act for themselves. Silent streams run deep.



A WATER TANK INSIDE A PAGODA

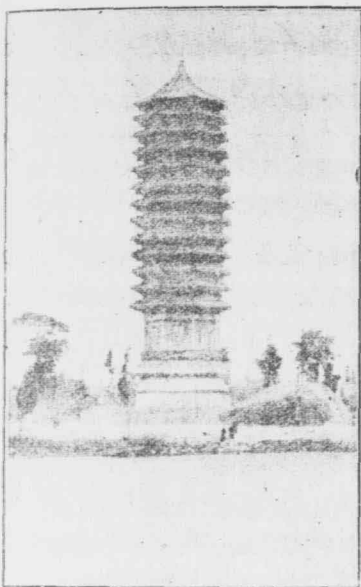
A clever adaptation of ancient art to modern needs. (Courtesy of Yenching University)

The modern man is a thinker and a man of action, and with his brain he produces the great works we see around us.

The easiest sort of talk is destructive talk. What is the easiest thing in the world? There is an English phrase which says "as easy as rolling off a log." Dropping down is the easiest thing. Pulling up is the most difficult. We do not wish to be "on the downward road." Then let us talk construction and encouragement. Let us turn a deaf ear to the one

who is always criticizing. Let us resist the temptation to say that things are wrong. Let us rather praise the good efforts we see, and lend a hand to them, no matter who is managing or how much better we think we could do it. Let us by our word of cheer promote every worthy endeavor.

中國的新國民慢慢成了實行家。他不去犯空談的罪。他知道那些人民是空談，當他們不知道做些什麼的時候，或怕他自己去做的時候，平靜的江河流走的一定深。近代



塔式的蓄水器

的人是思想家，也是實行家；用他的腦力便可作出我們在四週所能看見的那些偉大工作。

最容易的空談就是破壞的空談，世界上什麼事情是最容易呢？有一句英國俗話「好像滾木那樣的容易。」墜落最易高升最難。我們不打算一天比一天壞，那末讓我們談談建設和鼓

勵，讓我們永遠不聽批評人他所說的話。讓我們抵抗悲觀批評的誘惑。我們看見那好的努力，不管是誰辦理的，要加讚揚，並且也要幫助牠們。或者我們想我們能夠做的更好。讓我們要用勉勵的話去提高各種有價值的努力。

第八節 一個建設的會社

在許多學校裏面多有是暮氣沈沈的氣象，人人常說那事全是錯的；學生批評教員；教員評論校長；校長又批評校董；校董總是怨恨學生，或者唯一的需要就是不要評論，那末這樣精神是將要變化的，大家都願意努力工作，大家全都準備工作的更好，從前回心的地方，他們要鼓勵起來，要拿實行來代替空談，各事都會有進步的，訴怨和回心那是軟弱幼稚，我們若是願意改革中國就應幫助中國，那我們就不能作那種軟弱幼稚的人了。

多數的學校有一種習慣，就是每年要為學校作些好的事情，這種習慣是永久有利於學校的，有的時候學生親自建築東西，或是供給學生一些有用的事情，他們就是那個學校的建築者，他們擔任建設的工作，為學校亦為國家。

社會的種類很多，有的是有抵抗性質的，牠們採取破壞東西容易的手續，為什麼不設立一個建設的社會呢？建設東西一定能十分滿意的，可以建築一隻船，一堵牆，或是一條路；也能製造一根旗竿，一個石座，一個無線電台，一套書架，甚至於能造開會禮堂所用的座位，牠能收集植物或是昆蟲，動物骸骨，錢幣，郵票，圖畫，或是改個全部圖書館；牠能安置一個旗子，一架鐘，圖畫，報紙架，或是建築一所房屋，好像有些學校的學生親手做來的，

8. A Construction Club

In some schools there is a gloomy spirit of discouragement. Everybody says that things are all wrong. The students criticize the teachers. The teachers criticize the principal. The principal criticizes the school board. The school board says it is the students' fault. Perhaps the one thing needed is to stop criticizing. Then the spirit will change. All will wish to work harder. All will be ready to do better. All will be encouraged where they were discouraged. Work will take the place of talk. Everything will improve. It is weak and childish to complain and be discouraged. We must not be that kind of man or woman if we are to help China in her time of change.

In some schools there is a custom of doing something good for the school every year; something that will be a permanent benefit to the school. The students sometimes build something with their own hands, or give something good to the school. They are builders of that school. They are doing constructive work for it and for China.

There are many kinds of clubs, and many of them are anti-something. Those have chosen the easy road of destroying things. Why not have a Construction Club? There would be great satisfaction in making things. It might build a boat, a wall, or even a road; it might make a flagpole, a stone seat, a wireless station, a set of bookshelves, or even a complete set of seats for the assembly room; it might develop a collection of plants, or of insects, or of animal skeletons, or of coins, or of stamps, or of pictures, or even develop a whole library; it might put up a flag, or a clock, or some pictures, or a newspaper board with papers on it, or even a whole

building, as the students in some schools have done with their own hands.

Can you not form a Construction Club? Perhaps the entire school can be one. Certainly you can be constructive in something and add a little real bit to China's stability and permanence. Guard against starting things that will be a burden rather than a benefit in the future. A school magazine, for example, may in the future be such a great burden as to discourage your successors.

In any case be optimistic. Just laugh at the man or the woman who talks discouragement. We are in China's new day. Let us, with her, be forward-looking and optimistic. Begin *now!*

QUESTIONS AND EXERCISES

1. In connection with Chapter III you were asked to tell the advantage of China's geographical position. How has this advantage been affected by modern progress?
2. Consult a history of Europe and compare the "new birth" in Europe with conditions in China today as to
 - a. New thought.
 - b. Learning from abroad.
 - c. Scientific methods.
 - d. Industrial development.
 - e. Social changes.
3. Compare methods of transportation in a Chinese city today with those of fifty years ago.
4. Compare a Chinese school curriculum of today with one of sixty years ago.

你能够建設一個社會嗎？全體學校或者就是一個。你們一定可以建設些事情，並且能增加中國的鞏固和久遠。你們不要以為開始工作是艱苦的，反使後來不能得到利益。比如，學校的雜誌，將來成了一種重大的艱難，一致於使繼任的人回心。

無論如何，你們總要樂觀。當你們對於好談回心的男女，要一笑置之，我們在新中國的新生命中，和中國共同前進共抱樂觀。現在開始着手！

問 題

1. 與第三相連，曾問及中國在地形上之利益，近代進步；是否影響到此種利益？
2. 試一閱歐洲歷史，並以下面中國現在的情形環境和歐洲的一相比較？
 - a. 新思想
 - b. 出外求學
 - c. 科學方法
 - d. 工業建設
 - e. 社會改革
3. 試比較中國五十年前之城市與現代之城市。
4. 試比較現代中國學校之功課表與前六十年者。

第六章 進取心

第一節 進取的精神

當我們想中國人的時候，他攜帶他們的業務和他們的眷屬到世界各國去，甚至到海洋中間的小島上去，我們不知道爲什麼那末多的著作家說中國人是守舊的，沒有進取精神的。他們的確對於商業上有進取的精神。

近代的歐西有一種驚人的特性，就是勇敢的試辦新奇的艱難的那些事業進取的精神。固然是這種進取精神不是任何一種民族所獨有的，我們拿美洲來做一個樣子，就知道那種進取精神如何的幫助新大陸發展。

這種進取的精神能使美洲人民往西部進行，經過荒林，橫渡大平原，經過可怕的沙漠，所以能在很短時期內將全部荒野化爲個文明之區。這種精神又能將外國金錢吸來，建築千萬哩長的鐵路。在沒有居民的地方。

在近一百年內，西方的創造和發明真是驚人。尤其在美國，大資本的公司和大規模的事業，都利用這些新創造和發明。因爲此等冒險事業的結果，全國密布着鐵路，汽

CHAPTER VI

ENTERPRISE

1. The Spirit of Enterprise

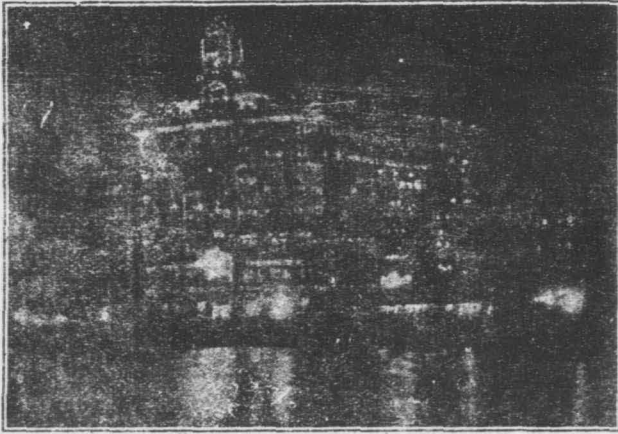
When we think of the Chinese, who have carried their business and their homes to every country in the world and even to the little islands in the middle of the ocean, we wonder why so many writers have said that the Chinese people are conservative and not enterprising. Surely they have shown enterprise in business.

One of the striking characteristics of the modern West is the spirit of enterprise, of boldly attempting new and difficult tasks. While it is true that this quality does not belong to any one people alone, yet we may take America as an example and see how the enterprising spirit has helped the development of that new continent.

It was that spirit of enterprise that carried the people of America westward through the wild forests, over the great plains, across the terrible deserts, and so in a very short time civilized a whole wilderness. It was enterprise that brought money from abroad to build thousands of miles of railroads where there were almost no people as yet to use them.

In the last hundred years there has been an astonishing number of inventions and discoveries in the West. Especially in America these have been used in enterprises and have been developed by large business companies. As the result of these enterprises the country is

covered by a network of railways and car lines as well as motor roads; there is a telephone in almost every house, even far out in the country; every child is given an elementary-school education, and even a college education is within reach of every young man and woman; grain is raised on so large a scale and handled by such

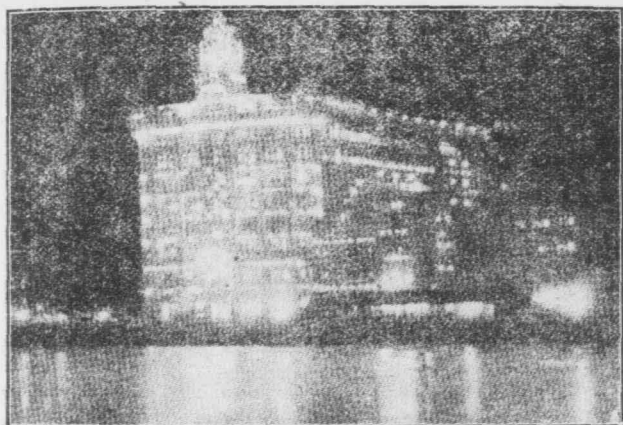


A CHINESE DEPARTMENT STORE AT NIGHT: MODERN BUSINESS
IS BUILT UPON ENTERPRISE

wonderful labor-saving machines that now the price of daily bread is within the reach of almost every person; the streams are made to work, and great waterfalls are made to furnish electric light and electric power; modern scientific methods of construction have been used not only to build some of the world's greatest bridges but also to build the world's tallest houses.

American enterprise built the Panama Canal, which unites the Atlantic and Pacific water routes. The great difficulty was the danger from disease. It was said that

車路，電車路；幾乎家家都有電話，就是鄉村僻靜的地方也有；每個小孩都受小學教育，而青年男女則受大學教育。各處均種五穀，並用一種奇特的機器當經營。因此現在



中國一個百貨公司的晚景

日用食物價錢的低廉，差不多人人都能購買，利用江河工作，大瀑布供給電燈電力，使用近代科學建築方法，不只建築些世界上最宏大的橋梁並且還能建築世界上最高大的房屋。

美國進取的精神建築巴拿馬運河，溝通大西洋和太平洋的水道，大的困難就是疾病的危險，據云從前巴拿馬鐵

路安放一根橫木即死一個人。美國進取的精神兼具醫的學技能，尤其是防疫的技能，工程的技能，應用政府組織法，去經營這事業的財政和工程。結果件件事都能成功。

某人說：「中國需要羅斯福這等人去發展牠的財政」。是的，中國需要羅斯福，格士司，愛狄生，希爾，拉慈·巴司特，北巖，路易喬治，和其他大多數大本領，好品格，勇於進取的人。中國必須由中國人裏去找這等的人，中國發展的責任就在他們的身上，你們應該盡量的鼓勵你們人民，這種重要進取的特性呀。

第二節 好勝心和冒險事業

人人喜歡見一個好勝的男子或女子，他對於所處的地位只說有改善的機會時絕不表示滿意，他只管往前進行，他永遠等待時機要多多研究並且要作些好的工作。一個人若說：「只要多給我錢，我就可以多作工作」他就是一個沒價值的庸人。一個人若是往前進而不計算報酬，那就是個好勝和進取的人。這個人不去尋求就能得着好的金錢和高的位置。

一個興盛的城裏有一個大的出口公司，事務所裏有三個伶俐少年，他們都有好勝心並且急速的前進。那時只有機會提升一個人，但是誰應當升級呢？一天早晨很忙，到了午時，經理宣布下午休息，每人都有半天假的期。第二

one man had died for every tie laid on the former Panama Railroad. American enterprise combined medical skill, especially in preventing disease, with engineering skill, and used government organization to finance and manage the undertaking. It was in every way a success.

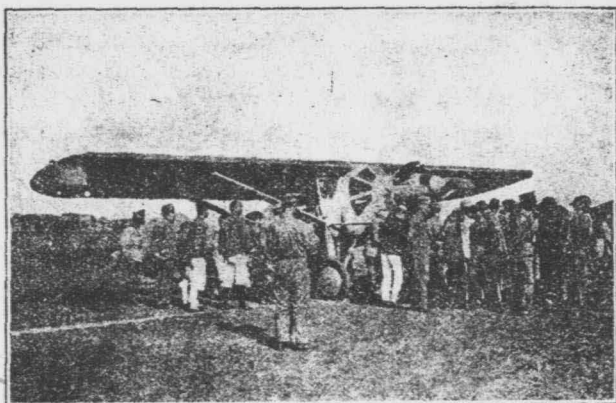
Someone has said, "China needs a Rossevelt to develop her resources." Yes; China needs a Roosevelt, a Goethals, an Edison, a Hill, a Cecil Rhodes, a Pasteur, a Northcliffe, a Lloyd George, and a great many other men of large ability, strong character, and bold enterprise; and China must find them among the people of China, upon whom rests the responsibility of her development. Do all you can to encourage among your people such important qualities as that of enterprise.

2. Ambition and Enterprise

Everybody likes to see a young man or woman who is ambitious, who is not satisfied with the place where he or she is if there is a chance to do better, who is eager to advance, who is always watching for a chance to learn more and become more able to do good work. He is a poor employee who says, "I will do more work if you will pay me more." He is ambitious and enterprising who goes ahead and does more work without calculating the returns. He is the one who gets an advance in pay and position without asking for it.

A big exporting firm in a thriving city had in its office three bright young men, all ambitious and eager to get ahead. There was an opportunity to advance one of them, but which should it be? One noon, after a busy morning, the manager announced that the office would be closed all the afternoon — everybody could have a

half-holiday. When he greeted his assistants the next morning, he asked each how he had spent the previous afternoon. One young man had been to the theater, the second had not done "much of anything," the third, with a happy face, exclaimed that he had gone down to the wharf to watch the loading of the big cargo of supplies which the company was sending to a foreign country.

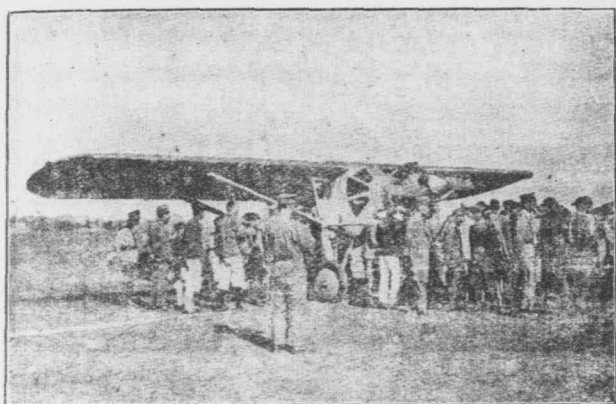


ONE OF THE NEW ENTERPRISES OF NEW CHINA

First airplane from Nanking to Canton carrying mail

Until he saw for himself, he had not realized how much skill it took to pack away hundreds of tons of boxes and bales so that no space would be wasted and no goods would be damaged. He had talked with the engineer, who explained that because of an improvement in their machinery they expected to be able to increase the rate of speed half a mile an hour and thus save several thousands of dollars on each trip. He had also talked with a weather-beaten sailor who had "sailed on every sea,"

天早晨經理遇見三個少年時，牠問每一個人頭一天下午做些什麼事，一個少年去聽戲，一個什麼也沒作，二者露着個快樂的臉說，他上碼頭去看如何卸貨，這大批貨物是這公司運往到外國去的。



新中國一件新的事業

他看他們從前并不明白要裝載幾千噸重的箱包不留隙地並且不損傷貨物，得用多大技能，他和機師談話的時候，機師對他說，因為他們的機器已經改良，速度每小時可以加半哩，如此每次開行可省幾千圓，他又和一個久經風霜各各大海洋全都航過的水手談天，由此他知道安置貨物

各種的困難，被高升的就是那位少年，因為在半天假期裏他學了好些有價值的知識，他又好強又富於進取精神。

有一句古俗語的說，機會敲你的來了，若是你不開門讓她進去，她就永不再來了，一個好勝的進取的青年男子或女子應當切望一種機會好往前進，機會一來就立刻把牠抓住，現在有許多的男女不去作事，於是就把學習的，活動的，生長的，作事的機會都失丟了，還有好些人沒有一時不工作機會所給的那些活動的，他們真是有進取心和志向，某中學的兩個男生利用閑暇而去譯書，費了好久的功夫，到後來，經過若干艱苦，他們纔繕完那套書，賣給商務印書館，該書館很喜歡的買去，一整袋的金錢和十足的滿意，這便是他們進取心和好勝心的報酬呀。

第三節 發明和冒險事業

美國的化學師有一天在商店裏攪和兩類藥水，這種新混合即變成了一種很適口的飲料，或者有許多人早就有這個發明了，但是這樣的人總有冒險進取的精神，他做了三件事：（一）他取得這種混合物專利，（二）他登廣告出售，（三）他把牠賣了，結果過了幾年他的營業共值一千五百萬圓，這人和發明同樣東西的人有什麼不同呢？他那

and from him had learned some of the difficulties of stowing away cargo. It was that young man who was advanced. In his half-day of liberty he had learned some valuable lessons. He had been both ambitious and enterprising.

There is an old saying that Opportunity comes knocking at your door, but that if you do not open the door and take her in, you will find that she never comes again. An ambitious and enterprising young man or woman is eager for an opportunity to advance and is quick to seize it when it appears. Many boys and girls at this moment are standing about doing nothing while opportunities to learn, to be active, to practice, to grow, to do things, are being lost. Others are filling every hour with the activities that opportunity offers them. They are enterprising and ambitious. Two boys in a certain middle school occupied their spare time by translating a series of books. They kept at it for many months. At last, after hard labor, they finished the series and offered it to the Commercial Press, which gladly purchased it. A pocketful of money and a great sense of satisfaction were two of the rewards that came from their enterprise and ambition.

3. Invention and Enterprise

One day the owner of a small chemist's shop in America mixed together two common liquids, and found that the new mixture made a very pleasant drink. Perhaps many people had made the same discovery already, but this man was enterprising. He did three things: he patented the mixture, he advertised it, and he sold it. The result was that in a few years his business was worth fifteen million dollars. What was the difference between

that man and the other people who had made the same discovery? What are the elements of his success?

Three things are important in such cases. The first is the discovery of something good. Many discoveries are made by chance, but most of them come from long working and thinking and searching. Even those made accidentally are usually made by people who are working hard and thoughtfully upon some related problem. Discoveries and inventions laid the foundations of the modern world. They are extremely important for every country. Remember that they come by hard work, keen thinking, and an enterprising spirit that seizes upon the underlying principle when it appears.

The second important item is the patenting or the copyrighting of the article. In the first place this protects the owner of the invention, discovery, name, book, or whatever it may be. He may make and sell it, but for a term of years no one else may do so without his permission. Under such protective laws people are eager to invent good things. Without them people become discouraged and say: "What is the use of trying? Some big company will steal my invention."

The patent and copyright laws are valuable for another reason. Each new discovery is described, and the description is permanently preserved. There is no danger of its being lost. Before these laws were established, people kept their discoveries secret. A father passed on his secrets to his son; but sometimes the father died suddenly without telling his secrets, and the world thus lost them. Often, when you admire some work of skill and beauty, you are told that the process is now lost, or that it is a secret known only to a few. If it is good, it ought to be preserved and widely used.

成功的要素又是怎樣呢？

這種事情有三樣要素。第一，就是發明好的東西。有許多東西都是發明的，但是多數的發明，是由長久的工作，思想，和研究。就是偶然的發明，都是那對於某項相關的問題勤勞細心工作的人得來的。發明和創造成了近世的基礎。牠們對於各國都是很重要的。牠們有勞苦的工作，精細的思想，和冒險的精神——捉住基本原理，當牠發現時——得來的。

第二種要素就是將他發明出來的東西註冊取得專賣權或著作權。第一可以保障發明人的創造，發明，名稱，書籍，和其他應得之權利。他可以製造和出賣；在一定期間除非本人許可以外，別人不能製造或出賣；這種法律保障之下，人民都很願意發明好的東西。倘若沒有這種法律，人民就要回心的說：「努力有什麼用處呢？大的公司也許竊取我們的發明咧。」

專利和著作權的法律還有一個可貴的原因。每一種新的發明須有詳細說明，這種說明是永久保存的，而沒有損失的危險。在這類法律成立以前，人民的發明總是保守秘密的。父親將他的秘密傳給他的兒子；若是他父親忽然死了尚未將秘密告訴他兒子，於是世界便失掉了這種發明。往往當你誇獎某種精巧的作品時，人就告訴你說製造的方法已經失傳了。或是知道的只有幾個人，假如他是好的，便應當保存使用他。

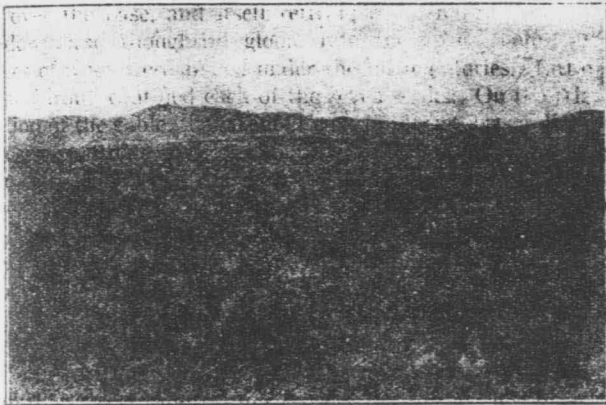
中國現在有許多的材料，方法，技術，植物，藥品等物，全世界都需要用并且準備購買他是不應該失傳的，牠們的用途也不應該受限制的。如果冒險的人把牠們拿出來使之有用，那末中國和世界都可得到利益的。桐油就是中國出品一個榜樣，能使中國得着世界的的資財。一九二五



發明已經使農業的大部份可以有效

年中國出口的菜油共值銀四六，四五三，五八三兩，油糕共值銀五三，五六八，四四七兩。冒險事業能發展幾百種的這類財源，使中國收入增加並與世界有很大的利益。美國政府近來聘請一個美國婦人用大的功夫去研究中國裝訂書局（裱畫店）如何使用一種漿糊。圖畫和書籍所用的這種漿糊，是不受虫吃鼠咬的。假設他是那末可貴，富於冒險性的中國訂書局（裱畫店）為什麼不製造這東西到市面去

There are now in China many materials, processes, devices, plants, medicines, etc. which the whole world needs and is ready to pay for. They ought not to be lost, nor should their use be limited. China and the world will gain if enterprising people bring them forth and make them available. Oil is an example of a Chinese product which brings to China riches from all the world. In 1925



AGRICULTURE ON A LARGE SCALE HAS BEEN MADE POSSIBLE
BY INVENTIONS

China exported 46,453,583 taels' worth of vegetable oils and 53,568,447 taels' worth of oil-cakes. Enterprise of the right kind will develop hundreds of such sources of great revenue to China and of great benefit to the world. One department of the United States government recently employed an American woman for some time in finding out how Chinese bookbinders made a certain sort of paste. Pictures and books using this paste are not eaten by insects and rats. If this paste is so valuable, why could not some enterprising Chinese bookbinder

produce it for the market and so benefit himself, his country, and the world? He can; but he must be wide-awake and enterprising.

4. Advertising

The third item in the success of the man mentioned above was advertising. Forty years ago there was very little advertising in the world except the putting up of signs. Even in America only a few kinds of business had begun to advertise. The three greatest advertisers were the proprietors of patent-medicine companies and tobacco companies, and P. T. Barnum. Barnum, the first great advertiser, said, "The people love to be humbugged." Therefore he and those who advertised the medicines and the tobaccos deceived the people constantly and got their money. Barnum advertised wonderful animals, such as the "great bihorned amphibian bovolopus," when there were no such animals in the world. The advertisement of the patent medicines promised to cure all diseases, when, in fact, the medicines could cure almost none. In China, the early great advertisers were also patent-medicine makers. These first great advertisers taught the world that advertising promotes business.

Now advertising has become an honorable part of business. Modern business fights against dishonest advertising. The people refuse to deal with a shop that lies about its goods. Honesty has been found to be the best policy. The magazines and newspapers could not live without their income from advertisements; they are therefore careful about the character of those advertisements. Some magazines will print no untrue statements in their advertising pages and no advertisements of unlawful or

買，本身既可得利，國家和世界也可得利呢？這是可以的，但是人必須機警必須有為纔能辦得到呢！

第四節 廣告

此等人成功的第三種要素就是登廣告。四十年以前世界上除懸掛招牌外而登廣告的很少。美國只有幾種買賣登廣告。最大登廣告的是醫藥店，烟草公司，巴拿木馬戲團，第一個大廣告說：「人民樂被人欺騙的。」所以登廣告那些人民是常常欺騙人民的并且得着他們的錢財。巴拿木氏卷出來的驚奇野獸，如兩角的水陸兩棲大牛，但世界上並沒有這類的動物。那醫藥商店的廣告，是保治各種病症，實在的說，幾乎什麼病都不能治，中國最早登廣告商的店也是專利醫藥商，這登廣告最早的商店告訴世界廣告可以振興營業。

現在登廣告的事情已經成了商業正大光明的方法了，新式買賣反對那種虛偽的廣告，人民對於說謊的商店也不肯往來。誠實是最好的政策。雜誌和新聞紙如果沒有廣告費就不生存了，所以牠們對於登廣告的一事是小心的。有的雜誌在廣告欄裏決不登不確實的消息，也不登不合法律

不道德的廣告，看報者要求真實和高等的廣告，印刷人和閱報人的合作就是提高廣告標準的一個方法，你對這事可以多加援助的，你們可以給你們所看的報紙和雜誌寫信，叫牠們注意虛偽的或不道德的不愛國的廣告，這類信漸漸就能使廣告改善了。

現在廣告是西方商業成功最大的要素，某人估價說，美國每年所需用的廣告費為六〇〇，〇〇〇，〇〇〇美金，有人說中國的某個烟草公司，未在營業之先，已經花了一百萬元為紙烟去登廣告，廣州某商店每年的印刷費是三萬元之多。

為什麼要花錢去登廣告呢？美國一個汽車公司登了一星期的廣告為什麼要花八千元美金呢？這是人人共知的話可作答覆，「花錢登廣告罷了。」人民是不知道你所賣的是什麼，也不知道他們為什麼要去買，他們絕不會買。

若是你願意幫助提倡中國的好事，你就該知道登廣告的事情，那在中國是一件很新的東西，尚未離開醫藥，烟草，和馬戲的階級，我們須要把牠提高。

還有一件事情要注意的，登廣告不是永久經濟的，那不是必須的，那是一種耗費，如果不能成功，那便是無用的花費，如果不善於登廣告，反倒把應當發達的營業給倒塌了，所以登廣告雖是冒險廣大，必須要小心處置，登廣告不只是進取，還能傳出有益於別人的消息來，所以廣告

immoral things. The readers demand truthful and high-grade advertisement. This coöperation between publishers and readers is the means of raising the standard of advertising. You can do much in this matter. You can write to your newspaper and magazine and call their attention to false or immoral or unpatriotic advertisements. Gradually such letters will bring about improvement.

Advertising is now one of the largest factors in commercial success in the West. Someone has estimated that America now spends each year \$600,000,000 (gold) for published advertisements. It is said that one foreign tobacco company in China spent \$1,000,000 in advertising its cigarettes before it began to sell any. One store in Canton is said to spend \$30,000 a year for printing alone.

Why does business put so much into advertising? How can a motor-car company in America afford to pay eight thousand dollars (gold) for one advertisement in one issue of one weekly paper? The answer is the well-known sentence "It pays to advertise." People will not buy if they do not know what you have to sell and why they should buy it.

If you want to help promote good things in China, you should know something about advertising. It is still a new thing in China. It is scarcely past the early stages of advertisements of patent medicines, tobaccos, and shows. We must lift it to a higher level.

Another caution is necessary. It does *not* always pay to advertise. If it is not necessary, it is a waste. If it does not succeed, it is useless expense. If it is not properly done, it may only kill the business it ought to develop. It must be wisely and carefully done even when it is bold and extensive. Advertising is not merely enterprise. It is giving out information of use to others. It must be

true to fact. Then it is a good thing. Advertise your own school. Advertise the good qualities of your friends, of your city, of your country, of the world you live in.

5. Motion Pictures

A remarkable example of rapid development by enterprise is found in the motion-picture business. It began only about twenty years ago. At first it was only an interesting invention. Very few people realized how well it suited the demands of the mass of the people. People who do not read much want to spend a great deal of time looking at things, especially up-to-date things, and they want stories. Some of those who saw the future of the motion picture were not rich, but they were enterprising. They went right to work and developed one of the biggest businesses in the world.

Some people claim that Charlie Chaplin is the most famous man in the world. Some declare that after the school the greatest educator is not the newspaper, but the motion picture. Some say that the Chinese people are learning more about the West from the motion pictures than from any other source.

Unfortunately not all that comes from motion pictures is good. If they teach and influence so many people, we ought to try to keep out the bad pictures and ask only for those of high grade. Much of what is learned from them is false. Some people who go to the "movies" think that all Americans are either wild riders and constant fighters or else only lazy people who answer telephones, write notes, smoke cigarettes, and dash away in motor cars, but do no real work of any kind. They think that Englishmen are always either doing something very

必須確實，如此牠纔是有益的事情。你們爲你們的學校登廣告，你們爲你們那好的朋友，你們的城市，你們國家，你們所寄居的世界的好處，都可登廣告的。

第五節 電影

電影是事業發達最快的一個特別的例子。他在二十年以前就開始了，最初亦不過是有興趣的創造而已，少數人知道電影如何美滿的應付人民的需要。未讀書的人喜歡多費點功夫去看那東西，尤其是最新的東西，並且也喜歡故事，有的人能預料電影事業的將來是沒有錢的，但是他們富於進取性，他們立刻經營此事，遂即成了世界最大的一種商業了。

許多人說賈波林是世上最著名的人，有的人說報紙不是學校成立後的最大的教育工具，乃是電影，有人說中國人由電影裏學來的西方東西，比任何方面學來的都多。

不幸電影傳播出來的東西不一定是好的，電影如果能影響那末多的人，我們就應當努力剷除那些壞的影片，只要求那些高尚的，許多的假的是由電影裡學來的，看電影的人以爲美國人不是粗野好勇奮鬥，就是懶人，只知道打電話，寫信抽煙坐汽車，真正事務一點也不作，他們以爲英國總是舉動詼諧，或是穿着禮服或華麗的制服，顯

出趾高氣揚的樣子來，他們想西洋的女子除去跳舞和戀愛什麼事都不作。

另一方面說，許多西洋的電影又誤會了中國人和中國人的生活。若電影有中國人充當角色，他總是帶着辮子和長指甲，並且常表演一種神秘的，陰險的，狠毒的殺人兇犯。所以有許多西洋人總是想着中國人是詭秘的陰險的民族了。這是國際間諒解上和善意上的一種大障礙。我們必要對那提出抗議，而且還要禁止不道德的影片引起別人的錯誤的推論。

電影時常表演強盜爭鬥，和淫蕩的故事。爲什麼牠們不表演那高尚的有興趣的片子，外國景緻和風俗的片子，工業的進步和情況的片子，歷史的片子，重要時事的片子，或談諧而潔白故事的片子呢？這些片子能使看的人得到快樂和有用的知識哩。

這種大的商業很快的傳佈到世界上各地了。牠對世界有益麼？那應當造成一種有益的事業。公共輿論可操縱牠。我們應當用冒險精神應付冒險精神。我們必須領導在中國日見增加的這種事業，以謀中國的利益。

第六節 發展中國的富源

廣告和電影兩種事業不過是奇特冒險事業所能成功的兩個模範罷了。無線電和飛機又是他種的模範，你們還可

funny or else haughtily standing about in formal dress or fine uniform. They come to think that Western women do nothing but dance and listen to love-making.

On the other hand, many Western motion pictures have also misrepresented Chinese life and the Chinese people. If a picture has a Chinese character, he appears with a queue and long finger nails, and usually plays the rôle of a mysterious, treacherous, vicious murderer. Many Westerners have come to think that the Chinese are mysterious and dangerous people. This is a great obstacle to international understanding and good will. We must fight against films that tend to misrepresent the Chinese, and we must guard against drawing wrong inferences about other peoples from bad motion pictures.

Motion pictures too often are stories about robbery, fights, and indecent people. Why can they not be pictures that tell some noble and interesting events, show the scenery and customs of foreign lands, reveal the processes and conditions of industries, relate historical episodes or important current events, or tell humorous but clean stories? People will get both recreation and useful knowledge from such pictures.

Here is a great business spreading all over the world very rapidly. Will it benefit the world? It ought to be made a benefit. Public opinion can control it. We must meet enterprise with enterprise. We must guide such growing enterprises in China for the good of the nation.

6. Developing China's Resources

Advertising and motion pictures are only examples of what marvelous things enterprise can do. The radio and the aëroplane are other examples. You can think of

many more. Notice that in each case there is something people need and are ready to pay for, then somebody enterprising and wise enough to put that thing before the people. Large industries are built up in this way.



AN UNDEVELOPED ROAD

China's natural resources offer just such chances for rapid development. Here are things needed. Who will bring them forth? The last generation lived and died and received no benefit from China's undeveloped resources. How many more generations of our men and women will pass away before these riches begin to be enjoyed?

Think of the waterfalls and the rapids whose power could be turned into electricity! Here is light and heat and power that millions of people might be enjoying; but it is going to waste every minute, while the people suffer for lack of it.

Think of the beds of coal that have lain for thousands of years under our feet, while we, like our ancestors, need it to cook our food, to warm our houses, to run our engines, to feed our power plants, and to make our new

以想想別的模範·你們要注意某種事業都有人民所需要東西，人民準備付價的；然後才有冒險的人把這東西辦理起來放在民衆之前·大規模的工業就是如此建立起來直·



未曾進步的路

發電！光，熱，並能使多少百萬人可以享受的；因為現在人未有享受，那天然能力就要耗費了·

你們想一想在我們腳底下放着數十年的那些煤礦·跟我們祖宗似的，用牠烹調食物、又暖房屋，轉動機器，供

中國的富源就是這種急速發達好機會·這裏是人民需要的東西，誰去開發呢？前世紀生存過了並已死去，沒有得到中國未開的富源的利益·死了多少世紀的男女，然後方能享受這財富呢？

想一想那些瀑布和湍流力量可以利用

燃料於工場，又能製造新貨品。你們還想一想寶貴的森林，使作劈柴，而地下之煤無人動用。

你們想一想尙待開採的多數鐵礦，中國要由英美兩國去買鐵貨，鐵是近代工業的基礎，無論製造什麼東西都是要用鐵的，中國要想開發大的工業，必須有多量的鋼鐵，中國地下有鐵礦，爲什麼去買外人的鋼鐵呢？最好是中國拿出一點金錢來雇用些有經驗的礦師去開那鐵礦。

鐵和煤是必要，欲開鐵礦化礦爲鐵均須用煤，中國的這兩種東西都很多，中國地質調查所所長丁文江先生說：中國的鐵礦有六七七，〇〇〇，〇〇〇噸，煤礦在四〇，〇〇〇，〇〇〇，〇〇〇噸與五〇，〇〇〇，〇〇〇，〇〇〇噸之間，他又說太平洋沿岸諸國，只是中國有這極大的煤礦，若是中國不開辦這種大富源，并利用此種發展的原料，中國是不會富強的；你們拿出地圖，多寫幾種數目以表示中國未開發的富源。

你們想想數千的高山，上面可以豢養牛馬，上面生長的樹木可供燃料，材料，乾葉，油質，香料等物，一個有冒險性的人，開發這野草的平原，還有什麼事情比這快樂的呢？

樹木是一種好的資本，許多的人不是這樣想，因爲他們急想發財，并且他們不爲他們的子孫設想，有一句古語

manufactures possible. Think of the precious forests that are being burned up for fuel every hour, while the coal lies untouched.

Think of the great quantities of iron ore that are waiting to be mined, while China buys iron goods from England and America. Iron is the foundation of modern industry. The manufacture of everything is dependent in some way upon iron. If China is about to begin her great industrial development she must have iron, and she must have large quantities of it. Shall she take gold from her pocket to buy iron when she has her own iron under her feet? It might be far better for her to take out a little of her gold and employ some experienced mining engineers to develop her iron mines.

Iron and coal are needed together. The coal helps to dig the iron ore, and is necessary in turning the ore into iron. China has both in large quantities. Mr. V. K. Ting, Director of the Geological Survey of China, says that China's iron reserves are 677,000,000 tons, and that her coal reserves are between 40,000,000,000 and 50,000,000,000 tons. He adds that China is the only nation on the Pacific which has great coal reserves. She cannot advance her prosperity until she opens up this great source of wealth and means of development. Get out your geography, and copy some more figures to show China's undeveloped resources.

Think of the thousands of hills and mountains upon which sheep and cattle may be fed, or trees grown for fuel, lumber, nuts, oil, spices, etc. What could give an enterprising man more joy than to develop plains now covered only with grass?

Trees are a splendid investment. Some people do not think so, because they wish to get rich quickly, and they

have no thought for their children and grandchildren. There is an old saying, "Be always planting a tree, for it will be growing while you are sleeping." China's floods are due partly to the bare condition of the mountains. Reafforestation, or planting trees again upon the mountains, would not only prove a good investment but would do much to prevent floods.

Most of China's agriculture has been on level land and much of it even on water-soaked land; but if the people only learn the principles of upland agriculture, the hills can be used also, and that without the labor and expense of terracing.

Our forefathers did some wonderful work in irrigation, but with modern construction methods, engines, pumps, hydraulic rams, windmills, and well-boring apparatus the development in China's dry regions ought to be rapid and far beyond the dreams of our ancestors.

The same things are true of flood prevention, of diking the rivers and of reclaiming and protecting the lowlands. Pumps and windmills are needed to keep the land dry enough to cultivate even when the flood waters are kept out. Enough valuable land is waiting for this sort of development to pay off China's national debt many times over.

7. Transportation

Look at the railway map of China. You can easily see that China has already planned a great national transportation system. Find the length of the roads from the north to the south and of those from Shanghai to the Far West. It is a big thing. Shall you not want to have some small part in its development? Men take

說：「你們要種樹，因為你們睡覺時，牠就能生長。」中國的水災多因禿山的原故，高山種植森林只是一種好的資本，並且能防水災。

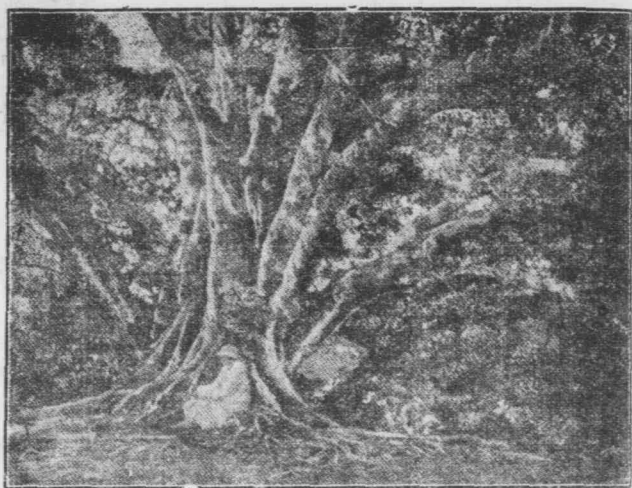
中國的農業總是在平地上，甚至有在潮濕低地裏的；倘若人民研究高地農業的原理，山岡就可耕種，並且省去建築高臺的人工和費用。

我們的祖先關於灌溉一事曾有奇特的成績，可是如果再用近代建築的方法，機器，抽水機，水壓機，風車，和攪口器，那末中國的旱地發達之快，那決不是我們的祖先所想到的。

防備水災，建築河堤，開拓低地，保護低地，都是用近代的機器，抽水機和風車是使壤乾燥必用的東西，把水抽出之後，就可以耕種，中國十分寶貴的土地正待這種發展，去償還若干倍的國債咧。

第七節 運輸

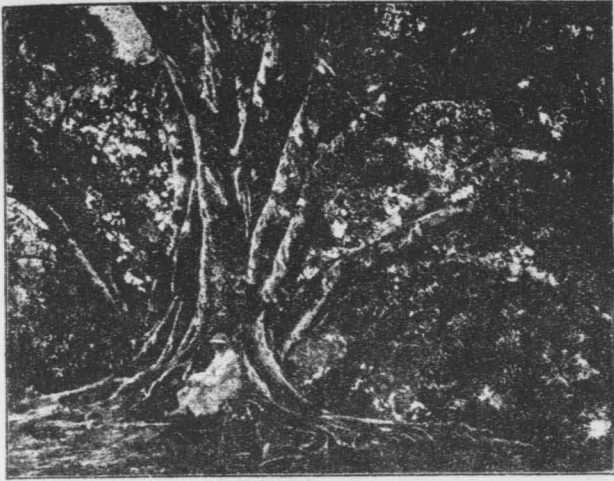
看一看中國的鐵路地圖，你就能够很容易的看出來中國已經有個很大的全國運輸計劃，研究路線的長短由西至北和由上海到極西邊，這是一件很大的事情，你們在這事業裏不打算盡一點義務嗎？從事經營全國鐵路或通過海洋



榕樹



火車站的影致



A BANYAN TREE



SCENE AT A RAILWAY STATION

great pride and interest in working in such great modern enterprises as a national railway or a transoceanic steamship line. There is something grand and inspiring in it even to the humblest worker. Did you never notice how important a little train boy feels? So every man in the



MODERN METHODS OF REPAIRING
ROADBEDS

employ of the company feels uplifted and proud to be in it.

Look again at the map, and see how much of that great system of railroads is already built and how much still awaits the enterprise of men of your generation.

Look at it again. You have not seen a tenth. Compare the map with a railway map of America, especially of the central and Eastern states. This map is black with railways.

The large trunk lines are utilized for traveling hundreds or even thousands of miles, but there is also a great network of railways which serve to transport passengers from town to town, to carry produce from the farms to the cities, and also to carry goods from the centers to the small places.

All this requires enterprise like that of a Chinese who was working on a railway in the northwestern part of

汽船路線這種近代偉大事業的人，那是多末可光榮多末有興趣呀，最低的工人，也覺這種事業偉大和奮激，你們沒有注意如此的重要一個小小火車麼？所以公司裏的人員沒有一個不榮耀的。



近代修補火車路的法子

再看一看地圖，並且研究那種偉大計劃的鐵路，有多少已經建設好了的，還有多少是等着富於冒險性的人去建築呢？

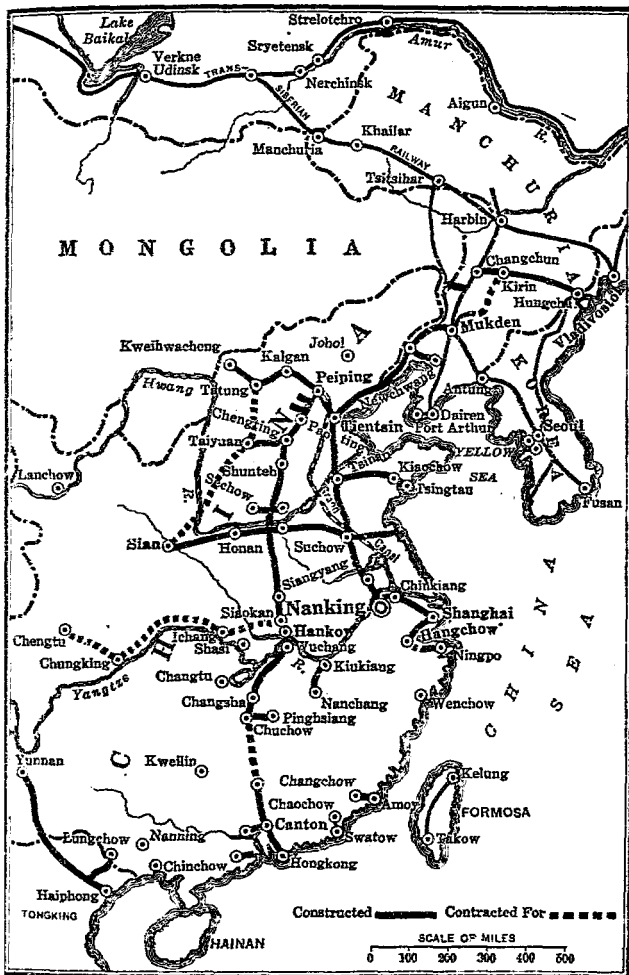
你們再看一看，你們還沒看十分之一了，拿中國鐵路地圖和美國鐵路地圖比較一下，尤其是中部和

東部各洲，地圖被鐵路大的幹線佈滿而成黑色了，大幹線有數百哩或數千哩的長，可是還有網形的鐵路，運載搭客往來城鎮之間，裝運出產品由田莊至城市，又輸運貨物由中心處到各小的地方。

這些事需用一個在美國西北部鐵路工作的中國人的那

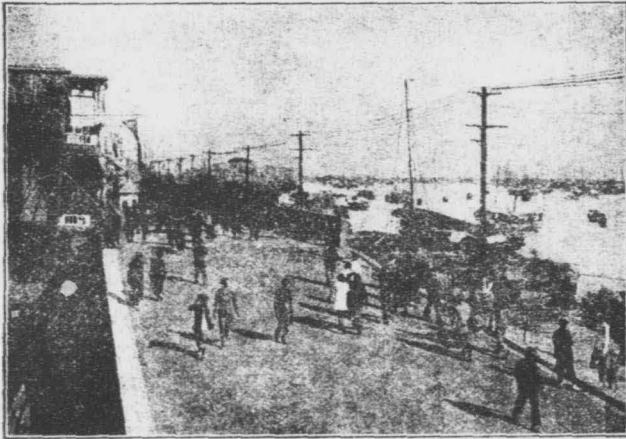


中國鐵路圖



RAILWAYS IN CHINA

the United States. He did such good work, his conduct was so good, and he showed so much good sense that he was made the foreman of a section. After several years he came back to China. Fortunately he was an enterprising fellow. In his district in Kwangtung there was no railway to the sea; he went to work and built

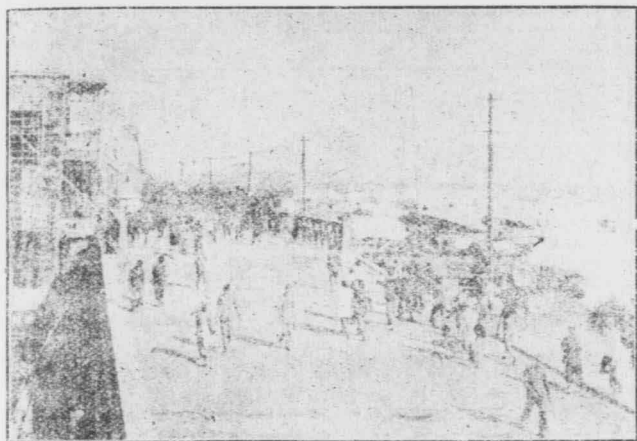


ONE OF CHINA'S NEW BUNDS

one. It is a good railroad. It serves the people well, is safe, and makes money. It is a successful enterprise.

Many a great city in China will double its size when its railways come. Many a coast port will fill its harbor with ships when its railways come. Many a starving region will never again find food too scarce and high when its railways come. Many a backward district will come into the new life of China when its people can get in touch with the busy modern world. Many a little valley which now has surplus food that the cities need is

樣的冒險性。他如此勤儉的工作，他的品行是那末好，並且通達人情世故，於是就作了某段鐵路工務長。數年之後他回到中國，幸而他是一個富於進取心的人，他的本縣是在廣東，那裏沒有通到海岸的鐵路，他於是建築了一條鐵

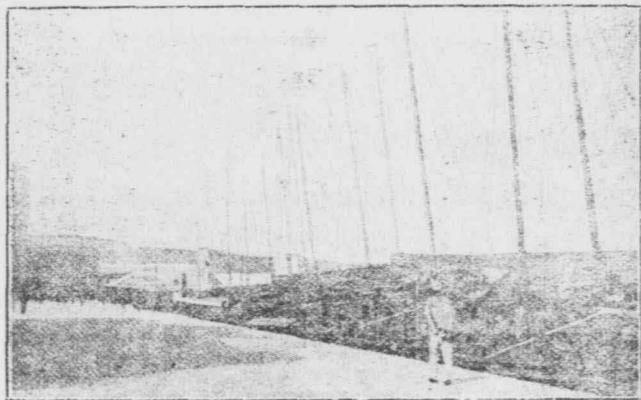


中國新口岸之一

路。那是一條良好的鐵路，不只有利於人民，穩固可靠，而且賺錢。那是冒險事業的成功。

中國有好些大城，若是有了鐵路，牠的面積定能增加兩倍的。許多海口，若是有了鐵路，往來船隻一定要充滿那海港的。許多很窮的地方，若是有了鐵路，食物不會缺乏，物價也不會貴了。好些退化的地方，若是牠的人民與近代世界接近，就可得到新生活。好些小的山谷人民——

他們的餘積的可供城市之用——不能得着人民喜歡用餘賸食品所交換的各種東西，如此各地方，當一條鐵路從此經過時，這些地方定會變成國家的真實而寶貴的一部份，這種事情差不多就像擴張國家的疆界似的。

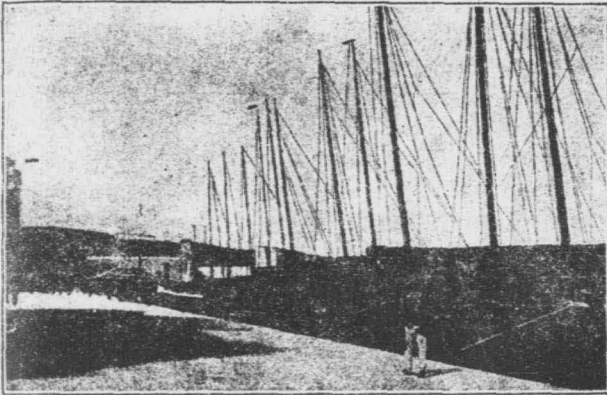


海岸的發展可藉商業使國家興盛

但是幹線和一切小的支線是不夠的，城裏城外均須有火車路線（或街上電車路線），還得有如網似的那末多的汽車道，如此國家纔能發展，用警察來保障，纔能享受幸福，我們不要忘記中國尚未開闢的美麗的地方，我們必得

shut away from everything for which people like to exchange excess food. Every such place, when a railway passes near it, will become a real and valuable part of the nation. Such a process is almost like extending the boundaries of the country.

But trunk lines and all the little connections are not enough. There must be train lines (or street-car lines)



WATER-FRONT IMPROVEMENT BRINGS PROSPERITY THROUGH
COMMERCE

inside and outside the cities. There must also be a great network of motor roads. Then the country can be fully developed, fully protected by police, and thoroughly enjoyed. We must not forget China's undeveloped resources of beauty. We must seek to make China not only a safe and comfortable home for a great people but also a place of beauty and enjoyment. There are mountains, waterfalls, temples, groves, and lakes to enjoy. Only by good roads can we reach and enjoy the beautiful places in all parts of China. A good example of Chinese

enterprise in the building of motor roads under great difficulties is found in Canton, where nine miles of wide streets were cut through the city in the year and a half between January 1, 1920, and July 1, 1921, and many more miles have been built since that time. In the last few years Kwangsi Province has built over 1400 miles of motor roads linking up a number of cities. There are now more than 500 busses running between cities and giving regular transportation service. Other parts of China are also making rapid progress along this line. In China as in Western countries prosperity will follow the development of a great transportation system.

China has not yet 8000 miles of railways, while the United States has 265,000 miles. The latter has, in addition, about the same mileage of good hard motor roads. China, however, has not nearly as many miles of motor roads as she has of railways. In the United States there is, on an average, one mile of railway for every 473 people, while in China there is one for every 55,000 people. It is said that China should have at once 50,000 miles of railways to unite and develop the whole nation.

Do what you can to encourage thought about this great transportation problem. Money must be invested in railways. Nobody should stand in the way of good roads. Join the Good-Roads Movement.

QUESTIONS AND EXERCISES

1. Tell the story of a Chinese who undertook a difficult task and accomplished it successfully.
2. Think of any ways in which you can apply the same principle in the work you do at school.
3. Why are patent and copyright laws valuable?

設法不只使中國成爲偉大民族的安隱而安適的家庭，且成一個好看和快樂的地方。有高山，瀑布，廟宇，森林，潮澤等可以欣賞。若有了良好的道路，我們就可到中國各處的名勝之區并且欣賞牠們的。如此的艱苦去造汽車路，這是冒險事業的一個模範，就是廣州城的那條路，因爲出一九二〇年一月一日至一九二一年七月一日一年半的功夫，經過廣州城內開闢了九哩寬的大街，以後又建了多少哩的大街。近幾年來廣西省也建設了一千四百餘哩汽車路，直通許多的大城。往來城市間的汽車現共有五百餘輛，且能辦理規則的運輸事宜。中國其他的地方對於汽車事業也有迅速的進步。中國跟西洋各國似的，在大運輸制度發達之後，定會富強的。

中國的鐵路還不到八千哩，而美國的鐵路則有二六五，〇〇〇哩之長。此外美國還有良好堅實的汽車路。可是中國的汽車路還不及鐵路那樣多，在美國平均起來每四百七十三個人一哩的鐵路，可是在中國每五萬五千人有一哩的鐵路。有人說中國應當立刻就有五萬哩的鐵路，然後纔能發展中國。

你們要盡你們的力量去思索這個大的運輸問題。錢財

必須投入鐵路事業裏，不應有人妨礙建築良好道路的，你們要參加好路建築的運動。

問 題

1. 試述一中國人，彼曾經經營一艱苦工作，并且完全成功了。
2. 試把你在學校作的工的原理，用在其他的地方
3. 註冊及版權在法律如何的貴重？
4. 寫出三個中國市面的市標作一個告示，報告學校所要舉行的事情。
5. 想出幾個法子，使你有機會找你時的準備，並告訴你的本班同學。
6. 解釋忠誠的工作可使掃塔的石頭成了好的東西。
7. 描寫你才看過的電影，你覺得他的影響好還是壞，何故？
8. 寫出一劇電影的說明，使西洋人對於中國習慣有好的印像。
9. 在中國試舉幾個前進成功的例子。
10. 試述你對於近代灌溉法的能作的事情。
11. 你能說出在中國修造好的道路的困難？有什麼法子可以征服他呢？

4. Write three advertisements of Chinese merchandise. Make a poster advertising some event about to take place at your school.

5. Think out a few ways in which you can now prepare to be ready when Opportunity comes knocking at your door. Tell the class about them.

6. Explain how all honest work can be made a stepping-stone to something better.

7. Describe a motion picture you have seen recently. Do you think its influence good or not? Why?

8. Write a scenario for a motion picture that would give Western people a good idea of Chinese customs.

9. Give a few examples of what enterprise could accomplish for China.

10. Tell what you can about modern irrigation.

11. Can you mention some difficulties in building good roads in China and think of any ways of overcoming them?

CHAPTER VII

EFFICIENCY — ECONOMY AND SUCCESS

1. Enterprise and Efficiency

Enterprise has a very important mate, whose name is Efficiency. The two ought always to go together. Enterprise dares attempt; Efficiency pulls Enterprise through to a successful end. Enterprise is bold; Efficiency is cautious. Enterprise sees the goal, and Efficiency finds the shortest and best road that leads to it.

Someone has said that an engineer, a really efficient engineer, is a man who can construct for one dollar what any fool can build for two. Anybody can build a strong bridge. The question is how much stone and iron and cement and time and labor he will require. A good engineer makes it strong enough, but not much stronger than the greatest strain it will ever have. That is of course efficiency; it is success with economy. China has many bridges to build and rivers to dike and roads to construct and schools to organize. Efficiency will make these possible, will do the work quickly, and will make further undertakings always easier and surer of success. Lack of efficiency will make every undertaking difficult and uncertain and, even if it succeeds, will make further efforts still more difficult and uncertain. Efficiency does not necessarily mean spending the least money, because if, by spending less, values are decreased, then it is inefficiency.

第七章 功能—經濟和成功

第一節 冒險精神和功能

冒險有一個重要的伴侶，牠的名字叫做功能。牠們倆是常常在一塊的。冒險不怕試驗的。功能可使冒險達到成功目的。冒險是勇敢的。功能謹慎。冒險看見目標，功能尋找達到目標的一條最短的和最好的路徑。

有人說過，一個工程師——一個確有功能的工程師——能用一元錢作出任何人用兩元錢所能作的事情來。任何人都可建築一個橋梁，所要問的是他需要多少石頭，多少鋼鐵，多少三合土，多少時間，多少勞力。一個好的工程師可以把牠建築的結實，可是不能比那橋擔當最大的壓力還能堅固。這就是功能，也就是經濟的成功。中國要建築好些橋梁，並且建築好些河堤，建築好些道路，設立好些學校。功能使這事成功，工作迅速，並且可使將來一切事業更容易而更可成功。若是沒有功能什麼事業都毫無把握；縱能成功，則將來的努力更覺困難，更無把握了。功能並不一定是說花用最少金錢，因為假如花費少，價值減低，那就是不濟是。

第二節 兩個歸國的留學生

兩個從美國回來的少年，他們在美國好些年研究化學工程且已取得大學的位置，他們受他們家人和老朋友的熱烈的歡迎，為他們設筵，好像他們確已成了化學工程師似的，他們討論的很久對於工業發展的計劃，人人羨慕他們的學識，熱心，和本領，他們開始工作了，兩個都富於冒險精神，但是只有一個有功能。

第一個那個姓張的少年，決計開一個大玻璃公司，他看出中國需用大宗的玻璃，這種需要增加的極快，人民在他們房屋多開窗戶，他們的藥品多用瓶子裝，多飲裝瓶子的汽水，玻璃烟筒也漸漸的多了，用玻璃杯喝水的人也漸漸的多了，玻璃的需要越來越大，那是毫無疑義的，使人民注意這提倡的玻璃公司並不是難事，的確使人民贊成供給所需之資本倒有些難處，但是後來籌得相當資本——大宗資本，公司成立着，選舉職員，僱用工人，張被選為經理，并受高薪，他買了一塊好地址，開始建設一座大的工廠，他又買了大宗的設備，其中有些不適用而必須更換的，一步一步的他預備開廠工作，但是在這時候他花了許多錢，沒有製造什麼東西，籌備費了很長久的時期，在設備尚未完備，原料尚未購買之前，資本已經用完了，於是公

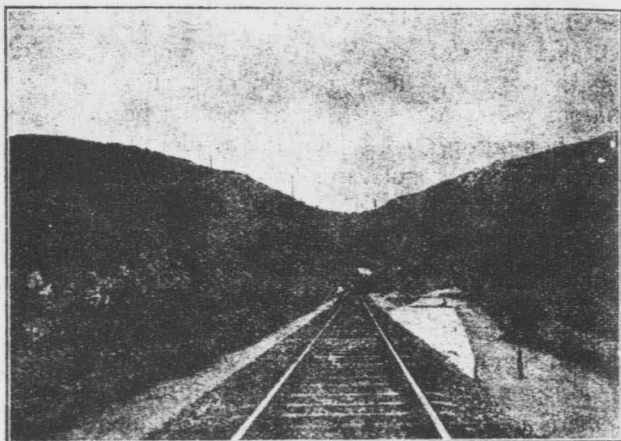
2. Two Returned Students

Two young men returned from the United States, where for some years they had studied chemical engineering and had won university degrees. They were cordially received by their families and old friends. Banquets were given in their honor as if they had already really become chemical engineers. There was much discussion of their plans for industrial developments. Everybody admired their knowledge, zeal, and energy. They started to work. Both were full of enterprise, but only one was efficient.

The first young man, Chang, decided to develop a big glass factory. He saw that China was using a great deal of glass, a rapidly increasing amount of it. People were putting more windows in their houses. They were using more medicine in bottles and drinking more bottled soda water. Lamp chimneys were being used more and more. Increasingly people were drinking from glasses instead of cups. There was no doubt that the demand for glass was great and would be greater. There was no difficulty in getting people interested in the proposed glass factory. There was, it is true, some difficulty in getting them to agree to provide the money needed, but finally it was secured — a large sum. An organization was formed. Officers were elected and men were employed. Chang was chosen manager and given a high salary. He bought a good site and proceeded to build a large modern factory. He bought a great deal of equipment, some of which was not of just the right kind and had to be changed. Step by step he prepared to open his factory and begin work, but in the process he was spending money and producing nothing. So long a period of time was taken in this preparation that the capital was used up before

the equipment was all ready or the raw materials bought. The company therefore failed and went out of business before it produced a single bottle or window pane.

The other young man, Wu, was interested in the increasing demand for turpentine, resin, alcohol, and varnishes. He therefore started a little turpentine still



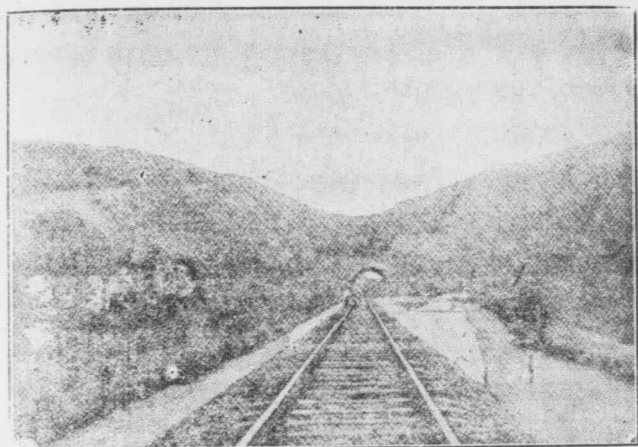
RAILROADS IN CHINA ARE WELL BUILT

It pays to make good roadbeds

in his own home. He learned by experience where to get the best raw materials; how to distil the turpentine from the resin with the least waste and the purest products; where to sell the turpentine in China and how best to ship the resin to Singapore, where it was in greater demand; and finally how to construct a better still, exactly suited to the use of local fuel and native buildings. At the same time he was making money and putting it by. Soon he rented a house with a narrow

司就倒閉了，連一個瓶子或一塊窗玻璃也沒有造出來。

第二個少年姓吳注意香油，松香，火酒，和漆增加的需求，於是在家裏設立一個小的蒸溜廠，他由經驗取得最



現在的中國鐵路建築的都很好

好的原料；如何由松香蒸發松香油，減少廢棄的材料而得最純潔的出品；在中國什麼地方去賣松香油，並怎樣將松香油運往新嘉坡，以應那地最大的需要；怎樣建築一個更好的蒸溜廠，恰好適合本地的燃料和本地的房屋之用，一同時賺了錢，存起來，不久他租了一所房屋，通過一條

窄道的河，並且空地很多，可以作工，可以存貨，的就在這裏建設一個大的蒸溜廠，立刻就得利益，他又準備建立一個火酒蒸溜所，因為他製漆要用松香和火酒，於是一步一步的吳氏的事業就成功了，而張氏的事業完全失敗了，一個是有功能的經理，一位是無功能的經理，雖然兩位同是留學生，一位成功，一位失敗。

第三節 經濟呢還是耗費呢？

用飯（中國飯或外國飯）有兩個方的，普通的吃飯人家是用大碗或碟子盛着，放在桌上，按次序遞給各人，這種方法各人可以取得他需要的，這方法的結果就是飯後每人碗碟總是空了，而那大碗或碟子裏所騰下的東西，還可留作別餐之用，這種方法很是經濟，別一個方法就耗費了，這幾種方法宴會時常有的，各人吃各人所愛吃的，有的時候攤下許多的東西，並且扔開，這兩種方法就可以區別經濟和耗費不同的地方。

中國不是一個耗費的國家，而實在的說牠那急速的和有成效的發展的需要是那末大，每個愛國的兒女們全都應當一儉樸力的戒耗費。

access to the river but with plenty of room for work and storage. Here he built a large still. This was profitable at once, and he was ready to begin making one for distilling alcohol, which would be used with his resin in making varnishes. Thus step by step Wu's undertaking was built up, while step by step Chang's was destroyed. One was an efficient manager, while the other was inefficient; and although both had started with the same university degrees, one was a success and the other a failure.

3. Economy or Waste?

There are two ways of serving a meal (either a Chinese or a Western meal). At an ordinary meal in one's own home the food is put into large bowls or dishes and placed upon the table or handed to each person in turn. In this way each one may take what he wants. The result of this method is that at the end of the meal the bowl or plate of each person is usually empty, and whatever food has been left is still in the large bowls or dishes and may be eaten at another time. This is the economical way of serving a meal. The other way is wasteful. By this second method, which is common at banquets, almost all the food is served in individual bowls or plates, from which each person eats what he wants. The result is that frequently a great many servings are left half eaten and then thrown away. These two methods of serving a meal illustrate the difference between economy and waste.

China has not usually been considered a wasteful nation, but the fact is that her need for rapid and efficient development is so great that her patriotic sons and daughters will have to practice every economy and make every effort to prevent waste.

4. Economy in Quality

A man planned to build a house for \$10,000. He found that he would be able to rent it for \$1000 a year. That seemed to him a good investment of money until he carefully counted the annual costs, thus :

Interest on \$10,000	\$400 per year
Insurance at 1 per cent of the cost	100 per year
Repairs (average for the life of the house)	200 per year
Wear and tear (the house useless after twenty years)	500 per year
<i>Total annual cost</i>	<u>\$1200</u>

Of course he must have interest on his money. After that, what was the large item? It was "writing off the cost." The wear and tear which cannot be repaired, which finally brings the house down to the ground, any and all forms of decay and destruction against which you cannot insure—these required him to charge about one twentieth of the original cost against its value every year. As a result he decided that this was not a very good investment.

What was the trouble? He did not plan to use good material and to build in such a permanent way that the house would (except for an earthquake) stand forty or sixty years. By spending a little more money for concrete and other durable materials, he could increase the life of the house (that is, decrease the wear and tear) out of all proportion to the extra cost.

It is just the same thing when you buy for fifty cents an umbrella which will go to pieces in three months, instead of buying for two dollars one that will last for two or three years. It is not economy to buy articles of poor quality. The only person who should buy cheap things is the one who is too childish to take care of them. Most people find it advantageous to pay more and get durability.

第四節 品質的經濟

一個人用一萬元建築一所房屋，他計算一年能租一千元，在他看來是一種投資的好方法，他就細心的將每年的價值算了一算：

一萬元的利息	每年四百元
保險費(價值之百分一)	每年一千元
修理費(房屋平均數)	每年二百元
屋之損壞(二十年後便不能用)	每年五百元
總計	一千二百元

自然他的錢必須收利息的，除此以外，還有什麼大數目麼？「費用得寫出來」，房子壞了是不能修補的，結果是要塌的，無論何種朽爛破壞是不能保險的，這些事情每年使他耗費原價的二十分之一，結果他決定知道這不是一種極好的投資。

什麼地方是錯誤呢？他沒有計劃用好的材料，用好的方法去建築一所房子（除了地震外）可以保存四十年或六十年，多花一點錢買些三合土和別的耐久的材料，他能使這房子延長生命（就是減少破壞），雖然價值加多，而破壞也是減少的。

這和你買傘是一樣的，如你花五角錢買一把傘，而他三個月就要壞的，但是花兩元買的傘能使二三年，買惡劣的東西是不經濟的只有不知注意的人纔去買那便宜的東西，多數的人為多花錢而可得便宜，和耐久的東西。

第五節 使用東西的三個方法

三個人一個商店買米，一個把米拿回家去，而放在新郎和新婦的身上——這是一個無意識的方法，而嘲笑新婚的配偶。第二個把米作熟，當他餓的時候就吃了。第三個把他的米種上了，不但生長時看着快活，且收穫又得利益。

有三個人在市上買魚。第一個，用個好的勸戒，將魚放回河裏，想他自己可以得好，而實在是耗費了漁夫的勞力和時光。第二個煮了魚給他的家裏的人吃。第三個魚放在小池裏，並且又生了許多魚。

三個人購買汽車。一個爲的快樂，有一天他很粗心的碰了一輛馬車，於是兩個車就都壞了。第二天他和兩個兒子坐着汽車往返他們的商店，天天和他家裡的人去外邊吸收新鮮空氣。第三個用他那汽車載客人，每人三角，後來他購的錢足夠買一所房子的。

有三個兒子承受遺產。一個是浪費了。一個用完了。一個投資作些生產的事業。

第六節 原料和物品的耗費

中國用材料，買材料和使用物品，因有經濟的精神，是很著名的。當一個美國人煮雞，拋棄一大部分。他不用雞子的腳，腦，翅，腸，骨髓，和羽毛。一個良好的中國

5. Three Ways to use Things

Three men bought rice at a shop. One took his rice home and threw it at a bride and groom — one of the silly ways people have of teasing a newly married couple. The second cooked and ate his when he was hungry. The third planted his and received both pleasure in watching it grow and profit in reaping it when it was ripe.

Three men bought fish at a market. The first, in obedience to the commands of a monk, put his fish back into the river, thinking that he was gaining merit for himself, but in reality he was just wasting the time and labor of the fishermen. The second cooked his fish for his family to eat. The third put his fish into a pond and raised many fish from them.

Three men bought motor cars. One used his for "joy riding" until one day he carelessly drove it into a carriage and ruined both his car and the carriage. The second used his to carry himself and his two sons to and from their business every day and to take his family out into the fresh air of the country. The third used his to carry passengers at thirty cents each until he made enough money to buy a home.

Three sons inherited wealth. One wasted his. One used his. One invested his in productive enterprise.

6. Waste of Materials and of Products

China is famous for her habits of economy in materials, in purchases, and in the use of most articles. When an American cooks a chicken he throws away a large part of it. He makes no use of the feet, of the brain, of the wing tips (usually), of the entrails, of the marrow in the bones, or of the feathers. A good Chinese servant or

housewife knows how to use all these in one way or another. One could name many large and small savings that the Chinese have learned to make in their use of various articles and materials. They utilize even the skins of oranges, which are generally thrown away.

There are, however, some kinds of economy that for the sake of China's progress need far greater attention than they have received in the past. One of these is the better use of certain articles and materials and of money — their use in such ways as to give larger returns to the country. An enormous amount of chemical material and paper is used each year in fireworks, to produce what? Noise. Still more valuable labor and material are consumed each year in incense, to produce what? An odor. A large amount of wealth still goes into certain drugs, to produce what? Sleep. A still larger amount — the price of a province — goes into tobacco, to produce what? Smoke. An amount probably still greater goes to buy wine, to produce what? Nothing but weakness. These are some of the wastes that patriotic Chinese men and women are beginning to fight against. When expenditures bring returns equal to their costs they are not wasteful; but people now consider the total cost to the nation itself, as well as to themselves, of all the small items that make up such great expenditures. They ask questions like these:

Does the purchase mean production, or only consumption?

Does the consumption bring either new strength or lasting satisfaction?

Does the purchase bring the greatest return that this amount of expense can secure? Is it the most for the money?

僕人或主婦，都知道各部份的用處。一個人可以指出許多的大小物件在中國，因為那種東西，是他們使所贖的部份製造而成的。中國人甚至於能利用扔開的橘皮。

可是還有幾種經濟，是不甚注意的。而為中國的進步，那是必須注意的。一種就是善用某種物品，原料，和金錢——必須那樣用法，國家才得着更大的利益。許多的化學原料和紙料每年用以製造爆竹，產出什麼來了？聲音。而每年的造香費了許多的勞工和原料，產出什麼？一種氣味而已。藥品裡而費了許多的錢財，產出了什麼？吸睡覺而已。一至於更多的金錢——一省的價值——耗費於烟草方面，那產生什麼呢？烟霧而已。用許多的錢去買酒喝有什麼好處呢？不過衰弱而已。這些耗費，中國愛國的男女現在着手抵抗了。當收入的利益和支出相等時，這就不是耗費。但是人民對於國家本身計算，對於他們自己，所需積少成多的那微細的項目的總代價。他們問的好像是：

- (一) 購買是製造呢，還只是耗費呢？
- (二) 耗費能生新能力或長久的滿足麼？
- (三) 購買能生出這宗款項所能得到的那種大的利益麼？牠為的是多數的金錢嗎？是金錢最大的限度麼？

第七節 中國窮麼？

中國常常說是窮的——太窮了，不能還國債，不能造鐵路，不能建河堤；若是實在的說，在中國耗費於烟草的土地，勞力，時間，和金錢，積存不久，就够作上面所說的各種事業了。三合土和電氣機器和器具都是於中國有莫大利益的。一九二四年（民十三）中國輸入二，〇〇〇，〇〇〇兩銀的三合土，九，六〇〇，〇〇〇兩銀的電機和器械，可是中國買的外國紙烟和雪茄則值銀五三，〇〇〇，〇〇〇兩據云中國現在每年消耗二〇，〇〇〇，〇〇〇，〇〇〇枝以上的紙煙。

世界需要中國有價值的油類，但是因為製造不得當全部耗費了。用正當方法去澄清，應當具有標準的品質，如此價格就不致發生疑慮了。他們應當管理自己的暢銷，如此出產的人就可得着極大的利益。應當具有各種的樣子到市上去賣，那末需要這種東西的困難就能減到最少的限度。現在中國人常在本國購買一種醬油，這醬油是中國出口的一種豆油，在英國製造的。中國的商店出售入口的漆品，這種漆品是由中國輸出，而在外國製造的，中國桐油在外國提煉，混合，製成出賣的形像，再運回中國出售。為什麼我們自己不去製造呢？我們有製造品的原料，也有工作的勞工，也有開辦實業的資本，然而我們人民貧窮不堪，那是什麼毛病呢？

7. Is China Poor?

China is sometimes said to be poor — too poor to pay her debts or to build her railways or to dike her rivers; but the fact is that the land, labor, time, and money which go into tobacco in China would be sufficient for all these in a very short time. Cement and electrical machines and apparatus are of great value to China. In 1924 she imported 2,000,000 taels' worth of cement and 9,600,000 taels' worth of electrical machines and apparatus, but of foreign cigarettes and tobaccos she bought 53,000,000 taels' worth. It is said that China now consumes over 20,000,000,000 cigarettes a year.

China has some very valuable oils which all the world needs, but some of these are handled in very wasteful ways. They ought always to be purified properly. They ought to be of standard qualities, so that all doubt of their value would be removed. They ought to be handled in proper markets, so that each producer would get the maximum benefit from his sales. They ought to be prepared for market in the most salable forms, so that the difficulty of getting what one wants would be reduced to a minimum. It is now common for Chinese to buy in China a sauce made in Europe from soy-bean oil originally exported from China. In shops in China there are for sale many imported varnishes which were made from Chinese wood oil exported to some country where it was refined, mixed, and put up in salable form to be sent back to China. Why can we not do the manufacturing ourselves? What is wrong when we have raw materials for manufacturing, labor to do the work, capital to build up our industries, and yet there is great poverty among our people?

8. National Economy in Business

There are now progressive companies doing just the kind of work which will make great savings in Chinese raw materials. Several companies are making biscuits and candies just as good as most of those imported. Some companies are canning meats, fruits, and vegetables to supply the great and growing demand for these things. Factories are working up Chinese cotton into Chinese goods for the Chinese market. Silk is now being handled by the same modern methods and machinery which are used in Western countries. Leather is being tanned in China and made up into shoes for the growing home trade.

A good example of utilizing a wasted material is found in the use of bamboo for making baskets. In southern China there has been more bamboo than could be used. The finest long bamboo pole used to bring less than ten cents. Bamboo was made into baskets, but there were more baskets than the market could handle, more than people wanted even at the lowest prices. Then some shops began to make baskets for the foreign markets. They made them of fine outside bamboo, colored them nicely, and made them so that they could be packed one inside another in "nests" so as to be shipped economically. Then a five-cent basket became worth ten cents. A profitable trade was thus built up out of a wasteful one.

Such commercial economy is patriotic, for every item of it makes China richer and stronger. When a man saves, he saves the property of the nation of which he is a part; when he wastes, he wastes that property.

第八節 商業上的國家經濟

現在有好些進步的公司正做可以利用中國原料而無耗費的那類事業。有幾個公司製造餅乾和糖果，和那從外來的一樣好。有的公司製造罐頭肉，菓品，和菜蔬，此種東西是個很大的需要。有的工場用中國棉花製成中國貨品在中國市場銷售。絲業是用現在的西洋新方法和機器經營之。中國用熟皮製成皮鞋，以應國人的需要。

用竹製造竹框，就是利用廢物一個好的例子，中國南部產竹最多，若買一個長竹竿還不到一角錢，竹可做籃，但多於市場所能銷售，價雖底廉，仍多於人民的需要，於是有些商店製造竹框運到外國去賣。他們用好的竹皮，顏色很美觀，又能把竹屑落起來成爲套框，如此很經濟的就可運輸。從前價值五分錢一個的帽子，現在可售一角。這就是利用廢物所成的事業。

這經濟的商務是愛國的，因爲牠的每一項可使中國富強，一個人若能利用廢物，即是利用國家的物料（他是國家一份子）：一個人若是虛費物料，即是虛費國家的物料。

第九節 得着設備的完全利益

有物而不能用，就是荒廢。假若一個人有一匹馬，但是不用牠，他就把那馬荒廢了。買馬的錢也白花了，把國家飼蓄的食料，也耗費了。這種荒廢固然很少，那就可以表明有物不能用就是荒廢的意思了。

若是爲一條鐵路買了好多的車輛，而常常的用不着，這就是荒廢車輛，荒廢車軌。若是車輛過少，貨物等着車輛去運輸，并且所建設的軌道放着不用，沒有車輛在上面走，那還是一種荒廢。由設備的東西而能得到最大的價值，就是成效。

美國的鐵路多數是歸公司管理，各公司有各司的機頭車輛。比如喬治亞地方的一條鐵路車輛滿載菜蔬運往波斯頓；又有一條鐵路車輛滿載魚運往聖魯意斯；又有一條鐵路車輛滿載鞋運往阿拉巴馬；還有一條鐵路車輛滿載棉花運往喬治亞州的一個海口。不久每一條鐵路就沒車輛，可是別的路的許多車輛不是荒廢了，或是空車回來。這種荒廢車輛和運回空車，就是個大的耗費。所以全國的鐵路要採取同樣（標準）寬的軌道，如此任何的一個車輛可以到各處去；在各公司議案之下，若空的車輛，不管是屬於那個公司的，就可以出錢來租。於是設備上的耗費就減少了，而喬治亞州的車輛就可以繞路回來，比如由波斯頓到聖魯意斯到拉巴馬到喬治亞。

9. Getting Full Value out of Equipment

It is waste to allow things to lie idle. If a man owns a horse and does not use it, he is wasting a horse, wasting the money he paid for it, and wasting the nation's animal-food supplies. The waste may be little, but this shows what we mean by waste through idleness.

If a railway buys so many cars that a number of them are unused much of the time, it is wasting cars and wasting the tracks they stand upon. If a railway buys so few cars, that freight lies idle waiting for cars to carry it, and tracks built to hold the cars lie idle waiting for cars to be run upon them, again there is waste. Efficiency gets the most value possible out of the equipment.

In the United States there are miles of railway belonging to a great many different companies, each of which has its own "rolling stock." Now suppose a railroad in Georgia is sending its cars full of vegetables to Boston; a road there is sending its cars full of fish to St. Louis; a road there is sending its cars full of shoes to Alabama; and a road there is sending its cars full of cotton to a seaport in Georgia. Soon each road will have no cars of its own, and many cars of some other road will be lying idle or returning empty. This would mean great waste in idle cars and in the drawing of "empties." Therefore all the railroads in the country have adopted tracks of exactly the same ("standard") width, so that any car may go anywhere; and they have agreed under certain conditions to use whatever cars are available, no matter whose they are, and to pay the owners rent for them. Thus there is little waste of equipment, and the Georgia cars finally return by some roundabout route, such as Boston to St. Louis to Alabama to Georgia.

There is inefficiency if a boat is too big for its engine or the engine is too big for the boat. There is inefficiency if the engineer does not make the engine do full work. That is like letting your workman or manager sleep half of the day when he is fully able to do a day's work. An engineer has said that in the factories in Japan the machines are run at about 60 per cent of the speed they are meant to make. A big wheel revolves sixty times a minute when it might just as well revolve one hundred times a minute. A machine turns out sixty articles a minute when it might just as well turn out one hundred. This is waste through not getting full value out of equipment.

10. Efficiency and Public Service

The lessons of efficiency are not to be learned for private benefit only. They should make us better citizens. China is a republic, and in a republic it is very difficult to secure efficiency in government and public service. Let us do what we can to carry these ideas of efficiency into all forms of public service. It is easy to get officers appointed, but it is not easy to make sure they do their work well. It is easy to organize a street-cleaning department, but it is not easy to get the department to clean the streets properly. It is easy to get up an anti-mosquito campaign, but it is not easy to get rid of all the mosquito-breeding places. Often the money is provided, but there is no good man to handle it; or the officer is appointed, but he has no money to work with. Often there are too many officers appointed and not enough money is left to carry on the work. Sometimes there are too many workers of one kind and not enough of another, so that some get in each other's way,

若是一隻汽船過大，汽機過小；或是汽機過大，汽船過小，這是不中用的。機器師不能使汽機去工作，這也是不中用。這就像讓你的工人或經理睡半天的覺，可是他能作一整天的工一樣。一個機器師說，日本工廠裏的機器只達其可達的速度百分之六十。比如一個大輪一分鐘可以旋轉一百次，現在只使牠一分鐘旋轉六十次。又一架機器原來一分鐘可以製出一百件東西，但是現在只讓牠製六十件的東西。有設備而得不到牠的功用，這就是一樣耗費呀。

第十節 效力和公共事業

研究效力的知識不又為謀私人的利益而已，並且還使我們作更好的國民。中國是一個民主國，在一個民主國裏政府和公共事業能夠謀得效力，是一件難事。我們應當盡力要將這些效力的觀念輸入各種公共事業裡去。委任官吏是很容易，但是使他作事要作的好，并非容易。組織一個清道的機關是很容易，但是使那機關切實的清理街衢是不容易。提倡一種驅蚊運動是很容易，而剷除蚊子所生的地方是不容易。往往金錢是籌備好了，而沒有相當的人去經營；或者有了人了，可是沒錢辦事。又往往職員太多，而資財缺乏不敷應用。又有的時候某科的職員過多，而另一科的職員太少，那末有些職員太空閒，而有些職員職務忙

迫，若是我們對於自己的事務，研究研究效力，我們就能令公共事業也有效力。假如我能不去耗費時光，不用過多的助手，不使我們的事務缺乏設備，那末就知道如何幫助政治方面謀得效力。

如果我們在我們學校生活和事業方面謀得效力，我們就要採取第一重要的步驟去達那種目的，你們的學校的體育事宜辦理的有效力麼？每個學生會理一個有效力的團體麼？你們學校的學生是否使學生各種團體和事業發生效力而去研究民主國應有的效力呢？

問 題

1. 什麼叫做「浪費」？你能想出任何方法使你阻止你在學校裏的浪費麼？
2. 說一個三個兒子繼承家產的故事，一個浪費了他所得的，一個利用了他所得的，一個把他的投資到生產事業方面去。
3. 除了在本書前所述的例子外，你能再舉一個利用廢物的例子麼？
4. 討論「中國是窮麼」這個問題。
5. 試把你的學校生活改變的使之有效化：你如寫一篇文章關於你在英文方面的弱點，並且讓同班都看一看你會很有利的利用了你的學校生活麼？

and others have too much to do. If we can learn efficiency in our own affairs, we can help to make the public service efficient. If we can prevent waste of time, use of too many helpers, lack of equipment in our own business, we may know how to help to secure efficiency in government.

If we can be efficient in our school life and activities, we shall be taking the first important step toward that goal. Are the athletics of your school efficiently managed? Is every student committee an efficient body? Are the students in your school learning how to have efficiency in a republic by having it in every one of their organizations and activities?

QUESTIONS AND EXERCISES

1. What is *waste*? Can you think of any ways to prevent waste in your school? in your community?
2. Tell the story of three sons who inherited wealth: how one wasted his, one used his, and one invested his in productive enterprise.
3. Can you think of another example of utilizing a waste material besides the one mentioned in the text?
4. Discuss the question Is China poor?
5. Try to make your school life more efficient; for example, make and bring to the class a list of your weak points in English. Do you use your school time to good advantage?

CHAPTER VIII

CONSERVATION

1. Conservation of Resources

The word "conservation" is not so difficult as it looks, for it is closely related to the common word "preserve." It means the saving of our resources. The adjective "conservative" usually means "slow to let go our ideas," but the noun "conservation" usually means "being slow to let go our resources."

2. China has Great Resources to Conserve

There are few countries in the world with so rich and deep a soil as China has. Her soil was in most places rich and deep to begin with, and she has kept it rich by the use of natural fertilizers. But, as we shall see later on, economy could be practiced in the greater use and the more efficient preservation of that soil.

Statements, both wild and moderate, have been made about China's mineral resources. Without trying to estimate them we can say that as yet so little mining has been done in China that very little waste of these resources has resulted. They still await development. Very few mines have been opened. The waste in some countries comes, as we shall see in another chapter, from unscientific methods of mining; the waste in China is rather in the idleness of these mines. Riches are lying unused. They are like the lost ships loaded with gold

第八章 保存

第一節 富源的保存

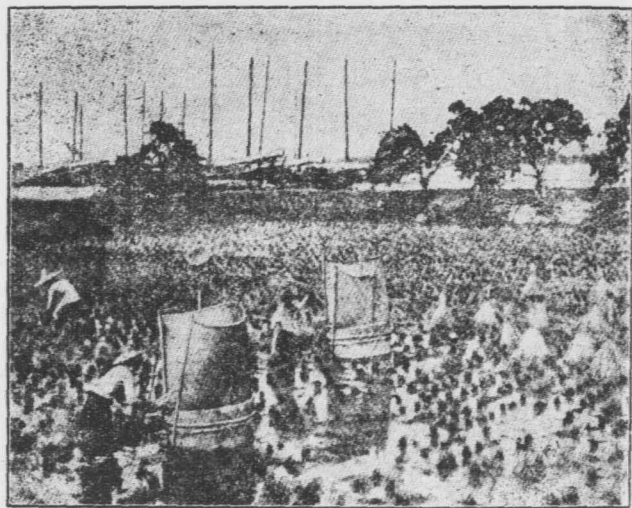
「保存」兩個字看着并不是那樣難，因為這兩個字和「保全」兩個字有密切的關係，他的意思就是保存我們的富源，「保守」這形容詞常作「保守我們的思想」解，但是「保存」這名詞常作「保存富源」解。

第二節 中國要保存的大富源

世界上像中國土地那樣肥沃而且富的國家是很少的。他有許多的地方起初全是很肥沃的，再加天然肥料那土地更是肥美了。可是中國的土地如有更大的用途良好的保存法，那更是經濟了，這後來我們總可看出來的。

中國的礦產，有的人說是多，有的人說是少。我們先不要估計，可是我們可以說，中國開辦礦業極少，所以還沒有耗費礦源。這些礦產尙待開發。業經開發的為數甚少。許多的國家因為不用科學方法，礦業就要耗費了。這一層在別一章裏我們就能明白了；中國礦業的損失是因為不開發的原故。富源藏在地中，好像丟了的船隻，滿載黃金

沉於海底是的，若是不撈上來，就一個銅錢也不值，除非有人發現並且把牠們提起來，牠們對於世上是沒有價值的。中國的礦產也是如此，現在的中國人或者死的時候也和前輩一樣的貧窮，以後人民或能開發礦產，富己富國，若

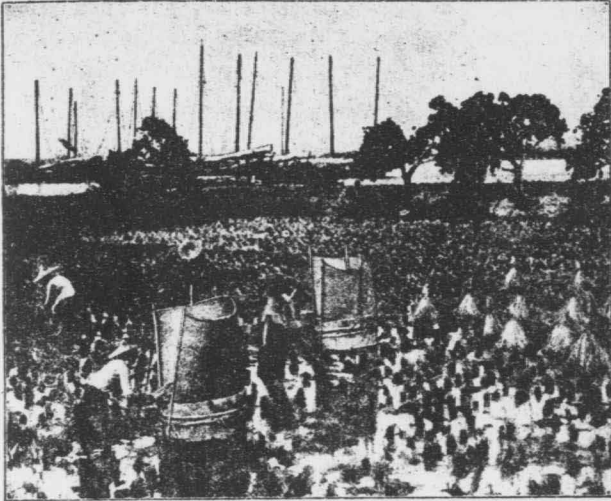


採 集

不開發，他所因為失去大的機會，也要死去和這現在人一樣的貧窮。

關於保存礦產問題的兩方面，這裏應當說一句話，最好是要對於所花的錢和所費的勞工而獲最多的原料；不要經營不當致耗費鐵，煤，油等礦；運往市面售得最高的價

that lie upon the floor of the ocean. Unable to bring them up, you would not give a penny for them. They will be of no value to the world until someone discovers and raises them. So it is with China's mineral resources. This generation of Chinese may die just as poor as the



THRESHING RICE

last. The next generation may open the mines and enrich themselves and their nation, or else they may leave these resources untouched and in their turn pass away just as poor as is this generation because of its neglect of great opportunities.

A word should be said here on both sides of the question of the conservation of mineral resources. It is wise to open the mines in such ways as to get the greatest output for the money and labor expended; to lose no

ore, coal, oil, etc. through wasteful handling; to market these to the best advantage; and to see that the benefits come to the public, to whom the mines really belong, rather than to a few enterprising companies or officials who secure mining rights at small cost. On the other hand, conservation may go so far as to leave the valuable ore unmined and so let it remain only as "potential" wealth.

3: Natural Objects to be Preserved

In America the conservation of resources has come to mean chiefly the preservation and right use of forests and streams. Some of the great trees of California are over two thousand years old, and a single one at its base is almost or quite as large as your classroom. The whole nation takes pride in such interesting things as these trees, and wants to have them preserved. Therefore the government has taken charge of many sections of the country containing such beautiful and interesting things as these big trees. Other natural beauties are the lovely waterfalls, deep gorges, hot springs, high mountain peaks, clear lakes, natural bridges, and large caves. These features are preserved in public parks. No one may use these parks for any business purposes except by permission. The government polices them and keeps the roads in good condition. If they were not so protected, it would not be long before the trees would be cut, the waterfalls would be used, and the land would be taken for ordinary use. But these things of interest and beauty are too good for common uses. They are for the enjoyment of the whole people.

格：要使利益歸於人民——礦產確乎屬於他們的——不要歸於少數的進取的公司或官吏，因為他們只納微小的費用即可取得開礦權。他一方面來說，保存是不開發寶貴的礦源，而使牠成爲潛伏（藏於地下）財富的意思。

第三節 應當保存的天然物品

在美國保存富源的意思大半就是保存和利用森林和江河。加利佛尼亞州有二千年以上的大樹，一個樹腳差不多和你們的講堂一樣大，全國都很得意像大樹那些有趣味的東西，並且要保存牠們，所以政府管理如何的好如何的有趣，就好像那大樹一樣。其他天然美景則有可愛瀑布，深峽，溫泉，高山，清湖，天然的橋，深谷等，公園這些東西全都要保存，非得許允，人民不得利用這些公園作營業之用，政府派警保護並且修理園內道路，假若不那樣的保護，不久樹就要被人砍折，瀑布也就被人用了，土地也就被人佔了，但是那些有趣味和美麗的東西，不應當作平常用途，牠們爲全國人民享受的。

第四節 必須保存森林

保存的意思就是保在森林和江河，使牠所有普通的用處。若是不加保護，牠們就荒廢了，或是完全毀壞了。中國森林的損失，便促成水災和天旱，比世界上任何地方的



育養種得的常綠樹的方法

損失都大。或者最初的時候人民將森林焚燒，因為森林可以保障自己防禦野獸。後來又常常砍樹作柴火作材料，致樹木不能再生，而遺留的大林也漸漸的減少了。童山又被水沖，尤其是經過長期的天旱之後，忽降大雨的地方，

4. The Forests must be Preserved

Conservation is the protection of such things as the forests and streams so that they can be put to ordinary uses. If they are not protected, they are wasted or even entirely ruined or destroyed. China's loss in forests and,



METHOD OF RAISING SEEDLING EVERGREENS

This method is used when the forests are young

as a consequence of this loss, from floods and droughts has been enormous, perhaps greater than anywhere else in the world. Probably the forests were first burned off because they gave protection to enemies and to dangerous wild animals. Then the constant cutting for fuel and timber kept them from growing up again and still further reduced the large forests which remained. Bare hills are cut into by the water that runs down them, especially where very heavy rains come after a long dry season.

Trees have difficulty in getting started, even when people plant and protect them. The barer the hills become, the drier the seasons are; and the drier the seasons, the more the water cuts away the hills when the rain does come. The people suffer increasingly from droughts, from sudden floods, and from the loss of good soil washed away or covered up with sand. Therefore the preservation of the forests means the preservation of the plains and of well-distributed rainfall. Reafforestation (or the planting again of lost forests) will improve China's climate and soil, and will increase her streams and wood supply.

5. The Forests must be Properly Used

France and Germany have gone much further than America in the care of forests. In America the forest rangers give their attention chiefly to the prevention of fires. The forests are so big, so largely uninhabited, and at times so dry that once a fire is started it often does millions of dollars' worth of damage before it can be stopped on its destructive path.

When an American company decides to cut down its forests and to bring the lumber to market, the process is very interesting. It used to be done in winter, because the men worked better then and because the melting of the snow in the spring would carry the logs down to the sawmills on the rivers. Now railways are used more, and the sawmills are taken right into the forests. There the waste wood is used for fuel in the sawmills, and the good sawed lumber is shipped out ready for market. Now all this may be very efficiently done, but often there is one great waste that is not permitted by the more economical governments of France and Germany. When a forest is

樹木不易生長，就是人民去種他們去保護牠們。樹木越少，天氣越乾燥，下雨的時候，山被水沖破的越厲害。人民感受天旱，水災，和被水沖去的好土地或為沙蒙蓋好土的損失，所以保護森林就是保障平原和令雨水均勻的意思。種森林可以改善氣候和地土，並且可以增加河流和木材之供給。

第五節 必須善用森林

法國德國管理森林比美國還進一步。美國管林的人專注意防範火災。因為美國森林是那樣大，住的人是如此的多，有時氣候那樣乾燥，只要一起火，在他們使火停止以前損失就得達到幾百萬元。

美國森林公司要打算斬伐森林並運到市上去賣，那計劃是極有興趣的。那是在冬天舉行的，因為那時工人作的更好，又因為春天雪融化時就能把木料沿河沖至鋸木廠。現在多用鐵道了，而木廠就設立在森林中。碎木可作燃料，鋸好了的木料運往市上出售。現在這些事辦理的都有成效，可是往往有一種大的耗費為法德兩國政府所不允許的。斬伐森林只時應該砍伐大樹，而不該損傷小樹。下來

的樹枝不可以放在那個地方，以防火災，或阻碍新樹生長並砍樹所遺留的空地，種植新樹，不可只留老樹根，生長



在美國森林裏把地下的亂草除去並且移去死了的樹野草。這種保護法可使森林永久存在，保存地土和雨量，並且可永久供給燃料和別種森林出產的東西。

第六節 一段悲傷的故事

一個秋天，中國某學校的一隊的學生和教員在一個山坡的一個樹林裏紮營野宿幾天。松樹的氣味是香的，地好

cut, it ought to lose only the big trees. The young trees ought not to be injured. The branches that have been trimmed from the trees after they are cut down ought not to be left where they will easily catch fire or hinder the new growth. Where open places are left by the cutting, new trees should be planted, not just old stumps left



CLEARING UP THE UNDERGROWTH AND REMOVING DEAD TREES
IN AN AMERICAN FOREST

to grow brush. This kind of care results in forests which will last forever, conserve the soil and rainfall, and always be furnishing fuel and lumber and other forest products.

6. A Sad Story

One autumn a group of boys and teachers from a school in China camped out for several days in a certain forest upon a mountain side. The smell of the pines was sweet ;

the ground was like a clean carpet ; a stream of delicious water ran down where they had their camp kitchen and bathing places ; and at night everybody slept soundly to the music of the breeze in the pine trees. It was a delightful spot, although the trees were small — so small that beds, swung between them, almost pulled some of the trees over. The campers thought, however, about the value of that young forest, and of the good camps the school would have there year after year as the trees grew larger. They were careful about their fires. They did not injure the trees.

The next year that school camped there again. What do you think they found? Not one tree, not even the smallest, stood on that mountain side! The price of fuel having risen for some reason, the villagers could not resist the temptation to cut rather than wait ; and when they cut, they cut all and failed to plant again. Thus we see that China needs much patriotic service in the matter of conservation of forests and reafforestation. Do you plant trees on Arbor Day? You have already learned much about China's plans for planting trees on mountains and along railways. Write to the proper officer of your province and ask him what he is doing in reafforestation this year.

7. Streams are Valuable

Although there are many ways in which streams are valuable, the value is great in every case in proportion to the reliability or constant character of the stream. It should have about the same depth all the time to be perfect. It should neither go dry nor overflow. It should neither become too shallow for use nor so high as to be

像一塊潔淨地氈；一條清潔的河流，到他們做飯和洗澡的地方；夜間人人熟睡的時候，可以聽得見·林間清風音樂聲·森林雖小，可是那地方能使人心曠神怡·地方真是狹窄，吊床幾乎要把那些小樹曳倒·但露宿的人想及小樹林的價值，又想及將來樹木長大後學校可以年年到那去露宿的好處·所以他們燒火時很是小心的，並且未損傷樹木·

第二年那個學校的學生又去到那裏·你想他們看見什麼了？沒有一顆樹，山坡上一顆小樹也沒有了！燃料的價格因為別的原因增漲起來，鄉村的人不能等候，只好把樹砍了：當他們砍的時候，他們把樹全都砍掉，並沒再種新樹·那末我們看出來中國需用愛國的行爲去保存森林和重種森林·你們在植樹節那天種樹嗎？你們已經知道在高山上和沿着鐵路種樹的計劃·你們要給你們那省的長官寫信問問他本年種樹有什麼計劃·

第七節 川河是寶貴的

川河可寶貴的地方是很多的，牠那價值的大小，是和牠的穩健性和恒常性成比例的·一道完美的川河無論何時深度總是一樣，牠沒有乾的時候和泛濫的時候·不是有時過淺不能行使，就是過深，發生危險·樹林是保存川河最

要緊的一個原則。若以森林而言，政府和人民必須合作去保護並改善川河，川河必須建築相當的堤壩，川河之水必須常深，排去無用的東西，並除去有害於魚類的毒質，還要除開有碍交通的東西，要有相當的保護，劃清航界，河壩與水閘是必要的，可利用水力的位置必須要管理，這些事情都需要真正愛國的服務心。若是政府與人民不能合作這些事，怎麼能成功呢？除了一種強烈而有意識的愛護國家事業心，還有什麼能使政府和人民通力合作呢？我們大家都可發達愛國的思想，並可增進我們對於這些重要事宜的知識。

第八節 使川河在堤壩裡

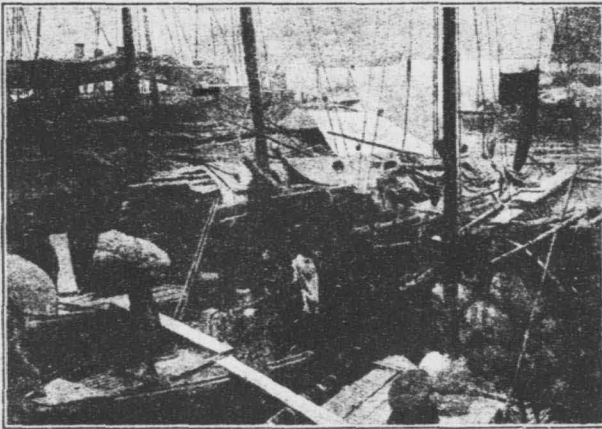
建築河堤的這種工作在中國已經有了若干的世紀了，新式建堤的方法可使河堤永久堅固，鬧水災的時候不會塌倒，也不會被大船經過後所起的波浪沖倒，河堤須種樹木或在後面建設副堤以保護之，人人都承認這是於大家有利的工作，工作籌款，或取得政府正當的指導上的合作，而不過是一種困難罷了，人民領袖須有決心，盡力堅持，一至於工程告竣而止，則這種工作定能作好，但有兩種要素

dangerous. The presence of forests is one of the most important factors in the preservation of good streams. However, as in the case of forests, the government and people must cooperate to protect and improve the streams. They must be properly diked. They must be kept deep and clear of obstructions. They must be kept free from poisons that would destroy the fish, and free from anything that would interfere with traffic. They must be properly guarded and marked for navigation. Dams and locks may be needed. Power sites must be properly disposed of. All this, again, demands true patriotic service. How can such things be accomplished if the government and people do not cooperate to these ends? What will make them cooperate but a strong and intelligent sentiment in favor of such national public work? Each one of us can help develop this patriotic sentiment and can become more intelligent upon these important matters.

8. Keeping Rivers within Dikes

The diking of the streams is a kind of work that has been done in China for ages. There are good modern ways of diking which make permanent banks that neither give way in flood times nor are washed down gradually by the waves from launches or steamers. Dikes should be safeguarded by tree-planting and by secondary dikes behind. In all this work, which everybody agrees is for the good of all, the difficulty is merely in getting cooperation in work or finance and in getting competent official direction. The determination upon the part of leaders to continue to insist upon such work until it is done will in time bring it all about. Two cautions, how-

ever, are necessary. Coöperation in finance or work and efficient management must be upon a scale large enough to prevent the cost from falling upon one community while the benefit goes to another; and such work must be according to a large plan worked out by scientific men after surveys of whole river basins. That is why the



CHINA'S RIVERS ARE GREAT ARTERIES OF TRADE

government of China has established the National Conservancy and Irrigation Bureau, which coöperates with and assists local and provincial organizations. If you wish to learn of some of the wonderful plans and operations of such organizations, read the reports of the Shanghai Conservancy Board, of the American Red Cross in China, the Kwangtung Conservancy Board, and of Sun Yat-Sen in his book on the development of rivers and harbors in China. If there is such a report for your own region, get it, study it, and discuss it, if possible, in the classroom. Closely connected with all this is our next subject.

· 財政上或工作上合作和相當的管理須有大的規模，以免由一個社會負責，利益反歸於別的社會；並且這種工作必須由科學家先要測量河的全身，然後才規定計劃實行建築



中國的河流是很大的商業航路

· 由此中國設立全國水利局協助地方和省設立河務局。你若是願意研究這些機闈的偉大計畫和事業，你要閱看上海治河處，美國駐華十字會，廣東治河督辦處的報告，孫中山先生所著的那中國河道和海港發展的計劃。若是你們本地有此項報告書，你們應當找一份，在教室裡加以研究討論，和此事有密切關係的就是下邊的那一課。

第九節 川河的運輸

建築河堤就能使水道不變並能保存水的深度；這是有利於運輸。關於開放川河和利於航行，還有別的重要的事情。必須繪河流的地圖，時常校正，因為水道常常變遷。舵工必須受詳細的考驗，因為船的出入須有好的舵工，纔能保障搭客的安全。各種船隻必須領照，只有平穩安全的船纔可在河裡航行。在那水道的地方，白天應有符號，夜間應有燈光。



在大江中

登岸的地方應有相當的設備，且須照管，必須剷除一切的障礙。海盜必須剷辦。

保存好的川河，和保存好的鐵路是一樣的。

第十節 川河供給食品 and 飲料

有一個造紙的工廠建設在一個小河的河岸上。那地方的人都知道這工廠是要用樹木造紙的，和傾到工廠的廢物

9. Transportation by Streams

The diking of a river helps transportation by keeping the channel in the same place and keeping it deep. There are other important tasks in connection with keeping the streams open and safe for navigation. Maps must be made and frequently corrected, for the channels often change. Pilots must be examined, in order that boats can be required to carry good pilots for the protection of passengers. Boats also must be licensed, so that only safe ones may be permitted to use the streams. Marks by day and lights by night must always



ON THE GRAND CANAL

be maintained wherever it is necessary to show the channels. Landing places must be provided and cared for. Obstructions must be removed. Pirates must be suppressed.

To preserve a good stream is equal to building a good railroad.

10. Streams give Food and Drink

A paper-mill company proposed to build a mill upon the bank of a small river. The people there knew that the mill wanted trees to make paper of and a stream into

which to pour the waste from the mill. Knowing that this meant the loss of the forest and the spoiling of the river, they declined the proffered mill. A town not far away was more "businesslike." The people there said that this was a good opportunity for development. They invited the paper-mill company to locate there. At that place were forests and the headwaters of a beautiful and famous river. The mill was built. The trees were cut. The poisonous wastes from the mill were poured into the clear waters of that stream until the fish died and the river all across the state became black and foul.

A river is a thing of beauty, a place of pleasure, a health resort, a water supply, and a source of food. For all these purposes it should be kept as clean as possible. Every ordinary stream is a home for fish, but without any protection some kinds of fish are easily destroyed. In some Western countries there are strict laws which permit the catching of certain fish only at certain times, and even then they must not be under size and may be caught only in limited numbers.

11. Water-Power Sites

If a stream is too rapid and perhaps too shallow for navigation, it may be just the place for a dam. A dam, by raising the level of the water above, may make navigation good where there was no navigation before, while the addition of locks would permit boats to go from one level to the other either way. The dam would also provide the source of power. A high waterfall provides power without a dam. The amount of water and the height of the fall determine the amount of power.

Water power used to mean only a mill for grinding

的河流，他們都要知道這是樹林的損失和河流的毀壞，他們拒絕了建設工廠的這個計劃。附近有一個只願買賣的城，那地方的人說，這是那城發展的一個好機會。他們很歡喜那造紙工廠在那裏開設，那個地方有森林還有一個好看著名的河流。工廠建立起來了，樹木以經砍了，工廠含有毒質的廢物就流到很清的河水中去了，後來魚都死了，河流的全部也都變成黑色了。

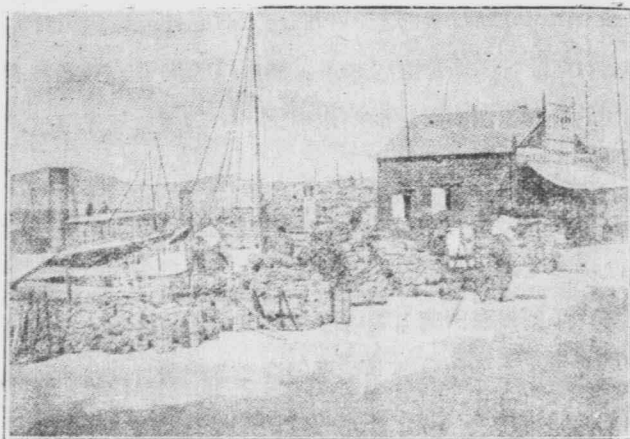
河是一種美景，一個娛樂的地方，一個修幣身體的所在，還是一個供給水料和食物的來源。因為此種原故，所以河水必須保存清潔。普通的河都是魚類生活的地方，而不知保護，有的魚就容易受害。西洋各國對於此種事情都有嚴厲的法律，只許在一定的時候捕捉某種的魚，既如此亦不能捕捉很小的、且須捕捉所限定的日數。

第十一節 水力的地方

若是一條川河流的太快，或水淺不能航行，那就應當建築河壩，水壩可以使水升高，從前不能航行的地方，現在就能航行了。若加水閘，就可使船往來在兩段水線之間。水閘而能供給水力。高的瀑布不用水壩，就能發生水力，水力的大小以水量的多少和傾跌的高低而定之。

從倒的水力只指水磨去磨穀，或用一種方法將水抽至

高處。現在的水力則指電力而言。電就是光，熱，和能力，可以到任何方向和遠的地方。若是一條鐵路經過一個良好水力的所在，可以利用電力使車輛有光，和暖，且可行



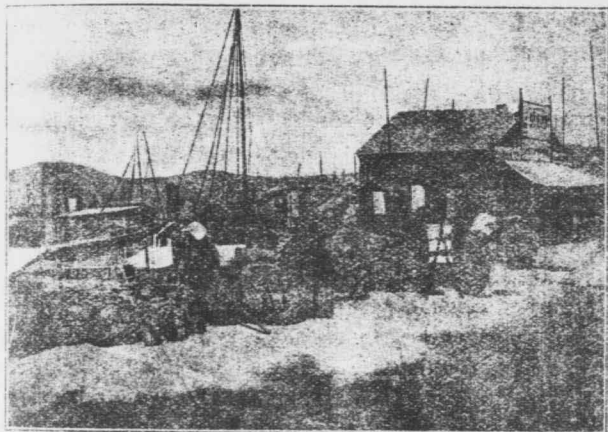
木材聚集的堆房

車至幾百哩遠，只要一年之中多少川河流着，即可利用，並且永久可用。

急流或瀑布的地方設立水力工廠，那種能力的來源不能長久的存在，沒有急流，沒有瀑布了。所以事前必須決定那種水力是否應當那樣應用。牠是屬於民衆的。

那末民衆願意那樣用牠麼？民衆願意牠由他們的手中奮了去麼？若是這個水力工廠仍歸民衆管理，那末開發水

grain or a method of pumping water up to high levels. Water power now usually means electricity. Electricity means light, heat, and power carried in any direction and for long distances. If a railway passes near a good water-power site, through the development of electricity



THIS IS WHERE THE FORESTS ARE GOING

it may light, heat, and actually run its trains for hundreds of miles as many months in the year as the stream runs, and do this forever.

Once a rapid or fall is fully taken up by a power plant, that source of power is no longer available. The rapid does not run; the fall no longer falls. Therefore the question must always be faced whether that power site should be used in that way. It belongs to the public.

Does the public want it used in that way? Does the public wish it thus to pass out of its hands? If the power plant is a public utility and remains under the control

of the public, it is certainly a wise and good thing to develop the power site, for as long as it remains undeveloped all that value in power is running to waste. Of course, the waterfall is sometimes so beautiful that the people enjoy it more than they would enjoy what it would produce if developed. In that case it ought to be preserved.

Here again public-spirited people are needed. Patriotic boys and girls must keep these things in mind and grow up to be the public-spirited men and women who will conserve and develop the resources of their country.

QUESTIONS AND EXERCISES

1. Make a list of China's great resources that should be conserved.
2. Discuss the question of the conservation of mineral resources.
3. How can the government and the people cooperate to preserve the forests?
4. Read about the national parks in America and report to the class.
5. Explain why the government of China has established the National Conservancy and Irrigation Bureau. Tell what you know about this bureau.
6. Describe a beautiful river of China. Why should rivers be kept as clean as possible?
7. Locate several water-power sites. Discuss whether any one of these should be taken up by a power plant.

力的地點一定是一種聰明而有益的事，因為不發展水力，牠的一切的價值就變為無有了。瀑布有的時候是美觀的，人民欣賞牠比發展後所獲的利益還重要。若是這樣，牠就應當保存着。

關於這事，也得要有急公好義的人。愛國的兒女們必須把這些事記在心腦海裏，將來長大的時候，要作有公益心的男女公民，去保存和發展本國富強。

問 題

1. 把中國所應保存的天然財富列成一表。
2. 討論鑛產的保存問題。
3. 政府如何才能和民衆合作以保護森林？
4. 閱讀關於美國的國立公園並且告給你的全班聽。
5. 解釋中國政府為什麼成立了水利局，試述你關於此局所知道的。
6. 描述中國的一條美麗的河。河流為什麼須使竭力清潔？
7. 指出幾處水力源，並且討論那一個可以充作水力發電廠的基礎。

第九章 時間和工人

第一節 節省時間

一句古語說「一寸光陰一寸金」，這話含有一個大的真理。節省時間就是節省金錢，就是賺錢，也就是存錢致富或成功的意思。歷史上有許多事實在幾分鐘的時間如何得到大的勝利。一千八百十五年滑鐵盧的戰爭若是德國人遲了一會，法國人就得打勝的，而全部的歷史都要發生變化了。我們已經說過如何的一種為世界謀利益的大發明，時常依賴以前的發明，纔能成功。若不發展一個發明的實用，則世界就不能享受他種發明的利益，餘則由此類推。如此，我們看出來許多重要的事業都是依賴一定的時間和一定的事項。

在商業的成效中，時間是最重要的東西。借貸的錢財或營業的資本所生的利息或其他的收入，計算的方法都是以時間為基礎。你若借了我的錢，就是一分鐘，你也應當付利息的，因為在那個時期裏，你能利用那款且得利益，可是我就不能那樣做了，不給我利息即等於盜竊我的錢。耗費時間和這個理是一樣的，因為許多金錢或其他的錢財都耗費了，損失利息，和別種的利益。那一個婦人僱了一

CHAPTER IX

TIME AND LABOR

1. Saving Time

The old saying "Time is money" contains a great deal of truth. To save time often means to save money or to make money, to save or to get wealth or success of some kind. History is full of stories of how the difference of a few minutes resulted in some great victory. If the Germans had been only a little later at the battle of Waterloo in 1815, the French might have won, and the whole history of Europe might have been different. We have already shown how one great invention that was for the world's good could not come until some other had preceded it. Time lost in developing one kept the world from benefiting by another, and so on. Thus, we see that many events of importance depend upon certain times as well as upon certain things.

Time is a highly important factor in many forms of business efficiency. All interest and other returns upon money lent or invested or held back in any way are calculated upon a time basis. For every minute you hold my money you should pay me interest, because in that time you have the use of it and may get returns from it, while I am prevented from doing so. Not to pay me interest is the same as stealing from me. The same principle holds in all loss of time, for some money or other wealth is always waiting, and so losing its interest and other returns.

A woman engaged a motor car at six dollars an hour; that is, at ten cents a minute. She lost ten minutes' time talking to a friend on the street; she lost five minutes more by giving the chauffeur the wrong address; she waited five minutes at a shop for twenty cents' change; and a procession on the street held her up five minutes. Altogether she lost considerable time, and much actual money. In that case time was clearly the same as money.

A man bought a motor car, for which he paid \$3000. He sold some shares of railway stock in order to get the money to buy it. His shares were paying him at the rate of 6 per cent. Immediately after buying the car he had to go away for six months. He put his car in his garage, where it remained until he returned. How much did that idle car cost him? Interest on his money for six months (\$90) besides the rent of space in his garage and the insurance on the car.

If a man is taking fruit to market, a delay on the road may cost him part or all of the value of his fruit in one or more of three ways: he may reach the market after prices have fallen; his fruit may spoil before he reaches the market; he may miss a train or steamship connection and never reach the market at all. If a ship full of silk for a market in Europe leaves Shanghai three days late, or loses three days on account of bad seamanship, or is obliged to run its engines so slowly as to arrive three days later than it should, that ship has held the value of the silk tied up for three days, which may mean, in interest on money, a very large sum. The interest on such a cargo, worth, say, \$1,000,000, at 6 per cent is about \$165 a day.

The values of many things depend upon the times they are available. Ice is valuable in the summer; furs, in

輛汽車，每點鐘六元錢，就是一分鐘一角錢。她在街上和朋友談天耗費了十分鐘；她對車夫說錯了住址，又耗費了五分鐘；她在一個商店門口因為換兩角錢，又耗費了五分鐘；街上有解隊遊行人阻碍前行，因此又費了五分鐘，總之她耗費了許多的時間，和許多的金錢。由此觀之，光陰就是金錢，是顯而易見的了。

一個人花了三千元買了一輛汽車，他賣了些鐵路股票好籌款買那車，他那股的原來可得六厘的息金，剛買了車，他得出外六個月。他就把車放在他那車房裡，一直到他回來，這有用的車耗費了他多少的金錢呢？他那六個月的利息（九十元）和汽車房的租金和那車的保險費。

若是一個人運水果到市上，路上的耽擱可使他受一部分或全部分水果價值的損失。（一）他到了市場的時候，水果已經落價；（二）未到市場之前他那水果就壞了；（三）他趕不上火車或輪船，以致不能到市場。若是一隻船滿載絲貨由上海開往歐洲的市場遲延了三天，或是因為輪船在路上就誤了三天，或是因為不得已使機器開的慢些，遲到三天，就是那船把絲的價值阻礙了三天，也就可以說是資財的利息，一宗大款了，比如這批船貨值銀一百萬元，以六厘計算，每天利息約有一百六十五元。

多數東西的價值都是依賴時間的。例如冰在夏天纔可貴；皮裘在冬天才可貴；你有病的時候藥是可貴；你要履

行時，票纔可貴，遷延時日就可使貨物不合於時，并且失了牠們的價值，有一次一個商人說：「我賣一頂草帽在六月裏可得兩倍的價值，七月裡可得其值，八月裡價值的半數（即第一次價錢的四分之一）。」所以他盡力賣他的貨物，若是他把貨物留到第二年，他不只損失了利息，花了貨倉費，和受了舊坏的損失，而且還要因為更換時裝冒全部的價值的危險。

第二節 時間成分的重要

在一切科學和工業裏，時間也是很重要的元素。比如船主在海洋中依太陽（或星星）的位置去算該船所在的地方，因為他知道一定的時間，所以他才能知道太陽或星星的位置，他攜帶着測量的機器為的是準確。火車的管理員帶着一只好錶，庶可依時不悞，若是他的車到的晚了，搭客定受不便和遲到的種種的損失。若是他那車開晚了，別次和他的時間錶有關係的火車，也要就悞了。若是他那火車到的太早了，搭客和別人不只要受種種不便的損失，還要因為在一條鐵路上開行在一個給別的車保留的時間或有性命之虞呢。

鎔火爐裏鎔鋼要有一定的時間那是極關重要的。工廠造糖，煉糖，窖中燒磁，罐頭公司的食品，傢具店的木頭，鹽中的鹽水，土裏的種子，蛋裏的小雞，也是一樣的必須要經過一個相當的時間。數年前廣州磚的需要忽然增漲

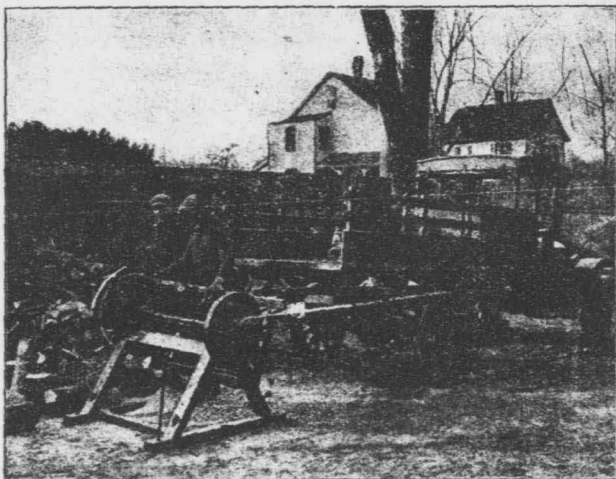
the winter; medicine, when you are ill; a ticket, when you wish to travel. Delays may keep things out of season and destroy their value. A merchant once said, "I sell a straw hat at twice its cost in June, at cost in July, and at half cost (a quarter of the first price) in August." Therefore he made every effort to sell out his stock as early as possible. If he carried it over to the next year, he not only lost in interest and storage and depreciation but he also ran the risk of losing all by changes in style.

2. The Importance of the Time Element

Time is an important element also in all kinds of scientific and industrial work. The ship's captain locates his position on the sea by the sun (or stars), whose position he knows because he knows the exact time. He carries very accurate timepieces for this purpose. The conductor of a train carries a good watch in order that he may follow his schedule exactly. If his train arrives late, his passengers may suffer both inconvenience and some of the many losses which arise from delays. If his train leaves late, it may cause delays to many other trains whose schedules are connected with his own. If he leaves or arrives early, he may not only cause inconvenience and loss to passengers and others but he may even endanger lives by running on a track at the time it has been reserved for another train.

The exact length of time that the steel is melting in the furnace is very important. So it is with the soap in the factory, the sugar in the refinery, the porcelain in the kiln, the food in the cannery, the wood in the furniture shop, the brine in the salt flats, as also the seed in the soil and the chicken in the egg. A few years ago

there was suddenly a great demand for bricks in Canton. To meet this demand the kilns were opened three or four days sooner than usual. The bricks were not properly baked. The result was that the quality of the bricks was far below the good standard of bricks previously



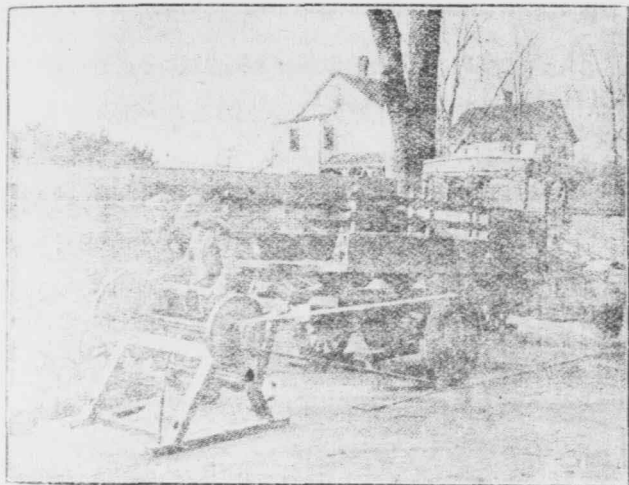
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A TIME-SAVING DEVICE : USING A WHEEL OF THE MOTOR TRUCK
TO TURN A MACHINE CUTTING WOOD

used. Houses built of these bricks were unsafe. It all came from neglecting the time element in brick-burning.

Reënforced concrete is a modern type of construction. A beam with an inside framework of steel rods properly placed is made of a mixture of cement, sharp sand, and broken stone in about the proportion of one to three to five. After this has "set," it is like a solid piece of stone. Then the supports may be taken away and the beam or floor put to use. Now, great difficulty was experienced

起來，磚窯因為這種事情，就把窯早開了三四天，磚沒有燒到相當的時候，結果磚的品質就比從前用的磚的好標準劣多了，用那些磚所蓋房子自然也就不堅固了，那就是由



一種節時的裝置，利用發動機的一個輪子，來轉動機器以切斷木頭

於疏忽的燒磚，而無一定的時間的原故。

鋼鐵筋混凝土是新式建築的一種，欲造一橫梁，先將鋼架安置妥當，混合水泥，沙礫，碎石，成一，三，五，的比例，圍着鋼架使成梁的形式，凝結以後，就像一根石柱似的，支持部分可以撤去，並且這柱或地層便可使用了，初有此種建築和初用水泥時，常常發生大的困難，因

爲工人用慣了石灰，而石灰的凝結和水中吸取二養化炭使之結晶，所以得用很久的時間纔能凝結，並且可以慢慢摸動不受損害。可時水泥結晶須水而不用氣，所以在河的底下也可凝結，你只要是一加水，牠就使他凝結了。結晶後你若是摸弄多時，就把牠毀了。離開牠越早，牠凝結的越好。由此可以證明不注重時間要素的工人，那是一件很危險的事情。

第三節 要敏捷

有一個官吏一次說：「我永不按照時間赴會，我永遠遲到，讓那先去的人去做事，然後等着我來。」他不知道他盜竊了別人的光陰，妨礙了辦事的進步，逃避了自己的責任，失了機會，並且或立了一個一有此事即生大害的例子。他不能盡職，並且失掉了他的位置。人民不應該選舉那不注重體貌，正義，和守時的人充當官吏呀。

商業史上滿載着因敏捷而成功的，因怠惰而失敗的例子。維新的人們常在早晨做很重要的經營，你若是十一點鐘有約，正十一點你就要到那相會的地方，若是遲緩你就陷於不利，而且使別人對於商業就不大注意了。那是個穩

at first in this and other uses of cement. because the workmen were accustomed to dealing with lime, the setting of which is entirely different from that of cement. Lime, to harden into stone, takes carbon dioxide from the air to make its crystals. It therefore requires a long time to set, and may be handled slowly without doing it any harm. Cement, on the other hand, hardens by taking up water. It does not need air. It will set in the bottom of a river. As soon as you add water to it, it begins to form its crystals. If you handle it for any length of time afterward, you spoil it. The sooner you leave it, the better it sets. This shows how workmen who do not regard the time element may be inefficient and even dangerous.

3. Be Prompt

A certain official once said: "I never plan to attend a meeting on time. I always arrive late. I let the others do the early work and then wait in expectation for my arrival." He did not realize that he was stealing the time of other people, hindering the progress of scheduled work, shirking his duty, losing opportunities, and setting an example that did great harm wherever it was observed. He failed in his work and lost his position. The people should never elect an official who disregards courtesy, justice, and punctuality.

The history of commerce is full of examples of success coming from promptness, and of failure arising from tardiness. Modern men often transact a dozen important pieces of business in one morning. If you have an appointment at eleven o'clock, appear at the place of appointment exactly at eleven. To be late places you at a disadvantage and may cause people to give far less

attention to your business. It is safer to allow yourself a little margin of time and provide a way to use that margin if you have to wait.

The modern railway and steamship schedules are compelling people to be on time. They even make people so nervous about being left that passengers are often at the station hours before the train leaves. Promptness should not cause people to waste time. That is going from one extreme to the other.

Schools also are helping to form habits of promptness. Modern schools, like modern business and modern transportation, are running on exact schedules. The students who cooperate to maintain the schedules are both public-spirited and patriotic, for they are making the life of the community easier and building up an important national virtue.

4. China is "Speeding Up"

A witty man, who was well known in China some years ago, called China "the Drag-on Nation." He meant that China was dragging on, doing things in a slow way. China has now begun to "speed up," as the whole world so well knows.

A foreigner, deeply interested in the progress of China, once asked a Chinese, "Why do you not move faster?" The Chinese replied, "We have not started yet, but when we start we shall move too fast to suit you."

Many think now that China is going too fast. They say she changes so rapidly that she cannot change wisely. They fear that in the changes she will lose the good things of the past. They complain that changing too fast is sure to mean going too far — going so far that she cannot

當的辦法，就是你寧早到一會兒，而且要利用那時光，若是你必須等着。

近代的火車和輪船的時間表能使旅客守時，有的人過速恐怕落後，往往早到站台數小時，然後火車纔開。敏捷不應使人耗費光陰，否則那就是由一端到一端（過猶不及）罷了。

學校也是助人養成敏捷習慣的地方。新式的學校，和新式的商業新式的交通一樣，時間是準確的。學生能合作而守時間，真是急公好義和愛國，因為他們能使團體生活更覺容易，並且養成一種極關重要的國民性。

第四節 中國忙起來了

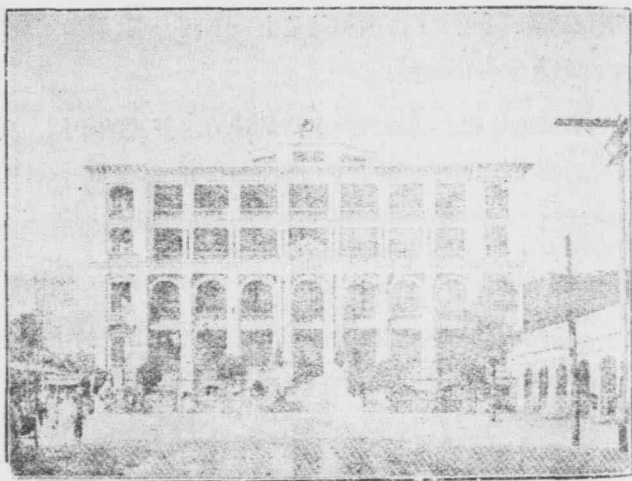
一個多智人他知道數年前之中國叫做「遲緩的中國」，他的意思是說中國徐徐前行，做事做的遲緩。現在中國已經忙起來了，這是世界都知道的。

一個外國人他很注意中國的進步，有一次問一個中國人說：「你為什麼行動不快點呢？」中國人答：「我們尚未起首，但是我們只要起首，我們行動的那末快，你們是跟不上的。」

多數的人都以為中國行動的太快了，他們說中國變化的那樣快，以致不能改變合宜。他們恐怕在此變化之中，要把舊有的好處失去。他們說改革太快，一定要趨乎極端；若是趨乎極端，中國就不能回頭而補救損失。中國須要

防備這一點·如此的速度沒有效力·進步必須安全·雖然有時表面上顯着遲緩·

可是中國現在已有許多好的方法去節省時間·從前政府命令是用郵差傳送·現在則用電報·從前軍隊必須步行

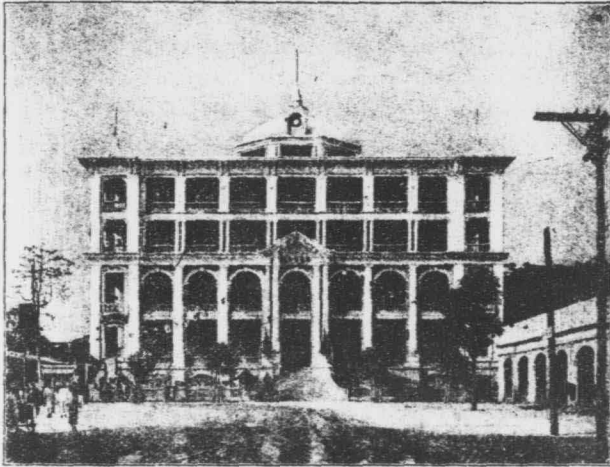


廣東國庫所

·現在則由火車運送·從前中國和外國交際極為遲緩·現在則用海底電線·新聞傳到大城市·並由報紙傳播·國家和世界昨天的大事今日我們就可以知道了·人和貨物由此地至彼地·每小時可行三四十哩·而從前的旅行每小時只行三四哩·

return and make good her losses. China must guard against this. Such speed would not be efficiency. Progress must be safe, though it may seem slow at times.

There are, however, many ways in which China is now saving time. Official orders are telegraphed where they used to be sent by messengers. Soldiers are sent by train



THE TREASURY IN CANTON

where they used to go on foot. China's relations with foreign countries are carried on by cable instead of in the slow ways of earlier days. News is received at big centers and sent out in newspapers. We know today what happened yesterday in many parts of the country and of the world. People and goods go from place to place at twenty or thirty or forty miles an hour where they used to travel at three or four miles an hour.

5. The Hurry Call

In this matter of speed China is merely taking her place in the modern world. There is a call to her to hurry in order to keep pace with the world, and she is responding to that call. An American, who wrote a book about how China is changing, said one evening to a group of Chinese students: "You must now master the learning of the West; but you must remember that in the thirty years that you will take to learn it all, the West will not be standing still. The West is still moving forward and at an increasing speed. You must *hurry* to catch up."

Every boy or girl who learns how to do things efficiently, who forms habits of promptness, who works rapidly as well as carefully, and who does not waste time is helping China to speed up. Perhaps your teacher, through politeness, does not tell you to hurry when you are wasting time. Ask your teacher to help you to value time more fully. Study your daily life to see if any of your time is wasted in idleness. What do you do at recess time? Do you use all your recreation time in real outdoor exercise? Do you use your other free time in good reading? How much time do you spend in useless talk or aimless loafing about? Be careful, also, of the time of others. If you go to see anyone, do not waste his time. Have your business clearly in mind and finish it promptly. Then if your host wishes to talk longer and entertain you, you may remain. If he does not, you should leave at once. If you take his time, be sure you are free to do so. A busy man usually wants you to transact business and leave. Never idle in anyone's office.

The principal of a school said recently: "I like to deal with that boy Wu. He comes to me, for example, to get

第五節 急忙的呼喚

中國的速度在現在近代世界中已占一位置了，這就是呼喚中國從速從來，好和世界并駕齊驅，中國對這此呼喚現已經答應了，有一個美國人著了一本書論中國如何變遷：有一天晚上對一班中國學生說：「你們現在必須研究西洋學術；但是用三十年的功夫，你們一定可以都學了，但西洋並不是停着不動的，現在依然前進，而且是加速的，你們要快快的趕上他呀。」

每個男童女童能研究作事有成效的，能養成敏捷習慣的，他能作事又快又小心的，并且不耗費時光，那就是幫助中國加增速度了，或者你的先生，因為禮貌的關係，當他耗費光陰時，并不令你趕快前進，你要問你先生助你盡利用光陰的價值，研究你的每目的生活，是否因為怠惰虛度你的光陰，休息的時候，你做什麼？遊戲的時候，你真作戶外運動麼？你要用閒暇的時間去讀書麼？你耗費多少時間作無用的談話和無味遊玩呢？你必須注意別人的光陰，把那事業很清楚的記在心中，很快的把牠做完，你的客人如果要和你長久談天并且招待你，你可以留步，否則你應當立刻就走，假若你就誤了他的時光，你必須知道你那樣纔成，忙的人往往要你辦事并且離開，你不要在人家的事務所裏耗費時光。

有一個學校的校長說：「我喜歡和那姓吳的學生交際，比如他上我這裏來取得許可，他才進城，我決定不讓他

去。他很高興的服從，而且出去遊戲。他不像站在我的椅子旁邊那些學生似的，他注意我的時光和歡喜。他是一個好公民。」

學校就是一個習學好公民資格的好地方。注意人家的光陰和方便，就是講公德。

第六節 省工的方法

省工和省時有連帶的關係。一個人用車替代擔子，你就可以說他省工或省時。兩樣他全省了積蓄了食物，衣服，金錢等等。

說起來也很奇怪，而對於省工和省時的問題，還有些奇怪的見解。某人主張盡力的省工。但是他願意去節省時間。他躲避工作，可是情願閑坐耗費光陰，而不作別的工作。這類人真是愚蠢，無益於國。

其他的一個人很盡心的服務，但是方法不好，耗費時間，耗費人工，他并不想看見儉工的方法輸入中國。他說一個機器只用一個人可做五個人的工作，那是很顯明的，四個工人就要失業了。他是對麼？儉工的機器和方法能改良人工的狀況呢，還是使工人的狀況更壞呢？

西洋馬克米的收穫機就是一個省工的機器。牠使麵包的價錢減低。那是有益於工人麼？他提高收穫人的級階，從前用鐮刀的工人現在都用機器，所得的工資也增多了。

permission to go to the city. I decide that I cannot let him go. He accepts my decision cheerfully and goes out to play. He does not hang around my desk for an unpleasant hour or so, as some boys do. He has regard for my time and pleasure. He is a good citizen.”

A school is a good place to learn good citizenship. Regard for the time and convenience of others makes one public-spirited.

6. Labor-saving Devices

Saving labor is closely connected with saving time. When a man uses a cart instead of a carrying-pole, you may say he is saving time or saving labor. He is saving both of these, together with food, clothes, money, etc.

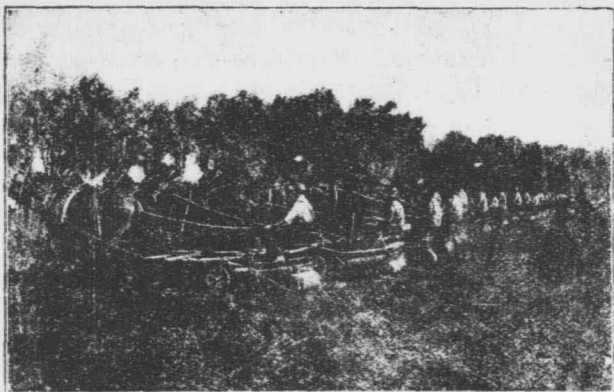
Strange to say, however, there are some queer ideas about saving time and labor. One man has the idea that he does well to save himself labor, but not necessarily to save himself time. He will try to avoid work, but will quite willingly sit down and spend a great deal of time for nothing. Such people are foolish and of no benefit to the nation.

Another person works faithfully but in a time-wasting and labor-wasting way, and yet does not want to see labor-saving devices introduced into the country. He says that if a machine using only one man does the work of five men, it is clear that four men have lost their jobs. Is he right? Do labor-saving machines and methods improve the condition of the working people or make it worse?

One of the greatest labor-savers ever invented in the West was Cyrus McCormick's reaper. It made bread cheaper. Was that good for the laborer? It raised the grade of harvester from that of a knife-swinger to that

of a mechanic and paid him much higher wages. Was that an advantage to farm labor or not?

A labor-saving machine makes things cheaper for everybody and as a rule raises the grade and standard of the laborer. It also does something else. It increases capital and employs more people. A machine that is run by one man and that does five men's work not only



SOLVING THE FOOD PROBLEM

Twenty-four disk harrows in an American cornfield

cheapens the product and pays that one man far more than any of the five used to receive, but it also earns more money for the employer, who thus can and usually does invest in more machines to employ more men, and so on. When the launches were first started on the rivers and canals, the junks and houseboats complained that the sailors would starve for lack of work; but as a matter of fact the economy of labor, time, and money so increased business that the sailors soon had better positions, at higher wages than ever before, and more of them were

這是不是有利於田場的人工呢？

一個省工的機器可使人人享受貨價便宜的利益，並且以提高人工的階級和標準。牠還有其他的好處，牠能使資本增加，雇用更多的工人，一個省工的機器只用一個人管



解決吃的問題

理，而能做五個人的工作，不只使出品的價值減低，那管理器的工人的工資，比五個人裏任何一個人所得的全高，而且給雇主獲得更多的金錢，他便能購買許多的機器，雇用更多的工人，還有別的利益，江河裏初用大艇時，帆船和屋艇埋怨說航船的人不久就該餓死，因為船主沒有生意；然而實則大艇的人工，時間，金錢都儉省了，營業因此發達，航船的人也得了更好的位置，工資也比從前加高，被雇用的人數也增多了，鑛路和負擔工人而織機之對於鞋

匠和裁縫也都是這樣；凡是你自己所能指出來的其他許多的事業，都是這樣。鋸木工人有一堅強的工會並且深信機器鋸木廠將奪取他們的營業，但是中國設立機器鋸木廠是不多的，論及省工的機器和他們本身的利益與國家的利益，你們對於這類人有什麼說的呢？

第七節 中國大批人工的供給

許多的人說中國有大批的人工，所以沒有省工的必要。他們說種一畝的麥子和做一雙鞋，就是用兩倍的人工，又有什麼不同呢？我們有的是人，爲什麼用一個機器而替換四個工人呢？這樣回答說一副機器不吃麥子也不穿破那些鞋的。牠出產多而耗費少。如果沒有機器工無論有多少的人，常把製造的東西全都耗費了。那末國家能夠有益處麼？假設工人不能製造多餘的貨物，國家怎能發達呢？人工之外再加上機器，所省出來的工作就可以能多增加出品大的額數了。如此國家成爲富國；每人享受的部份也更大了。

你們想想擔挑東西耗費了多少人工。烏爾考說中國兩千萬工人——全國男工五分之一——只做擔挑的工作，不能製造貨物。在美國也有許多遠道的運輸，但從事於運輸的只占全國的男工二十分之一。

employed. It was the same way with the railways and the carriers; with the shoemakers and the tailors when stitching-machines came in; and with many other occupations that you could name yourself. The sawyers have a strong guild and are so convinced that sawmills will take the food out of their mouths that few mills have as yet been started in China. What can you say to these men about labor-saving machinery and their own and their country's good?

7. China's Great Labor Supply

Some people, however, say that China has so great a supply of labor that there is no need to save it. What difference, they say, does it make if we use twice as many men to grow each bushel of wheat and to make each pair of shoes? We have plenty of men. Why should we use a machine instead of four men? The answer is that a machine does not eat that wheat and wear out those shoes. It produces more for the people and eats up less. Without machines the laborers, no matter how many there are, often consume all that they can produce. Is the country, then, better off after their labor? How can the nation develop if the laborers cannot turn out excess products? Add machinery to labor, and by the saving made you have greatly increased the product. Thus the country becomes richer; everybody has a larger share.

Think of the amount of labor which is wasted in carrying things. Mr. R. D. Wolcott says that twenty million men, one fifth of China's male laborers, are only carrying instead of producing. In the United States, where also there are great distances to carry, only one twentieth of the male laborers are engaged in transportation.

8. Strikes and Lockouts

Another and quite different sort of waste of labor is found when laborers refuse to work, in order to force employers to treat them better or pay them more. This may (or may not) have good results, but while it lasts it is a waste of labor.

To refuse to work until certain things are done is called a strike. To strike means to stop work. The opposite of a strike is a lockout. In this case the employer locks the workmen out, so to speak, and refuses to let them work. Perhaps he cannot afford to pay what they demand; perhaps his factory has failed and closed down; perhaps he only wants to force them to do more or stand more or receive less. In any case there is loss of capital, of time, of profits, of labor, and of benefit to the nation. Strikes and lockouts are becoming more and more common in China. Citizens ought to know what causes them and what harm or good they do. Even if there is no violence or other lawbreaking, there is great loss to laborers, to employers, and always to the general public also. Therefore it is the duty of laborers, employers, public officials, and ordinary citizens too, to understand these matters and to do all they can to prevent such difficulties and losses. China's national train is already a little behind time; it must not be hindered and further delayed by useless troubles. Rich and poor, high and low, all must work together to help China to advance. The important thing is not for each to get as much as he can, but for each to act for the best progress of the whole nation.

第八節 罷工和閉門歇業

還有一種安靜的耗費勞力的事情就是工人拒絕工作，以便使雇主給較好的待遇和較高的工資。這事或(或不能)有好的結果，但是罷工也不過是耗費人工罷了。

拒絕工作，等到達到某種目的時為止，就叫罷工。罷工的意義也就是停工。罷工的反面是閉門歇業。在這種情形是說不許工人進去，並且不讓他們作工，或者雇主不能按照工人的要求付給他們工資；或者工廠已經倒閉；他要強迫工人多做些工，多延長時間，或減少工資。無論何種情形，資本，利益，人工，和國家的利益，那是一定損失的，罷工，閉門歇業在中國日漸增多了，國民應當知道這風潮的原因，和好壞的結果，就是沒有暴動或違法行爲，工人資本家和民衆都受一個很大的損失。所以工人，雇主，政府，和普通國民都應當明白這些事情，並且盡他們的力量去防止這種風潮和損失。中國全國的進行已落人後；不要再受無用的風潮阻礙，或貧或富，或尊榮或卑，都應當和衷共濟幫助中國前進。最要緊的不是各人盡力去謀自己的利益，但是各人盡力謀得全國的進步。

第九節 無用的人

懶惰也是耗費的一種，懶惰的男子和女子就是國家一種可怕的耗費，有懶惰的窮人，懶惰的富人，還有些懶惰不貧不富的人，爲什麼有些人要工作，而別的人要吃他們



用電動機以製自來水筆

勞力的果結呢？許多的人不耕種，不製造，不担挑，不賣東西，以謀國家的別人的利益，他們不教育別人，不使別人娛樂，也不用別的方法給民服務，一個人不管有多少錢，也不應當懶惰，他應當給民衆服務。

中國有許多受過高等教育的學生，或留洋的學生，都

9. Wasted People

There is another kind of waste — by idleness. Idle men and women are a terrible waste to a nation. There are idle poor people, idle rich people, and idle people who are neither rich nor poor. Why should some people work



MAKING FOUNTAIN PENS WITH ELECTRIC MOTORS

while others eat up the fruits of their labor? Some people do not raise or make or carry or sell anything for the other people of the country. They do not educate or amuse or in any other way serve the people. No matter how much money a man has, he should not be idle. He should serve his people.

A large number of students who have had higher education in China or abroad are wasting their time in

Shanghai, Nanking, and other large cities. They are idle, because they cannot find easy and well-paid jobs and refuse to take on work that is a really useful service but pays a small salary. Is this patriotic, when you consider how few people have the opportunity of higher education and how much useful work needs to be accomplished in China?

Workers must often seek work. Men are wasting themselves and keeping their town or city poor if they stay where there is no work for them. In cities there is a terrible waste of people. Strong, eager men and women come in from the country. Many of them wander to the crowded section of the cities where there is little work. They do not know that work waits for them in the country. They live in a few rooms; they have little food. Their strong bodies and their great courage are wasted in an overcrowded city. The towns and villages are greatly in need of them. There is work to be done if only they are enterprising enough to undertake it. There are roads to repair, bridges to build, dikes to strengthen, streets to clean, schoolhouses to put up, trees to plant, and good work of many other kinds to do. They say that the village is too poor to raise the money, but why is it poor? Because it lacks young men and women of energy and faith to develop it and improve it and put life and courage into it. Usually the public work can be done with little or no money. Villages can be cleaned and roads can be built by village labor with village tools. Those who escape this duty and drift into the cities, only to be idle there, are national labor-wasters.

Make up your mind, while you are reading this chapter in school, that you will not be found eating up your country's wealth in idleness. Keep busy. Think what

在上海南京和其他大城市耗費了他們的光陰，他們是懶惰，因為他們找不到容易的和優薪的事情，又不肯担任薪水微薄而確乎有用那種工作，這是愛國麼？你想受高等教育的人是如此的少，而中國需要完成的事情又是何等多呢？

工人必須時時尋找工作，若停留沒有工作的地方，就是耗費自己，和使他們的城鎮貧窮，城市裏閑人最多，城市裏飽肚的和誠懇的男女往往來自鄉村，他們常在城裏人煙稠密的地方遊蕩，可是那裏工作的機會很少，他們不知道鄉村的工作須要他們，他們住在很小的房子裏；吃的東西也不多，他們有強健的身體和大的勇氣就耗費在人煙稠密的城裏了，鎮市和鄉村甚是需用他們，只要他們有冒險的勇氣去担任，就有事情做，好些道路要修理，橋梁要建築，河堤要修補，街道要清潔，學校要設立，樹木要栽培，還有許多別的工作也是要辦的，有人說鄉村因窮而不能籌款，但是因為什麼窮呢？因為沒有能力和有信心的青年男女去發展牠改良牠並且輸入生活和勇氣到牠裏面去，平常公共事務不用什麼錢就可以辦理，鄉村可以用本鄉人工和本鄉的器具整理本鄉的道路，凡避免這種責任而流落到城市裏，就是國家荒廢人工。

當你們在學校裏讀這一章時，你們要立志，不要荒廢了你們國家的財富，你們要忙於工作，你們想想中國能做

些什麼事，若是牠的大宗人工的供給確乎置於有用之地，你們要記着快樂的人是忙碌的人，閑人失了好的生活；那就是，切實的工作。

第十節 半廢人

一個青年能在學校教書，若是當個簿記員，就是一半廢棄了，一個有經營商店的才能，若是担挑貨物，就是一半廢棄了，各人應當發展各人的本領以謀本人的和環境的利益，如果孫中山不利用他的政治的才能，只去專門研究他那醫學，也不過成一個醫生而已，且中國或許還是帝國，各人的才幹，若是他去用他，就能有益於本身和社會，許多的少年有在學校教書的才能，而去管理商店；那商店能被許多的人去管理，而學校一年一年的等着像他們這樣有才的人，某青年入北洋大學學習工程；當他不能在包辦工程的公司謀一位置時，他就一個商店裏謀了一個事，雖然在那時候好些學校缺乏科學和數學教員，他對於這兩種課程都能教授的。

你應當在社會生活中謀一相當的位置，盡力去作，那是和你的國家與你本身都有很大關係，近代教育裏一種特色就是職業引導，教員幫助學生挑選職業和預備加入職業，使他們得最大的成功，且對社會作最大的服務，將來你

China can do in the world if her great supply of human labor is really put to efficient use. Remember that the happy people are the busy ones. The idler is missing the best fun in life; that is, really doing things.

10. Partly Wasted People

A young man who might be teaching school is partly wasted if he is keeping accounts. A man who carries goods is partly wasted if he has the ability to manage a store. Every bit of ability that a person has should be used for the good of himself and his neighbors. If Dr. Sun Yat-Sen had not made use of his ability in politics and government but had followed the profession of medicine, for which he was prepared, he might have been only an ordinary medical doctor and China might still be a monarchy. Every ability that one has may be very valuable to him and to society if he uses it. Many a young man is keeping a shop which could be kept by many others, when he ought to be teaching a school which is waiting year after year for someone with his ability. A certain young man went to Peiyang University and studied engineering; when he could not find a position in an engineering company, he accepted a position in a shop, although at that time many schools were without teachers of science and mathematics, both of which subjects he was capable of teaching.

It is of great importance to your country as well as to yourself that you find your proper place in life and occupy it fully. One of the features of modern education is vocational guidance. Teachers try to help students to discover and enter the vocations in which they will be most successful and of the greatest service to their community.

As you read further in this book, keep this matter in mind. What are you going to do with your life's labor? Shall you be like one of those hundreds of middle-school graduates who were found by the Vocational Association to be living in Shanghai in idleness? They had never entered upon any vocation. Everyone must choose; must seize his opportunities; must avoid letting small opportunities pass while waiting for a big one; must do something; must make a beginning; must learn by experience, not by waiting and talking; must remember that it is the busy man who is given the higher work to do, and the idle man who is overlooked and forgotten or considered lacking in ability. Be up and doing!

QUESTIONS AND EXERCISES

1. Tell a story to illustrate the saying "Time is money."
2. In what forms of business efficiency is time an important factor?
3. Look back over the last few weeks and see if you have always been prompt.
4. Many people think that China is going too fast. Why?
5. Can you think of any other ways besides those mentioned in the text in which China is now saving time? Can you suggest other means by which time could be saved?
6. Find out what you can about strikes. What causes them? What harm do they do? Do they do any good?
7. Is idleness waste? Explain.
8. Make a list of desirable vocations.
9. Discuss the advantages of education.

再讀這書時，把這事記在心裏，將來你對你的生命勞力怎樣辦呢？職業教育社調查出來好幾百的中學畢業生在上海耗費了。你將來也如此的作嗎？他們未曾做過事。各人必須選擇，必須抓住機會；不要放過小機會去等大機會；必要做些事；要着手進行；要有實地經驗，不要觀望空談；要牢記只有勤奮的人纔能作高尚的工作，懶惰的人被人輕視，被人疏忽，被人認為缺乏才能。你們要起來實行工作。

問 題

1. 說一個故事，表示「時間是金錢」。
2. 商業效率中，時間是一個重要因子，此種因子，是什麼的形式？
3. 試審察一下在最後幾禮拜裏是不是你能守時刻。
4. 許多人想中國進步太快，這是什麼原故？
5. 除了在本書內所述的以外，關於中國現在是正在節省時間，試再想兩個例子。
6. 關於罷工，試盡你所能搜求些事實出來，罷工的成因是什麼？牠的害處在那裏？牠有利沒有？
7. 懶惰是消費麼？試解釋之。
8. 列舉應得的休假日。
9. 討論教育的利益。

第十章 節儉投資和安全

第一節 有錢不用就是耗費

懶惰就是耗費。不用的金錢也就是消耗。把金錢放在一個舊箱子裏，衣櫃滿裝衣服而不穿，良田使他無用，而不作有益的工作，這都是耗費。若是一個農人有一百畝田地，可以出產好莊稼，而不去耕種，他就把牠荒廢了。他應當使用他的地，或是賣給他人，所以金錢不用就成了耗費。

金錢應當常常的使用。我們能使金錢當做我們的僕人，無論晝夜都不能使之空閒。你知道最有錢的人，他有百萬之多，難道沒有一個錢空閒麼？除去他們日常用費之外，所有幾百萬的資財都散佈在全國的各處，使之工作。金錢用處越多，增長的越快了。

一天有一個富人的兒子要買一個小電影機給他的家裏用。他的父親不答應，說是他沒有那些錢。「我想你已經有了十幾萬元；一個小小電影機也不過花上幾百塊錢，」那個孩子堅持說着。他父親說有知識的人們絕不將他們的金錢擱置起來，但是使牠有用。他解釋的錢的用途如下：

CHAPTER X

THRIFT, INVESTMENT, AND SECURITY

1. Idle Money is Wasted

Idleness means waste. Unused money is wasted. To keep coins in an old box, to have bureaus full of clothes that are not needed, to let good land lie idle, to have equipment that does no useful work — this is to be wasteful. If a farmer who has a hundred acres of land that would yield good crops does not cultivate his land, he is wasting it. He should either use the land or sell it to someone who would use it. So also money laid away is wasted.

Money ought always to be kept at work. We can and should make money our servant. Day or night it should never be idle. Did you know that the wealthiest men, those whose fortunes are counted in millions, have not an idle penny? Except for what is necessary to pay their living expenses, all their millions are scattered over the country, working as only money can. The harder money works, the faster it grows.

A rich man's small son one day wanted a small motion-picture machine for family use. The father refused, saying that he did not have the money. "I thought you had over \$100,000; and a small motion-picture machine would cost only a few hundred dollars," the boy insisted. The father said that sensible men never hoarded their money, but kept it hard at work. He

explained that he had invested his money in the following ways :

\$10,000 was working on a railroad in Kwangtung, and brought him \$600 a year.

\$20,000 was working in a publishing company in Shanghai, and earned \$1500 a year.

\$50,000 was working on a rubber plantation in the Straits Settlements, and earned \$4000 a year.

\$10,000 was helping to develop a coal mine near Hankow, and earned \$550 a year.

\$10,000 was helping to build a farm in Manchuria, and earned \$600 a year.

The boy did not tell his father, but he had always supposed that men kept their money in the vault of a bank, piled up in silver dollars and five-dollar bills.

2. Making the Dollar Work

Even a single dollar need not lie unused. Many savings banks accept a deposit of as small an amount as this, and pay four cents a year interest. This dollar will then be helping to build a house or run a railroad or do some other piece of useful work. The savings bank always keeps enough money in its vaults to supply the depositors who may want to draw out part or all of their money. The rest it puts to work. If the savings bank will not accept the dollar, then in many countries its owner can take it to the post office and lend it to the government. The government will set it to work at once and pay for its use. The Chinese post office has a postal savings system.

A nation would soon become very poor if all the people hoarded the money they did not need to live on. Money saved and wisely invested by the people makes any nation prosperous.

- (一)一萬元用在廣東的一條鐵路上，每年得利息六百元。
- (二)二萬元用在上海一個印刷局裏，每年得利息一千五百元。
- (三)五萬元用在海峽殖民地的一個樹膠場裏，每年可得四千元。
- (四)一萬元為開發漢口附近的一個煤礦之用，每年可得五百五十元。
- (五)一萬元建築滿洲農場，每年得利六百元。

那個孩子並沒有告訴他父親說，但是永遠以為人們總是將錢放在銀行的地窖裏，五元的鈔票都在那兒堆着。

第二節 使銀元有用

就是一塊錢也不要放在那裏不用。許多儲蓄行肯收一元錢的存款，並且付給年息四厘，而這一元錢能幫助修理房屋，建築鐵路，或其他有用的事情。銀行永遠在地窖裏儲存相當的款項，預備存戶提款，或全份的存款。假設銀行不收一元錢存款，那末許多國的存戶就可把牠送到郵政局借給政府。政府立刻就用牠，並且付給利息。中國的郵局也有郵政儲金的辦法。

一國人民倘若把他們生活上用不着的錢都儲存起來不用，那國不久就要窮了。人民所省的錢善為投資就能使國家興盛。

第二節 奢華是什麼？

金錢由於不用或用不得當就可以耗費了，用不得當我們往往叫作奢華，家庭若是購買過多的食物或衣服費用過大就是奢華，一個城的街上用小的燈光就成了，若是用高度的孤光燈就是奢華，而花費大宗金錢未必是奢華，或是一個城花了四萬元一個圖書館，又一個同樣的城只花了一萬五千元，第一個城算是奢華，第二個算是節儉麼？我們很可以說第二城眼光太小罷了，花四萬的那個城，若是款項用得當，一點兒也不能算是奢華，圖書館的書籍越多，越好看，越有用，供給人的快樂也越多。

一個公司買了一隻汽船花了一千元，又一個公司買了一隻，花一二百元，若是一千元的那一隻比一二百元的那一隻有五倍的精美，也能多做工，那末第一個公司就不算作奢華。

第四節 中國的節儉

中國人是節儉的，但是現在比從前還要節儉，他們必須慎於用錢並且善於投資。

有許多人是勤於積蓄，但是不善用財，不善投資，許多婦女省了些食物，可是牠變壞了，好些男子省了時間，但把牠耗費了，又有許多的男子積蓄了銅圓，可是變銀元時却又耗費了，這種人就是「銅元智慧，銀元愚笨。」有一句古話說：「注意銅錢的用途，就不必顧慮到銀元了。」

3. What is Extravagance?

Money may be wasted through idleness or by wrong use. Wrong use we sometimes call extravagance. Families which buy more food than they need and spend too much for clothes are extravagant. A town which has high-power arc lights for its streets when small lights would do is extravagant. But the mere spending of large sums of money does not necessarily mean extravagance. Perhaps one town spends \$40,000 for a public library, and another town of the same size \$15,000. Is the first town extravagant and the other thrifty? It is more likely that the second town is shortsighted. The town which spends \$40,000, if the spending is well done, is not in the least extravagant. The more books and the more beauty that a library has, the more helpful it can be and the more pleasure it can give.

If a company spends \$1000 for a motor-boat engine, it is not more extravagant than the company which buys one for \$200, provided the thousand-dollar one is five times as well made and will do more work than the cheaper one.

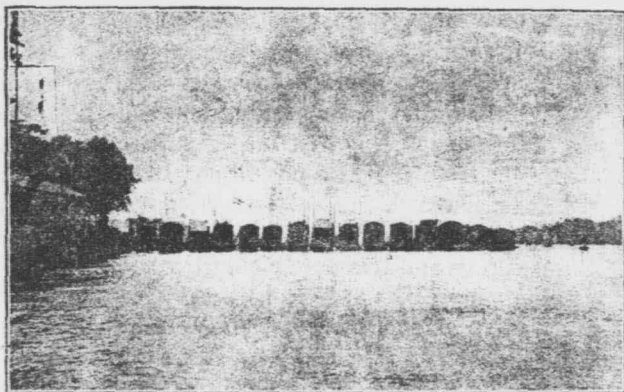
4. Thrift in China

The Chinese people are thrifty, but this is a time when they must be even more thrifty than ever before. They must also be careful spenders and good investors.

Many a man is a good saver but also a foolish spender or a poor investor. Many a woman saves food only to let it spoil. Many a man saves time only to waste it. Many a man keeps his pennies only to lose them as dollars. He is "penny wise and pound foolish." There is an old saying, "Take care of the pennies, and the

dollars will take care of themselves." This is not a true saying. One may pile pennies up into dollars and pile dollars up into hundreds and thousands, and then lose all by some sort of foolish venture. He is like a child who gives his penny to a beggar who promises to bring him a gold watch in return the very next time he comes that way.

Thrifty people in all lands save, but they do not always invest. Sometimes they spend foolishly. They

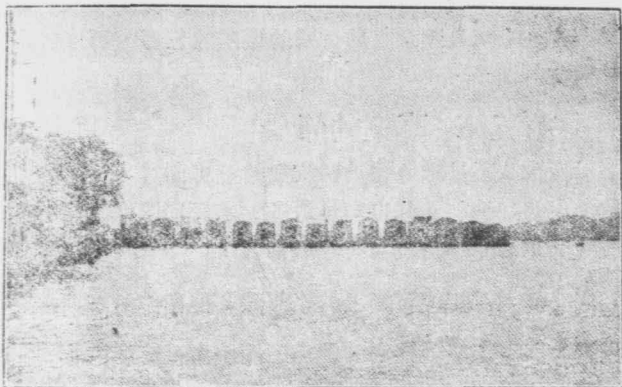


WHEN TIME AND MONEY ARE WASTED

eat their savings up in a single banquet, or they spend all on a wedding or a funeral, or, worse still, they borrow money against future saving and spend it carelessly. If a custom demands that a family waste its money in any way, that family should rebel against that custom. If your friends ask you to put your money into an unnecessary celebration, say to them that China needs capital and will never have it unless her people save money and do not spend it foolishly. It is your duty to refuse to waste money even if others dislike your decision.

這句話並不確實，一個人可以將銅錢積蓄起來變成銀元，並將銀元積至幾百幾千，若是一有蠢笨的冒險的行動，就可全都損失了，一個人把他的銅錢給了一個乞丐，因為一個乞丐允許下次再來的時候，以金錶一只相報，那個人就跟小孩子一樣。

各國儉僕的人全都積蓄，但是他們不投資，有時他們



金錢和時間都消耗了的碼頭

就把金錢浪費了，圖一次宴會，一次婚禮，一次喪禮，就可將所有的積蓄用完；最壞的就是他們借貸胡花，用將來的積蓄作抵押品，如果習慣強迫人家浪費金錢，那末人家就可起來反抗那種習慣，如果你的朋友勸你捐錢慶祝一種無用的事情，你要對他們說中國需要資本，除非人民從事積蓄而且不要浪費，國家是得不着那資本的，你拒絕浪費，就是別人不贊成你的主張，這就是你的責任。

中國富人舉行婚喪的時候，雇了許多的僧人和裝飾的女子，和乞丐打着旗傘，而成羣結隊的，在上海的街上直至一哩之遠，那於中國有什麼益處呢？若用這種金錢投資，許多人就能作工也可發財；但是如此的用去，就是拋棄金錢，沒有人可得一兩天的利益。

若是一個人預意幫助貧窮的褸褸的乞丐，那末這就是一個壞的法子。

第五節 享樂的節儉

節儉並不是指免除一切快樂的意思而言。聰明的人知道什麼是好的，並且也知得用多少才能到頂好的快活，然後他們細心想想有沒有花錢的能力。

一個人要花錢買無用的東西呢？他和他的家因為善於投資方有資產以備後來。就是這樣，尚可懷疑他的國家是不是能够損失他拋棄的那資本。有人說中國是一個貧窮的國家。那是對的麼？人民能賺錢麼？有足夠建築各省的鐵路和汽車路那末多的資本麼？有錢去買太平洋裏的中國水手開駛的所有那些船隻麼？資本究由什麼地方來呢？

第六節 投資

西洋一個投資的最安全的方法就是購買政府的債票。美國人民都賣國家的三厘或四厘的最好公債票，因為債票是安全的，價格和利息也是可靠的。若是他們購買鐵路股

Of what use to China are the great gaudy processions of hired priests and decorated girls and beggars carrying banners that stretch for a mile along the streets of Shanghai at either the marriage or the death of some rich man? If money is invested, it makes work and wealth for many; but if it is spent thus, it is thrown away and benefits nobody for more than a day or so.

If one wishes to help poor ragged beggars, that is a bad way to do it.

5. Thrift in Enjoyment

Thrift does not mean the abstinence from all enjoyments. Wise people learn what is good and exactly how much is necessary for the best enjoyment, and then they consider carefully whether they can afford to spend."

When should anyone spend for a thing that is not really necessary? When he and his family have by good investment properly provided for the future. Even then it is doubtful if his country can afford to lose the capital he throws away. It is said that China is a poor country. Is it true? Do the people make money? Is there enough capital to build railroads and motor roads all over every province? Is there enough capital to buy all the ships on the Pacific which have Chinese sailors on them? Where does capital come from?

6. Investment

One of the safest ways to invest money in the West is to buy the bonds of a stable government. People in America are willing to accept as little as 3 per cent or 4 per cent per year on the best national government bonds because they are so safe and so sure of price and

payment. If they buy railroad bonds they feel almost but not quite so sure of these, and so they demand about 5 per cent interest. City and business bonds and the stocks of large companies whose reputation is good pay 6 per cent or 7 per cent. The stocks and bonds of those companies which are a little less secure must pay more interest, because as the risk increases it becomes more difficult to find people to buy them. You can judge fairly well of the soundness of an old company or of a government by the price and interest of its stocks or bonds, if these are in the stock markets.

7. Gambling

Do you know what a "gold brick" is? What is a "wildcat scheme"? They are slang expressions for some of the ways dishonest persons have of getting ignorant people to invest good money in bad stocks. They offer large returns and so persuade people to take risks.

That kind of investment is gambling, and all gambling is both foolish and bad. Gambling is foolish, because by it there is loss but never real gain. Two men go to a gambling place: one loses and the other gains; thus there is a balance of loss and gain. But account must be taken of the service and light and rent and everything else which is paid for and lost, and of the time wasted by each — all of that is loss to the country, which has gained nothing, as it would have done from production and honest business. Moreover, there is a great loss in the spirit of industry and thrift. This is a terrible loss. Gambling destroys the spirit of honest labor. We say a man gets "the gambling fever," for it is like a disease that heats the man as with a false warmth and leaves

票，他們就覺着沒有國家債票那樣安全，所以要求五釐以上的利息。城市或商業債票和有名譽的大公司的股票給予六釐或七釐的利息，稍不穩妥的公司債票和股票給的利息還多。因為冒險性趣增加，越難找人買。你可以據一政府或一老公司的債票或股票在市面上的價格和利率，去定他們的穩妥程度的大小。

第七節 賭博

你知道什麼是「人壽會」麼？什麼是「三益會」麼？這些都是幾種方法的俗野的名詞，虛偽的人用這方法去使沒有知識的人投資到壞的儲蓄裏去，他們給的利息，並勸人民冒險。

那種投資就是賭博，一切賭博又是愚蠢，和不好。賭博是愚蠢，因為只有損失而沒有真正利益。兩個人到一個賭博地方去：一個贏，一個輸；那末損失和利益是平均。但是要注意的為賭博而費的人工，燈火，房租，和其他所給的和損失的，而每兩個人耗費的光陰，都是國家的損失，毫無利益之可言，不像生產和誠實的商業能令國家富強，而人民的勤奮和儉樸的精神上都有很大的損失。這是可怕的損失，賭博損壞誠實勞工的精神。我們說一個人得了「賭博的熱症」，因為賭博好像一種疾病，能使人得着假熱度，熱的力量一沒身體就寒冷和軟弱。各國都應當打賭

博，好像打一個殘酷的刻薄的敵人似的，等到把牠完全毀壞而止。

所以節儉，善於用財，和穩固投資不只是個人道德，而且牠也是國家的道德，也就是愛國的道德。國家的建設者必須儉省金錢，聰明，細心。花錢就是品德的標準。

第八節 銀行積聚資本

中國在世界上有許多老的銀號，而且也是首先鼓鑄錢幣，發行紙幣，和設立銀行。一千年以前的錢幣到現在還是流通着，古時銀行家所用的算盤現在東方最大的銀行裏還使用，並且放在最新式計算機器和兌換表利率表的旁邊。

中國人是如此好的銀行家，以致東方國家聘請他們，直到他們本國銀行家能受訓練的時候。在中國的外國銀行裏作事的中國人比外國人多的多。

現在中國有許多的銀行而增加的很快。銀行作什麼呢？銀行為什麼增加那末快呢？

我們已經說過中國需要資本，大宗的資本。銀行會集資本。許多人把少數的錢放在銀行裏，或是短期，或是長期。大部份可為銀行的投資，有的時候存戶提出存款自己投資，有時銀行拿去投資，有時銀行把款借給投資的人，還有時銀行把款借給別的銀行，那個銀行再借給別人，所

him cold and weak when his strength is gone. Every nation should fight gambling as it would fight a bitter and cruel enemy till it has been entirely destroyed.

Thrift and wise spending and sound investment of capital, therefore, are not merely personal virtues: they are also national virtues. They are patriotic virtues. Builders of a nation must be thrifty, wise, careful, in money matters. Spending money is a test of character.

8. Banks gather Capital

China has some of the oldest banking houses in the world and was one of the first nations to coin money, to issue paper money, and to establish banks. Coins issued a thousand years ago are in circulation still. The abacus of those ancient bankers is in use in the largest Oriental banks today, side by side with the latest calculating machines and printed tables of exchange and interest.

The Chinese were such good bankers that other Oriental countries employed them until their own bankers could be trained. Far more Chinese than foreigners are employed in the foreign banks in China.

There is in China today a great and rapidly growing number of banks. What do banks do, and why are they increasing in number so rapidly?

We have said that China needs capital, an enormous amount of it. The banks are gathering this capital. Many people put small amounts into the banks for short or long periods. Most of it is available for investment. Sometimes the depositor takes out his money and invests it. Sometimes the bank invests it. Sometimes it lends to an investor. Sometimes it lends to another bank, which in turn gets it invested. The banks, therefore,

are the chief channel through which the savings of the people become invested capital.

It is unfortunately true that banks in China prosper and grow rich from the exchange business. Exchanging one kind of money for another is not producing anything. All unnecessary exchange is a loss to business and to the country. If there were one standard currency for all China, and quick and safe means of transporting it from place to place when needed, there would be little exchanging for the banks to do and a great gain to all business throughout the country. This shows us one of the great tasks that lie before the government.

9. Banks supply Working Capital

A company which has land, buildings, equipment, and working staff may lack only "working capital"—ready money with which to buy raw materials, pay wages, and get the goods on the market. If the company's business is sound, it is sure to be able to pay the money back as soon as the goods are sold. Without this working capital to make the wheels go round the company can do nothing. The banks stand ready to supply such money when needed.

Likewise the farmer often calls upon the bank for money with which to get his grain cut and marketed. The shipowner in the same way gets his ship to sea; the merchant gets his store stocked with goods; the innkeeper gets his building built for him; the broker gets his orders filled and shipped.

The supply of working capital to the right kinds of business stimulates productive activities and should be one of the proper ways for a bank to make money.

以銀行是搜集人民的積蓄去作投資的資本的最重要的方法。

不幸中國的銀行多由兌換事業興旺而發財，用一種錢換他種的錢不能生產什麼。一切不必要的兌換就是商業上的損失，也是國家的損失。若是中國用一種標準錢幣，並於必要時用迅速的和穩當運輸法把牠運到各處，如此銀行就沒有什麼兌換的事業可辦了，並且全國的一切商業都會得到大利益；由此可知這是政府目前的一件大的工作。

第九節 銀行供給營業的資本

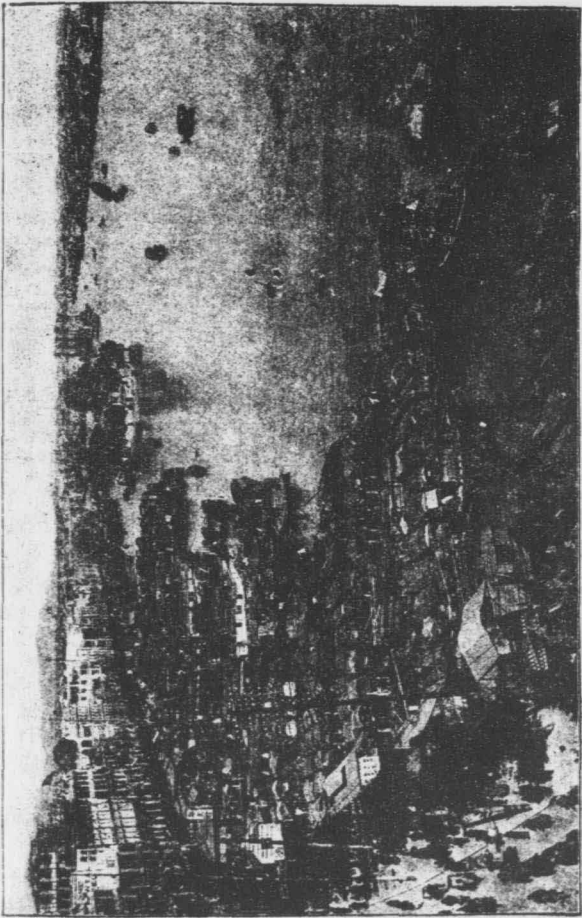
一個公司已有土地，建築，設備，和職員，或許缺少營業的資本——現銀以購買料，付給工資，和將貨物運往商場。若是公司的經營安全，貨物賣出時，定能立刻賞還債務。若無此種營業資本辦理一切，則公司什麼都不能做了。銀行常常準備於必要時供給這種資本。

農人常常到銀行去借款，用以割穀和運往商場出售。船主也是一做的借款以便航行；商人為他的商店購辦貨物；客店主人建築房屋；經紀承辦物和運貨物，都向銀行借款。

將營業資本供給正當的商業可以鼓勵生利的事業，並且宜為銀行賺錢的一個正當的方法。



廣東海岸碼頭



THE WATER FRONT IN CANTON

10. China is handicapped by High Rates of Interest

In Western countries, for all money deposited for any length of time the bank pays interest — 2 per cent, 3 per cent, 4 per cent; rarely more than that. For all money supplied to borrowers the bank charges interest — 6 per cent, 7 per cent, 8 per cent; rarely more. That gives the bank good profit. In China, however, a borrower may be charged 10 per cent, 20 per cent, even 30 per cent or more. This means that business in China is greatly handicapped. How can China compete with other nations in the world's business if she has to carry such heavy burdens of interest? Although some foreign governments tax business heavily, — far more heavily than the Chinese government does, — the foreign business gets the benefit of the services paid for by the taxes; but Chinese business gets no service in return for its extra burden of heavy interest on loans. Such high rates are called usury, and in many countries are considered unjust or even unlawful.¹

11. The Greater the Risk, the Higher the Rate

High rates of interest are due to two things: risks are so great that the banker often loses his money, and capital is so scarce that borrowers compete with one another until they push the rates far too high. A man often comes to the banker and says: "I must have money. I know you are afraid to lend to me, but I must have it, and I will pay you a high rate of interest." Rates of interest can be reduced to the world standard by two means: by making the risk less and by increasing capital. It is easy to see that a business which is good,

第十節 中國吃大利的虧

在西洋各國銀行對於一切存款無論期限的長短都給利息——二厘，三厘，再多一點就少了。銀行對於借出一切的錢，則要利息——六厘，七厘，八厘，再多就少了。此種事業使銀行獲得大利。但是在中國向人借錢的人須討一分，二分，求至三分，或者還要多。這種意思，就是說中國的營業大受影響。若是中國負擔那樣重的利息，那怎樣與世界上的營業競爭呢？雖然外國政府也有對營業稅抽的很大——比中國政府抽的大得多——可是外國確能得到納稅的好處；但中國商業納了額外高的利息，而並未得到好處。這種高息叫做盤剝重利，多數的國家認為不公平甚至於為法律所不許。

第十一節 利息越厚危險越大

利息的增高有兩種原因；（一）危險是如此的大，致使銀行時常損失他的金錢；（二）資本是那樣缺乏，甚致於使告借之人被此競爭，結果利息太高。一個到銀行去的人說：「付你厚息。」利率可以用兩種方法減到世界上的標準：（一）減少危險；（二）增加資本。那很容易看出來是個好的營業，或是一個誠實的和有能力的地主，或是

一種妥穩的冒險事業，不費事就可借款。中國的困難就是因告借之人過於冒險了，他們不保險，或是他們雇的工人太多，或是銷路不廣，或是他們的財產沒有相當的契紙，或是他們不善修理，或是他們的名譽不佳，危險或者是因為警察保護力不足，或因法庭不能時常主張公道，危險如不減少，而利率絕不降落，許多的人可以積蓄錢財，善於使用而不借貸，這是一個稍慢的方法但是那就是個較好的方法。

第十二節 借貸過多

要求越大，價錢越高——這時各種事業的一種趨勢，若是人民借貸少，利率就會減低，借營業的資本而能確定將來的收入，這是有益於人的，公司的，國家的一種經營，那與國家是最好的，因為國家是那樣大，容易負擔萬一的損失，其次有利於公司，因為公司是有限的或是合組的（這種意思就是說萬一的損失不能由個人負擔），或是有一般股東的，他們分担損失，借貸最不利於個人或一個家庭，因為一切的損失完全由自己負擔，結果有許多的家庭致遭不幸因為不能籌畫相當的款項去還債務。

政府絕不懷疑去借大宗錢財為建設之用，一個理由是要有一種利的事業，如鐵路，一經設立，牠本身就能償還

or a landowner who is honest and efficient, or an enterprise which is sound may get money without trouble. The difficulty in China is that so many borrowers are risky. They do not carry insurance, or they have too many employees, or they are not sure of sales, or they do not have proper deeds to their property, or their buildings are not in good repair, or their reputation has not been perfect. Perhaps the risk lies in the weakness of police protection or in the uncertainty of justice in the courts. Not until risks are reduced will rates come down. Some men are able to save up their own money and use that instead of borrowing. That is a slower way, but it is better.

12. There is too much Borrowing

The greater the demand, the higher the price — this is the tendency in all things. If people would borrow less, they would find rates of interest less. To borrow working capital against sure returns is good business for a man, a company, a nation. It is best for a nation, which is always so large that it can easily stand a possible loss. It is next best for a company, which is usually "limited," or "incorporated" (which means that the possible loss will not fall upon the individuals themselves), or a group of "partners," who will share the loss among them. It is least good for an individual or a family to borrow money, because all losses will fall entirely upon them. The result is that many and many a good family has been brought down to the lowest condition by failure to collect money enough to repay loans.

Governments do not hesitate to borrow large sums for constructive purposes. One reason is that once a profit-

able enterprise, such as a railway, is built, it will itself repay the loan and the interest. Another reason is that a good investment for the people such as a motor road or a river dike or a public bridge or an open park will benefit the people permanently, so that they will be willing and glad to pay the interest forever if necessary. But governments try not to borrow for current expenses. That is bad borrowing, because it is making future generations pay the bills of this generation. Where would such a course lead us?

A wise corporation, or "limited" company, tries to build up a sinking fund or surplus so that it will not need to borrow. It can supply its own working capital. It not only saves on interest but it also puts itself in a safer position and gains a reputation for soundness.

A wise man draws up a family budget and regulates carefully his expenditures in accordance with his income. He has to plan for shelter, food, clothing, and education. After arranging for all these things, he sets aside each month a certain amount for a savings fund. At the end of a series of years he has a good deposit which will take care of him and his family in case of need. What is your family budget?

13. Borrowing is often Wrong

A man who needs to borrow is often only one who has failed to save. If he has not saved in the past, he will probably not save in the future. When he borrows, therefore, he is putting himself on a dangerous road. He is slipping downward. As long as a man is honest and owes nobody, he can fearlessly look the world in the face; but as soon as he finds himself struggling

本息·別的理由是有利於人民的投資事業如汽車路，或河堤，或公共橋梁，或公園，都能永久利於人民·所以他們願意和快樂納息，遇必要時永納亦可·但是政府不願為常年經費借款·這是一種壞的借貸·因為牠使將來的國民支付現代的國民的費用·這種辦法將使我們到什麼地方去呢？

一個完善的公司，或有限公司為的是不去借貸·而把利益的一部份劃為盈餘·他就能夠供給自己的經營資本，不但免付利息，並使公司地位鞏固，且因為可靠的原故又得了名譽·

一個聰明的人宜擬一個家庭計畫，並須小心按照收入辦理支出·他對於居所，食物，衣服，教育都得有計畫的·把這些事佈置之後，每月他提出一部份的金錢作為儲蓄·經過若干年之後，他有一個很大的積蓄，若必要時這款就可以維持他和他的家庭了·你的家庭的預算是怎樣？

第十三節 借貸常是錯的

一個必須借錢的人就是一個不能儲蓄的人·他若是以前不能儲蓄，後來也是不能儲蓄的·所以他必須借款，因此他就把他自己放在一個危險的路上，必至日趨下流·人只要他是誠懇而且不欠債，他就能對人而無愧；倘若為債

務所累，他就要失了勇氣，還得失了別人的信仰，若是一國有多數的國民爲債務精神萎靡，那就需要一種節儉和進步的教訓。

不經濟的借債應當停止，人民若是願意改革而立於較妥當經政的地位，借貸就可偶然戒除的。這種借貸又愚駭而又無益。有人說西洋許多貧窮的農人把他們的家和田地都押出去爲的是買汽車。車不久就壞了；而押款一定得還，否則田莊也得丟掉了。

你知道這些事情麼？你認得一個人因爲舉辦婚禮去借錢致令家庭生活陷在債務中麼？那個人花費他所沒積蓄的錢並令他的家庭開始就受痛苦是對麼？結婚要是簡單而不費錢，這是如此的聰明呢！你還要知道因爲辦理大的事情耗費了許多的金錢，使家庭受長期的經濟困難這樣一回事麼？這不但是不智，而且還是錯的。人有什麼權能夠浪費而使別人儲蓄或受苦呢？

個人或家庭借款絕非善策。除非要作一種可以生利的事業的營利借款，永不要借貸。你要謹守這個規則。你自己有了儲蓄你再使用錢財。若是有人借錢與你作爲教育費，並且你管牠叫做愛情的禮物。那是很危險的。如果你一息尚存，你應當償還加上利息和感激。

你也不要借給他人錢。你要勸你的朋友不要借貸。有人說自來水筆借給別人用，牠就永不跟從前一樣了。這事

against a debt, he begins to lose courage as well as to lose the confidence of others. If a nation has any large proportion of citizens discouraged and hindered by debt, it is in need of a lesson in thrift and progress.

Unbusinesslike borrowing ought to be stopped, and fortunately can be stopped if people wish to reform and stand upon a more solid financial base. This sort of borrowing is both foolish and useless. It is said that many a poor farmer in the West has mortgaged his home and lands in order to buy an automobile. The car will soon be worn out; but the mortgage remains and must be paid or the farmer will lose his farm.

Do you know of such cases? Do you know of anybody who has borrowed money in order to spend it on a wedding, and thus started his home life with a debt hanging over him? Was he not wrong to spend what he had not saved and handicap his family from the very start? How much wiser it would be to have a simple and inexpensive wedding! Do you know of any case where money was put into so big a funeral that the family was in financial difficulties for a long time afterward? It was not only foolish: it was wrong. What right has one to spend and to make others save or suffer?

A personal or family loan is almost never a wise one. Make it your rule never to borrow except for working capital in an enterprise whose productivity is assured. Don't spend money until you have saved it. If someone lends you money with which to get an education, it is such a great risk that you should call it half a gift of love. If you live, pay it back with both interest and gratitude.

Try not to lend, either. Discourage your friends from borrowing anything. It is said that once a fountain pen

is borrowed and used by another it is never the same again. That may not be true, but it is true that a really good friend tries not to borrow. If you borrow your friend's bicycle, you should stand ready to buy him a new one if when you return it he thinks it not as good as before. Remember the old saying that he who lends money to a friend is in danger of losing both the money and the friend.

14. The Nation's Borrowing

Like an individual, a nation may borrow money, and it too may borrow wisely or foolishly. If it borrows money (at proper rates) for productive investment and then makes sure that the money is properly invested, its borrowing is right and good. The citizens will gladly buy the government's bonds if they are sure that the loan they make to it will be rightly invested. Such governmental borrowing and investing is but putting the people's idle money to work on a national scale and for the national good. Cities do the same thing on a smaller scale.

China's national debt in 1924 was said to be about \$1,783,000,000 (silver). That seems to be a large debt, but in reality it is not large in comparison with her resources.

As a matter of fact, if she invested the money properly, China could borrow many times as much as she has borrowed and not be in any difficulty. China has wealth. Her citizens have money enough saved up to pay her debts several times over. A newspaper editor wrote recently about China's "headlong rush to bankruptcy." That is a startling expression, but it is not true that the people are without money or that the country has no

也許不對，但一個真正的好朋友若不願跟人借東西，這是對的。假如你借你朋友的自行車，當你還他的時候，他若是以爲那車沒有從前好了，你就應當給他買一輛新的。你要記着一句古語說借錢給朋友則有損失錢財和朋友的危險。

第十四節 國家的借貸

一個國家像個人一樣的去借債，借債的方法也有智慧的區別。若是牠借債（按相當的利率）去作生利的投資且能確定錢財使用的得當。這種借貸是合法而且有益。如果國民知道政府的借款有正當的用途，他們也就願意買政府的債票了。政府這樣借款和投資也不過把國民無用錢財做國家的大規模的事業，不過範圍較小而已。

一九二四年（民十三年）中國的國債約有一，七八三，〇〇〇，〇〇〇銀元。看着好像是一宗大的債額，但是與中國的富源相比，此數也不算大。

實在的說中國善爲投資，中國還能借貸數倍於現有的國債，絕不致有任何困難。中國有財源，國民的積蓄定可償還若干倍的國債，近來某報的主筆著一論說：「中國趨於破產。」這是一種可怕的語詞。但是說人民沒有錢或是中國沒有償還國債的法子，這是錯的。此種問題不過是國

家借來的錢是否辦理國家的事業，還債是否按時交納。中國和外國銀行都樂意借給中國政府錢用以建築鐵路，或開礦業，但是牠們不願意借錢作為政府發薪之用，或作政府的經費。

第十五節 中國應當借外債麼？

中國的學生全都討論過這個問題。除非能夠用之得當而條件還得不侵犯中國的國權，中國不應借任何的款項，而借來的款項是否用作有益的事業如發展中國規模宏大的運輸方法，建築河堤，開礦和油井，種植森林等；而類似建設的和有利的冒險事業。是否用外國的金錢。若是國內借款的條件與外國借款條件相同，自然要在國內借款，這是不言而喻的了。否則，那末可以借外債麼？外債正常的條件是什麼？這是要讓我們問：「外國資產是什麼？」若是一個外國人把中國人錢借給我，那是中國債呢，還是外國債呢？這是外國人的債，但是款必須在中國籌得，那末這是外資本呢，還是中國的資財呢？金錢好像是國家的東西。銀幣上都有國家的標誌。甚至屬於一省的。而墨西哥的銀元自入中國人的手後，牠就不復是墨西哥錢了。廣東兩角銀幣一入上海人的手裏牠就不復是廣東錢了。孫中山銀元並不屬於孫中山，英倫銀行紙幣並不屬於英倫銀行。所

way to pay its debts. It is only a question of investing national borrowings in national enterprises and of making proper payments promptly. Banks, both Chinese and foreign, will gladly lend to the government money to be used in building railroads or in developing mines, but they are unwilling to lend money to be put into salaries or other current expenses of the government.

15. Ought China to borrow Foreign Money?

This question has been discussed by students all over China. China ought not to borrow any kind of money except for rightful purposes and under conditions that do not violate China's national sovereignty. The question is whether money borrowed for such good purposes as the development of China's great transportation system, the diking of her rivers, the opening up of her mines and oil fields, the planting of forests, and similar constructive and profitable ventures should be foreign money or not. Now it goes without saying that money should be borrowed at home if it can be secured there on as good terms as abroad. If it cannot, may it then be borrowed abroad? What are the proper conditions of a foreign loan? This makes us ask, "What is foreign money?" If a foreigner lends me Chinese money, is it a foreign loan or a Chinese loan? It is a foreigner's loan, but he has to get the money in China. Then is it foreign or Chinese? Money looks like a very national thing. It carries the marks of the nation on it. It may even be provincial. But when a Mexican dollar passes into the hands of a Chinese man, it is no longer Mexican. When a Kwangtung twenty-cent piece belongs to a man in Shanghai, it is no longer Kwangtung money. A Sun

Yat-Sen dollar does not belong to Sun Yat-Sen, nor a Bank of England note to the Bank of England. Money is really not national. It flows freely all over the world, like the air. It goes wherever it is needed. If there is more money in the banks in China than business needs, and less in the banks in Japan, into Japan it flows. So all over the world. Exchange makes the flow slower, but does not stop it. Only fear and uncertainty will stop the flow. If the government of France wants to borrow more money than the banks in France have ready to lend, the money flows in from other countries to those banks. France may borrow from the French banks, but has she borrowed French money? It makes no difference whether you call it French money or not. The only question there is whether France wants to let the French bankers get money from the foreign bankers or to get it herself directly. It is French money when France has it in her hands, but she may owe it to anybody.

The great railways of America were in large part built with money from Europe. America did not have enough money saved up, whereas Europe had it ready. No one ever thought of asking whether America ought to use European money. American development would have been long delayed if it had not been for that foreign capital.

The problems in China are whether the government should borrow any money at all, whether money borrowed should be used for anything but good investments, what sort of guaranties should be given, and what sort of supervision there should be over the handling of principal and interest. These are difficult questions that will need all the careful thought and patriotic interest that your generation and the next can give.

以金錢不是國家的，金錢如通空氣似的流通在世界的各處，需用的金錢的地方都有金錢，中國銀行的金錢若是多於商業所需，而日本的金錢不足，那末金錢就流入日本去，可是不能使其停止，只有恐懼和無常方能停止流通，若是法國政府打算借錢，而法國的銀行所有的錢不够借的，那麼別國的銀行就要流到法國的銀行裏去，法國政府可向本國銀行借錢，但所借來的是法國金錢麼？你管牠叫作法國金錢與否那是沒有什麼區別的，只有一個問題就是法國政府願意本國銀行由外國銀行籌款，還是政府直接借用外債，金錢一入法國的手中就是法國錢，可是這錢也許由各方面借來的。

美國大鐵路多半是由歐洲籌來的錢，建築的，美國沒有儲蓄那些金錢，而歐洲則有此款，沒有人想問應否使用歐洲的金錢，倘若沒有那種外國的資本，美國的發展早就乾綱了。

中國的問題就是中國政府是否應當借債，而來的錢除了良好的事業以外應否作其他的事業，應當拿什麼作抵押，處理資本和利息應採何種監視法，這都是困難的問題，所須要的就是你們現代和後輩的人細心的思索和愛國的留意。

第十六節 營業的安全

在這一章裏對於危險和無常的事情我們已經說過多少次了。比我們說過投資越安全而收入越確定，那末投資的人就願意接受越小的酬報。機遇的性質減少，則安全增加。一個人樂意借債，有人問他說：「你有什麼抵押品？」一個理由就是地租過低，但是借款的利息和商業投資的利益太高，所以土地是一種安全的投資，牠是不容易損毀，破壞，焚燒，或盜竊的。凡有知識的人都想法使他們的財產安全，並使他們的後來的幸福越可靠越好。

第十七節 損失的保險

安全營業的一種方法就是去保火險。一個聰明的屋主，尤其是他的房子可遭大的危險，一定要保險的。倘若那所房子是用磚建築的，而有用水泥造的地層，若離別的房子甚遠，並沒有放着煤油，汽油，火酒等物，若是房主還有許多房屋散佈在各處，他就可以不去保險而覺得十分安全，但許多的房子要保險的。房主去到一個保火險的公司裏，並買一張保險單——如果他的房子被焚並不出於他自己的時候那這張紙就給他若干金錢，或是給他一部份的錢而當他的房子並未完全焚毀時，無論保過險沒有，一所房屋被焚，就是國家損失了一所房屋。保險只是將損失使多數的人民分担罷了。

16. Business Security

In this chapter we have referred many times to matters of risk or uncertainty. We said, for example, that investors are willing to accept lower and lower returns in proportion as the investment is safer from loss and surer of income. In proportion as the element of chance is removed, there is security. When a man wishes to borrow money, he is asked, "What security have you?" One reason that land rents in China are so low, while interest on money lent and profits on commercial investments are so high, is that land is a safe investment. It is not easy to injure, destroy, burn up, or carry away. All sensible people attempt to make their property as safe and their future welfare as secure as possible.

17. Insuring against Loss

One way of doing this is to insure against loss by fire. The wise owner of a house, especially if it might be subject to great danger, insures it. If it is built of brick and has concrete floors, if it is far removed from other houses, and if it does not contain any kerosene, gasoline, alcohol, etc., or if the owner has many houses scattered far and wide, he may take the chances and feel pretty safe. But most houses should be insured. The owner goes to the agent of a fire-insurance company and buys a "policy" — a paper promising to pay him a certain amount if the house is burned through no fault of his, or a proportionate sum if it is not entirely destroyed. A house burned is a house lost to the country whether it is insured or not. Insurance merely distributes the loss among a large number of people.

At regular times the owner of an insured house must pay his "premium" — half of 1 per cent, 1 per cent, or some such rate for his protection against loss. All the premiums received by a good company are enough



RUINS AFTER A GREAT FIRE

Fires must be prevented, controlled, and insured against

to pay the few losses which occur and to leave some profit over for the stockholders of the insurance company.

Every ship and its cargo ought to be insured against loss by fire and against loss by water. If a ship is so old that no good company will insure it, passengers and merchants are foolish to use it, and its owners do wrong to send it out. You can also insure valuables against being stolen. You can insure against loss from almost source.

保險的房主按照定的時間付給保險費——半厘，一厘，而為保障的酬金。一個好公司所收的保險費足夠付給不



大火後的廢墟

常發現的火災的損失，尚有餘盈即作該公司股東的利益。

每一隻船和貨物都應當保水險和火險的。若是一隻船太舊，沒有公司肯售保險，而搭客和商人去用牠未免太愚笨，而航駛此船的那個公司是有罪的。你的貴重的東西應保竊盜險。總之任何的危險你都可以去保。

第十八節 壽命保險

一個最普通的保險就是壽命保險。若是被保險人死了（除自殺外），保險公司即拿出許多的金錢給他的兒女，或是他已經指定應收這款的人。這壽命保險的方法確是經濟上的安全，在中國應當提倡的。若是一個人靠着他的薪水生活當他死了以後，一張人壽保險單就可以令他的家庭維持生活，普通說，人越老，保險的機會越少，而保險費越高。

普通說起來，買保險頂好的方法就是那最簡單的方法叫作正值人壽保險，就是每年你要付給指定的或按年遞減的一種保險費，一至到你五六十歲為止。有許多的保險單要你多給錢的，可是過二十年以後准你停止付款。不幸的中國壽命保險費太高，所以儲蓄的金錢用以投資而不保險。在美國一個三十歲的人欲買一千元直接人壽保險每年大約須納二十五元；而在中國大約須納兩倍的那個數目。

第十九節 誰監察那監察人

房屋的安全須是看護那房屋的看護人；那個看護人的安全又須視監察他的那個人，由此類推。你用保險而保你的財產可是你怎能知道保險公司是可靠呢？你把你的錢存在銀行裏，但是你怎能知道那個銀行是可靠呢？你打算買

18. Life Insurance

One of the commonest forms of insurance is that against loss by death. If the insured person dies (except by suicide), a certain sum of money is given to his children or to whoever he has previously decided should receive it. This method of saving money by taking out a life-insurance policy is economically sound, and should be encouraged in China. If a man is dependent upon his salary, a life-insurance policy will give his family something to live upon in the event of his death. In general, the older he is, the greater are the chances that no insurance company will sell him a policy, and the higher the premium will be.

As a rule the best kind of insurance to buy is the simplest kind, called straight life insurance. You pay a fixed or even decreasing premium once a year until you are about fifty or sixty years old. Some policies require you to pay more, but allow you to stop paying after twenty years. Unfortunately life-insurance rates in China are still so high that it pays far better to invest savings than to buy insurance, if you can invest without too much risk to those dependent upon you. In America a \$1000 straight life policy for a man thirty years old costs about \$25 per year; in China it costs about twice that much.

19. Who will watch the Watchman?

A house is only as safe as the guard who guards it; the guard is only as safe as the man who watches him; and so on. You protect your property by fire insurance, but how do you know the insurance company is *sure*? You put your money in a bank, but how do you know

the bank is sound? You insure your life, but how can you feel certain that when you die the company will be able to pay?

A life-insurance company must be very honest, very carefully managed, and very firmly founded. It must have every applicant carefully examined by a skillful doctor to make sure that he is not likely to die soon. It must handle all its business in a very exact manner over a long period, because its business must run on from generation to generation. It should be a business that continues forever. The premiums furnish the working capital; therefore most of the profits should go to the policyholders, not to the stockholders or managers. The capital must be large enough to meet all needs even if there should be some sudden epidemic that killed a large part of the policyholders. Finally, the capital of the company must be safely invested; for in such a company a failure would injure not only the stockholders, as in an ordinary company, but also the many men, women, and children dependent upon that company for protection.

All this means that such companies, including banks and stock exchanges, ought to be strictly inspected by the best-trained and most dependable public officials, and that they ought to be regulated by strict laws that would prevent them from deceiving the public. Here is need for good government and a strong sentiment to guide it. Make inquiries to find out if insurance companies in your region are surely sound and do not cheat the policyholders. Make a study of the existing regulations for such business and suggest any improvement you can.

人壽保險而你能夠知道死的時候該公司準能給你錢麼？

人壽保險公司必須很誠實的，辦理的很細心，根基很鞏固，牠必用高尚的醫生去細心的檢驗欲保險的人，要確定他一時死不了，雖經長久的時間，辦理一切須十分準確，因公司的業務是一代傳一代的，應當永久繼續的保險費可供營業的資本，所以大部份的利益應當歸被保險的人，不該歸公司股東或經理人，資本必須豐厚足夠應付一切需要之用，就是忽然發生瘟病致多數被保險的人因之死亡，公司仍須付款，最後，公司的資本必須妥為投資；因為這種公司如果失敗，不只股東須受損失，好像平常的公司似的，而且依賴公司保護的男女和兒童也得要受損失的。

這就是說那類公司，而把銀行和證券交易所包括在內，都應當受最好訓練的和最可靠的政府官員嚴密的監察，並且這類公司亦應當受嚴厲的法律去管轄，以便防止牠們欺騙社會，這事須有好的政府並有強有力的輿論引導，你們要調查出來你們本地的保險公司是否忠實而不欺騙保險的人，你們要研究這類事業的現有的章程，並且盡力的改良。

問 題

1. 除了盲目的消毫金錢外，你還有什麼樣的浪費金錢？
2. 解釋儲蓄銀行對於個人及國家的幫助。
3. 假若你有1000元錢，如何你才能使他替你工作？
4. 倘若你的收入是很少，但是你能一點一點的不盲目浪費，在這種情形下，你所願意可能所有的地方是什麼呢？
5. 儲蓄常是節儉的麼？不是，在爲了社會及個人的進展上的費用，有時不一定。試述幾個例子。
6. 試用下題作一文。
儲蓄金錢實際等於浪費的人。
7. 爲什麼賭博是國家的仇敵。
8. 解釋高利貸如何束邦手中國。
9. 試擬一家庭預算。
10. 試辯論「中國應否借外債」這個問題。
11. 試述人壽保險的利益。

QUESTIONS AND EXERCISES

1. In what other way besides spending it foolishly can you waste money?
2. Explain how savings banks help the individual and the nation.
3. Suppose you had a thousand dollars. How could you make it work for you?
4. What is there which you want very much now that you might have had if you had not spent your money foolishly in small amounts as you received it?
5. Is saving always thrift? No; for certain expenditures are necessary for both social and personal progress. What are some of these?
6. Write a short story under the title "The Man who Saved Money only to Waste it."
7. Why is gambling an enemy to the nation?
8. Explain how high rates of interest handicap China.
9. Draw up a family budget.
10. Debate the question Ought China to borrow foreign money?
11. Discuss the advantages of life insurance.

CHAPTER XI

BUSINESS AND SERVICE

1. An Ancient Classification of People

In India people are divided by birth into "castes," or completely separated classes, each of which is considered far more honorable than the one below it. Fortunately China has no such caste system. On the contrary it has always been possible in China for an able man from a poor and uneducated family to rise to almost any position in the nation.

There was, however, in ancient China an attempt to name several grades of society. The scholar-official was ranked first, next was the farmer, then the workman, then the merchant, and lastly the soldier. Soldiers, servants, and the like were put near the bottom, because they produced nothing — they only did things for other people, served them in one way or another. Below them were, of course, the really harmful and destructive groups. Above them came the merchants and tradesmen and carriers, because, although they did not produce, they brought the goods forth to the public — they handled the goods for the producers. Above them were the craftsmen, artisans, and other workmen, because they turned raw materials into goods ready for use. Above them, in a very honorable position, were placed the farmers, because they really produced the wealth of the country. Finally, the scholar-officials were placed at the top, chiefly because the people had great respect for learning.

第十一章 營業和服務

第一節 古時人民階級的分法

印度人民分爲兩種階級，或完全不同的等級，每級的人認爲比他那下一級的人全是很光榮的。幸而中國沒有此種階級的制度。反而言之，中國有能力的人往往有受過教育仍可高升，幾乎可以達到國家的任何地位。

但是古時的中國曾經試着將社會分爲數次階級。念書的人列爲首級，其次就是農人，再其次是工人，再其次是商人，最末的是軍人。軍人，僕人，和其他類似爲人列在低層因爲他們不能生產——他們僅能給別人作事，並用種種方法給別人服務。在他們底下自然就是那些確乎有害的人。在這些人們雖然不能生產，他們可運物給民衆——他們爲出產人辦理貨物，在他們上邊的就是手藝人，匠人，和其他的工人，因爲他們能把原料造成物品以便使用，他們上邊處於尊崇地位的就是農人，因爲他們是國家財富的出產者。最上層的就是念書人；多一半因爲人民是尊崇學問的。

第二節 服務是測量的東西

這種人民的分等法不再認為是對的了，現在我們並沒有注意高下的區別，這是民主的時代，那種意思是說我們承認各種職業是互助的，而且人的高上的分別是以他本身的價值而定，並不論他時那種人，也不論他的父親是何等人，也不論他是做什麼的。

在希臘的提比司城裏，大約在孔子時代，有一個聰明的良善的和愛國人叫愛培銘諾達司，因為他是好人所以他的仇人陷害，決計給他一個很下流的位置，若是他失敗了，他們就要說他連一個頂卑下的位置都得不到；如果他被舉了，他不是因為不肯服務被人污辱，就是因為位置卑下而受羞，他是被選為那城的廢物收集人（倒土的，清道夫之類），果然當選，他的敵人很駭異的聽他說：「我就職而為人民服務，若是他不給我光榮，我將給牠光榮。」於是他就那樣做了，而為選舉他的人盡力服務。

一個人的地位的高下必拿服務去測量，廢物收集人也或者是一個最重要的職員，政府的領袖有時是最無用的官吏，一個商人也許能夠做出發展他的本地的事情比農夫或官吏還多，一個街上的警察是最重要而最有用的一個人，一個醫生給他的城市所作的事情也許比任何有學問的或高等官吏還多，一個學校的教員對於他的本省所盡的義務也

2. Service is the Thing to Measure

This classification of people is no longer accepted as right. We do not mark people off in high and low classes today. This is a democratic age. That means that we recognize the interdependence of occupations and that each man should stand high or low in our estimation according to his own value, not according to who he is or who his father was or what kind of work he does.

In the Grecian city of Thebes, about as long ago as the time of Confucius, there lived a wise and good and patriotic citizen whose name was Epaminondas. Certain of his enemies, who found it very difficult to attack so good a man, decided to nominate him for some very low-grade position. If he should be defeated, they would say that he could not win even the lowest office; if he should be elected, he would be dishonored either by his refusal to serve or by the character of the office. He was nominated for the position of garbage collector for the city, and elected. He surprised his enemies by saying: "I will accept the position and serve the people. If the office does not give honor to me, I will give honor to it." And so he did by rendering in it great service to the people who had elected him.

It is service rendered that must be measured to determine how high a position a man holds. The garbage collector may be one of the most important of a city's workers. The head of a government is sometimes the most useless official in it. A certain merchant may be doing more than any farmer or official to develop his district. A certain policeman may be the most important and helpful man on a street. A certain doctor may do more for his city than any learned scholar or high officer.

A certain school-teacher may render more service to his province than all the military leaders put together; or, on the contrary, a certain general may do more for his province than a leader in education. High-grade men and women are found in all occupations. It is not a question of whether the work is clean or dirty, hot or cool, easy or hard, mental or physical: it is a question of service.

3. Money is not Dirty

The old English expression "filthy lucre" has lost its force. It suggested that money was a low-grade thing, that a gentleman did not handle it or care about it. There has been a somewhat similar idea in China. Gentlemen have avoided discussing personal money matters. Even when a man was paid for his services the money was called "shoe money" or "firewood money" rather than his "pay." This is a good idea in so far as it applies to people who wish to consider service itself and personal relations as more worthy of consideration than the getting of something for themselves. No gentleman is selfish and grasping. The best things in life are not to be bought.

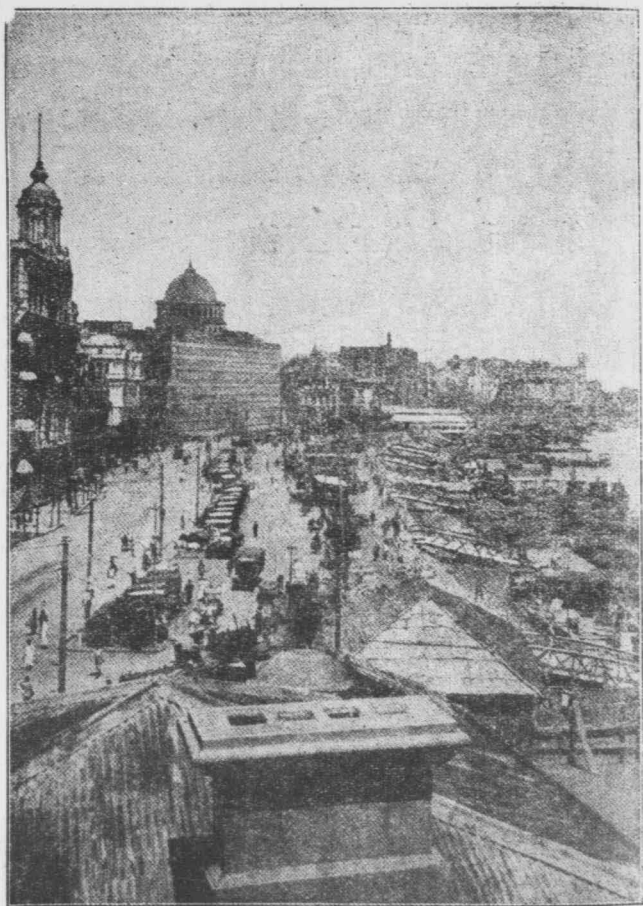
However, the idea that money is a debasing thing is all wrong. A gentleman should not have the least hesitation in dealing with another in a businesslike way. If a principal wishes to employ a teacher, he should state the work to be done and the payment that he considers right for that work. If the teacher really considers the amount less than just, he does honor to himself and to the principal by saying so and by explaining the reasons. Their opinions may not agree, but there should be frankness in adjusting any differences.

許比軍官合起來的還多；反而言之，一個將軍造福本省或可比一個教育當局還多。在各種職業裏都可找到。高級的男女。他的工作是清淨是污穢，是熱是冷，是易是難，用腦的還是用力的，不成問題，乃在乎服務如何而已。

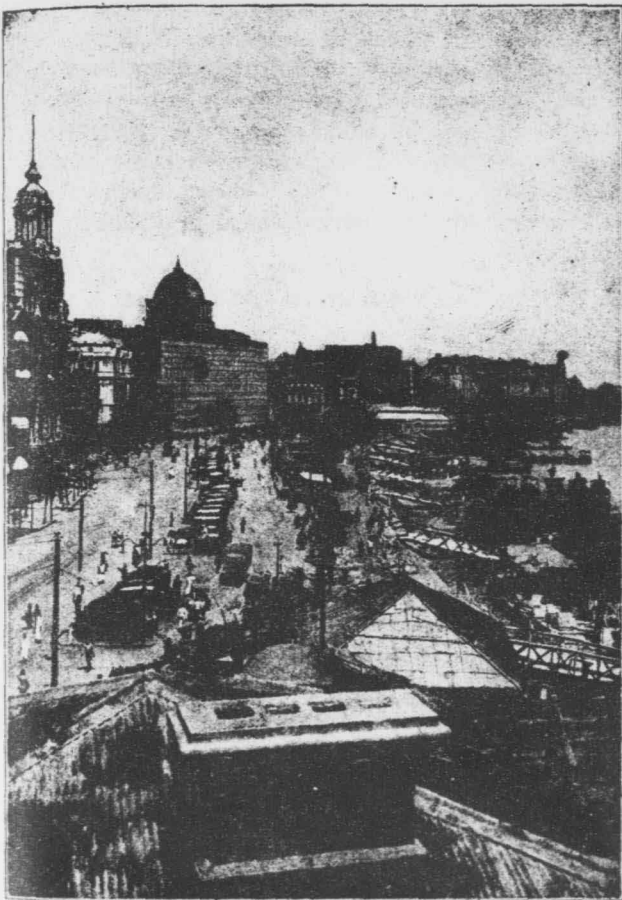
第三節 金錢不是污穢

英文「污穢的利益」這句古語已失去牠的力量了。牠的意思就是說金錢是一件卑下的東西，君子所不拿或不注意的。在中國差不多也是這樣。君子不談個人的錢財。即因服務面得來的錢叫作「鞋金」或「薪金」而不叫作酬金。如果說，服務和人的關係比自己所得的資財還重要的多，這就是一種好的思想。君子不自私不貪利。生活裏最好的東西是買不到的。

可是說金錢是一種卑下的東西那是個大的錯誤。君子對人認真是不懷疑的。若是學校校長打算請一位教員，他應當說明應做之職務並應得的薪金。若是那個教員以為薪金過少，他應當對校長說明這事並陳理由，如是則不失體面。他們的意見或許不能相同，但是應當開誠公布解決不同之點。



上海之最大商業中心，現代的商業是偉大而且尊榮的行動



THE GREAT COMMERCIAL CENTER OF SHANGHAI

Modern commerce is a great and noble adventure

They may not be able to come to terms, or they may be able to do so in spite of a difference of mere opinions. In any case, frank discussion between honest gentlemen leaves them both in equally honorable positions and better friends than ever. If the arrangement is not a just one, the future is sure to reveal that fact, and gentlemen have no hesitation or embarrassment in discussing such matters.

4. The Old-fashioned Middleman

The modern idea is to do away with the middleman. He has been a great waster. Modern business is fighting against him vigorously. He gets too much of what belongs to the producer and the consumer. Less and less is he being used to arrange engagements and marriages. The middleman has been employed largely because of the feeling that it is not honorable to discuss personal matters frankly. We ought to be glad that this idea is changing rapidly. How much more honorable, sensible, and satisfactory it is to deal with a friend, or even an enemy, face to face, than to discuss personal matters with a middleman! Let us do our part to help bring in the day of direct dealing. Away with the old middleman!

5. What is Money?

Wrong ideas about money, bargaining, and business in general are partly due to a misunderstanding of the character of money. Is money the same as gold and silver? Can it be brass? Can it be paper? It used to be shells, rice, cloth,—lots of things. Coins and paper representing coins have come to be considered the most convenient forms of money. But what is money really?

他們也許不能訂立合同，或是意見不同，仍可訂約。無論如何，誠實君子坦白討論不惟不能有害尊嚴，而且還能增加友誼。雙方所訂之條件若不公允，將來總有洩露之時，雙方討論的時候，不能有所懷疑，和露窘迫的態度。

第四節 舊式的中人

新代的思想是主張廢去中人，因為他是一個最大的消費者。近代商業盡力的取消中人。他所得生產者和消耗費者的利益太大。訂婚結婚的中人的漸漸的少了。用中人多半是因為公然討論個人的事務不好意思的原故。這種思想急速變化了。這是我們應當歡喜的。不用中人傳達個人的事情而與朋友甚至仇敵當面磋商，這是何等光榮，何等有理，何等滿足！使我們當盡責任介紹直接交涉，取消舊式的中人！

第五節 什麼是金錢？

人民對於普通金錢，貿易，和商業的誤解一部分是因為誤解金錢的性質而生。錢財就是金銀嗎？銅可以造錢麼？紙可以造錢麼？從前是拿貝壳，稻米，布疋，和其他許多東西做金錢。但是金錢實在的是什麼呢？在則以錢幣和代表錢幣的紙幣而為各種金錢裏是最方便的，一個人同別

人交換貨物交換服務的一種東西。一個店主因為剪髮給理髮匠兩角錢；理髮匠因經過城市坐人力車花了兩角錢；人力車夫因為在店裏住宿給店主兩角錢。這就是交換服務。若交換範圍中只有兩個人，就沒有金錢的需要了——金錢的使用就是交換惟一的便當的方法。

第六節 貨物和服務

以貨物交換貨物，以貨物交換服務，以服務交換貨物，都是一樣的。金錢不過使交換便利，而且幫助討論相對的價值罷了。金錢也有耐久性。我的白菜也可以換一雙鞋，倘若我願意等些時候，牠就不如金錢了。我若有錢，我願意什麼時候由東西和服務就可以什麼時候辦理。

貨物和服務有什麼大的不同呢？出產稻米的農人而比賣給你米的商人更高貴麼？貨物比服務還要尊貴麼？你家裏的僕人是一個不體面的人麼？因為給你運行李，那個人就是卑下麼？那末在商店工作的夥計，給你辦理貨物的商人，給你治病的醫生，給你辦理銀錢的銀行員，幫助你念書的教員，保護你的官吏，給你判案的法官，給你家庭的父親，都是一樣。一則服務和貨物一樣；你在市場買賣服

It is something that makes it easy for one person to exchange his goods or services for another person's goods or services. An innkeeper gives a barber twenty cents for cutting his hair; the barber gives a ricksha man twenty cents for carrying him across the city; the ricksha man gives the innkeeper twenty cents for letting him sleep at his inn. They have merely exchanged services. If there had been only two in the cycle, the coin would not have been needed — the use of the money was *only a convenient way of making the exchange.*

6. Goods and Services

It is the same way in the exchange of goods for goods, or goods for services, or services for goods. The money only makes the exchanges easy and helps in the discussion of relative values. Money has also the character of durability. My cabbage may be good to exchange for shoes, but not so good as money if I wish to wait a while. If I have money I can buy goods or services almost any time I like.

Is there any great difference between goods and services? Is the farmer who produces the rice more honorable than the merchant who does you and him the service of bringing the rice to you? Are goods more honorable than services? Is a servant in your home a person of low honor? Is a man who carries your baggage a low fellow because he serves you? Then so is the clerk who works in a shop, and the merchant who handles goods for you, and the doctor who cures you, and the banker who handles your money for you, and the teacher who helps you to learn, and the official who protects you, and the judge who decides a case for you, and your father,

who gives you a home. In the first place, service is like goods: you buy and sell it in the market, just as you do goods, and you ought to be just as honest and honorable and self-respecting in buying or selling service as in buying and selling goods. In the second place, goods represent services. Rice has a price because people have rendered service in producing and delivering it. This is not true of air, which is valuable but not salable. All goods represent just so much service rendered; thus goods and services are on a level, and money is only a means of getting service rendered to you.

7. What is Business?

Business, therefore, is the exchanging of services, past, present, and future. Any kind of business — production, transportation, professional work, amusement enterprises, or anything which is really good service given — is honorable. Money received honestly in such ways is honorable, for it means that service is due because service has been rendered. Money stolen or won in gambling is not honorable, for it means services to be demanded when no service has been rendered.

Let us, then, look upon the honest business man who renders us service as just as honorable as the farmer, the manufacturer, or the scholar, if he renders us just as much service. Let us look upon the honest ricksha man as an honorable business man, selling us his services in return for money, which is a demand upon us for service likewise. Let us deal with money as a clean thing and with business as honorable and good for the country. Let us fight against the idea that business is a kind of gamble or robbery. Let us despise the man who wants

務，跟你買賣貨物是一樣的；無論你買賣服務還是買賣貨物，你必須要同樣的誠實，高尚，和自重，二則貨物代表服務，米有價格，因為人民曾經去產地去運牠，空氣則不然，牠固然是有價值，但不能出售，一切貨物都是服務的代表；所以貨物和服務是處於平等地位的，金錢不過是索賄服務的一個方法罷了。

第七節 營業是什麼？

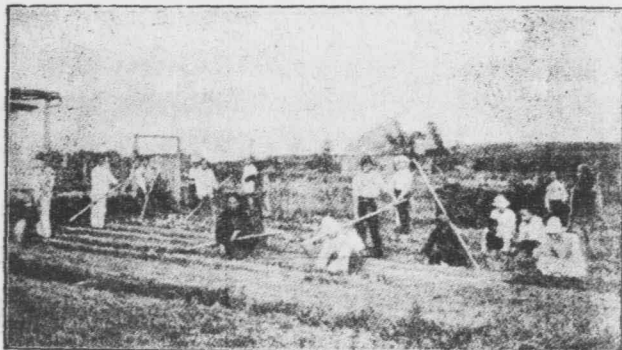
商業就是交換過去的現在的和將來的服務，無論那種商業——出產，運輸，專門職業，娛樂，或任何確有益處的服務——都是高貴的，由這些方法所得來的錢也是高貴的，因為這金錢表明已為人服務所應得東西，盜竊或賭博來的錢是不正當，因為沒有給人服務而這金錢可以要求別人的服務。

那末讓我們拿給我們服務那誠實的商人當作尊貴的，農人或學者有同樣價值的服務，也是一樣的尊貴，讓我們視誠實的洋車夫為尊貴的商人，他們的服務換我們的金錢，這金錢又可以要求我們的服務，讓我們拿金錢當作一種清潔的東西並拿商業當作尊貴和有益於國家的事業，我們要反對拿商業當作一種賭博或盜竊的誤解，讓我們輕視念

於發財的人——那往往不是誠實的事業——並且援助那種意見說商業是以服務交換服務，並以金錢為服務相對價值的表示。

第八節 勞工神聖

勞工是服務社會的，所以勞工沒有不是神聖的。工作若不可靠，或有害社會，或是無用，那末勞工纔是卑鄙呢



現代學生不怕工作

· 我們已經看出來家裏的用人，人力車夫，苦力，船夫，理髮匠，日工，都是服務的人，好像農人，醫生，或教員，經理服務的商人，和賣留聲機或金錶或稻米的商人一樣。

· 假設我們要輕視工人或僕人，我們就是承認我們還有從前藐視手工的那些人的殘酷的非人道主義。

to get rich quick — that is not usually honest business — and support the idea that business is the rendering of service in exchange for service, the relative values of which are expressed in money.

8. The Dignity of Labor

No labor, then, is dishonorable when it is the giving of service to the community. It is only dishonorable

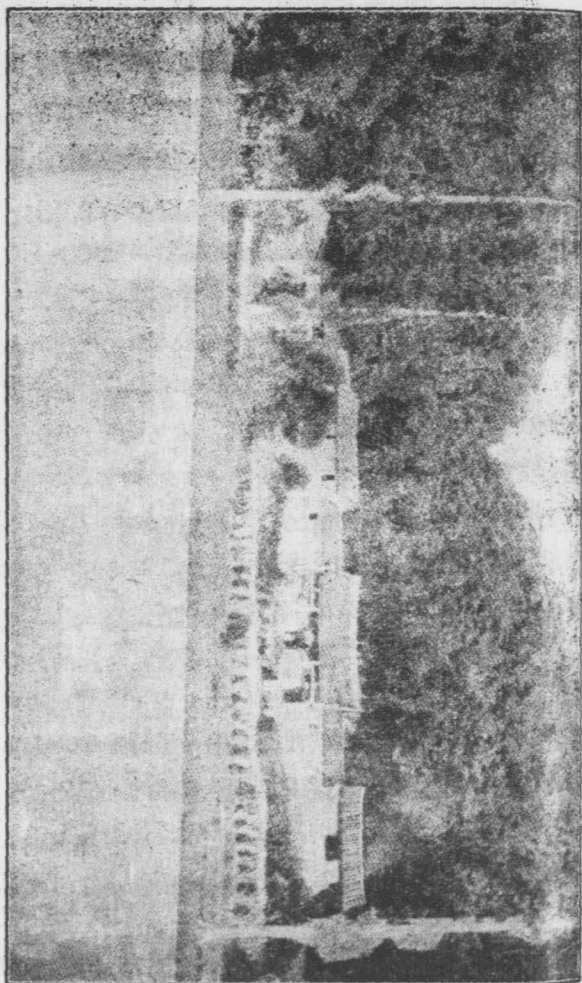


THE MODERN STUDENT IS NOT AFRAID TO WORK

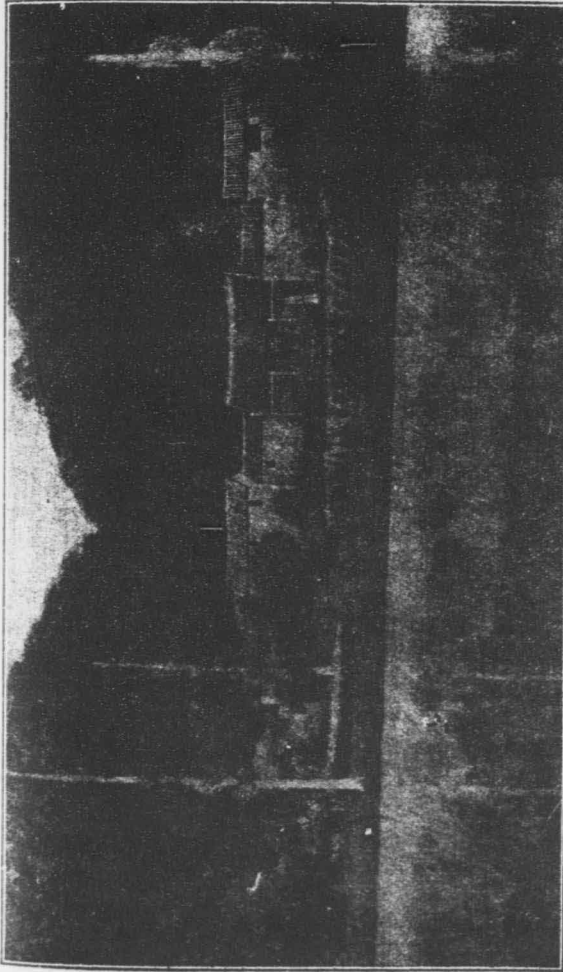
when it is poorly done or when it is harmful or useless. We have just seen that the household servant, the ricksha man, the coolie, the boatman, the barber, the day laborer, are producers of services like the farmer or doctor or teacher, a merchant dealing in services like the merchant who sells gramophones or gold watches or rice. If we look down upon the workman or servant, we are only acknowledging that we still have some of the cruel injustice of those who despised manual work, because they did not have to do it.

Modern nations are trying hard to get away from the idea that brain-work is more honorable than hand-work. People who did brain-work used to dominate over those who did manual work. The idea that a servant or employee may be ill treated — scolded or beaten or neglected or underpaid — comes down from this injustice, and it dishonors not the one employed but the employer. The keeping of slave girls to do the manual work in the household is another example of this vicious idea. Here is a battle for justice and for a right stand before the world, a battle which the young men and women of this modern age must fight. Begin at once. Do our coats and long finger nails mean "no work"? Then let us get rid of them and show that we do not subscribe to that doctrine. China has enough hard tasks to do to keep us all working. Let us join the workers. Let us do all we can to dignify labor. Old and young, let us take our coats off, roll up our sleeves, show no fear of the good soil of China, and do some hard manual labor to prove that we honor the workman. Let us raise more rice and wheat, plant more shade trees and fruit orchards, build better roads, cultivate more beautiful flowers, and raise better hens and chickens. It is not uncommon in these days to see a wealthy man in old clothes hard at work on a farm or driving a wagon or painting his house or oiling an engine. An employer goes among his men and "lends a hand." A contractor for a big bridge is right on the bridge with the laborers; he respects them and they respect him, and they drive every rivet honestly because they are respected. Only mutual respect will lead to mutual coöperation among various economic classes and to the promotion of the general welfare of the country.

近代國家現正努力排除用腦的工作比用手的工作更尊貴的那種見解。從前用腦工作的人常常統治作手工的人，那種思想說是一個僕人或是一個夥計便可受虐待的——挨罵或挨打或被人置之不理或給不足工錢——就是由此種非人道主義而傳下來的，不只羞辱的人還污辱了雇主，而使奴婢去做家中的各種勞工也是惡劣見解一個例子。現在世界正義和公道而戰爭，近代的青年男女都應當加入這種戰爭。你們立刻就開始實行。我們的長袍和長指甲就是不工作的意思麼？那末讓我們把牠取消了，而且使我們表示並不贊成這種主張。中國有許多應當作的勞工，我們大家都應該工作，無論年老年輕我們都加入勞工呀。我們都應當脫下衣服來，捲起我們的袖子，不要怕我們良好的土地。而且作些勞工表示我們尊敬工人，讓我們多種些稻子和麥子，有蔭涼的樹木和果園，建築更好的道路，培養更好的花，蓄養更良的母雞和雛雞。現在常看見有錢的人穿着很舊的衣服，在田莊裏作工，或是趕大車，或是油漆房屋，或是修理機器。雇主也同他的工人一樣的工作，大橋梁包工人在橋上和工人一塊作工；他尊重他們，他們也尊重他，就是一個釘子全都釘的很妥當，因為他們為人重視。各種經濟團體裏只有互相尊敬才能通力合作，才能謀得國家的幸福。



中國正在開發這樣美麗的遊客處



CHINA IS DEVELOPING SUMMER RESORTS IN SUCH BEAUTIFUL SCENES AS THIS

9. "Service" the Watchword Today

We can easily see, therefore, why the watchword of modern civilization is "service." We have seen how every bit of honest business is increasing wealth or enjoyment, and every stroke of honest work is rendering service. All good work and business are for society as well as for the individual. The nation prospers by the increase of sound business and honest labor. It is all a part of the patriotic duty of every citizen.

How much better, however, is the service that is rendered without thought of pay! A mother pours her life out in service for her children, only because she loves them. A good physician works for his patient far beyond what might be demanded. A good teacher does not think only of how much work his pay demands. A good student does more than his teacher expects, not less. A true patriot never asks what his country pays him or even how much it expects of him. The world will never forget how Sun Yat-Sen generously gave up his position as president because he at that time thought it was the way to render further service to his beloved country of China.

10. The Golden Rule

Confucius, China's famous teacher, said, "Do not do to others as you would not wish done to yourself." There is a very similar saying in Christianity, called the Golden Rule: "Act toward others as you would like to have them act toward you." It is indeed the golden rule. In fact, the secret of human progress and happiness is found in love, sympathy, generosity, sacrifice, and service for mankind.

第九節 「服務」是現在的口號

所以我們很容易看來，爲什麼近代文化的口號是服務，我們曾知道凡是誠實的商業怎樣增加財富和快樂，而一切誠實的工作是怎樣的服務，一切好的工作和商業不只爲個人服務，而且爲社會服務，安全的商業和誠實的勞工的增加就可使國家富強，這是每個國民愛國的義務。

可是，服務而不想報酬這是多末好呀！作母親不怕辛苦，養育兒女，只是因爲他愛他們罷了，良好的醫生爲病人服務，超過所能要求的以外，一個好教員並不想多少工作與他的薪金相稱，一個好學生所做的事情比教員所希望的還多，不能夠少的，真正愛國的人決不問國家給他多少金錢，或他對國家有什麼要求，全世界永不能忘孫中山先生如何慷慨犧牲總統的地位，因爲在那個時候他想着這樣做纔能再爲他那可愛的國家服務。

第十節 金科玉律

中國有名的先生孔子說過：「己所不欲勿施於人。」基督教裏也有如此相同的一句話，叫做金科玉律，說：「你願意別人怎樣待你，你應當怎樣待別人。」這却是一句良言，實則人類的進步快樂的秘密係在愛情，同情，慷慨，犧牲，和給人類的服務裏面。

第十一節 紅十字會

許多機關因爲同情和服務的精神均已成立，其中的一個是紅十字會，牠幫助有病的人，或受傷的人，或被凍餓的人，不論他們是誰，他們是在什麼地方，和爲什麼他們得病，世界上的國家都有紅十字會，各處愛國的和慷慨的男孩，女孩，男人和女人沒有不援助紅十字會的和和其他服務的機關。

第十二節 學生如何幫助國家

世界大戰的時候美國男童和女童的故事可以說明西洋國家的學生怎樣的幫助他們的國家，一年之中童子軍給政府賣愛國債票籌了一〇〇，〇〇〇，〇〇〇以上的銀元，紐約州的農業部起始打算該州如何給美國軍隊和聯軍籌辦食物時，牠先要知道的是已有多少五穀，水菓，和菜蔬，多少土地可以耕種，和需要多少工人，要得這種消息，必須調查戶口，但調查戶口須費時間和金錢，時間是短促，且財政亦正支絀，國家由什麼地方可以得到不要工資的工人呢？自然在學校裏，州中五十六區每個農人五天之內被學校孩童調查一次，十天之內該州已得需要的種種消息。

到了夏天的時候，就沒有那末多的男工去耕地，播種，和種植，那末誰去救國呢？當然是學校，全國的山坡和

11. The Red Cross

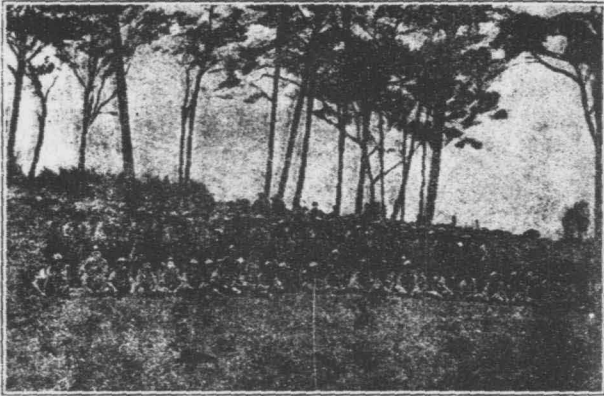
Many organizations have grown up from this spirit of sympathy and service. One of them is the Red Cross, which carries help to the sick or wounded or starving, without regard to who they are, where they are, or why they are suffering. Countries all over the world have Red Cross organizations. Patriotic and generous boys and girls, men and women everywhere, support the Red Cross and other such organizations for service.

12. How Students helped the Nation

The story of what American boys and girls did during the World War illustrates how students in Western countries helped their own nations. In one year the Boy Scouts raised over \$100,000,000 for the government by selling Liberty Bonds. In New York State, when the Department of Agriculture began to plan how the state could furnish its share of food for the army and the Allies, it had to know, first of all, how much grain, fruit, and vegetables were on hand, how much more land could be cultivated, how many workers would be needed. To get all this information meant taking an agricultural census. But a census costs time and money. Time was short, and there was no money available. Where could the state find workers who would ask no pay? In the schools, of course. Within five days every farmer in fifty-six counties of the state had been "investigated" by school children. And within ten days the state had the information that it needed.

When summer came and the states did not have men workers enough to plow and sow and cultivate, who came

- to the rescue? The schools, of course. On hillsides and in valleys all over the country tents were pitched, huts were built, and the boys of America went into summer quarters to fight with hoes and rakes. In some states there were "flying squadrons," which were called on in emergencies. If a farmer found that his tomatoes would



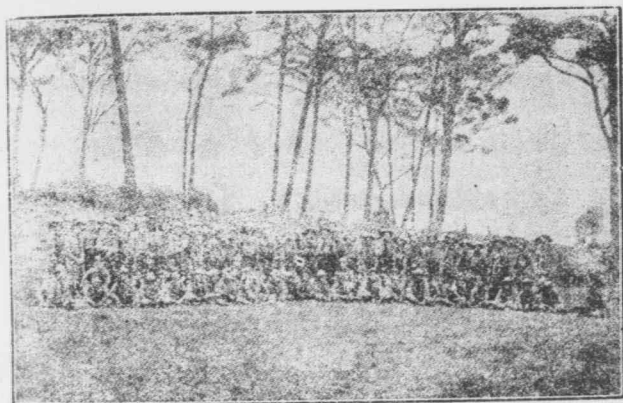
BOY SCOUTS

spoil if not picked at once, he telephoned to the flying squadron. If another farmer found that the potato-bug army was too much for him, he summoned the flying squadron. And the squadron never failed.

Girls as well as boys were busy in the fields and in the schoolhouses. The schools of one town vied with the schools of a neighboring town. One class vied with another.

In 1925 the municipal government of Canton wanted to take a census of the population of the city. There had never been an accurate census taken in China, and a

山谷並其他的地方全都紮了帳棚，蓋了房子，美國的男童到了夏天就拿起鋤頭和耙子從事奮鬥。有些洲裏有「飛隊」專應付緊急事宜。若是一個農夫看見他的番茄如果不刻摘下就要壞了的時候，他就給「飛隊」打電話。若又一個



童子軍

農夫看出他的番薯害蟲過多自己無力應付，他也可以召集「飛隊」幫忙，而「飛隊」沒有失敗的時候。

女童也與男童是一樣的在田裏或學校裏忙於工作。某鎮的學校與鄰近的學校盡力比賽。一班又與別的班比賽。

一九二五年（民十四年）廣州市政府欲想調查該市的戶口。中國永沒有確實戶口的調查。人口的數目和性質是

舉辦各種新市政最要緊的知識、調查如廣州市那樣的戶口，需用許多職員和精銳的方法，警察太少且亦未準備這件工作。政府由什麼地方得來的聰明職員呢？自然由學校裏。中學校，大學，和專門學校的學生都奮勇去工作。他們將該城分爲若干區，學校分爲若干隊，每隊由一個警察跟隨到所指定的那一區去，並且與該地的人民談論調查戶口的重要和利益。他們由一家到一家，由一商店到一商店分散報單，向人民解釋如何的填寫，填寫後再將報單收回。八天之內廣州市戶口即已調查完竣。

許多的學生在他們自己省裏設立義務學校去教工人。學生在假期裏到處旅行，對人民講說愛國的事情并規定款待的和報告的儀式。這都是爲國服務的好方法。

第十三節 中國人應當每天服務國家

「服務」就是幫助或工作的意思。多數的人是爲自己工作。但每人每天都應當給他的國家做些有益的事情，這事看着難實在并不難。中國有四萬萬的人民他們分爲一小羣一小羣同居，你不會看見這四萬萬人的大部份，可見你

knowledge of the size and character of the population was most essential to the many new tasks that the government was going to undertake. The taking of a census of such a large city as Canton would require many workers and an elaborate procedure. The policemen were too few and not prepared for the task. Where could the government find an army of intelligent workers? In the schools, of course. The students of all the middle schools, colleges, and professional schools in the city volunteered their service. They divided the city into a number of wards and the student body into teams. Each team, accompanied by a policeman, went to the ward assigned to it and talked to the people about the importance and advantages of census-taking. They went from house to house, from shop to shop, to distribute blanks, explained to the people how to fill them out at a specified time, and collected the blanks after they had been filled out. Within eight days, the census of Canton was taken.

Many students in various provinces of China open free schools to teach workmen. They travel from one place to another during vacations, talking to people on patriotic subjects and arranging entertaining and informing programs. These are all good ways to serve the nation.

13. A Chinese should serve his Country Every Day

To "serve" means to help or to work for. Most people are kept busy working for themselves. But no person should let a day go by without doing something that is for the good of his country. This is not so hard as it seems. China has more than four hundred million people, who live in small groups. You will never even

see most of these millions, but you will always be a part of some group. You must serve your group, however large or small it is. The smallest groups of people are families; the next larger are neighborhoods, groups of families; and then come villages, towns, and cities. You spend part of your time at home with the rest of your family, part of it at school, and some of it on the playground. You are seldom alone.

Even when school days are over, young people will live and work and play in groups. Whether you work in an office, in a factory, in a hospital, in the army, you will be one worker among many. You will have to serve your country by serving the different groups of people with whom you study and work and play.

It is natural for people to live in groups. So natural is it that when a person chooses to live entirely alone it seems very queer. Such a person is called a hermit. Hermits make poor citizens, for living means getting and giving, helping and being helped.

14. Some Special Ways of Serving

We have already seen that serving is helping. This means that now, while you are in school, you must in some way help

1. Your family.
2. Your class.
3. Your school.
4. Your club.
5. Your neighborhood.
6. Your town, or village.

If you suddenly left your home and went to a distant part of the country, in what way would your family, school, club, and town miss you? This is the best possible test for finding out how much or how little you are doing that is helpful to others.

永是某羣的一份子·不論羣的大小·你應該給牠服務·人民最小的羣就是家庭；再大一點是隣居，也就是家庭的組合；然後就是鄉村，鎮市，和城池·你耗費一部份的時間在家裏，一部份時間在學校，一部份時間在遊戲場·你獨居的時候很少·

就是在學校畢業之後·青年也要在羣衆裏面生活，工作，和遊戲·無論你在那一個機關，工廠，醫院，軍隊，你也不過是一份子而已·你服務國家的一個方法就是服務和你一塊兒讀書，工作，和遊戲的那些不同的羣衆·

人類群居是出於自然的；那樣自然，若是一個人獨居，那就很奇怪了·這樣的一個人叫做穩士·穩士是薄弱的國民，因為生活是接受和給與·助人和被助·

第十四節 服務的幾種特別的方法

我們已經知道，服務就是幫助·牠的意思就是說，當你在學校的時候，你必須設法幫助：

- | | |
|------------|--------------|
| (一) 你的家庭· | (四) 你的團體· |
| (二) 你的那一班· | (五) 你的隣居· |
| (三) 你的學校· | (六) 你的鄉村和城市· |

倘若是你離開你的家庭到別的地方去，你的家庭學校；團體，和城市對你是怎樣的所失呢？由此觀之你給別人服務那是一個頂好的試驗·

一個人無論作些什麼或是說些什麼只能使人安全，更健康，或者更快樂，那就是為國家服務。若是你住在一塊田莊裏，那田莊運輸菓品到鄉村或城市去，你就能够幫助——沒人知道多少人——去調查使水菓不染污穢或別的不

潔淨的東西。水菓能傳播疾病，你若能盡一點義務，使清潔的菓子運到市場，那就是為社會服務了，你可以剷除這些有害的蟲子，使牠們不致於再傳染到別的村莊去。

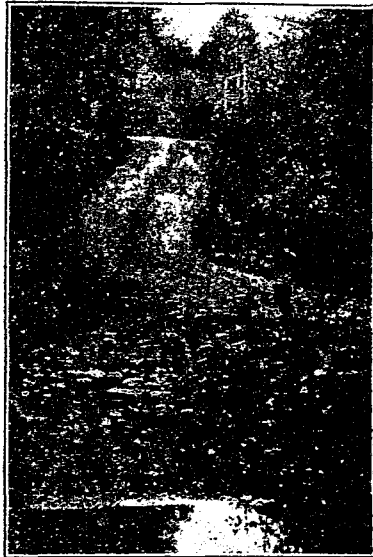
你可以幫助經過你的村莊的那道路若是大雨把牠沖去一部份，就是一個兒童也能修理。假如有一塊



不佳的灣曲地方，想要制止意外發生，應該怎樣呢？或手車，或動物，或汽車發生危險，或是着水沖壞而不能修補的地方，你可以幫助修理，最底也應該立起一個標記，警告過路的人要防危險。每個整理好的城市都有官員，他們注意道路，市場，清涼食物，和類似的東西，但這並不變更你自己的責任。每個人必須盡力作一個自願效力的職員

Anything that a person does or says to make others safer, healthier, or happier is serving his country. If you live on a farm which sends fruit to the village or city, you can help — no one knows how many people — by seeing that no dirt or impurity of any kind touches this fruit. Fruit carries disease. If you can do something to get cleaner fruit into the market, you will be serving the community. You can help to destroy pests that kill vines and fruit trees so that these pests will not spread to other farms and villages.

You can help take care of the road which runs past your village. If a heavy rain has washed out a part of it, even one boy could repair the damage. If there is a bad place



© Publishers' Photo Service

A BAD CURVE

What could be done to prevent accident?

which might result in accidents to carts or barrows or animals or cars, or a washout which you cannot repair, you can get help in repairing it or at least put up a sign, warning passers-by of the danger. Every well-regulated town has officials who are supposed to attend to roads, markets, clean food, and the like, but this does not change your

own duty. So far as possible each person must be a volunteer town official. What you can do, you should do regardless of anyone else. Often by *not* doing a certain thing a person is really serving his community. If every man in the city threw his newspaper into the street when he had finished reading it, the streets would become full of newspapers. By not doing this careless thing a man helps to keep the streets attractive and to save the expense of gathering up the litter.

There is another special way in which everybody can help the country — by becoming an accurate information spreader. So many people repeat what they hear without knowing or caring whether it is true that much harm is often done. A bank was once ruined by a "run" caused by a false report that the cashier had stolen some of the bank's money. A good business rule would be a good citizenship rule:

When in doubt, say nothing. If you don't know a thing, don't tell it. Don't *think* that you know a thing; be *sure* that you know it.

One of the ancient sayings of Confucius is still good today:

What one knows, to know that one knows it;
What one does not know, to know that one does not know it;
This is true knowledge.

15. Master Some Task

If you want to serve, become efficient. Be a master of some sort of work. Know how to do it perfectly. Become skillful and quick at it. To master one thing will make it easier to be of service and easier to master the next thing.

·你能作的事情，你就應當去作，不必管別人，有的時候不作別的事情便是服務社會。若是城裡的每一個人看完了報就把報紙扔在街上，那街上便要充滿了報紙。不作這種粗心的事就是幫助保存街道美觀且減省收拾屑物的費用。

還有一個幫助國家的，特別方法——每人作一個準確傳播消息的人。所以許多人傳播他們所聽見的事情，也不知道是否注意，以致往往生出許多害處。從前有一個銀行因為誤傳司帳的人偷了銀行好些錢致有擠兌，結果倒閉。一種良好的營業規則便是良好國民的規則：

「疑惑的時候不要說話。若是你不知道一件事，不要去說。不要以為你知道某事；你要真正明瞭。」

孔子有一句話說到了現在仍然好的：

「知之為知之；不知為不知；是知也。」

第十五節 要有一技之長

假若你一去服務，必有成效。你要專擅某種事業。你要知道怎樣才能把事情做得完全。你要做得精巧和敏捷。專長一技便可更容易服務且可更容易專長別技。

手和腦必須訓練作工和遊戲，無論是學騎馬，或是游泳，或是打籃球，你要確實專長某種有益的遊戲。一個十六歲的男童要担任事務所的位置，被人詢問：「那一件事情你能够作的跟你的朋友一樣好，或是比牠們還好些？」那個男童想好久的工夫，後來懷疑的搖頭說：「我想這也許不是答你所問，可是我是最好騎腳踏車的。」那商人又問了幾句話他才知道如何管理腳踏車，並如何去作種種難的工作。後來那商人說：「你若有一技之長，你應當能够再擅長一件事情。我們將要知道你用這位置做些什麼。」沒有一個人去學那藝術之一技之長在他的一生。

第十六節 你畢業後作什麼？

一個學生在學校的時候，他應當想將來的計劃和畢業後所作的事情，專長家政，園藝，和類似的事情，這不過是預備將來作些較大的事情。這都是幫助使他成一個完全的公民。幾年的工夫個個男童都應準備在世界上做成人的事情，每個女童作婦女的事情。每個學生應當去研究本身究竟幹些什麼事他纔能最快活而最有用。今天就要計算你還是學習商業，還是研究專門事業，還是經營買賣。凡是使你注意的各種事業你要記下來。你要由書籍，雜誌，和人民中盡力找出關於各事的材料，你對於工人忙碌的世界

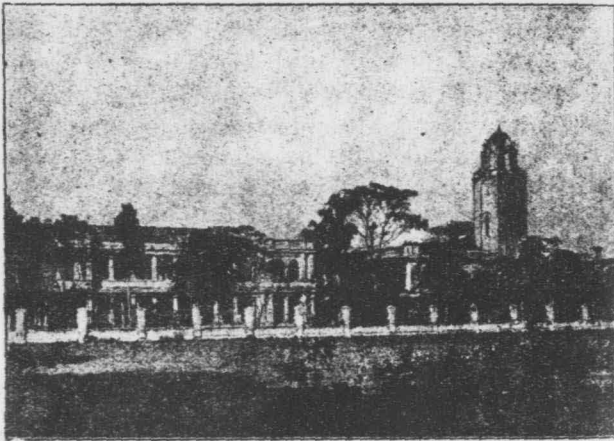
Hands and brain need to be trained to "play" as well as to work. Whether it is learning to ride horseback or to swim or to play basket ball or tennis, be sure that you have really mastered some form of wholesome play. A sixteen-year-old boy who applied for an office position was asked this question, "What one thing can you do as well as, or better than, any of your friends?" The boy thought for a long time, then shook his head doubtfully. "I guess this isn't what you mean, but I'm the best bicycle rider in my crowd." The business man, by asking a few questions, learned that the boy knew how to take the best care of his bicycle, and how to do many kinds of difficult stunts. Finally he said: "If you have mastered one thing, you ought to be able to master another. We will see what you can do with this position." No person who has learned the art of mastering need make a failure of his life.

16. What will you do when School Days are Over?

All the time that a pupil is at school he should be looking ahead and planning what he is to do when his school days are over. The mastering of home work, of gardening, and the like is merely practice work for the big things later on. All of it is helping to make him a full-fledged citizen. In a few years each boy must be prepared to do a man's work in the world, each girl to do a woman's work. Every pupil should study himself to see in what occupation he can be happiest and most useful. Begin planning today whether you will learn a trade, or study a profession, or go into business. Make a list of the different occupations that attract you. Find out from books, magazines, and people all that you can about each

one. The more you learn about the busy world of workers, the easier it will be for you to make a wise choice.

The true citizen will never be an idler, however rich he becomes. If you should make a list of the persons in your town who do no useful work, would it be a long list or a short one? So necessary is work for the success

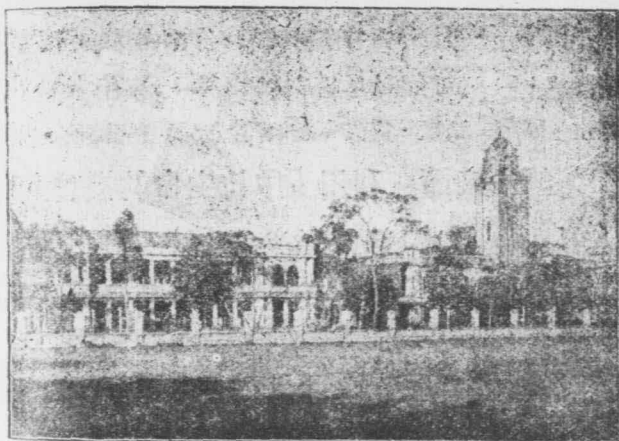


ONE OF THE FIRST GOVERNMENT UNIVERSITIES

of a nation that several governments have passed laws requiring all able-bodied men to have an occupation. Farther on we shall read about some of the scientific and other professions. For most men and women of even the highest training, serving one's country does not mean being a government official or employee, but just doing some real work in an honest occupation or profession. Shall we not follow the advice of Dr. Sun Yat-Sen, who said, "Students should set their minds, not on becoming prominent officials, but on accomplishing great tasks"?

研究的越多，你將來謹慎選擇也越容易。

真正的公民，無論如何的有錢，絕不去耗費，你若誰把你城裏的不作有用事的那些人列出一個表來，那表還是長的呢？還是短的呢？工作是國家成功的一種要素，所以



國立學校之一

政府通令強迫所有身體強健的男人都要作一種事業。我們還要研究些科學和別的職業。受過最高等教育的男子和女子去給國家服務并非要作政府的官吏或職員，但要作些誠實的事業或專門職業真正的工作。孫中山先生說過：「學生不要專心作官，而要作些偉大的事業。」我們是否應當聽從他的主張呢？

第十七節 中國人應該精練中國文字

你若是服務國家和謀生活，你必須學習本國文字，所謂學習文字就是能準確的去說，讀，寫，和明瞭本國文字。若是一個男生只知道他的功課，而不能說明，或一個女生只知敘述她所看見的，而不能寫出來，或一個人只讀書而不明瞭——這都不是有用的國民。在你成功的中間有些門戶，第一個門的鑰匙就是本國文字。無論你將來是作醫生，律師，司帳，農夫，這個門是必須要先開的。

第十八節 利用「你的生命的機會」

「生命的機會」就是政治家，藝術家，醫士，創造家，或作別的有用事業的機會的意思。許多的男童女童不知利用機會。結果生命的一大部份是要失敗的。另有一種人能利用各種機會，終日忙於工作，倘若遇着困難的問題，他們很快樂的去制服牠。一次有人問一個最精巧的礦師請他解釋成功的理由。他定着眼睛很簡單的回答說：「我的父親是個聰明的工程師，他的前程遠大，當我五歲的時候，他就害熱病死了。他死的頭一天他把他的手放在我的手中說：「我把我的機會遺留給你，我的兒；不要放棄牠」。當我長大的時候，我就堅信我必須作我自己的事業和他的事業。我永沒有耗費過一刻的時光；我永沒有失掉過一

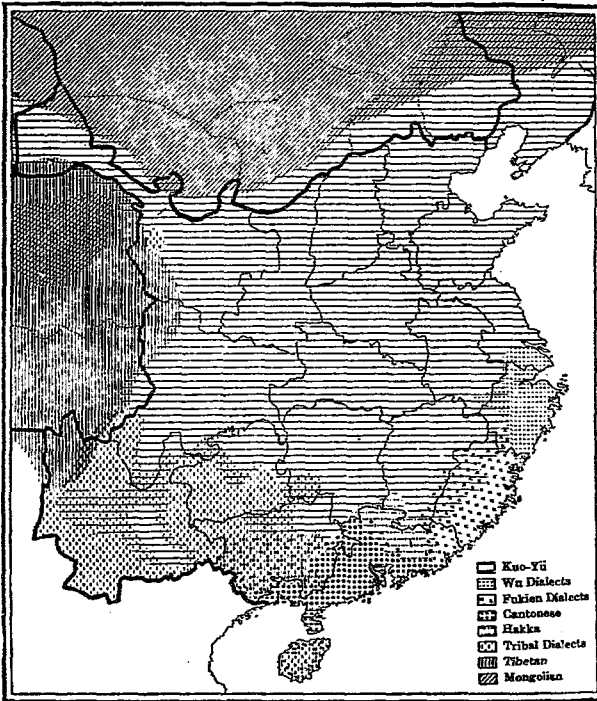
17. A Chinese must master the Chinese Language

In order to serve your country and earn your living, you will need to master your language. To master it means to be able to speak, read, write, and understand it correctly. The boy who knows his lesson but cannot tell it, the girl who can tell what she saw but cannot write it, the person who cannot understand what he reads — all are a long way from being useful citizens. There are many doors between you and success. The key to the first one is your language. Whether you are to serve your country as a doctor, a lawyer, a bookkeeper, a farmer, this door must be opened first.

18. Using your "Chance in Life"

A "chance in life" means a chance to become a statesman, an artist, a physician, an inventor, or to do some other useful work. Many boys and girls are unable to use their opportunities, and to a great extent their lives are a failure. Others take advantage of every opportunity, work during all their waking hours, and, if a very difficult position is presented to them, they rejoice in trying to conquer it. One of the most expert mining engineers was asked one day to explain his success. A far-away look came into his eyes as he answered the question simply. "My father was a brilliant engineer. A great career was ahead of him, but when I was five years old he was struck down by fever. The day before he died he put his hand in mine and said, 'I'll have to leave my chance to you, son; don't waste it.' As I grew up I firmly believed that I must do my own work and his too. I never wasted a moment; I never lost an opportunity to

get ahead. I felt all the time that I was being pushed forward by some invisible power. The greatest pleasure



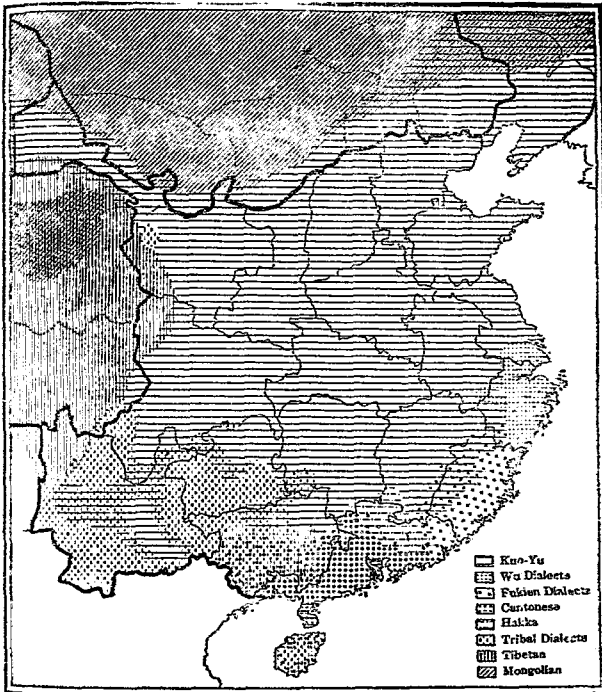
MOST OF CHINA SPEAKS KÜO-YÜ. DO YOU?

Courtesy of the China Continuation Committee

that I had as a young man was when my employer said to me that I was worth two ordinary assistants."

To use another person's chance as well as your own means to do your work a little better than you would

種前進的機會·我永遠覺着一種看不見的能力促前個進
·我青年時代的最大的快樂就是我的雇主說我可抵得兩個



大部份的中國人都說國語，你呢？

善運的助手·」

利用別人的機會和你自己的機會是要把你的事務比平常做的還要好些的意思·你要成功就不能半途而廢就是你

沒有特別才能並且作了——像我們多數人似的——食物，衣服，或別種有用的物品的製造人或買賣人，你必須要努力把你的工作作的越完全越好。「生命的機會」就是竭力用某種方法去為人民服務的機會。

問 題

1. 說一個故事，描寫一個平常地位的人很好的服務給他的國家。
2. 舊式的「中人」為什麼是浪費。
3. 金錢是交易的媒介。好媒介的必具條件是什麼呢？
4. 告訴一些你能服務給，(1) 家庭 (2) 學校 (3) 國家的方法。
5. 為什麼你必需改進工人及農人的福利。
6. 男女孩子們如何才能服務給他們的國家。
7. 假如有人問你；你能作如何的一件事情，能比你的朋友好或者和你的朋友一樣，你怎樣回答呢？

otherwise do it. You cannot stop halfway to success. Even if you have no special ability and become, as most of us do, a maker or seller of food or of clothing or of some other article of use, you must try a little harder to have your work as perfect as possible. A "chance in life" means a chance to do your best to serve your people in some way or other.

QUESTIONS AND EXERCISES

1. Tell the story of a man who in a humble position served his country well.
2. Why is the old-fashioned "middleman" a waste?
3. Money is a medium of exchange. What are the essentials of a good medium?
4. Tell a few of the ways in which you can serve
 - a. Your family.
 - b. Your school.
 - c. The nation.
5. Why should we promote the welfare of workmen and farmers?
6. How can boys and girls serve their country?
7. Suppose you were asked the question "What one thing can you do as well as or better than any of your friends?" What would you reply?

CHAPTER XII

SCIENCE AND NATIONAL PROGRESS

1. What is Science?

There are many old men and women who are said to be good weather prophets. They have learned to guess with some correctness what the weather will be and they have some knowledge of how certain weather has usually followed certain conditions; but their knowledge is inaccurate, incomplete, and poorly connected, so that one can scarcely call it science.

There are also weather bureaus now which daily give a very reliable forecast of the weather. This is the way they do it: The bureaus receive from all over a large area of land and sea (including foreign countries) daily reports upon the condition of the air. They put together upon maps on a large scale this exact information about what the wind is doing and preparing to do. They discover, for example, that the air pressure is low in the north and high in the south and thus know that there is going to be more wind blowing from north to south. If this is from a dry, cold region, it means that certain regions are going to have dry and cooler weather. They may see also that the low-pressure southern area has wind blowing around it in great circles — circles so large perhaps that each station thinks its wind is blowing in a fixed straight line. Perhaps they can see that the center of these great circles of wind is a little farther east than

第十二章 科學和國家的進步

第一節 科學是甚麼？

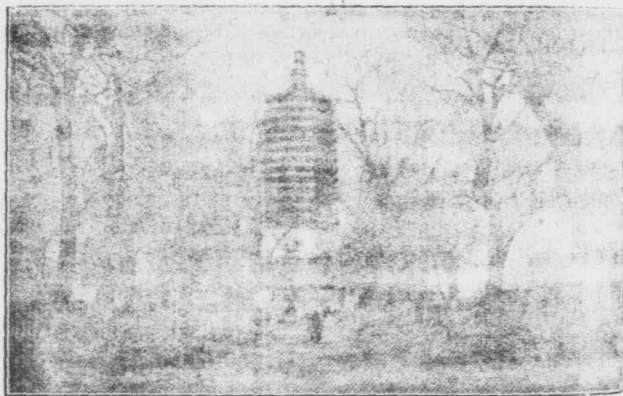
有許多老年男女，被稱作好的天氣預言家。他們能夠猜想未來的天氣如何，和而也有時準確；並且他們對於某種天氣常跟着某種情形也有點知識；但是他們的知識是不準確的，不完全的缺乏連絡的，因此他不能叫作科學。

現在也有天氣觀測局，他們天天發出一個很可靠的天氣預告。他們辦理的方法是這樣：這些觀測局每日收到陸海一大區域（包括外國）關於空氣情狀的報告。他們在大的地圖把這消息聚集一塊，都是告訴風是正作何事，或是正預備要作何事。例如他們發現北方氣壓低南方氣壓高，由此可知由北向南的風將要多一點。假如這風是從乾燥寒冷的地方颳起，就表示某地方將要有乾燥寒冷的天氣。他們也許看出低壓的南方區域有風環吹，環周是大的，環周的大或者可使每一處觀測局都以爲牠的風是按一定直線颳的，或許他們看出這大風的中心點比前天略爲偏東。如此

他們就知道這真是一場大風向東吹去，並且他們知道怎樣拍發電報到東方各地告訴船有危險，或是這風能不能給農人下雨，或是天氣要冷要暖等等。這些預言是根據一種知識，幾近於完備，又準備，又有聯貫，所以才叫做科學。

第二節 科學與藝術

科學有一個舊定義是「組織的知識。」一個人能夠照得像片他當然是學過照像的；一個人會按鋼琴自然是學



爲了人民的使用和享受

過按琴術的；一個人會結水兵的結子自然是學過打結術的；一個人會走緊繩自然是學過持平術的；一個人能預備好飯自然學過烹飪術的；如此等等。上面有技能的人對於各

it was the day before. Thus they know that this is really a big storm moving east, and they know what to telegraph to all eastern parts about the dangers to ships, or whether the wind will bring the farmers rain or not, cold weather or warm, etc. All this prophecy is based upon a knowledge so nearly complete, so accurate, and so connected that it may be called science.

2. Arts and Sciences

An old definition of science is "organized knowledge." One who can take good pictures has learned the art of



FOR THE USE AND ENJOYMENT OF THE PEOPLE

photography; one who can play well on the piano has learned the art of piano-playing; one who can tie sailors' knots has learned the art of knot-tying; one who can walk a tight rope has learned the art of balancing; one who can prepare a good meal has learned the art of cooking; and so on. In each case the skilled

person may or may not know much about how or why each act is performed. He may have the art, but not the science that lies under it. An art is the skill and ability to *do* something; a science is a mass of organized knowledge. In colleges we speak of arts and sciences, because some subjects have chiefly to do with how to accomplish something, such as writing essays, speaking foreign languages, painting pictures, and debating difficult questions, while other subjects have chiefly to do with acquiring exact and systematic knowledge. As a matter of fact, however, all skillful accomplishment must have real knowledge to support and improve it, and all science requires a large amount of skill to make it possible or worth while. We cannot really separate our studies into "accomplishments" and "pure knowledge." (The word "art" is often used in a narrower sense, to mean painting and related arts.)

3. The Scientific Age

Here is a clipping from a recent newspaper :

A Disaster Investigation Bureau has been established in Kyoto under the management of the Kyoto Imperial University. The new institution has in view the prevention of disasters by scientific knowledge and experience. According to returns published by the University, Japan suffers a loss from disasters of various kinds of 200,000,000 yen per year.

Whether this is true or not, it shows how important science is considered to be in this modern age. Such a piece of news a generation ago would have made people laugh. The world has only recently found out how important science is. We may now say that one of the chief differences between our time and earlier times is the

事成就的所以然或者知道或者不知道，他可以有那方術，但是那方術底下的科學他是沒有的，方術是做事的技藝和才能；科學是一堆有組織的知識，在學院中我們說到藝術和科學，因為有許多的科目都是關於如何成就某種事物的，如作論說，說外國話，繪畫，辯論難題，還有別的科目是取得準確的而有統系的知識的，但是所有技術上的成績自然必藉有真知識來維持牠改進牠，並且所有的科學也得有宗教的技能來使牠為可能或有價值，我們不能真正分別我們的研究為「成就」和「純粹知識」，（藝術這兩個字常用於狹義的，指繪畫和觀瞻的美術而言。）

第三節 科學時代

這裏是由新近報紙上剪來的一段：西京設了一個災禍調查處由西京帝國大學管理這個新機關，意在用科學的知識和經驗預防災患，按這大學所刊佈的報告，日本由各種災患所受的損失，每年為二萬萬元日幣。

這事無論真否，可見在現今時代把科學看得如何重要，若是這段消息在一個時代發表，一定使人取笑的，世界上知道科學的重要不過是最近的事，我們現在可以說我們的時代和以前的時代首要的區別就是科學在各種事物上的

地位·各學變更世界甚快·牠是建設的也是破壞的·牠能使現在的人做大事，好的和壞的·所以現代的國家須要得到科學並且能統制牠的用處·

第四節 西洋科學的發展

世界上一世紀—一世紀的奮鬥由黑暗貧窮而轉到光明和豐富的時期·科學是牠們的偉大的利器·或者我們可以說是牠用來抬高自己的轉動機裏的一架·

衛爾士先生在他的「歷史綱要」裏，用有趣味的方法述說歐洲向科學時期進步中間的遲延與痛苦·如同我們今日在亞洲享受着完全的利益在那長時間的奮鬥裏，我們對於那歷史應該關心·很簡略的舉出如下：

二千多年以前，希臘人很能發展名學和數學，纔把科學的基礎安下·希臘和馬其頓的大領袖曾經實在決定進行使科學知識接着統系發展·他們有了根基，組織，和科學方法的開發·以後發生內戰，亞歷山大擴張領土，他的帝國的分裂，和科學力量的散佈·這科學的開端都有記載和保存也留在許多國家的學院裏，但在此種情形之下牠那真價值不能發現·亞歷山大在埃及建設一城，用他自己的名字叫這城，創了一所宏偉的圖書館·這更是發展科學的好基礎，但希臘有許多最重要的思想已不存在·沒有新的

place that science has taken in everything. Science is changing the world very rapidly. It is both constructive and destructive. It enables the people of today to do big things, both good and bad. Modern nations, therefore, have both to acquire science and to control its uses.

4. Development of Science in the West

The world has been fighting its way up century by century from shameful darkness and poverty toward the age of brightness and plenty. Science is one of its great weapons, or, we may say, one of the winches by which it has lifted itself.

Mr. H. G. Wells, in his "Outline of History," has told in an interesting way of the slow and painful progress of Europe toward the scientific age. As we in Asia today are getting the full benefit of that long struggle, we should be interested in that story. Very briefly it is as follows:

The Greeks of over two thousand years ago so developed logic and mathematics that the foundations of science were laid. The great leaders of Greece and Macedonia actually decided to proceed to a systematic development of scientific knowledge. They had the basis, the organization, and the beginning of scientific method. Then came internal wars, expansion under Alexander the Great, the break-up of his empire, and the scattering of all these scientific forces. These precious beginnings of science were preserved in records and in scattered colleges in many countries, but in this condition their real value was not seen. One city founded by Alexander away off in Egypt, and named Alexandria after him, developed a wonderful library. Here again was a good foundation for scientific development, but some of the

most important ideas of the Greeks were not present. Little that was new was discovered, and finally the great library was destroyed. Then, again after many centuries, the Arabians developed a good beginning of science upon those early elements. When the Mohammedans carried their religion into Europe by way of Spain, they carried this science with them. They had not developed it very far, and they really needed the help of European people to carry it farther. But they were turned back at the battle of Tours, in France; and thus both Mohammedanism and the Arabian science were driven back from Europe. Unfortunately Europe had not received the Greek scientific spirit through the Romans, who had conquered Greece and taken over her arts. Rome was interested more in law, organization, business, and literature; she did not catch the scientific spirit.

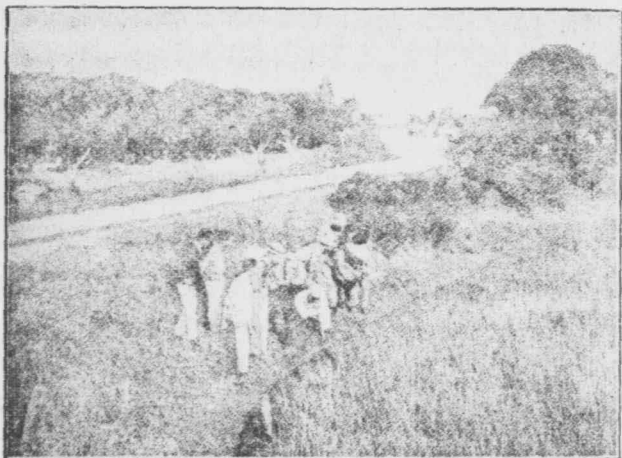
The wild Northern people came down upon Rome and began to destroy her civilization. The Christian Church preserved most of the good things of that civilization and began to civilize the Northern barbarians. Europe was soon full of vigorous people, with Latin as a common written language, with ideas of truth and honor, of law and order, of education and civilization. The field was thus prepared for that science which was unfortunately driven back with the Mohammedans. And so the darkness continued until the Crusaders fought with the Turks and brought ideas back into Europe with them. The Turks captured Constantinople and scattered westward the stores of old Greek ideas, and the opening of the new ocean routes awakened people's minds. Thus the field was planted, and these long-neglected seeds of science began to grow rapidly. That was the beginning of Western scientific ideas, methods, and knowledge.

發現；最後這大圖書館也被毀壞了，于是又過了許多世紀，亞刺伯人根據那些先前的原素，發展出一個好的科學開端。當回教人由西班牙把他們的宗教傳到歐洲的時候，他們也帶着這種科學，他們沒有把牠發展很遠，反折回法蘭西的都爾斯去打仗；所以回教道理和天方的科學都由歐洲逐回。不幸歐洲並未經羅馬人受到希臘科學的精神，羅馬人曾征服過希臘僅取回希臘的藝術。羅馬很注意法律，組織，商業，和文學等；他沒得着科學的精神。

北部野人進攻羅馬起始破壞牠的文明。耶穌教保存那文明的許多好處，而開始教化北部野蠻民族。歐洲不久成了強健人民，用拉丁語作公用文字，並且具有真誠和榮耀，法律和秩序，教育和文明等的意義。遂為科學預備境地。不幸和回教人同被驅逐，于是黑暗相續，至十字軍與土耳其人戰鬪又把義理携回歐洲。土耳其人奪獲康士坦丁堡，並將古希臘的知識向西散佈，新海洋航路開闢，人心遂被喚醒。因此纔有種植，這些久經遺忘的科學從新又長起來。西方科學的道理和方法，知識從此開始。

第五節 中國需要科學

中國既然是現代國家裏的一份子，必須採用科學的計畫。回看我們前邊所講的各章；就看出我們替中國辦理的許多事情都專靠着科學知識。冒險性和毅力要是沒有科學



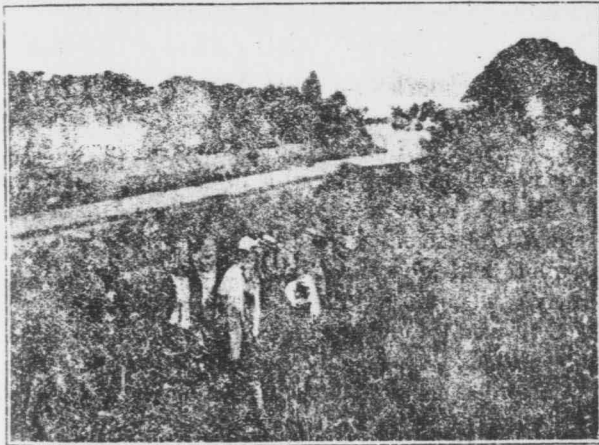
真實的智識來自初次着手的試驗

的先路，能有甚麼作為呢？假設不明白物料和程序，儲蓄和投資又有甚麼用處呢？不能統制現代科學的原理，怎麼能希望保全我們的富源甚至於維獲我們自身呢？

當孟羅博士前次為中國政府考查教育制度的時候，他說中國學校最大的弱點是在科學教育上。他問道：「你若

5. China's Need for Science

China, as one of the modern family of nations, must adopt a science program. Look back through the chapters we have been studying and see how much of all that we want to do for China depends upon scientific



TRUE KNOWLEDGE COMES FROM FIRST-HAND EXPERIENCE

A biology class studying specimens in a pond

knowledge. What can enterprise and energy accomplish without science to make the road clear? What use is there in saving and investing if we do not understand materials and processes? How can we hope to conserve our resources or even to protect ourselves without a mastery of the great principles of modern science?

When Dr. Paul Monroe recently investigated the educational system for the Chinese government, he declared that the greatest weakness of Chinese schools

was the teaching of science. He asked, "How can you lead your nation forward into the modern world without science?"

Science is necessary for the progress of China. Let us see, therefore, what kinds of science are needed — some of the most important of them, at least — and how these sciences can be mastered by our future citizens.

6. Pure Science and Applied Science

A college professor was seen picking up shells on a sea-beach, just as many children also were doing. Someone asked him, "Why do you gather shells as a child does?" He replied: "I am collecting and studying them. That is the branch of science in which I am most interested. I know more about shells than any other person in this country." Then he was asked, "How are you going to use your knowledge of shells?" The professor answered: "I do not use it. I only acquire and record it. This is pure, not applied, science." He was getting scientific knowledge without a definite practical purpose in view. That knowledge had practical values, but he was only studying the science itself, and not the uses to which it might be put.

When Edison was developing electric lights, he saw that he needed a certain kind of fine fiber. He believed that he might find this in some undiscovered kind of bamboo. He knew that the development of electric lights was of the greatest importance both to his country and to all the world; he therefore chose enterprising scientific men and sent them to Africa and other parts of the world to study bamboos. This is said to have cost him \$100,000 in gold. It was a big piece of scientific

不用科學，怎樣能領導你的國家進行到現代世界呢？」

科學是中國進步中的必要的東西，所以讓我們看一看那些科學是必須的——至少有幾種科學頂要緊的——我們將來的公民怎樣纔能統制這些科學。

第六節 純粹科學和實用科學

一個學院的教授到海濱正拾蠟殼和許多小孩做的事一樣，被人看見，有人就問他：「你爲甚麼和小孩子一樣的去拾蠟殼呢？」他答道：「我收集蠟殼我研究牠們，那是一種科學，我對牠最有興趣，而關於蠟殼的事情我知道的比本國的任何人都多。」又有人問他：「你的蠟殼知識有什麼用處呢？」那教授回答說：「我不用牠，在僅把牠記下來，這是純粹科學，並非實用科學。」他足足求得科學知識並不求得實用，那科學本有實用的價值，但是他祇研究科學本身，而不研究牠的應用。

當愛迪孫發展電燈時，他看出來他要用一種精細的絲，他相信可以在一種未經發明的竹子材料中覓得，他知道電燈的發明是於本國和全世界都有關係的；他選了幾位冒險的科學家，派他們到非洲和別的地方去研究竹子材料，據說這一宗事已經費了他十萬金元，這真是爲求一定的實用的一件大科學的工作，愛迪孫是研究科學求牠實用的。

科學不都是有實用的，但是沒有人知道什麼科學上的事實將來有用。我們知道的越多，我們解決一件問題的機會越容易。我們把能夠得着的知識聚在一處，因為任何一部也許有用着的時候。我們不能把純粹科學同時用科學分開。科學是各有統系的，你要就一種統系當一個單位來研究，你不能預先選定什麼是于你有用的。雖然科學的用處纔使牠如此重要，但是你必须研究很多的東西，牠看不出有任何價值來，我們引導我們的探討和研究須儘量向有希望的那方去走，而我們討論的事實常和收集蠟殼一樣，彷彿沒有價值。我們科學有許多起先是純粹的，以後方變為實用的。

最要緊的中國青年男女必須有科學的精神。他們必須把已經有用的科學和知識能統制起來，與科學進步很快的國家同時並進，並且推進中國自己的科學研究。他們對於純粹科學和實用科學必須多多注意。

第七節 科學的精神是甚麼？

真正的科學家求知識是沒有恐懼或偏見的。他不使任何的事物來防碍他求真確的道理；他是注目的；他搜求事實，並且堅執和有統系的繼續他的搜求；他考證自己，改正自己，不以為恥，不肯自私；他自己在試驗室或研究室

work undertaken for a definite practical purpose. Edison was studying a science for its uses.

Not all science is useful, but no one knows what scientific fact is going to be needed next. The more we know, the better chance we have of solving any problem. We gather all the information we can, because any part of it may be called for at any time. We cannot separate pure science from applied science. Science is in systems. You must study a system as a unit. You cannot select beforehand exactly what is going to be useful to you. Although it is the usefulness of science that makes it so important, you must study a great deal that does not appear to have any value. We guide our searches and our studies as much as possible in directions which are the most promising, but we are constantly dealing with facts which, like the collection of shells, seem to have no value. Much of our science is pure science first and comes to be applied only later.

The important thing is that China's young men and women shall have the scientific spirit. They must master the scientific knowledge which is already available, they must keep up with the rapid advance of science in other countries, and they must push forward the scientific study of China herself. They must give more attention to both pure science and applied science.

7. What is the Scientific Spirit?

The real scientist seeks knowledge without fear or prejudice. He does not allow anything to prevent him from getting the exact truth; he is observant; he searches for facts and continues his search persistently and systematically; he checks up and corrects himself

without shame or selfishness; he boldly publishes the facts that he finds in his laboratory or in his study, no matter what it may cost him.

Here is a story of a judge who showed the scientific spirit :

A policeman brought forward a stranger who was accused of murder. He was seen quarreling with the murdered man. They started across a bridge alone. The stranger came running back. The other man was taken from the river dead. The stranger was asked what happened to the man, but he only replied, "I do not know." The judge asked for witnesses, but there were none.

Then a man said to the judge: "The murdered man was my friend. If you will hang this murderer, I will give you ten thousand dollars."

The judge replied: "You are an enemy of truth and justice. He may be guilty, but I want facts and not money to prove it."

Then the stranger spoke for himself. He told about his poor mother, whose heart would be broken, and about his family, who would be fatherless if he were convicted. To this the judge replied, "You may be innocent, but I want facts and not feelings to prove it."

Then a man whispered to the judge that all the city was angry against the stranger, and that if he were not convicted their opinion of the judge would be very harsh, and his life would ever after be most unpleasant. To this the judge replied: "It is not I who am on trial here. I am not thinking about myself. I want facts about this man. Let us keep all our attention upon the case."

A man rushed into the courtroom and cried, "If you do not convict that man, I will kill you!"

所得的事實很勇敢的刊佈出來，不論費用若干。

這是一段法官的故事，他是能表現出科學的精神來：

一個警察捉來一個生人，這生人被人控告謀害了人，他看見他和被害的人爭吵，他們倆經過一個橋，這生人跑了回來，那個人由河裏撈上來是死了，人家問這生人那個人怎麼樣了，他只回答說：「我不知道」，法官尋求證人，但是沒得一個。

以後有一個人跟這法官說：「那被害的人是我的朋友，你若是將這謀害的人殺死，我將給你一萬元。」

法官說：「你是真實和正義的敵人，他或者也許有罪，但是我要事實來證明他，不要錢來證明他。」

以這生人爲自己辯護，他說他的母親如何的可憐，她們的心會傷了的，又說他的家庭，要是定了死罪，他的兒女就變成無父的兒女了，法官答道：「你也許無罪，但是我要事實來證明他，不要感情來證明。」

又有一個人低聲和法官說，全城都恨這生人，倘若不把他定罪，他們對於法官的意思必然很嚴厲的，法官的生活以後必是頂不快樂，這法官對他說道：「不是我本身在這兒審判，我不爲我自己，關於這個人我要求得事實，讓我們大家注意這個案子好了。」

一個人跑進法庭嚷着說：「你要不把這個人定罪，我要把你殺了！」

法官回答說：「我正在搜求事實，恐怕不能生出事實來，所以我對於你的恫喝是不注意的。」

以後這法官進行採集事實，這些事實是別人遺忘疎忽的或是不願意費時考慮的，就是最卑賤的人能够告訴他點事實，他也用心去聽，他把那橋周圍的地方所有的情形都看得清楚，他把遠近的房屋由窗戶可以看到橋上的人名都調查了，他把那橋的詳細情形都寫清了，他把知道這件事的人或是可以看見任何一節的人都找了來問，如此的考察他把關於這案的事實得了許多，其中有一件是重要的，憑他就決定了這宗案子。

這法官說道：「已經得到事實，那橋是剛油漆過的，橋那頭的油漆尚未乾，那死人的鞋上有油漆證明他是在橋那頭左近的地方掉下去的，這生人的鞋底是乾淨的，證明他是沒有走到橋的那一頭，他算是洗清白了，這座城裏的人也得着教訓，知道要認耐有統系的認真的考察了。」

第八節 中國需要科學家

中國需要多數的男女用這堅久的精神去工作並用徹底的研究去使現在科學知識的數量增多一點，他們必須統制科學知識並且把牠的界限給推廣了。

中國有許多重要問題，非等得着科學知識，是不能解決的，如中國的茶葉已經衰落，從前全世界是常喝中國的

The judge's reply was: "I am seeking facts. Fear does not produce facts, and I will therefore give no attention to your threats."

Then he proceeded to gather facts, — the facts that all the others had neglected or refused to take the time to consider. He listened to even the humblest person who could tell him anything. He got a description of all the region about the bridge. He got the names of all the people who might have been looking at the bridge from windows in houses near or from afar. He had the bridge described in detail. He called everybody who might know anything about the matter or might have seen any part of it. Out of all this long investigation he got many facts bearing on the subject. One of them was so important as to decide the case.

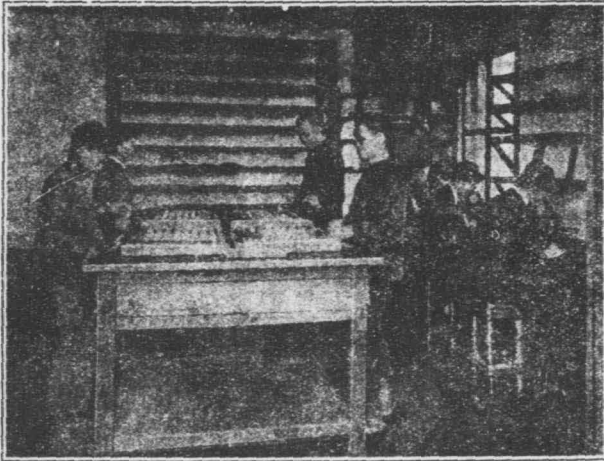
"Facts have been obtained," said the judge. "The bridge had just been painted. The paint at the other end was still wet. The paint on the dead man's shoes shows that he went into the water from near the other end, while the clean soles of this stranger's shoes show that he had not yet been so far along the bridge. He is cleared, and this city is taught a lesson in patient, systematic, and honest investigation."

8. China needs Scientists

China needs a large number of men and women working in this spirit of persistent and thorough search to add to the present sum of scientific knowledge. They must master this and then push its limits farther out.

There are many important problems in China that cannot be solved until this information is secured. For example, China's tea trade has been declining. The world

used to drink only Chinese tea, and now it is drinking less and less of it, while fortunes are made in tea from other countries. Here is work for Chinese scientists. They must study the tea trade, the tea industry, and the tea plants. There may still be in China some undiscovered plants of great value. There may be unknown

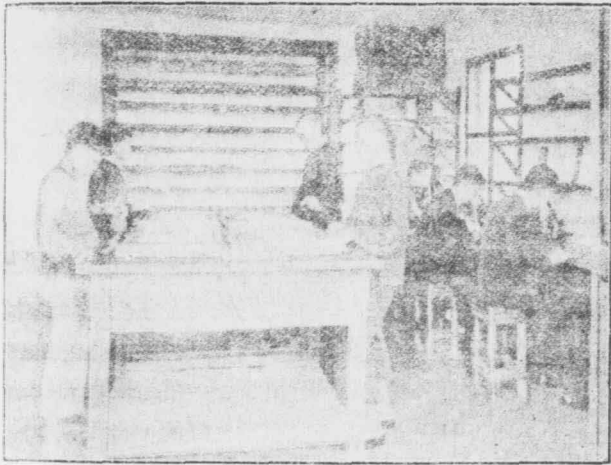


SCIENCE DEVELOPS INDUSTRIES

Inspecting moths with microscope to eliminate diseased silkworm eggs.
(Courtesy of the Lingnan University)

diseases injuring the tea. There may be something lacking in the soil or in the process or in the packing. Only thoroughly scientific study and experiment will solve the problem and restore this trade to China. The solution may come from wide-awake tea merchants and growers, or it may come from some student of botany who is collecting and studying plants.

茶葉，現在漸漸的少了，可是別的國家由茶葉發了大財。這就是中國科學家的工作。他們必須研究賣茶的商業，製茶的工業，和種植茶葉樹。在中國尚未發現大價值的樹木



科學發展了實業

、也或者有不知道的疾病損害茶樹，或者是土內缺少甚麼物質，或是裝置的方法不良，祇有用澈底的科學研究和試驗方能解決這個問題，才可恢復中國的茶業。這種解決也許由機警的茶商，或種茶的來發明，或者是由研究茶樹的植物學生來揭出。

現在的產絲用科學來研究，這工作是一個好例子，使中國知道由科學工作可以得利。蠶的病有一種是經蠶那一代傳一代的，人養蠶是很小心的，並且用最好的桑葉，但是每有八成甚至九成的蠶在未結繭以前已經死去，結果是耗費許多的蠶，許多養牠們的食物，和養蠶人的時間，工力，和設備，科學家現已經報明了這是微生物的毛病，這些微生物可用顯微鏡看出來；所以蠶試驗室的科學家可以用下邊的方法來挽救中國的大損失：

用許多蠶蛾讓牠們在小杯底下生卵，生卵以後，把這蛾子用顯微鏡來看，若是有病，就把牠們下的卵毀滅了；下一次所養的蠶，祇是那沒有病的產生出來的，從第二次再挑去那有病的，現在已然是很少了，這樣檢查的方法使用愈久，所養的蠶愈近于十成都是良好的，也沒有會死的，甚至于孱弱的都沒有，如此就不至于受蠶病的損失了這不過是絲的科學改良情形的一種罷了。

第九節 中國將來的科學家

中國年代與區域為科學研究工作的一塊奇怪的地方，已經有科學家由全世界來考查中國，他們在中國的科學工作已經成了大名，但是他們也不過等待發明的知識的表面罷了。

The work that is now being done in the scientific study of silk production is a good example of how China can profit from scientific work. One of the diseases of silkworms is passed on from one generation to another through the eggs. It has been common for a man to raise his worms most carefully and upon the best mulberry leaves, only to have 80 per cent or even 90 per cent of them die before they have spun their silk, thus wasting all those worms, the food fed to them, and the time and labor and equipment of the owner. Scientists have found that this is a germ disease and that the germs can be found under the microscope; therefore scientists in silk laboratories are saving China great loss in the following manner:

A large number of moths are put to laying eggs under little cups. After they have finished, these moths are examined under the microscope. All the eggs laid by diseased moths are destroyed, and a new generation is raised from only those which showed no disease. From this second generation the diseased ones, now very few, are again taken out. The longer this examination is continued, the nearer they get to a 100 per cent pure breed of worms, with no deaths or even weak worms, and consequently no loss of silk from this disease. That is only one of the features of scientific silk improvement.

9. A Future for Chinese Scientists

The age and extent of China make it a wonderful field for scientific work. Already scientists have come from all over the world to carry on investigations in China. Many of them have become famous for their scientific work in China, and yet they have only scratched the surface of the knowledge that awaits discovery.

Some men have made surveys of the geology of China, but it has been hastily done. A real geological survey, such as has been made in Western countries, is yet to be made in China. A company was formed some time ago to develop a strip of country in Yünnan. This company, with twenty-five engineers, spent two years at work on the exploration survey alone. That shows what some people mean by thorough study.

A great deal of work has been done in discovering and recording the variations of the magnetic needle all over China. The Carnegie Institution, Washington, D.C., is doing this work all over the world. It is an example of how scientific work sometimes has to be carried on over long periods and over great areas before its full results are shown. The needle varies from time to time and from place to place. Not only do surveyors and ships' masters want to know about its variations, but also the whole world waits for further explanations concerning the earth's magnetism and related facts.

When a botanist discovers a new plant, he is proud. He is on the road to fame. You may not realize it, but it is almost certain that you cannot find among the plants that grow near your school a single one of any kind that is not already known to the botanists of the world. And yet recently a botanist in Hainan discovered twenty-five plants that were new to science. There are probably hundreds of new plants in China waiting for scientists to discover and study them. Some of these may be of great value to mankind. The *li-chih*, one of the best of all fruits, is one of China's many contributions to the world.

Thus we see that China needs scientists not only for herself but for the world. Fame awaits many a young man and woman in these lines. Let the girls not forget

有許多的人曾經測驗中國的地質，可是作的快了一點，像西方各國那真正的地質測驗，在中國尚未做過，前曾成立了一個公司要在雲南開發一片土地，這公司有工程師二十五人，單作開發測驗的工作已經費了二年，這事可以證明人說澈底的研究是什麼意思了。

發明和記載全中國磁針的變化已經用了很多的工作，華盛頓(哥倫布區)賈奈治基金會辦理全球這項工作，科學的工作證明圓滿結果以前，要用長久的時間和廣大區域，這就是一個例子，磁針隨時隨地都有變動，不都是測量的人和船長要知道他的變化，就是全世界也等着關於地磁和相關的事實進一步的解釋。

當一個植物家發現一種新草木，他一定是得意的，他可以由此得名，你或者不明白這個，但是差不多你不能够在你的學校的附近從那些植物裏頭挑出來一種是世界植物家所不知道的，最許有一位植物學家在海南發現二十五種植物是科學上所不知道的，中國或許有幾家種的樹植物等着科學家來發現和研究家，有的是于人類有大價值的，荔枝是鮮果中最好的，就是中國貢獻於世界許多東西裏一種。

如此我們知道中國需要科學家不但爲的是自己，而爲的是全球，在這方面名譽是等着許多青年男女呢，女子不要忘科學的研究男女是平等的，如銑質就是一個例子，那

就是一位婦人奇異的發明(那婦人是巴黎的桂蕊婦人)·在中國也有幾位婦人現在對於科學研究正在進步呢·

第十節 醫葯的科學

醫葯是于國民福利有重要關係的科學，中國也曾有過強大的成績，還有許多大的發明要作出來·尚有許多可以研究的材料，須要多數的工作人員，也須要有特別的富貴的人·舊式醫生有許多的藥品，——據說比西方各國還多，——但是沒有完全的研究·那也是一件很大的科學的工作，也許是有關於全球的重要·將來須要有澈底的準備·堅久的切實的工作，還要有許多內科醫生的合作·

看護一事也成了一門科學·有許多病仗着看護比做特別的事情多·飼養術，或叫作飼養正當的方法，那是一種舊的法子，現在也變為一種科學了·這些門類專需要女科學家·

外科現在是最大的一門科學，牠是一步一步造成的·關於發明身體各部構造和功用的人·現在都已著名了·哈威發明了血液循環；白爾爵士發明了神經統系的情形；巴

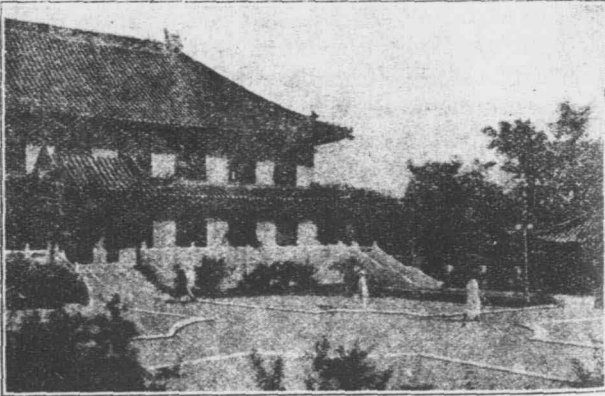
that here is a field that is open equally to men and women. Radium offers an example of a wonderful discovery made by a woman (Madame Curie of Paris). There are a few women in China now who are making great progress in scientific investigation.

10. Science in Medicine

Medicine is a branch of science which is of great importance to the welfare of the nation, one in which Chinese have shown themselves strong, one in which there are great discoveries yet to be made, one which offers a great deal of material for study, and one which requires an enormous number of workers as well as of special investigators. The old-style doctors have a large number of medicines, — more, it is said, than the medicines of all the Western countries, — and yet no complete scientific study of them has been made. That is a piece of scientific work of great size and probably of world-wide importance. It will require thorough preparation, persistent and honest work, and the coöperation of many physicians.

Nursing has become a science of itself. Some diseases yield more surely to good nursing than to anything else. Dietetics, or proper feeding, is an old art which is now being made a science. Such lines call especially for women scientists.

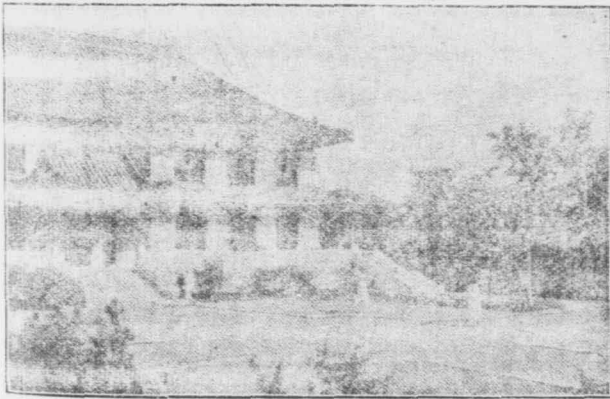
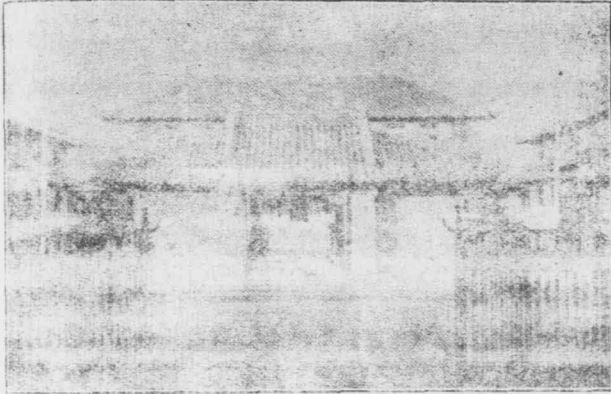
Surgery is now one of the greatest sciences. Step by step it has been built up. One man after another has become famous by the discovery of some great fact about the make-up or working of some part of the body. Harvey discovered the main facts of the circulation of the blood; Sir Charles Bell, of the nervous system; Ambroise Pare



A COLLEGE DEVOTED TO MEDICAL SCIENCE

Courtesy of Rockefeller Foundation

of the healing of wounds; and John Hunter, of much of the science of anatomy. Lister taught the use of antiseptics. Pasteur's discoveries of the nature of disease



爲了醫業而致力的學院

來發明了治傷的方法；漢特爾發明了許多關於解剖的科學
· 黎斯持傳授防腐劑的用處 · 巴斯特發明疾病融性質，就

把醫藥的地位提高了許多，因此他的名字是永遠忘不了的。這些關於身體有統系的知識，結果是人們所得的傷害和疾病，在從前常因此死去，現在可以治好了。迷藥的發明可以使須要割治身體時不覺痛疼，一個人正在解剖他鄰腿的時候還可以看報，沒有甚麼痛苦，就是割治身體重要部分，也可以安全辦理。

中國需要用十萬內外科醫生治人民的疾病，每個都要統制他的科學。他的一生忙於為社會做重要的工作，在這中間，他對於他的科學增加了新知識，他的經驗或者是很有價值的，將來需要他來教練別人。

要了解中國需用醫藥和外科工作之重要和要精良的方術，可以到北平協和醫學校和醫院去參觀，一個驚人的廣大和華美，可是他那重要的情形却在科學性上——牠的科學的理想，方法，和設備。牠的目的是教練內外科醫士，將來他們可以處理中國衛生大問題，醫治中國病人同受傷害的，發明人體中隱藏的秘密，造就男女可以向別人傳授醫學。

中國必須用科學戰勝疾病，一百年前在泰西各國天花是一種最可怕最危險的病，甄耐爾醫士發現些牛痘預防天花的用處，并且提倡鼓勵這個法子，結果這可怕的病在美國和歐洲許多地方幾乎全見不着的了。

lifted the science of medicine so far as to make his name one that will never be forgotten. The result of all this systematic knowledge of the body is that people today are healed of most of the injuries and diseases from which they used to die in great pain. The discovery of anæsthetics has made all necessary cutting of the body painless. A man may now read his newspaper while his leg is being cut open and feel no pain whatever, and operations on vital parts of the body are performed with safety.

China needs one hundred thousand physicians and surgeons to take care of her people. Each one should be a master of his science. His life will be crowded with the most important kind of work for his community, and in the midst of it he may add new knowledge to his science. His experience may become so valuable that he will be needed in the training of others.

Some idea of the importance and high quality of the medical and surgical work that China needs may be had by a visit to the great Peking Union Medical College and hospital. One is surprised at its size and beauty, but the important feature is its scientific character — its scientific ideals, methods, and equipment. Its aim is to train physicians and surgeons who will be able to handle China's great health problems, heal her sick and injured, discover some of the still hidden secrets of the human body, and prepare men and women to teach medical science to others.

China must fight disease scientifically. A hundred years ago smallpox was one of the most dreaded and dangerous diseases in Western countries. Dr. Jenner discovered and urged the use of vaccination to prevent it. As a result this fearful disease has almost entirely gone from America and many parts of Europe.

11. The Scientific Professions

The development of the marvelous modern profession of healing has a long and interesting history. It has been important not only because of its giving mankind more comfort, health, and strength, and greater length of life, but because it has greatly aided other sciences. Medicine developed as the first really scientific profession. Others developed later. This was fortunate, because the medical profession had high ideals, and thus set high ideals for the other sciences. No reputable doctor keeps a discovery a secret for his own use. He publishes it for the free use of all in need of it. No reputable doctor will let his scientific knowledge be put to any wrong use, no matter what pay is offered him for it. No reputable doctor refuses to give aid because the patient is poor or an enemy or even a criminal. No reputable doctor advertises himself as better than others. No reputable doctor takes advantage of his power over the sick or dying to enrich himself. No reputable doctor spares himself in the service of those who need his help. Thus the high standards of the medical profession have not only raised it to a most honorable place in the esteem of all people but have helped to gain a good name and high standard for all sciences.

All the scientific professions have had to struggle upward against misunderstanding and prejudice. The old-style doctor in China is not usually held in high honor. So it was in early days with the Western doctor. He was thought to be partly a magician of doubtful character and partly just a man with a sharp knife, about as learned as a barber. In fact the barber was often the surgeon. The medical profession has risen out of this to its present high position. Now kings obey the doctor; everybody

第十一節 科學的職業

近代出奇的醫生職業，牠的發展歷史是長而有趣的，牠不但能給人安適健康，力氣，和較長的生活，而且因為牠還能幫助別種科學，醫藥最先發達成爲第一真正的職業，其他發達較晚，這是可幸的事，因為醫藥職業有高尚的理想，就爲別的科學也立了高尚的理想，沒有一個醫生把他發明的秘密專留供自己用的，他把牠公佈爲的是需要牠的人都可以用，沒有一向醫生肯使他的科學和知識用在不正當的地方：無論人家爲牠出多少錢，沒有一個醫生因爲患病的人窮或是有仇，甚至于是一個罪犯，他便拒絕救助的，沒有一個醫生在登廣告說他比別人強的，沒有一個醫生利用他的能力乘着人家的死亡來使自己發財的，沒有一個醫生對於人家需要他的時候不肯盡力的，這種醫生職業高尚的理想不但把自己提到最榮耀的地位使人尊敬，而且也爲別的科學得了美名和高尚的標準。

所有科學的職業都要盡力向上抵抗誤會和偏見，中國舊式醫生不受人尊敬，從前泰西醫生也是如此，人家以爲他一半是幻術家品行可疑，一半是個帶着利刃的，所學的大約如同一個薙髮匠似的，實在薙髮匠以前常常就是外科醫生，醫生職業就由這樣地位提升到現在的高度，如今國王也遵從醫生；人人都聽他吩咐；人民在街上讓開他的道

路；強盜也不侵犯他。

別的職業向來是一樣的奮鬥，到現在仍然是這樣。人民也始看不起他們。一個公司他想不用工師可以建築一座橋，好像人們不用醫藥科學來治他們的病一樣。個人想造好的房子不請建築家。工廠以為不用化學家就可以造好的肥皂。經營牛乳的人以為不請獸醫就可以免去牛的患病。一個農夫不信農學家能知道他的樹木和土壤的毛病。經過一個長久的時間，人才知道科學家是他們的公僕和恩人。他們不能離開他進行。他們的耗費太多；他們的病是纏綿的；他們的房屋很難看；他們出產成色列第二等；他們的牲畜病死；他們的莊稼失敗——但是他們信服有職業的男女能幫助他們却是很慢的。所以我們對於人們的責任是在于助長他們看重職業。

第十二節 生物科學

在中國的生物科學上有個廣大的範圍去使考查和賞識欣賞已經知道的事情。那是一定要訓練男女來研究中國的植物。來收集，保存，確定，分別，描寫牠們。對於中國所生長的不應該不知道。這是植物家的領地，政府和各大學都扶助他們。

中國動物學家也要做同樣的工作——四足類，鳥類，爬蟲類，兩棲類，魚類，甲殼類，昆蟲類，等等。近幾年發現了許多很利害的病都是由小動物傳染來的，虱子傳傷寒鼠蚤傳橫痃，蚊子傳黃熱病和瘧疾，蠅子傳許多的病，

does his bidding; people make way for him on the street; robbers do not attack him.'

The other professions have had and often still have the same struggle. People do not at first appreciate them. A company thinks it can build a bridge without an engineer, just as many people think they can cure their disease without medical science. A man thinks he can plan a good house without an architect. A manufacturer thinks he can make the best soap without a chemist. A dairyman thinks he can escape disease among his buffaloes without calling a veterinarian. A farmer does not believe that the agricultural scientist knows what is wrong with his trees or his soil. It takes a long time for the people to learn that the scientist is their servant and benefactor. They really cannot get on without him. Their bridges cost too much; their diseases continue; their houses are ugly; their products are second-grade; their cattle die; their crops fail — and yet they are slow to believe that the professional men and women are able to help them. Therefore it is our duty to our people to help develop appreciation of the professions.

12. The Biological Sciences

In all the biological sciences China is a great field both for investigation and for the practical appreciation of what is already known.

There must be men and women trained to study all the plants of China; to collect, preserve, identify, classify, and describe them. There ought to be no ignorance about what grows in China. This is the field of the professional botanist, supported both by the government and by the universities.

The zoölogist is needed to do similar work for the animals of China — the quadrupeds, the birds, the reptiles, the amphibians, the fish, the shellfish, the insects, and so on. In recent years it has been discovered that some of the worst diseases are carried by small creatures — typhus by lice, bubonic plague by rats and fleas, yellow fever and malaria by mosquitoes, and several diseases by flies.

Cotton has been attacked by an insect called the boll weevil, which develops in the plant and destroys the fiber. Unless it is checked it will reduce greatly the world's supply of cotton, and this will cause a great increase of price. As Manchuria is likely to become a great cotton-growing area, China must join hands with America, Egypt, India, and Africa to fight this pest.

13. The Sciences of Food Production

The biological sciences may be said to include medicine and surgery and nursing, to which we have referred, and also all the sciences of production of vegetable and animal food as well as the production of silk, wood oil, and many other things. Let us here mention only a few of the lines to which young men and women in China must for the good of their nation devote themselves.

The raising of grain is the greatest industry in China. Farmers are so expert at it that no scientist can teach them anything about certain parts of the processes. And yet there has been no scientific selection of seed or crossing of varieties. When we remember that Indian corn was developed originally from a plant as small as rice, we realize what possibilities lie in other grains; and when we remember that boys' corn clubs in America increased

棉花受一種蟲的害名叫萊蝻，牠在植物中生長，毀壞纖維質。若是不加預防，世界上棉花的出產將要大減，價值將要增高。東三省將成爲產棉花最多區域，中國必須和美國，埃及，印度，非洲聯合起來撲殺這害蟲。

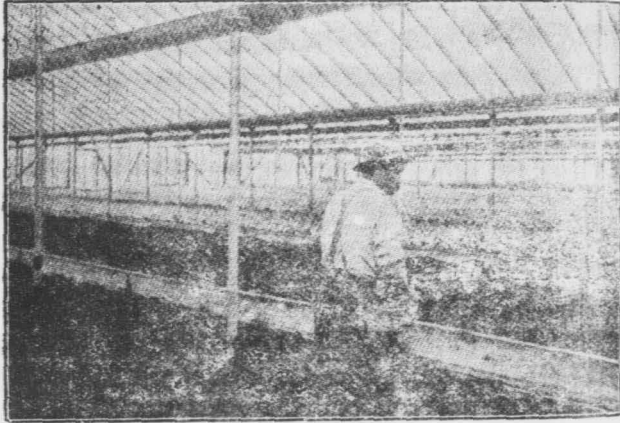
第十三節 食物生產的科學

生物學可以說是包括醫藥，外科，和看護等，這都是前邊提過的，並且還包括動植物食品品的出產，和絲，桐油還有許多別的東西出產的科學。讓我們在這裡略說幾宗關於中國青年男女必須爲國家盡力效勞的。

種植五穀是中國最大的實業，農人是很精確的不用科學家來教導他們。但是他們不知道選種子同參合種類的辦法。我們記得老玉米原種植物，不過像稻米大小，現在發展到這樣，我們知道別的穀類也有使牠們發達的可能；當我們想起美國童子種穀會能够把每英畝的出產由二十英升

增到二百二十英升，我們就知道種那些穀類的方法有甚麼樣的發展可能了。

種植菜蔬和鮮果的科學正在發達中，每年西紅柿罐頭銷售數千，但是還有人記得從前並不把西紅柿當作好的食

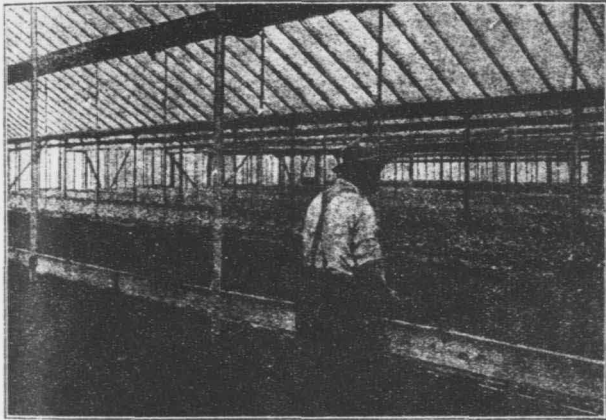


溫室的內部

物。最近纔發明西紅柿汁和橘子汁是兒童生長康健的必要的東西，有個奇怪的新發明是把西紅柿可以接到馬鈴薯上，一個發明家他說可以種一種植物，在地上面結西紅柿，在地下面長馬鈴薯，最緊要的是那發展西紅柿的方法，或是從一棵像栗子大小的植物，把西紅柿長的像拳頭大，或者比拳頭大，西紅柿不過是一個例子，青菜果子，世界各

the yields from 20 bushels an acre to 220 bushels, we realize what possibilities lie in the methods of growing those grains.

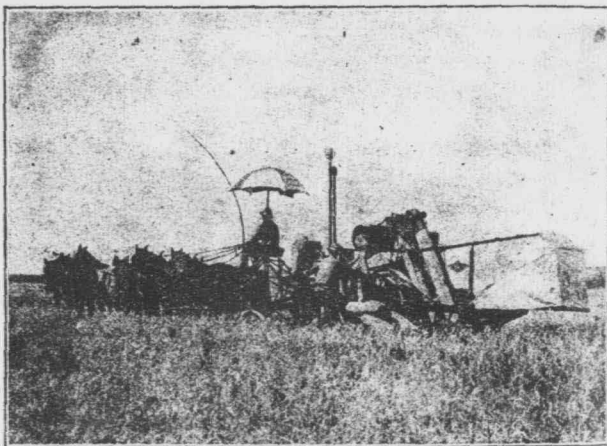
The raising of vegetables and fruits is a science in the making. People now consume thousands of cans of tomatoes every year, and yet there are people who remember



INTERIOR OF A GREENHOUSE
Preparing a seed bed for lettuce

when tomatoes were not considered good to eat. It has been recently discovered that tomato juice and orange juice are almost necessary to the full health and growth of children. A wonderful new discovery about tomatoes is that they may be grafted on potatoes. The discoverer is said to have raised plants which bore at the same time tomatoes aboveground and potatoes underground. More important, perhaps, was the process of developing the tomato from a vegetable only as large as a chestnut to one as large as your fist or larger.

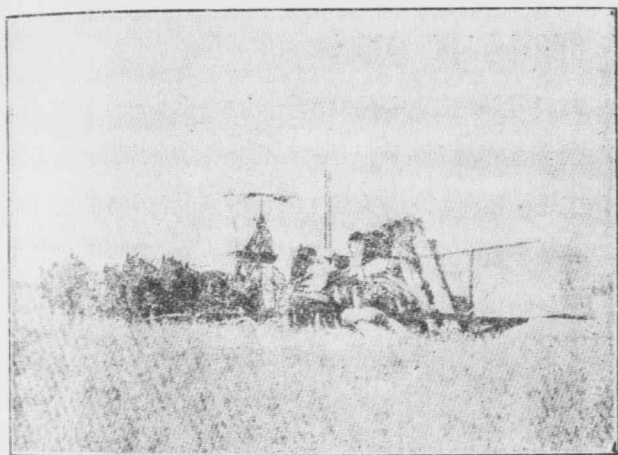
The tomato is only one example. Vegetables and fruits are now sought in every part of the world. They are crossed until wonderful new ones are produced. They are improved until thorns are eliminated, or taste is sweetened, or some such great change is brought about.



A COMBINED HARVESTER AND THRESHER AT WORK ON A GREAT WHEAT FARM

It is the same with the raising of live stock. The food varieties of such animals have been developed till they all approach the "block type," with straight back and short neck and head. Scientists are now straightening the back of the Chinese pig. They are increasing the milk of the water buffalo. They are making Cantonese hens lay more eggs. Most of the big Western breeds of chickens, now completely developed and standardized, came originally from China and southern Asia. No people, perhaps, do so much fish-raising as the Chinese.

處都有，人把牠們的種類參配使牠們變成奇異的新種，改良的方法有時能把有刺的變為無刺，或味能變甜，或是別的大變化。



收割器正在大麥田中作工

養家畜也是這樣，牠們所用的食品已經發明使牠們能變成標準家畜，背直，頸頭都短，科學家現在正想法使中國豬背也成直的，他們正使水牛增加乳量，他們使廣東雞蛋，西洋的小雞，現在也已經發展完全符合標準，牠們都是由中國同亞洲南部帶去的，中國南部養魚之多，而他國

所不能及也。這也是科學研究和重要實業發展的地方。飼養動物來作食品，必須研究他們的種類，無論是野的或馴熟的，研究牠們的病和飼餵，還要研究食品出產的用處。

第十四節 理科

理科可以說是科學的基本——物理化學——別的科學都寄託在牠們的上面。但是物理化學各佔一大部分而為終身的工作。現在中國各大學，師範學校，和中學很需要理科專門的教員。化學是生物學，醫學，製藥學，化工等科的根基。物理是工程各科——如電器工程，化學工程，機械學，水力學，海洋工程，橋梁建築，測量，開礦，水利工程，鐵路工程的基礎；還包括天文，地質，氣象，和許多別的科學工作，以及一切建設工程。這些科學不是很重要的嗎？學生如何能把牠們忽略的呢？若沒有這些科學的專家，中國能發達嗎？假設沒有多數學生去澈底研究這基本科學，而專門家能夠養成嗎？科學是偉大的東西。不要想每週幾點鐘在二三年後就可以把你們領到衝深的所在呀。不要想理科學士的課程的有一半是用在科學上，就可以把你養成一個科學家了。你若是有能力去研究一種科學，

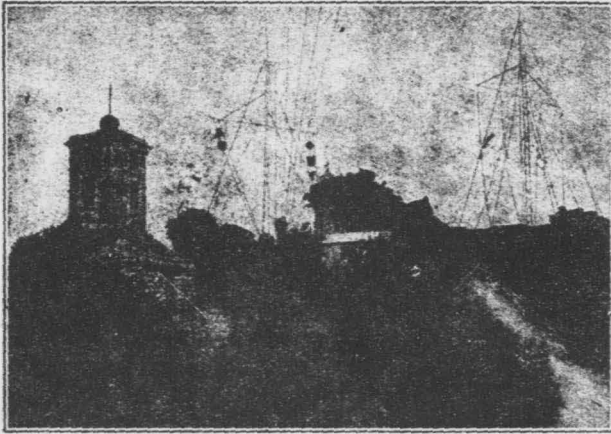
in the southern provinces. Here is a great field for scientific study and the development of an industry of importance. In all such raising of food animals there is need for the study of species and varieties both wild and tame, the study of their diseases and their feeding, and the study of the uses of food products.

14. The Physical Sciences

One may say that the fundamental physical sciences — chemistry and physics — underlie all the other sciences. Yet each of these itself is a whole great field for a lifetime of work for many people. At this moment there is great need for expert teachers of these fundamental sciences in the colleges, normal schools, and middle schools all over China. Chemistry underlies the sciences of biology, medicine, pharmacy, chemical and mechanical engineering, etc. Physics underlies the science of engineering in all its branches — electrical engineering, chemical engineering, mechanics, hydraulics, marine engineering, bridge-building, surveying, mining, conservancy work, railway engineering; also astronomy, geology, meteorology, and many other branches of scientific work, including all kinds of construction work. Are not these sciences, then, exceedingly important? How can students neglect them? Without experts in all these many sciences how can China develop? How can experts be trained unless great numbers of students study thoroughly these two fundamental sciences? Science is a big thing. Do not imagine that a few hours a week for two or three years will carry you anywhere. Do not imagine that a course for the degree of Bachelor of Arts, with half of it given to science, makes one a scientist. If

you have ability along a scientific line, make up your mind to a lifetime devoted to it.

The sciences named above are chiefly applied sciences absolutely necessary to the development of the nation. The health of the country demands them, business waits for them, industry and transportation depend upon them.

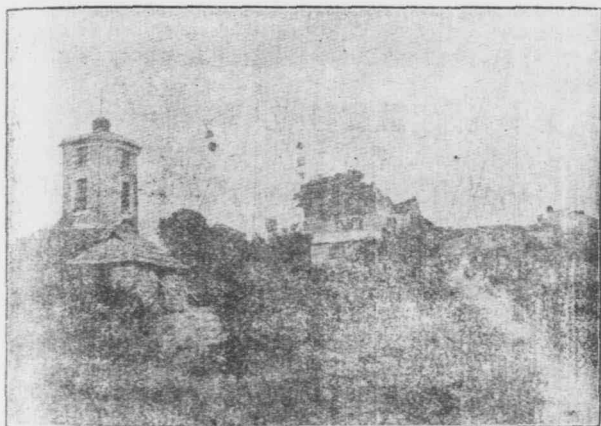


TIME BALL AND TYPHOON SIGNALS AT THE HONGKONG OBSERVATORY

Modern war — destruction as well as construction — is a scientific thing. The World War, of 1914-1918, was a series of great scientific ventures: great forts scientifically built but scientifically destroyed; armies scientifically hidden but found and killed by new science; ships under the sea discovered by ships in the sky; new trenches armed with new guns and protected by new forces and watched over by new balloons, but soon broken by new ironclad monsters that crawled right up through everything. It was a contest of scientists and

你應該決心把終身的工夫都用在那上面去。

上便所說的多半是實用的科學，而且也是發展中國絕對必要的，一國的康健，和商業，實業和運輸都仗着他們。



在香港氣象台上的測候器械

近代戰爭——也有破壞，也有建設——也是一種科學的東西。世界大戰，由一九一四年至一九一八年，就是一大串科學冒險的事情：大砲壘用科學方法造成的，也被用科學方法毀壞了；軍隊用科學方法藏起來，但是也被新科學的方法把他們殺掉了；海底的潛水艇被空中的飛艇給發覺了；新的戰壕有新砲利器，有新軍隊保護，有新氣球看守，但是不久就被新鐵甲怪戰車把他們破壞了。那次大戰兩方都是用科學家勇戰士相競賽；軍隊的組織和動作根據

科學的原理·彼此通信也用科學·吃食物用科學·破碎用科學·醫治和送回也用科學·那大戰所以能特久的原故·就是因為雙方的科學知識差不多是相等的·彼此可以知道科學在現代世界中所居的地位·和為人道起見指引科學的用途需要更大了·

第十五節 社會科學

有人說過中國是一個發展社會科學的大地方，如同美國發展理科一樣·中國不能為社會科學忘了理科·理科是生活健康，安適最必要的東西；社會科學是公益合作，和一般進步社會快樂必要的·中國有個很長的歷史，必須用現代科學的方法來研究·人體專學家正在開始搜求關於人的古時候生活的新的事實·或者中國的土語和中國的土人可以解答這些科學家久已尋求的問題·中國有多的人口可以作研究各種社會學·政治學，經濟學，教育學，同宗教學的基本·并且他也是為着這許多人民的利益，所以我們要把各種科學發展起來·

第十六節 學校科學

我們常常驚疑我們正在學校中怎樣就給國家有用呢？一方面我們研究那許多東西將來是使我們有用·又一方面

brave men on each side. Armies were organized and moved on scientific principles. They communicated with each other by science, were fed by science, were cut to pieces by science, and were healed and sent back again by science. One reason the war lasted so long was because the scientific knowledge was so nearly equal on the two sides. This gives some idea of the large place science holds in the modern world and the great need for directing the uses of science for humanitarian purposes.

15. The Social Sciences

Someone has said that China is as great a field for the development of the social sciences as America has been for the physical sciences. China cannot neglect one for the other. The physical sciences are necessary to life, health, and comfort; the social sciences are necessary to public welfare, coöperation, and the general progress and happiness of society. China has a long history, which must be studied by modern scientific methods. Anthropologists are already beginning to search China for new facts about the early life of man. Perhaps Chinese dialects and the aboriginal tribes of China are ready to supply answers to some questions these scientists have long been asking. China's great population is the basis for study in all branches of sociology, politics, economics, education, and religion. And, too, it is for the benefit of this great population that we want all kinds of science developed.

16. School Science

We often wonder how we can be of service to our country while we are still in school. The study of those things which will make us useful is one way. The de-

velopment of the right spirit among our schoolmates and among our people at home is another way. In this matter of the mastery of modern science we can do a great service by encouraging the scientific spirit. We must have it ourselves and try to encourage it in others.

In your school you are studying some physical, biological, and social sciences. You are studying some subjects, like geography, which combine many sciences in the one great study of the earth in its relation to man. In these studies try to show the scientific spirit. Try to master each subject. Go at it systematically. Be observant in class and out. Understand each item. Do not hesitate to say you do not yet understand it. Have no shame about your ignorance as long as you are doing your best to remove it. Ask questions boldly. Be more active than your teacher. Check up your knowledge by questioning yourself and others. Be glad when someone corrects you. Be humble and teachable. Pride goes before a fall. But be firm about the truth if you know a thing to be true.

17. Science and Mathematics

Finally we must say a word about mathematics. As science underlies progress, chemistry, physics, and geography are fundamentals. Science and mathematics are often classed together. College authorities say that a student who cannot learn mathematics cannot successfully learn the sciences.

Someone has said, "Science is measurement." A certain physics professor in China used to start his class with the measuring of the classroom table. He said, "If you cannot measure accurately, you cannot be a scientist." There is so much truth in this idea that we may say that

在我們的同學和我們家人中發展出正當的精神來。在統制現代科學上我們去鼓勵科學的精神那是很有用的。我們自己必須有這精神並且竭力鼓勵別人的這種精神。

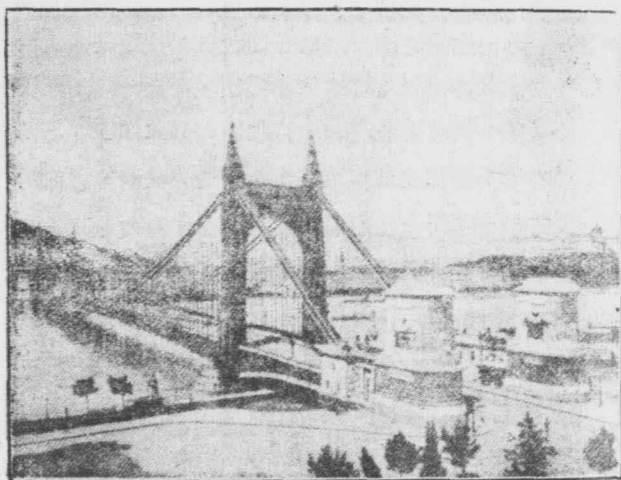
在你的學校中你正研究理科生物和社會科學。你或者正研究某種科目，比如地理，牠把講地球與人的關係各種科學聯在一起。你須要竭力領略各種科目。按照統系去研究牠。無論在課內或課外都要留心觀察。一條一條的都要明白。你要是不懂得不要遲疑不肯說出。只要你盡力去解除你的愚陋，不要把牠當作羞恥。大膽的去發問。比你的先生還要活動。問問自己問問別人來校正你的知識。當別人指正你，你要喜喜歡歡的。須要謙虛受教，驕傲是失敗的前鋒。假若你知道一個真理，你對於這真理必定要堅守着。

第十七節 科學與數學

最後我們對於數學必須要發一言。科學是進步的根基，化學，物理和地理也是基本學問。科學同數學常常列在一起。大學當局說不能學數學的學生，學科學也是不能成功的。

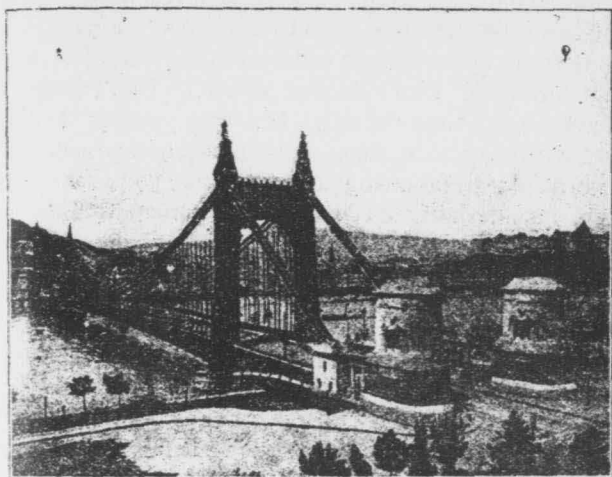
據云：「科學是計算測量。」中國有一位物理教授常常開講的時候讓學生先量教室內的棹子，他說：「你若是量的不對，你就不能成一位科學家。」這個意思很合乎實

情·我們可以說數學是科學的門台，你須要學計算，測量、按照論理學的方法去推想，那在各學上才有進步·現在有些學生將要說：「因為我不能學數學，所以我們也就不



多於一中國里長的美麗的橋，牠有一很好的鐵架能研究科學了·」但是是否不能學數學很是疑問·或者你不知怎樣去學數學·或者因為你不知道在歷史上地理上你的先生可以替你作的很多，幾乎在數學上全是你自己作的·不要多靠先生·不要讓別人替你作·須你自己完全領略·假若你把數學書作得一半，你不能記得清了，或是你不

mathematics is the doorstep to science. You must learn to calculate, to measure, and to reason logically if you are to make any progress in science. Now, some students will say, "Then it is impossible for me to study science, because I cannot learn mathematics." But it is very



THIS BEAUTIFUL BRIDGE HAS A CLEAR SPAN OF MORE THAN A CHINESE LI

An example of what the new China wants

doubtful whether it is true that you cannot learn mathematics. Perhaps it is only that you do not know how to study mathematics. Perhaps you have only failed to learn that although your teacher can do a great deal for you in history and geography, in mathematics you must do the work almost entirely yourself. Do not depend too much upon the teacher. Do not let others do your work for you. Master it all yourself. If you

are now part way through your mathematics book and cannot remember it well or do not feel sure you have mastered it thoroughly, stop right where you are and begin at the beginning again. Don't miss a step, an item, a chapter, a section, a problem, an exercise. Mathematics is all by steps. Understand everything and be able to do everything in order from the very first without any help. Don't deceive yourself. Don't judge by the teacher's approval only. Know for yourself that you are master of each step. Take paper and pencil, state your problem, proceed a step at a time, go as far as you can, recall, think, try, experiment, practice, question, prove, till each step is clear. You will probably find that in reality you can learn mathematics, and you will lay the foundations of your mastery of science.

QUESTIONS AND EXERCISES

1. Tell of a few ways in which science is remaking the world.
2. Suppose a man had fallen asleep one hundred years ago and waked up today. He is told that on board a ship at sea he can receive a message from a friend on shore. What would he say? What other marvels could you tell him about? Try to imagine some wonderful things that science may accomplish in the future. Write briefly about them.
3. What do you mean by "the scientific spirit"?
4. Tell a few things that we want to do for China which depend upon scientific knowledge.
5. Make a list of a few scientific professions.
6. Distinguish between the physical sciences and the social sciences.
7. Explain the statement "Mathematics is the doorstep of science."

能一定對於牠有澈底的把握，你就在那兒停住，再從頭要起，不要丟了一步，一節，一章，一段，一個問題，或一個練習，把一切都明白了，並且從頭起按着次序，不要人幫助，自己都作了，自己不要騙自己，不要單憑先生的贊成來判定，須要自己知道每步都能統制，用紙和鉛筆，寫下你的問題一次進行一步，到你能到的地步，追憶，思想，嘗試，實驗，練習，發問，證明，直到你步步清楚為止。你或者看出你實在能學數學，並且你也可以安下統制科學的基礎。

問 題

1. 敘述幾個例子，指出科學可以改造世界。
2. 例如一個人在一百年以前睡着，到現在他才醒了，有人告訴他，說他在船上可以收到在陸地上的朋友給他的信，牠那時怎樣呢？你想還有什麼奇怪的事，他能感覺到呢？試設想幾件將來科學能成功的事，並且很簡短的寫出來。
3. 「科學精神」是什麼意義？
4. 述出一些對中國應作的事業，他們是須依靠科學智識的。
5. 用表列出幾件科學的事業。
6. 區別自然科學和社會科學的不同。
7. 解釋：「算學是科學的門限」。

第十三章 人民的生活

第一節 我們人需要甚麼？

當一個人看見許多忙人時候，他常問道：「他們目的是甚麼？他們爲甚麼工作那樣的勤苦？他們一日一日的一年一年的去求的是什麼？他們所求的獎賞是什麼？人們需要什麼？」假若我們很明白我們人的慾望，我們就更明白對於他們的責任了。他們計畫，勞役，投資，等待，乞求，爭鬭的主要目的是什麼？

一個答案是他們都是求財。但是我們已經看出來錢的本身是沒有用的。倘如你失落在荒漠裡，二百元的鈔票于你有甚麼好處？他們要錢只是因爲他能買物品。除去還有甚麼東西使人工作呢？我們在前部一章中說過他們需要，買物品和服務，但那種物件和服務呢？這些東西和服務爲得是甚麼呢？

又有一個普通回答，可以對答這最後的問題。他們尋求食物，衣服，房屋，和交通的方法——就是吃和渴的東西，穿的東西，防預風雨住的地方，和彼此交往的方法。實在有很多的人——佔過大的比例——那樣的忙着他不過

CHAPTER XIII

THE LIFE OF THE PEOPLE

1. What do our People Want?

When one watches busy people, one often asks : "What are they aiming at? What is it they are working so hard for? For what do they search day after day, year in and year out? What is the prize they seek? What do the people want?" If we understand clearly what our people desire, we can know better our duty in their service. For what chief object do they plan, labor, invest, wait, beg, or fight?

One answer is that they are all seeking money. But we have already seen that money itself is of no use. If you were lost in a desert, what good would a hundred-dollar bank note do you? They want money only because it will buy something. What is it beyond the money that makes people work? They want, as we said in an earlier chapter, to buy goods and services. But what sort of goods and services? For what purposes are these goods and services?

There is another common answer, which also answers this last question. They seek food, clothing, shelter, and means of communication — something to eat and drink, something to wear, somewhere to live protected from the weather, and some way to communicate with other people. It is true that a very large number of people — far too large a proportion — are kept busy getting only

these three necessary things. All people, however, want more than these necessities of life. There is a larger goal. What is it?

One may sum up the wants of people under five heads :

1. Life — to continue to live.
2. Liberty — to have freedom.
3. Health — to have full strength and vigor.
4. Comfort — to be free from pain or trouble.
5. Happiness — to enjoy life.

2. The General Welfare

If a man loves his country, it means that he desires to see his people have life, liberty, health, comfort, and



SUCH BEAUTY IS A GIFT TO ALL THE WORLD

happiness. He wishes to have his country enjoy the highest general welfare. Therefore every patriotic citizen should understand what is best for the welfare of the people.

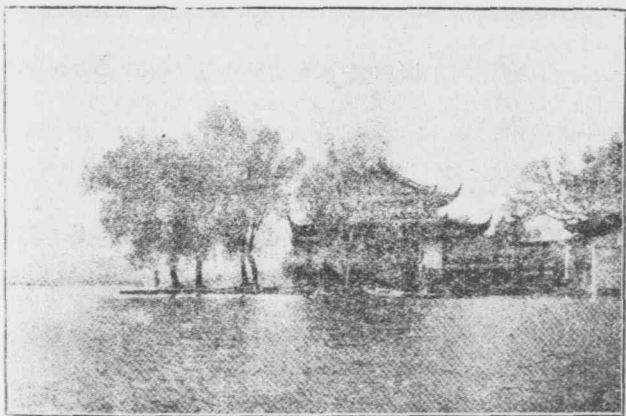
是求這必需品罷了。但是所有的人所求的都超過這些生活必要的東西。有一個較大的目的。那是甚麼呢？

可以把人們所需要的分爲以下五條：

- (一) 生命——繼續生活着。
- (二) 自由——享有自由。
- (三) 康健——具有完全精力。
- (四) 安適——免去痛苦和煩腦。
- (五) 快樂——享樂生活。

第二節 公共幸福

若是一個人愛他的國家，就說他願意看着他的人民享



這種美麗景物是對於世界的禮物

受生命，自由，康健，安適和快樂，他願意他的國享受最高的幸福。所以每個愛國的公民應當知道什麼是人們最好的幸福。

公共的幸福不是一部分享得着一部分缺乏着的意思，不是說有的埃饑有的充足；有的康健有的受苦；有的滿足有的貧乏和不安；有的快樂而全國一大部却不快樂。公共幸福是大家都有生命，自由康健，安適和快樂。只知道滿足自己的需要，或是自己家人朋友的需要，那不成爲愛國的公民。他們應當在全民快樂中找他自己的快樂。他最大的享受是要用力增加別人的快樂；對於公共的幸福有些貢獻。那纔是有急公好義的精神，幫助國家最快的東西沒有再勝過這種精神的生長的了。幸而我們各人天天總能夠對於國人實在的幸福和快樂并且對於爲公共幸福快樂的精神上都有點貢獻。

第三節 生命的保全

下一章我們將要討論公衆健康的問題，可是有許多生命保全的方法不是屬於健康的。有一個方法是預防意外的危險。每年被汽車，電車，火車，撞死的人數很多，并且也許增加的很快。據云上海各醫院裏的病人多半是街上受傷的。這種生命的損失多半由於人們沒有習見這種疾速的運動。有的人乘車走得太快了使別人受害。那是對的麼？一個人享受生命的快樂就應該使別人損失生命嗎？生命是

This does not mean the welfare of some while others lack it. It does not mean that some may starve while others have enough ; that some may be healthy while all the others suffer ; that some may be satisfied while all the others are in want or discomfort ; that some may be happy while there is a large measure of unhappiness over the whole land. General welfare means life, liberty, health, comfort, and happiness for all. No patriotic citizen should be contented with the satisfaction of his own wants, or even of those of his family and friends. He should find his own complete happiness only in that of the whole people. His greatest joy should be in efforts to increase the happiness of others, to contribute to the general welfare. That is being public-spirited. Nothing will help a nation faster than the growth of this spirit. Fortunately each of us can contribute daily both to the actual welfare and happiness of our people and to the spirit that works for this public welfare and happiness.

3. The Preservation of Life

In the next chapter we shall discuss the problem of public health, but there are many ways to preserve life that do not come under the head of health. One of these is the prevention of accidents. The number of people killed every year by motor cars, tramcars, and railway trains is very great and is probably increasing very rapidly. It is said that a large part of the patients in Shanghai hospitals are people injured on the streets. Much of this loss of life is due to the fact that people have not been accustomed to such fast motion. Is it right that some people should travel so fast that other people are killed? Should one man's enjoyment of life

be another man's loss of life? Life should be protected. People should be patiently taught the danger of walking on the motor roads, of jumping from moving cars, of crossing in front of cars. Both the drivers and the owners should be punished most severely whenever they are in any way responsible. Roads should be so marked that drivers can see where the danger is — where curves are short, where children may be in the way, where there is a difficult crossing, etc. Only safe drivers should be allowed to drive. Only safe cars and engines should be used. Such rules are for the preservation of life and limb. Public opinion and public-spirited men and women will secure such rules.

There is great loss of life also upon the water. Thousands of people are drowned every year in China. The greatest disasters are in the sinking of boats full of passengers on the rivers and canals. This loss of life can be prevented. If some day you hear that someone has gone to his death in the cold waters of a river, just recall that we said it could have been prevented! Boat companies want to make as much money as possible, and there are no well-enforced laws to protect the people. Consequently a boat is overloaded, or it is too old and weak, or it has a badly mended hole in it, or it has an engine just ready to explode. The passengers cannot know the danger. They pay their money and go to their death. In Western countries every passenger boat is carefully inspected, the officers are examined, the number of people is limited and they are counted as they go aboard, and provision for life-saving for the total number is made.

Many people are killed in construction work, in machine shops, in factories, in engine rooms, in handling poisons and explosives, and in mines. Many are killed

應當保護的。人們應當忍耐的受教知道步行汽車路上，或由正走的車上跳下來，或在車前橫過，都是危險的。開車的同車主若是應負責任時，必須受嚴重的懲罰。街上應立標記使開車的知道有危險——如轉灣的地方，而有小孩的地方，穿行困難的地方，等等，須得穩練的開車夫纔准開車。須得完好的車與機器方准用。這些規則都是保全生命肢體的。輿論和有公德精神的男女應當保守這些條規。

水上的生命損失很多。中國每年淹死數千的人。河裏運河裏。船隻滿載客人沉下去災害最大。這種生命損失是能夠預防的。假若有一天你聽見說有人掉在河的冷水裏，你得記着我們曾說過這是可以預防的！輪船公司要儘量謀利，並沒有厲行保護人民的法律。因此才有船隻裝載客人過多或是太舊或是太薄弱了或是有漏孔沒有補好，或是機器快要爆炸了。乘客不能知道有這種危險。他們去用錢買死。在泰西各國每個載客的船都要仔細檢查，船員也受考驗，人數須有限制，上船的時候必須記出數來，並且爲總共的人數預備下救生的辦法。

許多人在建設工作中，機器廠中，工廠中，機器房中製造毒藥炸藥中，或是礦中，受傷死了。許多人因爲工

作過度，用力太過，暴露，終夜寒冷坐在洋車裏，飢餓，虐待，憂愁，灰心等等喪了生命。我們沒有充分急公好義的精神去想想這些呢？這些對人生命有關的危險，我們把牠們怎樣辦呢？我們看見一個外國人殺了我們的人，我們能不生氣嗎？我們不關心嗎？我們應當覺着怎樣呢？一位大官說過：「不要麻煩，人是多的很」，他應該先死，因為他是人民的公敵，讓我們想盡方法保全我們的人民，減少點危險，做出使他們生命處處較為安全的事情來。

讓我們把中國鉅大生命的損失常常的放在心上，因為這樣能使我們更關切的去替他們設法避免牠們，不要使中國成一個著名有最大災害的國家，我們要記着一八七七年一八七八年間的大荒年，那年餓死的人有八百萬，我們要記着四川歷史上的大浩劫，我們不要忘了太平天國的革命，那一次生命的損失總在一兩千萬人，我們心中須記着每年中國常有水災或是別的禍害，讓我們去想法預防這種災害保存生命，給受餓的人預備食物，假若我們對於這些事情十分的留意，我們不久就能想到方法補救這些弊病，並且盡我們的力量，去實行這補救的方法。

by overwork, by overstrain, by exposure, by sitting in the cold in their rickshas all night, by hunger, by bad treatment, by sorrow, by discouragement. Have we been public-spirited and merciful enough to think about these? Have we anything to do with any of those forms of danger to the life of our people? Should we not be very angry if we saw a foreigner kill one of our people? How then shall we feel about our own carelessness and indifference? A certain high official once said: "Don't bother. There are too many people anyway." He ought to have been the first to die, for he was the enemy of the people. Let us seek every way we can to preserve the lives of our people, to decrease dangers, and to work to make their lives in every way safer.

Let us keep in mind China's great losses of life, for they will make us work more earnestly for ways to prevent them. We do not want China to be famous as the nation of the greatest disasters. Let us remember the famine of 1877-1878, when eight million people died from starvation. Let us remember Szechwan's great historical destruction of population. Let us not forget the Taiping Revolution, in which the loss of life was somewhere between ten and twenty million. Let us keep in mind that there is a famine from a flood or other cause somewhere in China every year. Let us continue to look for ways to prevent such disaster, to preserve life, to provide for those who are starving. If we keep our minds earnestly upon such matters, we shall soon be able to find remedies for these evils, and will do every thing in our power to secure means to apply these remedies.

4. Life and Freedom

Of what use is life without liberty? Many a time a prisoner has had his life spared only to spend the rest of his existence in a prison cell. That is more like death than life. To take away a man's freedom is next to taking away his life. Murder is sometimes punished with death, sometimes with imprisonment for life or for many years. Children cannot have full freedom as long as others are responsible for them; but as soon as they are of age and self-supporting, if they are good citizens they may come and go, and no one may take away their freedom without their consent. Civilized governments are pledged to preserve the greatest possible liberty for the largest possible number of people under their rule.

5. Home and Liberty

A government cannot take away the home or liberty of any man, woman, or child unless the person commits a crime or has some disease which makes him a danger to everybody else. A person who deliberately kills another person is punished with death. A person who drinks or takes drugs until he finally becomes insane and dangerous is shut up in an institution and loses his liberty. There are some diseases so contagious that the mere touch of the hand will spread them. People who have such diseases must be prevented from giving them to others. In China there are twenty-six villages, hospitals, and homes for lepers. On the island of Cullion in the Philippines there are over six thousand lepers. The United States government gives them comfortable homes, plenty of books to read, and everything they want except

第四節 生命和自由

生命若沒有自由還有甚麼用呢？有的時候一個罪犯雖得了活命，可是須一輩子拘禁在獄裏，這不像是生，像是死奪去一個人的自由僅僅比害了他的生命差一點。謀害者有時處死刑，有時處無期徒刑，或是處許多年有期徒刑。祇有人對兒童負責他們可以享受完全的自由；但是一到成年的時候，假如他們是良善的公民，他們可以來去自如，非得他們的同意，沒有人可以奪去他們的自由。文明的政府擔保為牠統制下的最多數人民保持最大可能的自由。

第五節 家庭和自由

政府不能把任何男女小孩的家庭或自由奪去，除非那人犯了罪或是害了于他人有危險的病。一個人殺了人是要受死刑的。一個人飲酒或服藥後來變成瘋子很危險的就被拘在瘋人院中失去他的自由。有幾種病傳染是如何的厲害祇要一摸手就可以散佈起來。有這樣病的人應當防備不讓牠們傳染到別人。在中國有二十六所的麻瘋村舍醫院。菲律賓的普連島有六千以上的麻瘋病人。美國政府為他們設妥寬適的居所，許多書可以念，所要的任何東西都有，就

是一件大的東西沒有——那是他們的自由，無論他們活到什麼時候，他們永遠不能再見他們的家庭和他們的親友。這事看着似乎殘虐；可是假若讓麻瘋病傳染別人，全國的人不久都許可以受了這樣可怕對法醫治的病，古時，例如在耶路撒冷，麻瘋病人是很殘虐的被驅出城外，常常飢餓暴露死了。

除去罪犯如患可怕的病人以外，縱極貧賤，政府也不能奪去他們的自由。在大城市中，人數常比地位多，同時在麥田中棉花地裏，或是煤礦中，那裏工人或許不夠救濟莊稼的或是開挖煤炭的，為全國的利益，政府似乎應當強迫那城中失業的人去到麥田或煤礦裏去。可是不然；政府祇能勸導失業的人去到有工作的地方罷了。

第六節 幾樣奴隸

奴隸就是失去自由或被迫替別人工作的人。中國雖然沒有像西洋那樣多的奴隸，但是我們這國裏也有幾種奴隸，那是愛國志士必須指摘而反對的。在家庭貧窮不能養活兒女的，常常把女孩賣給城裏富戶當作「女婢。」男孩是絕不會賣去的，因為人人知道男兒可以賺錢繼續宗族。

one great thing — their liberty. No matter how long they live they can never revisit their homes or their friends. This seems cruel; but if leprosy should spread among the people, the whole nation might soon be afflicted with this terrible and incurable disease. In ancient times, as in Jerusalem, lepers were cruelly driven outside the walls of the city, where they often perished from hunger and exposure.

Except for criminals and persons afflicted with terrible diseases, the government does not deprive even the humblest person of his home or his liberty. In the large cities there are often more people than positions. At the same time, in the wheat fields, on the cotton farms, or in the coal mines, there may not be enough workers to harvest the crops or to mine the coal. It would almost seem that for the good of the nation the government should force the unemployed men and boys in the cities to go to the wheat fields and coal mines. But no; all that the government can do is to urge those who are out of employment to go where there is work.

6. Certain Forms of Slavery

A slave is one whose liberty has been taken away and who is compelled to work for others. Although slavery has never existed to the same extent in China as in some Western countries, there are certain forms of slavery in our country that every patriotic citizen must condemn and fight against. Families in villages which are too poor to support all their children often sell the girls to the richer families in the cities as "slave girls." Boys are almost never sold, because people have the idea that the boys will earn money and will maintain the continuity

of the family, while the girls will have to be given away to other families in marriage anyway. Frequently these unfortunate girls are sold at a very tender age, and have to do a great deal of the manual work in the household of their mistresses. If a slave girl happens to have a kind mistress, she is fairly well treated, but has to toil every day in the year without any wage or opportunity of education. She is not freed until she is of age to marry, when she will be again sold, this time to be the wife of some man. Sometimes the mistress is a harsh woman, and the slave girl cannot go away, no matter how cruelly treated she may be. She often cannot go to bed until late at night and has to get up early in the morning. She is scolded, even beaten, at the slightest sign of disobedience. What a difference there is between the life of a slave girl and the life of comfort and ease of the children of her mistress! Is this justice? Should we not advocate the abolition of these slave girls? Already a number of cities and districts have made laws against this evil practice. We should do our best to create public opinion that will secure the passage and enforcement of such laws all over China.

There is another form of slavery, which is even more hideous but has received little attention from the public. For many years heartless agents acting for certain companies have been recruiting ignorant laborers to work in mines or on plantations abroad, chiefly in Cuba, Peru, and the Malay States. They give these laborers all sorts of false hopes and pay their passage on condition they will each sign a contract selling their personal liberty for a period of ten or twenty years. When they arrive in the foreign country, they are treated like beasts, and their bodies are ruined by overwork and poor living condi-

而女孩終是嫁給別人家的，往往這些不幸的女孩在很小的年齡就被賣掉，到了她們女主家中須做許多勞工，若是她的主人要是一個慈善的，她還可以得到善待，但是也一天一天的勞苦得不着工錢或受教育的機會，她非到長成可以嫁人的時候，不能自由，到這時她又被賣給人爲妻了，有時她的女主是很厲害的，無論牠受甚麼樣的虐待，她也不能走掉，她須要到了深夜方得睡覺，一早就得起來，稍微有一點不順從，就得挨打，一個女婢的生活比起她女主的兒女安逸的生活來相差多遠呀——這是公道嗎？我們不應當主張廢除女婢嗎？已經有許多城邑立法禁止這種惡習了，我們應當竭力造成輿論使這種法律通過後厲行全國。

還有一樣奴隸是可壓的，但是社會上沒有注意，許多年來狠心的代理人替公司招募愚昧的人去到礦裏或田中工作，大都是到古巴，秘魯，和馬來殖民地，他們用假造的希望來騙工人，給他們工資，條件是使他們簽訂合同在十年或二十年之內，他們賣去他們的身體自由，等他們到外國了，他們所受待遇如同牛馬一樣，他們的身體因爲太勞苦生活太苦就毀壞了，他們常遭鞭打，甚至被書，全由

他們主人的意思，有許多的不能活到該回國的時候就死了，更不用說能發財了，政府應當考查這事，禁止這種訂合同的勞工，並且要訂妥當法律保護在外華僑。

第七節 永久覺悟是自由的代價

由於愚陋或無思想既然使人有受不平待遇的危險，我們自己站在公道平允的方面，不公爲壓制這種字樣不應該出現於我們將來要寫的歷史裏面，我們國家的前途多半在乎教育今日的青年男女，永久覺悟就是自由的代價，並且我們的家庭和村莊中有沒有不能享完全自由的人，讓我們看看我們班中和遊戲場上個個人是否享受一個自由公民的權利，讓我們堅持人人須受「公平待遇」，那就是自由和民主，由大總統到廚房裏最賤的工人都該得的着的。

第八節 健康和安適

在上面表中第三項是健康，這是如此的重要，所以我們專爲牠立一章。

第四項是安適，這是先要靠着健康的，安適的意義：最要緊的是沒有痛苦或身體上不自由——不要太餓或太渴

tions. They are often whipped, beaten, and even killed, at the will of their masters. Many of them never live long enough to return to their homes, to say nothing of getting rich. The government should investigate the matter, prohibit this kind of contract labor, and make proper provisions for the protection of the lives of Chinese living abroad.

7. Eternal Vigilance is the Price of Liberty

Since there is danger that through ignorance or thoughtlessness some people may be treated unfairly, every one of us should pledge himself always to stand for justice and fair play. The words "injustice" and "oppression" ought not to appear on any page of our history that is yet to be written. The future of our nation is largely in the keeping of the boys and girls of today. Eternal vigilance is the price of liberty, and we must never cease to look for wrongs that need correcting. Let us look into our own homes and villages for those who may not be enjoying full liberty. Let us look into our own classroom and playgrounds and see if everyone is enjoying the rights of a free citizen. Let us insist that everybody be given a "square deal." That is liberty and democracy. It must reach from the president to the humblest worker in the kitchen.

8. Health and Comfort

The third item in our list of wants is health, which is so important that we shall give a whole chapter to it.

The fourth item is comfort, which depends first upon health. To be comfortable means, first of all, to be free

from pain or any bodily unpleasantness — not to be too hungry or thirsty, too tired or sleepy, too cold or hot.

By real comfort, however, we mean a great deal more than that. We mean the absence of all troubles both of mind and of body. There must be good food to eat, good water to drink, good clothes to wear, good shelter from



HEALTH, COMFORT, BEAUTY, AND ENJOYMENT

rain and sun and from heat and cold. There must be good furniture, conveniences, light, air, etc. There must also be a feeling of safety, an atmosphere of friendliness, a satisfaction in labor, the presence of family and friends. When we stop to think what is necessary to our comfort, we find that we can make quite a list without going into the question of what is necessary to our happiness. Let us think for a little while about what is needed only for our comfort, and then ask ourselves if that is more than we want to see all the people of our country have. Do we not wish to see every family living in comfort? Do we

，太倦乏或太困，太冷或太熱。

若在真正的安適上，我們的意義比那還多得多。我們沒有心身上一切的煩惱，一定得有好食物可吃，好水可喝，好衣可穿，好房屋可以遮雨和日，冷和熱，必須有好家



健康，安適，美麗和享樂

具，方便的設備，燈光，空氣，等等，一定還要有平安的感覺，友誼的氣象，工作的完全，親戚朋友的團聚。當我們停止想什麼是我們安適必要的，我們知道我們可以列一個表，不去追問什麼是我們快樂必要的了。讓我們想一想什麼是我們安適必要的，以後再問一問我們自己是否我們想着全國的人所應有的比那還多。我們不願意每家都有安適的生活嗎？我們不願意中國男女兒童都有生命，自由，

健康，食物，衣服，家庭，正當職業，轉運和交通方便的方法嗎？實在這都是現代生活的安適呀。

第九節 現代的家庭

現代家庭安適是什麼呢？各國，各城，各村，甚至於各家的家庭都不一樣。不要從電影上取得一個現代家庭的觀念。牠們所表現的或是最貧賤的或是太偉大了不能成爲一個實際的家庭。

能成爲實際家庭的事物僅可照出或描寫一部份罷了；有許多最重要的元素藏在家庭裏人們的心中。人人常說有母愛的地方就有家庭。愛情和互助能使一個家庭更爲安適快樂，這是別的東西所辦不到的。幸而那些都是我們人人對於家庭所能貢獻的。假如家庭中的各人都正在尋求機會彼此相助，彼此了解，彼此同情，彼此鼓勵，這家庭一定是一個快樂的家庭。還不只這個，這宗家庭也是愛國強種的中心。由這家庭裏產生出來我們的英雄和我們的急公好義的國民。家庭是民主文明的單位和中心。現代和將來都要把你的家庭養成一個好家庭。一個男的或是一個女的不應當獨居。並且一個家庭也不要太大了使牠失去一家的中心單純的性質。

你的意見是怎樣才能成一個理想的中國家庭呢？你能

not eagerly desire for every man, woman, and child in China life, liberty, health, food, clothing, a home, proper occupation, easy means of transportation and communication, and, in fact, all the comforts of modern life?

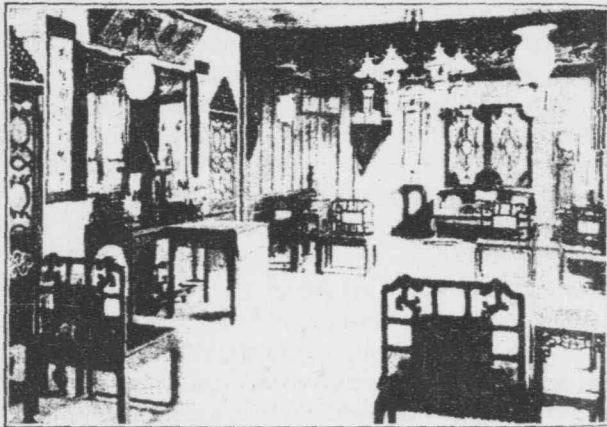
9. A Modern Home

What are the comforts of a modern home? Homes differ very much from country to country, from city to city, from village to village, even from house to house. Do not get your idea of a modern home from the motion pictures. They usually show either the very poorest, or those so grand that they can hardly be real homes.

The things that really make a good home can be pictured or described only in part. Many of the most important factors are hidden in the hearts of those who live in that home. Someone has said that wherever there is a mother's love there is a home. Affection and mutual service make a home more comfortable and happy than anything else. Fortunately those are contributions that every one of us can make in his own home. If the members of a home circle are always watching for opportunities to assist, to understand, to sympathize with and to encourage one another, the home is certain to be a happy one. More than that, such a home is a strong center of patriotism. From such homes come our heroes and our public-spirited citizens. The home is the unit and center of democratic civilization. Now and in the future do all you can to make your home a good one. A man or a woman should not live alone, and yet a home ought not to be so large as to lose its simple character as the center of a single family.

What is your idea of an ideal Chinese home? Can you

picture an ideal home in a city? in a small town? in a village? Remember we should not want for ourselves more than we want to see every home in China have. Picture your ideal in terms of your experience and observation and Chinese conditions in general. As living conditions differ from country to country, home life will



THE MODERN HOME AND SHOP MAKE USE OF THE BEAUTIFUL THINGS OF OLD CHINA

be different. Since we are studying English, it may be interesting to learn something about home life in the West.

10. A Western Home in a City

Let us begin with a modern home in a city of a Western country; we shall not give names or places. The family all eat breakfast together. In winter the house is already warm. There is a coal stove or furnace, the fire in which does not go out from one day to the next, and yet does

映照出來一個大城，一個小城，或是一個村莊裏一個理想家庭嗎？須要記得我們替自己所想要不可比替中國個個人所想要的多，用你的經驗，你的觀察，和中國普遍的情形來描出你的理想，因為各國的生活狀況與各國不同，家庭



近代的家室和鋪面都利用中國舊時的器具

生活也是不同的，我們既然正在研究英文，討論西方家庭的生活那是一定有趣味的。

第十節 西洋城市裡的家庭

讓我們先從西洋一國一個城中一個現代家庭開始；我們不必指出名字或地方來，這家庭早餐都是在一塊吃的，冬天的時候屋裏很溫暖，有一個煤爐，火是每天不滅的，

然而並不要很多的煤，早餐在早晨七點鐘，那麼早的時候已經有牛乳，或鮮肉，或是魚，報紙和早班的信件也遞到了，在吃早飯的時候，或是在此時的前後，家裏的人就念信件和新聞并且談論牠們。

早飯後各人立刻去做他的每天的工作，爲父的乘電車或腳踏車去做他的事務，或是走着去，或是有一輛汽車，或是有一個開車的，或是自己很小心的照應開車，或是帶着他的兒女去上學，或作工，並和他的妻去下市。

爲母的担任上舖子買東西，或是他上市爲家中選擇食物，她知道什麼是最好最經濟的食物，她回家來照應着掃屋子，開窗戶，收拾床舖，並且預備午飯，屋子乾淨空氣流通以後，再關上窗戶，不久室中就溫暖可以寫字，縫紉，做飯了，或是有一個或不只一個僕人幫助做這些事情。

到了正午他們復聚在一塊，除非學校和工作地方太遠的就不蒸回來，去說早晨的經歷，或是什麼好東西是母親挑選的並且按照恰好的方法烹調出來的這也是有趣的事情，以後有的又去作工；有的又去上學校；有的去教授或研究音樂，母親用電話同一個朋友談話，訂期會晤，討論爲社會服務的工作。

在將晚的時候，父親從事務所回家，帶家中一人去散步，或乘車出遊，男生由學校足球遊戲後回家立刻去洗澡

not require much coal. Breakfast may be as early as seven o'clock, and yet milk, fresh meat or fish, the newspaper, and the early morning mail have already been delivered. The family read and talk about their letters and the news while they eat breakfast, or just before and after breakfast.

After that each goes at once to his day's work. The father takes a tramcar or bicycle to his business. Perhaps he walks. Perhaps he has a motor car. Perhaps he has a chauffeur, or drives and takes care of the car himself. Perhaps he takes his sons and daughters to school or work and his wife to the market.

The mother does her shopping. She may go to the market herself and select food for the family. She knows what foods are best and most economical. When she returns to the house, she sees that the rooms are swept, the windows opened, the beds made up, and preparations for lunch started. When the house is clean and well aired it is closed again and is soon warm enough for writing, sewing, and for lunch. Perhaps there is a servant or even more than one to assist in the work.

At noon there is a reunited family, unless some go so far to work or school that they cannot return. There is something interesting to tell about the morning's experiences, as well as something good to eat, chosen by mother and cooked in just the right way. Then one goes back to work; another returns to school; another goes to teach or study music. Mother calls a friend on the telephone and makes an appointment to meet her and discuss plans for some social-service work.

Later in the afternoon the father returns from his business and goes with one of the family for a walk or a ride. One of the boys comes in from school after a game

of football and goes at once to have a bath. He plunges into clean water in a clean white tub in a clean white room. There are hot water and cold water, good smooth soap, and a rough towel. He comes out feeling like a new person, and after dressing he studies his lessons before dinner.

At dinner time each one has finished his day's work, his afternoon's recreation, his toilet, and perhaps all preparations for tomorrow. Each has something interesting to tell. Dinner is enjoyed, and if there is no servant, all take a hand at washing the dishes and putting things away for the night.

Then comes the comfortable evening hour. The light is turned on in the sitting-room, where all have comfortable seats. Someone reads a good book to the others or starts a game of some kind. Or perhaps there is an open fire with a soft light, so that all wish to have the electric light turned off and a story told around the fire. Or perhaps some friend or friends come in for an evening's conversation or games or music. Someone is asked to play the piano or to sing. So the evening is spent in comfort and wholesome pleasure of one kind or another. Finally the father or mother reminds all of the passage of time and of the eight hours that everybody should sleep. Lights are turned out and bedroom lights are turned on. Soon these lights are out, windows are open, and all are fast asleep in clean and comfortable beds.

11. A Western Home in a Small Town

This is a home in a small town. Father and sons are up before breakfast to start a fire in the kitchen stove. to cut some wood or carry some coal or attend to the

·他到一間乾淨白屋裏一個乾淨白澡盆盛着乾淨的水，跳下去，也有熱水，也有冷水，好的光滑胰子和一條粗手巾
·他出來覺着像一個新人似的，穿上衣裳，在未吃大餐前讀他的功課·

在吃大餐時各人都把當天的工作，下午的休息練習，洗臉理髮，或者連明天的工作預備，都做完了·每人都要說一個有趣的事情·大餐是很快樂的，若是不用僕人，大家都下手去洗碟子把東西收拾好了預備夜間用·

晚間安適的時光到了·客廳裏電燈捻着，各人都有安適的座位·有的讀好書給別人聽，或是開始作一種遊戲·或爐中火光溫柔，大家願意把電燈息了來圍着火爐說故事·或者有朋友來作晚間談話，遊戲，或作樂·有的接琴唱歌·如此的晚間用一種安適而有意的娛樂消遣了·最後父親，或母親，向大家提示時光已過，大家須要睡覺八小時客廳燈光熄了，寢室燈開開，不久再關上，窗戶開開大家在乾淨安適的床上都睡了·

第十一節 西洋小城中的家庭

一個小城中的一家·父親和衆兒在早飯前起來攪上廚房的火，去劈木柴，或取煤，或照應爐子·照顧牛·刷洗

汽車，拿進牛乳，擦淨鞋和衣服，母親同女兒做早飯並且還照顧小孩子。

早飯後大家有的去作工，有的去上學，有的上舖子買東西，有的在家工做。他們去作工，上學，買物都是走着去，母親與女兒看顧房屋，做衣服或補衣服，有時裝罐頭果子。照應全家，要不用一個僕人，看着是一件很難的事，但是在一座小城裏平常也有煤氣和電氣，煤氣爐子祇須一點。電氣熨斗祇要移通。電氣真空清潔器能夠去掉屋中污穢塵土。電燈有烟或油。蒸汽熱管投有臟上。若要洗的衣服可以送出去，或是臨時顧一個男工女工來洗。沒有夠來把地板弄臟。廚房設在房屋後院中。

若是父親做工的地方距家太遠，他不回家吃午飯，但是到下午晚餐以前就回來了。

午飯同晚餐是說新聞的時候。在一個小城。每人知道每人的事情。母親想知道城中有甚麼事，學校做什麼，來了什麼生客，報上登些甚麼，樣樣都拿來討論。

在大餐前一兩點鐘用許多方法去消費去增加家庭的安適和快樂。房後也具有花園，家裏人都喜歡在那裏作工。有小雞得照應，家具得修理或移動，破玻璃必須更換，前院青草須要割，花要種植，門破了要換油漆刷白要做，陰

furnace, to care for the cow and to wash the motor car, to bring in the milk and to clean shoes and clothes. Mother and daughters cook breakfast and take care of the smaller children.

After breakfast all go to work or school or go shopping or do housework. They probably walk to work and school and to their shopping. The mother and daughters care for the house, make and mend clothes, and sometimes can fruit. The care of a whole house seems a large task without a servant, but even in a small town there are usually gas and electricity. A gas stove needs only a light. An electric iron needs only to be moved. An electric vacuum cleaner takes all the dirt and dust out of the house. Electric lights leave no smoke or oil. Steam heat makes no dirt. Laundry is sent out, and occasionally a man or woman is employed to come in and work. There are no dogs to soil the floors, and chickens are kept in a yard at the back of the house.

If the father's work is at a distance, he may not come home for lunch, but all return before dinner in the evening.

Lunch and dinner are times for news. In a small town everybody knows everybody else. Mother wants to know what is going on in town, what the schools are doing, what strangers have come, and what the newspaper says. Everything is discussed.

The hour or two before dinner is spent in many ways that add to the comfort and pleasure of the home. There may be a back garden in which all the family like to work. There are chickens to take care of, furniture to be repaired or moved, a broken glass to be replaced, the grass in the front yard to cut, some flowers to plant, a broken gate to fix, painting or whitewashing to do, a

drain to mend. No workman is needed: it is part of the fun and exercise of the family. The beauty and comfort of the home are enjoyed more because these things are done without help or expense. Sometimes the late afternoon is spent in games or a trip of some kind. Perhaps dinner is packed in a basket and all go out for an evening picnic in the fields or woods. Often neighbors call, and the time is spent in conversation on the veranda or on the clean grass.

The evening is short after dinner is eaten and after the last of the day's work is done; for the family go early to bed, since they rise earlier than the people of the city. Lessons are quickly studied, things are talked over, the newspaper is read, small matters are attended to, and soon all are asleep.

12. A Western Country Home

This is a country home. It is several miles from any town, but there are other farm homes not far away and also a post office and a store or two. The house stands among beautiful big trees; the smooth grass under them runs down to the road. Behind the house are the chicken yards, the barn, and the small house in which the motor car is kept. Not far away is a stream of clean water. In it is a hydraulic ram which is kept working all the time by the stream. It pumps water into a tank above the house. This gives water in the kitchen and bathroom and in the back yard, and the overflow of the tank always keeps full a trough of drinking-water for the cows and horses at the barn.

Before breakfast one of the boys feeds and milks the cows and takes them to the field of grass where they spend

溝要修理，不用人做工，這是家中游戲和練習的事，家庭的美麗和安適，因為沒用別人幫忙沒有費用，享受更覺快樂，有時下午閒時去游戲或出去做短旅行，或者把大餐裝在籃中，大家都出去到田中林中作野宴，鄉居常來看望，在廊下或是乾淨的青草上談話消遣時光。

大餐吃過後一天工作完畢後，晚間工夫很短；因為全家要早睡，他們比大城裏的人起來還早，功課得快快研究，事情要商議，報須要讀，小事情要料理，大家不久就都困睡了。

第十二節 一個泰西鄉間的家庭

這是一個鄉間的家庭，這家庭離小城都有數哩，但是不遠就有農莊郵政局或是一兩個商店，房屋建在美好的大樹中；光滑的青草在樹下長着，屋後有養雞的院子收藏室和放汽車的小房，不遠的地方就有清潔的小河，在河裏有水壓力的唧子，水流常常使牠轉動，牠抽水到房上的水櫃裏去，牠能供給廚房的，洗澡房的，和後院子的水，水櫃的溢流當使棚中的牛槽馬槽水滿。

早飯以前有一個男孩去餵牛擠牛奶，並且帶牛到青草地裏，讓牛過一天，馬也餵罷等着工作，女子摘鮮果，整

理牀舖，幫助母親預備早飯。鈴嚮了，父親同男孩子由馬棚中回屋裏來洗臉；然後才用早飯，有珠果和牛酪鹹和雞蛋，麵包，黃油和牛奶，熱點心和蜜，每人都說這一天的計畫。

早飯後兩個小孩牽馬到一塊田裏去種穀，用現代的農器，在午飯前他們就可以把一大片地收拾好了，然後騎上馬遠着櫻桃樹回來，在那裏可以飽嘗果實，同時女子們摘了成筐的珠果，母親用果子作成果子醬，藏起來留著冬天用，父親用藥水噴在蘋果樹上保護牠們不使生甲蟲，蛹，和其他的害蟲。

午飯時大家都餓了趕快的煎小鷄和從園中採來的青菜，把早晨所作所見的事情都說出來，商議是否將人摘的珠果裝罐頭或是去賣，決議由母親同女兒把珠果拿到城裏去，兒子立刻跑出去挑了許多的珠果也要去賣，一個女兒開車，到了城中把珠果和櫻桃賣給一家鮮果商，再去買東西，就回家了，一個女兒拿起一根橡皮水管，開開水門，沖刷車輪連手都沒濕。

父親打電話接洽關於桃子的事情，也約定了手藝人來摘桃子和裝桃子，並且他還決定把桃子用船運到紐約，已

the day. The horses are fed and made ready for work. The girls gather fruit, make the beds, and help their mother prepare breakfast. A bell is rung, The father and boys come in from the stable and wash hands and faces; then breakfast is eaten. There are berries and cream, bacon and eggs, bread and butter and milk, and hot cakes with honey. Everybody talks about the day's plans.

After breakfast two boys take the horses to one of the fields to cultivate the corn. With modern implements they put a fairly large field into good condition before lunch time. Then they get on their horses and come back around by the cherry trees, where they have a feast. Meanwhile the girls have picked several bucketfuls of berries. Mother has made jam of some of the fruit and stored it away for winter. Father has sprayed the apple orchard to protect it from scale insects, caterpillars, and other pests.

At lunch all are hungry and make short work of the fried chicken and the fresh vegetables which have come in from the garden. There are accounts of what has been done and seen during the morning. There is a discussion as to whether the rest of the berries shall be canned or sold. It is decided that mother and the girl shall take them to town. The boys at once rush away and pick a lot of cherries to sell, too. One of the girls drives the car. In town they sell the berries and cherries to a fruit dealer, do their shopping, and come home. One of the girls picks up a rubber hose, turns on the water, and washes the wheels of the car without even wetting her hands.

Father has been telephoning about his peaches. He has made arrangements for skilled men to pick and pack them. He has decided, moreover, to ship the peaches to

New York, and has made a contract for the boxes, the shipping, and the sale. This news will be interesting and instructive to the boys when they return. They have picked and brought in more cherries and then have gone for a swim.

Evening comes. Father milks the cows. The boys feed the horses and put them up for the night or make some repairs on the car or tractor. Mother feeds the chickens and brings in the eggs. The girls light the lamps and set the table for supper. There is plenty to eat -- a big cherry pie, cool rich milk, and lots of bread and butter and cheese. And yet no fire has been made for supper. The pie was baked at lunch time. Before and after supper the family sit on the veranda or under the trees. The postman brings the mail. There are magazines, newspapers, and letters. One of the girls runs the gramophone.

That is summer. In winter there is less work. There are repairs to make, wood to cut, cows to feed, fires to make, snow to shovel. Then there are rides to school, studying, reading, hunting, and entertaining.

13. Rural China

It has been said that 80 per cent of China's population is rural. There is no way of knowing definitely, for there has never been a careful and accurate census of the whole population, such as there is in many Western countries; but certainly a very large majority of the people live on farms or in farming villages. The greatest problems in China, therefore, are the rural problems. How can so vast a number of country people be made comfortable, healthy, strong, and happy? They ought to have plenty

經訂了合同去，箱子，裝運，出售等事。這些事情等到兒子回來告訴他們是很有趣的也可以指教他們。他們摘了許多的櫻桃隨後就去游泳。

到了晚上，父親擠牛乳，兒子餵馬並且牽到馬棚裏過夜，或是修理車輛拖機等等。母親餵雞把雞蛋收拾起來，女兒點燈預備棹子吃晚飯。那裏有很多可吃的——一個大櫻桃糕，涼的厚味的牛奶，不少的麵包黃油同奶油。可是晚飯沒有生火。糕是午飯時做的。晚飯後全家坐在廊下或草地上。郵差送來郵件，雜誌，報紙，書信。一個女兒在那裏話匣子。

那是夏天的時候。在冬天工作少了一點。有的是去做修掃，去砍木柴，餵牛，生火，鏟雪。有的坐車上學校，研究，讀書，打獵，款待等事。

第十三節 中國的農村

據說中國人口有百分之八十都是農人，因為中國沒有泰西各國對於戶口有詳細精確的調查。所以不能知道確定；但是總可以說中國多數人口是住在田莊或鄉村裏，所以中國最大的問題就是農村問題，這如此多的鄉下人怎樣使他們都安適，康健，強壯，快樂呢？他們應當有充足的食物

，好的衣服，明亮安適的房屋，美麗的村莊，農事的設備和科學，道路和電話，教育組織和保護，

這些東西的來源是從良好的政府和普通的教育，這兩件事情我們以後再談，牠們都有交通和運輸增加的幫助。我們已經有可驚奇的電報和郵政的辦法，這是我們將來可以看見的，但是電話也是增加的很快，汽車和火車路能普遍全國是農民幸福上所必要的，沒有好的道路他們得不着生活的必須品，如藥物，書籍，雜誌等，每年各地方常有受飢的，但是有的地方他們的食物賣去不值什麼，甚至到牠腐敗，因為運到市上費錢太多了，有人說在中國的西部每擔小麥有時祇賣銅元二十五或三十枚，而在上海就值四五元了，道路和鐵路能使距城遠的人民的康健，安適和快樂增加許多，要緊的是我們常把事提醒官吏，和投資人，和鄉下人，

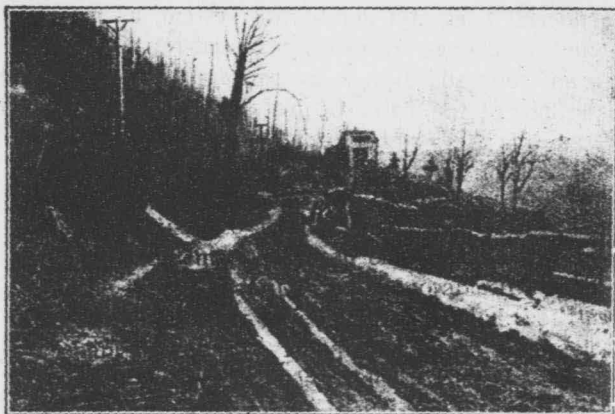
這許多的道路是要農人自己去做，他們爲這件事和爲別的事合作事業須得有組織，有領袖，假設他們肯有組織，他們可以建築河壩，裝飾城邑，開設學校，保護安全，買賣均可得善價，有許多村莊而有美好的可能，但是依然醜惡和污穢，都因爲人在冬季閒坐毫不事事，實在他們可以聯合起來去修飾和改進他們城池的事情，有一次問一個

of food, good clothing, bright and comfortable homes, pretty villages, agricultural equipment and science, roads and telephones, education, organization, and protection.

Some of these things come with good government and some with ordinary education, both of which we shall discuss later. All of them are aided by increased means of communication and transportation. We already have a wonderful telegraph and postal system, as we shall see, and telephones are being increased rapidly. Motor roads and railroads all over the country are necessary to the welfare of the rural people. Without good roads and railways they cannot obtain such necessities of life as medicines, books, and magazines. Every year people somewhere are starving, while others are selling food for almost nothing, or even letting it rot, because it costs too much to carry it to market. It is said that wheat sometimes sells for 25 or 30 coppers a picul in western China when it is selling for \$4 or \$5 in Shanghai. Roads and railroads will increase many times the wealth and comforts and happiness of the people who are far from the cities. It is very important for us to keep this ever before the officials and investors and also before the rural people themselves.

Many of these much-needed roads can be built by the country people themselves. They need organization and leadership for this purpose and also for other coöperative enterprises. If they would organize, they could dike rivers, beautify towns, open schools, secure protection, and both buy and sell at better prices. Many villages with wonderful possibilities of beauty are ugly and filthy because the men sit about in the winter and do nothing when they could just as well be working together to beautify and improve their towns. An old countryman

was once asked what he did in the winter time. He replied, "Sometimes I sit and think, and sometimes I only sit." But, you say, what can the poor rural people do without money? They can do a large share of this work without money, and that will bring in money. The people who lived in a certain village named Tungshan



BAD ROADS MEAN A POORLY MANAGED TOWN OR DISTRICT

had land worth \$100 a mow. That village began to be improved. It was improved so much that many people wanted to come there to live. In a few years the land was worth \$1000 a mow. True, in many reforms money is necessary; but it is more important to have an ideal, an earnest desire for improvement, and public-spirited cooperation. Given these, there is usually some way to get the needed money. Begin an improvement in some simple and inexpensive way. Let the people see how much better things can be made. The success of a person or village will be a great encouragement to others near by.

鄉下老人說：「你們都作些甚麼事？」他答道：「我有時坐着想想，有時我光坐着。」但是鄉下人貧窮沒有錢，他們能作什麼呢？其實他們可以分任這工作的大部份用不着錢，錢自然會生出來的。例如有些人住在一個村莊名叫東



惟有管理不善的村莊才有不好的道路

山，他們的地值一百元一畝。那村莊開始改良了。後來改良的那樣好，許多人都願上那裏去住。誠然許多改良得的款項；但是有理想是最要緊的，有改良的熱誠，有急公用合作，這些個有了，平常自然方法去得着需要的錢，先從簡單而不費錢的改良，讓人們明白許多的好事情可以做。一個人的成功或是一個村的成功可以給鄰近的人一個很大的鼓勵。

第十四節 節儉和尋樂

多數人賺的錢比他要花的多。他們能够改良他們的生活和家庭，使他們的兒女境遇比自立的兒女還好。那沒有什麼不可能的。他們雖然知道怎樣辦法。而教訓他們不是我們的責任嗎？節儉就是一件必要的事情。聰明人費錢買有耐久性的東西。他們增加他們的資本。假若你有資本替你作事，你就可以有更多的時光和金錢去享受生活的快樂。若是家庭裏和城市裏的人積蓄他們的錢，用他來買有永久價值的東西，他們就是在堆積他們的享樂的資財使牠永遠增長着。

人既然有了積蓄能够以備不虞了，爲什麼他們還繼續工作呢？爲什麼青年男女竭力想得大薪水呢？

這裏有兩種裏由。一種是勞苦工作如同腦子的身體的補藥一般。沒有工作腦筋要鈍了，身子也要弱了。富人和窮人一樣的年年要作工。還有一種理由——是最重要的。兒童，男人，婦人，都在尋找快樂。動物祇能得着食物能避冷熱，牠們就滿足了。人的需要比這個是多的。我們坐着吃東西是不夠的，我們還要把牠陳設的動人。當我們完了一天的工作的時候，我們不能拿坐着不做事就算知足了。就是家人環繞着我們還不算够。我們願意他們也自己享樂。我們喜歡念一段好的故事，聽好聽的音樂，看美麗的

14. Thrift and the Pursuit of Happiness

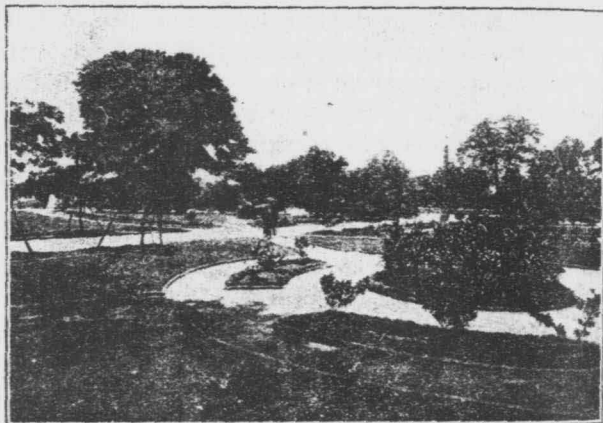
Most men make more than they need to spend. It is possible for them to improve their lives and homes and to leave their children in better circumstances than those in which they themselves grew up. There is nothing impossible about it. They must, however, learn how to do it. Is it not our duty to learn and then to teach them? One thing necessary is thrift. Wise people spend for things of permanent value. They increase their capital. If you have capital to work for you, you have more time and money for the enjoyment of life. If families and towns save their money and then put it into things of permanent value, they are piling up the means of enjoyment to an ever-increasing degree.

Why is it that men keep on working after they have saved enough for the "rainy day"? Why do young men and women strive ceaselessly for larger salaries?

There are two reasons. One is that hard work is like a tonic to the brain and body. Without work the brain would grow dull and the body flabby. The rich man as well as the poor man needs to keep at his work year after year. But there is still another reason — the most important one. Children and men and women are seeking happiness. Animals are satisfied if they can get food and can protect themselves against heat and cold. Men need more than this. It is not enough for us to sit down to food: we want it attractively served. When we have finished our day's work we are not content to sit doing nothing. It is not enough merely to have our family around us. We want them to enjoy themselves. We are eager to read a good story, to hear beautiful music, to see beautiful pictures, or to look at other

things that please the eye. We need flowers, green grass, tall trees, clean roads. We need schools and lectures and entertainments.

Every person should have a home full of beauty; he needs to live in a town whose streets are shaded with beautiful trees and whose houses are well kept and



BEAUTIFUL PUBLIC PARKS ARE POSSIBLE WHERE
PEOPLE COÖPERATE

attractive. The sooner a person begins to save, the sooner he can make his home and his town beautiful.

No town or home is successful unless it has real beauty. If every family in each town or city would see that the yards and the outsides of the houses were neat and attractive, there would be more enjoyment in living in them. Men who own their homes usually take better care of them than those who live in rented houses. This is a mistake, for the families that pay rent are as much a part of the town as those that own their houses. There is

畫，或是別樣娛目的東西。我們要鮮花，青草，高樹，乾淨的道路。我們要學校，講演和娛樂款待。

每人都應當有一個完全美好的家庭；他要住的城市必定有美麗的樹木蔭蔽的街道，而他的房屋是完美動人的。



人類合作的地方少不了美麗的公園

一個人省錢越早，他能够使他的家庭和城市變成美麗越快

城鎮或家庭若非真正美觀，不能算作成功，每個鎮中或城中各家如果看見房屋和院子同外面是整潔的可喜，住在那裏必然更覺快樂。住自己的房子比住租的房子的人，對於房子格外用心照顧，這是一種錯誤，因為用錢租房住的人和自己有房的人同是那城裏一份子，若是住在應該修

理的房屋中就知足了，這個人是有點不對的。

讓我們應該把房屋弄得更好，為大家多謀些安適和快樂——多修幾條好街道，多開些公園，多得讀之地方，多得生活的享樂；但是讓我們記着兩樣事情：第一，這些改良須要有長期的節省，勞力同合作，第二，我們能鼓勵這些事情，雖然是一點一點的，都可以促成早日實現。

第十五節 「食口太繁」

一個窮人帶着地裏出產的東西到市上去，有人問他道：「你為什麼不買一輛手車？牠可以省你許多的時間和勞力。」他答道：「我有張着口要飯吃的太多了。」這個人不智的地方有兩項：他沒有購買可以增加進款的設備，並且他不應當讓家中人口多到他不能照顧的程度。他不應當要那麼多的嘴等着餵，一個人非等到能維持自身和他妻並且能立一個永久的家庭的時候，他不該結婚，結婚以後也不應當生育過多的兒女以致不能照顧——如飲食，衣服，衛生，健康，教育，環境安適使生活快樂等等。

一個國家生產祇有如此的多，並且必須分配於全國的人；人數愈多，每人所分的愈少，用現代的科學，運輸方法，可以增多出產和分配的數量；但是同時人口加多，

something wrong with the man who is content to live in a house that is in need of repairs.

Let us be eager for better homes, better villages, more comforts and pleasures for all the people — for more nice streets, more parks, more reading, more enjoyment of life; but let us remember two things: first, that such improvements take long years of thrift and labor and coöperative effort and, second, that every little bit that we do to encourage these things hastens the day when they shall be realized.

15. "Too Many Mouths to Feed"

A poor man who was carrying his farm produce to market was asked: "Why don't you buy a wheelbarrow? It would save you much time and labor." He replied, "I have too many mouths to feed." This man was unwise in two ways: he failed to invest in equipment that would have increased his income, and he allowed his family to grow so large that he could not take care of them. He ought not to have had too many mouths to feed. A man should not marry until he is fully able to support himself and his wife and to make a permanent home, and then they should not have more children than they are able to care for — to feed, to clothe, to keep well and strong, to educate, and to surround with the comforts that make life so much the happier.

The country can produce only so much, which must be divided among the people; and the larger the number of the people, the smaller the share for each. By modern science, transportation, etc. you can increase the amount produced and distributed; but if the number of people

at once increases likewise, each one is no better off than before — in fact, in the change many will become far worse off than before. We must, then, produce more, and at the same time not proportionately increase the number of new mouths to feed but, rather reduce the proportion. No one knows definitely the present rate of increase of China's population. But if health and living conditions improve rapidly under a good government, the death rate will greatly decrease, and then the rate of increase in population will be much faster than at present. If the increase of production does not run ahead of the increase of population, it will prevent China from rising. It would keep wages low. It would probably increase disease. It would make the improvement of conditions difficult. Poor people would remain poor and become more and more discouraged. The need for more land might lead China into terrible wars, where she would lose millions of her best young men.

There are three hopeful things to keep in mind: one is that this is a matter which the people can control and upon which they may be educated, upon which they may try to form right opinions and ideals, just as we are trying to do now. Another is that as conditions improve, as production increases, as products are better distributed and marketed, as knowledge grows, and as people think more about modern standards of living and of enjoying life, the marriage age will naturally be advanced. A third is that people may be encouraged to move from congested areas to sparsely settled regions in the country. In any case it demands the attention of every generation of young people.

有人也不確比從前更好了——實則在這種變化裏，許多人還不如從前呢。隨後我們更得增多出產，但是趕不上食口增加的多，或者減少這兩項的比例，沒有一個人知道中國人口增加的定率，但是若在良美的政府之下，改良衛生和生活的狀況很快，死亡率一定會減少的，增加的率也比現在還多。假若出產的增加不能超過人口的增加，那可以妨礙中國的興起並且也可以使工資低廉，也可以增多疾病，也可以使改良困難，窮人仍然窮，格外失望，因為需要更多的土地也許使中國發生駭人的戰爭，損失數百萬良好強壯的青年。

心中須記着三件有希望的事情：第一件，這事情別人同我們現在一樣的正在想法子去治理，由于牠去得教訓，對於牠去作成正確的意見和理想。第二件，因為狀況改良，出產增加，分配售賣較好，知識增加，人多想到現代生活的標準同享樂，結婚的年齡自然會提高的。第三件，可以讓地人民從戶口稠密的地方移居到人口稀少的地方。無論如何，這是需要各時期青年人注意的。

問 題

1. 一個具有公共精神的公民，對於他的國家能辦些什麼事，試舉出幾種行為出來。
2. 中國人的生命，損失很多，其故安在？何法可制止，試舉幾個例子。
3. 描寫中國一個農人家庭，你能把牠拿來和西歐的鄉下家庭比較麼？
4. 試舉行中國需要農村會社的原因。
5. 中國家庭和西歐家庭各有什麼好處？
6. 述出儉節的利益。
7. 述出工作的價值：
 - a. 對於個人。
 - b. 對於社會。
8. 工作和遊戲的主要區別為何？
9. 「生活的準則」的意義為何？

QUESTIONS AND EXERCISES

1. Describe a few of the acts a public-spirited citizen can perform for his country.
2. What are some of the causes of China's great losses of life? How can these losses be prevented? Mention a few ways.
3. Describe a home in a Chinese city; in a rural district in China. Can you compare one of these with a city or a country home in the West?
4. Tell of some of the needs of rural communities in China.
5. What are some good qualities of a Chinese home? of a Western home?
6. Discuss the value of thrift.
7. Tell some of the values of work:
 - a. To the individual.
 - b. To the community.
8. What is the chief difference between work and play?
9. What is meant by "standard of living"?

CHAPTER XIV

HEALTH, STRENGTH, AND ENERGY

1. Your Success may depend on your Health

When a successful lawyer was asked to explain to elementary-school boys what they must do to become successful men, this is one of the things he said: "Train your body. That is what you must make most of your effort with. If your body fails you at the wrong time, you will fail indeed. Some day the crisis will come in your career. You will have, for example, a lawsuit that will decide your future. To win it you must work one night, two nights, perhaps longer, without sleep or food. Will your body stand it? In every person's life there comes the time when success or failure hangs in the balance. Perhaps for days you must be at your best, without sleep or rest. Will your body stand it?"

2. Your Nation's Success may depend on it, too

If ten years from now an enemy should attack this nation, it is the boys who are of school age today who would have to fight, to raise crops for the army, to make munitions. It is the girls who would have to be nurses and do the work of the men who had gone to fight. Every boy should train his body as if he expected to be a soldier; every girl should train hers as if she would one day be a Red Cross nurse. In a republic the people govern their

第十四章 健康體氣和能力

第一節 你的成功依賴你的健康

有一位成功的律師人家請他對小學學生說明要想做些成功的人必須做些什麼，這件事情是他說的：「鍛鍊你們的身體，這是你們最應該去做的事。假若你們的身體在緊要的時候失敗了，你們一定會失敗的。在你們事業期中危機總有一天會出來的。例如你們會辦一樁案子，這案是將要決定你們前途的。要想勝訴，你必須工作一夜，兩夜。或是更長點，不能寢息或用飯。你們的身體當得住嗎？每個人一生裏總有成敗繫於一間的時候，或者幾天不睡覺也不休息仍然要竭力做事。你們的身體受的了嗎？」

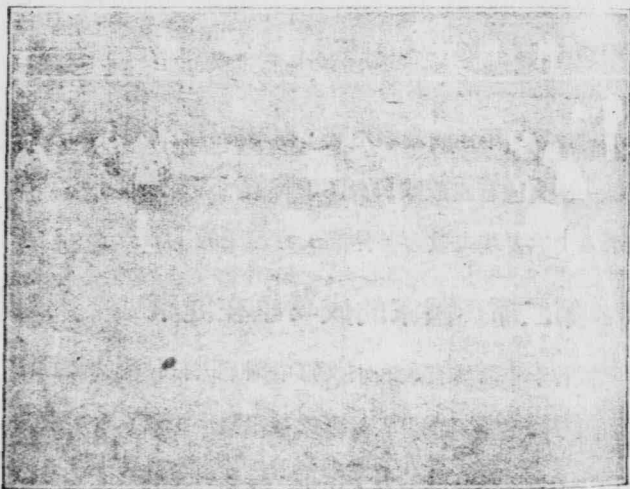
第二節 國家的成功也在健康

假若十年以後有敵人來攻打中國，去打仗的就是現在應該入學的兒童。也得去替軍隊種糧食，去做軍火，女生去看護，並且替打仗的男子作事。每個男兒應當鍛鍊身體預備去充軍，每個女生也應該鍊鍛身體預備充紅十字會的看護。在一個共和國，人民辦理他們的城、鎮，和全國。

假設今天的男女兒童分擔這種任務，她們應當有同兵士一樣強壯的身體。我們的少年男女長起來能夠康健強壯對於將來所作的工作能勝任嗎？你所知道的男人女人和小孩者是強健和有能力的嗎？

第三節 中國人耐勞苦

醫生說中國男女比起黑人或白人都能忍受痛苦，震動

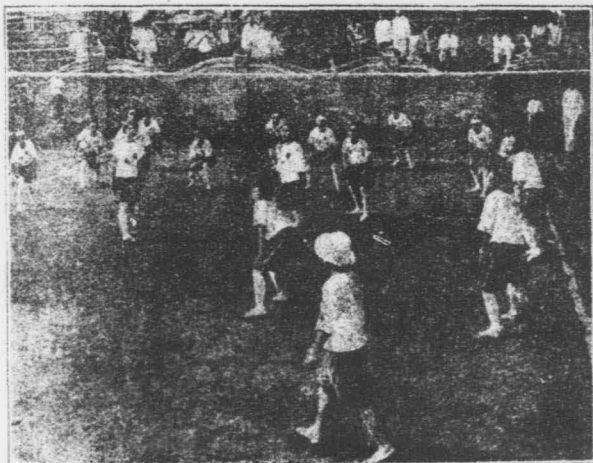


在操場上遊戲的健康女孩子，和失血，這可作定他例的。據云中國兵士比起西國兵士來，吃的少睡的少，並且能走的多負的多，而掘戰壕也快的多。又說中國人比別種人不易受病，並且不易死亡。又

own towns, cities, and the whole nation. If the boys and girls of today are to do their share of this work, they will need the same kind of sturdy bodies that soldiers must have. Are our boys and girls growing up healthy and strong for the work that they will have to do? Are the men and women and children you know always well and strong and full of energy?

3. Chinese are Hardy People

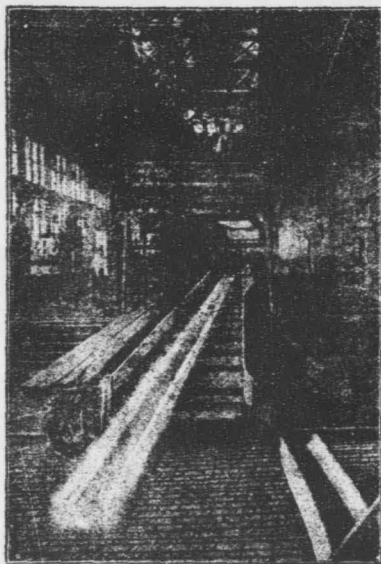
Doctors say that Chinese men and women as a rule can stand pain, shock, and loss of blood better than either



GIRLS IN HEALTHFUL OUTDOOR GAMES

black or white people. It is said that the Chinese soldier with less food and sleep can march farther, carry more, and dig his trenches more quickly than a Western soldier. It is said that Chinese are less likely to catch most

diseases than other people, and less likely to die of them. It is said that few people in the world can stand as much exposure as the Chinese — exposure to sun, to rain, to cold, to sudden changes. Certainly there are few people



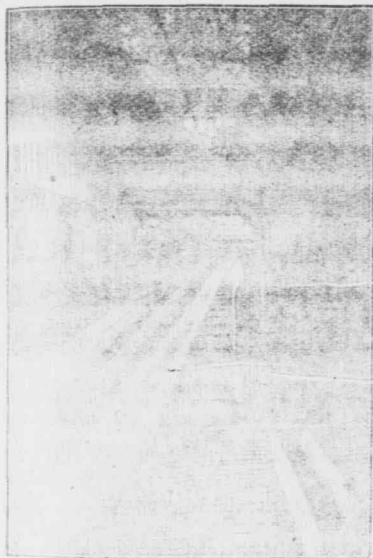
ROLLING-MILL AT WORK

who can work so long and hard upon two simple meals a day.

It is difficult to know whether such statements are true or not ; but it is true that the Chinese are a hardy people, certainly among the hardest in the world. Now the question is, Are they as hardy, healthy, strong, and energetic as they might be? Are they going to continue to be so as they take their part in the modern world? One is forced to notice

that many students in the modern schools of China lose their health, while most of those who go to Western countries to study come back well and strong. We must look carefully into the question of the health conditions in China. Next time when you go back to your native village, ask everybody you know how many times he has been sick during the past year. What are the commonest causes of illness?

說世界上的人甚少能像中國那樣能經得暴露的——日晒，雨淋，寒侵，驟變之襲擊等，別種人一定很少的能一天祇吃兩頓簡單的飯可是那樣如此長的時間和勞苦的工作呀。



正在工作的磨粉機

那是很難的去知道這些話的真假；但是中國人在世界上一定是一種耐勞苦的人，現在的問題是：他們如此的耐勞，康健，強壯，並有能力像他們所希望的嗎？他們能這樣繼續着去分任現代世界中他們的任務嗎？人常不注意中國現代學校中有許多的

學生失去他們的康健，至于那些赴泰西各國留學的回來却是康健強壯的，我們必須注意中國的健康問題，下次你回到本村的時候，你問一問個個熟人他在去年害了幾次病，害病最普通的原因是些甚麼？

第四節 健康是成功和守成所必要的

有人問一位大學教授說：「有許多有希望的學生竟然失敗，你能解釋他的原故嗎？」他答道：「最重要的原因就是健康，欲想或功必須健康，若能得到或功，而守着或功更得健康。你要知道成功不是一次就能得到的。每年均要得着他。」

這是一規則，許多的大男女都是健康的。有時，一個有天才的人雖然身體弱，也可以成功。天才常是勝過一切的，連多病也算上。可是天才甚少。我們大半是事務所裏工作，或是鄉村裏作事的人。天才是不會幫我們忙的。我們必依賴着我們的腦子和身體。在泰西的國家對於實業公司請求位置的人，必須要經過醫生的檢查。青年男女的身體必須在九成以上的健康才可收用。而商店的大部份不能通過一種嚴格身體檢查，是絕不用的。無疑的，現代中國的工商事業也要作相同的事情。將來凡重要商業公司等拒絕收用那身體衰弱的人而且不能任勞苦工作的。

喝酒和吸煙太多的人難得到一個好位置。生理學家曾經證明，醇精害的人而比戰亡的人還多。醫生說吸煙的影響對於人雖不明瞭，而對於男女生長是有害的。

4. Health is Necessary to Win Success and to Hold it

A college professor was once asked if he could explain why so many promising students failed when they went out into the world. "It is a matter of health, chiefly," he said. "It takes almost perfect health to win success, and, if such a thing were possible, even more health to hold success. Success, you know, cannot be won once for all. It has to be re-won every year."

As a rule, most great men and women have been strong and healthy. Sometimes a man with genius will succeed in spite of a weak body. Genius is often superior to all obstacles, even ill health. But genius is rare. Most of us must be simple workers in the office or factory or village. Genius will not come to our assistance. We must rely on brain and body. In Western countries, many a great industrial company requires every person who applies for a position to be examined by the company's physician. To be accepted the young man or woman must be 90 per cent well and strong. Some of the large department stores also refuse to hire any person who cannot pass a strict physical examination. No doubt, modern business in China will do the same thing, and the time may come when all important business houses will refuse to employ any person who cannot prove that his body is well trained and capable of many years of hard work.

It is especially difficult for a man who drinks or smokes to excess either to get or to keep a good position. Physiologists have proved beyond a doubt that alcohol kills more men and causes more misery than war has ever done. Doctors are agreed that while the effects of smoking tobacco on adults are not clear, it is injurious to the rapidly growing bodies of boys and girls.

A person who smokes opium is bound to fail and to live a miserable life. It gradually takes away all his strength, energy, and will power, and makes him take greater and greater doses of opium. He cannot do any useful work, and very soon the drug will leave him a weak body, a dull mind, and an empty purse. Opium is man's deadly enemy. No man should use it. Every patriot should work for the prohibition of opium-smoking in China. Join the anti-opium movement.

5. Boy Scouts and Girl Scouts

Hardships help the body. The right kind of hard training builds up a strong physique. That is one kind of training that Boy Scouts and Girl Scouts get. They undertake difficult tasks that keep them exposed to the weather and make them work hard for a long time. They stand guard by the hour. They carry loads and do cooking and other work. They combine the health of outdoors with the hardships of outdoors. This is very strengthening. People in the city would weaken if they did not seek the hardships of outdoor life. Such training as that of the Scouts and of sports clubs and other similar organizations will put new life into every generation even of city people.

Outdoor life is hardening, strengthening, and health-giving. Thousands of Europeans go on long walks every summer. They walk from village to village, from city to city, over the mountains, around the lakes, and along the rivers. The Japanese visit famous places, go to see beautiful views, and tramp from place to place all over their country. Every summer thousands of American families and parties and clubs go out into the forests to

一個人若抽鴉片那必定得失敗，而生活必定可悲。鴉片能消耗他的身體，能力，志力，使他越抽癮越大。他不能作任何的工作，不久使他變為一個身體弱的人。愚鈍的心理，空費錢財，鴉片是人的仇敵。沒有人用他。愛國的人不應當抽吸鴉片。你們要加入反對鴉片的運動。

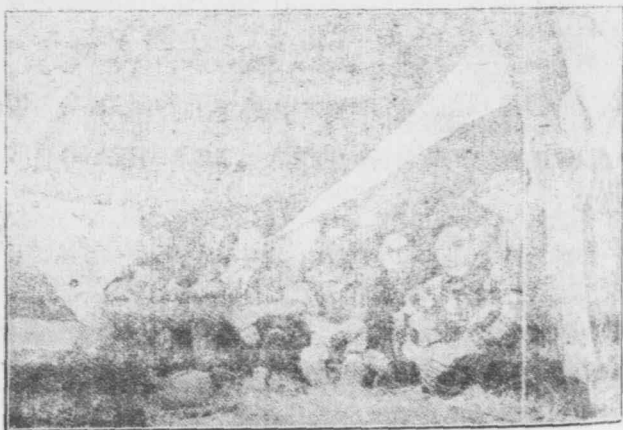
第五節 男女童子軍

勞苦是有益於身體的。正當的鍛鍊可以養成一個強健的身體，那是男女童子軍應得的一種練習。他們辦理難的工作在各種天氣之中使他們能做長久的苦工。他們按鐘點站着守衛。他們去做飯和別的工作。他們把戶外衛生和勞苦合而為一。這是最能增加體力的。住城的人若不尋求戶外生活的勞苦，他們定會變弱的。如童子軍的體育會和類似此組織的訓練，而對於城中的人，也能使各時期有新的生命。

戶外生活是耐苦，增體力，並且益於衛生。每年夏天歐洲成千的人常步行甚遠，他們由這村到那村，由這城到那城，過山，遶湖，循河，都是步行。日本人常去看名勝的地方，去看美麗的景緻或遊歷全國。每年夏天美國全家的人，成隊的人或俱樂部的人，成千的到樹林裏去住。有



勞苦強健了身體



野營生活和門外遊戲使孩子都增強了身體



HARDSHIPS BUILD THE BODY
Students digging a swimming-pool

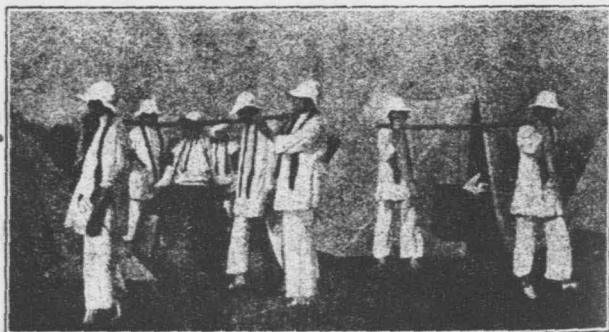


CAMP LIFE AND OUTDOOR GAMES MAKE STRONG BOYS AND GIRLS

camp. Sometimes a whole school camps out under a military organization. Some families go in motor cars or wagons. Some parties put their food, cooking-utensils, ax, and tent upon their backs and tramp away many miles to some lake or river in a forest. They are living again the pioneer life that put such strength and endurance into their ancestors. Has China outdoor sports and customs like these? Is not the time for attending to graves a great outdoor day for the whole nation? Is not "Dragon Boat Day" a great occasion for making rowing a national sport? How can we develop the best outdoor life for the people?

6. How Many of us are Well?

"How are you?" is a common Western greeting. It is usually answered, "Oh, very well, thank you." I



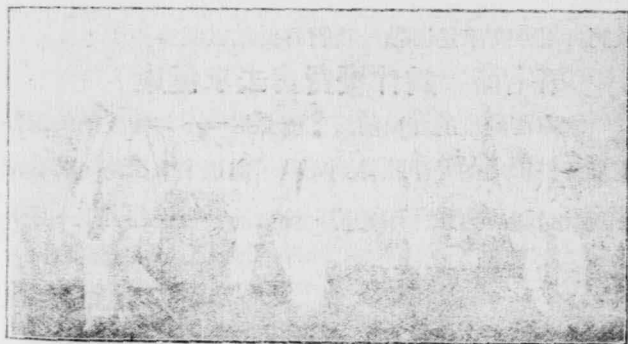
GIRLS CAN GO CAMPING TOO

wonder how many of us really are very well. Did you sleep soundly eight or nine hours last night? Did you have no unpleasant feeling this morning in your mouth

的時候全校按軍隊組織，在外營居，有的是乘汽車或大車出去，有的背負食物，廚房用具，斧子，帳棚等，步行到林中或一條河邊去，他們又過那開關先進人的生活，這種生活給他的先人許多力量和耐勞，中國有這樣的戶外遊玩和這風俗嗎？去上墳的時候不是中國全國的戶外的日期嗎？端午龍舟競賽不是把划舟事當作全國游藝的大機會嗎？我們怎樣去發展戶外生活呢？

第六節 我們有多少是好的？

「你好嗎？」是泰西各國平常歡迎的一句話，那是平



女孩子們也能去野外宿營去

常說答的，「哦，很好，謝謝你。」我很奇怪我們有多少的好呢，你昨天晚上睡了八點鐘呢還是九點鐘呢？你吃早

飯吃的好嗎？你願意做吃力的事情嗎？你永沒有痛苦嗎？你永沒咳嗽過嗎？你沒呼吸壞的空氣嗎？爲使習慣有規則你沒用過什麼藥嗎？你若是對於個個問題，能給一們圓滿的答復，那你才算是有大幸哩，或者因爲你是健康，痛苦是有毛病的表示，頭痛是普通病症許多的表示——如胃病、眼疾，神經病等，有時候病來了都看不出來。

若是一個人沒有虧弱，或任何的疾病，他是好的，并且是件幸福的事。假若他是聰明，他應當儘量使他自己健康，但是完全康健的個人那是很少的，就是說他是絕對的使，絕對的強壯，我們大家有許多近乎這個條件的；假若我們再用力高明懇切點，我們將更近這個條件了。

第七節 爲什麼費力去求健康？

求完全健康的理由前面已經說過——對於生活的工作更能勝任，爲的是掙扎得到成功，爲國家去服務，勝任的意義就是說有力量，耐勞苦，健康能使男女作苦工，受辛勞，奮力，堅忍。

第二種求完全健康的理由是想免去痛苦，痛苦不但好我們不自在，不但是疾病象徵，並且還阻礙活動妨害一生的成功，所有疾病都帶來痛苦或是這樣那樣的不安適。

第三種求完全健康的理由是延長壽命，殺人的不獨是

or eyes? Did you have a good appetite for breakfast? Did you feel as if you would like to do something strenuous? Do you never have a pain? Do you never cough? Does your breath never have a bad odor? Do you never have to take any medicine to keep your habits regular? If you can give a favorable answer to every such question, you are indeed very fortunate, for you are probably very healthy. Pain is a sign that something is wrong. A headache is a common sign of many different troubles — of stomach trouble, of eye trouble, of nerve trouble, etc. Sometimes trouble comes with no sign.

If a person has no bodily weakness or trouble of any kind, he is well, and he is very fortunate. If he is wise, he will keep himself well as long as he can. It is, however, very rare to find anyone physically perfect, absolutely well and strong. We may, many of us, keep near to that condition; and if we make wise and earnest effort, we may all come closer and closer to it.

7. Why seek Health so Strenuously?

One reason for seeking perfect health has been given — to be more fit for the work of life, for the struggle for success, for the service of the nation. Fitness means strength and endurance. Good health makes men and women able to work hard and stand strain, to strive and to persist.

Another reason for seeking perfect health is to be free from pain. Pain is not only disagreeable and a sign of trouble but it hinders activity and often prevents success in life. All sickness brings pain or discomfort of one sort or another.

A third reason for seeking perfect health is to lengthen

one's life. It is not only the "deadly" diseases that kill. Every sickness weakens. Every accident leaves its scar. Every injury to the body or to its health leaves its effect, something to appear later on, perhaps to shorten life by just a little trouble or weakness added at the very end.

A fourth reason for seeking perfect health is found in its purely financial advantage. It not only saves money to have no need of a doctor or a dentist and makes life insurance easier and cheaper, but it makes time more valuable and living more economical.

A fifth reason for seeking perfect health is that only a healthy person can grow and develop normally. How we like to see handsome people! It is a joy to everybody to look at pretty children and good-looking men and women. Do you realize that most ugliness is the result of the imperfect health either of the child or its parents? Disease, or lack of proper food, can usually be blamed for ugliness. There are a great many more good-looking and well-formed people among those who are well fed and well taken care of than among the poor and unfortunate. If you are careless of your health and strength, you may leave the evil effects both upon your own body and upon the bodies of your children. Diseases of impurity leave to one's children the worst effects -- a short limb, a deformed face, blindness, etc. Alcoholism or opium-smoking makes weak children. Poor food and poor care and illness of the mother cause children to be born in bad physical condition. They cause bow legs, bad eyes, bad teeth, and flat chests.

A sixth reason for seeking perfect health is that it gives energy. It makes one eager. It gives zest to life. It makes life worth more. Life to a sick man may be so miserable that he cares little for it, but life to a perfectly

那些致命的疾病·種種的疾病都能使人弱·種種的意外都留下癍痕·對於身體或健康的傷害都有影響·過後或者復發·或者加上一點麻煩或虧弱就能促短生命·

第四種求完全健康的理由是經濟上的利益·不獨省去醫生或牙醫的費用·可以減低保險費易于受保·並且使時間更有價值而生活更為經濟·

第五種求完全健康的理由是健康的人能照常生長·和發達·怎樣我們喜歡看健美的人物！人人都喜歡看健美的小孩和男兒·你不知道最醜陋的就是父母子女的不衛生的結果嗎？疾病·或缺乏正當的食物尋常可以指摘是醜惡的原因·面貌好看的·身體也健全的人·在好喫的·諸事講究的人中·比在窮人和不幸的人中多·你若是不注意你的衛生和體力·你的身體要受壞的影響·並且還到你的子女的身上·臟症給兒女的最壞的影響——四肢短小·面容醜陋·眼睛失明等等·喝酒·抽鴉片也能使兒女軟柔·食物不良·照顧不周和母體有病都能使小孩身體不好·能使他們腿彎·眼壞·牙齒壞·胸腔低平·

第六種求完全健康的理由是健康能給能力·牠能使人奮發·牠能使生活有趣味·牠能使生活有價值·有病的人感覺着生活是痛苦的·不值愛戀的·可是在一個完全健康

的人，他感覺着生命是有價值的、熱情是成大事的原動力。除去健康的人很難有熱情的，也很難使別人有熱情。假若你正在主張好的運動，你可以表示給健康的人，因為他們對於這件事是很有熱心的。若有些排飭你，可以說他是一個「可憐的人！他或者是有病。」以後應當向一個完全健康的人試一試。健康給人生活的能力和樂趣，而最奇的也是合乎真理的——就是快樂有熱心也可以使人健康。一個醫生到處散佈樂觀和熱情，祇要他一到他的影響就可以治好了許多人的病。

第八節「先要安全」或是「我要小心」

有一個人說：「是的，我們知道健康的一切理由。我們還不至於看不出來這些事情緊要的地步。你為什麼要給我們提示這些理由呢？」

一天有八萬六千四百秒。每天平均一定有那麼多的人受汽車，電車，和別的车辆或動物撞傷。拿出你的表來，並想想每當一秒鐘的時候，總有一個人一個地方受傷。下次你上街走着，或坐汽車，人力車，尤其是坐着腳踏車或開着汽車的時候，你想想這個。可悲的事情，凡疾病和意外危險都是由不小心得來的，正是由於那種盲動，牠自己說：「我不去為健康搗麻煩。」別人不小心。你也不小心。我們對於這事彼此須要是醒，我們必得喧呼「安全為

healthy man is of supreme value. Enthusiasm is the moving force that makes most people accomplish great things. It is difficult for any but healthy people to be enthusiastic or to make others so. If you are advocating some good cause, present it to healthy people, for they are much more likely to be enthusiastic about it. If anyone "turns you down," say "Poor fellow! he is probably sick." Then try some perfectly healthy man. Health gives energy and joy in life, and, strange to say, the reverse is true also — being cheerful and enthusiastic makes one healthier. A doctor who spreads brightness and enthusiasm wherever he goes cures a great many by his mere presence and influence.

8. "Safety First" or "I will be Careful"

"Yes, indeed," someone says, "we know all the reasons for wanting to be healthy and well and uninjured. We are not so foolish as to be blind to the importance of these things. Why do you remind us of all these reasons?"

There are 86,400 seconds in a day. There are certainly that number of people on an average injured every day by motor cars, trams, and other moving vehicles and animals. Take out your watch and think of the fact that for every second it ticks off, somebody, somewhere, is being injured. Think of it the next time you walk out into the street or get into a car or ricksha or, still more, if you ride a bicycle or drive a car. The sad thing is that sickness and accidents come from carelessness, from just the kind of blindness that says, "I am not going to worry about health and that sort of thing." People are careless. You are careless. We must awaken each other to think

about these things. We must take up the cry "Safety first!" The man who walks out in front of a train or car is a fool; so is the man who says, "I am not afraid of getting sick."

Stand by the side of a busy street where vehicles of any kind are passing rapidly, and watch the people. Count how many of them do one of the following foolish things:

1. Walk in the paths of the vehicles instead of along the sides of the street.
2. Look in one direction while walking in another.
3. Carry something that keeps them from seeing the road in one direction.
4. Carry long objects partly or entirely crosswise to the road.
5. Allow a motor car or other vehicle to signal more than once before they clear the road.
6. Loiter in the road, or even stop to talk.
7. Walk on the wrong side of the street.

The motto of such people is not "Safety first!" It is "Trust to luck." It ought to be "Safety first!" or "I will be careful."

9. Personal Hygiene

It is the same with the care of the body. As long as one has no pain, and his hunger and thirst are satisfied, and he is not tired, he is likely to forget that he has a body. He gives little thought to health when he eats and drinks. And when he has a pain he usually thinks the pain is something to be driven out of that particular spot.

In schools every girl and boy should be carefully taught how to take care of the body: to brush the teeth,

先！」一個人或在火車或汽車前頭走那一定是一個呆子；這個人就如此的說：「我們怕得病。」

站在一個很熱鬧的街上，看着別人有多少是做以下所列愚蠢事情中一件的：

- (一)在車道上走，而不靠街傍走。
- (二)向一個方向走而向另一方看。
- (三)帶着物件擋着他們看不見路的一方。
- (四)拿着長的東西橫擋道路。
- (五)讓汽車或別的車再三的發警號才躲開道路。
- (六)在路上逗遛，或站立着談話。
- (七)走路不走應走的那一邊。

這樣人們的格言不是「安全為先！」他是「信任幸運。」實在應當是「安全為先！」或是「我要小心！」

第九節 個人衛生

那是同樣的對於身體的留神，如同一個人沒有痛苦，並且得到了飢渴的滿足，並且不疲乏，他好像忘記了他有身體。當他能喫能喝的時候，他發生一點思想，並且當他有痛苦的時候，他就想有苦是該從那個特別地方去掉的。

每個男女小孩在學校裏應當詳細教導他們注意身體：

刷牙，洗眼和洗耳，使頭髮和皮膚清潔衛生，預防毒物，避免有害的藥品，還要防備養成壞習慣，喫正當的食物，祇喝清潔或開過的水喫飯和睡覺都要有規律，有的城市制定法律禁止男女小孩吸烟。

要使人民注意衛生必須作許多事情。先要指教他們作些事情的重要和作的方法。現在有許多書籍與中國是有用的。就是英漢文的書籍你研究他們，教導你家的人和周圍的人。近來剛在開學以前，一個學校的校長拿着許多衛生書籍而問學生說：「你們有多少人願意拿二角錢買一書拿回家去散佈這些衛生知識呢？」有二百個學生是舉手的。他們是真正的愛國。

第十節 病是什麼？

我們未講以前，讓我們先明瞭健康，不健康，疾病，不舒服，等等的意義。身體的麻煩那是大不相同的，假如我們工作為我們的健康或別人更好的健康，我們必須立刻知道這幾件基本的事實。

有幾種身體的麻煩叫作疾病，實在不是如此。疾病雖然在當時是真的。不過是身體動作似乎是有病的。那可以說是受騙了。如暈船，船停了，或是病人習慣了，這麻煩

to wash the eyes and ears, to keep the hair and skin clean and healthy, to look out for poisons, to avoid injurious drugs, to escape the forming of bad habits, to eat proper food, to drink only pure or boiled water, to have regular habits of eating and sleeping. Certain cities also have passed laws prohibiting the selling of cigarettes to boys or girls.

Many things must be done to make people take care of their health. The first is to teach them the importance of doing so and how to do it. There are now good books of this sort for use in China, both in English and in Chinese. Study them and teach them in and around your home. Recently, just before Commencement, the principal of a certain school brought forward a great pile of health books and asked the students, "How many of you will pay twenty cents each and take some of these books home so as to spread these good-health ideas?" There were two hundred students who raised their hands. They were true patriots.

10. What is Sickness?

Before we go farther let us get a clearer idea of what we mean by good health and bad health, disease, disorders, etc. There are several quite different kinds of bodily troubles. If we are to work for better health for ourselves and others, we must know at once and remember some of the fundamental facts.

There are some bodily troubles that are called sickness which are not really so at all. Seasickness, although it is a very real thing at the time, is only the body acting as if it were sick. It is, so to speak, deceived. The moment the ship's motion stops or the patient becomes accus-

tomed to it, the trouble is over. It is so with some mental troubles. There is very little you can do for the body in such cases, because there is nothing really wrong with the body itself.

There are many disorders which are due only to the general weakness of the body. Some parts are merely too weak to do their work, and that gives the whole body trouble. The need here is usually only for good simple food — enough of it, but not too much at a time — and for good exercise, or something of that sort. Usually a cup of perfectly fresh and clean unboiled milk, a raw or boiled egg, and rice boiled soft are the foods that are given to build one up. Sometimes very special foods are needed — foods containing iron or earth salts or vitamins. Only a skilled physician can say what is needed in such a case. Many disorders of uncertain character and also many common “diseases” belong in this class. An ignorant person may give the patient drugs which make him feel better for a little but worse later; a good physician, however, shows the patient how to build up his health and strength.

Sometimes, from one cause or another, some organ or part of the body grows too much. This must be dealt with in an entirely different way. Proper food may help this trouble but will not cure it. As a rule an operation is necessary, and the sooner it takes place the better. Most of the operations which fail are failures only because the patient has come too late. More than once surgeons in China have removed a tumor which weighed more than the person, who lived and regained health. Adenoids are growths back of the nose. They often cause children to keep their mouths open, and often hinder their growth and development. A common kind

也就過去了，而那心理上的病也是如此。在此情形之下，你不能替你的身體設法的，因為身體的本身並沒有什麼不好。

有許多的不舒服是因為身體的虧弱，有許多的部份太弱不能工作，並且給全體的好自在。這種情形祇要有好的簡單食物——充量的，每次不要太多——再有好的運動，的是那類的事情。尋常祇要一杯完全新鮮未煮的牛奶，生或或煮的雞蛋、煮軟的米飯等都是健康身體的食物。有時很需要特別的食物——須含有鐵質，鹽類，生活素等。遇此情形惟有細的醫生才能定出用什麼食物。有許多沒有定性的疾病或是常見的疾病都屬於這一類。一個無知識的人也給病人藥喫，使他暫時好一點，但是以後更壞了；一個好醫生告訴病人如何的扶養他的健康和體力。

有時為這個原因或那個原因，身體的一部或一器官長的太多了。這種治的方法也就完全不同了。正當的食物雖說有益，但是治不好牠，必須用外科手術，越早越好。手術的失敗多是因為病人來的太晚了。中國外科醫生不止一次割掉了的瘤子比本人還重，這人竟然活了並且恢復了他的健康。鼻後淋巴腺腫使小兒的長久的張着嘴，妨礙他的

發育·眼睛的水晶球長翕，可以使瞎眼是常有的·這水晶球可以用精巧的手術去掉·在眼前配置厚玻璃眼睛可以恢復很好的視覺·頸項中有許多腺和別的器官常給病人痛，據云亞洲中部成人百分之七十膊頸有腫的部份·致命的病最利害的是癌，也是身體中長壞的肉·沒有人發明這病的原因，那是無法除去·最要緊的須記得病人以早就良醫為是，固然這瘡的生長是很慢的·

第十一節 傳染病

傳染病常常說是真病·這都是小的動物或植物，叫作微生物的為患·許多的小生物已經用顯微鏡研究過了·例如害蚊把微生蟲引到我們血中能傳染瘧疾，當這蟲子覺着我們因為發冷或發熱的時候牠們繁殖的很快·牠們兩天就生新蟲出來了，所以我們每隔一天因為牠們的生殖就顛抖起來——或是每天發冷，那更利害了·以後發現了金雞納霜可以殺這蟲子，並且于病人無害·

還有其他的一種小蟲能為人患，牠們侵入人白皮膚生出癢來叫作疥癬·那是很普通的在乞丐同不潔淨的人或在

of blindness is due only to a growth, called a cataract, on the lenses. The lenses are then removed by a very skillful operation. The fitting of thick-glass lenses in front of the eyes restores fairly good sight. In the neck there are many glands and other organs which frequently give trouble. It is said that in parts of central Asia 70 per cent of all the grown people have great swollen places on their necks. One of the worst of all fatal diseases is cancer, which is a malignant growth in the body. No one has yet been able to discover its cause, and it is frequently impossible to remove. The important thing to remember is that the sooner the patient sees a good physician the better, in spite of the fact that these growths seem to be so slow.

11. Infectious Diseases

Infectious diseases are often spoken of as real diseases. They are due to the workings of some very small plants or animals called germs. Many of these tiny living things have been thoroughly studied under the microscope. For example, the tiny animals which are introduced into our blood by an *Anopheles* mosquito infected with malaria multiply very rapidly when they find us a little weakened by cold or slight illness. Their new generations are born in two days, and so we shiver with their births in our blood every other day — unless we have a double set that brings a chill every day, which is far more serious. It has been discovered that quinine kills these little animals without, as a rule, doing the patient much harm.

Another little animal that gives trouble is the one that gets into the skin and causes an itch called scabies. It is very common on beggars and other unclean people or on

people living together in dormitories, like soldiers or students. This little animal is very large compared with germs: it is almost large enough to be seen without a glass. It is easily killed with sulphur if you know how to use it and are thorough with the work.

How fortunate it would be if there were some harmless substance that would kill the germs in the same way those little animals are killed! There are some antiseptics and disinfectants, but the difficulty is that they would usually kill the patient as well as the disease. You can wash your hands with a disinfectant, but you can hardly wash your food with it or give it to a sick person. So when you realize that germ diseases include most of our worst diseases, — plague, cholera, typhoid, typhus, tuberculosis, leprosy, influenza, etc., — you see that here are some of the greatest problems of the world today. How can these germ attacks upon us be beaten back? How can the enemy be conquered? Here is a world war to fight. Everybody is in it. Everybody must fight. The doctors are the leaders. What are the methods of warfare?

1. Keep yourselves in good condition.
2. Prevent the germs from entering.
3. Attack the germs if they enter.
4. Nurse the patient properly.

12. The Prevention of Disease

Even when we keep ourselves in the best condition, we cannot always resist disease if it comes. Then the second important thing is to keep it from coming. Incoming ships are examined to prevent diseases from being carried from one port to another. An infected city is often cut off from all others. A diseased person is often quarantined

一個寢室住的人，如兵丁學生的身上這種小蟲比別的微生物還大點，因為不用顯微鏡就可看見。這小蟲很容易用硫磺殺死，那是很容易的殺死他們，祇要你知道怎麼用法并且擦的工夫得澈底。

假若有一種無害的物質能夠殺死小蟲子似的微生物，那是如何的可幸呀！有許多的防腐藥和殺菌劑，而困難的，就是牠們能殺疾病亦能有害於人。你用消毒藥水洗手，可是你不能拿牠來洗食物或給病人喫。如此當你知道微生物傳染病內包括最利害的病，——瘟疫，霍亂，傷寒，瘧疹，癆病；麻瘋，傷風等症，——你可以看出來現在世界上還有許多大的問題。我們如何擊退這些侵犯我們的微生物呢？怎樣征服仇敵呢？這是世界上一個大的戰爭，人人都在裏面，人人都要戰，醫生是領帥，戰爭的方法是什麼呢？

- (一)好好的保持你自己。
- (二)預防微生物的侵入。
- (三)微生物要是侵入，把牠們擊退。
- (四)對於病人用相當的調護。

第十二節 預防疾病

我們應當保持自己的身體十分健康，牠若來了我們是不能够永遠抵抗的。第二步重要的事，預防病的來源。進口的船須要檢查以免疾病從別的地方傳來。一個有傳染病的城市常常使牠和別的城市斷絕關係。一個病人也是同樣

的檢驗。一個有傳染病的小孩應該留在家中，學校有時候須關閉以免任何利害的病傳染到別的學生，這都是防備疾病散佈的方法，可是有一種大的困難就是許多病傳染性最厲害在我們未看出以前他已經就傳染了。所以還需要別種方法。

曾費了許多的研究為是知道疾病是怎樣得的，有的是由呼吸有病的空氣而來的，許多的是由皮膚侵入的，許多的是由飲食而來的，還有許多不知道的；搜求牠們的，秘密正在進行中。

第十三節 清潔的飲食

腸熱症就是由於飲食不潔發生出來的一個例子。這病是可把飲食免去微生物預防的。盤碟須乾淨。就是必須用開水和刷子來洗，並且不可接觸有傳染的東西。洗淨東西，并非難事，而保持牠們的潔淨是難的。一個蒼蠅或是一個人的手就許把微生物放在碟子或食物上。若是食物要是煮熟，微生物並被燙死，不只是把食物加熱就算完事。鮮果要仔細剝皮不要手拿，那一定是乾淨的。倘若水燒開了再過濾並且盃子乾淨，那就沒有甚麼危險了。無論如何總要把東西弄乾淨了，幷保持着乾淨，食物須要蓋着不讓落上蠅子和塵土等。

在泰西地方水的供給是一個很難的問題，因為人們喝冷水。在中國就不這樣了，因為中國人慣於喝茶可以防止

in the same way. If a child has a contagious disease he should be kept at home. Schools are sometimes closed to prevent any disease which is very bad at the time from spreading among the children. All of these are efforts to stop the spread of such diseases, but one great difficulty is that many diseases are most contagious just *before* we find out that we are sick. Therefore other methods are also necessary.

There has been a great deal of study of diseases in order to learn how they are caught. Some are supposed to be caught from breathing infected air. Some we get through the skin. Some come in food or drink. Some are not yet understood; the search for their secrets continues.

13. Clean Food and Drink

Typhoid fever is an example of a disease that comes from impure food or drink. It is prevented by having food and drink free from germs. Dishes must be clean. This means that they must be washed with boiling water and soap and must not be touched by anything that is infected. It is not so difficult to wash things clean, but it is difficult to keep them clean. A fly or a person's hand may put the germs on a dish or a piece of food. If food is well cooked, not just heated, the germs are killed. If fruit is very carefully peeled and not handled, it is sure to be clean. If water is boiled or well filtered and the cup is clean, there is little danger there. In every case care must be taken both to clean things and to keep them clean. Keep food covered from flies, dust, etc.

In Western lands the problem of water supply is a very difficult one, because people drink the water unboiled. In China the problem is not so urgent, because

the custom of drinking tea furnishes a protection against such diseases as typhoid fever. We must realize, however, that people usually do not really appreciate the danger, and often drink water that is not pure or drink tea from cups that are not clean. Modern cities and towns are putting in water systems and thus tempting the people to give up their old custom and to drink the cool water that is made so convenient for them. It is, therefore, very important for us in such places either to teach people the danger or else to make sure that the water is clean. Some cities keep a great region free from people, and thus from disease, so that the water caught and stored is pure. Others filter or disinfect the water supply.

Another source of infection is in carelessly handled fruit. Certain diseases -- cholera, for example -- are likely to be carried by fruit. Another source is in vegetables which come from badly infected ground and then are not cooked long enough to kill the germs. Watch these two danger points carefully. Explain them to your family and friends and to your cook and all your servants.

Flies are exceedingly dangerous. Coming from their dirty breeding-places, they carry straight to your food the germs of many diseases, especially typhoid fever and dysentery. If the breeding-places can be covered or removed, that is the best means of prevention; if not, the flies must be kept away from food, drink, dishes, hands, etc.

In Western countries the milk supply is carefully watched. Milk is both a perfect food and a dangerous carrier of disease. Cows must be healthy and clean; the milk must be carefully handled; bottles must be clean and quickly sealed. If a milk dealer puts water into the

傷寒病。我們須要知道，人們把危險看得並不甚重，喝的水常不清潔而茶杯常不乾淨。現代的城鎮安設自來水引誘人民棄去舊日習慣而喝方便的冷水。在這種地方最要緊的是我們必須告訴人們危險，或者使他們知道水的確是清潔的。有許多的城市保留大塊空地不令人住，那麼可以免除疾病，取的水存的水是清潔的。別的城是把自來水過濾消毒。

傳染的來源還有一端是從處理未善的鮮果起的。有幾種病——例如霍亂——很容易由鮮果散佈。也有從青菜傳的，那青菜多是賊的而又並沒有把微菌煮死了。這兩種危險是最要注意的。把這些事情解釋給你的家人，朋友，廚役，和僕人聽。

蠅是極危險的。牠們從污穢的地方發育飛來，牠們直接把微菌，尤其是腸熱症和痢疾傳播到你的食物上。要蓋上或去掉牠們發育的地方，那是最好的預防法；不然，飲食，盤，碟，手等也不要與蠅子接觸。

在泰西各國關於供給牛乳是場所是仔細監察。牛奶是一種定美的食物，也是一種危險的疾病傳達使者。母牛必須健康和清潔；牛奶要小心的處理；奶瓶必須潔淨快快的封上。假若賣牛乳的攪水，必受重罰，欺騙人罪還輕，危

及人的生命罪甚重。中國和印度受牛乳的害處還不見多，因為印度人喝煮沸的牛奶，而中國人又不常喝牛奶，雖然是中國現在牛乳的量增加很快，假如中國人和西洋一樣的用牛乳，中國又將發生一個衛生的新問題了。

第十四節 媒介物或寄居的地方

一個人若是款待賓客就算是客的男主或女東。有許多疾病曾經被發現牠們也有男女主人。美國農人損失很多的穀糧因為一種植物的病症。政府的科學家去考察這個問題。這蟲在冬季到什麼地方去了呢？他不在種子裏並且不在土中。後來被查出牠們過冬時所住的地方——如幼蟲不同於成蟲——生在某種灌木上。科學家就把這灌木砍去，這害蟲也除掉了。他們不給牠們寄居的地方，也就把牠們餓死了。

當這些病菌未出來的時候牠們藏在什麼所在，你不驚奇嗎？他們現在已經說證明有寄主照應着。例如傷寒寄在人身中很久，那人還彷彿是沒有病的。他自己也不知道他帶着病菌，所以他到處散佈死因，他還是喜喜歡歡的。若是他當廚子伺候喫飯，那更是危險，因為他拿東西的時候，就把病菌散佈了。菲律賓政府把入醫院的人個個檢驗血

milk, he is severely punished, not so much for cheating his customers as for endangering their lives. China and India have not suffered much from infected milk supply, because Indians boil their milk and Chinese do not often drink it, although there is now a large and rapidly increasing amount of milk used in China. If the Chinese use milk as it is used in the West, there will be a new health problem for China.

14. Carriers, or Hosts

When one entertains a guest one is the host or hostess of that guest. Some diseases have been discovered to have hosts and hostesses. Farmers in America lost a great deal of grain from a certain plant disease. The government scientists went to work on the question Where is this disease in the winter time? It was not in the seed and it was not in the ground. It was found that it lived through the winter, in an entirely different form, — as different as the larva from the insect, — upon certain bushes. The scientists proceeded to destroy all those bushes and so stopped the disease. They gave it no host, and it starved to death.

Have you ever wondered where diseases hide between the seasons when they appear? It has been discovered that some have hosts to take care of them. Typhoid, for example, is often carried for a long period by someone who seems to be well. He does not know that he carries typhoid, and so he cheerfully spreads death wherever he goes. He is, of course, most dangerous as a cook or waiter, because he then spreads infection through the food he handles. The government of the Philippine Islands examines the blood of every person who comes

to its hospitals, and thus discovers some carriers of hidden diseases. Far more than this, however, must be done to locate all carriers. This is only a step in the right direction.

15. Fighting Diseases

When disease germs enter the body they are attacked by certain cells in the blood. Some are perhaps eaten up; some are killed by poisons made for them. If they can be defeated, the patient recovers. The fight is sometimes long and sometimes very short. Physicians have already discovered methods of assisting the body to attack these enemies. Medicines are usually of little use. They sometimes serve only to help the enemy. In the fight against smallpox the patient prepares his blood to receive and kill the germs. He is vaccinated with cowpox, which is a very mild disease that does him no harm but that provides his blood with some quality which serves to protect it against smallpox. In some other diseases serum is taken from the blood of an animal which has conquered the disease, and is put into the blood of the patient. This helps him to overcome the disease. These are some of the ways in which diseases are fought when they enter the body. Some of them are so successful that you may say the disease is never really caught at all. Clearly the important thing is to have a good doctor supplied with these aids for combating disease. They must be prepared in great science laboratories and be ready in fresh supplies near at hand. Ask your doctor where he can get antitoxin for tetanus, or lockjaw. Where is his nearest supply of antitoxins for diphtheria, rabies, meningitis? You should also ask him how often one should be vaccinated against smallpox and inoculated against typhoid fever.

液，這樣發現許多隱疾的媒介物，比這重要一點的必須指定媒介物之所在。這是惟一的正當辦法。

第十五節 和疾病奮鬥

當病菌進入身體的時候，血液中的一種細胞來反抗病菌，許多的病菌被細胞吃了；有的被毒液給消滅了，病菌若是戰敗，病人就可以復原。這種戰鬥有長期和短期，醫生曾發明方法去協助病人攻打仇敵，藥的用處尋常甚小。有時還幫助敵人。與天花戰爭，病人須預備接待病菌再殺病菌。他是種上牛痘，牛痘病輕，于人無害，可是把他血液中預備一種可以抵抗天花的性質。為抵抗別的病菌，可以把戰勝這種病菌的動物血液取出，注入病人血中。這樣可以助病人征服病菌。這是與體內的病菌戰鬥的方法。有的是有效果。那你可以說這種病絕不再生了。最要緊的是須有良好的醫生備有和病菌戰鬥的補助。這些東西必須是在科學試驗室製造出來隨身帶着預備去用，你可以問你的醫生他從那裏能得着塵摻或牙關緊閉的血清？白喉，炎症，腦膜炎，各種血清最近供給的地方何在？你還要問他防天花應當種牛痘多少次，防腸熱症應當注射若干次。

第十六節 肺癆

肺結核說是世界最多的病，中國人死於肺結核或癆病者比死于任何別種病的人還多，他住在中國黑暗的街中，沒有窗戶的房子並且住人稠密又黑暗潮濕的地方，那沒有藥來治牠，也沒有血清來征服他，並且說起來也很奇怪的，假若這病不太重的時候，那就可以用極簡單的方法來治牠，癆菌不能在陽光和乾燥新鮮空氣中發達，若是病人常在溫暖和乾燥並新空氣太陽光之下來養病，他在黑暗的街市，肺結核或是存着將要痊愈的。

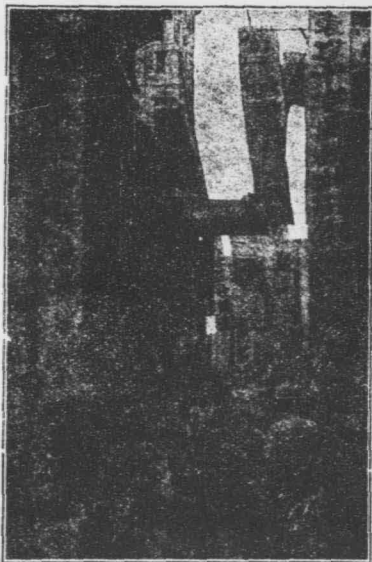


肺癆的傳染多是由於患肺病的人吐出來的病菌，若是不經日晒，這些病菌仍然存在很久的時間，吐痰是一種可怕的危險習慣，應當竭力禁止牠，使地上乾淨，並且使屋

16. Tuberculosis

Tuberculosis is said to be the world's greatest slayer. Probably more people in China die of tuberculosis, or consumption, than of any other disease. It lives in the darkness and dampness of China's shaded streets with their windowless houses and crowded rooms. There is no medicine that cures it and no antitoxin that conquers it. And yet, strange to say, if it has not gone too far, it can be stopped by the simplest methods. The germs of this disease cannot thrive in the sunlight and in dry fresh air. If the patient is well nourished and is kept warm and dry and in the fresh air and sunlight as much as possible, he will probably recover.

Tuberculosis is carried from person to person chiefly by the germs spit up by the one who is infected. If not exposed to bright sunlight, these germs continue to live for some time. Spitting is a terribly dangerous habit.



TUBERCULOSIS IS FOND OF DARK STREETS. THAT IS WHY STREET SIGNS LIKE THESE ARE NOW PROHIBITED BY LAW IN SOME CITIES OF CHINA

Every effort should be made to prevent it, to keep floors clean, and to have sunlight as often as possible inside every room. When such a disease is common the Chinese method of "shaking hands" is far safer than the Western method, because people are constantly putting their hands to their mouths.

Every one of us should be a soldier in the war against this "white plague." In a recent year, 11 per cent of all the deaths in Shanghai were due to it, and in Hong Kong 10.9 per cent. What do you think the percentage is in your city or village? Tuberculosis carries down rich and poor alike. Fight it. Get people into the fresh air and sunshine to take exercise. Tell women that foot-binding and staying indoors encourage tuberculosis. Eating from a common dish or using the same pipe or chopsticks that somebody else uses is apt to spread it. Mud floors and poor diet and poor cooking are dangerous. Smoking encourages tuberculosis. Take a stand against tobacco. Shopkeepers, students, soldiers in barracks, and people in any kind of dusty work are quickest to die of tuberculosis. Fight it.

17. Injuries and Local Infections

When one is injured, the body cells set to work at once to repair the injury and to kill the germs that attack the injured place. If the injury is slight, the body cells may be quite successful; if it is severe, the repairing may be only poorly accomplished, leaving the body very weak and imperfect at that place. It may, in any case, become too difficult a fight against infection, with the result that the place begins to poison the whole body. This poisoning process may be slow and may begin in a

內常受充分的陽光。當這病普遍的時候中國「握手」的方法比西方各國較為隱妥，因為人人常把他的手放在嘴上。

我們人人都應當一個兵士反對「白疫」的戰爭。近來有一年上海死亡率中這病佔百分之十一，在香港佔百分之一〇·九。你想想你的城中或村裏的百分數是多少？癆病送死窮富一樣，使人們到新空氣和日光中去運動和弛奮鬥。告訴女人們纏足同當守屋中是鼓勵癆病，用公共的碟子喫飯或用別人用過的烟袋或筷子是容易傳染的。屋子裏土地食物不良煮的不好都是危險。吸烟是有益于肺癆者。反對抽烟。鋪商，學生，營房的兵，並且污穢工作的工人若是得了肺病，是死的最快，和弛奮鬥吧。

第十七節 受傷和部份傳染

當一個人受了傷的時候，他身內的細胞立刻去作補傷的工作並且去消滅侵入的微生物，假如傷輕，體內細胞一定可以成功；假如傷重，這補救或可是慢慢的完成，身體仍然很弱，傷口也不能完好。有的時候因為抵抗病菌太困難，最後那傷口開始傷害全身。這種流毒的程序或許遲緩。或許先從一個牙上起，或是從一個隱藏的地方。那或可是

在一個受傷的胳膊或腿上或別的傷害使受害人死得很快。在這些情形之下有兩件最要緊的事：（一）使傷處極力清潔免除病菌，（二）盡力協助受傷的部份使其復原。有時要將受傷的一部去掉或替換了。那種工作久有精良科學化的外科醫生方能辦理。要緊的記着第一須免去病菌和停止流血。不要想藥能治好。不用臟的膏藥。除去醫生的料理外，乾淨柔軟的布是比別的東西較好。

第十八節 醫院和看護

若是一個人受傷太重的時候，應當趕快到醫院去治。那裏器具，桌，牀，和別的物件都是現成備用的，並且醫生和看護可以立刻救助。若是病人發昏，有的是奮興劑可以使返醒；他若是痛的厲害，可以用迷藥一直把他那傷治好了使他不覺痛；若是傷在暗處，用透物電可以照出來。在好醫院裏有防腐的方法。

若遇重病或是難知道的病，醫院是最好的地方去診治牠。那是很重要的去觀察病的進程。我們不能夠很容易的看到病人體中並看出是什麼情形，況且關於病的進程每一宗小事實也是要緊的。病狀表內指出體溫的度數是証據中一個要件。這些照料須有久練的看護。

tooth or in some entirely hidden spot. It may be in some broken limb or other injury that kills the patient quickly. In all cases two things are important : to keep the place as clean and free from infection as possible and to give it whatever assistance it needs to get the injured parts in proper place again. Sometimes a part must be removed, or even replaced. That is work for only the most skilled and scientific surgeons. It is important to keep in mind that the first things to do are to keep out infection and to stop bleeding. Do not think that drugs will heal. Keep dirty plasters off. Clean, soft cloths are better than anything except the care of a doctor.

18. Hospitals and Nursing

When one is badly injured he should be taken as quickly as possible to a hospital. There instruments, tables, beds, and other things are ready at hand, and nurses and doctors will give aid at once. If the patient has fainted, there are stimulants to restore him; if he is in great pain, he can be given an anæsthetic until the injury is attended to; if the injury is a hidden one, the X-ray machine may reveal it. In a good hospital things can be kept aseptic.

In the case of very severe illness or of illness that cannot be easily understood, the hospital is the best place to examine and treat it. It is very important to watch the progress of the case closely. We cannot easily look into the patient's body and see what his condition is, and therefore it is important to have every small fact about the progress of his disease. A chart showing how his temperature runs is one important bit of evidence. All such care requires trained nurses.

Nursing is the physician's fourth way of fighting disease and treating injuries. Good care and proper feeding give the patient the advantage of strength in the battle against the germs that attack him. Every bit of sleep that he loses, every mistake in his nourishment, and every moment of unnecessary talk or worry or excitement are handicaps in his fight. It is difficult to provide such quiet, food, and care except in hospitals. We must work for the better support of the hospitals of our communities.

19. First Aid and Home Remedies

Ask your doctor to give you lessons in first aid and home remedies. Everyone ought to know that when a person faints, people should not crowd around and raise him up. They should stand back, give him air, fan him, wet his forehead a little to cool it, and let him lie flat. Why should people either neglect an injured person or do the wrong things? Let us be eager to help and be intelligent about it.

We should also know something about simple medicines. People do not go to the doctor about everything. Sometimes there is no doctor near. Many small matters need only the attention that we ourselves can give. We should therefore know the uses of some simple and harmless medicines. You know that sterile vaseline is good for a burn, that boracic acid is a good but mild antiseptic for cuts and scratches, and that castor oil is usually the first thing to take for a stomach ache or for constipation. You should know something about bicarbonate of soda eucalyptus oil, menthol, calomel, salts, quinine, and common-salt solution.

看護是醫生與疾病奮鬥和治傷的第四種辦法。好的照料和相當的食物可以補助病人力量去和病菌去戰鬥。病人若是少睡一點，滋養少差一點，無味的談話或攪擾激刺，都與他的奮鬥上有碍。那是很難的在醫院裏備置這樣的安靜，食物，和照料。我們必須工作幫助我們社會中的醫院。

第十九節 主要救急法和家庭救護

請你的醫生教你主要救急和家庭救護的方法。每人都知道當有人昏迷過去的時候，人們不要圍繞他或扶起他來。他們應當退後，使他呼吸，給他搨扇子，略濕他的前額使他清涼，使他躺着。人爲何不應當忽略受傷的人或作出錯誤來？讓我們關心救他並對於這事得要明白。

我們也應當知道簡單藥品。人人不該事事去問醫生。有的時候近處沒有醫生，許多小事祇要我們能自己注意就行了。我們應該知道幾種簡單無害藥品的用處。你知道瓦斯林油是治燙傷的好藥品，硼酸是一種好的防腐藥可以敷割傷或抓傷，草麻油平常是治胃痛或便秘第一種的藥品。你應該知道許多的事情關於重碳酸曹達，郁加利樹油，薄荷冰，甘汞，鹽類，金雞納霜，和食鹽溶液等用處。

第二十節 麻醉品醇酒和專利藥品

一件要緊的事是應在心上的就是關於社會上一般人有了病不知道看重醫生之職業與任務，而想法自己治自己，去買別人的藥，那賣藥的就發了財了。假若一個人要想欺騙病人，那是最容易的了，但是太鄙陋了，人們常有一種妄念，以為一定有種萬靈藥。你祇要把白水加上色，加上氣味，裝在瓶裏你就說，這是萬靈液，就有人來買，你偷他們的錢。他們是把錢白白的擲了，還空想着病可以好。

專利藥品的製造者比這還進步。他們有兩種方法去使他們的出品賣的更快而更長久，一種法是把瓶裏裝些簡單不容易壞的液體食物。於是他們說這是有益的並且還有許多的證據。是的；但是沒有牛乳，豆腐，雞蛋，奶油和小米那樣的好，你若是買了那藥你的錢就是白花了，因為這些食物比那藥還便宜。有許多在中國登廣告的最多的藥都是那一類。

還有一種普通戲法是把水中加上麻醉劑使病人精去增加或是入夢，如此他就好了。他不但買那藥使這種感覺得以繼續，而且他不久就有了用那藥的癮，如此那造藥的人永遠是增加的他過去那藥是騙人的，無用的，而危險的。不久的過去一個美國人在上海吃了些糖汁他彷彿是立刻覺着好一點。他想知道裏面是什麼，可是發票上沒有說明。

20. Narcotics, Alcohol, and Patent Medicines

One of the most important things to keep in mind about medicines is that the general public, being sick and yet not appreciating the service and science of the medical profession, tries to cure itself with the many medicines it buys from people who get rich selling them. Nothing seems easier than to cheat a sick man, if anyone is mean enough to do it. People have a foolish idea that there must be some great cure-all. You need only to color some water, give it a taste, put it in bottles, and say, "Here is the cure-all," and people will begin to buy. You are stealing their money. They are foolishly throwing it away in the hope of getting well.

Patent-medicine manufacturers go farther than that. They have two ways of making their products sell faster and for a longer time. One way is to put into the bottle some simple liquid food that does not easily spoil. Then they truthfully say that it is good for you, and they have many witnesses to prove it. Yes; but it is no better than milk, bean curd, eggs, butter, and rice and if you buy it you are only throwing away money, for these good foods are cheaper. Some of the most widely advertised medicines in China are in this class.

Another common trick is to add some stimulant or narcotic to make the patient either feel more energetic or sleep, and thus think that he is better. Not only does he want more of the medicine to try to make that feeling continue, but he soon forms a habit of using it, and thus the manufacturer develops an ever-increasing trade in his deceitful, useless, and dangerous medicine. Not long ago an American in Shanghai was given some cough sirup. It seemed to make him feel better at once. He

wanted to know what was in it, but the label did not tell. Knowing that it was an American patent medicine, and that the American law requires all packages of foods and bottles of medicine to state their contents, he went to a drug store (or chemist's shop) to see the original bottles from which this sirup was taken. Imagine his surprise on seeing that it was a mixture of sirup with morphine, chloroform, and alcohol — an anæsthetic, an opiate, and a stimulant! Nothing but a quick poison could be worse for him than that.

Chinese do not need to be told the danger of opium and other habit-forming drugs. These drugs are used by physicians with the greatest care, for they are quick to seize upon the patient and make him a slave. The Chinese Maritime Customs seized in 1926 over thirty-seven tons of opium. The fight against opium now is a world-wide one. Will you join and take your part in this worthy cause?

China, however, is not yet awake to the great harm that alcoholic drinks are doing. Chinese "wines" are really weak or strong whisky, and the foreign imported whisky is worse. Alcohol is taking the strength out of China when she needs it most. It is taking her money and her foodstuffs. Why should we let China handicap herself thus in her struggle to stand up among the great nations? Let us begin at once to use our influence against this national enemy. Drinking among Westerners is often a rough, quick, wild, crazy business; in China it is usually a slow and gradual taking away of strength and shortening of life. It is hard to say which evil is the greater. Temperance becomes a patriotic virtue.

他知道那是美國的一種專利藥品，按美國的法律凡食物包裹藥水瓶子必須要把他的內容說明，他就到一家藥房裏去看裝那糖漿的原來的藥瓶子。他的驚訝該是怎樣看出來那糖漿是混合着嗎啡，蒙藥，同醇酒——一種是麻醉藥，一種是催眠藥，一種是興奮藥！但是除掉一種快的毒藥再沒有比他壞的了。

中國用不着告訴鴉片同別的能成癮的藥的危險。這些藥品的使用是醫生也是很细心的，因為牠們很快的捉着病人使他變成奴隸。中國海關在一九二六年查抄鴉片三十七噸。現在反對鴉片成了全世界的運動，你願加入這有價值的運動出一分力量嗎？

中國對於酒的害現在尙未有醒覺。中國的酒實在是比威士忌酒弱一點或強一點，而外國輸入的威士忌酒是更壞的。當中國需要強力的時候，醇酒能把中國的強力奪去。牠還是消耗金錢同食物原料。中國正在掙扎自立要成個大國家的時候，我們為什麼使中國自己妨自己呢？讓我們先盡自己的力量來反對國家的仇敵。喝酒在西洋各國常常鬧出粗魯慌忙，狂野，瘋癲的事來；在中國喝酒是慢慢的消費牠的力量而縮短生命。那是很難的去說那個弊病。節制是一種愛國的能力。

第二十一節 公共健康和衛生

健康這件事情不但要個人注意，而且還要社會合作，那是現代政府一種重要的職務去照顧和改進公共的衛生。

吾們的政府曾指導地方政府并且與地方政府合作，許多省，城，和縣現在都有衛生局。那須要誠實，急公，有力，久練的醫生任期要長便于考察情形和施行改良衛生的政策。那就是說他們不可隨着政局轉移。許多的城市正在進行公共衛生的計劃，內中



展擴寬大的馬路

包括清淨道路，公共妝飾，整理陰溝，視察屠宰場，市場，牛奶鋪，飯館等，檢查醫生執照，預備重要統計，預防傳染病，監察公立私立醫院，設巡查的看護員，滅除野狗

21. Public Health and Sanitation

Health is a matter that requires not only personal attention but public coöperation. It has become an important function of modern governments to look after and improve public sanitary conditions. Our National Government has a Ministry of Public Health to direct and coöperate with local governments in this work. Many provinces, cities, and districts now have boards of health. It is necessary that honest, public-spirited, energetic, and well-trained physicians be appointed to such boards for a long enough period to learn the conditions and to carry out a



OPENING UP WIDE STREETS

Good laws are needed to keep them open and clean

policy of improvement of health conditions. That means they must not be political appointees. A number of our cities are now launching public-health programs, which include the cleaning of streets and public toilets, the making of the right kind of sewers, the inspection of slaughterhouses, markets, dairies, and restaurants, the examination and certification of doctors, the keeping of

vital statistics, the prevention of epidemics, the supervision of public and private hospitals, the maintenance of a staff of visiting nurses, the elimination of wild dogs, rats, flies, and mosquitoes, the establishment of an institute to make bacteriological or chemical analyses of water, milk, food, manufactured goods, patent medicine, and to perform various tests for diseases, and finally the promotion of health education through public lectures, demonstrations, and regular school work. Study the public-health program of your locality. When the board of health requests money for health purposes and for necessary laws let us help build up public opinion to aid them to carry out their plans. The more healthful a community is, the better are the chances for good health for everyone in it.

22. Some Important Health Rules

Here are some health suggestions that if possible you should begin to follow at once :

1. Go to a good doctor once a year to have a thorough physical examination. By thorough examination is meant having eyes, ears, nose, throat, lungs, heart, liver, kidneys, and spine tested. Be sure that your doctor is reliable.
2. Go to a good dentist twice a year to have your teeth examined.
3. Be sure to keep your spine straight by sitting and standing correctly. A twisted spine will affect all the organs of the body. Try to grow a "military" back.
4. What you grow on is what you eat, drink, and breathe. Breathe fresh air. Drink much water and milk, but no strong tea or coffee or alcoholic beverages. Eat only wholesome, well-cooked food. By weakening your digestion and health, half-cooked rice or vegetables and greasy meat may lose you an important position in years to come.

，鼠蠅，蚊等，設立局所微菌化學的分析驗水，牛乳，食品，製造品，專利藥物，試驗各種疾病等，最後要用公共講演，表演，和正式學校工作去增進衛生教育。看看你本地方公共衛生的計劃。假若衛生局為衛生的事要用款或要訂立章程，我們要養成輿論幫助他們實行他們的計劃，社會越講衛生，社會裏各分子越有健康機會。

第二十二節 許多重要衛生的規則

下邊是幾條衛生的指示你在可能的範圍之內應該立即開始去辦：

- (一) 每年請良醫詳細檢查一次身體。而謂詳細的檢查，乃指檢驗目，耳，鼻，喉，肺，心，肝，腎，脊骨等。但是你確知你的醫生可靠。
- (二) 你一年請牙醫檢查兩次牙齒。
- (三) 坐站都得挺身，使你的脊骨是直的。脊骨彎曲而影響到全體器官。必使你背像軍人。
- (四) 你的生長是靠着飲食和呼吸。吸新鮮空氣。多喝水和牛乳。但是不要喝濃茶或咖啡含醇精的酒。專吃有益而煮好的食物。未熟的米飯或青菜或脂肪肉類能減弱你的消化力和健康，恐怕你將來重要的地位要失掉了：

- (五) 慢慢的吃·半嚼食物不如不吃·
- (六) 每天吃的食物越新鮮越好·乾的食物損失了牠們的許多價值·煮的烤的東西比炒的強，雖然不容易做，而要盡量的知道什麼是正當的食品和預備牠們的方法·
- (七) 不要抽烟·牠能使你精神變弱·
- (八) 在二十四時之內至少須睡八小時，臥房須流通空氣·
- (九) 開始學點遊戲使你可以在戶外運動·運動能強健身體，這是用力的人所需要作的·戶外走行不算充足的運動·籃球，棒球，游泳，攀登，跳躍，溜冰，騎馬，種園，割草，這都是戶外的動作·練習牠作為遊戲或是作為工作或是兩樣兼全·
- (十) 須要快樂·你要是常常發愁，你就弄出來你不能使你的身體好了·發怒不僅僅在你腦中·或者你不知道，但是你的怒能達到你的全身·若是所腦筋都因為發怒顫動起來，牠們就不能作牠們正經工作了·其次較好使你快樂的方法就是你自佯為快樂·
- (十一) 努力工作，努力研究，努力遊戲，堅苦的事情于你有益·須記着所有的男女英雄都是能把難事作得好的人·
- (十二) 對於你的身體永遠不要灰心·就是醫生告訴你你的背曲了，眼請近視了，而消化力弱了，但是祇要決心去直你背，竭力用你的視光，使你的胃臟有紀律，你仍然有可為的關會，你能如此的作，假如你的醫生不能告訴你如何幫助你，你可以另找別的能人·
- (十三) 若是你有種身體上的缺點不能完全克服，使你其餘的部份儘量完好，你身體祇要有三分之二練習的完全，你就能作出驚人的事情來·

5. Eat slowly. Go without a meal rather than half chew your food.

6. The fresher the food you eat every day, the better. Dried foods lose most of their values. Boiled and broiled things are far better than fried things, though not so easy to cook. Learn as much as possible about the right kinds of food and how to prepare them.

7. Do not smoke. It may weaken your heart.

8. Sleep at least eight hours in the twenty-four in a well-ventilated room.

9. Begin at once to learn some game or sport which will keep you out of doors. Exercise hardens the body, and is necessary for a person who is to do vigorous work. Walking about out of doors is not sufficient exercise. Basket ball, baseball, tennis, swimming, climbing, vaulting, skating, horseback-riding, gardening, mowing the lawn, are some of the ways of getting outdoor exercise. Get it either by play or by work, or in both ways.

10. Be happy. If you are often sad or angry, you will find it impossible to keep your body in good condition. You cannot be angry just "inside your brain." You may not know it, but you are angry throughout your whole body. If all the nerves are quivering with anger, they are not attending to their regular work. The next-best thing to being happy is making believe that you are.

11. Work hard, study hard, and play hard. Hard things are good for you. Remember that all your heroes and heroines are those who have done hard things well.

12. Never get discouraged about your body. Even if the doctor tells you that you have a twisted spine, short eyesight, and a weak digestion, the chances are that if you will determine to straighten your spine, to train your eyes, and to discipline your stomach, you can do so. If your doctor cannot tell you how to help yourself, find one who can.

13. If you have some physical defect which cannot be wholly overcome, make the rest of the body as perfect as possible. Wonderful things can be done with two thirds of a body if that part is perfectly trained.

14. What are you planning to do when you leave school? Different occupations require different physical qualifications. If you have weak lungs, you must avoid work indoors if possible. If your spine has a twist, your work must not make this worse. Find out, at your earliest opportunity, whether you can fit your body to do the work that you are planning to take up. If you cannot, change your plans.

QUESTIONS AND EXERCISES

1. Did you ever try to study when you had a bad headache? If so, it will help you to understand why your health is necessary for work and for play. Can you remember any occasion when ill health prevented you from doing what you had planned to do? How many days have you lost on account of illness this school year?

2. Health is "the first of all liberties." Explain what this means.

3. Write a brief paragraph on "Safety First!"

4. What physical education is given in your school?

5. What is being done in your community to destroy flies? What should be done?

6. Frame a few rules that everyone can practice, to help prevent tuberculosis. You might call them the tuberculosis "do"s and "don't"s.

7. What can the community do to safeguard health?

8. Mention several ways in which your school can help to safeguard health.

9. What is the greatest health reform needed in your community? What do you think can be done to further the reform?

10. Explain why the use of narcotics and stimulants is an enemy to the nation.

11. Find out all you can concerning the life and work of Louis Pasteur; of William C. Gorgas; of Jesse W. Lazear.

(十四)你出了學校以後你打算作什麼？不同的職業需要不同的體格。假若你的肺弱，在可能範圍避免戶內工作。若是你的背是彎的，你不可加重工作。你要在最早的時候，明白你的身體對於計劃的事能否勝任。否則，你要變更你的計畫。

問 題

1. 當你患着很利書的頭痛時，你會否試着去學習你的功課？你嘗過時，那你一定會知道健康對於遊戲和工作的關係，你是否曾遭遇見這種事情，就是當你正在籌劃作事時，可是因了病而阻止住你，你在這一學年，因病誤了九天課呢？
2. 健康是「自由的第一個」試解釋之。
3. 用「第一必求安全」這題目，作一種短文。
4. 在你們學校所教的生理教育是那一種？
5. 在你們的市裏，正在作那種滅蠅工作？對於滅蠅，你所必須作的是什麼？
6. 爲了禦防肺結核，你能列出幾個輕而易舉的規則麼？
7. 爲了保持健康，市縣，應當作些什麼工作？
8. 你們的學校對於保持健康，有什麼的法子試舉出來。
9. 你們全市所需的革新健康的最大的是什麼？爲了更進一步，實行此種革新，你們必須作些什麼工作！
10. 解釋爲什麼用麻醉劑及興奮劑，對於國家是一種仇敵？
11. 關於巴斯德，吾爾格斯，策齊專名人的生平事跡試就所知列出。

第十五章 中國的青年

第一節 幼稚時代

一個的人口三分之一是幼孩和二十一歲以下的青年男女。他們自己已經做成了一個國。美國的男女成人青年小孩算在一起還沒有中國男女青年多麼。到了近來，他們纔知道這件事的意義和重要。現代一國的青年都知道人口是最重要的一部份。從前這件事情不爲人所重視。

多數的歷史家以爲是很可悲的去說出數世紀以前關於青年男女重要的事情。那是不可信的，實在有些國家不注意他們的幼童，當一家若有疾病或患難之時，允許他們的父母把他們來獻祭，在別的国家，假若一個小孩生來就跛足，或時駝背，或瞎眼，甚至或是很軟弱，他的父母就把他拋到林中或田中任他死去。沒有人知道這樣的失掉了多少偉大男人和女人。

無論在那一國在那一個時代，高貴人家強壯的小兒是受良好的養育，可是許多世紀以來，貧窮軟弱的小孩差不多永遠被人忽略的。僅僅不過有少數的小孩而受教育那是

CHAPTER XV

CHINA'S YOUNG PEOPLE

1. The Children's Age

About a third of the population of a country are children and young men and women under twenty-one years of age. There are enough of them to make a nation in themselves. The United States, counting all its men, women, and children, has not as many people as China has boys and girls. It is only in recent years that people have come to realize the meaning and importance of this fact. Now the young people of a country are known to be a very important part of its population. This was not realized in earlier years.

All that many historians have thought it important to tell about the boys and girls who lived centuries ago makes a mournful picture. It is hard to believe, yet it is true that some nations have thought so little of their children that when sickness or trouble came to a family they allowed parents to offer one of their children as a sacrifice. In other countries, if a child was born with a twisted foot or a hunched back or sightless eyes, or even if it was only weak, parents could leave it in the woods or fields to die. Nobody knows how many great men and women have been lost to the world in that way.

In all countries, in every age, the strong children of noble parents have been well cared for, but for many centuries poor or weak children were almost always

neglected. Only a few were educated ; it was not thought worth while to teach most of them even to read and write. Now the attitude of civilized people toward all children, both rich and poor, is entirely changed. The young people of today are in far better and happier condition than they used to be. This has been called "the children's age," because in these days the young people occupy so important a place in the life of the country.

2. Children are Part of "the People"

Fathers and mothers and teachers used to talk about what a boy or girl was going to be and not so much about what he or she was as a boy or girl. It was as if children lived only in the future. They were made to imitate grown people, to act and talk like grown people. Western parents dressed their children like grown ladies and gentlemen. They even made their hair white. They thought play was foolish and even wrong. Children must act only as their elders told them to act. Chinese parents put a long scholar's gown on a little boy the first time he went to school. His childhood days were over ; he must behave like a man. Thus children were considered to have very little life of their own : they lived for the future and for the service of their parents. They were either little old people or else small slaves.

About one hundred and seventy years ago Rousseau broke away from all these old ideas and began to prove that children were real people. He said that they must live their own lives ; that nature was the best teacher ; that children should almost run wild like animals in the forests ; that they should learn for themselves ; that they could not be forced to learn what they were not

不值當的，去教他們念書和寫字現代，文明的人對於小孩，無論貧富，態度都變更了，現在的青年的境遇比從前也好了快樂也多了，現在叫做「幼稚時代」因為現在青年在一國生活中佔了很重要的位置。

第二節 幼童是人民的一部份

父母和先生常常說男女小孩將來要怎樣，可是他們不說他們在小孩時代是怎樣，那好像小孩專為將來活着的，他們生來就得仿效成人，行事和說話都像成人，泰西各國為父母的打扮把他們的小孩好像太太和紳士一樣，甚至于把他們的頭髮弄白了，他們想玩耍是愚昧的或是不對的，小孩行事祇應當照着前輩所說的去行，中國為父母的當他們的小孩初次上學的時候給他穿上長袍或大褂，他的小孩時期已經過去了，他必須像一個成人，如此這樣子小孩被視為他們自己時期甚短的：他們的生活是為將來替父母服務，他們或是小老人或是小奴隸。

在一百七十年前盧梭把這老的見解打破了，而開始証明小孩是真正的人，他說他自己必須享他自己的生活：這大自然是最好的教師；小孩必須象林中的野獸那樣的任其放縱；他們應該自己去學，他們沒有到那程度不要強迫他

們去學；他們必須玩耍和享受他們那自然的生活，後來到了相當的時期，他們自然會求成人應當知道的事。這位法國大偉人的說法甚有影響人們才給小孩較大而較自然的地位。

現在要小孩玩耍，他們不給小孩穿衣服碍他的身體，他給他們游戲場玩具，尤其是能够做東西的玩具的——如木塊，器具，材料。如此這小孩就可以活潑和發展他們的理想了。仿效長輩自然并非壞事，而且小孩還得着許多的知識由他的玩耍上。他們仿效動物機器船隻和一切的東西。他們按自然的方法去要。他們有許多的玩耍是難的。他們年齡漸大，他們常常變更他們的玩法。他們玩的作的種類是不同的，他們學的愈多。那才是真正的教育。但是對他們是天然的快樂生活。人爲什麼不享生活的樂趣當青年的時候不和成人一樣的嗎？况且于以後生活那也是有益的呀！

第三節 戶內和戶外遊戲

在我們講了衛生一章以後，不必再說戶外遊戲的重要了。青年人也和小孩一樣的發展他們的玩耍天性和健康很喜歡去遊戲。假若使他們太安靜，並且給他們很少的玩耍，他們有了這機會，起始玩耍也是很慢的。他們應當再變成青年。他們老的太快了。他們應當使他自己去遊戲。如果開始了，他們將很快的變成有熱心了。若是他們覺着無

ready for; that they must play and enjoy their own natural lives; and then, at the right time, they would be ready and able to learn what men and women should know. This great Frenchman did much to influence people in giving children a larger and more natural place.

Now people want children to play. They do not dress them in clothes that hinder them. They give them playgrounds and toys, especially toys which can be made into things — blocks, tools, materials. Thus the children can be active and carry out their own ideas. Natural imitation of older people is not bad, and as far as the children choose that form of play they may learn much from it. They imitate also animals and engines and ships and all sorts of things. They play in their own natural ways. Some of their play is really hard work. As they get older they constantly change their forms of play. The more different kinds of play and work they take up, the more they learn from them. It is genuine education. But to them it is their own natural, happy life. Why should people not enjoy life when they are young as well as when they are grown, especially if that is also good preparation for later life?

3. Indoor and Outdoor Play

After our chapter on health it is not necessary to argue the importance of outdoor sports. Young people who have as children developed their play instincts and their health go in for such sports eagerly. Those who have been kept too quiet and given too little chance to play are often very slow to begin to play when they get a chance. They ought to become young again. They have grown old too fast. They should make themselves play. If they begin, they will quickly become enthusiastic. If

they do not feel energetic and strong, play will give them energy and strength. It may be the one thing they need to awaken and develop them.

A common plan in modern schools is to require every student once or twice a day to take part in sports or physical training. If a student is not sufficiently strong and healthy to enjoy football, tennis, and similar sports, the



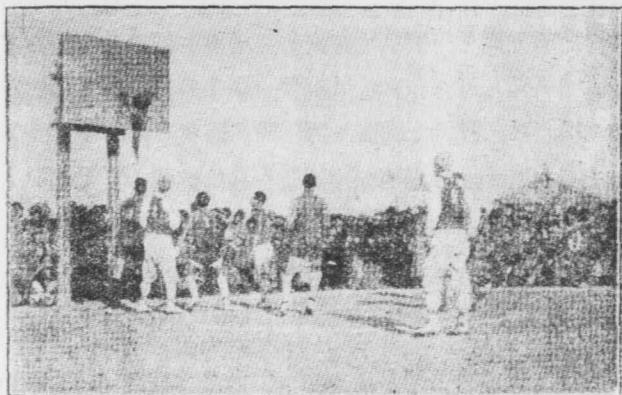
EVERY STUDENT SHOULD ENGAGE IN SOME KIND OF
OUTDOOR PLAY

physical drill soon makes him so. The principal of a large school for girls in China says that when regular physical drill was begun, the number of cases of sickness at once decreased very much and the interest in sports increased.

Outdoor sports are better than indoor sports. If it is impossible to play outdoors, play indoors or, better still, on a veranda. But it is usually possible to play outdoors, even in the snow or in the rain, if you are dressed for it. If there is not room enough for all to play every day, each one may have a turn every other day or twice a

力和不强健，遊戲將給他們力量和强健，那是惟一的事情。他必須提醒和發展他自己。

現代普通一般學校的計劃是使學生每天一次或兩次作遊戲或體育訓練。若是一個學生力量不足以作足球，網球，或同類的遊戲；體育訓練不久就可以使他能够作了。中



每個學生都應該參加門外遊戲的任何一種。國一個大的女學校校長說過當體育正式開始以後，病人就立刻減少了許多。而對於遊戲的興趣也增加了。

戶外的遊戲比戶內的遊戲還好。若是他不能在戶外遊戲的時候，就在戶內遊戲，或在廊下遊戲比較好一點。但是平常可以在戶外遊戲的，若是在下雪下雨的天，你若有雨衣，也可以在戶外遊戲。若是沒有那樣屋子使大家每天一齊玩耍的，每人可以隔一天一玩或一週兩次。大的遊戲

游泳是最好的；可是遊戲的種類越多越好。在泰西學校，許多的青年分組遊戲，每組二人，三人，或四人。一個學生從袋中取出球來在休息的時候幾分鐘內，同另一個相距不遠的學生一拋一接。又一個學生有一根棍他讓別的學生由他的手中去奪。又有一個學生跳過欄杆，而別的學生爭着跳的更遠。一個學生面向牆，又有一個學生拍他一下，讓他去猜是誰，猜着了就讓那一學生面向着牆。他們賽跑，踩高橋，拉籠，跳高，擲竿跳，跳背，彈石子，等等。「手捉石子」在泰西同中國是一樣的遊戲。「捉逃犯」是許多學校喜歡作的。在「觸木頭」裏你或是被那叫做「牠」的追上，祇要碰不着木頭；你要是被追上，你就是「牠」了。

這許多的遊戲多少有點組織。那就是他們所以好的理由。文明人與不文明人一種區別就是文明人知道施行有組織的活動。這些遊戲都有規矩和一定的宗旨。有平等機會的定理。有尊重權利的意思。不許有暗地裏活動，為首者而不能壓制少數弱者。這也就是遊戲比閒談所好的一個理由。有首領慾望的多不願意加入遊戲也是為這一個原故。

另一個人的價值在乎能使人常若青年。一國的力量由一半是男女國民學校從遊戲運動而得的健康，能力，和訓練，一半是他們離開校以後仍然繼續這種運動。年老的人

week. The big sports and swimming are the best; but the more different kinds of sports there are, the better. In Western schools a large number of young people play in little groups of two, three, or four. A boy takes a ball out of his pocket at recess time and for a few minutes throws and catches with another boy not far away. One has a stick which he asks another to take away from him. One vaults over a railing, and others try to vault farther. One turns his face to the wall, and when someone gives him a spank he tries to guess who it is, so as to put that one in turn against the wall. They run races, walk on stilts, have a tug of war, jump, pole-vault, play leapfrog, marbles, etc. "Jackstones" is played in the West just as in China. "Prisoner's base" is a favorite in many schools. In "tag on wood" you may be "tagged" by the one who is "it" if you are not touching wood; when you are tagged, you are "it."

All these forms of play are more or less organized. That is one reason they are good. One difference between civilized and uncivilized people is that the former have learned how to carry on organized activities. All these sports have rules and definite objects. There is the law of equality of opportunity. There is respect for rights. No underhand activity is allowed. The majority or the powerful leader does not suppress the minority or the weak. That is one reason sports are better than idle gossip. That is one reason some would-be leaders do not go in for sports.

Another great value in sports is that they keep people youthful. The strength of a nation comes partly from the health, vigor, and training the men and women have received in the sports of her schools, and partly also from the continuance of sports long after leaving school.

Tennis may be played by old men as well as by small boys. To keep oneself young by continuing to play not only keeps the body strong and well but also keeps one eager and able to learn. Do not let yourself grow old too fast. Stay as young as you can — as full of life and as ready to learn new things as possible. Love of sport for its own sake is a wise and wholesome thing.

4. Public Playgrounds

Schools encourage sports because they have learned to appreciate their value and the rights of young people. What of the children who are not in school or who go to day schools which have no space for sports? In modern cities playgrounds are provided for such children. In a village every home has an open space for the children to play in. Clean grass, fresh air, and sunshine are the least that every child should demand for its play place. In crowded cities these cannot be provided. For the sake of their children, therefore, people should either move to the villages or demand that the city authorities provide playgrounds. Clean, grassy lawns for the children are far more important than potted flowers and tea houses for the grown people. Such places can be provided, and they are provided as soon as the people demand it. The city authorities may say it will take money. Is money more important than children? The rights of the children are not yet fully recognized. There are people in all countries who still give you the argument of money against the rights of the children. Such people ought never to have any children. Let us take up the children's cause against them. Here is one of our future wars to fight. Forward for the children!

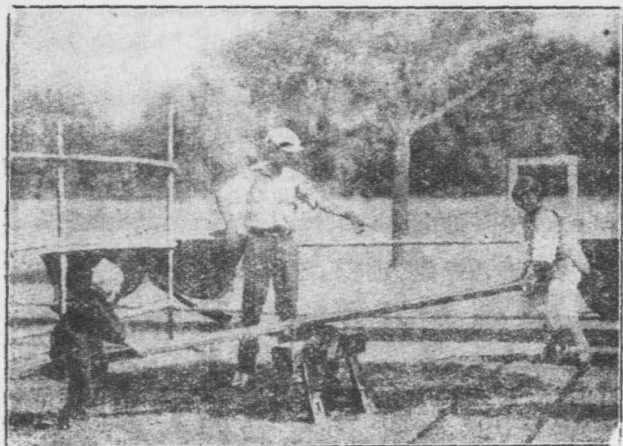
打網球和兒童一樣·用繼續遊戲的方法保持一個人的青年·不獨使人身體強健·并且還使人熱心學問·不要讓你自己老得太快了·盡力保守青年·完全的生活·和知新的準備·愛好遊戲運動祇就本身而言也是一宗聰明和有益的事情·

第四節 公共遊戲場

學校鼓勵運動·因為他們重視運動的價值·和青年的權利·未有上學的小孩·和白日上學沒有遊戲場的應當怎樣呢?現代城市為兒童而設了公共遊戲場·在鄉村裏各家都有空地給小孩玩耍·有清潔的青草·新鮮的空氣·和大量的日光在兒童玩耍的地方·在人口稠密的城市家庭裡沒有這樣地方·為他們的兒女計·若不移到鄉村去·就要求當局開設兒童運動場·兒童需要是乾淨的草場·比盆花或茶館對於成人何要緊呢·如此的場所祇要人民要求就應當從速辦理·城市當局或是說這要用錢的·錢比小孩還要緊嗎?小孩的權利還沒有完全被人承認·有的人們贊成金錢而反對小孩的權利·這樣的人永不會有小孩的·讓我們起來為小孩反對他們·這就是我們將來的一個戰爭·為小孩衝向前去!

第五節 保護兒童

一個野獸爲保護牠的小野獸也要奮鬥至死·你若想找麻煩，就打人家的小孩·誰不防衛和保護一個小孩呢？現在有許多的新法律爲的是保護小孩，例如保護小孩反對

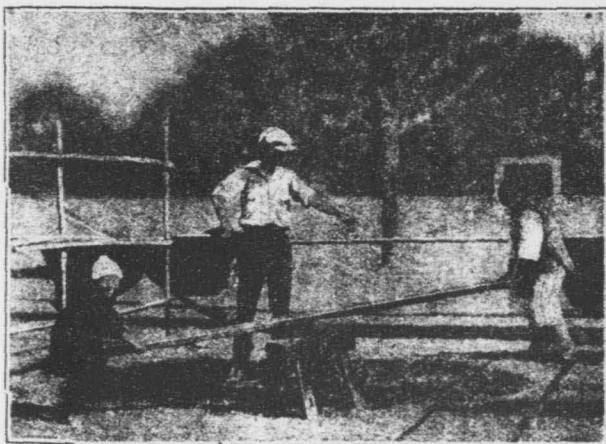


小孩子遊戲場的一角

誘拐，有許多國家把這罪名列在三四種最大罪中的一條·甚至於父母虐待兒女也要受罰的·當父親的打兒子慘刻了，那也是被捕受罰的·假若父母輕視子女，他們罰金或拘禁，而子女被政府要去照管·若是父母無力撫養子女，他們可以用法律的手續，把子女完全交給好人負責，認小孩爲義子女，這小孩在新家庭裏享完全兒女的資格·

5. Protection of Children

Even a wild animal will fight to its death to protect its young. If you wish to start trouble, strike somebody's child. Who would not defend and protect a child? There are now many modern laws for the protection of children. They are, for example, protected against kidnaping,



PART OF A PUBLIC PLAYGROUND FOR CHILDREN

which in many countries is classed among the three or four greatest crimes. Even a father or mother may be fined for treating a child badly. If a father whips his son cruelly, the father may be arrested and punished. If parents neglect their children, they may be fined or imprisoned and the children may be taken from them to be cared for by the government. If parents cannot care for a child, they may, by legal process, give the child over entirely to some good and responsible people, who adopt

it, and the child then becomes the son or daughter in full standing in its new home.

One of the hardest fights for the children has been that against child labor. Again it is money against the child. The factory owner prefers children in many jobs because they are cheaper. Cheaper! Ask him how cheap his own children are. How much money will he take for



EVEN SUCH HEALTHFUL LABOR SHOULD NOT KEEP A CHILD ENTIRELY AWAY FROM SCHOOL

them? He will kill other children for a few dollars. What is the price of his own? Moreover, the parents want the money the children earn. The children, not knowing their own needs and rights, are willing to work. It is wrong to make children support themselves or their parents. If people cannot support

children, they should not have them, or else the community should take care of them.

A little work every day in good light and air is not bad for a child; it is good for him if it is the right sort of work and is varied. But work for too long a time — even such healthful work as watching the water buffaloes out on a hill — is bad for a child because it keeps him out of school. Work of only one kind, even if not long at a time, is dulling to a child's mind and often causes uneven or wrong development of his body, which the varied work about a home does not do. Work in bad light or close

爲兒童奮鬥最厲害的就是幼年勞工一件事。那就是金錢與兒童對立。有許多工廠願意用幼年勞工，因爲工資便宜。便宜嗎！問問他自己的小孩是怎樣的便宜呢？多少錢



來換小孩？他爲幾塊錢就把人家的小孩給殺了嗎？他自己的價錢的多少呢？再者父母要他兒女賺來的錢。小孩不曉得自己的需要和權利，

雖然就是如此健康的工人，你不是喜歡工作的，那是錯能使他的孩子完全脫離了學校的要使小孩養自己和父母。若是人們不能養活，就不應當生小孩，或者社會應當設法養活他們。

兒童工作在好的光線和好的空氣中那是好的；若是工作常常變換是於小孩有益的，可是如工作時間太長，如此美的工作就如同山上看水牛一樣，那是不好的，因爲使他們出了學校工作，工作祇作一種，縱然時間不長，也會使兒童心思蠢笨，或甚至使他的身體發展不平均或太偏，在家中的變換工作就沒有這樣的弊病。工作在不良光線中或

細緻的工作，如細針工，或作紙花，有的時候用目力太過，以至成為瞎子。使小兒工作時得不着新鮮的空氣和日光，使他們站得太久，或使他們受塵土蒸汽，或開工甚早而停工甚晚，或須一定速度，或使他們有受輸，刀，毒等等危險，如此的工作都是殘酷無人道的。我們為幼童的自由，必須進行我們的奮鬥。

泰西各國為兒童奮鬥最顯著的就是苛虐兒童預防會。處處都有這會的會員和支部。捐款幫助辦事人員，對於不能自衛的進行保護的和照料的活動。這種工作頗能發揚輿論反對幼工。各國都通過以下法律：

十六歲以下的幼兒無論何時不准他們在礦中受僱；十四歲以下的幼兒不准受僱；十六歲以下的幼兒在任何廠所，罐頭廠，工廠，製造廠，每日工作不得過八小時，每週不得過六日，每日不得在六點以前，晚在下午七點以後。

當幼兒長成男女公民，由健康，快樂，堅強，受保護，照顧，受教育這一國也是更快樂和強盛的，不讓幼兒去攻讀，反讓他們去做工，縱然按銀元銀角而言，那是不能有利的。許多幼兒的工作多是死胡同。不能通到什麼地方的。長大了就要失業，並沒有終身的事業。他失去了幼兒

work of any kind, such as fine needlework or making paper flowers, is sometimes such a strain upon the child's eyes as to bring on blindness. Work that keeps children away from the fresh air and sunlight, work that makes them stand for a long time, work that exposes them to dust or steam, work that begins early or continues into the night, work that requires a certain speed, work that puts the child in danger from wheels, knives, poisons, and the like, — all this is cruel and inhuman. Against it we must carry on our war for the liberty of the children.

In Western countries one of the most prominent of the many organizations for such warfare is the Society for the Prevention of Cruelty to Children. This organization has members and branches far and wide. It makes contributions to support secretaries and carry on many activities for the protection and care of those who cannot protect themselves. This sort of work has done much to develop popular opinion against child labor. One country after another has passed such laws as the following :

No child under sixteen can legally be employed in any mine or quarry at any time; no child under fourteen can legally be employed at any time and no child under sixteen more than eight hours in any workday, more than six days in any week, or before 6 A.M. or after 7 P.M. in any mill, cannery, workshop, factory, or manufacturing establishment.

When citizens have grown up to be men and women after being healthy, happy, vigorous, protected, cared-for, and educated children, the country is both happier and stronger. It does not pay, even in dollars and cents, to let the children work instead of growing and studying. Most of the work open to boys and girls is a "blind alley." It leads nowhere. Soon the worker is grown and out of

a job, and with no preparation for a life work. He has lost the enjoyment of life as a child and made no preparation for the enjoyment of life as an adult. With your aid China in time will have laws to protect its children.

6. What One Nation is doing for its Children

Here are a few of the things which one modern nation has done or is doing for its children :

1. It has made hundreds of laws to protect and help them. It takes more than a thousand pages of a closely printed book to give the most important state laws about child labor.
2. Every year thousands of books are written especially to entertain children and young people.
3. Special boys' and girls' magazines are printed every month.
4. Millions of dollars are spent each year for schools. Many of the schoolhouses are the finest buildings that skill and money can devise. Ancient men of wealth did not live in such great luxury as do many pupils in their magnificent steam-heated schoolhouses, with their beautiful pictures, attractive assembly halls, convenient lunch rooms, and tiled bathrooms. There are special schools and homes for children who are blind or dumb or handicapped in other ways.
5. All large public libraries and most small ones have separate reading-rooms and separate lists of books for children. Special librarians are ready to show children how to get information from books and to give them any other needed help.
6. All large museums have attendants to show children the treasures of art.
7. Many artists of great ability give all their time to painting pictures for children to enjoy.
8. There are playgrounds and parks for children in every part of the country. Cities tear down whole blocks of tenement houses to make room for a playground. When they cannot do this they shut off traffic from certain streets and say, "No wagons, no automobiles, only children allowed."

的生活樂趣，又沒有享受成人的樂趣。借你們的幫助中國將來會有訂出保護兒童的法律來。

第六節 一個國家爲幼童作甚麼

下列的條件：乃是一個現代國家爲幼童曾作的或正作的事情：

- 一·訂出數百條法律來保護和幫助他們。關於幼年勞工國訂最重要律條就是秘密的印刷出來也要一千餘頁。
- 二·每年著數千冊的書爲的是幼童和青年去念。
- 三·每月有男女的特別雜誌。
- 四·每年辦理學校費用數百萬元。學校的校舍建築的最美，那全是藝術和金錢的能力。現在學生所住的美麗而有暖氣管的宿舍，附有美畫，聚會的大廳，便利的飯堂，舖磚的浴室，這樣特別的學校和住所，專爲盲啞或有別的欠缺的兒童設立的。
- 五·所有大圖書館和許多的小圖書館專爲幼兒分設讀書室和書目單。專門圖書員可以指教兒童如何由書中得到知識并且給他們需要的幫助。
- 六·所有大博物院曾向幼兒指示藝術寶藏。
- 七·許多有大財的美術家把他們的工夫全用在爲兒童享樂的圖畫上。
- 八·國內各處均有兒童遊戲場和公園。有的城市把整片的房屋折毀爲設立遊戲場。當他們辦不到把街斷絕交通時說：「不准大車和汽車經過，祇許兒童遊行。」

在一條河中有一幼兒島，在岸上又有一幼兒島專為小兒休息遊玩的地方。

- 九·有為兒童分設醫院，在正式醫院中有幼兒的看護，他們是幼科專家用他們的光陰去研究醫治小兒疾病，學校中有校醫檢查學生，告訴他們怎樣注意衛生，有的城市學校裏的看護，到學生家裏去告訴學生父母如何為兒女預備相當的飯食。
- 十·政府設立幼兒專局把所有工夫都用來研究兒童的需要並且計劃幫助他們的方法。
- 十一·有兒童法庭審訊青年人犯不使他們到那年長人被訊的法庭裏。

第七節 青年人站在前面

世界上不但為青年盡力；青年們也為世界盡力。我們看第十一章中多少的男童女童是如何的對國家服務呢。在中國我們也曾看過學生在當時政治奮鬥上也加入一分。這種奮鬥尚未過去，外敵停止威脅國家後，內敵更難征服。那是公共的歷史，健強而自私或愚昧的人想為自己的利益取得政權，好的法律失敗了或被人廢置了，為公共事業而收集的款裝入幾個官員私囊裏了，學校的補助費也被奪去了，富人須納資來保護，否則錢財也要被搶，而窮人任其自便，越來越苦。在這種危險中，必須有英雄出來為中國全國來奮鬥，這些英雄都是由現在青年人裏長成的，是的。

In one river there is a Children's Isle. On the coast there is another children's island that has been used as a vacation home for crippled children.

9. There are separate hospitals for children, and separate wards for them in regular hospitals. There are children's specialists who give all their time to studying and curing children's diseases. Schools have school physicians to examine the pupils and to tell them how to take care of their health. Some cities now have school nurses who go into the homes of pupils to tell the parents how to prepare the right kind of meals for their children.

10. The government has a special Children's Bureau that gives all its time to studying the needs of children and planning ways of helping them.

11. There are children's courts, where young offenders may be heard without having to appear in courts where old offenders are tried.

7. Youth comes to the Front

Not only is the world now doing more for the young people: the young people are doing more for the world. We saw in Chapter XI how boys and girls can even serve their country. In China we have seen the students take a share in the great political struggles of their times. Those struggles are not over. After outside enemies cease to endanger the nation, inside enemies will be all the more difficult to overcome. It is the history of every republic. Strong but selfish or ignorant men try to get and hold power for their own purposes. Good laws are defeated or set aside. Money is collected for public works and then put into the pockets of a few officials. Schools are robbed of their support. Rich people are protected in return for money payments or else robbed of their money, while poor people are left to do the best they can, which may be to get poorer and poorer. In all these dangers there must be heroes to do battle for the good

of China. They will grow up from among the young people of today. Yes; and the young people themselves are already in the battle. They make public opinion on the right side. They educate people to higher ideals for their children. They open schools for poor children. This sets a good example for government officials and for wealthy people. They work for more playgrounds, and help to develop better games among the smaller children.

Recently some of the more progressive cities in China have opened great parks for the use of the people. They are beautiful green spots where children may play and grow in the open air instead of being huddled together in the narrow, dark streets. Why should not every city throughout the entire length and breadth of the Republic of China have many such playgrounds? Students have organized many processions. It might be well for them to advertise and promote a movement to get playgrounds for the children. All the children in a city would want to join such a procession. They would carry banners saying:

We are one third of "the people."

Tomorrow the nation is ours.

Help us to grow strong.

We want sunshine and fresh air.

Give us playgrounds and protection.

No child labor. Schools for all

8. A Nation with an Educational Tradition

Fortunately we do not need to persuade China that the education of her young people is important. We are happy in living in a land with an ancient and strong educational tradition. All the people know that education is a good thing. Every village wants a school.

，並且這些青年早已經在戰場上了。他們使輿論趨向那對的方面。他們教育人民更高的理想爲他們的小孩。他們開設學校爲貧苦的小孩這樣就爲政府或是富人立下好的榜樣。他們多建設遊戲場，並且使小兒童發展較好的遊戲。

近來中國有許多進步的城市爲人民開闢了大的公園，那有美麗的青草供兒童玩耍，使他們在露天空氣中生長，不至於擁擠在黑暗的街中。中國爲什麼在各城中多設這種遊玩地方呢，學生組織許多宣傳運動。他們也應當爲兒童遊戲場出來作宣傳的運動，一個城中所有的兒童也要加入這種遊行。他拿着旗子喊道：

我們是三分之一的「全民」。

明朝國家是我們的。

幫助我們生長強壯。

我們需要陽光和新鮮的空氣。

給我們運動場並且還要保護。

不要兒童作勞工。給大家立學校。

第八節 一個教育傳統的國家

幸而我們不必去勸告中國說教育青年是如何的重要。我們很快樂的住在一個很古很強的一種教育傳統的國家。人人都知道教育是一件好事：每個村莊要有一個學校。個

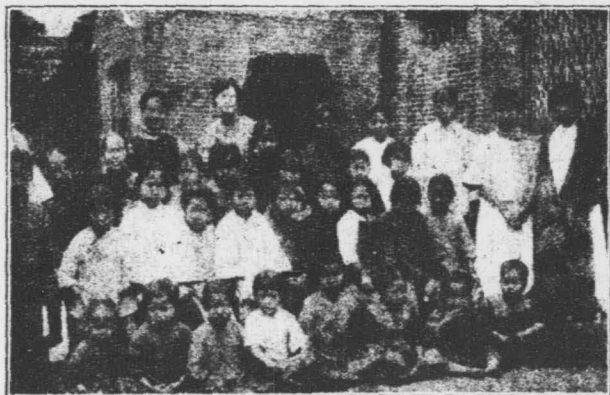
個教員是受尊敬的，爲父母的都願意讓小孩受教育，這種包庇的陳述在中國差不多到處皆然，我們生在這對於求學信仰很強的國家真是僥倖，在許多別的地方世界上就不同了，有許多國的家庭輕視教育連他們的一個小兒也不讓受教育。



一個現代鄉村的女學校

中國的英雄幾乎都是有學問的人，在研究科學未發達以前，那時候祇有文學和歷史，學問是被人看得很光榮，並且人學問爲根據都能升到很高的地位，中國今日，比起最先進的國家來，也並不是一個教育落後的國家，他設立許多大學，建設了驚人的圖書館，計劃各級學校使國內鄉村都可得着學校。

Every teacher is respected. Every father and mother would like to have the children educated. These sweeping statements are true in almost every corner of China. We are fortunate in being in a land with a strong belief in learning. Many a place in the world is different. Many a family in other countries despises an education for even one of the children.



A MODERN VILLAGE SCHOOL FOR GIRLS

China's heroes have almost always been men of learning. Long before there was much science to study, when there was only literature or history, learning was held in high honor, and men were promoted to the highest positions on the basis of learning. China in her new day, therefore, is not one whit behind the most advanced nations in her respect for education. She is establishing great universities. She has built wonderful libraries. She has a plan for schools in all grades and reaching into every village of the nation.

It is necessary, however, to keep in mind that China's educational task is the greatest the world has seen or will ever see. It is so enormous that it must be accomplished gradually. There are many faults in the present work. There are sure to be many weaknesses for a long time to come. We must, then, keep the problem constantly before us, and do all we can to promote education.

9. Does Education Pay?

The United States is one of the countries which values highly the education of all the people. Any boy or girl who has the mental ability and can provide food, clothes, and shelter can get free of charge an education through primary, middle, college, and university grades. Many other Western countries are rapidly moving in that direction. Modern nations believe that it pays to put money into schools.

In China a man can be hired to work all day for a few cents. This is because he has never learned to read or write and has never been trained to do any skilled work. He is actually worth only a few cents a day. Education would increase his money value as well as his enjoyment of life.

No better or quicker way of getting skilled hands and trained brains has yet been found than through the schools. Because some great men had little or no schooling, some people have said, "Schools are not necessary." But these great men probably studied harder by themselves than most boys do in school. It does not prove education is useless. In fact, most of the famous men of history spent many years in study. Can you recall a few heroes whom you admire, and see if they were educated men and women?

他是必然的並且要記着中國教育事業的偉大必成爲世界現在或將來所僅見的。因其過大所以必須漸漸的成功。現在辦法有許多錯處。就是將來長期中一定也有許多缺點。所以我們必須把這問題放在我們面前，並且我們盡力去提倡教育。

第九節 教育能生利嗎？

美國在許多國家之中是看重全民教育的一個。任何的男女，他有充足的腦力，並且能自備食物，衣服，住所，就可以不花學費，得受小學中學和大學的各級教育。西洋的國家也正在很快的向前近行。近代的國家相信用款辨學是能生利的。

在中國雇一個人整日作工祇給他幾分錢，這是因爲他不會寫字並且他也沒有受過有技術工作的訓練。他在一天實在的只值幾分錢。教育能增加他的工資和他的生活的快樂。再沒有別的方法去得着巧妙的工人除去由學校以外。因爲許多的大人物有少數並且還有不是由學校裏出來的，有的人說：「學校不是必須的。」但是這些大人物他們自己研究還比學生格外的辛苦咧。那不能證明教育是無用的。實在的許多歷史中的名人費了許多年的研究。你能記得你所羨慕的那少數的英雄嗎？並且你還看看男女們是否受過教育呢？

第十節 學校幫助建築橋和鐵路

建設許多的大橋，房屋，鐵路，和壩閘，費了幾十幾百的青年在幾個月的工夫來用鉛筆和紙張畫了又畫。若不用學校在後面幫忙，橋梁，鐵路，壩閘，都辦不到了。一切的建築家，土木電氣工程師，并和其他有技藝的工人現在從事計畫把南京發展成爲新國都的人才一概是受過訓練的。

下面的故事是說明學校能夠幫助施行許多建築計畫。一九一七年九月十六日加拿大和美國的新聞記者到奎白克去有百餘人，第二天尚未有亮這些人離了客店到聖勞倫斯河岸和好幾千人在那兒等着。所有的目光都聚在那用六萬五千噸的鐵鑄成的那個大橫橋，而橫過聖勞倫斯河大橋的中心。這件橋身放在六隻大網船上，號令一發，大機器慢慢的把這大地鐵舉來。在十二點鐘的時候，訪員拍電報告訴他們的報館說已經移動八尺了。到了傍晚，那鐵橋仍然在半空中懸着。一直到了次日的正午，電報才傳達新聞說鐵橋已經安置好了。有數百人在美國和加拿大做了幾年的工爲這座橋，那在世界上稱爲最大的一個橋。

一個幫助建橋的人費了十九年工夫在美國的學校裏——一中學年七，高中四年，學院四年，瑪薩楚荻工科四年。

10. Schools help to build Bridges and Railways

For every large bridge, building, railroad, and dam that we make, scores and hundreds of young men have had to spend months with pencil and paper, figuring, figuring, figuring. Without the schools behind them the bridge, the railroad, the dam, would be impossible. All of the architects, civil and electrical engineers, and other skilled workers, now engaged in the planning and developing of Nanking as the new national capital of China, have been school-trained.

The following story will show how schools help to carry out many building projects. On September 16, 1917, a hundred reporters from the large newspapers in Canada and the United States were sent to Quebec. Before daylight the next morning these men had left their hotels and stood waiting with thousands of others on the bank of the St. Lawrence River. All eyes were turned toward sixty-five thousand tons of iron that had been wrought into a huge span to form the center of a great bridge which was to cross the St. Lawrence River. This lay on six big steel boats. At a given signal huge machines slowly started to raise this mass of iron. At twelve o'clock the reporters telegraphed their papers that it had been moved eight feet. When night fell, the iron still hung in mid-air. Not until noon of the next day was the news flashed over the wires that the span was finally in place. Hundreds of men in both the United States and Canada had worked for years on this bridge, which is one of the largest in the world.

One of the men who helped build the bridge had spent nineteen years in school in the United States — seven years in grammar school, four years in high school, four

years in college, four years in the Massachusetts Institute of Technology. He was paid a salary of eight thousand dollars a year, although he was still a young man. When someone asked him what studies had most helped him to gain success he said: "In my position I must be able to figure speedily and with absolute accuracy. Not a minute that I ever spent over arithmetic, algebra, and geometry was wasted. Why, see here," and he pointed to a great pile of sheets of paper, "one single example covers twenty-five sheets and probably has about fifty thousand figures. This whole pile represents only one truss of the bridge. Any boy who wants to build with his hands or plan buildings of any kind must keep at his figures." Public schools offer to every boy the same start that this young man had.

11. Useful Citizens are more Necessary than Famous Men and Women

The world needs few famous men, but it must have millions of useful citizens. The woman who can keep house without wastefulness and can make a home happy and efficient, the man who can take care of his family and make his soil yield the largest possible crops — such women and men are the ones on whom the prosperity of the nation depends.

All that the nation asks of its school pupils is that each will train himself to do his best. The "best" of one boy will be to become a skilled locomotive engineer, who with clear brain and steady hand will guide long trains of precious freight through wind and rain and darkness, never faltering, never shirking. Another boy's "best" will be to learn to use carpenter's tools and to build houses that are as strong as faithful work can make

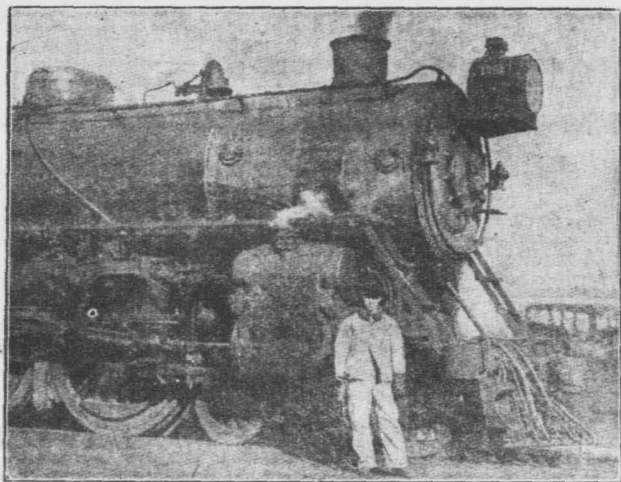
他一年有八千元薪水，他仍然還是一個青年。當人家問他什麼學問在成功上幫助他最多的時候。他說：「在我的地位我必須畫圖快并且絕對的準確。我曾學算術代數幾何的時間，沒有白費了一分鐘。」他又指着一大堆紙說：「你看這裏一件樣子佔了二十五張整紙，內面包括五萬份圖。這也不過是橋的一部罷了。任何的學生建築或計畫各都要按照他的圖。」公立的學校可以供給個個學生像這青年所有的那起始的工作。

第十一節 有用的公民比著名的人還需要

世界需要少數著名的人，可是必須有數百萬有用的公民。女人若是能管理家務而不銷耗并且能使家庭快樂和有能力的，男人他能照顧家庭并且使他的田地出產最大——國家的發達就依賴着這樣的男女們。

國家要求學校的學生就是每個學生都得練習着盡其所長。這個最好的學生將來使他變為一個巧妙的機師，他用清潔的腦筋和穩當的手腕使一部長列車載着貴重的貨物經過風雨黑暗，永不猶疑，永不躲避。又有一個最好的學生他知道用木匠的器具能蓋房子也要強健忠實的工作才可造成。這個女學生能在家裏或醫院裏看獲救人的生命；又

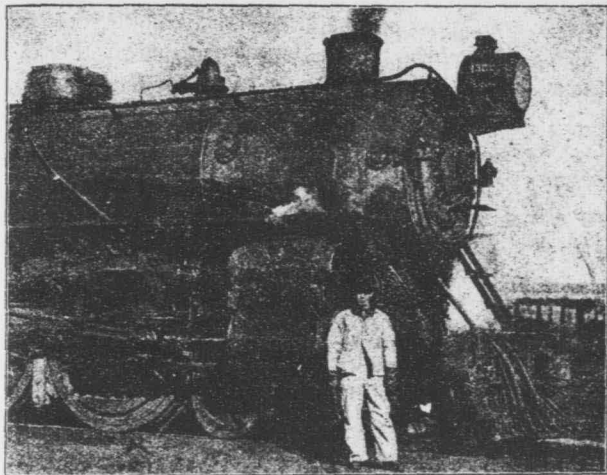
一個女生她喜歡在家照管小孩和替鄰居辦事·國內各學校的門上都應當把下面的格言寫出來：「準備你的所長，無



孩子們的最好的，最好能成了一個熟練的工程師
論你的長處是什麼·」

自然，雖然是一個小的村莊也可以說：「我們願意給我們的兒女最好的機會去發展他們的才能·或者在我們的兒女當中將來也許有一個著名的工程師，有才的看獲，大律師，著名的發明家·或是一個農人他使他的出產比以前還多·」

them. The "best" of one girl may be to save lives by skillful nursing in home or hospital; another girl will do her "best" by cheerfully caring for the children at home and serving her neighbors as she has opportunity.



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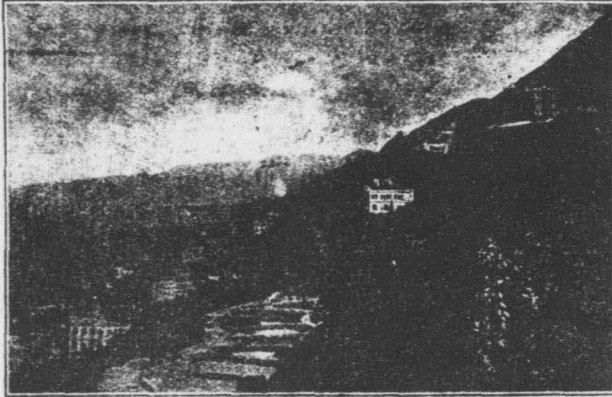
THE "BEST" OF ONE BOY WILL BE TO BECOME A
SKILLED ENGINEER

The motto that might well be written over the door of every schoolroom in the land is, "Prepare here to do your best, whatever that may be."

Of course, then, even the smallest village should say, "We will give all our children the very best chance we can to develop in each one his best abilities. Perhaps even here we may have among our children a future world-renowned engineer, a skillful nurse, a great lawyer, a distinguished inventor or a farmer who will make his fields produce far more than they have ever produced before."

12. The Schools give an Equal Chance to All

Neither the parents nor the towns can tell how valuable a man and woman each boy and girl will become, so all children must be treated as if they might some day be at the head of the government of the nation. Perhaps some boy just beginning the study of chemistry in the

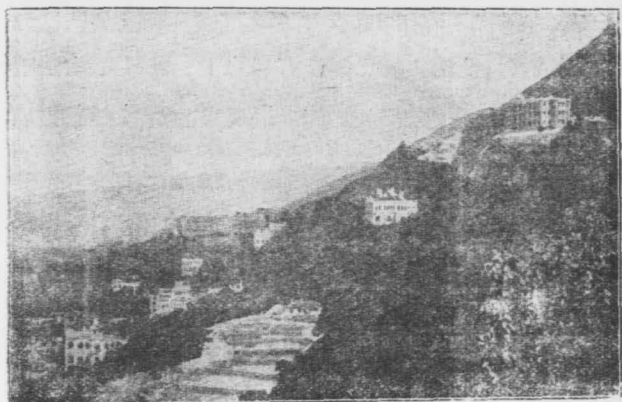


A MODERN FILTER FOR CITY WATER (HONG KONG)

middle school will, many years from now, make an important discovery that will benefit the whole world. Many men have spent their lives searching for a cure for that dreaded disease, cancer. No one has yet succeeded, but in some schoolroom today there may be a boy or girl who will keep on into the middle school, from middle school will go to college, from college will go to medical school, and then after years of patient search will make the great discovery for which the world is anxiously waiting.

第十二節 學校給大家一個平等的機會

父母和城裏人都不能說一個幼年男女將來會變成一個怎樣有價值的人，所以着每個兒女將來有一天可以是一個政府的首領似的，或者許多的兒童正在中學校研究化學，



城市自來水的蕩狀

過了若干年，作出一種重要的發明使世界有利，許多人消費他們的生命去救那可怕的毒瘤症，現在沒有一個成功的，但是現在學校的就許有個兒童在中學讀書由中學而入學院，由學院而入醫科大為，又費許多年的研求，就能作出那世界所期待的大發明來。

一百年前當一位美國教習瑪克康米克去乘雜分數的時候，他或者沒有想到會有一天他的學生能創造割禾機并且成了世界上大的創造家和製造家。當五十年以前，孫中山先生在研究醫學的時候，沒有一個人能想到他竟成了中華民國的著名家，那費了許多的款為一國的男女學生和教員，在一個時代中學生成為著名的人物那是很少的，可是給他們最好可能的訓練已經是有利的了，像瑪克康米克和孫中山那樣的人，他們對本國人民所盡的職務，已經比在學校所費的錢還多的多了。

第十三節 教育是變為強迫的

強迫教育的意義就是說他們的父母的必得把兒女送入學校裏。這個理由就是使每人都有成功的機會而且還變成有用的公民。我們的父母覺着如此的窮不能送他們的小孩上學。有的去想，因為他們兒女衰弱用不着學算學和歷史。而立法的人知道不論貧富的小孩，要是愚昧無知，都不會變為有用或成功的。現在許多國家訂法律強迫為父母的送兒女到學校或在家教他們。假若兒女到了入學的年齡，他們的父母不送他入學都是一定要受罰的或拘禁的。

一個大的問題就是在強迫教育裏兒童在校的時期應該多長呢？第一人人都使他的兒女得着高深的教育，第二一

The American schoolmaster who, a hundred years ago, taught Cyrus H. McCormick how to multiply mixed fractions probably never dreamed that one day his pupil would invent the reaper and become one of the world's great inventors and manufacturers. When, more than forty-five years ago, Dr. Sun Yat-Sen was quietly studying in a medical school, no one knew that he would be the founder of the Republic of China. It costs a great deal of money to provide school buildings and teachers for all the boys and girls of a country. In each generation few of these students become famous, yet it pays to give them all the best possible training. The services which men like McCormick and Sun Yat-Sen have rendered each to his people have paid, many times over, for every dollar spent on the schools.

13. Education is becoming Compulsory

Compulsory education means that parents are obliged to send their children to school. The reason for this is to give everybody a chance to succeed and to become an intelligent and useful citizen. Some fathers think they are too poor to send their children to school. Others think that because they have wealth their children do not need to learn arithmetic and history. But the people who make the laws know that neither ignorant poor boys nor ignorant rich boys ever become very useful or successful. Most nations now have laws requiring parents to send their children to either public or private schools or to teach them at home. A parent may be fined or jailed for failure to send a child to school when he is of school age.

A great problem in compulsory education is how long children should be kept in school. One fact is that we

should like to give each child as advanced an education as possible. Another fact is that the country cannot build schools or train teachers fast enough to carry the great mass of children beyond a certain point every year. Some must stop for lack of room and let the new ones come in at the bottom. Still another fact is that people in general still believe in only a certain amount of education for a boy and, as a rule, less for a girl. They must, accordingly, themselves be gradually educated to a higher ideal. Then there is the further question of finance.

14. Education in a Republic

Only a short time ago people entirely failed to see what we today think was as plain as the nose on one's face: that if they expected all the men and women in a nation, not just a selected few, to be useful citizens, they must train all the children, not just a few. If they trained only a few boys and a few girls, twenty years later they would have a nation with small groups of trained men and women, and all the others would be like sheep, to be led or driven as the few desired. Even the sickly children and those who are crippled or blind or deaf are an important part of the people, because they too will be citizens. We must remember that in a few years all this great land passes over, little by little, into the hands of those who are now its boys and girls. What becomes of it — whether it advances or declines, whether it remains free or not, whether some seize the rights and property of the others or all have equal justice — these questions depend upon the character of its future citizens and therefore upon the training which the boys and girls of today receive.

國建設學校訓練教員在每年不能超過一定的界限。多數因爲講室不夠須停止編級或讓新生坐在一班的最後。第三有人依然信男的受教育有定限的，而女的教育應當更少。牠們必須自修慢慢的得到較高的理想。以後還有財政的問題。

第十四節 共和國家的教育

我們現在看得清楚和人臉上的鼻子一樣，但在不久以前那時候的人却看不明白：若一國所有的男女，都想成爲有用的公民，他們應當訓練他們的兒女，不僅是幾個就算了。假若訓練少數的兒女，到了二十年以後，他們有一個小組是受過訓練的男女，其餘的人，如同綿羊一般被那少數的任意驅遣着、就是有病的小孩，而有殘廢的，嗜的，擻的，也是人民重要的一部份，因爲他們也是公民。我們必須要記着再過幾年後這些土地都歸於現在幼年兒女的手裏去了。他的將來如何——他或興盛或衰敗，他或自由或不自由，或是強奪別人的財產權利。或是大家同享公道——這些問題都靠着將來公民的性格並且也靠着現在幼年人所受的訓練。

假若中國是共和，就沒有別的議論，必須有民衆教育。那種意義就是說人人都受教育。每個男女兒都要成一個公民；這公民是管理國家的；所以個個小孩必須受教育。一公民怎樣投票的得當，假若不明白政治，不能讀新聞紙，不知道你在這書中所讀的事情呢？每個公民必須明白新聞紙。尤其是了解社論。他應當把每個問題的兩面去念。他應當反對的報紙閱看兩三種並且討論公共問題的書籍。

消息是不夠的。一個自治國的公民必須誠實和聰明，他們得訓練有聰明的思想並且還能公正衡論和評斷。好的判斷同誠實是比報告好的，縱然他們不能解決政治上的問題。而誠實聰明的人，也能選出好的代表來。

那不獨因為投票行事公民纔有了見解判斷和愛國心，但是有許多的方法在本書中已經說過了。好秩序，法律、財產安全，衛生，進步，儉節，投資——這一切所有的事情都靠着人民的教育。幾個教育的首領和大科學家，若沒有公民的贊助，他們不能做出甚麼來。事業須由聰明的人去做；祇有人民明白事業的價值時，才能有報答。事業也祇有明通的輿論才知道贊許牠重視牠。

If China is to be a republic no further argument is necessary — she must have popular education. That means education of all the people. Every boy and girl is to be a citizen; the citizens are to govern the country; then every boy and girl must be educated. How can a citizen vote intelligently if he does not understand the government, if he does not read the news, if he does not know such things as you are reading in this book? Every citizen must read and understand the newspapers, especially the editorials. He should read on both sides of every question. He should read two or three opposing papers, and also books upon public questions.

Information is not enough. The citizens of a self-governing nation must be honest and intelligent. They must be trained to think clearly and accurately and to weigh matters and judge justly. Good judgment and honesty are even more important than information, for honest and intelligent people may choose good representatives even if they cannot solve the political problems themselves.

It is not only as voters that citizens must act with understanding and good judgment and patriotism, but also in the many ways already mentioned in this book. Good order, laws, safety of property, sanitation, improvements, thrift, and investment — all such things depend upon the education of the people. A few educated leaders and great scientists cannot do anything unless they are supported by the citizens. The work must be done by intelligent workers; it will be paid for only if people understand its value, and it will be approved and appreciated only by an intelligent public opinion.

15. Mass Education Movement in China

One of the most hopeful signs of progress in new China is the nation-wide movement for the education of the masses. It is heartily supported by all public-spirited officials, leading citizens, educators, and students. It is eagerly appreciated by the masses of people themselves. There are millions of children of school age who are not in schools. There are millions and millions of adolescent boys and girls, young men and women, who have never had a chance to go to school, or whose schooling is not sufficient to make it useful. There are many millions of adults who cannot even read or write but are not too old to learn. In the leading countries of the world, the percentage of illiteracy (lack of ability to read or write one's native language) is seldom more than 8 or 9 per cent, but in China it is estimated at 80 per cent. That means out of the 400,000,000 people about 320,000,000 cannot read or write Chinese.

Fortunately "People's Schools" are rapidly increasing in number all over China, in villages as well as in cities. These schools aim to teach the people how to read and write the commonest characters of the Chinese language. In studying this vocabulary they learn simple lessons in personal and public hygiene, civic virtues and duties, knowledge about common objects and affairs, new ways of thinking and doing things, etc. There are special textbooks as well as "follow-up" books, newspapers, and magazines for city people, for village people, for soldiers, and for overseas Chinese. These publications often sell for only two or three cents a copy. School hours are arranged so as not to interfere with the regular work of the people. Tuition is free. Most of the teachers in these

第十五節 中國的羣衆教育運動

一個進步最有希望的表記在新中國就是羣衆教育的運動。他被所有急公的官吏，公民的領袖，教育家和學生都滿心贊助牠，羣衆也是很重視牠，有幾百萬的小孩到了入學的年齡而不入學校，青年男女也沒有入學的機會，或者是他們所受的教育不够用的，有幾百萬的人不會讀書寫字，但是並沒有老到不能學的程度，在世界領袖國中的文盲（不能讀寫本國文字的）的百分數很少超過百分之八九的，可是在中國他們佔去了百分之八十，那是在四萬萬人之中有三萬二千萬不能夠念或寫中國字的。

幸而「平民學校」在中國增加漸多，村莊和城市是一樣的，這些學校目的是在教導人民怎樣能讀寫中國最普通的字，學這單字的時候連帶着學簡單的課程在私人和公共衛生，公民的道德和責任，平常事物的知識，想想和作事的新方法等，那有特別的教科書如同補習速成的書，和新聞紙，和雜誌都是爲城裏的人，鄉村的人，兵士和華僑印的，這種印刷品常常售二三分錢一本，學校功課鐘點不與人民正式工作的時間相衝突，不收學費，這些學校裏的教

員許多是由中學或學按出來的愛國學生，他們歡喜盡他們的義務。

第一步的辦法就是減少文盲，群衆教育運動是教導鄉村的人怎樣改良農業，怎樣改善生活狀況，並且怎樣得到快樂社會的生活，這種偉大的事業中國所有的愛國公民都應當極端注意的，讓我們宣傳羣衆教育運動，籌款援助，告奮勇到那些學校去教，而且盡我們力量幫助這種運動。

第十六節 評論

評論是有力量的東西，這是中國青年已經知道的，牠能造成法律和風俗，學校和軍隊，通商甚至政府本身，但是評論，不都是向着聰明和有利的方位走，他是常常的盲目和愚昧的，他是常把好的真的破壞了，而把壞的假的有害的放在高的地位上，評論像水，火，或是風；那也許于你有用也許于你有害，那必須把牠馴熟和練習了，每個青年男女受真正的教育就是向那方面前進一步，也就是使評論得受迅速教育的一種主動。

你們學校裏的評論是怎樣做成的？那是由最好的學生作成的嗎？你盡你的本分去使牠對於每個問題都歸于正嗎？爲游藝員的規矩，爲清潔，學校的名譽，爲保護學校的資產，爲公平，爲人人的平等機會，爲扶弱抑強，爲劣等

schools are patriotic students from middle schools and colleges who gladly volunteer their services.

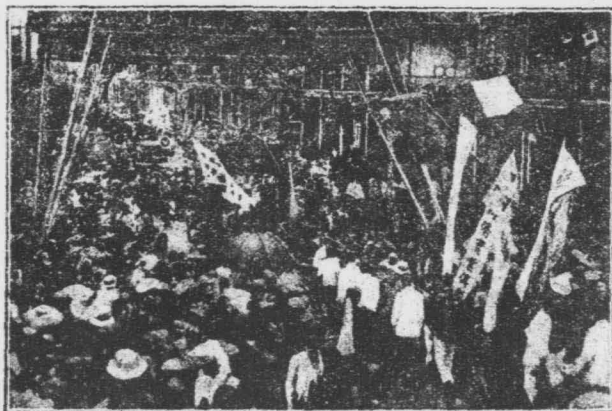
The removal of illiteracy is only a first step. The Mass Education Movement is carrying on work to show village people how to improve agriculture, to better living conditions, and to secure richer community life. This is a great task that calls for the best consideration and attention of all patriotic citizens of China. Let us spread the good news of the Mass Education Movement, raise money for its support, volunteer to teach in these schools, and to do everything we can to help the movement.

16. Public Opinion

Public opinion is a powerful thing, as the young people in China have already learned. It has made and destroyed laws and customs, schools and armies, commercial intercourse and even government itself. But public opinion does not always take a wise and beneficial course. It is often blind and foolish. It often destroys what is good and true and sets up in a high place what is false and useless or harmful. It is like fire, water, or wind: it may either serve you or destroy you. It must be tamed and trained. It must be made intelligent. Every boy or girl that is truly educated is a step in that direction, and also an agent for the more rapid education of public opinion.

How is public opinion made in your school? Is it made by the best students? Do you do your part to make it right on every question? Are you brave enough to stand up for good sportsmanship, for cleanness, for the honor of the school, for the protection of school property, for fairness, for an equal opportunity to everyone, for the weak against the strong, for the "under dog,"

for the rights of the minority, for justice to the one who may be accused by the group? It takes courage to make the right sort of public opinion. What could be more valuable to China now than that sort of courage? It ought to be developed in your school by practice. The real hero is the one who stands for the right, no matter how strong the crowd may be against him.

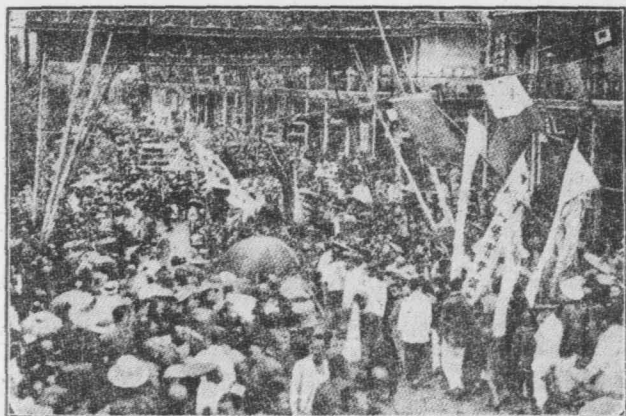


A MASS DEMONSTRATION PARADE

The power of public opinion and the need for intelligent direction

The newspapers are the greatest makers of public opinion for the province or nation. "The press" is an enormous power in every country. The first periodical ever printed is said to have been the old official gazette of China; but thirty years ago there were still only about 20 Chinese newspapers and magazines in all China, while the number of periodicals in North America, for example, was probably about 15,000. Since 1900, however, and especially since 1911, the number of papers in China has

，爲弱小的權利，爲一個被一組人控告的公道，你有那充足的勇氣來替他們奮鬥嗎？欲使評論正直須要有勇氣。中國現在有價值的東西還有比勇氣再高的嗎？這種毅力應在校中由習慣養成，無論羣衆怎樣反對他真正英雄是主持正道的。



游 行 示 威

報紙是做成評論的最大的事爲一省或一國，這種力量在各國都是很強的，最早的定期刊物據說是舊日政府公報：但是三十年以前中國的報紙和雜誌不過約有二十種，而北美的定期刊物或在一萬五千種左右，自一九〇〇年，尤其是在一九一一年以來，中國的報紙增加的很多，現在郵

政局掛號的已經有一千二百多種。泰西各國報紙的銷路有五十萬份的，中國還沒有像那樣大的銷售，並且也沒有很通行的雜誌；但是報紙在造或評論上，勢力是已經很大的了。這種意思就說在辦報和辦雜誌須要有真正的品行，愛國心，誠實，勇氣，和正義。

第十七節 「白雲村」的救助

看牠是怎樣的工作。「白雲村」是個小村莊在山中的山谷裏；那幾乎是在中國到處都有的。「白雲村」是窮的。房屋是壞的；街道是臟的；人民是病而軟弱的；路途修理的不好；常有強盜；商業不好；政府沒有效力；那沒有急公的精神或評論。當你要問起來「白雲村」的錯誤。有人說道因為那裏沒有學校人民是愚弱和頹廢的。別的人說道：「是的。但是因為街道不衛生，房子漏，食物不良，而人民不知道積蓄作緊急的時候用。」以後又有人說這不過是生意不好的結果；「白雲村」沒有金錢但是在這裏他們又說這是因為道路破壞和盜賊的原故。可是為什麼不捕捉強盜和修路以便商業呢？那是因為「白雲村」裏沒有好政府。為什麼沒有呢？因為普通的知識，評論和急公的精神都

greatly increased. There are now over 1200 registered at the post office. There are still no Chinese papers which have a circulation of 500,000, as some papers in the West have, and there are still no great popular magazines in China; and yet the influence of the press in making public opinion is already very great. This means that in the owning and editing of papers and magazines there is need for character and true patriotism, for honesty, courage, and fairness.

17. The Salvation of "White Cloud Village"

See how it works. "White Cloud" is a little village in a valley among the hills; it might be almost anywhere in China. "White Cloud" is poor. The houses are in bad condition; the streets are dirty; the people are weak with sickness; the roads are in bad repair; robbers are always present; business is poor; the government is ineffective; there is no public spirit or public opinion. When you ask what is wrong at "White Cloud," one says there is no educated public opinion or public spirit. Another declares that this is because there are no schools and the people are ignorant, weak, and discouraged. Another says, "Yes, but this is only because the streets are unsanitary, the houses leak, the food is poor, and the people do not save anything against the times when it is needed." Then it is declared that all this is merely the natural result of poor business conditions: no money is being made at "White Cloud." But this in turn, they say, is because the roads are broken up and the robbers are bad. But why aren't the robbers caught and the roads made suitable for commerce? It is because there is no good government at "White Cloud." But why not?

Because there is not enough general intelligence, public opinion, and public spirit — and that is where we began. We have gone round in a “vicious circle.” Is there no way out? At what place is it easiest to break this circle? If the government of the province will step in and establish order in this village and compel the people to repair and develop the roads, that will probably break the circle — start business, increase savings, improve conditions, and make it possible to open a good school. This general change for the better will after a time probably develop public opinion and general intelligence, but the change itself will be difficult and slow as long as it works without or against public opinion.

There is another way to break the circle, with or without the government's aid. Somebody in “White Cloud” sends a son or daughter away to school. The young man or woman gets an education and, in a fine spirit of loyalty and service, returns to “White Cloud,” becoming the center of life and light and hope and public service. A little school starts of its own accord; it sets an example of repair and cleanliness; it teaches health and sanitation; it brings play and good cheer; it gathers the people together for conference and coöperation; it shows them things worth living for and saving up for; it develops public spirit and public opinion — and the old circle is broken from within. “White Cloud” is filled with pride and ambition. One boy or girl has built the right public opinion.

18. An Inspiring Story

Does the story of “White Cloud Village” seem too good to be true? Here is one about a place that you can go to visit. Ting Hsien is a district about six hours'

不够——可是我們在什麼地方開始的，我們走到一個「循環圈」裏了。有出路嗎？在什麼地方最容易打破這循環圈子呢？若是省政府穩定這村中秩序，強迫人民修補和發展道路，或者就把這圈子打破了——開設生意，增加儲蓄，改良狀況，使有設立好學校的可能，這種普遍的改進不久當能展開輿論和一般的知識，但是他本身的變更是難而且慢的，要是沒有反對評論的話。

還有一種衝出這循環的辦法，是否借政府的協助。許多人在「白雲村」裏送他的兒女入學校。這青年男女受了一種教育，有一種忠實服務的精神回到「白雲村」來。就變成生活光明希望和公務的中心。學校也設立了；立了整理清潔的榜樣；指示康健和衛生，發生遊戲和歡樂；召集人民開會合作；指導有價值生活和儲蓄的應用；發展評論和急公的精神——舊循環從裏面就攻破了。一個男生或女生就造成了真正的評論。

第十八節 一段感動人的故事

這「白雲村」的一段故事似乎是太好了不能成爲真的嗎？你可以去參觀這個地方。定縣距北平坐火車走六小時就到了。那約四十萬人有四百個村莊。平民教育的領袖都

移到那裏去住，去工作，並且和人民合作爲的是把那一個縣造成全中國的模範。

他們是如此的從一個村莊開始。他們知道他們村中有一位年老者從前到過日本那自然是有點進步思想的。他們告訴他說他們計畫去改進人民的生活。那位先生立刻很熱心的去召集鄉長。成立了一個委員其中有鄉長十人負一切的事務。後來召集全村會議，鄉長和外來的領袖演說向人民解釋道，若是立平民學校人人都可以讀書寫字，大家立刻答應贊成。于是在他們初等小學以外——因爲從前就有一個小學——用廟內一部份房屋作教室，有小學教員願意在夜間授課不支薪資。有的捐燈油有的給冬天的木柴和煤炭。報名的人很多買了四本教科書祇用了一角二分錢。這平民學校的成功使這村和別村的人更要多設平民學校。現在定縣有二百所多的平民學校，學生約有一萬人。數目是正在很快的增加哩。

但是只知道讀寫和念那是不够的。人民必須得較好的生活。如此又設立農事試驗場，請專家去用科學的方法來研究中國農業，他們改良農具——中國舊式犁，耙，種植

train ride from Peiping. There are about 400,000 people living in about 400 villages in that district. The leaders of the Mass Education Movement have gone there to live, to work, and to cooperate with the people in order to make the district a model for all China.

This is how they began in one of the villages. They discovered that one of the village elders had been to Japan and naturally had some progressive ideas. They told him about their plans to improve the life of his people. He became enthusiastic and went at once to convince the other elders. A committee of ten elders was organized to be responsible for the whole affair. A mass meeting of the village was called, and the elders and the leaders from outside spoke, explaining to the people how every one, young or old, man or woman, could learn to read and write if they would open a "people's school." The people responded immediately. They set aside the village primary school — for they had one — and part of the temple to be used as classrooms. The primary school teacher volunteered to teach at night without pay. Some contributed oil for light. Others gave wood and coal for fire during the winter. A large number of people enrolled, and each paid only twelve cents for the four books used in the course. The success of this school made the people in this village as well as in others want more "people's schools." There are now over 200 of such schools, with nearly 10,000 students in that district. The number is rapidly growing.

But only to learn how to read and write is not enough. The people must get a better living. So a demonstration farm was established, and experts went to study how scientific methods might be applied to Chinese agriculture. They have improved the farm tools — the old

Chinese plow, the harrow, the planter, the water-wheel, etc. For example, the old water-wheel takes two men to run it and can water only one *mou* of land; but the new one takes only one man to run it, can water three *mou* of land, and costs \$2.00 less than the old. They have also been working to improve crops by seed-selection, and chickens, hogs, and sheep by proper breeding. The results of the demonstration farm are always shown to the alumni of the "people's schools" first. Then they go back to their own farms and show them to the other farmers.

The graduates and alumni of the "people's schools" are organized into "alumni associations." They are very active in promoting all kinds of public welfare work. They kill flies, plant trees, build roads, organize clubs, carry on inter-village athletics, stage modern plays, and even organize a self-defence unit against bandits. The whole life of the people has been changed, because a group of educated young people went there in a spirit of service. Many of them had studied education, agriculture, medicine, engineering, etc., in foreign countries and have received the Ph.D. degree. Yet they have gone "back to the masses" to work, to serve, and to live. If all this can be accomplished at Ting Hsien, why can't it be done all over China? Who will do the work, if not those who enjoy such educational opportunities as you now do?

19. Higher Education

The stories of "White Cloud Village" and Ting Hsien, you will say, show that the higher education of a few is important as well as the general education of the many. Yes; we have already discussed the great importance of scientific and professional education.

器，水車，等等。如舊式的水車得用兩個人去推祇能澆一畝田；新式水車祇用一人推動能灌三畝田，而且價錢還比舊的少兩元。他們並且用擇種的法子改良出產，用好的方法去飼養雞豬羊的種。農事試驗場的成績先給「平民學校」畢業生看，以後他們回到村莊後又給別的農人看。

「平民學校」的畢業生組織畢業同學會，他們是很活動的提倡公益事業。他們殺滅蒼蠅，種植樹木，修理道路，組織俱樂部，舉行各村聯合運動會，演現代的新劇，甚至於有自衛團抵抗土匪。人民的生活全部已經改革，因為有一部份受教育的青年到那裏去他們的精神在於服務。他們有許多在外國是研究過教育的農業，醫藥，工程等，得過博士學位的。而他們又回到羣衆方面去工作。去服務，去生活。這些事情在定縣能够成功，爲什麼在中國全部不通行呢？若是那些像你們得到這樣教育不肯做這事，何人肯做呢？

第十九節 高等教育

「白雲村」和定縣故事你將要說證明高等教育和普通教育是一樣重要的。是的，我們曾議論過科學和職業教育的重要。在職業訓練和普通基本教育的中間，有一大部份

·叫作普通高等教育·或低級專門教育·小學的教員受過高等教育，才能做他們的重要工作·社會中許多的領，袖如商人，官員，書記，代理人等都在這裏受教育·有的入學院成爲編輯，文官，或政治家·有的入職業學校，如醫學校，工程學校等等·

有的時候家中有人必須受高等教育，全家的人都受點犧牲·如同要把一個人舉高，或者幾個都得低低屈身一樣·這裏一張圖畫叫作「由他人的犧牲得受教育」就是這個意思·對於作犧牲的社會和家庭應當怎樣拿恩惠和服務來報答呢！

在—家庭有兩個兒童·—個十歲，—個十四歲並且還有一—個十二歲的女兒·他們的父親已經死了·他們的母親希望他們都受中等教育；但是不可能，因爲他們窮·所以他們的母親叫他們自己決定誰應當進學校·這女孩和十歲的男孩子決定了他們的長兄應該享這個機會·

第二十節 初等教育

許多人受了犧牲他們不能受到此初等教育再高的教育，使我們覺着這初等教育是我們第一目的了·古語說那裏緊的是讀，寫，算，這些科目自然都是日用常識，或爲高深研究的基礎·我們必須竭力使讀的程度在三四年後真能

Between general elementary education and professional training there is a great middle ground that may be called higher general education or lower technical education. Here the teachers of the elementary schools are educated for their important work. Many of those who are leaders in their communities, such as business men, officers, clerks, agents, are educated here. Some go to college and become editors, officials, statesmen. Some go on to professional schools of medicine, engineering, etc.

It is sometimes necessary for a family to make a sacrifice so that one of their number can go on to a higher education. Perhaps several must bow lower to lift one up. That is the meaning of the picture called "Getting an Education by Somebody's Sacrifice." What a return of love and service should be made to the family and community where the sacrifice was made!

In a certain home there were two boys, ten and fourteen years old, and a girl of twelve. The father was dead. The mother wanted all the children to have a middle-school education; but this was impossible, for they were poor. So she told them that they must decide which one should be sent away to school. The girl and the ten-year-old boy decided that the elder brother should be the one to have the chance.

20. Elementary Education

The sacrifice of the many who will never receive more than an elementary education makes us all the more eager to make that elementary education our first object. The old saying is that it must be chiefly reading, writing, and arithmetic. These subjects are, of course, the foundation, both for everyday general intelligence and for further

study. We must try to make the reading such that a pupil after three or four years of study can really read and enjoy reading. Writing must be such that the pupil can write letters that are clear and correct. Arithmetic must prepare the pupil to make really useful calculations. His education, however, must give him far more than the ability to handle words and figures. When he reads, he should read something interesting and instructive. He must know about his own people and his own locality — its business, its needs, its history, its progress. Above all, he must obtain a knowledge of how to live and to keep well and to be of use.

The elementary schools are the hope of China's success as a republic. Are they important? They are to be centers for the spread of ideas and the brightening of the community. Are they useful? They are to be the channel through which public opinion will be formed and the character of each new generation be developed. Can we neglect one of these elementary schools? Do we believe in patriotism? Well, here are the centers of patriotism. Do we believe in the uplift of the nation? Well, here are the means for that uplift.

21. Who will do the Work?

There may be as many as 100,000,000 boys and girls in China today who are or who should be in an elementary school. If we allow one teacher for every 25 pupils, we need 4,000,000 teachers. If every pupil in every elementary school now recognized by the government should become a teacher, it would not give the required number. How many of them will teach? How difficult is our problem of supplying teachers?

讀書享受讀書的樂趣的地步·寫的程度要到能寫信明白而無誤的地步·算的程度要真能作有用的計算·學生所得的教育不僅用字和數嗎而已·當他念的時候，應當念有趣味並能指導人的，他必須知道他自己的人民和自己的地方——他們商業，需要，歷史，和進步·最要緊的是必須有種知識如何的生活，我們如何的應用·

中國能移成功的希望是在這初等學校，他們是重要嗎？他們將來是散佈主義和開明社會的中心·他們是有用嗎？他們養成輿論和發展每個新時期性格必由之路·我們能忽略一個初等學校嗎？我們有愛國的信仰嗎？好啦，這就是愛國的中心·我們有興國家的信仰嗎？好啦，這就是興國的方法呀·

第二十一節 誰作這工作呢？

現在中國的兒女正在或應在基本學校的約有一萬萬·若是按照二十五個學生用一位教員，那得須要四百萬教員·現在基本學校的學生縱使政府承認有當教員的資格，那當然是不能得到那樣多的·他們有多少能教的呢？供給教員的問題是如何困難呢？



藉着他人的犧牲以受教育



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GETTING AN EDUCATION BY SOMEBODY'S SACRIFICE

There must be more schools. Let us demand more schools. Let us fill the land with the patriotic cry of "More schools!" Let us make life miserable for any official or citizen who is so blind and unpatriotic as to oppose or neglect the schools. Schools must be supported. Teachers must be paid well, and paid regularly and promptly. Villages and cities must be required by law to provide schools for all children just as fast as they can find teachers for them. Parents must be persuaded and even compelled to support the schools and send their children. One question is, Who is going to push this matter of schools? Another is, Who is going to teach in the schools? Young citizens of China, what is your answer? Is there any more patriotic service you can render than setting an example of public-spirited devotion by giving yourself to the development of some school and the teaching of some group of our boys or girls?

22. Women and Education

We have said that all the people ought to be educated — this includes girls as well as boys. We have said that all the citizens ought to work for the development of education throughout the land — this includes women as well as men. We have suggested that all of you ought to be ready to do your part in teaching — this includes the girls even more than the boys. Girls make good teachers. They are high-minded and earnest and have a natural liking for children. In America the education of the boys and girls up to the high school is almost entirely in the hands of women. Some of the highest educational officials are women. For the sake of education in China there ought now to be just as many girls in school as boys.

應當多立學校，使我們要求多立學校，讓我們喧呼「多立學校」的愛國口號，讓我們對於那官員或公民他們盲目不愛國的或輕忽學校的使他們生活困苦，學校必須資助，教員的薪金必厚，按時發薪，法律須規定凡鄉村城市請得的教員必須爲兒童設立學校，爲父母的資助學校送他們的兒女到學校裏去，一個問題誰提倡學校的事情呢？還有一個問題以誰當教員呢？有許多愛國的青年，那還有比以身作則，急公好義，獻身教育界，發展學校，教導兒女這種服務是愛國的嗎？

第二十二節 婦女和教育

我們已經說過每人都應當受教育——這是包括青年男女的，我們也說過所有的公民應當盡力發展全國的教育——這是包括成年的男女，我們曾說過你們大家應當盡你們的教導職務——這包括女的成分比男的還多，女的成爲良好的教員，他們心思高尚做事勤懇天性好喜小孩，在美國一直到高小教育小學生的事務幾乎全在女教員的手中，最高教育職員之中也有許多是女的，爲中國教育起見女生應該同男生一般多。

聰明的婦人特別關心教育，多數男子的幸運和著名都是由他的母親忍耐堅持使他繼續書造成的。最初泰西各國對婦女們充調查和監督，有的地方她們比男子在教育上作的事還多。她們勸人對學校多捐款，她們不使政府忽略教育，她們堅持教育稅捐并且用途得當，她們能說能寫投票；於是人家對她們就注意了。我們稱道愛國們婦女——婦女們慾想盡愛國的義務而提高中國生活，在教育上大有致力的地方。

這是一句古說「婦女的地位是在家庭」，那有許多的真理，而婦女的地位是在任何她被需要的地方。

我們已經說過在教育上有婦女愛國服務的最廣大的區域。女人當教員，保母，校長，提倡人，監督，觀察，投票人，納稅人，都是需要婦女的。那就是中國婦女必須受教育的一個大理由。但是還有許多別的理由。

我們中國很需要受過教育的婦女來辦事，這是在這書中所討論的。他們善于選擇食物，調治得法以防微菌，他們明白製衣，收拾房中陳設，講求衛生，保持康健，和看護。她們施作公共衛生章程他們主張公道保護兒童遵守秩序。她們使家庭快樂和良好。那就是愛國最大的義務。她們作數千樣的小事情發展社會使宜于居住。她們幫助有用

Intelligent women are especially interested in education. Many a man's fortune and fame have been made by the patient insistence of his mother that he go on studying. In some Western countries women were given the vote first upon educational matters. They have been put upon school boards and employed as inspectors and supervisors. In many places they have more to do with educational affairs than have the men. They urge the people to put more into the schools. They keep the government from forgetting education. They insist upon school taxes, and they watch to see that the money is well spent. They can talk and they can write and they can vote; therefore attention has to be paid to them. We speak of patriotic women — here in education is one of the greatest fields for the patriotic service of women to enrich and ennoble life in China.

"Woman's place is in the home" is an old saying. There is much truth in it, but woman's place is wherever she is needed.

We have said that one of the greatest fields of patriotic service for women is in education. Women are needed as teachers, matrons, principals, promoters, superintendents, supervisors, and as voters and taxpayers. That is one great reason why the women of China must be educated. But there are many other reasons.

Educated women are needed to do a large part of all the work for China that we are discussing in this book. They choose foods wisely, prepare them properly, keep them free from disease germs. They understand clothing, home-furnishing, sanitation, protection of health, nursing. They work for public-health laws, the protection of children, order, and justice. They make homes happy and good. That is the greatest patriotic service. They

do a thousand small things that develop good communities to live in. They support useful institutions. They even manage large business affairs. They work for better towns and cities. Girls and women are half of the people. There is every reason why they should be educated and given a full half of the nation's work to do.

The binding of girls' feet ties them to their own homes. It not only makes them suffer and prevents them from playing outdoors and growing up to be strong and healthy women, but it also keeps them from going out into the world to do what women can do as citizens and workers. Foot-binding is an injury to the nation. So, too, is the neglect of the health and education of girls. When they are not sent to school, it is like binding their growing minds. This also keeps them too much in the house. Their minds are tied to a little circle of home duties and small talk. They cannot do their work in the world. Even if that work is in the home only, it ought to be done in an intelligent and broad-minded and patriotic way. China is now making laws that prohibit foot-binding and the neglect of the education of girls as well as boys.

23. Lend a Hand!

A man struggling in the water cries, "Help! lend a hand!" Would any man, woman, or child be so cold and hard-hearted as to refuse? Even a dog will often leap to the rescue. A man who would refuse or hinder the poor fellow in distress should be punished as a criminal and scorned as unworthy of any respect.

The schools in China are struggling like a man in deep water. They lack teachers, they lack good books of many kinds, they lack buildings and equipment, they

百的機關，甚至於她們管理大的生理事務，她們爲較好的城邑作事，幼女和婦人佔人民的半數，他們許多的理由去受部並且應做國家一半的事務。

女子纏足使她們束縛在家中，這不但使她們受罪，不能作戶外的遊戲，不能爲康健的婦人，並且她們還不能做婦女爲公民和工人應作的事情，纏足是有害於國家，忽略女子的衛生和教育也是一樣的，不把她們送入學校，就好像把她們的心思給纏上了，如此使她們在屋中時間太多，她們的心思也網在家庭責任小範圍之內，言談也不能到大事體上，她們在世界中不能做她們的事情，雖然這事只在家中，也應當有智的明大體的和愛國的方法做出來，中國現在法律禁止纏足，和禁止忽視兒女的教育。

第二十三節 援手！

一個人在水中正掙扎着喊道：「救！幫一把手！」難道男女老幼如此冷血鐵心不去答應他嗎？甚至對一隻狗也常跳下去救他，一個人拒絕或防碍患難中的人應當按罪人懲罰，並且受人蔑視不值敬重的。

中國的學校如同在水中正掙扎的人一樣，學校缺少教員，缺少各種好書籍缺少校舍和設備，缺乏鼓勵和款項。

你常常的想你怎樣幫助你的學校嗎？若是你幫助一個學校，你就是幫助中國教育。假若你能寫一段好的故事為小孩，你就能幫助一千個學校。一個學生幫助他的學校就有好多地方幫助教育了。中國有許多的學校差不多全是學生自己折壞的。學校的罷課是一件危險的事情。那常是損害學校的利益和信用，使替學校辦事的人灰心，使學校更得不着教職員，並且使好的學生不肯來學。學生不能夠管理學校，因為他們的人和思想年年變動的。當教正在掙扎中之時，讓我們學生和教員共同會議討論怎樣合作改良學校，去做貶損學校或破壞學校的事，無論是我們自己學校或敵對的學校，讓我們必落在世界上人的最末後。

第二十四節 我們怎樣幫助我們的學校

- (一)我們要盡力去運動和操練，使我們的全校都健康有精神。
- (二)我們盡我們的力量，在公共游藝上使我們的學校在衆學校之中佔一最高的位置。
- (三)我們舉動要規矩，在街上或到任何地方、使別人看見以為捐款到像我們的學校是一件好事。
- (四)我們要盡力去研究，使我們的生活有好結果並且使人人看重我們的學校。
- (五)我們竭力保護我們校產，使學校不至於白費時間或金錢或防碍學校的退步。
- (六)我們使東西清潔和有序，如制學校就不至於消費

lack encouragement and money. Do you think often of how you can help your school? If you help one school, you help education in China. If you can write a good story for children, you may help a thousand schools. In many ways a student can help education by helping his own school. Many a school in China has been almost destroyed by the students themselves. A school strike is a dangerous thing. It usually destroys interest and confidence in the school, discourages those who work for the school, makes it difficult to get teachers and officers, and keeps away good students. It is impossible for the students to manage a school, because they change too much from year to year both in personnel and in ideas. Now when education is struggling so hard, let us students and teachers confer together as to how we can cooperate to make our school better. Let us be the last ones on earth to do anything to discourage or destroy a school, our own or even a rival school.

24. How we can help our School

1. We can do our best in athletics and drills, so that our school will be in fine health and vigor.

2. We can do our best in all public sports or on other occasions, so that our school will have as high a place as possible among schools.

3. We can conduct ourselves well on the streets and wherever we go, so that people will say that it is a good thing to put money into a school like ours.

4. We can study, so that the result of our life will be good and people will appreciate our school.

5. We can do our best to protect school property, so that the school will not waste any time or money or be hindered in its progress.

6. We can keep things clean and orderly, so that the school

will not be put to expense and so that its appearance will always be pleasing to ourselves as well as to visitors.

7. We can observe the rules, and conduct ourselves properly, so that the teachers and officers can devote themselves to their work and not have to spend valuable time and energy in discipline.

8. We can be cheerful and friendly, so that school life will run smoothly and all may be encouraged.

9. We can talk things over with our teachers and officers, frankly but sympathetically, so that all can work together in full understanding under the leadership of the school.

10. We can discuss these nine methods now, deciding upon a tenth and maybe many more.

QUESTIONS AND EXERCISES

1. Who was Rousseau? What service did he render to humanity?
2. Describe a favorite outdoor game so that one who has never played it can understand it.
3. Write a few paragraphs on the value of recreation.
4. Tell why child labor is an evil.
5. Why should cities provide playgrounds for the children?
6. Tell of a few of the things that the United States has done or is doing for its children.
7. Explain how education builds bridges.
8. Discuss the value of compulsory education.
9. Do you know of any "White Cloud Village"? What do you suggest to improve conditions there?
10. Discuss the statement "The elementary schools are the hope of China's success as a nation."
11. Name a few of the patriotic services that educated women can render to the Chinese nation.
12. Can you think of any other ways besides those mentioned in the text in which you can serve your school?

- ，並且使參觀的人同我們自己看着好看。
- (七)我們應當守章程，合禮舉動，使教職員盡心職務不費寶貴的光陰和精力去管束。
- (八)我們應當歡欣和睦，使生活順適進行一切都覺鼓舞振奮。
- (九)我們應當和教職員協商，坦白同情的，使大家在學校領導之下完全諒解的合作起來。
- (十)我們現在來討論這九種方法，而且可以決定第十種或者再多幾條。

問 題

1. 羅素是誰？他對於社會有什麼供獻？
2. 描述一種門外的遊戲，使沒有玩過的亦可以明瞭。
3. 關於休養的價值，作一篇文。
4. 為什麼小孩子作工是不好的。
5. 為什麼城市要為小孩們預備遊戲場。
6. 描述出一些美國正在對於他們的小孩所作的事情。
7. 解釋教育為何是須拾級而上的。
8. 演繹強迫教育之價值。
9. 你知道「白雲村」麼？要發展那裏的情況，你想會有什麼法子。
10. 討論下面的敘述話。

小學校是中國成為國家的希望。

11. 忠心而受過教育的女人能對中國作些什麼事？
12. 你對於你們學校，除了學中所述的供獻外，你還能供獻些什麼？

第十六章 自由法律和秩序

第一節 十月十日

獨立紀念日就是自由紀念日。十月十日就是慶祝中國脫離滿洲統治的日子。當「自由」這兩個字在中國用的時候就是指解去滿洲帝后統治的自由。中國人民拋去那統治而變成獨立。他們恢復權利而不遵從滿洲人的命令。他們剪去奇辮髮，並且不穿戴舊式的官衣和官帽。他們不尊敬黃龍旗。而拒絕再派滿洲人做各省的官吏。他們決定在幾百年以後。而建設共和國由自己管理。根據受治人的同意。這是一個異常顯著的進步在中國歷史上。

這些雖然是小事。建設共和國發生出來的重要變化是什麼呢？是否把滿洲的君主而換為一個中國的執政呢？那或可是一個大改變，專看那主治的性質怎樣。這大的改革就是全中國都有了一種意見就是人民除受自己統治外而不受任何人的管轄。他們是自由的。他們僅有他們的自由。

CHAPTER XVI

LIBERTY, LAW, AND ORDER

1. The Tenthth October

Independence Day means Liberty Day. October 10 is the day on which we celebrate China's freedom from the rule of the Manchus. When the word "liberty" is used in China it usually means freedom from the control of the Manchu emperors and empresses. The Chinese people threw off that rule and became independent. They gained the right to disobey the orders of the Manchus. They cut off their queer-looking queues, and stopped wearing the old official hats and gowns. They no longer paid respect to the yellow-dragon flag, and they refused to have Manchu officials appointed to rule in the capitals of the provinces. They decided, after long centuries of Manchu power, to found a republic ruled by themselves and based on the consent of the governed. This was indeed a remarkable forward step in the history of the country.

These, however, are small matters after all. What change of importance was brought about by the establishment of the Republic? Was it only that a Chinese ruler was put up in place of a Manchu ruler? That might or might not be a great change, depending upon the characters of the rulers. The great change was that all over China there was established the idea that the people are not ruled over by anybody but themselves. They

are free. They have won their liberty. The fight has been hard, and many sacrifices have been made. Recall what we have already read about the heroes of the Revolution.

2. Every Citizen should value Liberty and use it Properly

Every Chinese must love the liberty that has been won for him.

To love liberty means to value it properly. You have learned that the foundation of the Republic of China is liberty. Therefore, if a citizen learns only one lesson well, it should be how to use the liberty that is given him.

Liberty is far more precious than dollars. It is never given to little children, and to older ones only bit by bit as they learn what it is. Boys and girls do not have full liberty until they are twenty-one; even then many of them cannot safely be trusted with it. The one who has to be watched to see that he studies, the one who cheats unless the teacher's eye is on him, the one who takes advantage of the teacher's absence to waste school materials or damage property, the one who gets permission to go to one place and then goes somewhere else, — these students have not yet learned to use liberty. If you want to test yourself to find out whether you can be trusted with liberty, see whether you need to be watched.

But earning the right to have liberty for yourself means something more than being honest. It means being able to use it properly. A four-year-old child must not have liberty to eat what it pleases. A child must learn a great deal before it knows enough to be trusted with freedom. Before you can spend all your time as

這戰爭是艱難的，並且已經受過許多的犧牲，想一想我們讀過的那些革命的英雄。

第二節 每個公民應當寶重自由和自由

每個中國人須要愛護自由那是他們奮鬥得來的。

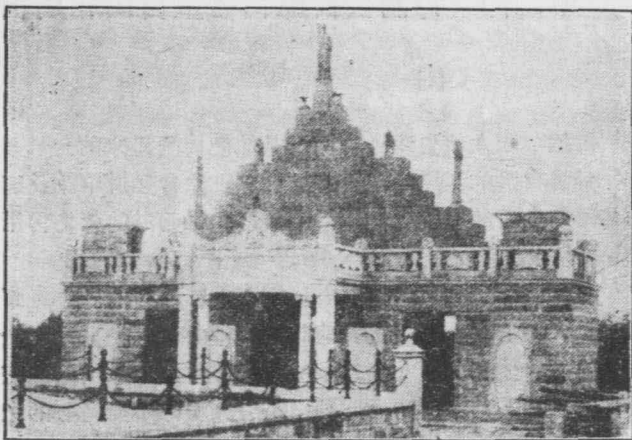
愛護自由的意思就是寶重的意思，你會知道中華民國的基礎是自由的，所以一個公民最要學得明白的就是善用所給他的那自由。

自由比銀元還寶貴哩，小孩永不能聽他們的自由，而給年紀大的小孩，他應當看他們懂得自由是什麼了，再一點一點的給他們，男女到二十一歲的時候也不能讓他們完全自由；就是到了那時候他們中還有許多的不能完全的把自由委託他們，一個青年須要人監視着他讀書，一個青年非使教員監視着他，他就要欺騙人，一個青年乘着教員不在的機會去銷耗學校物品損壞資產，一個青年到別的地方去而得着到這一個地方的允許，——這些學生都不明白自由的用處，假若你想試驗你自己是否可以自由委託與你，你看一看你是不是要人監視呢？

但是自己取得自由權不僅是誠實就夠了，你還得要用的得當，一個四歲的小孩決不能有自己隨意吃的自由，一個小孩須要多學，然後才知道給他自由，在你隨意用你的時光以前，你必須知道什麼是于你有益的工作，什麼是于

你最有名的娛樂，這些不是幾個星期就可以學會的。

一個有思想的人說過，你若是審定一個人，你須要看他怎樣用他的閒暇時光；閒暇時光就是指他自由的時候。一個大鞋廠的監工說過他不喜歡放假，因為工人在放假的



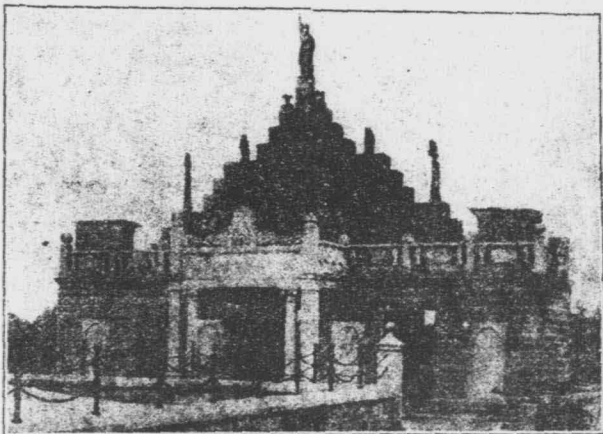
廣東紀念殉難烈士之紀念塔

第二天所做的錯誤比那任何的一天都多，他說：「我想那一定是他們不知怎樣用他們的閒暇時間，他們回來不但沒有休息，並且更疲倦了。」數千的人不知道如何用他們的放假日，或是休息一小時也不好好的享受，他們在青年的時候就沒有開始學過。

有許多的商人能够並且常是每週的一天完全隨他們自便，他們的工作和自便是把玩樂小心計畫出來，重視自由

you please, you must learn what kind of work and what kind of pleasures will be best for you. These cannot be learned in a few weeks.

Thoughtful men have declared that in order to judge a person you must know how he spends his leisure; that is, his hours and days of liberty. The superintendent of



A MONUMENT AT CANTON DEDICATED TO THE HEROES OF THE
REVOLUTION OF 1911

a large shoe factory once said that he did not like holidays because the workmen made more bad mistakes the following day than at any other time. "I think it must be because they don't know how to make the best use of their spare time. They come back tired instead of rested." Thousands of people have never learned how best to enjoy a holiday, or even a leisure hour. They did not begin to learn when they were young.

Many a business man can and does spend every day in the week doing exactly as he pleases. But what he

pleases is to plan out carefully both his work and his pleasures. The persons who value liberty most are those who make the best use of it. These are your learning days. Remember that often the most important difference between a person who stays poor and one who becomes prosperous is that the one knows how to use his liberty (which is often called opportunity), and the other does not. Liberty does not mean letting chance use you — it means doing away with chance.

3. What is Liberty?

So many people have a wrong idea of what liberty is that we must be sure that we have it clearly and correctly in mind. Some people think that liberty means only that we are not ruled over by anyone from the outside, that the official is a native. Many a little town has refused to have a good man fill an office simply because he was not born in that town. That is not the real meaning of liberty. In some of the most modern and advanced cities in the West the people do not hesitate to send to some other city and employ a manager to come and control their city for them. They do not care where he was born if he gives them good service.

Some people think liberty means that the officers are elected, and that the people vote on every question; but, as we shall see in the next chapter, the most despotic, unjust, and dangerous rulers are sometimes the result of that kind of government. Voting is not freedom, and freedom may or may not come through voting.

Some people think that liberty means no control — that a free person is one who can do as he pleases, that he is not like a horse or an ox in being held back or

畫出來·重視自由的人即是最善用自由的人·現在是你們學生求學的日子·必須記裏一個人長久貧困和一個人能發達起來他們倆最大的區別頭一個一定是不善用他的自由（有時自由也叫機會）而第二個人善用自由·自由不是說讓機會來用你——那是說你得利用機會·

第三節 甚麼是自由？

許多人的思想對於自由是錯誤的·所以我們必須把自由弄的清楚和真確在我們腦海裏·有多數的人想自由是僅僅是我們不受外人轄治，官員須是本地人·許多小城市會拒絕一位好人去做他們的官吏，因為他不是那城裏生的人·那不是自由的真義·西方最近代最先進的城市人們決不遲疑去到別的城請一位經理來管理他們的城市·他們不注意他那生的地方，假若他給他們盡好的職務·

許多的人以為自由是官吏選舉出來的，人民對於各種問題都有選舉權；可是我們可以看出來在下一章中那最專治，最不公平，最危險的主治的人，有時反倒是那種政體的結果·投票不是自由，而自由也許是也許不是從投票裏出來·

多數人想自由是沒有管轄——一個自由的人可以隨便

去行事，那不像一匹馬或一頭宦牛被人勒着或引着向這轉或向那轉。自由若是放縱，或是你隨便的機會，如此全世界沒有別的東西像自由這樣了。在一個亂的國家，沒有法律，巡警，和政府，你可以隨便來去，工作或游蕩，偷竊或殺害，可是你沒有真的自由，你是在恐懼中，怕有人攔你搶你或甚至于害你。在一個鄉村裏，沒有一點規則或是在一個荒島上沒有一個人反對你。你的自由幾乎都要失掉了；你不能做出有價值的事情來；你的自由範圍因為牠太小而無用了。另一方面在一個強固的政府底下法律繁多官吏嚴厲的地方他的機會到是大的。自由並不是放蕩。放蕩的機會是行事不管他人；自由的機會是行事以不干涉他人的機會爲限。當放縱增大，自由就減少了。所以人都應當懂得自由，是最要緊的，但是戰爭是反對放縱，反對不顧別人的權利。如同抵抗殘暴侵略的人一樣。

第四節 怎樣得着自由？

自由有兩方面：一方面是消極的，一方面是積極的。在某城中沒有自由的保護，有一個人一天由家中提了一袋錢到銀行去。他是被一羣人攔住他，把他的錢搶去。他仍然上銀行裏去。人家告訴他說就讓他拿了錢來，銀行也不能替他存放，因爲生意太不可靠。那個人沒有保守和利用錢的自由，而保護和機會都沒有了。他或者賣一杆槍保護

pushed forward or turned this way or that. If liberty means license, the chance to do as you please, then there is no such thing as liberty in all the world: In a state of anarchy, with no laws, police, or government, you may come or go, work or loaf, steal or kill, but you have no real liberty. You are in constant fear that someone may stop you or rob you or even kill you. In a savage land where there are no rules of any kind, or on a lonely island where there is no one to oppose you, your liberties are almost all lost; you can do nothing worth while; your circle of freedom is useless because it is so small. On the other hand, one's opportunities are greatest in some place where government is strong and laws are many and officers are strict. Liberty, then, is not license. License is the opportunity to act regardless of other people; liberty is the opportunity to act in such a way as not to interfere with the opportunity of others. When license increases, liberty decreases. It is, then, very important that all people should understand and value liberty, but fight against license and the disregard of the rights of others as they would fight against a cruel invader.

4. How is Liberty Secured?

Liberty has two sides: a negative side and a positive side. In a certain town there was no protection of liberty. A man one day took a bag of coins from his home and started for a bank. He was stopped by a group of men who took his money away from him. He went on to the bank. There he was told that even if he brought money it could not be invested for him, because business was too uncertain. That man had neither the liberty to keep his money nor the chance to use it. He lacked both

protection and opportunity. He might have bought a gun and thus protected himself, but that would not have made it possible for him to carry on business or enjoy the opportunities that his community and his wealth ought to have furnished.

How is this double liberty to be secured?

In a certain city there was a vacant lot just the right size for small boys to play football on. All the small boys in the neighborhood were at liberty to play there every afternoon. Some boys would begin to kick a ball back and forth east and west on the lot. Other boys would come in with a ball and begin to play north and south. Then there would be confusion and argument and waste of time. Sometimes there would be a fight, and all playing would have to stop. Stones were thrown from one part of the field to another, and the field became rough and dangerous. Parents began to refuse to let their sons go there to play. Gradually the use of the field was lost to all except a few big rough boys, and they could get up only a very poor game. Finally one day a young man called together some of these boys and said, "Why not let some boys play on the field one day and the others the next?" One fellow answered, "Because we all have the liberty to use it every day, and, besides, suppose it rains on my day." Then the man answered: "No, it is very clear that you have lost the liberty to play on it, for you never have a good game. You not only lose the field when it rains but also when it does not rain. Furthermore, even when you play you cannot get up a really good game." The boys agreed that this was correct and asked, "But how can you help it?" The answer was: "Three things are necessary. We must form teams with captains; we must make rules about when each team is to play; and

自己，可是那又不能使他繼續作生意和享受他那社會和資財所給與的機會了。

這兩方面的自由怎樣的保持呢？

在某一個城市內恰好有一小塊空地僅够小孩在那上面踢足球用的。隣近的小兒每日下午到那裏去自由玩耍。有的小兒起始在那裏踢球，踢來踢去，踢到東踢到西，又有別的小孩也拿球來開始踢球，踢到南踢到北，如此就要生出混亂爭論或消耗時間的事情來，有的時候他們打起架來，一切的遊戲都停止了，石子由場的這面擲到那面，而場面變成粗野危險的了，做父母的拒絕兒童去到那裏玩耍，這塊地漸漸的除掉無禮的小兒去玩，其餘的都不去了，玩耍也變成爲無興趣的了，到後來有一天有一個少年把這些小兒找出幾個來，他說：「爲什麼不分开日子玩耍呢？」有一個答道：「因爲我們每天都有到這裏來的自由，並且除去雨天。」那人回答道：「不然，這是很明白的你已經失去了遊戲的自由，因爲你永遠不能有好的玩耍，你不都在下雨的時候失去這塊地；而在不下雨的時候也把牠失去了，就是讓你玩耍，你也得不着遊戲真正的趣味。」這兒童贊成這話是不錯並且問道：「但是你怎樣幫助他呢？」那回答道：「三件事情是必須的，我們要組織成隊，有隊長；我們定章程在玩耍的時候；因爲我們是社會裏的兒童，

大家必須合作，保守規矩，清除碎石，豎立球門。」不用再說了，這些事情很快的做出來，大家用這塊地方都享受着自由了，須注意三項事情——組織，限制，同合作——保持自由的必要東西，無論那一項都得先犧牲一點自由，兒童犧牲小的自由，而得着大的自由，假若這是取得自由的秘訣，讓我們完全對牠注意。

第五節 組織

組織是一羣人有一定的目的和一定章程，那組織許是兒童夥買一隻船，或是強盜偷去這船，或是一羣巡警去捉拿強盜，或是公民獎賞這巡警和鼓勵他們，女學生願意多學英文也可以有組織，或是教員幫助牠們，學校幫助學生和教員，或是公民幫助學校，組織有好有壞，可大可小，可知和愚，可新可舊，爲事務也可以反對事務，但是聯合起來有一定的目的，這目的用公衆的致力比分開來容易達到。

你可以說組織對於人體和對於機器是一樣的，這兩樣都是由各部分集合而成一定目的，全世界一定也是這樣的，在種種能生長的東西上在人所發展的東西那組織都是相同的，你可以說文化是增進發達更有效力的組織。

很奇怪的說，世界上人與物組織的得法有力而越有組

we must coöperate, as a group of all the boys in this community, to keep the rules and to clear off all the stones and put up goal posts." Needless to say, this was all quickly done, and the liberty to use the field was enjoyed to the full. Notice that three things — organization, restrictions, and coöperation — were necessary to secure real liberty, and that each of them was first a sacrifice of some liberty. By sacrificing small liberties, these boys were able to secure a great liberty. If this is the secret of securing liberty, let us look into it more fully.

5. Organization

An organization is a group of people having certain aims and certain rules. It may be an organization of boys to buy a boat, or of robbers to steal the boat, or of police to catch the robbers, or of citizens to pay and encourage the police. It may be an organization of girls to learn more English, or of teachers to help them, or of a school to help both, or of citizens to support the school. It may be good or bad, large or small, wise or foolish, old or new, for business or against business, but it is a working together for certain purposes which can be attained better by group effort than by working separately.

You may say that this is true of a man's body or of an engine, both of which are made up of parts working together for certain purposes. Certainly it is the way of the world. The same principle of organization is in everything that grows and everything that men develop. You may say that civilization is the increasing and developing of more and more effective organizations.

Strange to say, the more the world of men and things is organized, provided that the organizations are wise

and efficient, the more liberty has the individual. Science has discovered wonderful things; but organizations have spread that science, have published the facts about it, have made it useful, have brought it to the people, and have taught the people the best ways to enjoy it and have protected them in its use. Just think how many things we can do today that our grandfathers could not do. We can talk to people at a distance; we can send a message across the ocean in a few minutes; we can read about what happened all over the world only yesterday; we can ride at a mile a minute; we can go from one end of the country to the other in a few days; we can fly through the air and go under the sea; we can send money by telegraph; we can write a letter and send it to the other side of the world for a few cents. There is no end of wonderful things we can do, and organizations have made these possibilities ours.

6. Why are Rules Necessary?

On the bank of the famous West Lake in Hangchow there used to be an old, beautiful pagoda. It was called the "Thunder Hill Pagoda." It had an unusual form and an impressive appearance. People generally regarded it as one of the beautiful sights in that region. It was so old that its bricks were somewhat loosened. Tourists who went to see it often carried away small pieces of brick from the bottom of the pagoda as souvenirs. Recently the pagoda lost so much of its support that it fell to the ground. Future tourists can never see the "Thunder Hill Pagoda" again. Probably each tourist thought that it did not matter to take away a tiny piece of brick. If there had been a rule against this from

織，個人享受的自由越大。科學發現驚人的東西；可是組織却散佈科學，宣傳關於科學的事實，使他有用，把科學介紹給人民，並且教導人最好享受科學的方法並且用他來保護人。想一想有許多事情我們祖先從前辦不到的現在我們都辦了。我們可以和遠方的人談話；我們能够在幾分鐘之內傳信海外；昨天全球的事情我們可以看今天的報；我們可以坐車一分鐘走一英里；我們可以幾天以內由一國的這一端到那一端；我們能在空中飛行；我們能用電報匯款；我們送信到地球的對方祇花幾分錢。我們能作的奇事簡直說不完，這都是組織讓我們能有這等等的。

第六節 爲甚麼要有章程？

在杭州著名的西湖岸邊，有一座古老美麗的塔即叫作「雷峯塔」，塔的樣式異常而且能感動人。那被人們當作那地方好景中之一，塔太老了而磚頭變鬆了。常有遊人在塔底下取去一小塊磚作紀念品。近來那塔因爲失去支柱太多，倒在地下。後來的遊人再看不見雷峯塔了。從前的遊

人以爲拿走一小塊磚不甚要緊·若是定下章程並且有人來執行，那塔當然可以存在的很長久·

當一個人進一個現代博物院裏看見一個大牌上寫着，「禁止攜帶傘杖·」到這裏你不准隨便遵守或不遵守，每一座的門口都有穿軍衣的一個人站着使你遵守·若是不准拿濕的雨傘進圖書館裏去，你也許明白他們的意思，而一把旱傘和一根手杖有什麼害處呢？實在博物院和圖書館的人常看見遊人用傘或手杖指點陳列品，陳列品有受損傷的，所以現在必須把這危險的傘和杖留在外面，許多章程都有常識的理由爲背景，就是我們猛然看不出所以然來·章程是幫助人的而不是防碍人的·

拿塔底磚頭的人和拿傘杖的人並不是愚昧·他們沒有思想是不小心·但是不小心和沒有思想往往遺害同愚昧惡意是一般多的·一個沒有心的人拿傘觸畫能够把畫弄壞如同一個惡人故意要傷那畫是一樣的·一個童子打了一個寶貴的瓶子，無論是小心或不小心，結果是無異的，一個沒心的人擲火柴在汽油的旁邊一定會發生爆炸和一個人故意做的一樣·因爲無心和不小心的人太多，所以我們必須有許多章程·

the beginning and somebody to enforce it, the pagoda would have lasted much longer.

When a person enters a modern museum he usually sees a large sign, "All Umbrellas and Canes must be Checked." Here you are not left to obey the rule or not, as you please, — a man in uniform stands at each door to prevent you from disobeying it. You can easily understand why the library authorities would not want wet umbrellas carried about, but what harm could a dry umbrella or a cane do? The fact is, museums and art galleries have learned that things are so often injured by people who point at and touch things with canes and umbrellas that these dangerous articles must now be left outside. Most rules have a common-sense reason back of them even if we do not at first see it. Rules are not made to hinder people but to help.

The people who took bricks away from the pagoda and the men and women with umbrellas and canes were not ignorant. They were careless and thoughtless. But carelessness and thoughtlessness will often do as much harm as ignorance or maliciousness. A poke from the umbrella of a thoughtless person will spoil a painting as quickly as a poke made by someone evil enough to want to injure it. Whether a boy drops a valuable vase through carelessness or because he wants to destroy it, the result is the same. A person who is thoughtless enough to throw a lighted match near a gasoline tank is as sure to cause an explosion as the person who intentionally does so. Because there are so many careless, thoughtless people, we have to have a great many rules.

7. Rules prevent Trouble

You would be astonished to discover how many rules every town and city has. We usually call them laws, but "law" is only another name for rule. Many Western cities have rules connected with certain kinds of sicknesses. If a pupil has scarlet fever or diphtheria, or any other contagious disease, he must stay at home and see no one but the nurse and doctor until he is perfectly well again. Even if neither the boy nor his parents understand the reason for the rule, it is for the good of all their friends and neighbors that they obey it.

At one time in a crowded suburb of a city several children were ill with diphtheria. The doctors had red warning signs tacked on the doors of these houses. They also warned the families that neither the sick children nor anyone who had been exposed to the disease should leave their homes until further notice. But the relatives of the sick children went to work and to school as usual. When the townspeople learned this, policemen were sent to guard the houses and to enforce the rule. If this had not been done, the disease might have spread to hundreds of people. As in this case, it is often necessary to compel people to obey rules.

There are several other words that might be used instead of "rules" or "laws." One of these is "helps."

Most rules are intended merely as helps. In one school this rule is written on the blackboard of each room :

When Entering or Leaving the School, Pupils must
move in Single File. There must be No Crowding or
Pushing on the Stairs.

The only reason for this rule is to help the pupils. It was found that when they did not go in single file, they could

第七節 章程防止煩惱

你們要看出每個城市和鄉村有多少的章程，你是會驚訝的。我們常管他叫做法律，但是「法律」就是章程的別名。許多泰西的城市訂下例章程對於幾種病症。若是一個學生患了猩紅熱或白喉，或是別的傳染病，他必須留在家中，非等到完全好了，不准與外人見面。除掉看護和醫生以外，縱然他的父母不明白這章程的理由，可是為他們的親朋鄰舍的利益計，他們必須要遵守的。

從前在一個熱鬧的城裏有幾個小兒害白喉。醫生就在他們的門外釘上警告的紅牌。他們警告病人家的人們。無論是患病的小孩，或是與病接觸的人，非俟再行通知，不得出門。可是患病的小孩別個親族仍然工作和上學。當城裏的人知道這事。巡警去監視有病人家實行這條章程。假若不這樣辦，那病將要傳到幾百人的身上。遇此情形之時，必須強迫人遵守章程。

還有別的名詞可以代替「章程」或「法律」。一個就是「輔助。」許多的章程僅在輔助在一個學校裏，每一個教室中的黑板上，寫着這章程：

當學生出入學校時。學生須單行行走。不准擁擠或在樓梯上擁擠。

這個章程惟一的理由就是幫助學生。他們是發現若是不單行行走。他們就不能走得快。在章程未訂以前，年幼

的小學生常被年長的學生推倒，他們趕快跑進去佔座位。

中國有一條很有益的章程，就是所有的行人車馬都必須靠左邊走，假若要開過前面的人必須向右邊開。例如沒有章程，每年要有幾千人受意外傷害，就有這章程，仍然有意外的事發生，如果沒有這章程，在一條人多或窄狹的街上，有兩輛汽車相對的跑着，就沒有一輛能知道應向那一方轉了，那必須要有慢慢的走互相發號指示，所以有了靠左邊走的一條章程就省了許多時間，少出許多意外。在英國也是這樣，但是在美國那裏的章程是「靠右邊走。」無論靠那一方走都沒有什麼關係，祇要全國守一定的章程。

第八節 家庭有章程

在許多家庭裏你看不見門上或牆上貼着印的章程，可是在家中也遵守章程。當每人早晨起來洗臉穿衣，爲得是吃早飯的時候大家歡喜——這就是一條章程。而都按照一定的時間去吃早飯午飯晚飯——也是章程。到了飯棹每人須等大家到齊——又是一條章程。這些章程都用在家庭裏。例如家中有一個十五歲的小兒不在六點吃飯，偏要在一點鐘，或是他自己不能得充分的晚飯，或是在六點吃飯的

not go quickly. Before this rule was made, the younger children were often tripped by the older pupils, who crowded past them in a hurry to get to their seats first.

In China there is a very helpful rule: that all persons and vehicles should keep to the left of those they meet and to the right of those they overtake and pass. If there were not such a rule, thousands of persons would be accidentally killed every year. As it is, accidents occur. But suppose that there were no such rule. On a narrow road or crowded street if two automobiles were hurrying in opposite directions, neither could tell which way the other would turn. They would have to slow down and signal to each other. Even then one might misunderstand the signal. It is a great time-saving and accident-saving help to have as a rule of the road, "Keep to the left." It is the same in England, but in the United States the law is "keep to the right." It does not matter which way it is so long as there is a definite rule followed throughout the country.

8. Homes have Rules

In most homes you will not see printed rules tacked on doors or walls, but nevertheless rules are observed there. When each person gets up in the morning he washes and dresses himself so that the meeting at breakfast may be pleasant for all — this is a rule. Breakfast, lunch, and supper all come at certain times — more rules. At the table each person waits until all are present — another rule. All these rules are useful to every member of the family. Suppose that the fifteen-year-old member of this family wanted his supper at five o'clock instead of at six. Either he would have a poor supper or those who

ate at six o'clock would have an unsatisfactory meal. Vegetables that are just right at five o'clock cannot be just right at six o'clock. Meat that is being cooked for a six-o'clock supper will not be ready to serve at five o'clock. A home that fails to live by good rules faithfully kept is losing a great deal. A home that is well regulated is one where life is pleasantest.

Although many people do not know it, everybody likes the help of rules. Even men who live alone make rules for themselves. A student who was tramping for his health lost his way and wandered about for days in a large mountain forest. He finally came upon a hut in which lived an old man. For three years this man had not seen a human being. His nearest neighbor, he said, was forty miles away. There were no people and no rules or laws to limit his liberty. But, strange to say, on the wall was a piece of paper on which the hermit had carefully written, in a clear hand, the following sentences :

1. Read one good poem every day.
2. Improve my cabin a little every day.
3. See one beautiful sight each day.
4. Be sure to take a bath every day.
5. Eat only at meal times twice a day.
6. Do a little mending every day.

When the young man spoke about these rules, the hermit replied : "I found the rules of towns irksome. I wanted to be free, so I came up here. It seemed like heaven at first. But I soon found that I neglected to clean my cabin. Holes came in the roof. I worked a little when I felt in the mood, but some of my dishes were always dirty. My clothes were always frayed somewhere. I even neglected to bathe every day. After a time I came

人不能滿意了，在五點鐘做好的青菜到了六點就不好吃了，若在六點做熟的肉，而在五點鐘不能做熟，若是一家不能遵守好的章程，損失是很多的，一個管理得法的家庭，生活是最快樂的。

雖然多數人不明白這章程，但是人人都喜牠的好處，就是獨自生活的人，為他們自己也要有章程，一個學生做健身的旅行，失迷了道路，就在一片山林中遊來遊去，後來到了一位老人住的茅舍，這老人已經三年沒見過人類了，他說他最近的隣居還在四十英里外，沒有人也沒有章程或法律限制他的自由，但是很奇怪的在牆上有一張紙，上面是弗隱士很小心很清楚的寫了下面幾句話：

- (一) 每日讀一首好詩。
- (二) 每日把我的小房改良一點。
- (三) 每日看一處好景。
- (四) 每日沐浴一次。
- (五) 每日兩餐按時而食。
- (六) 每日作一點修補的事情。

當青年學生談到章程的時候，這隱士答道：「我討厭城市裏的章程，我要自由，所以我來到這裏，起初好像天堂一般，但是我不久發現我忘了清潔的小屋，屋頂上就生了小洞，你就工作一點，當我願意的時候，但是我的碟子常常是臟得，我的衣服常有破壞的地方，甚至于我每日忘了洗澡，後來我明白了，知道若非我願意僅成一個動物，

我必須爲自己來訂下章程。現在我日出即起，無論天氣怎樣。每日我用麈子和溫水洗淨兩間屋內各木板，並且做點簡單的事情使這房子堅固更像住家的屋子。城市中再沒有像這小屋更方便了。這幾條章程我每星期必改一改。上星期第一條是「每日讀一段好的故事。」不久我加入第七條：「每日伐一點劈柴。」因爲我必須起始預備冬天所用的了。」

第九節 章程的另一個名字也叫作「規則」

章程還有一個其他的名叫作「規則。」所有的工廠，店舖，鐵路，和辦公處都有規則。在泰西有一所大鞋廠，每日早七點半鐘一定要關上大門的。那天早晨要是工人七點半鐘還在門外，他是不准再進去的了，那是自然使他要失去了半日的工錢。這好像是太嚴厲的，假若經理考查過有這一條，有的時候在半點鐘就有三分之一的人遲到機器也沒有人動了。工人要在七點半鐘到如此就多做出一千雙鞋來。廠主必須知道在一天之中能做出多少雙鞋來。不然他們就不能約定了，並且失約什麼生意都要破壞了。工廠的利益，所以工人必按時動工，爲的是工廠的利益，這也有利于工人，因爲多做一小時就多得一小時的工錢。

to my senses and realized that unless I wanted to become a mere animal I must make rigid rules for myself and live by them. Now I get up at sunrise, no matter what the weather. I wash every board in these two rooms with warm water and soap each day, and also do some simple thing that will make the cabin stronger and more home-like. No city house has more convenient little devices than this now has. Some of the rules I change each week. Last week my first rule was: 'Read a good story every day.' Soon I shall add a seventh rule: 'Cut a little firewood every day,' for I must begin on my winter's supply."

9. Another Name for Rules is "Regulations"

Still another name for rules is "regulations." All factories, stores, railroads, and offices have to have regulations. At one of the largest shoe factories in a Western country the great gate is shut and locked exactly at 7.30 every morning. No employee who is outside the gate at 7.30 can enter at all that morning. And, of course, he loses a half-day's pay. This seems a harsh rule, but the managers found that without it sometimes a third of the machines would be idle for the first half hour. This meant that about one thousand fewer shoes would be made than when all the employees began work promptly at 7.30. The factory-owners have to know exactly how many thousand pairs of shoes they can turn out in a day. Otherwise they cannot keep their promises to the dealers. And broken promises will spoil any business. It is therefore for the good of the factory that every worker be at his machine on time. It is also to the advantage of the worker, for each additional hour of work means money in his pay envelope.

No business house can long prosper without regulations of the right kind. Suppose the only rule of an office is that all employees must work eight hours a day. Nothing is said about when they shall begin work. Perhaps one stenographer likes to lie abed mornings, and does not appear at the office until ten o'clock, while the man whose letters she writes gets in at eight. The telephone girl may prefer not to work mornings at all, but is perfectly willing to stay at the office from noon until eight in the evening. But everybody else leaves at five, so for three hours this girl has nothing to do. Such an office would be topsy-turvy.

To prevent such an unpleasant situation all offices have certain rules, or regulations, which employees must observe. Schools also have similar regulations. If pupils could come to school at any time of day, there would be hopeless confusion, and waste of time and money. Perhaps the arithmetic class recites at ten o'clock every morning. If some pupils should not come to school until eleven, either they would miss the arithmetic altogether or the lesson would have to be repeated for them. Anyone can readily see that school must begin for all pupils at the same time and that classes must come at specified hours. Not to have regulations would be foolish.

Railroad time-tables are merely sets of regulations. If, for instance, you wish to go from Shangnai to Nanking, you must take one of the trains that are indicated on the time-table. You can go only at the stated times, not when you please. Neither can the engineers and conductors start their trains when they please. The railroad managers have drawn up a set of rules for engineers and other trainmen and for passengers. The figures of the time-

各事務處要沒有好規則就不會發達的。例如一個辦事處的惟一章程所有傭工每日必做工八小時。而不訂何時動工。或者一個速記生喜歡早晨睡覺，非等到十點不能上工，若他寫信的人八點就來了。管電話的女子不在早晨工作，但是很喜歡由十二點到晚八點。可是別的人都在五點離去，下餘三點鐘她就無事可做。如此公事房那不就亂了嗎？

爲防止此種不良的情形，所有的辦公處都有一定的章程或規則，工人必須遵守。學校也有類似的規則，若是學生可以在任何的時間來到學校，那一定會發生混亂的，耗費光陰和金錢，算學班每天早十點鐘須要演習。若果有的學生十一點才來，他們就聽不到那一課算學，否則爲他們重教。每人都明白有一定的時間而開始各班課程。不要章程真是不智。

鐵路時間表不過也是許多規則，若是你想由上海到南京去，你必須乘那表上所列的那一次車。你必須按照定時，不能隨你自己的意思。而開車的和查票的也不能隨便開行。鐵路經理爲司機和乘客也訂立章程，時間表不過就是

這些章程中簡略之格式而已。假若沒有這些章程無希望的混亂和成等意外事案都能生出來的。

第十節 法律比人高

每人都信仰「公道。」那就是不能有專爲一人而不爲別人的章程。如果我們要制止一個人不准在街上或公共的地方吐痰，我們必須禁止所有的人。那沒有一個人比法律高的。最高的官吏也正和平民一樣。必須遵守一切法律。在陸海軍中，一個兵無論他的父親是如何富有或如何有名，他一定得遵守軍規。在世界大戰中的皇帝，大總統，同富豪的兒子打起仗來與窮苦的青年在一塊並且有服從一樣的規則。

一天有一個軍官同他的夫人乘火車從上海到杭州——這條路是屬於政府的。他不買車票，因爲有許多的文官武官輕視查票的。他們就自由乘坐了。鐵路管理局太軟弱而不能執行定章。但是近來國民政府致力清化政府宣佈出來不許再有此類的事情。這一次查票的人要那軍官拿出兩張票來，不然就得補票，但是那軍官是一定拒絕的。查票員和他解說甚久：最後要把軍官帶走，車上乘客都贊成查票的，結果由那軍官補買兩張票還交一點罰款因爲他上車前

tables are merely a shortened form of these rules. Hopeless confusion and hundreds of accidents would result without such rules, or regulations.

10. No Person is above the Law

Everybody believes in the "square deal." That is, there must not be a rule for one person and not for another. If we prevent one person from spitting on the street or in public places, we must prevent all persons from doing it. There is no person who is above the law. The highest official, just like the humblest person, must obey all the laws. In the army and navy, no matter how rich or famous his father may be, every boy must obey the rules. In the World War the sons of kings and presidents and millionaires fought side by side with poor boys and obeyed the same rules.

One day a military officer was traveling with his wife on a train from Shanghai to Hangchow — a railroad owned by the central government. He did not buy any tickets, because for many years some corrupt officials and military officers had been able to get "free rides" simply by ignoring the conductor. The railroad management was too weak to enforce its rules. But recently the National Government, in its effort to "clean up" the government, made it known that it would not allow this sort of thing. The conductor demanded that this officer produce two tickets or buy them, but he stubbornly refused to do so. The conductor reasoned with him for a long time, finally threatening to arrest him. The passengers on the train backed up the conductor, and trouble ended when the officer paid for two tickets and also a

small fine for not buying them until after he got on the train. Rules and laws that are intended for everybody must be obeyed by all. Public opinion should be on the side of enforcing laws on all people alike.

11. Respect for Laws

We have said all this about rules and regulations because it is important that citizens respect both the laws and the government that enforces them. It is a dangerous thing for a boy at school to get into the bad habit of talking disrespectfully about the rules and the school officers. Such an attitude frequently leads to disrespect of the laws and authority of one's locality or country and finally to crime and prison. The law of the land must be respected and upheld.

Suppose there is a law that goods or other obstructions may not be placed on the sidewalks or in the streets, and then suppose some man puts things out for sale on the street. Perhaps he shows a double disrespect for the laws by giving the policeman something to make him "friendly." This soon causes other people to do the same thing. A blow has been struck at the law, and it is beginning to weaken. It now becomes harder and harder to secure obedience to that law. Soon that street is crowded and inconvenient. People prefer to go another way. Business is injured. There is loss to all because the law has broken down. And this has happened because respect for it was once weakened by a selfish and unpatriotic citizen, and perhaps by a corrupt policeman.

When that man first put the least bit of an obstruction on the street, the policeman should have told him to take it in. He should have said: "No matter how small an

不買票，爲大家定的章程人人都要遵守，評論也應當援助法律施行大眾一律。

第十一節 尊敬法律

我們已經說了許多關於章程和規則的事情，而最要緊的就是人民尊敬法律和執行法律的政府，那是一件危險的事情。學校的學生得了壞的習慣去輕視校章和職員，這種態度常引起輕蔑國法和地方或國家的當局，結果犯罪入獄

假設有一條法律禁止貨物或別的障碍物放在邊路或在街中，又假設有人把東西放在街上賣，他給警察一點東西使警察與他有容情，他就有兩種不尊敬法律的地方，如此可以使他人仿效，法律受了打擊，起始弱化，使人服從那條法律更是困難了，不久街上擁擠和不方便，人們寧走別的街，生意受損失，所有的損失都是因爲法律被破壞了，而這件事的起因，不過因爲一個不愛國的公民或是一個腐敗的巡警，就把尊敬法律的意義弱化了。

當那人才把防礙的東西放在街上的時候，巡警就應當告訴他拿進去，他應當說：「無論障碍物怎樣的小，於你

怎樣有益，你必須把牠拿走。要緊的是法律至於有利於你和略碍行人的話都是不應討論的問題。問題就是尊敬法律。你若破壞法律，別人也要破壞法律。若是一條法律被人不顧，其他的法律也要如此。那是我的責任去監視他們尊敬法律。」

若是一條不良法律，人民可以把他修改了；只要法律仍在，必須受尊敬的，法律應當刊佈成爲法典，使人知道可以研究和改良，公民有知道國家法律的責任。有一句古語：「不知法律也不能饒了一個人。」一個罪人不能因爲他不知道法律就寬貸了他。他應該知道法律的。若是他不知道，他怎樣遵守和怎樣教別人遵守呢？他必須知道並且必須尊敬。

第十二節 施行法律

若良善的人民是知道法律尊敬法律而勸他的鄰居也做一樣的事情，那政府施行法律就不難了。只要政府把少數的犯人隨時捕捉拘禁監獄裏使他們再不能侵犯別人的權利，假若一般人民不尊敬法律，就是最好最重要的法律，也不能施行。爲官的就該說：「若果沒有人施行，我們爲什麼要辛苦的施行法律呢？我們倒不如坐等着有重要的事情發生出來。」人民必須有法律，法律的施行又回到尊重法

obstruction it is or how much it helps you, you must take it away. The important thing is the law. The fact that it is of advantage to you and of but slight trouble to the passers-by is not the question to discuss. The question is respect for the law. If you break the law, others will break it also. If one law is disregarded, other laws will be. It is my business to see that laws are respected."

If a law is not a good one, the citizens should start a movement to have it changed; but as long as it remains, it should be respected. Laws should be published in a code or catalogue, so that they may be known and studied and improved. It is the duty of citizens to know the laws of their country. There is an old rule: Ignorance of the law excuses no one. A guilty person is not excused because he did not know the law. He ought to have known it. How can citizens obey the laws and teach others to obey if they do not know them? They must know them, and they must hold them in high respect.

12. The Enforcement of Law

If honest people know and respect the laws and urge their neighbors to do the same, it is not difficult for the government to enforce them. It has then to deal chiefly with a few lawbreakers who can in time be caught and put into prison, where they cannot continue to interfere with the rights of the people. If there is no general respect for the laws, it becomes impossible to enforce even the best and most important ones. The officers very soon say: "Why should we work so hard to enforce laws if nobody wants them enforced? We prefer to sit back and wait till something important happens." The enforcement of the law comes back to that respect for

law which the citizens must have. When the citizens insist that the laws must be obeyed and that lawbreakers must be punished, when they themselves keep every law and insist that every law should be kept, then the government is pretty sure to enforce the laws.

People themselves must inform against lawbreakers. They must come to court and testify honestly and boldly. This sort of bravery and patriotism is as good as that of the hero in battle. People themselves should resist robbers, fight them, catch them. When it is very easy to rob, many people are tempted to be robbers, but robbers are slow to attack a brave man or woman. We must help the authorities to enforce all the laws in every way we can.

It is sometimes easy to make laws, but of what use are they if not enforced? Policemen represent the enforcement of laws, although they have no authority whatever except to take to the police station one caught breaking a law, or to report anyone suspected. Policemen must be carefully chosen and must be paid enough to make their position a respected one. It is more important still to honor the magistrates and police officers and properly to support them. All honest citizens should treat them as among the best friends the people have.

13. Justice for Every Person

Many a decision has gone to the one who gave the largest bribe. Many a criminal has gone free because he had a friend close to the judge, and many an innocent man has suffered in place of the guilty one because the officers of the law were stupid or careless. Many an innocent man has been convicted because the people

律上，人民必須堅持服從法律，犯人必須懲罰，自己遵守一切法律也必讓法律被遵守，如此政府一定可以施行法律。

人民自己必須把犯罪人告訴政府，他們須到法庭，誠實的指證出來，這種毅勇和愛國與戰陣上的英雄是一樣的可貴。人民自己應當抵抗強盜，和他們打，把他們捉住。若是搶劫容易，就有許多人被引去作強盜，可是強盜要來攻打一個有勇敢的男女，他得慢下手的，我們應當盡力幫助當局來施行法律。

立法有時是容易的，而不能施行，又有什麼用處呢？巡警是代表施行法律的，他們的權力雖然不過把所捉的犯法人送到區所，或是報告有嫌疑的人犯，警察必得謹慎挑選，並且給他們够用的薪資使他們成爲可敬的人。最要緊的是尊敬地方的警官并且正當的贊助他。良民的公民應該待他們和最好朋友一樣。

第十三節 每人都得有公道

許多判決都是出最大賄賂的人勝訴了。許多罪犯因和法官親近的朋友就被釋放了，並且有許多無幸的人因官吏的愚蠢或不小心反替有罪的受罪。許多無罪的人因爲有人跟他就定了罪。有許多的判決因爲審訊不依法辦理而至錯

誤·公道不是容易去給的或得到的·不公要是太普遍了·

公道是文化得試驅·一國，一省，一城，一區，一村，或一人一半是由公道的行不行可以辨別的·如果你說一



用這些人來作這種笨重的工作，是不是人道呢？

個人「他審判的公正·」你把他抬的很高·你不能爲他說好話了·不都是爲我們自己和我們人民的好處我們才要全國人人得着公道，實在是這件事情比別的事情都快能够爲國家取得世界上最高的尊敬·

公道所由來的那法律的手續，是一種發展很好的科學

were angry with him. Many a decision has been wrongly made because the trial was not properly conducted. Justice is not an easy thing to give or to secure. Injustice is all too common.

Justice is one of the tests of civilization. A nation, province, city, district, village, or person is judged partly



IS IT JUST AND WISE TO USE MEN FOR THIS KIND OF WORK?

by whether justice is given. If you say of a man, "He judges justly," you have placed him high up in the scale. You could hardly say anything better of him. It is not only for the good of ourselves and our people that we want justice for every person in the country, but because this, more quickly than anything else, gives a nation the highest respect of the world.

The processes of law by which justice is secured are

a well-developed science. No untrained man, however honest, can render just judgment in most cases. The study of this science is classed among the professional studies. It requires years.

There must be a tradition of justice. People must value it and seek to honor the good judges. Thus they come to respect their own honorable records and to strive to maintain them. A man who attacks a just judge or accuses him of injustice is tearing at the foundations of society. We stand upon justice. Without assurance of justice we shake with fear. Justice leads to prosperity. Foreigners as well as Chinese all like to live and do business in a city where they feel sure of equal justice before the law for every person. Let us keep in mind that justice is both a test of civilization and a cornerstone of national prosperity.

14. Law and Order

One of the chief purposes of laws is to secure justice without the use of force. If a man owes you money and can pay, but refuses to pay, the law courts should make him pay; but if you fail to get a just judgment against him, you find yourself greatly tempted to get your money by force. And yet it is easy to see that in a country where force might be used, no one would be safe. The law's first idea is to do away with the use of force and to use reason in the settlement of any difficulty, even of one in which force has already been used. Force outside of the law is the opposite of justice assured to all. It is justice for only the strong, if for any. The government puts down force first and then applies the law to each person. Unless order is established there is

· 不經訓練的人無論如何誠實在許多案件上不能作公正的判定。這門科學也列在職業學科之內。須要多少年工夫。

· 必須有公道的傳統。人民必須尊敬牠并且重視那法官。· 如此他們也尊重他們自己的成績而竭力去保持成績。若是一個人攻擊一個好法官或是告他不公道，那就是破壞社會的基礎。我們立在公道上。假若沒有公道的保證，我們要恐懼顛覆。公道可以達到富強。無論中國人外國人，都願意住在一個城內營生在那裏他們覺着在法律上必須平等公道。我們要記着公道是文明的試驗紙，也是一國富強的基礎。

第十四節 秩序與法律

一個法律的目的是不用武力可以得到公道。如有人欠你的錢，他能還，但是不還你，法庭可以命令使他還你；如果你得不着他還錢的判決，你一定要想用武力使他還錢。· 但是一國要用武力，那是很容易的可以看出來，那就是沒有人平安了。法律的主要意義就是捨去武力而用公理來解決難題，然是對於已經用過武力的案子也是如此。法律以外的武力是為大家保證的公道的反面。那就顯是公道，也是專為強有力的公道。政府先壓下武力以後再適用公道。· 假若沒有秩序的安定，法律就沒有施行的希望。反而言

之，若是法律常常施行，秩序永遠是好的而衆人都得平安的。政府須要用武力去保持秩序去使人服從法律，但是每用武力也須按照依理所定的法律，否則，政府本身也就不合法了。所有良美政府底下，法律第一目的保持秩序，即是保護生命和財產的安全。

革命最大的困難是自然能把人民對於政府的敬重給破壞了。革命後人民一定受破壞法律的痛苦，以後他們必須特別盡力去發展敬重法律的心和施行，這就是法國美國和中國的歷史。你能指明的幾國那裏常有一種革命的習慣。他們還是不能夠重新固定對於法律的敬仰和施行，他們的情形是很嚴重的。

第十五節 理治

有程序的時候，公民不怕出頭的時候，他們不忙着保護生命和財產的時候，他們信仰政府當局的時候，如此他們才能談到法律同合作的問題。當武力受統制的時候，理性可以主治，人民願意做事情，——經營生意，製造物件，栽培東西，享受安樂，旅行，建築，繪畫，讀書，做進步的工作，享受最高的生活，——可是必須先有秩序，後有法律和組織，然後他們才能用理性和科學。他們能合作

no hope of enforcing the law. On the other hand, if the law is constantly enforced there is always good order and safety for everybody. The government has to use force to get order and to secure obedience to law, but every application of the force is according to law already established by reason. If it is not, then the government itself is not legal. Under all good government the first object of the law is to insure order, which means security of life and property.

One of the greatest difficulties about revolutions is that they naturally destroy the popular respect for government. After a revolution the citizens are sure to suffer from a breakdown of law and order. They must therefore make a special effort for years afterward to develop a respect for law and to insist upon its enforcement. This has been the history of France, America, and China. In some countries that you could name there has come to be a sort of habit of revolution. These have not yet been able to reestablish respect for and enforcement of law. Their condition is very serious.

15. The Reign of Reason

When there is order, when the citizens are not afraid to come forward, when they are not busy protecting their lives and property, when they have confidence in the authorities, then they can discuss the problems of law and coöperation. Reason can rule when force is under control. The people wish to do things, --- to carry on business, to make things and plant things and enjoy things, to travel, to build, to paint, to read, to work for the best progress and highest enjoyment of life, --- but first they must have order, then laws and organizations.

Then they can use reason and science. They can cooperate to develop the country in all the ways they know.

This is the only way. Families, communities, the nations, and the world must work in this way. All the



WU TING-FANG

good things that we have mentioned — enterprise, thrift, investment, conservation, science, health, commerce, the enjoyment of life, education — depend upon order, upon cooperation and organization, upon good will and the reign of reason. We have said that it is an ancient principle in China that reason should rule, and not force. Let us make it the method in China forever.

The last words of a dying man are always carefully considered by those who know him. Here are the last words of the last public statement of one of China's greatest men, one who died in the summer of 1922 :

Let me hope that my compatriots, bearing in mind the errors of the past and difficulties of the future, will be guided by law and reason in settling national problems, and cease strife through mutual trust and sincerity. And I pray that all may unite in a spirit of cooperation and tolerance to work for the good of the Republic and of Humanity.

WU TING-FANG

來用盡他們所知道的方法去發展國家。

這是惟一的方法。家庭，社會，國家，和世界都要這樣辦的。我們所說過的好事情——企業，節儉，投資，保



伍 廷 芳

存，科學，衛生，商務，生活的享樂，教育——全都靠着秩序，合作，組織，善意同理治，我們說過這是中國的舊道理應當為主宰。武力不應該為主宰。讓我們在中國永遠用這辦法。

一個要人的臨死的話常被知道他的人注意的考

慮，中國有一個最大的偉人，他死在一九二二年的夏天，他臨死對衆人說：

「我希望同胞記着以前的錯誤和以後的困難，要用法律和理性解決國家問題，拿彼此的信任和誠意來停止戰爭。我希望大家拿出合作容忍的精神來聯合而為中華民國和
人道謀利益。」 伍廷芳

問 題

1. 自由作何解釋？誰會把他所具的自由利用的很適當？
2. 自由與放縱的區別安在？
3. 規則是什麼？舉出你在算術上所習的一條法規來，和在文法中的。
4. 規則可以阻止糾紛。
5. 證明大多數的規則都是能幫助人的。
6. 你們學校中有俱樂部麼？寫出俱樂部的一切章程來。
7. 你願意去不守規則的學校去麼？這種學校像什麼呢？用「爲什麼我尊敬一個定律」寫一篇文章。
8. 組織如何促進自由？
9. 討論「正直是文明的左證，並且是國家興榮的基石。」
10. 解釋「力量被管束時，理由才能治理，」

QUESTIONS AND EXERCISES

1. What is liberty? Can you think of anyone who uses his liberty well? of one who uses it wastefully?
2. Explain the difference between liberty and license.
3. What is a rule? Give one rule that you have learned in arithmetic; one that you have learned in grammar.
4. Give an instance of how a rule prevented trouble.
5. Show that most rules are helps.
6. Have you a club at your school? Draw up a set of regulations for it.
7. Should you like to go to a school where no one obeyed rules? What would such a school be like? Write a paragraph on "Why I respect a Law."
8. How does organization promote liberty?
9. Discuss the statement "Justice is both a test of civilization and a cornerstone of the nation's prosperity."
10. Explain the statement "Reason can rule when force is under control."

CHAPTER XVII

GOVERNMENT AND PUBLIC SERVICES

1. The Government is an Organization

We have just seen that organizations are necessary to carry out people's wishes by coöperation. The government is the biggest organization of all. If a school has a tennis club or a stamp-collectors' society, these are organizations of only the few who are interested in tennis or in collecting stamps. There may also be a self-government organization which includes every student. No one can be in the school and not be in that organization. In this case students do not go about asking, "Do you wish to join?" This is an organization of all. They are all members from the moment the organization starts.

The government of a village, district, city, province, or nation is an organization of all the citizens for certain purposes. There are rules limiting the voters to those who are likely to be wise enough to vote properly; but all citizens are in the organization, to be controlled by it and to benefit from it. The purposes for which it exists are, first, to secure protection for life, liberty, and property, which means law, order, and justice; and, second, to help the people to work together for mutual benefit. We have already discussed the first of these two main purposes of government. In this chapter we wish to discuss the second.

第十七章 政府和公務

第一節 政府是一種組織

我們方纔已見到要打算用合作的方法，來實行人民的意見，組織是很重要的。政府就是一切組織中的最大的。假若一個學校裏有網球會或收集郵票會，這些也不過關心網球或蒐集郵票的少數人的組織罷了。或可有一個包括全體學生的自治機關。沒有一個入了學校而不在那個會的。這樣學生就不必去問：「你願意加入嗎？」這是一個公共的機關。那機關成立的時候，他們都是會員。

一鄉，一縣，一城，一省，或一國的政府就是全體公民為某動目的而設立的一個機關。那有章程限制投票的人以富於智慧善於投票的為合格；可是全體公民都在那個機關裏。要被牠管理並得牠的利益。那機關存在的理由第一就是保障生命，自由，和財產，那就是要有法律，秩序，和正義；第二就是幫助人民合作以謀公共的利益。政府這兩個主要目的，第一種我們已經討論過了。在這一章裏我們打算討論第二種。

古時，以及現在文化退步的社會裏的國王和官吏，往往都是有權勢的人而確沒有爲人民謀利益的心。結果世界各處的公民都不大相信政府是真摯的。良好的，有益的，和必需的。他們急速的反對政府，批評法律，責罵官吏，輕視警察或軍人，不在官吏之下服務，規避章程。逃脫租稅。人民作這樣的感想并不稀奇，甚至於他們還罵和批評他們多年的壓迫，不公正，和自私的結果。可是現在世界對於政府已有一種新的眼光了。現在牠是被視爲一個爲人民本身謀利益的公共機關。

第二節 公僕

現代政府最高的官吏若給一個公民寫信，他時常在「你的謙僕」底下署名。這不只是一個謙遜的詞句。他的意思是承認他是民衆的公僕。雖然他管着他們，他是爲他們謀福利並不是爲他個人的福利。他是被人民僱用爲他們去做某種工作的。他的工作也許是實行他們的法律，甚至有的時候按照法律來懲辦他們。因爲他是全體人民的公僕，并不是一部份人的公僕，懲罰的時候也就是選舉他的人全都大聲的反抗不要猶豫，他知道就是大多數人民受苦。他的責任和職權也得要維持法律的。多數的人必須加以保護

In ancient times, and even now in backward communities, kings and officials have often been people with power but with no idea of really benefiting the citizens. The result has been that citizens the world over are slow to believe that the government is really friendly and good and beneficial and necessary. They are quick to oppose the government, to criticize a law, to scold an officer, to look down on a policeman or soldier, to refuse to serve under an official, to evade the regulations, to escape from taxation. It is not strange that people feel this way, even that they scold and criticize the officers whom they themselves have elected. It is the result of long years of oppression and injustice and selfishness in high places. Now, however, the world has come to a new view of government. It is now considered an organization of the people themselves for their own mutual benefit.

2. Public Servants

When the highest official of a modern government writes a letter to a citizen, he at times signs his name under the words "Your humble servant." This is not merely a very polite expression. He means he recognizes that he is the servant of the citizens. Although he rules over them, he does it only for their good and not for his own. He is employed by the citizens to do certain work for them. It may be to carry out their laws, even at times when many of them may have to be punished according to these laws. Because he is the servant of the whole people, not of just a part, he does not hesitate to punish even if there is a great outcry against him by many of the very people who elected him. He knows that even if a majority of the people suffer, it is his duty

KWANGTUNG FLOODS

BOARD OF CONSERVANCY WORKS REPORT

Waterlevels in English Feet at 10 a.m.

Place of Observation	Highest W. L. ever recorded	Lowest W. L. ever recorded	1922	
			W.L.	W.L.
			July 6th	July 7th
Wuchow, West River . . .	+79.50	-2.42	31.00	29.00
Kongmoos, West River	+14.70	-0.80	8.40	7.60
Linkonghow, North River	+57.00	0	10.00	11.50
Sanshui, North River . . .	+27.25	-5.00	11.80	10.10
Sheklung, East River . . .	+15.15	-0.98	4.30	3.90

HONGKONG TIME SIGNALS

The Time Ball on Kowloon Signal Hill is dropped daily at 10 a.m. and 4 p.m., except on Saturdays when it is dropped at 10 a.m. and 1 p.m., and on Sundays and Holidays when it is dropped at 10 a.m. only.

The Ball is hoisted half mast at the 55th minute and full mast at the 57th minute. Should the ball fail to drop at the correct time it will be lowered at 5 minutes past the hour and the ordinary routine repeated at the following hour, if possible.

Should the Time Ball be out of order the above routine will be carried out with the flag "Z," on the Storm Signal mast.

Time Signals are also given at night by means of three white lamps mounted vertically on the Observatory wireless mast. From h.m.s. 8.56.0 to h.m.s. 9.0.0 p.m. the lamps are extinguished momentarily at the even seconds, except at the 2nd, 38th, 50th, 52nd and 54th of each minute.

The hours refer to Hongkong Standard Time (8 hours East of Greenwich).

METEOROLOGICAL

Hongkong Observatory, 27th July

	Previous Day at 2 p.m.	On Date at 6 a.m.	On Date at 2 p.m.
Barometer.....	29.64	29.59	29.58
Temperature . . .	87	83	82
Humidity.....	66	75	88
Wind Direc....	E S E	E	E S E
Wind Force....	3	3	5
Weather.....	b	0	br
Rain.....	0.00	0.00	0.19

Highest open air Temperature on the 26th 88
Lowest 27th 81

THE WEATHER

July 27d. 6h. 25m.—Warning to Hongkong, Coast Ports, &c.: Depression or typhoon of unknown intensity within 120 miles of Lat. 16° N., Long. 116° E., direction unknown.

July 27d. 6h. 05m.—Local signal No. 1 hoisted.

July 27d. 11h. 38m.—Pressure has decreased considerably at Vladivostock and slightly at Hongkong and Tourane. It is nearly stationary over the Philippines.

A typhoon has formed to the east of the Macclesfields. Its direction of motion is at present unknown.

Hongkong rainfall for the 24 hours ending at 10 a.m. to-day, 0.06 inch. Total since January 1st, 34.52 inches, against an average of 49.75 inches.

FORECAST

For the 24 Hours ending at Noon
on the 28th

- 1.—Formosa Channel: N.E. winds, freshening.
- 2.—South coast of China between Hongkong and Lamooks: The same as No. 1.
- 3.—Hongkong to Cap Rock: N.E. winds, possibly increasing to a gale; fine at first, some rain later.
- 4.—South coast of China between Hongkong and Hainan: The same as No. 3.

GOVERNMENT BUREAUS RENDERING PUBLIC SERVICE
THROUGH NEWSPAPERS

and service to uphold the law. The minority must be protected as well as the majority, and to preserve respect for the law is a service to all.

It is important that both officials and citizens should have clear and strong the idea of the public service — that every government official and clerk is a servant of the public. This does not mean that he is the servant of any individual citizen, that he must do as directed by anyone who calls upon him. He is not a servant of that sort. Like your father, he is working for you but not under your direction. He must keep in mind that he is giving service to the people, and you must keep in mind that he is your helpful friend and not your enemy or slave.

We are very likely to think of our heroes as only those who have fought and died for their country or those who have gone through great danger to save life or accomplish some great task. We must not forget for a moment that there are thousands of men and women working for their country all the time. It is sometimes easier to die gloriously than to go on working quietly day after day without much praise or appreciation. Are not those who faithfully labor for their government and for their people to be considered heroes also? Let us think of a public servant as one of the nation's heroes.

Think of the elementary-school teachers all over the country. They are often working against great difficulties. They are faithful day after day. They are patient, even though those they serve often criticize them very unkindly. They are training the boys and girls to support themselves, to enjoy their lives, and to serve and love their country. They are "masters" in their schools, but they are "servants" of the public, heroes in their country's battle against the enemy ignorance.

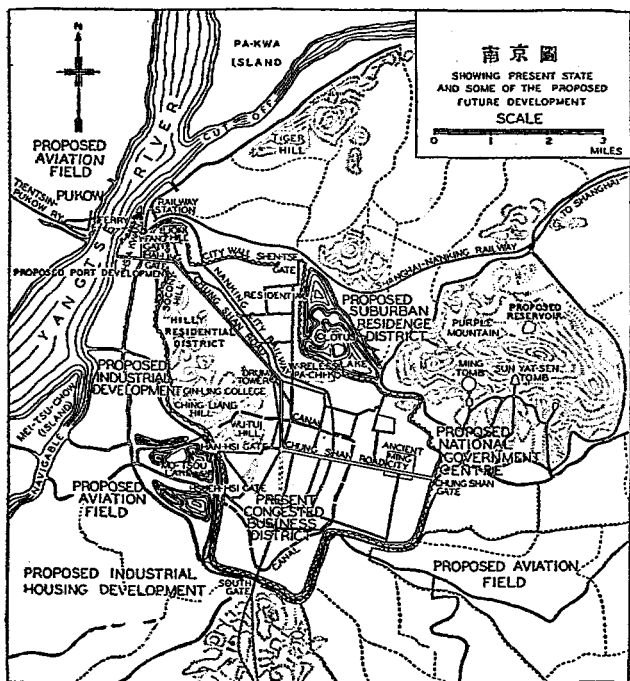
，少數的人同樣也得要加以保護的，而且尊敬法同是公共的義務。

要緊的是官吏和人民對於公共義務的觀念必須清楚必須堅強——每個政府官吏和職員全是公衆的僕人，這並不是說他是某一個公民的僕人，在何人讓他怎樣作他就怎樣作。他並不是那一類的僕人，他也跟你的父親一樣，他給你工作，可是不受你的指揮。他必須記住他是給人民服務，並且你也得知道他是你的有益的朋友並不是你的仇敵或奴隸。

我們很容易以為我們的英雄，就是那些為國打仗而死的人，或是那些歷經大險去救生命或完成某種偉大事業的人。我們一時也不能忘了成千的男女時時都為他們的國家工作着。有時慷慨捐軀比一天一天的安靜工作還容易，不受人的稱讚或重視。那些為國家為人民忠實工作的人，不應當算作英雄嗎？讓我們要想一想，公僕成為國家英雄的。

想一想全國的小學教員。他們是時常與大困難奮鬥。他們一天一天總是忠實的。就是他們給服務的那些人時常很不客氣的批評他們，他們依然忍耐。他們訓導男女學生以維持他們自己的生活，以享受他們的生活，服務國家和愛國家。他們就是他們學校的主人翁，但他們也就是公共的僕人，也就是為國戰勝無智識敵人的英雄。

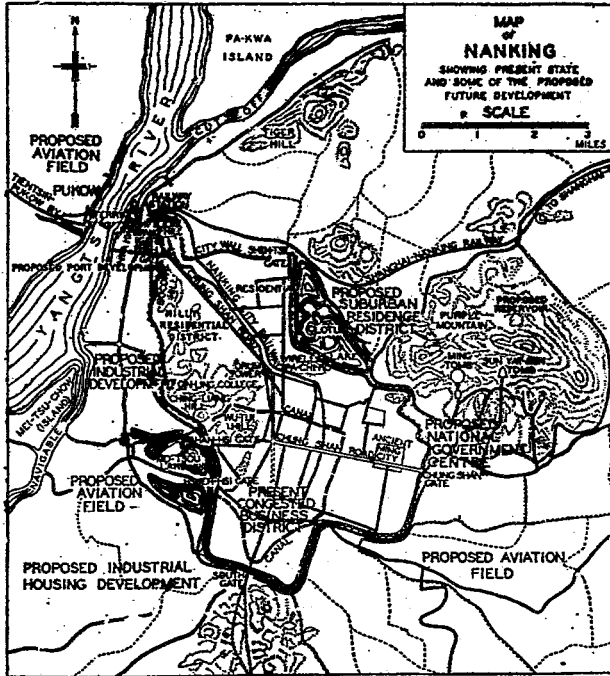
我們已經討論過警察和法庭是為我們服務的，我們要記着尊敬執行法律的長官是如何的重要，我們還得記着每



繁榮中的南京

天要對各地的警察表示敬意和好感，他為我們維持秩序，保護我們的生命財產，甚至幫助我們通行大街或尋找路徑，他是一個朋友又一個助手。

We have already discussed the service that the police and law courts render us. Let us remember how important it is to honor the judges and magistrates who



A NEW CAPITAL IN THE MAKING

The new layout of Nanking. (Courtesy of E. P. Goodrich)

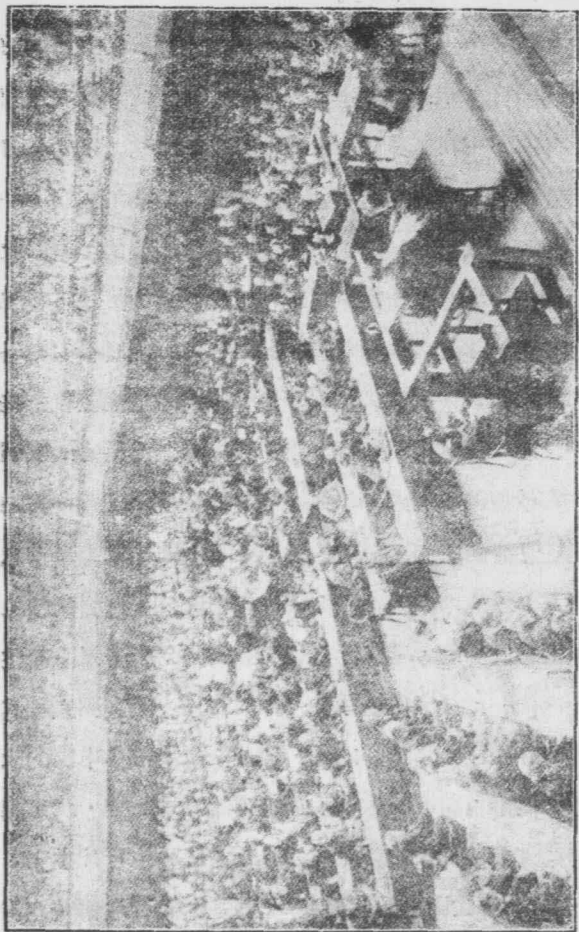
administer the laws, and let us remember every day to give honor and good will to the policeman on the corner. He preserves order for us, protects our lives and property, and even helps us to cross the street or find our way. He is a friend and helper.

3. International Service

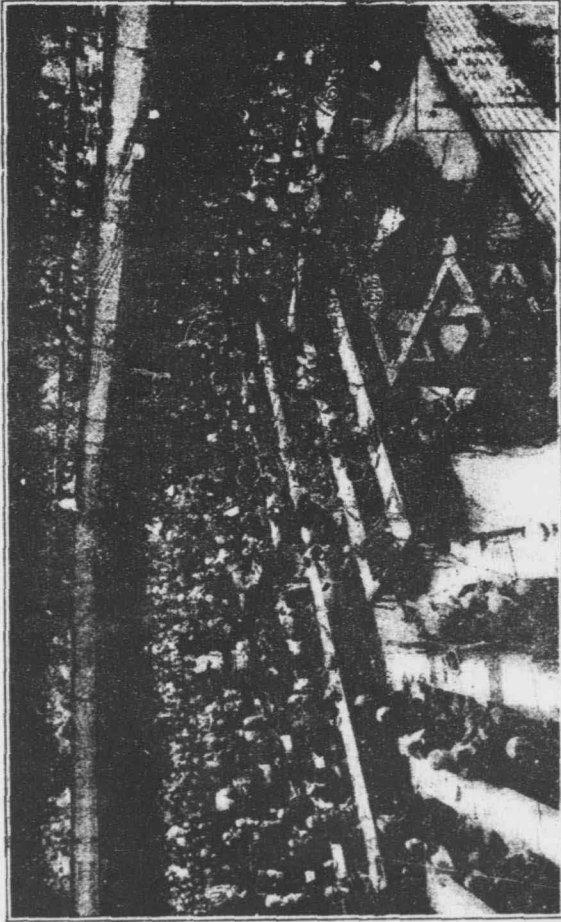
One of the interesting things about the world today is the international character of so many valuable services. Not many years ago international committees and organizations were unknown. Now religious and philanthropic organizations, like the churches, the Red Cross, the Y.M.C.A., and the Boy Scouts, extend their services to people of all lands. The American Red Cross in 1921 built eight hundred and fifty-six miles of roads in Shantung in addition to those built by the Chinese and others. The scientific societies welcome all men and women of ability to their meetings, and in their researches seek the aid of scientists of all nations. Rewards of honor are given by governments to men and women who have rendered service, no matter of what country they may be citizens. The Nobel prizes, given every two years for the best work in several lines, are given to people of many lands. The Carnegie Institution at Washington is studying the earth's magnetic laws, but its work is not in America alone. Its workers are not only Americans but also Chinese, British, and others; and its results are given freely to all nations. The Rockefeller Foundation has sent its doctors to develop a great medical school in Peiping and to help Chinese, British, Americans, and others in medical work in many parts of China. It has given money to Chinese colleges, to British colleges, and to others, as well as to American colleges. It has also attacked yellow fever in South America and Central America, and its doctors were Japanese, Cubans, or any others who were needed, regardless of nationality. This same organization has rendered great service in Africa. In a recent year it

第三節 國際義務

現在世界上一種最有興趣的事情，就是許多有價值的義務的國際性。律不多幾年前，國際委員會或國際團體還沒有人知道。現在宗教和慈善機關，比如教堂，紅十字會，青年會，童子軍，擴張他們的義務到各地的人民。一九二一年（民國十年）除去中國人和別人所修的那些路之外又美國紅十字會在山東修了八百五十六哩的道路。科學研究會歡迎有才的男女去赴會，並且作研究的時候徵求各國科學家的援助。那國的國民，不管政府頒發褒獎給那些服務的男兒，諾貝爾獎金每二年一次的，發給指定的幾種範圍工作最優的各國人。華盛頓加尼基金會，現正研究地磁律，可是牠的工作不只限於美洲。其中的工作人員不單是美國人，還有中國人，英國人，和別國人；研究的結果是自由送給各國的。老克菲（煤油大王）基金會派遣醫生在北平開辦一的極大的醫學校，並且幫助中英各國人和其他在中國各處作醫業工作的人。該基金會捐款給中國的大學。英國大學，和別的大學，跟美國的大學一樣。該會也會治療過南美和中美的黃熱症，並且牠的醫生有日本人，古巴人，和不論國籍的其他人。就是那個會在非洲也有偉大的貢獻。新近有一年該會花了七，〇〇〇，〇〇〇元



國際間的協助；日內瓦國際聯盟會開會



INTERNATIONAL COÖPERATION : MEETING OF THE LEAGUE OF NATIONS AT GENEVA

Photograph by Pacific and Atlantic Photos

spent over \$7,000,000 (gold) in such world-wide service. These are only examples of how public service has begun to be international. When the ship you sail on puts up a white flag with a square blue center, it means, "I am carrying an international pilot." You sail by lighthouses that guide all ships alike and are marked on maps that are for the use of all nations. Some article of food on your table was, perhaps, brought to you by men of many countries: picked by a Malay, sold by a Dutch merchant, carried by a French ship, bought by a British importer, retailed by a Chinese shop. The ten-cent stamp you place upon your letter gives you the prompt and sure service of a multitude of public servants of many nations. The day has come when we think of the service rendered rather than the nationality of the man or woman who renders it. It is interesting to see Chinese and other foreign students in even a government military college in a Western country. In the World War there were French companies with British in them, American companies with Chinese in them, British companies with Americans in them, and so on. International services increased in importance until the League of Nations was formed. This is now undertaking many new lines of work that will bring into the world still more international public service.

4. Handling the People's Mail

In the handling of mail there is now almost complete world-wide coöperation. China is a member of the International Postal Union. The Chinese postal services are among the best and most extensive in the world. Mail service in China is quick, safe, and cheap. In some

美金去作這種國際的義務，這些僅是公共服務如何變成國際化的例子。你坐的那隻船上，若是掛上一個白地藍四方中心的旗子，就是說：「我帶着萬國的駕駛者。」你由燈塔航過，牠們是一律指導所有船隻的，並標載在航海圖表上為給各國用的。在你棹上的好些食品，也許是由好些國的人供給你的：一個馬來人採的，一個荷蘭商人賣的，一隻法國船運來的，一個英國進口商人買的，又由中國商店零售。在你的信上貼一角的郵票，就可以享受好些國公僕的迅速和妥當的服務。現在已經到了要想服務的男女的成績不必計及服務人的國籍的時候了。到西洋國家的國立陸軍大學裏去看中國學生和外國的學生，那是很有趣的。世界大戰時，法國軍隊中有英國人，美國軍隊中有中國人，英國軍隊中有美國人，諸如此類的。國際服務的重要逐漸增加，遂有國際聯盟會之成立。該會現在辦理許多新的工作，這些工作將要產生更多的國際間的公共服務。

第四節 辦理人民郵政

郵件的辦理，現在差不多完全是世界合作的。中國是萬國郵政協會的一個會員。中國的郵務也是世界上最好最普遍的一個。中國的郵務是迅速，妥當，便宜。有許多地

方一分郵票，可以把信寄到一百多哩之外去，四分郵票可以寄信到幾千哩的地方去，若是你自己攜帶了去或使公僕人送去，那將要花你幾百塊錢，而且你的信還不如郵差辦理的妥當，他是有特別法律保護和一種偉大郵政系統管和指導的。

這種偉大的系統達到全國的各處，牠劃出一定的途徑，信件可以遞到各縣甚至各村，由這些遠的地方，信件可以傳遞到你的門口，你家裏的人傳遞消息，不及國家的郵差那樣迅速那樣妥當和那樣的有定時。

一個騎馬的郵差可以在十一天之內，橫過戈壁沙漠，辦完張家口庫倫和恰克圖來往的郵件，全路共長三千六百二十一里（一千二百零六哩），……由河南隴海鐵路現在的終點起，一路有日夜的郵差，大部份都是騎馬，經過靈州，西安府，蘭州府，安西州，再過迪化而到俄屬土耳其斯坦邊界的喀什噶爾，這路線全長是一萬零八百四十三里（三千六百十四哩），遂成爲全世界最長的郵驛路線。若是不耽擱，所需的時期是四十天，……運輸重的郵件由揚子江峽道至四川省城都成甚致一直達到西藏也是一種冒險事業。在商輪敢沿江直駛到重慶以前，特別製造的已有一對快郵船來，經過危險的急流，往來於重慶和宜昌之間。現在雖然盡力利用各種輪船，還有三十二隻郵船極忙的往來，每年運載二萬袋的郵件，破船是常有的，可是郵件

places a one-cent stamp will carry a letter a hundred miles and more. A four-cent stamp has carried it thousands of miles. If you carried it yourself or sent it by a messenger, it would cost you perhaps hundreds of dollars, and your letter would not be so safe as it is in the hands of a public servant who is protected by special laws and checked and guided by a great system of supervision.

This great system reaches every part of the country. It maps out paths that carry letters to every district and to almost every village. Bringing mail from all these far-away places, it hands you letters at your door. The members of your own family are not so prompt and sure and regular in carrying your messages as are these official postmen.

A mounted courier service across the Gobi Desert connects Kalgan with Urga and Kiakhta, the total distance of 3621 li (1206 miles) being done in eleven days. . . . From the present terminus of Lung-Hai Railway in Honan a continuous chain of day-and-night couriers, for the most part mounted, runs through Tungkwang, Sianfu, Lanchowfu, Ansichow, thence via Tihwafu (Urumtsi) to Kashgar on the borders of Russian Turkestan. The total length of this line is 10,843 li (3614 miles), which makes it the longest postal courier line in the world. The time taken, when there are no delays, is forty days. . . . The service of heavy mails through the Yangtze gorges to Chengtu, the capital of Szechwan, and on to Tibet shows no less enterprise. Before merchant steamers ventured up the river to Chungking, a fleet of fast post boats was specially built to ply between Chungking and Ichang through the dangerous rapids. Even though full advantage is taken of whatever steam service there now is, thirty-two post boats are kept busy, carrying over twenty thousand bags of mail annually. Wrecks are

not uncommon, but mails are nearly always recovered. For the sake of speed, light mails for Chengtu and the West are carried overland all the way from Hankow by day couriers and night couriers. Hankow letters are delivered in Chengtu (1023 miles) in thirteen days and in Tatsienlu (1313 miles) in eighteen days. From Tatsienlu a line continues three hundred and seventy-five miles farther to Batang, the chief town of the Tibetan Marches. In normal times this is linked up with the Tibetan system by a line across the border to Chamdo, so that there is a direct overland communication from Peiping to Lhasa.

Think what a service is described in the quotation from the report given above. Think also of the growth of the service. Here are the figures for the numbers of articles of mail matter posted:

In 1901	3,500,000
In 1906	37,000,000
In 1911	125,000,000
In 1916	250,432,273
In 1921	446,686,018
In 1925	565,007,763

It is not only letters that are carried quickly for you but also newspapers, magazines, books, and small packages of all sorts. The quick distribution of newspapers, magazines, and books is a service of the greatest importance to the nation. How can a nation have unity unless the people share common purposes and interests? How can they have the same ideas and ideals and plans unless they read the same things? The Chinese post office is a binding force drawing together all parts of the nation.

It is also important and exceedingly convenient to be able to send packages. If a man in Canton wants to sell

差不多總是保存的。因為要迅速的原故，往成都和西部的輕便郵件概由漢口用日夜驛夫由陸地運送。由漢口至成都（一〇二三哩）的信十三天可以遞到。至打箭爐的信件（一三一三哩）十八天送到。由打箭爐又有三百七十五哩的線直達西藏的主要的城市的巴塘，在平常的時候這一條路是一條由通過邊界到江達去的路線來與西藏路線相聯，所以由北平到拉薩有直接陸地的交通。

你想想上邊所引的報告。所說的是怎樣的一種義務。你也要想想義務是如何的增長。下列的數目是付郵的郵件總數：

一九〇一年	……三，五〇〇，〇〇〇
一九〇六年	……三七，〇〇〇，〇〇〇
一九一一年	……一二五，〇〇〇・〇〇〇
一九一六年	……二五〇，四三二，二七三
一九二一年	……四四六，六八六，〇一八
一九二五年	……五六五，〇〇七，七六三

郵局不只為你很快的傳遞信件並且還傳遞新聞，雜誌，書籍，和各種的小包裹。報紙，雜誌和書籍的迅速的傳播對於國家是一種最重要的事業。若不是人民有一致的目的和利益，國家怎能統一呢？若是人民讀不一樣的東西，他們怎能有同樣的主義思想與計畫呢？中國的郵政就是總一全國各地的一個團結力。

能够運送包裹也是很重要極方便的。假若差一個廣東人願意賣薑給一個漢口商人，他就可以由最快的輪船和火

車，先寄給他一種貨樣。不過只花幾分錢的運費。假若他打算送這個給芝加哥或巴黎或利物浦的商人，也可以用這個相同辦法。他還可以寄一塊寶石或一張圖畫或一瓶葯水給一個遠地的城市裡的經紀。可以把牠郵去。牠可以掛號爲的是經過每一個地方都要檢查的；這種偉大郵政系統的目光是注意牠的。牠投遞無誤是可以，由回條證明的；這個回條是照原路回到送信人。這些事情不過使寄物的人只花幾分錢罷了，因爲那是有一種辦理很好合監察很好的系統和組織。

這種郵務也可以匯寄銀錢，就只包裹的投遞定可使人民發生匯錢的需要，但這種需要還有許多別的原因。所以這類事務對於各種營業是一種非常的便利也是一種鼓勵；你到一個郵政局去，交納你的錢，收到一張匯票，就可以把那匯票寄給任何遠的一個人，當他拿着匯票到他本地郵局去，錢就早已到那裏等他。

郵局是一個爲你們服務的一個大組報的榜樣。而并不是爲他自己謀利或爲任何一個謀利。牠作很多的事情。中國南部某城的一個郵政局經手的郵袋和郵包平均每天約有八百多件。

當我們看見一個郵差來的時候，讓我們向他說句歡迎的話。我們要幫助着讓他明瞭他的地位，是給國家服務偉大的和有價值的組織的一部份。我們要恭敬他，當他是一個有價值的公僕。

ginger to a dealer in Hankow, he can mail him a sample that will travel by the fastest steamers and trains and cost only a few cents. Exactly the same thing is true if he wishes to send the sample to a dealer in Chicago or Paris or Liverpool. He may wish to deliver to an agent in some distant city a valuable piece of jade or a picture or a bottle of medicine. It can be sent. It can be registered so that its presence will be checked at every place it is handled; the eye of this great system is on it. Its safe arrival can be made sure by a return receipt that comes all the way back to the sender. And all this service costs the sender only a few cents, because there is a well-regulated and supervised system and organization.

This service goes into the sending of money also. The receiving of packages alone is sure to make people want to send money, but there are many other causes for this demand. Therefore such a service is a wonderful, convenience and a stimulus to business of all kinds. You go to a post office, pay in your money, receive an order, mail the order to someone at the other end of the land, and, when he goes to his post office with the order, there is the money waiting for him.

The post office is an example of a great organization for rendering you service, not to make money for itself or anybody else. It does an enormous amount of work. About eight hundred bags and packages of mail on an average pass through or from the post office of one city in South China every day of the year.

When we see the postman coming, let us give him a cheerful word. Let us help him to realize his position as a part of a great and valuable organization working in the service of the country. Let us respect him as a valuable public servant.

5. Wire and Wireless Service

Very much like the postal service is the telegraph and cable service. Here again are faithful public servants, some on duty during the day and others every minute of the night, ready to send or receive your messages. You write your message on a piece of paper, paying a small amount per word, and it is at once sent for you to any part of the world. Across the land and under the sea run the miles of wires. It is said that one telegraph company in a Western country has over a million miles of wire to take care of. Think of the men who have to follow the lines and repair them — sometimes on dangerous high places, sometimes out on the ocean, sometimes in distant mountain forests. We are able to do a wonderful thing in sending and receiving messages because of a great public-service organization.

Very closely related to the telegraph and cable service is the telephone service. It usually begins with a city system, but it is easy to see that its usefulness increases with the extent to which it expands. Extending the telephone system into the rural parts of China will make village life far more attractive. A farmer will then be able to call up a man a hundred miles away and arrange with him in a few minutes about a sale or some other business. The farmer's wife can call up a sister whose son is ill far away. Night and day someone is ready to do you service in connecting you with other people and ringing them up. Here, again, there are wires and apparatus to keep in repair — far more, as a rule, than in the telegraph companies. One company in a Western country is said to have twenty-five million miles of wire, enough to go around the world a thousand times. That keeps a great

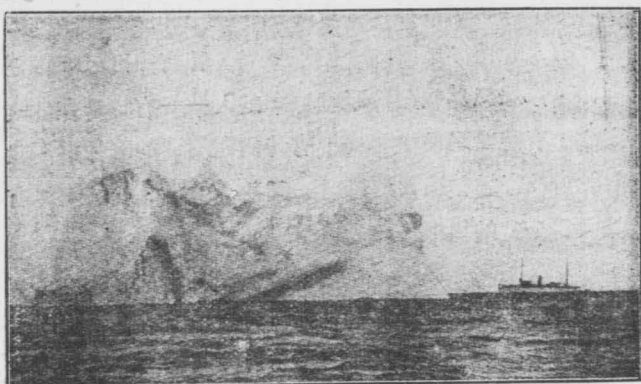
第五節 有線和無線電事業

電報和海底電線的事業很像郵政事業，這也有誠實的公僕，有的白天值班，有的通夜工作，準備發收你的消息。你把你的消息寫在一張紙上，每字花很少的錢，立刻就替你把那消息寄到世界任何地方去。陸上和海有許多哩的電線。有人說西洋某國的一個電報局，管有一百萬哩以上的電線。你想想那些順着電線修理的人——有時候在危險的高地，有時候到海洋裏去，有時候在很遠的山林中。我們能夠辦理寄送和接收消息這一種稀奇的事，就是因為有那偉大為公益的組織。

電線和海底電報有密切關係的就是與電話事業住往初設在一個城市裏，但是牠的用處隨着牠的範圍的擴充而增加是很容易看出來的。電話若能擴充到中國農村去，可使鄉村的生活更可觀些，那末一個農夫就可以招呼一百哩遠的一個人，並且可以和他在幾分鐘之內商妥交易或他種事情。農夫的妻子也可以打電話叫他的妹妹、來看她那在外病了的兒子。無論晝夜都有人準備為你服務，替你按電話好與別人說話。這種事業的電線和機件也是要時常修理的——普通說起來，比電報局的修理工作還多。西洋某國電話局說是有二千五百萬哩的電線，足夠環繞地球一千次的、那電話局要有大隊的人忙着工作，這種服務幫助人民營

業成功，享受更完全的生活，辦理一個較好的政府，由國家的團結而增進友好并且指示出我們都是一個人類的大家庭的份子。

當「無線」兩字才發現的時候，「線」這個字剛變成動詞，無線電報是一種偉大的新事業，牠的最大的個一用

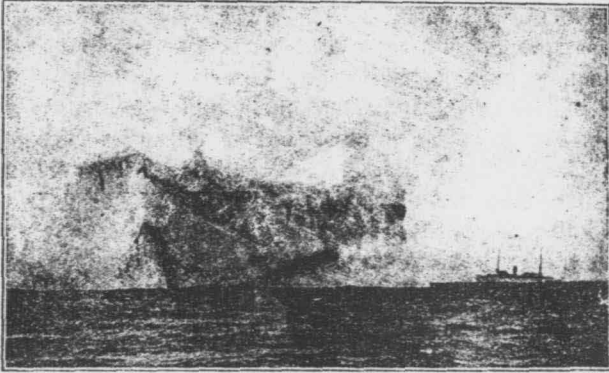


巡邏隊警告汽船遇冰山

處，就是陸地上和海洋裏的船隻談話，世界大戰的時候無線電報極重要，好像輪船和飛艇和陸軍和行走的火車互相交通的重要一樣，迷在霧裏的船，可以說出牠的位置，或說出一個冰山的位置，或說任河別的危險來，船隻經過海洋時，都可將每日一路的新聞披露出來，遇險的船隻發出「S.O.S.」字母，牠們在任何文字裏都是「救我們」的意思，到了現在無線電話又變成一種新的公務，新聞，講演，音樂，和其他類似的東西，都可廣播出來，而謀有無

army of men busy. Such service helps people to succeed in business, to live fuller lives, and to conduct a better government. By joining nations together it promotes friendly relations and shows us that we are all members of one great human family.

The word "wire" was just becoming a verb when the word "wireless" appeared. Wireless telegraphy is a big



PATROLLING TO WARN STEAMSHIPS OF ICEBERGS

new service. One of its great uses is to open conversation between the land and ships at sea. This was of great importance in the World War, as was also similar communication between ships and airships and armies and moving trains. A ship in a fog announces its location, or the location of an iceberg or any other danger. Ships can publish the daily news all the way across the ocean. A ship in trouble sends out the letters "S.O.S.," which in all languages are known to mean "Save us." And now the wireless telephone, or radio, has come as a new public service. News, lectures, music, and the like are

sent out "broadcast" for the benefit of everybody who has a receiving set.

All these means of communication work together to give us better newspapers and magazines, to promote business, and to make life more interesting in every way.

6. Another Group of Public Servants

Quite a different type of public service is that of aids to navigation along the coasts and rivers. Every channel must be charted and kept charted. Every dangerous rock and bar must be marked. Every important point on the coast must have a lighthouse, and every light must be kept burning at night and in exactly the way that the charts show it. One lighthouse, for example, shows a white light three seconds and then is dark five seconds. Any ship's captain who sees such a light knows exactly where he is, for the light always flashes in that way and no other light in that region ever does. The coast of China is said to be one of the best-lighted in the world. The Chinese Maritime Customs is the great organization that looks after this service. It keeps 192 great lights, 5 light-vessels, 52 lightboats, 276 buoys, and 970 beacons, which make a total of 1495 "aids to navigation," or devices for the protection of your life and property, on the seas and rivers of China.

Each harbor office must control the ships that come and go. They must be safe for passengers. They must start at the right time, follow the proper routes, give the proper signals, carry the proper lights, and so on. Ships bringing disease are stopped and held until free from it. All this is for the service and protection of the public. There are pilots examined and registered. No man who

線話收音器的個人的利器。

所有這些交通的方法，合作起來給我們更好的新聞和雜誌，振興實業，並在各方面使生活更有興趣。

第六節 另一個公僕團

還有一種不同的公務，就是沿海岸沿河流幫助航行的事業。每條水道都要繪圖並且要時常修改。每個危險的岩石和沙壩都要標誌出來。海岸上各重要的地方須有燈塔，每個燈必定整夜的點着。且須準確的按照航海地圖所指示的辦理。例如一個燈塔發出白光三秒鐘，然後熄滅五秒鐘。船長看是看見那樣的光，就知道他確是在什麼地方了，因為那種光永遠是那樣閃耀，而且那個地方又沒有別的光是那樣的。中國的海岸說是世界上辦理燈塔最好的一個，管理這種事業的偉大機關，就是中國的海關。牠管理一百九十二個大燈塔，五隻燈船，五十二隻燈舟、二百七十六個浮標，九百七十個礁標，共有一千四百九十五種航行上的幫助品，或是保護你在中國海河上的生命和財產的方法。

每個港務公署必須管理往來的船隻，船隻必須使搭客安全。牠們必須按時起程，遵行正當的航線，發出相當的標誌，攜帶相當的燈光，以及其他類似的事宜。上病人的船必須停留至病症消滅時為止。這都是為公益和保護大家的。領港的人都要檢驗和註冊。沒有證書的人不能當輪船

的船長海員也得受檢驗，船隻也受檢驗，牠們的機件和救生器都要檢查，有許多國家救護的水手們，永在危險的海岸上看守着。

空象局是一個收集關於天氣的各種消息並且預報第二天的氣候的機關，該局所發放的圖表，是說明全國和一部份海岸的氣候普通狀態的，這個預告後幾天的大概情形，海上的船隻，空中的飛艇，和陸地上的農夫都很需要天氣的預報，潮水的狀況和江河的水面，也是細心研究和報告的一種重要的事項，就是時間也是這樣一件事，爲的在海上知道經緯度，航海的人須一定的地方，在那裏可以知道準確的時間來改正鐘錶。

一九二二年(民十一年)汕頭地方發生可怕的大風的時候，燈塔的頂子都被風吹掉，傾盆大雨下了好幾點鐘；可是看燈的人依然保持着燈光，並且使燈光適宜和清楚的照耀着，各種公務中都有英雄，大家都要敬重他們呀！

第七節 陸軍和海軍

現代國家許多重大的問題都與陸軍和海軍有關係，一個大的新式海軍包括大的戰艦；大而且快的巡洋艦；更快可是稍小的魚雷艇和驅逐艦；巡河戰船；潛水艇和牠們的母艦，水上飛機；魚雷安置艦；軍隊運送艦；軍醫艦；和

has not his "papers" may be the master or officer of a steamship. Even seamen are examined. Ships too are examined, and their engines and life-saving apparatus are inspected. In some countries there are life-saving crews always on the watch along dangerous coasts.

The weather bureau is an organization to gather information about the weather and to forecast the weather for the next day. It issues maps that show the general condition of the weather over the whole country and part of the sea. This indicates the probable conditions for a few days in advance. Ships on the sea, planes in the air, and farmers on the land all have great need for a forecast of the weather. The condition of the tides and water levels in the rivers is also an important matter carefully studied and reported upon. So also is the mere matter of time. For the sake of getting their latitude and longitude at sea, mariners must have places where they can find out the exact time and set their clocks.

During the terrible typhoon in the region of Swatow in 1922, lighthouses had their roofs blown off, while the rain poured in for hours; but the keepers stuck to their lights and kept them flashing properly and clearly through it all. There are heroes in all branches of the public service. All honor to them!

7. The Army and the Navy

Many of the greatest problems of a modern nation have to do with the army and the navy. A great modern navy includes the big battleships; the great fast cruisers; the still faster but small torpedo boats and destroyers; the river gunboats; the submarines and their mother ships, the seaplanes; the mine-layers; the troopships.

the hospital ships; and others. A navy is a big thing, a wonderful system, a great scientific organization, a powerful governmental machine.

In times of peace the capture of smugglers, protection against pirates, and rescue of ships in distress are the chief functions of a navy at home, and these functions are very necessary. The reign of law and order upon the water is just as necessary as upon the land. The water offers a special temptation to robbers, because they can come and go quietly and leave no tracks behind. For this water policing there are harbor police, but there must also be a navy for the more dangerous work. There, again, is a great public service. We must build up a modern navy, large enough to render this service, but not so large as to be a burden to the people. Life, liberty, and the pursuit of happiness often depend upon its service.

A modern army includes the infantry, the cavalry, the artillery, the air forces, the engineers, the miners, the service of communication, the medical and the surgical department, the supply departments, the transportation departments, and others, with the great coördinating central staff which keeps all working together like a single great engine. Then there are arsenals and magazines, placed at various points throughout the country, where many of the great cannons and rifles are made and stored until the need for them arises. The army is not often an engine of construction: it is usually an engine of destruction. Occasionally an army builds a permanent road or bridge. But almost always an army is an expensive thing, a dangerous thing, and a destructive thing.

其他，海軍是件大事，是一個奇特的系統是一個偉大科學的組織，是一個強有力的政府機關。

平安的時候，海軍在國內重要的職務，是捕獲漏稅的人，防禦海盜，和拯救遇難的船隻，這些職務都是必須的。法律和治安於維持，在海上和在陸上是一樣的重要。水上是特別能引起海盜，因為他們能夠安靜的往來，而不遺留痕跡。因維持水上的治安，設有警察，但是還得有海軍。担任更危險的工作。又是一種重大的公務。我們必須建設一個新式的海軍其大足可作這種義務之用，但是不可太大，致成人民的一個重大負擔，生命，自由和快樂往往都是靠着這種義務的。

新式的陸軍包括步兵，騎兵，砲兵，空軍，工兵，掘地兵，交通隊，醫藥外科部，軍需部，運輸部，及其他同偉大中央參謀部，使各部合作好像一個單獨大機器一樣。此外還有兵工廠火藥庫散佈於全國的各處，製造和儲存許多大砲槍枝以備需要的時候使用。軍隊並不永是一種建設的工具；往往是一種破壞的工具。有時軍隊建築一個永久的道路橋梁。可是軍隊差不多永遠是一種耗費，一種危險，和一種破壞的東西。

第八節 陸軍的減少

聽說在一九二八年(民十七)中國的陸軍約有二百萬人，世界上頂大的常備軍。這就是長久內戰的一個原因；牠曾操縱政府的文職官員；牠幾乎把全國每年的收入全都耗費了。我們應當用在道路，鐵路，河堤，礦務，工廠，和學校上的那些錢，全部用在這個偉大的破壞機械上。幸而國民政府近來已經擬訂計畫，而且按步把陸軍大加減少，並把解散的軍隊做些有用的事業。我們都要贊助這種運動，輿論將幫助牠成功。

近代的國家並不需要大的軍隊。如果發生戰事，政府就可徵兵，加以訓練，編入常備軍。戰事之後，這種軍隊應當立刻減成少數。這是由世界大戰裏西洋各國的經驗已經證明了。

軍隊除去打仗之外，還有別的職務。爲什麼大國要在和平時候養兵呢？爲什麼牠們重視和尊敬軍人呢？爲什麼牠們要給軍人厚餉，死的撫恤他的家人，給他好吃的，穿的，住處，照顧，教育，和特別的訓練呢？和平的時候養兵有兩個理由：(一)預備戰爭的時候，成速成大軍隊的基礎；(二)維持全國的法律和治安。這兩件事是那麼重要，所以必須善待軍人，尊敬軍人，慷慨的承認他的價值，及其愛國熱情，庶幾國家可以有良好的軍隊。倘若一個國家的軍隊大於所需要的數目，國家就要吃苦。所以必須時常

8. Reduction of the Army

It is said that in 1928 China's army numbered about two million, the largest standing army in the world. It has been a cause of long civil wars; it has dominated the civil authorities of the government; it has eaten up nearly all the country's annual income. The money we need for roads, railroads, dikes, mines, factories, and schools has been put into this huge engine of destruction. Fortunately the National Government has recently made plans and taken steps to reduce greatly the size of the army and to turn the disbanded soldiers into useful occupations. We must all support this movement, and public opinion will help it to succeed.

A modern nation does not need a large army. In case of war people can be conscripted by the government, trained, and added to the regular army. After the fighting the army should be at once brought back to the smaller figure. This has been proved by the experience of Western countries in the World War.

An army has functions other than going to war. Why do the great nations have armies in time of peace? Why do they treat the soldiers with honor and respect? Why do they pay a soldier well, pay his family after his death, give him good food, clothing, quarters, care, education, and special training? There are two reasons for having an army in time of peace: to have the basis for quickly developing a big army in time of war and to preserve law and order throughout the country. These two things are so important that it is necessary to treat the army well, respect and honor it, recognize generously its worth and its patriotism, so that the nation shall have a good army. A nation suffers when its army is larger

than necessary. It must always take care that the army is small and that it is in every respect a good one.

We wish our army to be small but reliable. We want it to keep order over all the country. Wherever the police of a town, city, or district find they cannot put down disorder and capture criminals, and cannot increase the local force sufficiently, the provincial section of the national army must help them. Wherever a local or provincial force attacks another locality or province, or does not itself obey the laws, the national army must stop the fighting, so that the questions at issue may be decided by law and reason rather than by force. Decisions by force should not be allowed, either within a country or between nation and nation. In 1928-1929 over fifty nations signed a peace pact, pledging themselves to use only pacific means to settle any differences or disputes that may arise between them in the future. The signatories of this treaty include almost all the countries of the world, and China is one of them. Let us hope that armies and navies will be only a great police force, and never war-making machines.

For such police purposes the military side of a government must be thoroughly good. Let us do all we can to make it good. What do we mean by a good army? A good army is scientifically made and managed. It is like a fine engine which has no useless parts, no waste of fuel, no bad connections, no weak places, no poor material, no lack of attention, with everything clean, bright, shining, and ready for immediate and efficient work; it is an engine to be proud of, and one that responds to pride and good care.

注意，使軍隊減少而且使牠樣樣都是良好的。

我們願意我們的陸軍少但是可靠，我們要牠去維持全國的秩序，若是一鎮一城或一縣警察不能消滅紊亂和捕拿犯人，而且不能充分增加地方的兵力，駐紮該省的國家軍隊必須幫助他們，若是一個地方的或省的軍隊去攻打別地方或別省，或其本身不遵守法律，那麼國家軍隊必須停止這種戰爭，爲的是他們的問題可由法律和公理解決而不採用武力，無論是一國之內還是國與國之間武力解決不應當使用的，一九二八年(民十七)到一九二九(民十八年)有五十多國簽訂了一種這平公約，担保他們對於以後國際間發生的意見或爭端，只用和平方法去解決，該約的簽字人幾乎包括世界各國，中國也是其中的一國，我們盼望陸軍和海軍只成一種偉大警察，永不成爲作戰的機械。

爲警察的原故，政府軍備方面，必須澈底的良好，我們要竭力去改善牠，我們所說的良好軍隊是什麼意思呢？良好的軍隊的組織和管理是科學化的，好像是一副好的機器，沒有無用的部份，不耗費燃料，沒有壞的聯絡，沒有弱的地方，沒有壞的材料，沒有注意的缺欠，各物潔淨，鮮明，光亮，並且準備妥當立刻就可作有效的工作；這才是可誇耀的一副機器，能够受人誘口的和好好管理的。

第九節 文武官長

在革命時期，軍官同時常兼任文官的職務，但革命一經過去，文官和軍官的職權就當分開，軍官應當附屬於文官之下，良好的軍隊，就是完全受人民所選舉的文官管轄的，牠也像郵務人員似的是公僕的團體，並不是主人團，也不是私人的團體，人民代表調牠到那兒去，牠就得上那兒去，並且他們讓他們作的事，無論那事是多麼危險，他們都要去作，於必要的時候，應當為謀公共的福利而作犧牲生命的英雄，軍隊的所為，若是超過這些，就不是良好的軍隊了，軍隊若是參預政治，若是擔任法官或警察的職務，若是干涉法律的設立或執行，那就出乎牠的正常範圍了，除非文官在一定的時間，需要軍隊來幫助恢復秩序，則軍隊不得過問那些事情的，若是過問，牠就是國家的敵人而不是可尊敬的公僕了，良好的軍隊，比任何人都愛他的國家，總是十分愛國的，總是為國家的利益而工作而戰爭和損驅的，——並不是為某人或某黨或一國的好部分，但是為國家和全國的人民，我們要很少的而光榮的軍隊，牠要愛敬牠所帶着的國旗。

第十節 付公共服務的費用

一個公共服務的團體，比如鐵路，電車，電話，電燈等等，往往牠在社會的法律授與的特權之下工作着，可是

9. Civil and Military Authorities

In times of revolution military officers are often at the same time civil officials. But as soon as the campaign is over, there should be a separation of authority between civil officials and military officers. The latter should be subordinated to the former. A good army is one that is completely under the control of the civil authorities chosen by the people. It is, like the post-office army, an organization of public servants, not of masters or of private citizens. It must go where the people's representatives send it, do the work they order done, no matter how dangerous it is, die as heroes for the public good if necessary. If an army does anything more than that, it is not a good army. If it takes a hand in politics, if it takes up the work of the judges or the police, if it in any way interferes with the making or executing of the laws, it is outside its rightful field. Except as the civil authorities use it in such ways to enable them for a certain time to restore order, the army may not touch such affairs. If it does, it is the enemy of the nation and not its honored servant. A good army is one that loves its nation above all else, that is thoroughly patriotic, that will work and fight and die for the good of the nation, — not for some man or clique or section of the country but for the nation and its whole people. Let us have a small but splendid army that will love and honor the national flag it carries.

10. Paying for Public Service

A public-service corporation, such as a railway or a tram line or a telephone system or an electric-light plant, usually works under a franchise given it by the laws of

the community, but it collects directly from you the pay for the service it gives you. The money you pay on a tramcar pays not only for your ride but also for the regular and frequent opportunities offered you to ride day and night. So also with other such public services.

But how about the case of public service for which you do not pay directly? How is it paid for? The police give you constant service; who pays for it? Who pays for the teachers in the public schools, for the superintendents and inspectors, for the bureau of education, for schoolhouses, for streets and street lights, for the cleaning of streets and all health protection, for the water supply, for fire protection, for courts, for parks, for sewers, for the jails and asylums, for the lighthouses, for the weather stations, and for all other forms of "free" public service? Some are local and some are national, but all must be paid for. The people are served, so the people must pay. In the case of the postal service the people pay when they buy stamps, because that kind of service is easily measured and paid for, piece by piece. Even in that case it takes a great deal of time and money and management to collect all the money through the sale of stamps. This method would be impossible in some forms of public service and entirely too inconvenient in others.

Public service is usually paid for by taxes. If it were not for the tax collectors we could not have a government. We sometimes become very impatient with the customs officers who inspect our baggage and make us pay import or export duties, but we should remember that they also are public servants, and that these taxes are the financial strength of the government.

There are many ways of collecting taxes. It used to be a custom in some countries for each voter to pay a

牠直接向你收取爲你服務的費用。你在電車上所給的錢不只是坐車的費用，也是給你不論晝夜很規則的乘車機會的費用。別的公共事業也是一樣的。

但對於你不直接付給費用的那種公共服務又該怎樣呢？費用怎樣給呢？警察時時爲你服務；誰爲牠納費呢？公立學校的教員，督學，視察，教育局，校舍，大街，路燈，清潔道路，衛生，自來水，消防隊，法庭，公園，溝渠，監牢，教養院，燈塔，氣候測量局，和他種不收費用公共事業的費用是誰給呢？有些是屬於地方的，有些屬於國家的，可是都得要有費用。人民受人服務，所以他們也得花錢。拿郵政說吧，人民購買郵票的時候得給錢。因爲這種服務是容易按件計算也容易付款的，就是那樣，也得耗費許多時間金錢和經營，去收賣郵票得來的錢。這種辦法在許多的公共事業中是辦不到的，更有些公共事業，此法太不便利，甚而不能辦的。

公共事業往往是由賦稅來付費的，假若沒收稅員我們就可以沒有政府。有的時候，因稅關職員檢查我們的行李，並且讓我們交納進出口稅，我們對於他們很不耐煩的，但是我們要知道他們也是公僕，而且這些稅捐就是國家的經濟的實力。

有許多收稅的方法。有些國家慣於令每個投票的人納

稅，但是此法後來就取消了，因為窮人所納的跟富人納的一般多，並且很容易引起一個人將他自己的選舉權買給一個願意納稅的人，鹽稅是中國徵稅重要的方法，也是幾乎貧富的人納一樣的稅，誰能享受公共服務的利益多，是富人呢還是窮人呢？征收進口稅好像是令外國人納稅似的；但實在說最後用貨的人便是納稅的人，因為其他辦理貨物的人不過將稅項加在該貨的售價裏去，因為事業和別的文契的註冊，可以收入好些錢，又因銷售印花票可使支票收據和別的文件合法也可收入好些錢。

多數國家的收入的主要來源是財產稅，中國則有個特別的方法就是征收土地稅，每個地主須向政府報告他的土地的價值，而且按照規定的百分率納稅，若是土地估價太高，地主得多納稅，若是他所報告的價值似乎過低，政府就可按照他的價錢收買他的地。

所得稅又是一種重要的收入來源，在許多的國家裏人民納這裏稅納的很重，有些國家只征富人的所得稅；人越有錢稅率越高，有好些國家就是窮人也要納很重的所得稅。

中國的田稅尚不甚重，倘若中國國民所納的稅和日本人或英國人所納的稅比較一下，他就看出他的稅是低的多，若是稅租一年一年的增加起來，他無須詫異，除非有一種特別增加的賦稅的來源或某處有一大宗儲蓄，那末公共事業既然增多，稅租也得增多。

tax, but this was stopped because it taxed the poor man just as much as the rich man, and because it was a great temptation to sell one's vote to anyone who would pay the tax. Taxing salt, which is an important taxing method in China, also taxes almost equally the rich and the poor. Which receives more benefit from the public services, the rich man or the poor man? Taxes on goods imported seem to make the foreigner pay our taxes; but really those who finally buy the goods for use are the ones who pay, as all the others who handle the articles merely add the tax to the price at which they sell. Some money is collected for the registration of deeds and other documents, and some by the sale of stamps required to make checks, receipts, and other documents legal.

The chief source of revenue in most countries is the tax upon property. In China there is a special way to tax land. Each landowner reports to the government the value of his land and pays a tax according to a certain percentage. If he overestimates its value, he has to pay more. If the value he declares seems too low, the government may buy the land at his price.

The income tax is another important source of revenue. This is a tax which in some countries falls very heavily upon the people. In some the rich only are taxed; the richer a man is, the higher his tax rate. In some countries it falls heavily even upon the poor people.

Taxes in China have not been heavy. If a Chinese citizen compares his taxes with those of a Japanese or British citizen, he will find that his taxes are quite low. If they increase year by year, he need not be surprised. As the public services increase, the taxes also must increase, unless there is an increased source of revenue elsewhere or a great saving somewhere.

11. Sovereignty and Ability

There are two forms of government by the people. Each has its advantages and disadvantages. One may be better under certain conditions, and the other be better under other conditions. The first may be called direct government. In small villages the people all come together at times to discuss and settle some matter. The elders are the leaders. Everyone in the village can attend and give his opinion on the subject. All sides of the question are discussed by people of different points of view. It may take a long time to reach an agreement, but when once it is reached, they are more likely to coöperate in carrying it out. This form of government does not always work so well. Its success depends on three conditions: the number of the people must be small, the problems discussed must be clearly understood and within the ability of the people to solve, and they must take an active interest in their common affairs. If these conditions do not exist, this form of government has many weaknesses. At a meeting there may be a great deal of speaking, but no one really cares what is said. It seems that everyone present thinks that it is necessary for him to speak, and that this is the most important thing to do, because the speaker often goes off to feed his buffaloes or talk to somebody as soon as he finishes his speech. The real question at issue is often forgotten or put aside. The meeting often breaks up without any decision, or a group of young fellows who have nothing to do take charge of the close of it. Frequently a wrong decision is made. Perhaps the wise men and women have no chance to present the right side of the matter, or they may not be interested enough even

第十一節 權利和能力

民治的政府有兩種，各有各的好處各有的各短處，這一種在這種情形之下是好的，那一種在別的情形之下是的。頭一種可以叫作直接政府，在小鄉村裏人民在一定的時期聚會討論事務和解決事務，年長的人作領袖，鄉村意見每一個人都可參加會議，並對所議的問題也可以表示費好許意見不同的人民可以在各方面來討論這個問題，也許多的時間方能妥協，但是祇要妥協，大家就容易合作把牠實行出來，這種政府並不是永遠辦得這麼好，牠的成功須有三個條件：（一）人民的數目必須少，（二）所討論的問題必須知道的清楚，且在人民的能力之內解決，（三）人民必得對於公共事業有活躍的興趣，若是沒有這些條件，這種政體就有許多弱點，會議的時候或許有好些人說話，但沒有一個人認真注意所說的是什麼，好像到會的每個人都以為他必須發言並且以為這是要做的一件極關緊要的事情，因為發言的人往往說完了話就走了去喂他的水牛或是和某人去談天，真正所討論的那個問題，常是被忘却或是拋在一邊了，會議時常沒有結果就散了，或是一羣沒有事情做的少年負責結束牠，常常發生錯誤的議決案，或者聰明的男女們沒有機會提出問題的正當方面，也許他們沒有興趣去赴會，所以這種政府就是在小的鄉村裏也是有許

多弱點的；在大城市或省或國家裏自然是更不可能了。

第二種民治的政府叫作代議政體，因為現代的社會變的很複雜，所以政府也變成極大而複雜的一個機關了。牠所包括過多的人民而不能把他們聚會在一處去討論事情。牠的問題是那樣困難，能够善於解決牠的人很少。訂立法律和實行法律已成專門的事業，需要最智慧的而受過高等教育的人去擔任；所以人民選舉有才能的和誠實的人做他們的代表和官吏，去訂立法律，實行法律，收稅，辦理政務，和其他的事項。人民自己不管理自己而叫他們的代表來管理。國民的責任是什麼呢？他們在一切之中的最要緊的一種工作，因為代議政體的成功就唯此是賴：就是投票選舉正當的代表的責任。國民也許不能解決政治問題，但至少可以選舉良好的代表。他們必須選舉聰明的，良好的，誠實的，急公好義的公民當代表。這事如能辦得到，為全體人民的幸福政府定能辦得很有效力的。現代的政策多半都是代議制的。

可是代議政體也有些缺點，有些被選的代表和官吏或許是壞人。他們也許道德好可是沒有才能和不稱職；或者他們對於某種問題，不能遵從人民的意旨來辦理。除非他

to attend the meeting. So this kind of government has many weaknesses even in a small village; in a big town or province or country it would, of course, be impossible.

The second form of government by the people is called representative government. Because modern society has become very complex, government has become a very large and complex organization. It includes too many people to gather them into one place for debate. Its questions are so difficult that very few people can discuss them intelligently. Law-making and law-enforcing have become so technical that the wisest and best-educated men are required; so the people elect men with ability and honesty as their representatives and officials to make laws, to carry out the laws, to collect taxes, to run the government, and so on. The people do not rule themselves, but they do rule through their representatives. What is the duty of the citizens? They have one task, the most important of all, for the success of representative government depends upon this: it is the duty of voting for the right representatives. The citizens may not be able to solve the problems of government, but they can at least choose good men. They must elect wise, good, honest, public-spirited citizens to represent them. If this is done the government will be efficiently managed for the benefit of the whole people. Governments of modern nations are to a large extent representative.

However, representative government also has some weaknesses. Some of the representatives and officials elected may turn out to be bad men. They may be morally good, but incapable and inefficient; or they may not do the will of the people on a given question. There is no way to control them or to remove them from

office until their term is up. Sometimes the pros and cons of a public question are so evenly divided that the representatives do not know what to do unless they get a clear expression of popular opinion.

How can we combine the advantages of direct government and representative government and avoid their disadvantages? Dr. Sun Yat-Sen thought about this question carefully and suggested a solution for China. He made a distinction between "sovereignty" and "ability." Political power belongs to the people; government is conducted by specialists of ability. The government rules the people, but the people control that government through the exercise of four political rights. The first is suffrage. That means the citizens elect by popular vote public-spirited specialists as their representatives and officials. The second is the recall. If any of these representatives or officials are proved to be unworthy, they may be removed from office at any time by popular vote. The third is the initiative. The citizens have the right to introduce and make laws directly if such have not been made by their representatives. The fourth is the referendum. The citizens have the right to approve or reject decisions referred to them by the law-making body. The people must learn how to use these four political rights wisely.

Dr. Sun used the example of the owner of an automobile and his chauffeur. The owner has the power but no ability to drive the car; the chauffeur has the ability but no power. The people are like the owner, and the government is like the chauffeur. How can they cooperate? Consider what Dr. Sun says:

The people are the owners; they must be sovereign.
The government are specialists; they must be men of

們的任期滿了沒有法子節制他們或去掉他們。有的時候一個公衆問題的贊成與反對，分成勢均力敵的兩派，以致代表等不知道怎樣來辦，除非得着輿論的明瞭的表示。

我們怎麼才能够把直接政府和代議政體的好處全都聯和起來而將牠們的缺點除掉呢？孫中山先生對這個問題詳加考慮過並且爲中國提出一個解決的方法來。他指出「權」與「能」的區。別政權是屬於人民的；政府是由才能的專門家來辦理。政府管轄人民，可是人民實行四種政權來管理政府。第一個是選舉權。那就是說國民用普通投票法選舉有急公好義精神的專家作他們的代表和官吏。第二個是罷免權。若是有一個代表或官吏已證實不稱職，隨時都可用普通投票法將他們免職。第三個是創制權。就是國民有直接修改和製訂法律的權，只要那種法律還沒有經他們的代表立出來。第四種是複決權。就是國民有贊成或否認立法機關所提交給他們的議決案的權利。人民必須學習怎樣的善用這四種政權。

孫中山先生曾拿汽車的主人和車夫作例子。車主有權而無能去開車；車夫有能而無權。人民就像車主，政府就像車夫。他們怎麼能合作呢？你們想想孫先生所說的：

人民就是主人；他們必須有權。政府是專門家；他們必須有才能。所以我們要把政府所有的官吏當作特別訓練

的車夫看，只要他們是有能力，忠心於國家，我們就願意把國家的大權託付於他們，我們不要限制他們的行動，但給他們做事的自由；然後國家才能進步，進步才能快。如果不然，事事都要自己去做，或者是請了專門家，一舉一動，都要牽制他們，不許他們自由行動，國家是難望進步，進步也是很慢的。

第十二節 學校自治會的實習

學校雖然不正像一個國家似的，因為學校是歸教育人員或學校主人翁所任命的那些人統治，並且無論如何不能超過自治會小計劃的，可是他給我們一種機會去學習政治的原理，你不要打算由全體大會解決各種問題。全體大會對於鼓勵或勸導全體學生會或表示全體學生意見等事是必需的；但作最後的決議或規定明確的計畫的地方，大會往往不是，聰明的事情莫過於派定委員會和選舉董事會，去擬訂章程和決議（選舉權），只在特別情形之下問題才應當交付全體大會作最後的決議（複決權），有是學生也可以提出幾條新規章或重要問題於學生自治會，使牠考慮和採納（創制權），選舉好的學生去作職員固是要緊的，在他們被選後去擁護他們也是一樣的要緊，普通說起來，你要遵守他們的決議案並且給他們作事餘一種自由，倘若你把

ability and skill. We are, therefore, to look upon all the officers of the government as specially trained chauffeurs. If they are able men and loyal to the nation we should be willing to give the sovereignty of the state into their hands. We must not limit their movements, but give them freedom of action; then the state can progress, and progress with rapid strides. If, on the contrary, we attempt to take everything into our own hands or to hamper our experts at every turn and not allow them freedom of action, the state can hardly hope to progress much and will move forward very slowly.

12. The Practice of Government in Schools

Although a school is not exactly like a nation, because a school is under the direction of those appointed by the educational officers or by the owners, and so does not in any case have more than a small measure of self-government, it gives us an opportunity to learn the principles of government. Do not attempt to decide every question by mass meetings. These are necessary for the purposes of encouraging or persuading the whole student body or expressing mass opinion; but they are often not the place for making final decisions or definite plans. It is much wiser to appoint committees and elect boards to make your rules and form your decisions (suffrage). Only in special cases should questions be referred to a mass meeting for a final decision (referendum). Sometimes students may send suggestions of new rules or important questions to the student government for consideration and adoption (initiative). It is important to elect good students as officers, and it is equally important to support them after they are elected. As a rule, abide by their decisions and give them a free hand.

If you throw responsibility and confidence on your representatives, you make them stronger men. Only when there is definite evidence to prove the unworthiness of an officer, should the student body remove him from office (recall); otherwise it discourages good students from taking offices.

On the other hand, officers of the student self-government should be public-spirited, and must never work for selfish ends. They must preserve order, serve all alike, and give justice in all matters of dispute. They must see that rules are observed by all the students, and must always work for the general welfare of the whole student body. Let us determine in our schools to have self-government of a kind that our whole nation can copy. The schools should teach good government and never bad government. The students in China have already done great things for their nation and its government. Here is another extremely important thing to do: to study and practice the right methods and principles of good government.

13. "Principles of National Reconstruction"

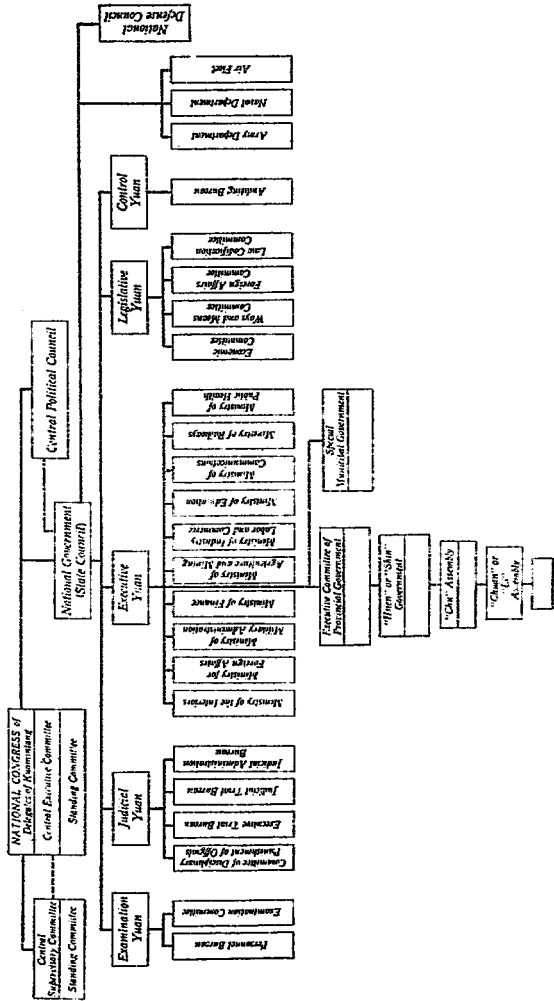
Not only must students in schools practice good government; the people at large must also learn the principles of self-government. An ancient monarchy cannot be changed into a modern democracy over night, although China is making progress at an amazing speed. Freedom, liberty, and political powers should be given to the people only as fast as they can learn how to use these wisely. They must be educated for a democratic government. Dr. Sun Yat-Sen outlined certain basic principles underlying this process of national reconstruc-

責任和信任放在你的代表身上，就可以使牠們成了更有力量的入啦。只若有確實的證具證明一個職員不能稱職，學生會應當把他免職（罷免權）；否則好的學生就要灰心於職動了。

反過來說，學生自治會的職員應當有益的精神，並且永遠不能謀一己的私利。他們應當維持秩序，作其他同樣的服務，對於一切爭端要主張公道。他們必要注意規章不是所有的學生都遵守，還要永遠工作去謀學生全體的利益，我們要決定在學校裏設立一種全國可以效仿的自治會。學校當教好的政治，而不教壞的政治，中國的學生為他們的國家和政府已經做過偉大的事情。這裏有一件極關重要的事情要去作，研究和實習良好政治的相當的方法和源則。

第十三節 「健國小綱」

不僅學校的學生要學習良好自治，而普遍的國民也得知道自治的原理。古代的君主國不能一夜就可以成現代的民主國。雖然中國有驚人快的進步，只要人民能夠知道如何善於行使自主，自由，和政權的是候，這些權利就得給他們。人民必須受教育，以預備民治的政府。孫中山先生擬關於建國方法的幾種基本原則的大綱。他把這種方法是



A SIMPLIFIED CHART SHOWING THE ORGANIZATION OF THE NATIONAL GOVERNMENT OF THE REPUBLIC OF CHINA

tion. He divided the process into three stages. The first is the military stage, during which time all public affairs should be placed under a military government. The National Government should conquer all opposition and unify the country by military force. It should also convince the masses of the ideals of the People's Revolution. Since the Revolution has succeeded in bringing about a unified China, the military stage is over. The second is the educative stage, during which time the National Government should develop natural resources, industry, and agriculture in order to improve the livelihood of the people, and at the same time should teach the people how to govern themselves until they are able to elect representatives and officials to make and carry out laws. The unit of self-government is the district. In a fully self-governed district the people should be able to exercise wisely the four political rights of suffrage, recall, initiative, and referendum. When all the districts in a province are fully self-governed, the province becomes fully self-governed. When more than half the provinces have reached this goal, the nation as a whole will be ready to enter into another new stage of reconstruction. This is called the constitutional stage. At that time a national people's assembly will be called to determine the constitution of China. When that is done, a constitutional government will be established and managed accordingly.

14. The Five Administrative Powers of Government

A modern government must have definite and well-understood ways of acting, or else there will be confusion, conflicts within the government itself, uncertainty and

分成三個時期。第一個是軍政時期，在這時期之內一切公共的事業，統歸軍事政府管轄。國民政府應當用武力克服一切反抗並統一國家。國民政府還應使民衆明瞭國民革命主義的意義。革命統一全國成功之後，軍政時期即告終止。

第二個是訓政時期。在這時期之內，國民政府應當開發天然富源，振興實業，和改良農業，以利民生，同時應應教導人民怎樣自治，等到他們能夠選舉代表和官吏來製訂和實行法律的時候為止。自治的單位就是縣。在一個完全自治的縣裏，人民應當能夠善於行使四政權——選舉，罷免，創制，複決，當一省的各縣全都完全自治的時候，該省即是完全自治了。全國一半以上的省分達到這個目的時，國家就要完全準備進入別一個新的建設的時期。這個時期叫做憲政時期。到了那時，將要召集全國國民大會來決定中國的憲法。這些作完之後，即將成立憲法政府並照憲法管理之。

第十四節 政府的五種行政權

一個現代的國家必有確定的和易於明瞭的作事的方法。否則在政府本身裏就發生紊亂和矛盾，不穩和恢心，

時間和金錢的耗費，公務的失効，法律秩序和正義的失敗。訂立法律，實行法律，按法律和平等維持公道，選舉公共機關相當的人員，監督政府的各機關，都得有一定和易於明瞭的方法。這些就叫作政府的五種行政(治)權。在中華民國的國民政府裏有五院，分着行使這五權：行政院，立法院，司法院，考試院，監察院。西洋各國的國會往往只合前三種相當。我們政府的最末的那兩機關——孫中山建議組織的——是無比的，在我國是有特別用處的。訂有這五種治權的憲法叫五權憲法。像孫中山先生所提倡的這種變更，給我們民國一種機會去採用別國憲法優點，並利用本國傳統的常處。

君主專制或獨裁就能把這些權力聚在一個人的手裏，就好像商業的東家兼經理的行事，除非他允許別人代他辦理。在一個大公司裏董事可以訂立大部份的章程，但其餘的都交付一個管理員。所有立法人和法官確是那個組織後台老板。(東家，股東，和公民)的代表。無論這個組織是一個俱樂部，學校，鐵路，銀行，城市，省分，國家，必須訂有這些的重要的管理職權，並且還得有一定的和易於明瞭的規定辦法。

discouragement, waste of time and money, inefficiency in public service, and failure of law and order and justice. There must be a definite and well-understood way of making the laws, of carrying out the laws, of giving justice according to law and equity, of selecting competent men for public offices, and of supervising various organs of the government. These are called the five administrative powers of government. In the National Government of the Republic of China there are five *Yuan*, exercising severally these five powers: the Executive Yuan, the Legislative Yuan, the Judicial Yuan, the Examination Yuan, and the Control Yuan. Western governments usually have departments similar to the first three only. The last two in our government, organized at the suggestion of Dr. Sun Yat-Sen, are quite unique and serve some special needs in our country. A constitution providing for these five branches of government is called the Constitution of Five Powers. Changes like those proposed by Dr. Sun Yat-Sen give our republic an opportunity to make use of the best in other national constitutions and also to take advantage of the best in China's own traditions.

An absolute monarch or dictator may combine all these powers in himself, as does the owner and manager of a business, except so far as he chooses to let others act for him. In a big business corporation the directors may make most of the rules, but all the rest is left to an executive. All the lawmakers and officers are really the representatives of the owners, stockholders, and citizens, who are back of the organization. Whether this organization is a club, a school, a railroad, a bank, a city, a province, or a nation, it must have these main functions of control provided for, and it must have definite and well-understood ways of providing for them.

15. The Organic Law of the National Government

Most of the modern nations have some fundamental law on which the government is based. In some nations it is called the constitution. On October 4, 1928, the Organic Law of the National Government of the Republic of China was promulgated. It is a framework of the Constitution of Five Powers, which will come into existence as soon as the people are ready for constitutional government. This Organic Law provides that the National Government shall exercise all the governing powers, have command of all military forces, and have the power to declare war and to make peace and treaties. The National Government shall have five Yuan: the Executive Yuan, the Legislative Yuan, the Judicial Yuan, the Examination Yuan, and the Control Yuan. Each Yuan has a president and a vice president. There shall also be a president of the National Government. National affairs are conducted by a State Council, whose membership includes the president of the National Government and from twelve to sixteen state councilors. The president of the National Government shall be the chairman of the State Council, and the presidents and vice presidents of the five Yuan shall be appointed from among the state councilors. All matters that cannot be settled between two or more of the Yuan shall be referred to the State Council for decision.

16. The Executive Yuan

In the government of a club or a company or a school or a small city it is best to have one small body of representatives to make the rules and the decisions and to see

第十五節 國民政府組織法

現在有許多國家的政府，是建設在一種基本法上。在許多國裏那就叫作憲法。一千九百二十八年（民十七）十月四日中華民國國民政府組織法就頒佈了。那是一種五權憲法的組織，當人民準備好要實行五權憲法的時候，政府就要成立。這種組織法規定國民政府行使一切治權，統制所有的軍隊；有宣戰媾締結條約的權利。國民政府設立五院：行政院，立法院，司法院，考試院和監察院。每院有一個院長。和一個副院長。國民政府也有一個主席。國事由政務會議辦理，政務會議的會員包括國府主席和十二名至十六名的委員。國府主席充當政務會議的主席，五院的院長和副院長由國民政府委員裏選派。兩院或兩院以上之間不能解決的一切事項，應提交政務會議解決。

第十六節 行政院

在一個俱樂部，公司，學校，小城的自治會裏，最好是有一個小的代表團體，去訂立規章，表決事情，並且調查那些規章和決議是否實行。這個就叫作執行委員會或是

理事會或是委員會或是評議會或是類似的名稱。牠平常總是由選舉的代表組織而成。有的時候主席或會長或理事是要選出來的以委派負會員的責任。有這個小統治團體的利益，就是投票的人可以很清楚的認識所有的會員，沒有什麼無益合作的耗費，責任容易負擔，行事敏捷，錯誤迅速的改正。

但是一個國的政府的事務是太多太複雜，非一個單獨的統治機關所能辦，所以政府各部份要分工。最重的一個就是行政部份。他的責任是執行法律和政府規定的決議案。因為法律有許多種。這是一種複雜的手續，某種法律可以規定一個人不能有二妻；另一種法律規定投票人在投票之先必須註冊；一種法律說是禁售賣鴉片；一種法律說是無論城中與鄉中人民的郵件一律寄送；一種法律說是城市裏的人民須納稅，可是得入學校；又一種法律說貨物入口須納入口稅，這些法律既然全得實行，就得要各種行政人員。一種法律可以規定某種公務，但須有一定的負責的人。以得成效。

在我們國民政府裏，這種執行法律和解決議案的責任，是付託給行政院。牠是國民政府的最高行政機關。牠有一個院長，一個副院長，若干部長，和許多附屬職員。

that they are carried out. This is called an executive committee or a board of managers or a commission or a council, or the like. It is usually made up of elected representatives. Sometimes the chairman or the president or the manager is elected and given the responsibility of appointing the members. The advantages of having such a small ruling body are that the voters can know all the members well, that there is little waste in ineffective coöperation, that responsibility is easily placed, that action is quickly secured, and that mistakes are soon corrected.

In the government of a nation, however, the affairs are too many and complicated for any single ruling body, so there is division of labor between branches of the government. One of the most important is the executive branch. Its duty is to carry out laws and decisions made by the government. This is a complex process, because the laws are of many kinds. One law may say that no man may have two wives; another, that each voter must register before he votes; another, that no opium may be sold; another, that mail shall be delivered to the people both in town and in country; another, that cities may tax the people, but not over a certain rate; another, that all children must go to school; another, that goods coming into the country must pay import duties. Since these laws must be carried out, executives of various kinds are required. A law may order some sort of public service, but there must be definite responsibility for getting that service performed.

In our National Government this definite responsibility for the carrying-out of laws and decisions is placed in the Executive Yuan. It is the highest executive organ of the National Government. It has a president, a vice

president, a number of ministries, and many subordinate officers.

The Ministry for Foreign Affairs is in charge of relations with foreign nations. The minister and his officers and secretaries study the relation of the country to the affairs of the world, take part in international meetings, appoint representatives to foreign countries, and protect the interests of citizens who invest their money abroad or who go to foreign lands.

The Ministry of the Interior attends to the general welfare of the country. It deals with the problems of the conservation and development of natural resources, such as the forests, rivers, and harbors, and also with the social conditions of the people.

The Ministry of Education deals with the problems of provision, regulation, and promotion of educational enterprises in the country. Its influence extends over both public and private schools as well as many other educational and cultural agencies.

The Ministry of Public Health is charged with the duty to improve sanitary conditions, to prevent the spread of diseases, and to promote the health of the people in every possible way.

The Ministry of Communications supervises the management of the post office, the telegraph and cable service, the wireless and radio service, steamship transportation, and so on. It seeks to extend and develop various means of communication.

The Ministry of Railways supervises the management of railroads, improves existing railroads, and makes arrangements for constructing new ones. The need for the development of railroads in China is so great and the task is so complex that it has been placed in a separate ministry.

外交部是辦理對外交的事情，外交部長秘書和他的屬員等研究本國對世界上事務的關係，參加國際會議，委派駐外國代表，保護在外國投資或到外國去的國民的利益。

內政部分理國內普通財富，牠辦理天然富源的保存和發展的事宜，如森林，江河，港口等，又處理人民的社會狀況。

教育部辦理全國教育的規定整理和提倡的問題，牠的權勢可以達到公立和私立的學校以及其他許多教育和文化的機關。

衛生部的職責是在盡力改進衛生狀況，防範疾病的傳播，並在可能範圍之內增進人民的健康。

交通部管理郵政管理局，電報和海底電報，無線電報，輪船運輸，和其她，牠設法擴張和發展各種交通。

鐵道部監督鐵道管理，改良已成鐵路，並設計建築新路，中國發展道路的需要是這樣大，工作又這樣複雜，所以給牠另設一部。

農礦部的職責在改良農業增加出產，照料農村人民特別的需要，和開發國家的礦源。

工商部的職責是提倡工業和商業，改良勞工狀況，保障專利和版權，並謀勞動者和資本家之間的經濟協和。

軍政部辦理陸軍海軍和空軍的事宜。

財政部必須收集錢財辦理政府一切事宜和實行法律。牠必須編製預算，說明政府希望多少支出和多少收入。牠還得作公開的報告，因為人民直接或間接交納許多的稅，他們應當知道錢上那裏去了。

第十七節 立法院

民主國立法機關；平常總是由人民選舉的代表組織而成的。他們有制定法律權，宣戰媾和締結條約權。他們還有徵稅權和指定公款支出權。所以立法院的人員是一個有作好或作歹大機會的人。他所處的地位，是一個責任極嚴重的。每個國民都應當接近立法院的工作並且應當細心的注意牠對於一切重要的問題是如何的投票。凡關於改良政府或國家幸福的任何事宜他應當自由的給立法院任何人員去寫信。多數國民不見得就比立法人員聰明些，並且能够

The Ministry of Agriculture and Mining has the function of increasing production by improving agriculture, looking after the special needs of the rural population, and developing the mineral resources of the country.

The Ministry of Industry, Labor, and Commerce has the task of promoting industry and commerce, bettering labor conditions, protecting patents and copyrights, and working for economic harmony between labor and capital.

The Ministry of Military Administration deals with the problems of the army, the navy, and the air fleet.

The Ministry of Finance must collect money to run the government and to carry out the laws. It must make up a budget showing how much money the government expects to spend and how much it expects to receive. It must also make public reports for since the people pay enormous sums in taxes, directly or indirectly, they should know where the money goes.

17. The Legislative Yuan

In a republic the legislative branch of the government is usually composed of representatives elected by the people. These have power to make laws, to declare war and peace, and to make treaties. They have the power of taxation and authorize the expenditure of public funds. A member of the legislature, therefore, is a person of great opportunity for good or evil. His position is one of grave responsibility. Every citizen should keep in touch with the work of the legislature and carefully note how it votes on all important questions. He should feel free to write to any member of the legislature upon any matter relating to good government or the welfare of the nation. It is not likely that most citizens

are wiser than the legislators and can tell them how to solve the nation's problems; but their intelligent questions and lively interest will stimulate the legislators to strenuous efforts and loyal devotion to the country's good. If ever you are a member of the legislature, do your utmost to pass only laws which are for the good of the entire nation. Through the faithful performance of your legislative duties you may do far more for the country than many of its military heroes.

The highest legislative organ of the National Government of the Republic of China is the Legislative Yuan. It is composed of from forty-nine to ninety-nine members, appointed by the National Government for a term of office of two years. The Legislative Yuan has the power to decide on legislation, budgets, declaration of war, negotiation for peace, conclusion of treaties, and other important international affairs. All resolutions passed by it shall be decided upon and promulgated by the State Council. The members of the Legislative Yuan may not hold at the same time nonpolitical administrative offices in the central or local governments.

18. The Judicial Yuan

In any organization the work of judging people and of judging even the officers and the laws themselves is usually given to some very stable part of the organization. The lower judges may be elected or appointed from time to time, but the highest authorities must be as permanent as possible. In a school organization the principal is the final authority. He is able to prevent the constant changing of student officers and representatives from destroying the "government" or causing

告訴他們如何解決國家的問題；但他們那聰明的問題，和活動的關心，就能鼓勵立法人員，努力而盡心爲國家謀利益。你若是立法院的一委員，你要盡力的去通達那些有益於全國的法律。們忠心盡職，就可以給國家做事比許多軍事的英雄所做的還要多的多。

中華民國政府最高立法機關就是立法院。牠是由國民政府任命的四十九名到五十九名任期二年的委員，組織而成的。立法院有決定立法，預算宣戰，媾和，締結條約，和其他國際重要交涉權。立法院通過的一切議案則由政務會議議決公佈。立法院的人員不得在中央政府或地方政府兼任職務。

第十八節 司法院

無論在什麼組織裏，審判人民和審判官吏的工作和法律本身往往是付託於組織裏的極堅固部份。下級的審判官隨時可以選舉或任命，但是高級的法官必須愈長愈好。在學校的組織裏，校長是最高的執權人。他可以制止學生職員和代表的時常更換，以致破壞校務或發生這樣的禍

亂或損失，致令學校失其效力。一個商業組織是直接受城市，省分，和國家的法律和法庭的管轄。這些法律和法庭本身是受大理院的管轄。國家的大理院決定法律是不是訂立合宜，和實行的合宜。牠的工作也是要按照某種基本的規則來辦理。這些法律普通就是那個特別國家的憲法，國際公法和條約。

中華民國政府最高的司法機關就叫司法院。該院管理法庭的行政，官吏的懲戒，和其他司法事宜。又關於特赦，緩刑和復權等事，該院可以提請國民政府核准施行。中國的法庭都現代化了。而且新式法律——刑事，民事，商業——督被採用了。

第十九節 考試院

多少年以來，中國就有政府考試制度，籍此可以挑選與委任有能的學者去担任君主政體所管轄的重要職務。一九〇五年（光緒三十一年）這種制度就取消了，因為裏邊發生了弊端，而且不是一種為現代政府甄別所需要的人才的考試。然而用考試選拔人才的辦法並不錯。在西洋許多國家全願意作文官來服務的人，必須經過政府規定的某種考試。這個辦法可以免去，只因為政治的關係，就可委任官吏，並且可以避免人情。一個有某種特長的國民，知道

such confusion or loss as to make it ineffective. A business organization comes directly under the laws and courts of the city, province, and nation. These laws and courts themselves come under the supreme court. The supreme court of the country decides whether the laws are properly made and properly carried out. Its work, in turn, must be according to some fundamental laws. These laws are usually the constitution of that particular country and international laws and agreements.

In the National Government of the Republic of China the highest judicial organ is called the Judicial Yuan. It takes charge of administration of courts, disciplinary punishment of officials, and other judicial affairs. It also recommends to the National Government the granting of pardons, delays of punishment, and restoration of civic rights. The Chinese courts are being modernized, and modern laws — penal, civil, and commercial — are being introduced.

19. The Examination Yuan

For many centuries China had a system of government examinations by which able scholars were selected and appointed to fill important offices under the monarchy. The system was abolished in 1905, because corruption had set in and because the examinations were not of a kind that would test the type of ability needed to run a modern government. However, the principle of selection of ability by examination was not wrong. In many Western countries people who want to enter civil service must pass certain examinations given by the government. This prevents the appointment of officials merely for political reasons, and it prevents favoritism.

A citizen of ability along a certain line knows that he has a chance to render public service along that line, no matter how humble his origin. So there has been organized in our National Government an Examination Yuan, which is the highest examination organ in the country. It takes charge of examinations and determines the qualifications for public service. Many kinds of public offices can be filled only by citizens who have passed certain examinations and whose qualifications for public service have been determined by the Examination Yuan. The important thing is that the examinations must be of the right kind and be administered with strict fairness.

20. The Control Yuan

Neither is the Control Yuan in our National Government an entirely new feature in Chinese government. There were "official advisers" in the Tang dynasty and "official historians" in the Tsing (Manchu) dynasty who exercised censorship over the government. One of the slogans of the National Government is to make itself "a thrifty and honest government." It means to get rid of dishonest officials, to prevent corruption and squeezes, to reduce waste in public expenditures, to practice national economy, and to encourage thrift in all officials. It does not necessarily mean a smaller and smaller national budget every year, because as the work of the government grows, the budget will increase; but it does mean full use must be made of every dollar of public incomes for the benefit of the people. To do all this, there must be a powerful body of officers to supervise the various branches of the government. Theirs is a very difficult task; they must have great courage and must

無論他的出身是如何卑下，他有利用牠的，所以政府有考試院的組織，那是國家最高的考試機關，他管理考試並規定公共服務的資格，許多公共機關都可由經過某種考試及經考試院審察院合格的公民去充任，要緊的是考試必須正當和辦必須公正。

第二十節 監察院

監察院在中國政府裏，並不是全新的東西，唐朝就有「諫官」，清朝也有「御史」行使督察政府的職權，國民政府有句標語是使他本身成一個「廉潔政府」，這就是剷積貪污的官吏，防止腐敗和欺壓，減少公共耗費，實行國家節用，並鼓勵官吏儉約，並不是說國家的預算一年比一年減少，因為政府的事務要增加，預算也要隨之增加；但確乎是說凡公共收入的一元錢必須完全用在謀人民的幸福上，要作這些事情必得有一個强有力的機關去監視政府的各部，他們的工作是很不容易的；他們必須有很大的勇氣，還必須得到國民有力的擁護，監察院是國民政府的最高

的監視機關，有彈劾不稱職的官吏和審察政府的一切賬目的權力。該院的人員由十九名到二十九名，由國民政府任命。他們不得兼任中央政府或地方政府任何職務，這是保障他們絕對獨立的。

第二十一節 統一和中央政府

一個國家要解決的最重要的一個問題就是牠的政府應當集權到多末大的程度；換句話說，就是什麼應當歸省裏，什麼應當歸中央辦理，這問題太大，不能在這裏討論。美國因為「州權」問題打了四年仗愛爾蘭為自治發生內戰，經過了多少世代的鬭爭最後才達到目的。中國國民對這問題應當特別細心的去研究，那是很容易看出來的中國有大的國家和國際問題，而且中國須有堅強的中央政府去辦理這些問題。中國的富源——順用運輸和普遍的交通——沒有政府就不能開發大規模的富源。中央政府若是不堅強，法律和秩序就沒有保障。就是一省或一個地方的各區人民得到了安全的秩序和保障，那個地方還許受別的地方的攻擊。得有多少數的本地警察或軍人和少數的本省軍隊又有國家的軍隊去防止地方戰爭或不寧靖和抵禦侵犯。有的時候一國因為保護人太多而保護不足反遭不幸。強有力的中

be strongly supported by the people. The Control Yuan of the National Government is the highest supervisory organ in the country, and has the power to impeach unworthy officials and to audit all government accounts. It is composed of from nineteen to twenty-nine members, appointed by the National Government. They cannot at the same time hold any office in any of the organs of the central or local governments. This is to insure their absolute independence.

21. Unity and the Central Government

One of the important questions for a nation to decide is how largely its government should be centralized; in other words, what should be left to the province and what should be managed by the federal, or central, authority. This is too large a question to discuss here. The United States fought a four years' war over "states' rights." The desire for "home rule" for Ireland, which was granted finally after generations of struggle, caused civil war there. This problem should be dealt with most carefully by the citizens of China. It is easy to see that China has great national and international problems and that she will need a strong central government to deal with them. The nation's resources — through transportation and widespread means of communication — cannot be developed on a large scale without it. There can be no assurance of law and order unless the central government is strong. Even if one province or all the districts in one section secure perfect order and protection for the people, that section may be attacked by another section. There must be a few local police or soldiers and small provincial forces also, and then a

national army to prevent local fighting or disorder and to repel invasion. A country sometimes suffers at the same moment from too many protectors and not enough protection. A strong central government needs very few soldiers to preserve order. After much civil war since the establishment of the Republic of China, we rejoice at

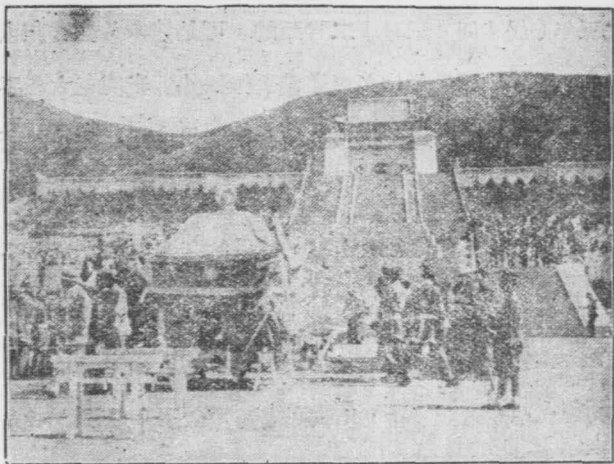


THE MAUSOLEUM OF DR. SUN YAT-SEN AT NANKING

Courtesy of the Associated Press Photo Service

the fact that the People's Revolution has succeeded in making China a unified nation again. China must keep this unity in order to continue to be China. The coining of money, the relations with foreign countries, the carrying of mail, the drainage of rivers to prevent floods and promote commerce, — all these should be controlled by the central government. One of the chief meanings of patriotism is to be loyal to the central government. Let one of our mottoes be, "China forever and forever one."

央政府需要很多的軍隊去維持治安，中華民國成立以來經過許多的內訌，國民革命才把中國統一，這是我們很慶幸



中山陵墓

的，中國必定保存這種統一以期繼續存在，錢幣的鑄造和外國的關係，郵件的運輸，江河的流澇以防水災和提倡商業——這一切都應歸中央政府管理；愛國的一個重要的義意就是要忠於中央政府，我們的標語是：「中華民國萬歲萬萬歲」。

第二十二節 孫中山的遺囑

中華民國的建設者和國民革命領袖孫中山先生是一九二五年（民十四）三月十二日死的，可是他永久生存在人民的心裏。中國的學生必要準備去担任他那光明正大着手的建國工作。他們還要很小心的去研究他的遺囑和他的著作。他的遺囑原文如下：

余致力國民革命凡四十年，其目的在求中國之自由平等。積四十年之經驗，深知欲達到此目的，必須喚起民眾及聯合世界上以平等待我之民族共同奮鬥。

現在革命尚未成功，凡我同志務須依照余所著建國方略建國大綱三民主義及第一次全國代表大會宣言繼續努力以求貫徹。最近主張開國民會議及廢除不平等條約，尤須於最短期間促其實現，是所至囑。

第二十三節 「三民主義」

革命的目的是什麼？我們建設新中國的原則又是什麼？我們在孫中山的「三民主義」裏可以找到一個回答。起初也許不明白，可是我們這本書裏所研究的與這些主義是

22. The Will of Dr. Sun Yat-Sen

Sun Yat-Sen, founder of the Republic of China and leader of the People's Revolution, died on March 12, 1925, but he will live forever in the hearts of the people. Students of China must prepare themselves to carry on the task of national reconstruction that he so nobly began. They should carefully study his will and all his writings. Here is a translation of his will :

For forty years I have devoted myself to the cause of the People's Revolution with the object of securing freedom and equality for China. My experience, accumulated in these forty years, has firmly convinced me that to attain this object we must awaken the masses of our own people and unite ourselves in a common struggle with those peoples of the world who treat us on the basis of equality.

As the revolution has not yet come to a complete success, all my comrades must follow my "Plans for National Reconstruction," "Basic Principles of National Reconstruction," "Three Principles of the People," and the "Manifesto" issued by the First National Convention of our party, and strive on earnestly for their full realization. The recently proposed People's Conference and the abolition of unequal treaties especially should be carried into effect at the earliest possible date. This is my bequest to you.

23. The "Three Principles of the People"

What are the aims of the Revolution and what are the guiding principles for the building of our new China? We find an answer in Dr. Sun's "Three Principles of the People." You may not realize it at first, but what

we have been studying in this book is closely related to these principles.

The first principle is called People's Nationality. It means (1) the awakening in our own people of a sense of national solidarity, (2) the elevation of China to a position of freedom and equality among the nations of the world, (3) the opportunity for self-determination, (4) the cultivation of the good qualities of the Chinese people, and (5) constant effort toward national progress by choosing the best from foreign nations and adapting it to the conditions of China.

In Chapters I-V of this book we have studied what patriotism means, why China is a nation to be proud of and to preserve, and how the spirit of pioneering and sacrifice can build China into a modern nation of stability and permanence.

The second principle is called People's Sovereignty. It means the government of China should be a government of the people, for the people, and by the people. The people shall exercise the four political rights of suffrage, recall, initiative, and referendum, and the government shall exercise the five administrative powers — executive, legislative, judicial, examining, and supervisory.

In Chapters XVI and XVII we have studied the fundamental ideas of liberty, law, and order, the nature of government and public services, and our own political ideals and National Government.

The third principle is called People's Livelihood. It means that the government must be so organized and so cooperate with the people that the people shall have more and better food, clothing, shelter, means of communication, education, and recreation.

有密切的關係的。

第一個叫民族主義。他說的是（一）喚醒國民對於國家的共同責任的意義，（二）提高中國的地位與世界上各國自由平等，（三）自決的機會，（四）養成中國人的好性格，（五）對國家的進步時時努力採取外國的專長去適合中國的狀況。

在本書的一至五章裏，我們曾討論過什麼是愛國心，爲什麼中國是一個可誇耀可保存的國家，前驅和犧牲的精神怎麼能夠改使中國成一個穩固的永存的現代國家。

第二個叫民權主義。就是說中國政府是一個有民治民享的政府。國民行使選舉罷免創製複決四種治權，而政府行使行政立法司法考試監察五種治權。

在十六十七兩章裏我們研究過自由，法律和秩序的根本意義，政府和公共義務的性質，和我們自己的政治觀念和國民政府。

第三個叫民生主義。就是說政府必須這樣組織這樣與人民合作，以使人民有更好的衣食住行教育和娛樂。

本書第六至第十五章裏，我們研究的是企業的精神，和提倡現代商業工業和農業的效力；天然富源的發展和保存；時間的節省，人工的善用金錢花費的適宜，各種事業服務的觀念；科學對於國家進步的必要；以及健康和教育的組織。這一切都是改良我們四萬萬人民生活的偉大工作裏要緊的問題。

在這一本書裏，我們始終很急切的重視我國人民和文化的長處，同時也很關心去研究現代歐西各國的長處。這樣我們就更能解決我們自己的問題和努力增進國家的進步了。我們還沒有作完這種研究；我們是才開始。我們要把我們所研究過的那些問題堂堂記在心裏，在建造新中國的偉大和高貴的工作裏，使每個人立志去找他個人的才能去盡義務。

問 題

1. 政府的主要目標是什麼，用你自己的話說出來。
2. 君主政治，民主政治和寡頭政治是什麼？
3. 把近代政府的觀察和舊時政府對此的見解比較一下。
4. 用「日常生活的一個英雄」作一篇文。
5. 述出幾種外國人能帶給你的食品，並試追跡其所走之路線。

In Chapters VI–XV we have studied the spirit of enterprise and efficiency in promoting modern business, industry, and agriculture; the development and conservation of natural resources; the saving of time and the best use of labor; the right use of money, or capital; the ideal of service in all occupations; the importance of science for national progress; the fundamental needs of the people; and the opportunities of health and education. All these are important problems in the great work of improving the livelihood of our four hundred million people.

Throughout the book we have been eager to appreciate the best in our own people and civilization, and at the same time we have been keen to study the best in modern nations of the West. This will make us better able to solve our own problems and to strive for our national progress. We have not finished this study; we have just begun. Let us always keep in mind the problems we have been studying, and let everyone determine to discover and do his or her part in this great and noble task of building a new China.

QUESTIONS AND EXERCISES

1. State in your own words the chief purposes of government.
2. What is a monarchy? an oligarchy? a democracy?
3. Contrast the new view of government with the older attitude toward it.
4. Write a short paragraph on "A Hero of Everyday Life."
5. Select some article of food that was brought to you by men of several countries and briefly trace its progress from its source to you.

6. In your own words tell what we mean by a "good army."
7. What are the five functions of government?
8. Name a few of the important departments of national government and tell briefly what each does.
9. Tell how the people can make use of specialists in government and at the same time have control over them.
10. Study Dr. Sun's will in Chinese and try to make a better translation than the one given.
11. Look back over this book and recall many examples of ways in which we have shown how the Three Principles are carried out in the life and government of a modern nation.
12. If you were appointed a magistrate of a district, how would you go about to teach self-government to the people in the district?

6. 好軍隊的意義安在？
7. 政府的五個好功用是什麼？
8. 敘述國民政府的幾個重要部院，並述其功用。
9. 解釋：人民能利用政府的政治人，用時並可管理之。
10. 研究孫中山先生的遺囑，並且翻譯成更好的英文。
11. 復習本書並回憶現代國家曾如何實行三民主義的例子。
·
12. 假如你被任爲一市之長，你對於人民自治將作怎樣的教導呢？

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