

英 語 作 文 範 本

SPECIMENS OF ENGLISH  
COMPOSITION

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COMPOSITION

SELECTED AND ANNOTATED

BY

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OF ENGLISH RHETORIC," ETC

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# 英語作文範本

Specimens of English Composition

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## FOREWORD

This book is specially prepared to furnish middle school students with concrete and practical specimens of English composition for writing as well as for reading.

The one hundred specimens contained in this book have been selected from various sources, covering a wide range of subject matter. To each specimen are appended a few quotations and proverbs, which are more or less related in meaning to the specimen. This will serve to familiarize the students with some of the gems of English literature.

By studying the specimens, the students will be enabled not only to increase their ability in writing but also to promote their moral character.

Appendix A contains one hundred suggested subjects for compositions; Appendix B furnishes Chinese notes to the specimens.

The compiler wishes to acknowledge his obligation to the authors and publishers from whose books the selections have been taken.

MILTON T. YAO.

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# SPECIMENS OF ENGLISH COMPOSITION

## I

### THE GENERAL WELFARE

If a man loves his country, it means that he desires to see his people have life, liberty, health, comfort, and 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.

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.

### MEMORY GEMS

1. The noblest motive is the public good.—VIRGIL.
2. The ideal citizen is the man who believes that all men are brothers, and that the nation is merely an extension of his family.—JOHN HABBERTON.

## II

## THE RIGHT USE OF KNOWLEDGE

Knowledge is power. The more knowledge we possess, the greater power we have to do good or evil. If you were to become the most learned of men, it would be of no value, unless you made a right use of your knowledge.

Fire is a good thing, if rightly used. It may serve to warm us, and to cook our food; but if badly used, it may burn down our houses, or even destroy our lives. Water is likewise very useful; for with it we may quench our thirst, grind our grain, and produce steam for engines; but like fire, it may also do much damage.

But a bad use of knowledge will produce much greater evil in the world than a wrong use of fire and water. The more knowledge wicked persons have, the more evil they will do; and the more knowledge good people have, the more good they will do.

Therefore, while we are <sup>striving</sup> to acquire knowledge, we must seek also to become wise and good, that we may employ all our powers for the welfare of mankind.

## MEMORY GEMS

1. To make knowledge valuable you must have the cheerfulness of wisdom.—EMERSON.
2. Knowledge advances by steps, and not by leaps.—MACAULAY.
3. Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—JOHNSON.

4. Knowledge cannot be stolen from us. It cannot be bought or sold.—ELIHU BURRITT.
5. We know better than we do.—EMERSON.

## III

## WHAT IS FEAR?

Many years ago a little boy, who was about five years old, went to stay with his grandmamma.

He was a bold and brave little lad, and often went out by himself for hours at a time. He used to wander about looking for flowers in the fields, or picking berries in the woods.

Sometimes he went so far from the house that his grandmamma was afraid that the gipsies would take him away, or that he would fall into the brook.

One day he went out, and did not come back for dinner. No one knew where he had gone. About four o'clock a storm came on, with thunder and lightning and heavy rain.

The little boy's grandmamma was now in a great fright about him. She sent out the gardener and the stable-boy to look for the child.

Just as it was growing dark the little fellow was brought back safe and sound. They had found him in an old hut far away on the hillside. He had crept into it for shelter from the rain; and there he was sitting quite happy, watching a noisy brook splashing down over the stones.

His grandmamma scolded him a little for staying away so long. "But I wonder, child," she said, "that fear did not drive you home."

"Fear?" said he; "I never saw Fear! I do not know what it is."

Who do you think that little boy was? He was Horatio Nelson, who afterwards became the famous Lord Nelson, and won many great sea-fights for England.

## MEMORY GEMS

1. All fear is bondage.—*Proverb.*
2. Wise fear begets care.—*Proverb.*
3. He who has conquered doubt and fear has conquered failure.  
—JAMES LANE ALLEN.

## IV

## LANGUAGE

We express our thoughts in many ways,—sometimes by gestures, sometimes by our faces, sometimes by exclamations, by sighs, by groans, by laughter, by tears. But chiefly we use *words* to express thought. This use of words we call *language*. The word *language* comes from a word that means *the tongue*. Do you see how it gets its meaning?

Doubtless the earliest men and women in the world first made their thoughts known to one another by gestures and cries. Then they came to use certain sounds as names for things, and other sounds for qualities and still others for actions and feelings. In time they learned to use the same sounds or words always for the same things or qualities or actions. Later they used these words in groups to express whole thoughts of which each word expressed a part. And now to express thought clearly we divide words into classes, called *parts of speech*, each class expressing a certain kind of idea, as a name or a quality. We arrange different parts of speech in groups.

These groups of words we call *sentences*. In all our talking and writing we use sentences. The sentence is not the thought. It is an expression of the thought. By its use we make our thoughts known to others. The thought always comes before the sentence. We have many thoughts that we do not express. But when we do fully and clearly express thoughts in words, we use sentences.

MEMORY GEMS

1. Language is the picture and the counterpart of thought.—  
MARK HOPKINS.
2. Language is the art of concealing thought.—ROCHEFOUCAULD.
3. Words are the only things that last for ever.—HAZLITT.
4. Words are but the current tokens or marks of popular notions of things.—FRANCIS BACON.
5. Proper words in proper places make the true definition of style.—SWIFT.



## V

## THE ELEPHANT

The home of the elephant is in the deep shady forest.

It is the largest of all land animals, and is found both in Asia and in Africa.

One of the chief places in Asia where the elephant is found is the island of Ceylon. In this beautiful island, which is as large as Ireland, there are vast forests, which form the home of thousands of elephants. In these forests the trees grow thick and tall, so as to make many parts almost dark, while bright sunlight is above and around them.

The elephant likes the deep shady part of the forest, and seeks the coolest places that can be found. There he will stand flapping his ears, to drive away the flies; or he will pull down a bough from a tree to fan himself.

He is fond, too, of bathing, and likes to be near a lake or running water, where he will stand for hours together sucking up the water with his trunk, and spouting it all over his body.

He is fond of the fruits which grow in the forest, but he also eats the leaves and the young tender boughs of the trees. There is plenty of food for him in his native forests, though he is not always content with what he finds there.

When the crops of rice and Indian corn are getting ripe, he often does a **great** deal of mischief. At night he comes out of the forest and breaks into a garden or field. He soon tears down the fence, and marches over the field, eating as much as he can, and trampling down more than he eats. Next morning the owner of the field awakes to find that the elephant has

been there, and has gone back to the forest, leaving his crops all destroyed.

When a herd of elephants moves about in the forest, the oldest of the herd goes first. The young elephants and their mothers are put in the middle of the troop, where they are safest. Then all march along with a great trampling noise, the boughs of the trees bending and breaking before them. Though the elephant is commonly quiet and harmless, no one dares to attack a herd of elephants marching through the forest.

In Asia the elephant is tamed and made to work. At one time the African elephant also was tamed. Soldiers in ancient times often went to battle mounted on the backs of African elephants. But now the elephant that lives in Africa is hunted chiefly for its valuable ivory tusks.

### MEMORY GEMS

1. One great difference between man and the other animals consists in this, that the former has reason, whereas the latter have only instinct.—JANE TAYLOR.
2. Man in all his operations makes mistakes; animals make none.—JANE TAYLOR.
3. Animals make no improvements; while the knowledge, skill, and success of man are perpetually on the increase.—JANE TAYLOR.

## VI

## A FAITHFUL DOG

A French merchant, having some money due to him, set out on horseback to receive it, accompanied by his dog. Having settled the business, he tied the bag of money before him, and began to return home.

The merchant, after riding some miles, alighted to rest himself under a tree; and taking the bag of money in his hand, laid it down by his side. But on remounting he forgot it. The dog observing this, ran to fetch the bag; but it was too heavy for it to drag along.

It then ran after its master, and, by barking and howling, tried to tell him of his mistake. The merchant did not understand these signs; but the dog went on with its efforts, and after trying in vain to stop the horse, it at last began to bite its heels.

The thought now struck the merchant that the dog had gone mad; and so, in crossing a brook, he looked back to see whether it would drink. The animal was too intent on its object to think of stopping for this purpose; and it continued to bark and bite with greater violence than before.

The merchant, feeling now certain that the dog was mad, drew a pistol from his pocket, and took aim. In a moment the poor dog lay weltering in its blood; and its master, unable to bear the sight, spurred on his horse.

"I am most unfortunate," said he to himself; "I had almost rather have lost my money than my dog." Thereupon he stretched out his hand for his treasure; but no bag was to be

found! In a moment he discovered his mistake, and upbraided himself for disregarding the signs which his dog had made to him.

He turned his horse, and rode back to the place where he had stopped. He saw the marks of blood as he proceeded; but nowhere was his dog to be seen on the road.

At last he reached the spot where he had rested, and there lay the forgotten bag, with the poor dog, in the agonies of death, watching beside it!

When he saw his master, he showed his joy by feebly wagging his tail. He tried to rise, but his strength was gone; and after stretching out his tongue to lick the hand that was now fondling him in deep sorrow, he closed his eyes in death.

### MEMORY GEMS

1. Love me, love my dog.—*Proverb.*
2. Every dog is a lion at home.—*Proverb.*
3. Every dog is valiant at his own door.—*Proverb.*

## VII

## A DIARY

A diary is a record kept from day to day of what one has done and what has happened, especially what has been interesting or has seemed important.

It is well to keep a diary. It is interesting and sometimes it is very useful to be able to tell just what you did and just what happened on any certain day in the past.

You can buy a little book already prepared with a space for each day of the year, or you can take an ordinary notebook and make a diary of it for yourself. The book that you make yourself has this advantage, that you can use as much or as little space as you wish each day.

If you make your own diary, make a title-page like the following:

DIARY  
of  
HAROLD SMITH  
FOR THE YEAR  
1938

You can adorn this page with your own designs, plain or in color.

Put as a heading over each entry the day of the week and month, as:

*Monday, January 1.*

Then write whatever has interested you most, what you consider the most important events of the day, and what you think you will be most likely to want to remember in the future.

Diaries are usually private, to be read by the writer only, but some people have written diaries giving accounts of great events, which many have been glad to read afterwards.

The following is a specimen of the diary of a student:

*Sunday, February 4.* Cloudy.

In the morning reviewed arithmetic. At 3 p.m. brother came to see me from Nanking. Went home with him. After taking supper with him at home, I came back to the dormitory, and he left for Nanking by an evening train. •

*Monday, February 5.* Fine.

After school practised tennis in the gymnasium. By accident, Mr. Wang sprained his ankle.

*Tuesday, February 6.* Fine.

At 7 p.m. visited Mr. Wang at the Central Hospital.

*Thursday, February 8.* Rainy.

I have forgotten to write in my diary these two days.

*Friday, February 9.* Cloudy.

Nothing particular happened today.

### MEMORY GEMS

1. We live in deeds, not years; in thoughts, not breaths.—P. J. BAILEY.

2. Today is yesterday's pupil.—*Proverb.*
3. Every day is a little life; and our whole life is but a day repeated.—O. S. MARDEN.
4. One today is worth two tomorrows.—FRANKLIN.
5. What good shall I do this day? What good have I done today?—FRANKLIN.

## VIII

## THE SAINT BERNARD DOG

The Saint Bernard dog is very large and strong, with a large head, long hair, and a bushy tail. He is a noble-looking dog, and he is as noble and intelligent as he looks.

His home is among the Alps,—high mountains in Switzerland. There are several very steep and narrow roads, called “Passes,” which lead over these mountains into Italy.

There are snow-storms on these mountains even in summer; but in the long winter season they are extremely violent, and the passes are then very dangerous. These storms sometimes come on very suddenly,—often after a bright and pleasant morning. The snow falls so thickly, that in a few hours the traveler is buried beneath the drifts.

Hundreds of persons have lost their lives in trying to pass over these mountains during the winter season. But many lives have been saved by the sagacity and kindness of the Saint Bernard dogs.

These dogs take their name from the Convent of Saint Bernard, where they are kept. This house is situated far up in the pass of the Grand Saint Bernard,—one of the most dangerous of the Alpine passes.

Here devoted monks live all the year, for the purpose of aiding travelers; and, with the help of their dogs, they are able to save many lives.

The dogs are trained to look for lost travelers; and every day in winter they are sent out, generally in pairs. One has a basket of food and a flask of wine or brandy strapped to his



neck; the other has a cloak strapped upon his back. Thus any poor fainting man whom they may find may be at once supplied with food and clothing.

If the man can walk, they lead him towards the convent, barking loudly all the way for help, and to let the monks know that they are coming back. If the man is so faint and benumbed that he cannot move, they go back to fetch the monks, and guide them to the spot where he is lying.

Sometimes the traveler is buried deep in the snow. If the monks were alone, they could never find him; but the keen scent of the dogs discovers him; and they scratch up the snow with their feet, and they bark and howl till the monks come to the spot.

### MEMORY GEMS

1. A man's dog stands by him in prosperity and in poverty, and in health and in sickness.—GEORGE GRAHAM VEST.
2. What a pleasure it is to be loved by our pets or domestic animals, and to feel that we are caring for them and are deserving of their love; or to watch the ways of wild creatures, and gradually to make friends with them!—L. HUXLEY.

## IX

## THE EVILS OF GAMBLING

Once there was a man named Jack. He belonged to a wealthy family. His parents died when he was quite young. Being left with a great fortune and little education, he wondered what use he could make of his money.

One day, while he was walking a little distance from his own house, a short youth accosted him. He seemed familiar with all Jack's history, and talked to him as though they had been friends for years. Jack liked the man very much, and asked him to dine with him. They became warm friends on that day.

The next day, the youth took Jack to a club where many persons, men and women, young and old, were gathered. They did not notice their entrance, but seemed to be in the midst of an important event. One of them shouted, "This is life or death to me." Another said, "If I only win this time!" Jack looked at his friend, who told him that they were playing dice for money, and asked him whether he would join the party.

Jack nodded, and they both joined the gambling circle. Jack did not intend to stay long. He only wished to learn how they played. He noticed that some of the players looked pale and serious, and that others looked proud and happy. He did not know why. But he soon understood the game. That day, he went home with all his pockets full.

He went there the next day and again won. He began to think that the club was a gold mine to him, and that he was making money with ease. He could not see why people did not all gamble. But on the third day the tide turned, and he

was on the losing side. He lost most of his winnings on the fourth day; and on the fifth day he found himself twenty dollars to the bad.

But he continued, hoping that his good luck would return. One thing troubled him. The youth had not come to the club for the last three days. Perhaps he was ill, or he might have left the place. But "Never mind him," thought he, "I can win my money back by myself."

He soon found out his mistake. He lost nearly every day. What ready money he had soon went, and he was obliged to sell his land. The land went, and he was obliged to sell his house. His clothes, his furniture, his pictures, books, and jewels all changed hands. He was left poor and helpless.

Two years afterwards, while begging along the road, he met the youth who had taken him to the club. The youth did not seem to remember him. "Help me," he said; "think what I had been before you met me." He obtained an answer, but no help came. The answer was, "You should have learned to help yourself before you asked others to help you."

### MEMORY GEMS

1. Gaming is the child of avarice, and the parent of despair.—*Proverb.*
2. Gambling is an express train to ruin.—*Proverb.*
3. He who gambles picks his own pocket.—*Proverb.*
4. Gambling is play in name, but crime in reality.—*Proverb.*
5. The successful gamester pushes his good fortune, till it is overtaken by a reverse.—WASHINGTON.
6. The losing gamester, in hopes of retrieving past misfortunes, goes on from bad to worse, till grown desperate he pushes at everything and loses his all.—WASHINGTON.

## X

## A MUSEUM

A museum is a place where curiosities and works of art of various kinds are exhibited. It usually consists of a building divided into several rooms. Generally, each room is used for a different class of exhibits. For example, one room may be used for birds and insects, another for animals, and a third for a mixed collection. In large museums such a classification is very complete, and persons may readily find any special class. The smaller exhibits are generally placed in glass cases arranged around the room.

In a museum we may generally expect to find numbers of animals and birds from different parts of the world. Some of those are rare, and therefore valuable. Skeletons of huge animals and fishes are also exhibited. Insects of various kinds are carefully arranged. The productions and manufactures of different countries are found there. Shells and other curiosities of the ocean are in abundance. Specimens of metals and stones, some of which are very wonderful, are collected. Implements of warfare and manufacture used by our forefathers and by foreign tribes are exhibited. Wearing apparel such as coats, boots, hats, etc., of persons of note, are on view, as well as any other of their possessions. Whatever is curious or rare is readily welcomed by the authorities.

The benefit derived from frequent visits to a museum is very great. By carefully observing what is found there, one may gain much valuable knowledge. It is better to examine only a small part at a time than to hurry through the whole.

## MEMORY GEMS

1. Seeing is believing.—*Proverb*.
2. Be always on the lookout, and you will see more curiosities than you ever dreamed of.—M. F. BURLINGAME.

## XI

## THE NOBLEST DEED OF ALL

A rich Persian, feeling himself growing old, and finding that the cares of business were too great for him, resolved to divide his goods among his three sons, keeping a very small part to protect himself from want in his old age.

The sons were all well satisfied, and each took his share with thanks, and promised that it should be well and properly employed. When this important business was thus finished, the father addressed the sons in the following words:

“My sons, there is one thing which I have not included in the share of any one of you. It is this costly diamond which you see in my hand. I will give it to that one of you who shall earn it by the noblest deed.

“Go, therefore, and travel for three months; at the end of that time, we will meet here again, and you shall tell me what you have done.”

The sons thereupon departed, and traveled for three months, each in a different direction. At the end of that time they returned; and all came together to their father to give an account of their journey. The eldest son spoke first.

“Father, on my journey a stranger entrusted to me a great number of valuable jewels, without taking any account of them. Indeed, I was well aware that he did not know how many the package contained.

“One or two of them would never have been missed, and I might easily have enriched myself without fear of detection. But I gave back the package exactly as I had received it. Is not this a noble deed?”

"My son," replied the father, "simple honesty cannot be called noble. You did what was right, and nothing more. If you had acted otherwise, you would have been dishonest, and your deed would have shamed you. You have done well, but not nobly."

The second son now spoke. He said: "As I was riding along on my journey, I one day saw a poor child playing by the shore of a lake; and just as I rode by, it fell into the water, and was in danger of being drowned.

"I at once dismounted from my horse, and plunging into the water, brought it safe to land. All the people of the village where this happened will tell you that what I say is true. Is it not a noble action?"

"My son," replied the old man, "you did only what was your duty. You could hardly have left the child to die without exerting yourself to save it. You, too, have acted well, but not nobly."

Then the third son came forward to tell his tale. He said: "Father, I had an enemy, who for years had done me much harm and tried to take my life.

"One evening during my journey, I was passing along a dangerous road which ran beside the summit of a cliff. As I rode along, my horse started at the sight of something on the road.

"I dismounted to see what it was, and found my enemy lying fast asleep on the very edge of the cliff. The least movement in his sleep and he must have rolled over and been dashed to pieces on the rocks below.

"His life was in my hands. I drew him away from the edge and then woke him, and told him to go on his way in peace."

Then the old Persian cried out with great joy, "Dear son, the diamond is yours, for it is a noble and godlike thing to help an enemy and return good for evil."

### MEMORY GEMS

1. He that returns a good for evil obtains the victory.—*Proverb.*
2. Good for good is natural, good for evil is manly.—*Proverb.*
3. To be good when with good men is no great matter for praise.—GREGORY I.



## XII

## HOW I SPENT LAST THURSDAY

Last Thursday I got up at six o'clock as usual. I was sorry to find that it was snowing hard, for that meant that there would be no more skating for some time at least. I put on my working clothes and went down cellar to shake the furnace and clean out the ashes. Then I went back to my room and dressed for the day. By this time the rest of the family were up and dressed, and we all gathered in the dining room for breakfast. My mother reminded me that my uncle was to come that day on the four o'clock train and that my sister and I were to meet him.

After breakfast I walked down to the car with my father, and when he had gone down to his office I went back and did a little studying before going to school. On the way to school my sister and I found the walking pretty hard, for a good deal of snow had fallen. School work went very well that day except that I made a bad mistake in my English class; but the teacher consoled me by saying that she would probably have made the same mistake herself. At noon the snow had stopped falling, and I hurried home and cleared the snow off the porch and the walks.

My uncle's train was late, but it arrived; and he and my sister and I had a fine time going home together. Of course the family could do nothing that evening but talk to my uncle and learn all the interesting news he had to tell. I managed to do an hour's studying. At ten o'clock I put the furnace in order for the night and went to bed.

## MEMORY GEMS

1. The surest way to be happy is to be busy.—*Proverb.*
2. Early to bed and early to rise makes a man healthy, wealthy, and wise.—*Proverb.*
3. Let all your things have their places; let each part of your business have its time.—FRANKLIN.
4. The more we do, the more we can do; the more busy we are, the more leisure we have.—HAZLITT.

## XIII

## PLEASURES OF THE COUNTRY

It is very pleasant in the country, especially during spring, summer, and autumn.

In spring the grass, the flowers, and the trees begin to look bright. The birds sing merrily, the sky is often clear and attractive, and as we go about on a bright day we seem filled with new life and vigor. At this period farmers are busy ploughing and in other ways attending to their land. It is very interesting to watch the plough turn up the earth with such evenness. The little lambs skipping about in the fields are always a welcome sight in spring.

In summer the country is still more attractive. The trees and the flowers are now at their best. The weather being warmer, we may lie in the fields, on the hilly slopes, or by the side of the brook, and enjoy the fresh air and the sights and sounds around. Driving in the country is very enjoyable, especially where the scenery is particularly fine. It is also very nice to watch the hay-makers busy in the fields. Children are very fond of sporting in the hay, and sometimes they assist the farmer.

In autumn the trees, the flowers, and the fruits render the country again attractive. The pleasures of summer—walking, driving, and harvesting—are continued; and the rich brown tints of the leaves form a pleasing contrast to the brightness of spring and summer.

In winter the country is dreary and quiet, and hence its pleasures are few. But even then it is enjoyable to watch the

farmer as he attends to his cattle, or to see the trees when the twigs are covered with snow.

### MEMORY GEMS

1. Spring, the sweet Spring, is the year's pleasant king.—T. NASH.
2. Come, gentle Spring! ethereal mildness, come!—J. THOMSON.
3. Summer is gone on swallow's wings.—T. HOOD.
4. Summer has set in with his usual severity.—COLERIDGE.
5. March winds and April showers bring forth May flowers.—  
*Proverb.*
6. A good winter brings a good summer.—*Proverb.*
7. A snow year, a good year.—*Proverb.*

## XIV

## INDUSTRY

It is the duty of every man to work. The idle man wastes his time, and his life is of no use to himself or to others. The man who is too lazy to work for his living is the most ready to beg or to steal.

In Germany, all the boys of the royal family were taught some useful trade. One of the ancient kings of Egypt made a law, that all his people should come before their rulers once a year, and prove that they knew some trade by which they could earn their living. Any man who could not do so was put to death.

There was at one time a custom among the people of Holland which was meant to prevent idleness. When a man was found begging, who was able to work, he was seized, and put into a pit, into which water was allowed to run through a pipe.

At the bottom of the pit there was a pump to get rid of the water. But it was hard work to pump out the water that poured, and if the man had stopped pumping, he would certainly have been drowned.

It was great fun for those who passed by to see an idle tramp forced to work in spite of himself; and a few hours of this punishment was enough to cure a very lazy man. When he was quite worn out, he was ready enough to promise to work for his living in future.

But it is not enough that a man should learn some kind of work. He should apply himself to his work with a will, and not waste his spare minutes or half hours. "Work while you

work, and play while you play," is a good rule for old people as well as for young people.

There is no better aid to industry than the habit of early rising, and this, like all other habits, is most easily formed in youth.

A great French writer tells us how he managed, by the help of his servant, to get up early in the morning, and thus save much of his time.

"When I was young," he says, "I was so fond of sleep that I lost half my time. My servant Joseph did all he could to help me to break off my lazy habit, but at first with no success.

"At last I promised him five dollars every time he could make me get up at six o'clock. He came the next morning at that hour, and did his best to rouse me; but I only spoke roughly to him, and then went to sleep again.

"The next morning he came again, and this time I became so angry that he was frightened. That afternoon I said to him, 'Joseph, I have lost my time, and you have not won your five dollars. You do not understand your work; you should think only of what I have promised you and never mind how angry I am!'

"Next morning he came again. First I begged him to leave me alone, then I grew angry, but it was of no use; he made me get up, very much against my will.

"My ill-humor did not last long after I was awake, and then I thanked Joseph, and gave him his five dollars. I owe to Joseph at least a dozen of the books I have written."

### MEMORY GEMS

1. Industry is the parent of success.—*Proverb.*
2. Idleness overthrows all.—R. F. BURTON.

3. Idle minds do not know what they want.—ENNIUS.
4. Idleness is the root of all evil.—FARQUHAR.
5. An hour in the morning is worth two in the evening.—*Proverb.*
6. The early bird catches the worm.—*Proverb.*
7. Lost no time; be always employed in something useful; cut off all unnecessary actions.—FRANKLIN.

## XV

## THE STORY OF JOSEPH (1)

The story of Joseph is one of the most touching and tender in the Bible. Indeed, in all that has ever been written of men who did noble deeds, there is nothing finer than what we are told of this beautiful soul, this blameless Jewish lad and man.

Joseph was the dear son of Jacob and Rachel. Jacob had twelve sons, but he loved Joseph best of all; and we are told that to show his pride in the lad the father gave him a "coat of many colors"; that is, an outside dress, the parts of which were made of several different colored cloths.

When his older brothers saw that Joseph was their father's favorite, they hated him, and "could not speak peaceably to him."

This feeling grew from day to day, and was made the more bitter by a dream which Joseph had at this time, and which he told to his brothers.

"Behold," he said, "we were binding sheaves in the field, and lo! my sheaf arose and stood upright; and behold your sheaves stood round about, and made obeisance to my sheaf."

Joseph told his brothers this dream without thinking how they might feel about it. But these jealous men saw in it a dream with a meaning. "Shalt thou indeed reign over us?" they asked. And they hated him the more for his dream.

We shall soon learn how exactly Joseph's dream came true. And, strange to say, it came true as the result of a plot which these wicked and envious brothers laid to take the life of the dreamer.



Soon after this, Joseph's brothers went to seek new pasturage for their flocks some miles away from their home, in the vale of Hebron. One day Jacob sent Joseph to see how his brothers were getting along, and bring him word.

When Joseph's brothers saw him coming, they made up their minds to kill him. "Behold, the dreamer cometh," they said to one another: "let us slay him and cast him into a pit, and say some evil beast killed him."

When this plan was agreed upon, it would seem that one of the brothers—Reuben, the eldest—was absent. When he returned, he would not hear of their killing Joseph. *He* advised that they should throw him into a pit; but his real wish was to save Joseph's life, and take him back secretly to his father.

In the meanwhile Joseph came up to where his brothers were. They at once seized him, stripped him of his "coat of many colors," and cast him into a deep, empty pit. Then the heartless brothers sat down to eat their meal.

Now, while they were eating, a caravan was seen passing. It was a band of Arabian merchants with their camels laden with spices, balm, and myrrh, and they were on their way southward into Egypt.

It was now that a new and less cruel way of getting rid of Joseph was proposed by one of the brothers, named Judah. "What profit is it," asked he, "if we should kill our brother? Let us sell him to these merchants."

This plan satisfied them all: so they drew Joseph out of the pit, and sold him to the merchants, for twenty pieces of silver. Then they killed a kid, and in its blood they dipped Joseph's coat. They then took it to their father, and said, "This have we found."

Well did the poor father know the coat of his darling boy. "It is my son's coat," cried he; "an evil beast hath devoured him: Joseph is without doubt rent in pieces."

Jacob mourned for his dear son many days. He would not be comforted. "I will go down into the grave," he sobbed; "I will go down into the grave unto my son, mourning."

And that son? We have seen him sold to the Arabian merchants: so we must now picture him as one of the servants in the caravan.

We see the camels stalking in a long file over the desert,—stalking, day by day, under the hot, cloudless sky, till at last the palm trees that border the river Nile come into sight. Joseph is in the land of Egypt.

#### MEMORY GEMS

1. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.—*Proverbs 1:5.*
2. Happy is the man that findeth wisdom, and the man that getteth understanding.—*Proverbs 3:13.*
3. Hatred stirreth up strifes: but love covereth all sins.—*Proverbs 10:12.*
4. Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.—*Proverbs 27:1.*

## XVI

## THE STORY OF JOSEPH (2)

Egypt at the time of which we are reading—four thousand years ago—was the greatest and richest country in the world. The Egyptians were a very bright people. They had gone far in learning and art and written wisdom at a time when the Greeks were mere savages.

Travelers who now visit that land tell us of the grand and lofty pyramids,—the most wonderful buildings ever built by man. Those very pyramids met the eyes of Joseph as the caravan wound its way into the rich valley of the Nile!

Arrived in Egypt, the Arabian merchants sold the handsome Jewish youth as a slave. He was bought by the captain of the royal guard of Pharaoh, king of Egypt.

By his master Potiphar, the captain of the king's guard, Joseph was very much liked, and he was soon made overseer of Potiphar's property. But after a time he was falsely accused of wrong-doing, and was thrown into prison. And there he lay for two years.

About the end of the two years it happened that the king of Egypt had a strange dream. Pharaoh dreamed that while he stood on the banks of the Nile, there came up out of the river seven fat kine, or cattle, and they fed in a meadow.

And there came up after them seven poor, lean cattle; and the seven lean kine ate up the seven fat kine. And when the seven lean kine had eaten up the seven fat kine, it could not be known that they had eaten them; for they were still as lean as at the beginning.

And Pharaoh dreamed that he saw seven ears of corn upon one stalk, full and good, and after them seven ears withered and thin; and the thin ears devoured the seven good ears.

In those days, when dreams were thought to be warnings, people were very anxious to find out their meaning. Of course the king thought a great deal about his strange dream: so sending for all the magicians of Egypt, he told them his dream, and commanded them to interpret it. But none of them could explain its meaning.

At last one of Pharaoh's officers, the chief butler, remembered that when he had been in prison the year before, Joseph gave him a very true explanation of a dream he himself had dreamed. So the butler spoke to the king about Joseph, and Pharaoh sent to the prison for him.

The king having told his dream, Joseph explained it in this way. The seven fat cattle and the seven full ears of corn meant that there should be seven years of plenty. And the seven lean cattle and the seven thin ears meant seven years of famine.

The seven years of plenty were to be followed by the seven years of famine, when they would eat up all that had grown in the years of plenty.

Joseph advised the king to store up food during the seven years of plenty for use during the seven years of famine. He also advised him to find some able man to attend to this business.

This wise advice Pharaoh was wise enough to take, and he showed no less wisdom in appointing Joseph to fill the office. "Can we," said the king, "find such a one as this man is?" So the king put the whole business into Joseph's hands.

“And Pharaoh took off his ring from his hand, and put it upon Joseph’s hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him ride in the second chariot which he had; and they cried before him, ‘Bow the knee’; and Pharaoh made him ruler over all the land of Egypt.”

The years of plenty came. “And Joseph gathered grain as the sand of the sea.” Then the seven years of famine began, and the people cried out to Pharaoh for bread. The king told them to go to Joseph. So Joseph opened all the storehouses, and sold grain to the Egyptians.

### MEMORY GEMS

1. All that we see or seem  
Is but a dream within a dream.—E. A. POE.
2. Dreams are the true interpreters of our inclinations: but great skill is required to sort and understand them.—MICHEL DE MONTAIGNE.
3. Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase.—*Proverbs 13:11.*
4. He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.—*Proverbs 13:20.*

## XVII

## THE STORY OF JOSEPH (3)

We now come to the most interesting part of our story. The famine which Joseph had foretold spread beyond Egypt; there was the same dearth in all the countries around, and especially in Joseph's old home, in the land of Canaan, where his father Jacob and his brothers lived.

When they were in great want, Jacob heard that grain could be bought in Egypt: so he told his sons to go down into that country and buy a supply. Ten of Jacob's sons set out for Egypt; but his youngest, Benjamin, he kept at home.

You remember that Joseph had now become the governor of Egypt; and it was to him that all who wished to buy grain had to go. So the ten were brought into the presence of Joseph, before whom they bowed themselves to the earth.

Joseph knew his brothers at once, but they did not know him. And how could they know him? They had last seen him a weeping slave.

Joseph, as we shall see, had an object in view which led him not to make himself known to them. He wished to see his youngest brother,—the dear Benjamin, the son of his own mother Rachel.

So Joseph spoke roughly to them; pretended that he thought them spies, kept them in prison for three days, and then let them go home only on the promise that they would return, bringing Benjamin with them. To make sure of this, he caused one of his ten brothers, Simeon, to be bound, and said he would keep him till they came back.

All this time it was hard for Joseph to keep back his feelings. He heard his brothers speaking of their father and of Benjamin, and of himself,—how cruel they had been to him in selling him into slavery, and how this punishment had come to them on that account.

They did not think that the governor understood what they were saying, for he spoke to them through an interpreter. But of course Joseph understood it all; and it is said that “he turned himself about from them, and wept.”

Joseph now ordered that the sacks which the brothers had brought should be filled with grain; and having laden their animals, they set out on their homeward journey.

A hard task was now before the brothers: they had to tell their father that the governor of Egypt had ordered them to go back, bringing Benjamin with them, and that Simeon was to be kept in prison till they returned.

This came near breaking the old father's heart. Joseph dead! Simeon a prisoner in Egypt! And now Benjamin was to be taken away! He felt that he could not let him go.

But the famine still lasted: soon the store of food which the brothers had brought from Egypt was gone. They must either starve or go back for more. So Jacob had to let them go, and take with them “the child of his old age, the little one.”

Again they stood before Joseph, and bowed themselves to the earth. He questioned them about their welfare, and asked, “Is your father well, the old man of whom you spoke? Is he alive yet?” They answered that he was alive, and again made obeisance.

Joseph then lifted up his eyes and saw Benjamin, his mother's son, and said, “And this is your younger brother of whom you spoke to me? God be gracious to thee, my son.”

It is still harder now for Joseph to keep back his feelings than it had been before. He had to hasten away into his own chamber and weep there.

When at last he had control of himself, he returned to his brothers; and, having in the meantime ordered a feast to be prepared, he caused them to sit down and eat. He served his brothers with food. "And Benjamin's portion was five times as great as any of theirs."

At dawn the next morning, the ten brothers set out, their beasts of burden laden with sacks of food; but they had not gone far before they were overtaken by Joseph's steward.

#### MEMORY GEMS

1. A soft answer turneth away wrath: but grievous words stir up anger.—*Proverbs 15:1.*
2. A merry heart maketh a cheerful countenance.—*Proverbs 15:13.*
3. A wise son maketh a glad father: but a foolish man despiseth his mother.—*Proverbs 15:20.*
4. Pride goeth before destruction, and an haughty spirit before a fall.—*Proverbs 16:18.*



## XVIII

## THE STORY OF JOSEPH (4)

When Joseph's steward overtook the brothers, he charged them with stealing his master's silver cup.

The brothers declared that this could not be; and to prove they had not stolen the cup, they proposed that if it was found in the sack of any one of them, that one should die, and all the rest would give themselves to be bondmen.

Then each man took down his sack and opened it. The steward commenced the search, beginning with the sack of the eldest brother, and so down to that of the youngest. When last of all he came to search Benjamin's sack, there he found the silver cup.

Now, you must know that Joseph had himself told the steward to put the silver cup in Benjamin's sack before the brothers left. He also ordered him to overtake the men, and, by charging them with theft, bring them back to him. And why? Because he wished very much to have an excuse for keeping Benjamin with him.

When the brothers were brought before Joseph, he pretended to be very angry. Judah, one of the brothers, then spoke up and said that they were innocent, but they did not know how they could prove it; and, as the cup had been found in the sack of one of them, they would all become his servants.

"No," said Joseph, "the man in whose sack the cup was found shall be my servant. And as for the rest of you, go back in peace to your father."

Then Judah began to tell in beautiful, tender words how their father loved Benjamin; how hard it had been for him to part with his darling son; and how they could not go back without him:—

“Now therefore, when I come to my father, and the lad be not with us, seeing that his life is bound up in the lad’s life, it shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs of our father with sorrow to the grave. Now, therefore, I pray thee, let thy servant abide, instead of the lad, a bondman to my lord; and let the lad go up with his brethren.”

Joseph could no longer restrain himself, and he cried out to the attendants that stood around to leave his presence. He was alone with his brothers.

Then Joseph wept aloud, so that all the officers of the royal household heard him. And he said, “I am Joseph. Does my father yet live?” But his brothers were struck with terror in the presence of him who was “even as Pharaoh,” and they could not answer him.

Then he said, “Come near to me: I am Joseph your brother, whom you sold into Egypt. But do not be grieved or angry with yourselves that you sold me, for God sent me before you to preserve life.”

And he fell upon his brother Benjamin’s neck and wept, and Benjamin wept on his neck. And Joseph kissed all his brethren and wept upon them. Then the brothers—twelve now—talked together for a long time.

Joseph had now only one thought,—to get word at once to his father. So he told his brothers to hasten home, tell his father about him, and bring Jacob and the whole family down into Egypt. So Joseph gave them wagons and changes of

clothing, and great plenty of provisions, and many loads of the good things of Egypt.

They then went back to their home in the land of Canaan. And what tidings they had for their father! "Joseph is yet alive," they told him; "Joseph is yet alive, and he is governor over all the land of Egypt!"

Jacob could not believe what they said: it was too good to be true. But when he saw the wagons which Joseph had sent to bring him back, he took heart again.

"It is enough," said the old man; "Joseph my son is yet alive. I will go and see him before I die."

At length Jacob and his family were ready, and started on their journey for Egypt. On learning from a messenger that they were near at hand, Joseph made ready his chariot and went out to meet his father. When they met, Joseph, we are told, "fell on his father's neck and wept a good while."

And Jacob said, "Now let me die, since I have seen thy face, because thou art yet alive."

Joseph settled his brothers and their families in a fertile part of Egypt called Goshen, where they lived as shepherds. Jacob's life was spared for seventeen years longer, to the great joy of his son.

As for Joseph, he held his high office during all his long life. He was the true king; for he was the king's wise guide, and made the people happy. He lived to be over a hundred years old; and when he died, all Egypt mourned, and they embalmed his body after the manner of the Egyptians.

### MEMORY GEMS

1. Wealth maketh many friends; but the poor is separated from his neighbor.—*Proverbs 19:4.*

2. A good name is rather to be chosen than great riches.—  
*Proverbs 22:1.*
3. A faithful man shall abound with blessings: but he that  
maketh haste to be rich shall not be innocent.—*Proverbs*  
*28:20.*
4. He that observeth the wind shall not sow; and he that  
regardeth the clouds shall not reap.—*Proverbs 11:4.*

## XIX

## THE OLYMPIAN GAMES

The Greeks were very fond of all sports which could make the body strong. They made more of them than any other nation has ever done. Once in four years they had a great festival, to celebrate what they called the Olympian Games. Many thousands of people came together upon a wide plain to see the contests of skill among men and boys from all parts of Greece. The great games were running races, wrestling matches, horse races, and chariot races. There were games for boys as well as for men.

In most of the games the men and boys wore little or no clothing, and had their bodies oiled; but there was one race in which the men wore the heavy armor that they were accustomed to wear in war. The prizes seemed very simple; they were nothing more than crowns made of leaves of the wild olive tree; but to wear one of these crowns was the greatest honor that could be given to a Greek. The whole nation to which the winner belonged thought itself honored, and he went home covered with glory.

So highly did the Greeks esteem these games that they counted their time from them. The four years between two festivals was called an Olympiad. We reckon time from the birth of Christ; when we say, this is the year 1938, we mean that it is 1938 years since Christ was born. To show the time in which anything happened, the Greeks would say, the second year of the fifth Olympiad, or the third year of the tenth Olympiad.

Because the Greeks gave so much thought to contests of strength and skill, they became the strongest and most graceful and most beautifully formed people of the world.

### MEMORY GEMS

1. He plays well that wins.—*Proverb.*
2. In sports and journeys men are known.—*Proverb.*
3. It signifies nothing to play well if you lose.—*Proverb.*
4. Slow and steady wins the race.—*Proverb.*

## XX

## DILIGENCE

“The leading rule for the man of every calling,” said Lincoln, “is diligence.” But what is DILIGENCE? The dictionary tells us that it is persistent work. Does persistent work mean that we are to exert ourselves both day and night? No, that is not persistent work. That is labor without cessation. That is an impossibility. We must sleep. Persistent work does not mean no rest, no food, and no sleep. Rather, it means no waste of time, or, careful use of time for the purpose of improvement. That is to say, we are diligent if we know how to employ our time in order to reach a definite end.

We now know what diligence is. Let us try to know its importance. Diligence is the key to success. Many of us, however, are ignorant of the truth. We believe in luck. We think that there is plenty of time ahead of us, so we idle away much of our time in youth. That is a great mistake. Luck never comes to any lazy person, and time is ever fleeting. In our preparation for life's work, we must be diligent, or work persistently. If we are diligent now, we shall be successful in future. If we are idle now, our future life will be a failure. It is just like sowing and reaping. The farmer that reaps abundantly in the autumn sows diligently in the spring.

Diligence is a good habit; for, without it, no one can accomplish anything.

## MEMORY GEMS

1. Seest thou a man diligent in his business? he shall stand before kings.—*Proverbs 22:29.*
2. Few things are impossible to diligence and skill.—JOHNSON.
3. How doth the little busy bee  
Improve each shining hour.—ISAAC WATTS.
4. A man that is young in years may be old in hours, if he have lost no time.—FRANCIS BACON.
5. Idle young, needy old.—*Proverb.*



## XXI

## OUR VISIT TO PETOSKEY

Two years ago in August my father and mother and I went by boat to Petoskey to spend three or four weeks. Our boat left Chicago late in the afternoon. We spent that night and most of the following day on the lake and landed at our destination at five o'clock in the afternoon much fatigued by our journey.

The first thing we did on our arrival was to go to our hotel. Before we left home we had made arrangements so that everything was now ready for us. After getting comfortably settled we went sight-seeing. We found that Petoskey had about twelve thousand inhabitants. The climate was decidedly cool and sometimes a little damp; but we were very glad of the change because of the intense heat we had been suffering at home.

We were not long in getting acquainted with many pleasant people; after that a sort of daily schedule was established. In the morning we would spend an hour in swimming and several in playing tennis and other games. In the afternoon we would take a train and visit various neighboring places. Then in the evening we would go to the parks to enjoy the concerts that were given every other evening; or we would go to parties in the hotels. Thus the time went very rapidly and pleasantly, and soon the day came when we had to take the boat for our voyage home.

## MEMORY GEMS

1. I was always fond of visiting new scenes, and observing strange characters and manners.—WASHINGTON IRVING.
2. I visited the neighboring villages, and added greatly to my stock of knowledge, by noting their habits and customs, and conversing with their sages and great men.—WASHINGTON IRVING.

## XXII

## ADVENTURE WITH A WOLF

We went to live in the South of France, because my mother had been ill for some time, and the doctor said that she must stay there for several years.

We had settled at last in a small village near the mountains. It was a delightful place. There were plenty of trees to climb, and streams to bathe in, and big rocks to scramble over.

My best friend was an old French soldier, who knew all the stories about the hills and valleys better than anyone else. He was never so well pleased as when telling them to me.

I was very fond of reading about hunters, and I often thought what fun it would be to meet a wolf or a bear, and knock him on the head, in the easy manner told in my story books.

One day I met a boy from the village, who had under his arm a little puppy, which he was about to drown. After some hard words with him about his cruelty, I gave him what money I had to let me have the dog.

I cut loose the stone, which had been tied round his neck, and took him home with me. I named him Rover. He grew very fast, and soon followed me wherever I went.

There was another dog in the place, named Roland, and very often I took both dogs with me in my walks. If I happened to wander off alone, Rover was pretty sure to find me somewhere, unless I had taken care to tie him up before leaving the house.

About three years after we had moved to the place, I went out one morning for a ramble by myself, meaning to be back by tea-time.

As I was starting, my old soldier-friend, Henry, met me. He said, "Master Willie, take care you do not go too far today. Martin has just come down from the hills, and says that he has lost several sheep lately. He thinks there must be wolves about, and you had better take the dogs with you."

I only laughed at this, and went on, saying I was not afraid. I got above the lower slopes of the hills early in the afternoon, and, finding that I had plenty of time, I went, without a thought of danger, towards the very place I had been warned against.

Right ahead of me I saw a thick, dark wood lying between two high ridges. I had got but a little way into this wood, when old Henry's warning about the wolves rushed into my mind.

I could not help feeling a little queer, although I had always thought of the wolf as a cowardly animal, that would run away if you only said "Shoo!" But now it struck me, suppose he does not run—what then?

At this moment I heard a rustling among the bushes, as if some heavy animal was forcing its way through them.

Of course it might only be Rover, who had got loose and followed me; but, somehow or other, I seemed to know that it was *not* Rover, and it came upon me like a flash what it must be.

I climbed the nearest tree like a wild cat, and had barely got out of reach when, with a crash, a huge grey wolf burst from the nearest thicket, and, with a great snap of his long white teeth, leaped after me more than his own length from the ground.

Failing to reach me, he at last lay down at the foot of the tree, with his tongue out and his ugly eyes glaring at me, as if to say, "I've got you, my boy!"

Here—at last—was a real wolf-adventure; but, now that I had it, I was not pleased with it at all. In the books that I had read, it was always easy to get the better of the wolf; but now it looked as if the wolf had got the better of me.

I sat for about half an hour on a branch of the tree—just out of the wolf's reach—and was beginning to fear that I should have to stay in this position all day and perhaps all night.

Suddenly I heard the barking of a dog at a distance. I think I was never so glad in my life. My friend the wolf seemed to hear it also, for he started up, listening.

Again I heard the bark, this time much nearer. I scrambled to my feet on the bough, and called out, "Rover! Rover!" at the top of my voice; but just then my foot slipped, and down I came to the ground.

In an instant the wolf was upon me; but at that moment there came a rush through the bushes, and I saw a great dark body shoot over me, and light right on the back of the savage beast.

Over he went, with Rover at his throat and Roland at his side. Following closely came Henry, swinging a large club.

What with Rover and Roland and Henry's club, the wolf had but a small chance; and before I could fairly get upon my feet he was lying dead upon the ground.

"Your dog has paid for himself today, has he not, Master Willie?" said Henry, patting Rover's great shaggy head. "This fellow's skin," he added, turning to the wolf, "will make a fine rug for your mother, though I think she will not be quite pleased to know how you came by it."

## MEMORY GEMS

1. We cannot hesitate to destroy dangerous creatures like wolves and tigers and poisonous snakes, or creatures which cause loss and suffering.—L. HUXLEY.
2. It is no excuse to say that these animals deserve to be treated cruelly on account of their own cruelty; they are not really cruel, for they tear and kill not from love of unkindness, but because they must do so in order to live.—L. HUXLEY.
3. If you are cruel to animals, you are not likely to be kind and thoughtful to men; and if you are thoughtful towards men, you are not likely to be cruel and thoughtless towards animals.—L. HUXLEY.

## XXIII

## THRIFT

There are many English proverbs which set forth the advantages of thrift. One of the best known is, "Take care of the pence, and the pounds will take care of themselves."

A person who earns a dollar and then spends one hundred cents is no better off than he was before earning the dollar. On the other hand, by carefully saving his pence, a person will find himself the possessor of shillings and even pounds. There are other matters which should be considered in a similar manner. Boys and girls at school who spoil the leaves of their books are not cultivating thrifty habits. Girls who cut too much cloth to waste when making garments are not thrifty. Those who are careless with their clothing, which in consequence becomes smeared and torn, are not thrifty. A thrifty person will never impair anything that is useful. Besides, he will always strive to save a portion of his earnings.

There are times when holidays are necessary, and by means of thrift the money to be spent on such occasions can often be saved beforehand. Sickness sometimes comes, and, unless preparation has been made beforehand, there is much difficulty in meeting the increased expenditure. So everybody should try to save as much money as possible. The savings banks are excellent institutions for helping those who are thrifty and want to take care of their small sums.

## MEMORY GEMS

1. Beware of little extravagances: a small leak will sink a big ship.—FRANKLIN.
2. The habit of buying what you don't need because it is cheap encourages extravagance.—O. S. MARDEN.
3. Economy is of itself a great revenue.—CICERO.
4. Without frugality none can be rich, and with it very few would be poor.—JOHNSON.
5. Make no expense but to do good to others or yourself; i.e., waste nothing.—FRANKLIN.



## XXIV

## HOW TO KEEP STRONG

We should all study well, for knowledge is power. But there is one other thing that we must remember. That is, that a strong mind needs a strong body in order to make it most useful. There is undoubtedly much truth in the old proverb, "A sound mind is lodged in a sound body." It is for this reason that in all our schools we lay as great stress on physical exercise as we do on mental training.

There are a great many very fine exercises that are helpful and healthful. Quite a number of these may be taken indoors during rainy weather. Indoor exercises, however, are never as helpful as those taken out of doors in pure, fresh air.

You may wonder why this is. Well, it is because in fresh air more oxygen is taken into our systems and more wastes are given off. The air in the house does not remain fresh very long. But out of doors it is usually fresh and pure.

If we sit at our desks and write or read all day, and continue this for a long time, several bad results will follow. First, our blood becomes sluggish and the wastes are not properly thrown off. Our shoulders become drooped and our lungs pressed together. This weakens the lungs and makes them liable to have all kinds of diseases. Then, too, if when we are young we sit in strained positions, we may bend our spinal cords and disfigure ourselves for life.

"Work while you work,  
Play while you play,  
This is the way  
To be happy and gay."

Life becomes happier and our work more pleasant, if we leave the hard, trying duties for a little recreation now and then.

But what shall we play? Oh, there are a number of games. Races encourage a healthy competition. Football is a very fine exercise not only for the body, but for one's judgment also. Of all the games there is probably no one better fitted to give exercise to all of our faculties than tennis. This game requires quickness and accuracy of movement and judgment. We mention these, but any game with plenty of movement is good. The best are those which are played out of doors.

Do not neglect your body. It is of as much importance as your mind, if you wish to be a well-rounded man. Our country now needs men with strong minds, good judgment, and sound bodies.

### MEMORY GEMS

1. Good health is the best wealth.—*Proverb.*
2. After dinner sit awhile, after supper walk a mile.—*Proverb.*
3. Health is not valued till sickness comes.—*Proverb.*
4. Without health no pleasure can be tasted by man.—**BOLINGBROKE.**
5. Sickness comes on horseback but goes away on foot.—*Proverb.*

## XXV

## SOCIETY AND LAW

A man cannot live alone in this world. He must combine with other men to form groups, large or small. The simplest of these groups is the family. A village, a district, a club, and a society are all groups of men. They differ from each other by their size and aims. A nation is but a very large group of men within a fixed territory and under a common government.

Since a nation consists of a great number of persons, every person should always think of the others. When he works for himself, he must first think whether his work is harmful to others. He must remember that if the nation suffers, he suffers also. He must help the government to keep order, when he can. He must try to confine his actions within certain limits in order to avoid conflict with others.

Every group of men requires some rules to keep its members in order. A nation requires laws to preserve peace. If there were no law, every man would become a thief, a robber, or a murderer. Life and property are always in danger. When people fight, no one stops them; and when they steal, no one punishes them. A strong man may do what he likes, for weak men cannot stand against him. Therefore, a nation without law would be intolerable.

If a man steals other persons' property, he must be sent to prison. If he kills another person, he must be hanged, shot, or in any other way put to death. Every crime should be punished, and justice should be valued. The careful observance of the law is the best way of protecting the people.

## MEMORY GEMS

1. The society exists for the benefit of its members; not the members for the benefit of the society.—HERBERT SPENCER.
2. Few are qualified to shine in company, but it is in most men's power to be agreeable.—SWIFT.
3. Laws obey custom.—PLAUTUS.
4. The law is good, if a man use it lawfully.—*I. Timothy 1:8*.
5. No laws, however stringent, can make the idle industrious, the thriftless provident, or the drunken sober.—SMILES.

## XXVI

## HABITS

Habits, whether good or bad, are gradually contracted. When a person does a certain thing once and again, he is impelled by some unseen force to do the same thing repeatedly; thus a habit is formed. Once a habit is formed, it is difficult, and sometimes impossible, to shake off. It is therefore very important that we should exercise great care in the formation of habits. Children often form bad habits, some of which remain with them as long as they live. Older persons also form bad habits, and in some cases become ruined by them.

There are other habits which, when formed in early life, are great blessings. Many successful men declare that they owe much of their prosperity to the formation of certain habits in early life, such as punctuality, early rising, honesty, and thoroughness.

Among the habits which children should shun are slovenliness, rudeness, laziness, lying, stealing, and slandering. These are habits which soon fasten themselves on people. Unfortunately older persons often form habits which ought to have been avoided, such as swearing, drunkenness, gambling, and others even more dreadful. We ought to keep from all these vices, and strive to acquire such habits as will prove good for ourselves and others.

## MEMORY GEMS

1. Habit is a cable; we weave a thread of it every day, and it becomes so strong that we cannot break it.—HORACE MANN.

2. Habit is overcome by habit.—*Proverb.*
3. Habit is second nature.—*Proverb.*
4. Habits are at first cobwebs, at last cables.—*Proverb.*
5. The chains of habit are generally too small to be felt **till they**  
are too strong to be broken.—**JOHNSON.**

## XXVII

## THE FOX

The fox is an animal of the dog family, and at a distance it might easily be taken for one. It has a pointed nose, a bushy tail, and erect ears. With short legs, it is smaller than a wolf. The pupils of its eyes, when contracted, are elliptical.

There are many varieties of foxes. They vary not only in size, but also in color,—some are red, others are black, but still others are silver-gray. This difference is chiefly due to climate and surroundings.

The fox is well known for its craftiness. Many a farmer has found to his sorrow that he has had a visit from one of these sly creatures. It generally makes its calls during the night. In the daytime it usually conceals itself in its burrow. When night comes, it makes its way to a spot where there is likely to be a feast for it. It creeps very slowly and quietly to its hiding place, and waits there until a hare or a rabbit passes. It then springs upon its prey. Sometimes it visits a henroost and makes dreadful havoc amongst the inmates. Not content with what it can devour on the spot, it often carries a portion of the spoil to its home.

Many stories are told of the cunning ways of the fox. It generally manifests this feature when pursued. It has been known to hide itself in a wonderful manner, so that its scent might be lost.

Fox-hunting is one of the favorite pastimes of English country gentlemen. The hunters ride on horseback, and are accompanied by dogs. The dogs trace the fox by scent, and the

hunters follow. It is not often caught without an exciting chase. The fox is hunted in many other countries besides England. In China, however, the fox is not hunted, but is a great topic for story-tellers.

### MEMORY GEMS

1. As long runs the fox as he has feet.—*Proverb.*
2. The fox may grow grey but never good.—*Proverb.*
3. He that will deceive the fox must rise betimes.—*Proverb.*
4. The tail doth often catch the fox.—*Proverb.*
5. Every fox must pay his own skin to the flayer.—*Proverb.*



## XXVIII

## TRADE

If men and women lived, like the sparrows, on what they found ready for them, or if they did not have different wants, there would be no trade. But human beings differ very much as to the kind of food they like and the kind of clothes they wear. They are not always satisfied with the food that is grown or the clothes that are made in their own land.

If we think for a moment of the world and its people, we shall see how greatly the various countries and races of men differ one from another. There are, as you know, hot countries, cold countries, and temperate countries. In one country there is plenty of sugar-cane and in another plenty of corn. One town takes to making silk because mulberry trees grow well near it; another to making knives and forks because there is plenty of coal and iron in the neighborhood.

Then the races of the world are as different as the countries in which they live. Some are hunters and trappers, others farmers and fruit-growers, others manufacturers. Men of the same race also differ one from another. Some men are stronger, and others weaker. Some are able to hammer bars of red-hot iron, and they like all manner of blacksmith's work; others are not so strong, but become skilled in cutting, and fitting, and measuring, and they may be tailors or shoe-makers.

Then there are the professions, as they are called. One man studies, and he becomes a doctor. Another is clever at machinery, and he becomes an engineer. Another can write books better than he can do anything else. Another can sing well; another can paint; and so on.

So it happens all over the world that some people have more than they need of one thing—it may be corn, or furs, or knowledge, or skill of some sort. Other people in the world want these very things, and are willing to give other things in exchange. Every one is willing to trade.

But there are difficulties in the way. A man with more corn than he needs may want a pair of boots; another man may have plenty of leather, and may be in want of corn. If these two could meet they might make an exchange, and that would be trade. But the world is so large that this very seldom happens.

Here is another difficulty. Suppose a man has nothing except his strength, and he wants meat or bread. Unless he could live in the house of a man who had food, and could give his labor day by day in exchange for food, he would be puzzled what to do.

If I were a butcher, and a strong man were to come to me and say, "I want a pound of steak, and I will give you as much labor as the steak is worth," I should most likely be forced to reply, "I do not want your labor; and if I did, I should hardly know how much of it was worth a pound of steak."

It is still more awkward when we come to the various professions. If a hungry doctor were to come to me and say, "Give me a bushel of wheat, and I will cure your fever," I might have to say, "I feel no fever that wants curing." Again, a writer could not call upon five hundred people and say, "If you will all take it in turn to give me three meals a day, and houseroom for so long, I will write you a book."

By degrees men have got over a good many of the difficulties that stand in the way of fair exchanges. In the first place, they have invented *weights* and *measures*, so that the exact

quantity of each thing exchanged can always be found out. In the second place, they have invented *money*, so that things can be exchanged in large or in small quantities, at almost any distance, at the exact worth that the owners put upon them.

It does not now matter to the butcher whether the shoemaker wants meat or not; he takes him money, and gets his boots in exchange. Then if the bootmaker wants trousers, he takes money to the tailor. And so the game goes on all round a neighborhood, all round a city, all round the world.

All this buying and selling is carried on chiefly by merchants; by wholesale traders, who buy goods in large quantities, and sell them in smaller quantities; and by retail traders, who sell in quantities smaller still. And the whole of this exchanging or trading that we have been speaking of is carried on by means of money of some kind.

### MEMORY GEMS

1. Trade tries character.—SMILES.
2. Buying and selling is but winning and losing.—*Proverb*.
3. Everyone lives by selling something.—R. L. STEVENSON.
4. In every age and clime, we see.  
Two of a trade can ne'er agree.—JOHN GAY.
5. Buyers want a hundred eyes; sellers, none.—*Proverb*.

## XXIX

## PICTURES

Pictures may be classed under three heads: (1) landscapes, (2) architecture, (3) figures.

(1) *Landscapes*.—These represent portions of natural scenery. A few good landscapes add much to the beauty of a room, and nearly all our homes are found in possession of them. Sometimes the artist gives us a picture of a river winding in its course among the valleys. At other times he represents a pastoral scene, where the fields, the cattle, and farm-houses blend in pleasing harmony. Pictures of the seacoast are also numerous and popular. A good artist almost makes the water appear to be in motion, and the cliffs standing sometimes hundreds of feet high cause us to long for a breath of sea-breeze.

(2) *Architecture*.—There are so many fine buildings in different countries that whole volumes have been filled almost entirely with pictures of them. Illustrations of this class may be found in quite a multitude of books used in schools. They convey an idea of cities and towns much better than a word-picture could possibly do. There are also numbers of pictures of this class worked in oils and water-colors.

(3) *Figures*.—Figure pictures are very popular. Our exhibitions now show a majority of this class. The artist has here scope for representing so very much of human life that it is no wonder this class of pictures is so popular. It is nice to have pictures or photographs of our friends. Every home has its album in which the portraits of friends and relatives are

carefully preserved. In public institutions the portraits of well-known men are often hung. This is one of the highest honors that can be bestowed upon them.

### MEMORY GEMS

1. A mere copier of nature can never produce anything great; can never raise and enlarge the conceptions, or warm the heart of the spectator.—SIR JOSHUA REYNOLDS.
2. It is not eye, it is the mind, which the painter of genius desires to address.—SIR JOSHUA REYNOLDS.
3. A good painter can draw a devil as well as an angel.—*Proverb.*
4. Art should never try to be popular.—OSCAR WILDE.

## XXX

## 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. 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.

## MEMORY GEMS

1. Talkers are no good doers.—SHAKESPEARE.
2. A great talker is a great liar.—*Proverb*.
3. The greatest talkers are the least doers.—*Proverb*.

- 4 Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.—LONGFELLOW.

## XXXI

## RECREATION

It is impossible to keep in good health unless we take sufficient recreation. The mind, too, requires change to make it acute and vigorous. There is much truth in the old saying, "All work and no play makes Jack a dull boy."

There are many games in which boys and girls indulge after their school work is done. Among them are football, tennis, and kite-flying. Other forms of recreation are boating, fishing, gardening, cycling, walking, chess-playing, and reading. Persons who sit much at their business should take a kind of recreation that will supply their muscles with exercise. Those who spend most of their time in the open air and have constant muscular employment, should adopt reading or some other quiet form of recreation.

Cycling is said to be a capital means of recreation, but many persons foolishly exhaust themselves by excessive exertion. The same may be said in regard to football. Tennis is a pleasant form of recreation. Many persons take great delight in boating. Fishing requires much patience, and there is much danger of taking cold by prolonged exposure. A good brisk walk is one of the finest forms of exercise. For persons engaged in outdoor labor, chess-playing is an excellent form of recreation.

## MEMORY GEMS

1. My slogan is "Four hours for work, four hours for study, eight hours for sleep, and eight hours for play."—**UPTON SINCLAIR.**



2. There can be play that is not exercise, for example, cards and chess; and there can be exercise that is not play.—UPTON SINCLAIR.
3. To the man who has cares which pursue him, and likewise to the ardent student and brain-worker, I say that they should find, not merely exercise, but play.—UPTON SINCLAIR.

## XXXII

## PATRIOTISM

“Patriotism” comes from a Latin word, meaning *love of one's country*. The words “patriotism” and “patriotic” are often misused and misunderstood, but when properly and truly understood they describe a great and worthy feeling, which ought to fill the mind of every man and woman. It is right that all Chinese men and women should love the country in which they live, and on whose good fortune their own happiness depends. We all know that the first love which we have is for our own family and our own friends: we wish them to succeed, and we wish them to be happy; nay, more, we try to make them so.

And what is true of the small circle of our friends and relatives is true also of the larger circles into which we are brought as we grow older. Boys and girls, when they go to school, are nearly always proud of their school, and are anxious for its credit and good name. A boy wishes his own school to be the best at tennis, at football, at examinations, in winning scholarships, in work, and in play; and you will see just the same thing among grown-up people: each province, each city, each district will be proud of its own history, and anxious to add to its own good fame.

If it is rightly understood and rightly acted upon, this feeling is a very good and a very helpful one, for a man who tries to do better than his neighbor must needs do well himself. A schoolboy who tries to keep up the credit of his school will always feel that much is expected of him by others, and as

a rule a boy or a man will do more the more you expect of him.

And so it is with patriotism: those who really love their country, and are truly proud of its great history, will be particularly careful not to do anything by which it may be dishonored. On the other hand, they will always try with all their power to place their country before all others in every right and noble work, and so it comes about that they will often give up their lives and their fortunes, not that their own immediate friends and families may be the gainers, but that their country may be saved from danger, and that others may think well of it.

There are many instances in our long history in which country-men of ours have given up life and wealth for their country, and we who are alive now owe much to what they have suffered and sacrificed.

Every Chinese citizen ought to remember one very important thing about the patriotism which has made our country what it is. Those who love their country best are content to serve it without the hope of immediate reward, or even the encouragement of praise.

Sometimes it may be that the very act which is performed for the sake of China is done far away from any friendly eye, with no certainty that friends at home will ever even know of it, and yet, for the sake of duty and love of country, the deed will be done.

### MEMORY GEMS

1. He who loves not his country can love nothing.—BYRON.
2. Love your country and obey its laws.—NOAH PORTER.

3. Our country! In her intercourse with foreign nations may she always be in the right.—S. DECATUR.
4. Patriotism is a principle fraught with high impulses and noble thoughts.—SMILES.
5. It is impossible that a man who is false to his friends should be true to his country.—BISHOP BERKELEY.

## XXXIII

## HOLIDAYS

All classes of people look forward to a holiday. Boys and girls especially think of New Year's Day and the summer vacation as periods of the year when they will for a time lay aside their school-books and indulge almost without restraint in the games adapted for the season. Older persons also like to think of holidays as times for rest and refreshment, when they will have the opportunity of visiting some picturesque spot or some noted town or city.

We ought to take a holiday whenever circumstances permit. If we wish to enjoy good health, it is highly essential to rest frequently instead of overworking ourselves. Many persons overlook this fact, and in their eagerness for wealth they give themselves no relaxation, and thus bring on premature death. There are multitudes of others who have not the opportunity of taking a holiday, and who are thus compelled to work more than is advisable. We ought to be very thankful that our lot is cast in favorable circumstances.

## MEMORY GEMS

1. There's a time for hard playing,  
With nothing to fear.  
Drop books without delaying—  
The hour is here.—*Old Holiday School Song.*
2. If all the year were playing holidays,  
To sport would be as tedious as to work.—SHAKESPEARE.

## XXXIV

## WHERE TO SPEND A HOLIDAY

Those who possess the advantages of time and money have an abundance of places from which to select a holiday resort. Such places may be roughly divided into three classes; namely, (1) cities and towns; (2) rural resorts; (3) seaside resorts.

The numerous commercial towns of China as well as the several capitals in Europe, especially Paris, Brussels, and Rome, must be ranked among the chief places of interest. In addition to these, there are many other remarkable cities scattered throughout Asia, amongst which are the various provincial capitals, the historical Yangchow of Kiangsu, the famous business city of Chungking in the interior, etc. Hence it would take a long time just to visit the Chinese towns of note.

As to the rural resorts, they are the places for rest and retirement, where the air is sweet and balmy, and Nature wears her richest robes. The distant views of mountains and waters offer a picture that cannot be easily forgotten. Even the trees and fields along the roads are sources of delight to those who observe.

There are numerous seaside resorts in almost all countries possessing a coast. Amongst the finest in China are Shanghai, Foochow, Ningpo, etc., while on the Continent of Europe, Mentone and Cannes are much renowned.

## MEMORY GEMS

1. My holiday afternoons were spent in rambles about the surrounding country.—WASHINGTON IRVING.

2. I longed to wander over the scenes of renowned achievement.  
—WASHINGTON IRVING.
3. I have wandered through different countries, and witnessed many of the shifting scenes of life.—WASHINGTON IRVING.

## XXXV

## NEW YEAR'S REFLECTION

Happily the New Year has come to us. With the coming of the New Year, everything appears in a new and happy state. Men put on their cheerful looks; birds sing their welcome songs; plants show new signs of life. This is the state in which Nature presents herself on every side. Now, let us see what can be said new on the side of men from their intellectual and moral view. Is the brain of every man so changed as to receive new and good impressions? Do we find any improvement newly made in society?

We hope that all our students will be new from this day in their conducts and studies. Those who were not diligent last year will pay much attention to their studies this year. Those who behaved badly last year will take care to refine themselves this year. In short, we sincerely hope that men on every line will more or less profit by the coming of the New Year.

Of course, the New Year is a suitable time for looking back to the past and looking forward to the future; but we should not think too much about a pleasant Future that we may meet; we should act only in the Present, which is full of life.

Here let me quote a verse from Longfellow's "A Psalm of Life," which may justify what I have just said:

"Trust no Future, howe'er pleasant!

Let the dead Past bury its dead!

Act—act in the living Present!

Heart within, and God o'erhead!"



## MEMORY GEMS

1. Ring out the old, ring in the new,  
Ring, happy bells, across the snow:  
The year is going, let him go;  
Ring out the false, ring in the true.—TENNYSON.
2. While the new years come and the old years go,  
How, little by little, all things grow!—LUELLE CLARK.

## XXXVI

## 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.

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. 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 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.

### MEMORY GEMS

1. Public instruction should be the first object of government.—  
NAPOLEON.
2. There is no darkness but ignorance.—SHAKESPEARE.
3. Ignorance is the mother of impudence.—*Proverb.*
4. Never too old to learn.—*Proverb.*

## XXXVII

## AX-GRINDING

When I was a little boy, I remember, one cold winter's morning, I met a smiling man with an ax on his shoulder. "My pretty boy," said he, "has your father a grindstone?"

"Yes, sir," said I.

"You are a fine little fellow!" said he. "Will you let me grind my ax on it?"

Pleased with the compliment of "fine little fellow," "O yes, sir," I answered. "It is down in the shop."

"And will you, my man," said he, patting me on the head, "get me a little hot water?" How could I refuse? I ran, and soon brought a kettleful.

"How old are you?—and what's your name?" continued he, without waiting for a reply. "I'm sure you are one of the finest lads that I have ever seen. Will you just turn a few minutes for me?"

Tickled with the flattery, like a fool, I went to work, and bitterly did I rue the day. It was a new ax, and I toiled and tugged till I was almost tired to death. The school bell rang, and I could not get away. My hands were blistered, and the ax was not half ground.

At length, however, it was sharpened, and the man turned to me and said, "Now, you little rascal, you've played truant! scud to school or you'll rue it!"

"Alas!" thought I, "it was hard enough to turn a grindstone this cold day, but to be called a little rascal is too much." It sank deep into my mind, and I have often thought of it since.

Let the young, when they are listening to the flatterer, recollect that he has always an ax to grind.

### MEMORY GEMS

1. 'Tis the most pleasing flattery to like what other men like.—  
SELDEN.
2. He that loves to be flattered is worthy of the flatterer.—  
SHAKESPEARE.
3. Flattery brings friends, truth, enemies.—*Proverb.*

## XXXVIII

## CONFUCIUS

The troubles springing from internal misrule have often led to the rise of reformers who tried by their teaching to bring back better times. Such a reformer was Confucius.

He was born in the year 551 B.C., in the feudal state of Lu, in the present province of Shantung. He says himself that at fifteen his mind was set on learning, and at thirty he stood firm in his convictions. In his twenty-second year he began his career as a teacher.

In 501 the Duke of Lu made Confucius governor of a town, and soon afterwards, the whole government of Lu was conducted for three years according to his counsel.

A neighboring ruler, jealous of the prosperity of Lu, corrupted the Duke by a present of beautiful courtesans and fine horses. The counsels of Confucius were no longer wanted, and he went away to wander in many states, followed everywhere by a band of devoted disciples.

When he was sixty-five, he once described himself as "a man who in his eager pursuit of knowledge forgets his food, and in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on."

The last years of the sage were spent in his native state of Lu, in study and literary labors. The master died in 479 B.C.

The following are some of his sayings:

(1) "What you do not want done to yourself, do not do to others."

(2) "To see what is right and not to do it is want of courage."

(3) "To have faults and not to reform them,—this, indeed, should be pronounced having faults."

(4) "If a man takes no thought about what is distant, he will find sorrow near at hand."

(5) "The moral man looks within; the small-minded man looks to others."

(6) "The wise are free from perplexities; the virtuous from anxiety; and the bold from fear."

(7) "To be poor without murmuring is difficult. To be rich without being proud is easy."

(8) "To be fond of learning is to be near to knowledge. To practise with vigor is to be near to magnanimity. To possess the feeling of shame is to be near to energy."

(9) "Learn as if you could not reach your object, and were always fearing also lest you should lose it."

(10) "The prosecution of learning may be compared to what may happen in raising a mound. If there want but one basket of earth to complete the work, and I stop, the stopping is my own work. It may be compared to throwing down the earth on the level ground. Though but one basketful is thrown at a time, the advancing with it is my own going forward."

### MEMORY GEMS

1. Lives of great men all remind us

We can make our lives sublime,  
And, departing, leave behind us

Footprints on the sands of time.—LONGFELLOW.

2. We ever remain under the influence of the great men of old.

—SMILES.

## XXXIX

## MENCIUS

Mencius was born in the State of Lu, in the year 372 B.C. While Confucius did not claim to be an originator but only a transmitter, Mencius was an independent and original thinker. He expounded the teachings of his Great Master, and also added his own reflections on the nature of man and the essentials of good government.

He held an extremely optimistic view as to the original goodness of human nature, and believed that it was possible for man by his own efforts to reach the state of perfection.

His sayings are now included among the principal classics of Chinese literature, and he himself is regarded as being second only to Confucius. He died in 289 B.C.

Here are a few of his sayings:

(1) "He who loves others is constantly loved by them. He who respects others is constantly respected by them."

(2) "A man may not be without shame. When one is ashamed of having been without shame, he will afterwards not have occasion for shame."

(3) "The sense of shame is to a man of great importance."

(4) "When Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies."



(5) "When the men of antiquity realized their wishes, benefits were conferred by them on the people. If they did not realize their wishes, they cultivated their personal character, and became illustrious in the world. If poor, they attended to their own virtue in solitude; if advanced to dignity, they made the whole empire virtuous as well."

### MEMORY GEMS

1. The imperial intellects of the world are as much alive as they were ages ago.—SMILES.
2. The greater a man is, the less he is disposed to show his greatness.—CHANNING.

## XL

## THE MOTHER OF MENCIOUS

Chinese women do not enjoy as much personal liberty as the women of Western lands. Yet Chinese history contains not a few names of famous women. One of these is the mother of Mencius. I will tell you with what care she brought up our great sage.

At first she lived near a graveyard. Soon she noticed her son play at funerals, so she moved to a place near a market. Here Mencius before long played at trading. She thought this was not the place in which to train a young mind either. Again she moved. She went to live near a school, so that her son might see none but scholars and men of learning. By and by Mencius was sent to school. When he came home one day, his mother asked him how he was getting on in his studies. He replied in an indifferent sort of way that he was getting along well enough. She took a knife and cut through her web. Mencius was startled, and wanted to know what was the matter. In reply she gave him a long talk, pointing out that she had done what he was doing; that is, her cutting her web was like his neglecting his studies. Thereafter Mencius never needed any more urging to be diligent in his studies.

## MEMORY GEMS

1. The highest form of civilization must rest on the purity of the individual character and a profound respect for the home life in the hearts of all.—J. L. GORDON.

2. So for the mother's sake the child was dear.  
And dearer was the mother for the child!—COLERIDGE.
3. Children are what the mothers are.—*Proverb.*

## XLI

## "HONESTY IS THE BEST POLICY"

There is an old English proverb which says, "Honesty is the best policy." No matter in what occupation one may be engaged, whether big or small, dishonesty will sooner or later react upon the perpetrator himself to his own great disadvantage.

There are not a few students who believe that by copying the exercises done by others, and thereby cheating the teacher they can improve upon their marks and get promotion.

The teacher may not know it or may not care about it, but when they get into the higher class, they will find it more and more difficult to keep up with their lessons because what they got was not through their own efforts, and at last either get expelled by the school or leave of their own accord.

The same thing may be said with a merchant who tries to get rich by dishonest means. He may succeed for a time in deceiving people by substituting inferior goods for the ones he advertised through samples, but sooner or later he will be found out, and by losing the confidence of his customers, he loses his trade and at last becomes bankrupt.

If you want to succeed in business, the first important qualification you must have is honesty. Do not covet what does not belong to you; and if you have ambition, work honestly to attain it. Dishonest means will not help to promote your welfare, but on the contrary will land you into great difficulties.

## MEMORY GEMS

1. The basis of high thinking is perfect honesty.—STRONG.
2. Honest labor bears a lovely face.—THOMAS DEKKER.
3. Honest men fear neither the light nor the dark.—*Proverb.*

## XLII

## SCIENCE

A college professor was once seen picking up shells on a seabeach, 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 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.

Let us, China's young men and women, have the scientific spirit. We must master the scientific knowledge which is already available, keep up with the rapid advance of science in other countries, and push forward the scientific study of China herself. We must give more attention to both pure science and applied science.

### MEMORY GEMS

1. Men love to wonder, and that is the seed of our science.—  
EMERSON.
2. The only reasonable and fruitful conception of science is that the object of science is to show how people ought to live.—  
TOLSTOY.
3. Science moves, but slowly, slowly, creeping on from point to point.—TENNYSON.

## XLIII

## RAILWAYS

Railways are of very great use to us. By their means we are enabled to travel at the rate of fifty miles an hour. Goods also can be conveyed quickly from place to place. Larger quantities can be taken by rail than would be possible by other methods. Previous to the introduction of railways, the stage-coach was the chief mode of traveling from place to place. There were, however, many inconveniences connected with the system. It was therefore a red-letter day for the world when George Stephenson completed his "Rocket." Railway trains run on rails which are laid on blocks of hard wood called sleepers.

The trains are of two kinds, goods and passenger. The goods trains are for conveying all kinds of heavy goods, while the passenger trains are for conveying passengers and light luggage. The carriages of the passenger train are cushioned and in other ways rendered comfortable. The engine draws the carriages and wagons along. It is worked by two men, the driver and the stoker.

At various places on the route there are stations where passengers may join or leave the train. The stations of large towns are very busy places. There are also signal boxes placed at different parts of the line. The signalman has a very important post. He must warn those in charge of the train when danger is near. He must also signal in another way when the course is clear. He has charge of the "points." This means that he can cause the trains to run on different lines. Railway



officers of all grades have a very difficult time during foggy weather and the holiday season.

### MEMORY GEMS

1. Your railroad, when you come to understand it, is only a device for making the world smaller.—RUSKIN.
2. Evil communications corrupt good manners.—*I. Corinthians* 15:33.

## XLIV

## A JOURNEY BY RAIL

Journeys by rail may be roughly described under three heads: (1) through manufacturing districts; (2) through agricultural districts; and (3) along the seacoast.

(1) When traveling through a manufacturing district, one is struck with a number of high chimneys. Generally these may be seen pouring forth dense volumes of smoke, which renders the atmosphere hazy and gives a dirty appearance to everything around. Many warehouses are seen in connection with the different large stations, and there is generally much bustle and noise. Goods-trains laden with the productions of the various towns and villages around may be seen.

(2) The scene is quite different when we are traveling through an agricultural district. There we see green fields, country roads, quiet farmhouses, and rich orchards. Often we may find a river meanders along a valley and the slopes of the hills are clothed with lovely trees. The farmers may often be seen working in the fields, and the birds may be heard singing gaily.

(3) When we are traveling along the seacoast, the scene is again changed. There the various changes in the sea may be noticed. Sometimes the waves dash high, and at other times the sea is calm and peaceful. At sunrise and sunset there is often a picture of great loveliness.

## MEMORY GEMS

1. One of the pleasantest things in the world is going a journey.  
—HAZLITT.

2. Seeing is the least material object of traveling,—hearing and knowing are the essential points.—LORD CHESTERFIELD.
3. The use of traveling is to regulate imagination by reality, and instead of thinking how things may be, to see them as they are.—JOHNSON.

## XLV

## TIME: HOW TO SPEND IT WITH PROFIT

Most students have always had the strong desire to master their textbooks and to read other works. They have long expected to write a book or at least several short essays. They have planned to do this and to do that. Their only reason for not having done them one and all is that they have no time.

Have they really no time? If so, how is it that they often gossip hour after hour with some of their friends? Why have they time to loaf in the streets on Sundays? It is not, therefore, that they have no time, but that they waste their time.

They may think, perhaps, that they are very young, and to waste a little while now and then is of no great importance. They seem to say that nothing is cheaper than time. In reality, time is no less important to a man than bread and butter. Its value may be proved by both the Eastern and the Western proverbs or wise sayings. In Chinese, we have "Time never comes back"; "Time flies like an arrow"; "An inch of gold cannot buy an inch of time"; "If the great Yu took care of every inch of time, we should take care of every tenth of an inch." In English, there are: "Time lost cannot be won again"; "Take time while time is, for time will fly away"; "Time flieth away without delay."

So much for time and the value of it, but to these we must add some practical suggestions as to how to spend our time with profit. The suggestions are:

(1) *Let us do away with idle talk.* We can learn a great deal by using our eyes and ears, but we learn very little by the

use of our tongues. We may profit by conversing with a common person on an available subject, but we can never get anything by talking nonsense with even a wise man. In talking idly and purposelessly we waste our valuable time. Remember that "great talkers are like leaky pitchers, everything runs out of them" and "he that hears much and speaks not all shall be welcome both in bower and hall." Again, we should hate those who talk nonsense with us, should we not be hated by others when we try to gossip with them? So we should never let others gossip with us, and at the same time, let us not talk nonsense with others.

(2) *Let us not oversleep ourselves.* Sleep is indispensable. But it should just be sufficient. Oversleep not only injures our health, but also wastes our time. A proverb says, "He that will thrive must rise at five; he that has thriven may lie till seven; and he that will never thrive may lie till eleven." So if we want to have good luck, let us "get up with the lark."

(3) *Let us make use of what is called "leisure hours."* What we call "leisure" is just the time for us to do something useful, and not for us to do nothing at all. We students often stop our work as soon as school is over. On Sundays we put our books away and go out to play. During the vacation we sometimes amuse ourselves by playing chess or some other games. We think that all those hours are leisure hours. Yes, they are leisure hours. But if we can employ leisure well, leisure will always serve us. So, let us like the busy bee, "improve each shining hour."

(4) *Never put off till tomorrow what should be done today.* The striking difference between a diligent man and a lazy fellow is that the former tries to do his work efficiently, while the latter has always a "tomorrow" in his mind. Let us not

forget that "tomorrow is a new day and it never comes." Benjamin Franklin, in his "Poor Richard's Almanac," wrote judiciously these lines: "Work while it is called today, for you know not how much you may be hindered tomorrow; . . . one today is worth two tomorrows; and further if you have something to do tomorrow, do it today."

(5) *Let us take care of minutes.* A minute is only one sixtieth of an hour. But do not neglect it; for if you neglect minutes, you are liable to lose hours. An hour's time should not be neglected. On the contrary, if we take care of the minutes, the hours will take care of themselves.

In conclusion, let me ask you to give the above-mentioned suggestions a trial. They demand nothing from you if you just put them in practice. They may possibly help you to save at least two hours a day. And after you are in the habit of taking care of your time, you can, I am sure, read as much as you could wish, write as well as you could expect, and accomplish what you have mapped out.

### MEMORY GEMS

1. Dost thou love life? Then do not squander time, for that is the stuff life is made of.—FRANKLIN.
2. Lost wealth may be replaced by industry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone for ever.—SMILES.
3. Lose an hour in the morning, and you will be all day hunting for it.—RICHARD WHATELY.
4. Very few people are good economists of their Fortune, and still fewer of their Time; and yet, of the two, the latter is the most precious.—LORD CHESTERFIELD.

## XLVI

## SELFISHNESS

If I was asked what kind of young people are the most unhappy, what do you think my answer would be? The poor, or the sick, or the ugly, or the stupid? No; these may all be happy and useful. It is only the *selfish*, those that "seek their own," that are never satisfied. It would seem that the more people seek their own happiness, the less they get of it. No human being can be really happy who is not giving or trying to give happiness to others.

Here is a "recipe for making every day happy." If each of us were to follow it, there would soon be an end of our many listless, disagreeable, unhappy days. When you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done; a trifle given to one who needs it, a kind word to the sorrowful, and obliging action, no matter how insignificant,—these things are enough to lighten our neighbor's burden, and increase his happiness, and so also to increase our own.

Teach your hearts to think, first, of others, and last of yourselves. Learn to give up your own pleasure, your own way, your own possessions, that you may know how much "more blessed it is to give than to receive." Remember that selfishness is the greatest curse of the human race.

## MEMORY GEMS

1. The selfish heart deserves the pain it feels.—EDWARD YOUNG.
2. Every life is meant to help all lives; each man should live for all men's betterment.—ALICE CARY.

## XLVII

## THE AIM OF A YOUNG MAN

It is not wise for a young man to expect only to be rich, nor is it good for him to direct his attention solely to power and fame. The mark that is set before every young man for him to aim at is this—to be somebody.

A young man who expects to be somebody often turns out to be one. The story told of Disraeli is illustrative of the case. On entering public life, Disraeli aspired to be both scholar and orator. He succeeded better in his literary work than in his oratorical efforts. He was at first a total failure as a public speaker. He felt sure, however, that he could overcome every obstacle, and devoted himself with invincible purpose to the trial. Some of his friends thought he was foolish and even cranky. But he stuck to his purpose, and finally accomplished it. He became one of the ripest scholars and most eloquent public speakers that Great Britain has ever produced.

This story is not cited to show that to be somebody is to be a great scholar, or a public speaker, or both. Besides being a scholar and a speaker there are many callings which are as noble and as respectful. It shows that a young man must aim high; for, "It is much better to aim high and not hit the mark, than to aim low and hit it."

## MEMORY GEMS

1. Have an aim in life, or your energies will be wasted.—M. C. PETERS.



2. The highest aim of man is the discovery of Truth; the search after Truth is his noblest occupation.—EDWARD FORBES.
3. The important thing in life is to have a great aim and the determination to attain it.—GOETHE.
4. Every one should take the helm of his own life, and steer instead of drifting.—C. C. EVERETT.
5. Not enjoyment, and not sorrow,  
Is our destined end or way;  
But to act that each tomorrow  
Find us further than today.—LONGFELLOW.

## XLVIII

## THE DIGNITY OF LABOR

No labor is dishonorable when it is the giving of service to the community. It is only dishonorable when it is poorly done or when it is harmful or useless. The household servant, the ricksha man, the coolie, the boatman, the barber, and the day laborer are producers of services like the farmer or doctor or teacher. 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 brainwork is more honorable than handwork. People who did brainwork 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, a battle which the young men and women of this modern age must fight. Begin at once. 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." He respects them and they respect him. Only mutual respect will lead to the promotion of the general welfare of the country.

### MEMORY GEMS

1. Labor disgraces no man.—GRANT.
2. Men have to learn that there is no degradation in the hardest manual, or humblest servile, labor, when it is honest.—RUSKIN.
3. It is only by labor that thought can be made healthy, and only by thought that labor can be made happy, and the two cannot be separated with impunity.—RUSKIN.

## XLIX

## OUTDOOR LIFE

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 other similar organizations will put new life into them.

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. Every summer thousands of American families and parties and clubs go out into the forests to camp. Sometimes a whole school camps out under a military organization. Some families go in motorcars or wagons. Some parties put their food, cooking utensils, axes, and tents 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 day 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?

## MEMORY GEMS

1. I often think it would be a real treat to camp out a month, and become acquainted with nature.—M. F. BURLINGAME.
2. How often have I seen an automobile party sitting at lunch on the ground in a pleasant shady place by the side of a talking brook!—GARRETT P. SERVISS.

## L

## 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 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 pushed forward or turned this way or that. If liberty means license, the chance to do as we please, then there is no such thing as liberty in all the world.

In a state of anarchy, with no laws, police, or government, we may come or go, work or loaf, steal or kill, but we have no real liberty. We are in constant fear that someone may stop us or rob us or even kill us. In a savage land where there are no rules of any kind, or on a lonely island where there is no one to oppose us, our liberties are almost all lost; we can do nothing worth while; our circle of freedom is useless because it is so small.

On the other hand, our 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.

## MEMORY GEMS

1. I know not what course others may take; but as for me, give me liberty or give me death!—PATRICK HENRY.
2. O Liberty! how many crimes have been committed in thy name!—MADAME ROLAND.
3. Liberty, when it begins to take root, is a plant of rapid growth.—WASHINGTON.
4. A country cannot subsist without liberty, nor liberty without virtue.—ROUSSEAU.
5. Licence they mean when they cry Liberty;  
For who loves that, must first be wise and good.—MILTON.

## LI

## FRIENDSHIP

A Chinese proverb says, "At home a man depends on his parents; abroad, he needs the help of his friends." The term "friend" is used here to mean any and every man whom we meet and with whom we associate ourselves.

More strictly speaking, a friend is something more than a mere chance acquaintance. He ought to be the man in whom I have every confidence; he is the beloved of my heart; and his life is inseparably related with mine.

Friendship may be defined as that feeling of spiritual union which binds two human beings together. Friendship is higher than kindred or marriage. In itself kindred or marriage is merely a form of physical intimacy which, if void of spiritual union, as is sometimes the case, will lead to discord and unhappiness. Happy is that father who is the real friend of his son! Happy is that wife for whom her husband feels genuine friendship!

Friendship has nothing to do with the material considerations of gain and interest. He who helps me in the time of need is my benefactor, but not necessarily my friend. Mutual service alone does not constitute friendship; the natural outpouring of my heart, making me feel that I am one with my friend, seeking what he seeks, suffering what he suffers: that at the root of visible service is what constitutes true friendship.

True friendship is the most precious thing this world can have. No gold can buy it; no power can compel it; it springs up freely and spontaneously from man's innermost heart. If



you are rich and powerful, you will of course have many professed friends who wait on you as regularly as your own shadow, who praise you and pretend to love you with all their heart. But the time of prosperity once over and you fall into serious trouble, these so-called friends will come no more, nay, they will pass you by and try to avoid you if you seek for them. Not unlikely they would push you into the well and throw stones at you! Such is human ingratitude but in a way you deserve it. From the very beginning, the thing these men really love is your money and power. They do not care anything about you at all!

Friendship is an end in itself, not a means to something else. I help my friend not in the hope that some day he may help me in return, but because my own free nature prompts me into so doing and I cannot act otherwise. Friendship is something invisible and spiritual. To be blessed with one true friend makes one feel that he is rich beyond all description. Says one king in a story: "Would that with all my kingdom I could get one such friend!" Learn to cultivate and to honor such friendship, for it alone is at all times valuable and compared with it all material acquisitions are trash!

### MEMORY GEMS

1. Prosperity makes friends and adversity tries them.—*Proverb.*
2. A friend in need is a friend indeed.—*Proverb.*
3. Better to be alone than in bad company.—*Proverb.*

## LII

## TRAVELING

As civilization advances, the means of traveling grows cheaper and more convenient, and the number of travelers steadily increases. There are old men and women still living ~~who have never passed~~ the narrow limits of their own town or village; but instances of this kind are few, and grow fewer every day. The reason for this will be evident by comparing the old methods of traveling with the methods of today.

In the olden time traveling by land or water ~~was~~ expensive and uncomfortable, and, in addition, comparatively slow. Traveling by land had of necessity to be performed in those days either on horseback or in some vehicle drawn by a horse. Passengers and mails were carried from place to place by stagecoaches at the rate of some ten or twelve miles an hour. Traveling by water was equally laborious and more dangerous. Sailing vessels, being at the mercy of the winds, were liable to be driven out of their course, and were often obliged to wait many days for a favorable breeze; so that a sea voyage was attended by a great deal of risk and uncertainty.

Owing to the discovery of steam power and electricity, our modern methods of traveling are very different. England is now covered with a network of railways, and express trains hurry passengers from one end of Europe to the other. Besides carriages driven by steam, we now have a large number of electric trains both underground and overhead, and an extensive service of electric tramcars. The use of motorcar, a

swift, pleasant, though still somewhat expensive, mode of traveling, is growing more common every day.

The same discoveries, which have thus transformed traveling by land, have much improved the conditions of voyaging by sea. Steam power has produced the great ocean liners which now pass regularly to and from all parts of the world, without the need of consulting wind or current. These huge liners moreover supply passengers with every comfort and even luxury, so that they have been justly described as "floating hotels."

Another element now bids fair to be utilized generally for traveling purposes. The old floating balloon has never proved a very satisfactory means of progression, but lately by the use of motor power it has been made dirigible, and the invention of the airplane seems to herald the conquest of the air as a medium of locomotion. It is not improbable that in the next century aircraft may become almost as common as motorcars are now.

The advantages to be gained from traveling are many. In the first place, it promotes peace and brotherhood among mankind. For the more people of different nations intermingle, the more are amicable feelings likely to be fostered among them. The stranger is the enemy, and speaking generally, suspicion lies at the root of war. In the second place, traveling gives a stimulus to trade and commerce by bringing people into touch with one another and opening up new markets. And, thirdly, for the individual, traveling provides health, pleasure, and instruction. Of these the last is the most important effect, especially in the case of the young. For traveling, when it is wisely planned and conducted and does not consist of a feverish rush from place to place, both enlarges the sympathies and widens the intellectual horizon.

## MEMORY GEMS

1. Ancient travelers guessed; modern travelers measure.—  
JOHNSON.
2. Travel in the younger sort is a part of education; in the elder  
a part of experience.—FRANCIS BACON.
3. He that travelleth into a country before he hath some en-  
trance into the language, goeth to school, and not to travel.  
—FRANCIS BACON.

## LIII

## THE STORY OF THE TWO KNIGHTS

In times long ago, there was a class of persons called knights-errant, who were clad in coats of mail, and rode about singly, either for the purpose of fighting with each other at tournaments, or for redressing the wrongs of those who sought their assistance. Well, in those barbarous fighting-times, two strong and warlike knights, coming from opposite directions, met at a place where a statue was erected.

On the arm of the statue was a shield, one side of which was of iron, the other of brass. As the two knights approached the statue from opposite quarters, each saw only one side of the shield: one saw the iron side, and the other saw the brass side. They immediately fell into conversation in regard to the structure before them, when one remarking that the shield was made of *iron*, the other corrected him by saying it was made of *brass*.

The knight upon the iron side, of course, did not receive the correction. He maintained that he was right; and after arguing or disputing for a short time by harsh language, both gradually grew angry, and soon drew their swords to fight. You will think it very absurd that any two persons should attempt to decide who is right and who is wrong by fighting; but among ignorant, proud, and conceited people, that has been a too common practice, as the history of mankind informs us.

A long and furious combat now ensued between the two knights; and when at last both were exhausted, unhorsed, and lying bleeding on the ground, they found, to their great sur-

prise and vexation, that the sides of the shield were of different metals, and that if each knight had at first taken the trouble to look at both sides, they would have saved themselves from quarreling, and also great personal injury.

This story affords a good lesson. It shows us that, before disputing or arguing upon a subject, we should carefully examine both sides of it.

### MEMORY GEMS

1. All battle is said to be misunderstanding.—CARLYLE.
2. The combat ceased for want of combatants.—CORNEILLE.
3. Covetousness and love of quarreling are dangerous dispositions even in children, and deadly dispositions in men and nations.—RUSKIN.

## LIV

## 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.

### MEMORY GEMS

1. To be prepared for war is one of the most effectual means of preserving peace.—WASHINGTON.
2. There will be no time for preparation after war begins.—A. T. MAHAN.
3. The battle is not to the strong alone; it is to the vigilant, the active, the brave.—PATRICK HENRY.
4. War, once declared, must be waged offensively, aggressively.—A. T. MAHAN.
5. The war is inevitable—and let it come!—PATRICK HENRY.
6. In times of peace prepare for war.—*Proverb*.
7. When I tell you that war is the foundation of all the arts, I mean also that it is the foundation of all the high virtues and faculties of men.—RUSKIN.
8. Shame! a country cannot fight with another.—J. S. WHITE.



## LV

## AIRCRAFT

Among the many wonderful inventions of the nineteenth and twentieth centuries none is more wonderful or of more fascinating interest than that of the air machine. Air machines are of two kinds, dirigible balloons and airplanes. Both are driven by means of motor engines. In the former the buoyancy is supplied by a cigar-shaped balloon from which the car is suspended, while the latter are supported in the air by a huge horizontal framework resembling wings and rely for their buoyancy on the speed with which they travel. As with the large birds, the airplane provides itself with impetus for flight by running along the ground on small wheels attached to the machine. These wonderful machines grow more numerous every day.

The uses to which aircraft may be put are several. Perhaps the one most talked about at the present day is its use as an instrument of warfare. People discuss the number of soldiers it is possible to carry in an airship, and how air machines may best be utilized to drop bombs on the enemy below. Instead of having only two fields of action, war now has three,—the land, the sea, and the air. When an estimate is made of a nation's power it is necessary to reckon not only men, artillery, and war-vessels, but aircraft as well.

But happily the capabilities of the air machine are not confined to this questionable use in battle. The great speed attainable by these machines largely increases the means of communication and the opportunities of trade, just as the

invention of the steamship produced a flourishing commerce between countries which, before its introduction, had been to a large extent cut off from communication with each other. The exploration of unknown regions of the earth will also be facilitated by this invention.

At the present day the cost of construction is too serious to allow of aircraft being generally used, but it has great possibilities in the future. The time may come when, through the cheapening and improvement of this means of transit, it will be possible to visit every part of the earth's surface easily and quickly. The impetus that the air machine will then give to traveling will go far to create a more friendly spirit between the nations.

### MEMORY GEMS

1. Every year brings marvelous inventions, wonderful discoveries, new exploration into the physical, mental, and spiritual realms, uncovering marvels not dreamed of by science even a few years ago.—O. S. MARDEN.
2. The latest scientific wonder, the wireless radiotelephone or radiophone, with which every schoolboy is now familiar, will revolutionize our methods of vocal communication.—O. S. MARDEN.

## LVI

## EVILS OF WAR

There are two kinds of war, foreign war and civil war. In the latter, the inhabitants of the same country fight against each other. In the former, one country fights against another.

Wars generally arise when disputes cannot be settled by mutual arrangement. It is, however, a very barbarous method of settling disputes, and the sooner it is abolished the better.

It is a great pity that so many thousands of strong able men should be slain in battle. Many of these leave widows and children, while others leave relatives who grieve for them bitterly when lost.

Besides this, wars are very expensive. Even in times of peace millions of pounds are spent annually in equipping forces for times of emergency. During a war there is destruction of all kinds, and commerce becomes paralyzed. Whole villages and towns are ruined, and multitudes are rendered homeless. Crops and animals are destroyed, and many years will pass before prosperity is regained. It would be much better if disputes could be settled by arbitration.

## MEMORY GEMS

1. What is war? I believe that half the people that talk about war have not the slightest idea what it is. In a short sentence it may be summed up to be the combination and concentration of all the horrors, atrocities, crimes, and

sufferings of which human nature on this globe is capable.

—JOHN BRIGHT.

2. There never was a good war or a bad peace.—FRANKLIN.
3. Even a wretched peace is a good exchange for war.—TACITUS.

## LVII

## THE PALACE OF PEACE

One of the famous institutions, to which the attention of a traveler to The Hague, the capital of the Netherlands, is certainly attracted, is the Palace of Peace. Its structure is splendidly proportionate to the worthy ideal which it was intended to carry out. But, to the disappointment of the world, the little work which was done in this building was entirely blotted out by the Great War.

At the Peace Conference which met in 1899, three proposals were made by the czar of Russia, one of which was that a permanent court of arbitration should be established. In accordance with this suggestion, Andrew Carnegie, the renowned steel manufacturer and philanthropist of the United States of America, conceived first the idea of founding a library, and then of building a palace suitable for the purpose of accommodating the members of the Court of Arbitration. Toward the accomplishment of the building, he contributed a sum of one million and a half dollars. The government of the Netherlands was invested with trusteeship, and she took up the work with great energy.

In view of the international character of the institution, architects of different nationalities were invited to compete. Two hundred sixteen plans were sent to the Netherlands government, but the first prize went to a French architect.

Moreover, the international character of the palace was reflected not only in the details, but also in the materials, of the structure. There were Norwegian and Spanish granite;

Greek and Italian marble; stone from Great Britain, the United States, Russia, Germany, etc. All these were applied systematically and for properly defined purposes. The Netherlands, famous for brickwork, was responsible for the facing of the building.

The foundation stone of the palace was laid on July 30, 1907, and bears an inscription meaning, in English: "Andrew Carnegie's generosity dedicated this house to a peace made firm by justice." The Court of Arbitration occupies the whole front of the building, and the library is at the back of the house.

#### MEMORY GEMS

1. They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.—*Micah 4:3.*
2. Blessed are the peacemakers.—*Matthew 5:9.*
3. Peace hath her victories  
No less renowned than war.—MILTON.
4. Where there is peace, God is.—*Proverb.*

## LVIII

## THE DISADVANTAGES OF TELLING A LIE

What a surprise it is that falsehood is so common in the world! So far as I know, people who have ever played the trick of concealing the real state of things are sooner or later detected. Once detected, what shame the teller of the lie is subjected to! Yet people never stop telling lies, as if the only means by which they could vie with each other in showing their craftiness were to deceive others. Why? Because they are too foolish to think about the inevitable results arising from their practice of saying what is untrue.

Besides being morally wrong, there are many disadvantages lying in the way of a liar. First, he must have a good memory, lest he contradict at one time what he said at another. Secondly, he is always annoyed by his conscience, because he is in constant fear that his falsehood may be found out. Thirdly, a liar is never trusted and esteemed by others, and his words, even when he speaks the truth, are not believed. Fourthly and lastly, once a man has told a lie, he cannot help telling another one in order to hide the first, and then a third and a fourth, until the habit of lying is contracted. After that the victim will say something untrue even when he wishes to speak the truth.

These are some of the most obvious disadvantages resulting from telling a lie. If we want to be looked upon as honest, we must always keep to the truth. In order to do so, however, we should first of all guard against boasting and hypocrisy, for

both practices are the sure ways through which we are led to falsehood.

### MEMORY GEMS

1. Lying is the only art of mean capacity, and the only refuge of mean spirits.—LORD CHESTERFIELD.
2. The first of all Gospels is this, that a Lie cannot endure for ever.—CARLYLE.
3. The most mischievous liars are those who keep sliding on the verge of truth.—J. C. HARE.



## LIX

## 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 policy of improvement of health conditions.

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.

When the board of health requests money for health purposes and for necessary laws, let us help to 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.

### MEMORY GEMS

1. Cleanliness is next to godliness.—JOHN WESLEY.
2. Cleanness of body was ever esteemed to proceed from a due reverence to God, to society, and to ourselves.—FRANCIS BACON.
3. Cleanliness is a fine life preserver.—*Proverb.*
4. Prevention is better than cure.—*Proverb.*

## LX

## LABOR AND SERVICE

The prevailing mentality of the Chinese people is to despise labor and to worship idleness. We admire those rich people who pass their time in leisure and ease; we look down on those poor persons who must work hard to support themselves. The sons of wealthy families make it their sole duty to preserve their ancestral estates. The wives of well-to-do husbands spend all their time in dressing their hair and powdering their face, with theater-going and mahjong-playing to boot. The higher the education one receives, the greater his desire to obtain maximum pay with minimum work. How many of us are parasites who live on others' hard labor! How few take pleasure in laboring for labor's sake!

If we do not labor, we shall lose that living force which nature has endowed us. Our stagnancy and paralysis as members of a nation will make the nation itself morbid and lifeless, fit to be called "the sick man of the East." We shall be at the mercy of other stronger nations who can abuse us or trample us under foot at their pleasure.

The Chinese nation is now facing a most critical situation. We must trace our decline back to the age-long phenomenon of stupor and inactivity under which the majority of the people are easy-going and indolent, dreading hard labor. How this phenomenon comes into being we shall not discuss here. But this much we can say: If we want to survive the present crisis and to resuscitate our sinking nation, the only way is to sweep away this phenomenon of dispirited decadence. Let

every one of us get up and do something. Let labor be our watchword!

### MEMORY GEMS

1. Let me but do my work from day to day,  
In field or forest, at the desk or loom,  
In roaring market-place or tranquil room.—HENRY VAN  
DYKE.
2. Pleasure comes through toil.—*Proverb.*
3. If you want knowledge, you must toil for it; if food, you must  
toil for it; and if pleasure, you must toil for it: toil is the  
law.—RUSKIN.
4. Every citizen should be ready to do his full part in the service  
of the community in which he lives.—E. C. MANN.

## LXI

## BENJAMIN FRANKLIN

Benjamin Franklin was born at Boston, in North America, in 1706. His father, who made soap and candles, was a poor man. When eight years old, Benjamin was sent to school, where he soon reached the head of his class; but after two years he was taken home to assist his father.

Benjamin disliked candle-making, and was very fond of reading; so, after a year or two, he was bound apprentice to an elder brother who had a printing office. He soon learned the trade, and being active and diligent, he made himself very useful in the business. But he still managed to find time for reading. He bought as many books as he could, and borrowed others.

When seventeen years of age, he went to Philadelphia in search of employment in his trade. Besides the dress he wore, he had then only a few stockings and shirts, with six shillings in money. In 1724 he went to London, where he worked with various printers, gaining a thorough knowledge of his trade. He lived sparingly, never wasted his time, and saved a little money.

At twenty years of age, Franklin returned, much improved, to Philadelphia, where he set up as a printer. His neighbors pleased with his industry, the excellence of his work, and his correct behavior, brought him all the business they could. He commenced a newspaper, which he conducted so well, that it acquired a good circulation, and brought him in much profit.

Franklin always rose at five in the morning. He divided the day into separate parts, each of which had its allotted work. Thus he secured some time every day for reading. He was as anxious for moral as for intellectual improvement. He furnished himself with a tablet, on which he wrote the names of different virtues; as, justice, temperance, industry, frugality, and order in the arrangement of things and the distribution of time. To each he added a precept, and then taking them one after another, devoted a week to the particular observation of one virtue.

At thirty, so great was the respect he had gained among his fellow citizens, that he was chosen clerk of the House of Assembly for the province.

In the year 1752, Franklin, by means of a kite, drew down electricity from thunderclouds, by which he was the first to prove that lightning and the electric fluid are the same thing. Afterwards he showed that houses may be defended from lightning by the use of pointed rods. This discovery made Franklin's name famous throughout Europe, and it has been the means of saving a great amount of life and property. Franklin took an active part in public affairs. After the United States separated from England, he acted as ambassador for several years to France.

In 1790, Franklin died in his eighty-fifth year, having lived happily to himself, and usefully to his country and to mankind. He tells us in his writings how he prospered:

“The way to wealth depends chiefly on two words—*industry* and *frugality*; that is, waste neither time nor money, but make the best use of both. After industry and frugality, nothing contributes more to the raising of a young man in the world, than punctuality and justice in all his dealings.”

## MEMORY GEMS

1. I know of no great men except those who have rendered great services to the human race.—VOLTAIRE.
2. Men are measured by what they do, not by what they possess.  
—O. S. MARDEN.

## LXII

## "READING MAKETH A FULL MAN"

This is a quotation from an essay entitled "Of Studies," written by the celebrated English philosopher Francis Bacon. Bacon's idea contained in the quotation is that the only factor by which a "full man" can be made is reading, or, in other words, any one who aspires to be a "full man" must keep on reading. The truth of this can easily be proved.

A "full man" may be defined as one who has a mind filled with ideas, or one who is stocked with knowledge. But how can such ideas or knowledge be obtained? Can they be obtained through a college or university education? The function that a college or university has to discharge is to prepare a young man to enter into the world. In order to do so, it must fill the young minds with a certain amount of ideas and knowledge. But to think that the ideas and knowledge thus imparted make a "full man" is a mistake. Evidently no one can say that he is a "full man" because he is a graduate of a certain college or university.

Then can such ideas and knowledge be obtained through experience? Indeed, from experience we get new ideas and knowledge. But to suppose that ideas and knowledge thus acquired make a "full man" is also a mistake. A carpenter's experience is different from a smith's and a smith's is different from a carpenter's. If experience can make a "full man," is it the carpenter's or the smith's experience that makes the "full man?"

Thus we see that the real factor by which a "full man" is made is neither education nor experience; it is reading. By



reading scientific treatises, we are informed of many facts; by reading geography, we know the earth's surface, forms, physical features, etc.; by reading history, we are told of the growth of the nations. With eyes we can see; with ears we can hear. But at a distance, small objects can hardly be distinguished by naked eyes, and ordinary sounds are not audible to our ears without a transmitter. It is by reading that we can know many things without actually seeing and hearing them. Besides, a fair knowledge of what the world is thinking and doing can only be acquired by reading the newspapers and magazines. Therefore, no matter how high our education may be, or how much experience we may have, we cannot become a "full man" unless we keep on reading.

### MEMORY GEMS

1. Reading maketh a full man; conference a ready man; and writing an exact man.—FRANCIS BACON.
2. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read but not curiously; and some few to be read wholly, and with diligence and attention.—FRANCIS BACON.
3. Reading is to the mind what exercise is to the body.—SIR R. STEELE.
4. There is an art of reading, as well as an art of thinking, and an art of writing.—ISAAC D'ISRAELI. •
5. To join thinking with reading is one of the first maxims, and one of the easiest operations.—ISAAC TAYLOR.

## LXIII

## MORE READING, LESS GRAMMAR

So very much importance has been attached to the English grammar that its numerous rules and cumbersome definitions have often been carefully committed to memory. Experience has, however, taught us that mistakes in speaking and writing are frequently made by these very keen students of grammar. Nothing is farther from our thoughts than the idea of underestimating the efforts that are made for the purpose of acquiring a firm grasp on the rules of grammar. Our aim is to emphasize the significant fact that the bare knowledge of grammatical rules will not ensure their accurate application.

After reading a number of books and magazines, the attentive reader becomes unconsciously familiar with the actual application of grammatical rules, and when his own opportunities come for the employment of these rules, he will make very few mistakes by reason of his close acquaintance with the ways in which words are grouped together for practical purposes. While recommending a course of extensive reading, we would suggest that the reader should determine beforehand his motive in reading a certain book or magazine.

Some books should be studied very carefully for the sake of their literary excellence; others should be read in a cursory manner so as to refresh one's memory of the subject matter. The thought that should not be lost sight of is that the continuous effort of watching how various writers have used grammatical rules as mere tools without any conscious labor will in time procure the reader a similar ability.

It is advisable to read a chosen work over and over again provided each time we could renew our reading with a fresh motive.

### MEMORY GEMS

1. A knowledge of English Grammar is essential to a good education.—WILLIAM WHEWELL.
2. As Grammar was made after language, so it ought to be taught after it.—HERBERT SPENCER.
3. Grammar must be learned through language, and not language through Grammar.—JOHANN G. VON HERDER.
4. Grammar is the logic of speech, even as logic is the grammar of reason.—RICHARD C. TRENCH.
5. Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider.—FRANCIS BACON.

## LXIV

## PUBLIC OPINION

Public opinion is a powerful thing. 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 the agent for the more rapid education of public opinion.

How is public opinion made in this school? Is it made by the best students? Do you know your part to make it right on every question? Are you brave enough to stand up for fairness, for cleanness, for good sportsmanship, for the honor of the school, for the protection of school property, for an equal opportunity to every one, for the weak against the strong, for the rights of the minority?

It takes courage to make the right sort of public opinion. What could be more valuable to China than that sort of courage? It ought to be developed in this school by practice. The real hero is the one who stands for the right, no matter how strong the crowd may be against him.

## MEMORY GEMS

1. Where an opinion is general, it is usually correct.—J. AUSTEN
2. We are all of us more or less the slaves of opinion.—HAZLITT.
3. Opinion in good men is but knowledge in the making.—  
MILTON.
4. Opinion is ultimately determined by the feelings, and not by  
the intellect.—HERBERT SPENCER.
5. Opinion governs all mankind,  
Like the blind's leading of the blind.—BUTLER.

## LXV

## THE FISH I DIDN'T CATCH

I remember my first fishing trip as if it were but yesterday. I have been happy many times in my life, but never more so than when I received that first fishing pole from my uncle's hand, and trudged off with him through the woods and meadows. It was a still sweet day of early summer; the long afternoon shadows of the trees lay cool across our path; the leaves seemed greener, the flowers brighter, the birds merrier than ever before. My uncle, who knew by long experience where there were the best haunts of pickerel, kindly placed me at the most favorable point. I threw out my line as I had so often seen others do, and waited anxiously for a bite, moving the bait in rapid jerks on the surface of the water in imitation of the leap of a frog. Nothing came of it. "Try again," said my uncle. Suddenly the bait sank out of sight. "Now for it," thought I, "here is a fish at last." I made a strong pull, and brought up a tangle of weeds. Again and again I cast out my line with aching arms, and drew it back empty. I looked to my uncle appealingly. "Try once more," he said. "We fishermen must have patience."

Suddenly something tugged at my line and swept off with it into deep water. Jerking it up, I saw a fine pickerel wriggling in the sun. "Uncle!" I cried, looking back in great excitement, "I've got a fish!" "Not yet," said my uncle. As he spoke there was a splash in the water; I caught the arrowy gleam of a scared fish shooting into the middle of the stream; my hook hung empty from the line. I had lost my prize.

Overcome by my great and bitter disappointment, I sat down on the nearest hassock, and for a time refused to be comforted, even by my uncle's saying that there were more fish in the brook. He refitted my bait, and, putting the pole again in my hands, told me to try my luck once more.

"But remember, boy," he said, with his shrewd smile, "never brag of catching a fish until he is on dry ground. I've seen older folks doing that in more ways than one, and so making fools of themselves. It's no use to boast of anything until it's done nor then either, for it speaks for itself."

How often since I have been reminded of the fish that I didn't catch! When I hear people boasting of a work as yet undone, I call to mind that scene by the brookside; and the wise advice of my uncle on that summer day takes the form of a proverb: "Never brag of your fish before you catch him."

### MEMORY GEMS

1. The best fish swim near the bottom.—*Proverb.*
2. The fish may be caught in a net that will not come to a hook.  
—*Proverb.*
3. In the deepest water is the best fishing.—*Proverb.*
4. It is a silly fish that is caught twice with the same bait.—  
*Proverb.*
5. Make not your sauce till you have caught the fish.—*Proverb.*
6. Praise not thy work, but let thy work praise thee.—*Proverb.*

## LXVI

## THE FOOD WE EAT

The essence or useful part of our food is carried to all parts of the body in the form of blood. The body is like a laboratory, where all sorts of changes are produced on the food we eat, the liquids we drink, and the air we breathe. The food we eat is first masticated by the teeth; and, thus softened and changed, it passes into the stomach. There it is changed into a fluid form; and after one or two other changes, it is at length transformed into blood.

The blood is conveyed through numerous little tubes or canals to every part of the body. All along these tubes or canals there are provided numbers of little organs, each of which takes out of the blood, as it flows past, the nourishment it needs for its own support, and also for that part of the body committed to its care.

For instance, the organs at the ends of the fingers, when the blood comes there, take out of it what they need for their support, and also what is needed to make finger-nails; while they refuse to take that which will only make hair, and so they let that go on to the head.

The organs of the head carefully take out that which they need for their support; while they, in their turn, reject that which is good for nothing except to make eyeballs, and let it pass on to the eyes. And so the work goes on all over the body.

It is best to vary the kind of food we eat, and not to eat always the same kind. Our food is divided into solids and liquids. The solids consist of two kinds—those which come



from the animal kingdom, such as flesh, fowl, and fish; and those which come from the vegetable kingdom, such as bread, potatoes, and fruits.

Of liquids, we have those which nature gives us in the purest and most simple form, such as water and milk, as well as those which require some kind of preparation; and those of foreign growth, such as tea and coffee.

Remember that food must be rendered tender by cooking, and then thoroughly masticated in the mouth. There are no teeth in the stomach to do the chewing. Never eat hastily, and never eat too much. If you eat hastily, the food does not pass into the stomach properly prepared for nourishing the body; and if you eat too much, you give the stomach too much work to do.

Children ought not to get the same kind of food that a strong man requires, nor should we eat the same things in winter as in summer. People who dwell in cold parts of the world, such as Greenland, are obliged to eat a very different kind of food from those who inhabit hot countries like India.

In winter we want more heat put into our bodies, and we should therefore eat more heat-forming food, such as meat. But in summer we do not require so much heat, and it is better for us then to take more green food, such as vegetables and fruit.

### MEMORY GEMS

1. Live not to eat, but eat to live.—*Proverb.*
2. Eat at pleasure, drink by measure.—*Proverb.*
3. He that eats well and drinks well should do his duty well.—*Proverb.*
4. Those that eat best and drink best often do worst.—*Proverb*

## LXVII

## MONEY

Men have not had money always. There was a time when, at least in many countries, they were able only to *barter*, that is, to give one article in exchange for another,—as shoes for bread. Even when they felt the want of something like money, they did not all resort to the use of gold and silver.

Among some early nations cattle were the common medium of exchange. The Latin word for *money* comes from one meaning *cattle*, because, among the ancient Romans, wealth consisted in herds of cattle. Some nations used corn for money; others used skins. All these are inconvenient. Cattle are too bulky to be employed as money; grain is perishable; skins cannot well be divided.

In civilized countries, gold, silver, and copper are now used as money. They combine three qualities which no other substance possesses in an equal degree. They are *portable*, or easy to carry about; they are *durable*, so that they wear very slowly, and do not spoil with keeping; they are *divisible*, or capable of being divided into pieces of any size and shape.

At first these metals were used for monetary purposes in *rude* bars. The seller had to weigh every bar, and ascertain whether the metal was pure. To prevent such inconvenience, the plan was adopted of dividing the bars into small pieces, and stamping them. A person has not now to weigh the gold or silver money which he receives. He has only to examine the stamp, for that stamp shows him that the coin has been

made by Government, and that the metal is of the proper quantity and quality.

Making metal into money is called *coining*. When the metal is of the exact purity required, it is melted into bars, which are afterwards rolled into plates of the proper thickness. Pieces of the size of the coin are then cut out of the plates, and stamped between steel dies. By means of machinery driven by steam, money is made with great speed, and exactly of the right weight. The building in which this is done is called a *mint*.

*Notes*, made of paper, are also used as money. They are much more easily counted and carried about than gold and silver. People are willing to take them, because they know they can get coins for them whenever they please.

### MEMORY GEMS

1. Put not your trust in money, but put your money in trust.—  
O. W. HOLMES.
2. Money is the foundation of every good work in the world, as well as the cause of much evil.—J. L. GORDON.
3. In getting wealth the man is generally sacrificed, and often is sacrificed without acquiring wealth at last.—EMERSON.
4. I warn you against thinking that riches necessarily confer happiness; **or** that poverty confers unhappiness.—H. W. BEECHER.
5. Better poor with honor than rich with shame.—*Proverb*.
6. He that goes a-borrowing, goes a-sorrowing.—*Proverb*.
7. Never treat money affairs with levity, for money is character.  
—EDWARD BULWER LYTTON.

## LXVIII

## THE RIGHT USE OF MONEY

Money, like knowledge, is power, giving its possessor the command of the services of others. It is desired to some extent by all, and is necessary, under the present system of exchange, to the maintenance of life. If a man has money, he can provide himself with the necessaries, and even with the luxuries, of life; if he has no money, he can obtain neither. Money may also be regarded as a talent, carrying with it its peculiar responsibilities, as it is capable of doing great good, and liable also to produce great harm. Even the poor, who have little money to spend, often put that little to a wrong use, while the rich have almost boundless opportunities of doing good, which are but too frequently neglected. Both rich and poor should formulate for themselves and follow certain rules to guide them in the expenditure of money.

In the first place, both extravagance and its contrary, parsimony, should be avoided. It is wrong to spend large sums on dress, on eating, or on expensive amusements, because it is a misuse of the talent placed in our hands. We should use our money for the benefit of others, and not selfishly squander it on our own pleasures. Moreover, thoughtless extravagance often leads to ruin, and thence to dishonesty and theft. On the other hand, we must keep ourselves from falling into the habit of haggling over every trifling purchase, and grudging the expenditure, however necessary, of the smallest sum. This habit leads to miserliness, which is selfishness under another form; for the mean man and the extravagant man are alike in

thinking only of themselves and disregarding the interests of others.

While avoiding both these extremes, we should take care not only to live within our income, but also, if possible, to lay by something for the future. It is well to exercise a due amount of thrift, in order to have something to fall back upon in an emergency and something to live upon in old age.

There is yet another wide area to be mentioned in which money plays its part either for good or for evil—that of almsgiving. Charity is doubtless a virtue; but it may, nevertheless, under some conditions become almost a vice. Nothing does more harm than indiscriminate charity. It is bad for the giver, bad for the recipient, and worse still for society as a whole. But wise and carefully organized almsgiving, like mercy, “blesses both him who gives and him who takes.” This charity has a wide range. It consists not merely in aiding the poor and contributing to hospitals, religious organizations, and benevolent societies, but also, for those who can afford such larger liberality, in gifts of public libraries or picture galleries, in the endowment of colleges and schools, and in the establishment and furthering of other great philanthropic agencies. He who desires to use his money for the benefit of others will not, in these days, have to search far for the means of doing so.

The good and honorable uses to which money may be put are many and varied, but the underlying principle in all is the same. Its possessor should so use his money that it shall influence his own character for good, and at the same time benefit others in the best possible way.

## MEMORY GEMS

1. How a man uses money—makes it, saves it, and spends it—is perhaps one of the best tests of practical wisdom.—SMILES.
2. Very few men know how to use money properly. They can earn it, lavish it, hoard it, waste it: but to deal with it wisely, as a means to an end, is an education difficult of acquirement.—O. S. MARDEN.
3. Live between extravagance and meanness. Don't save money and starve your mind.—O. S. MARDEN.
4. A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich.—WILLIAM SHENSTONE.
5. Those who are careless about personal expenditure, and consider their own gratification, without regard for the comfort of others, generally find out the real uses of money when it is too late.—SMILES.
6. Neither a borrower nor a lender be:  
For loan oft loses both itself and friend;  
And borrowing dulls the edge of husbandry.—SHAKESPEARE.

## LXIX

## GREATER THAN WEALTH

The student class in China today is an influential and powerful class, but grave dangers surround every student in the country. The students do not understand themselves. They do not fully appreciate the precious time which is at their disposal. The time which a young man devotes to study is the most valuable time in his life. If he does not take advantage of his opportunities during his school days, he will fail to use wisely the hours of his later life.

Since the Revolution great changes have taken place in the educational methods of the country. Modern schools have been opened in every province. A new type of student class has been created. The old style teacher is rapidly disappearing and more modern ones are taking his place. But every change involves grave dangers. China is now passing through a transition period. What the nation needs is a calm, steady voice to direct her activities. The students can be either a help or a menace in this time of crisis. If they display courage and calmness and wisdom now, their strength will be felt immediately; but if they go to extremes and act radically and unwisely, they cannot hope to save their nation.

The students of China should learn the best that has been offered by Western science and civilization. They ought not to be satisfied with half the truth. Those who know only half the truth are dangerous. They do more harm than good. Politics alone will not give a student all the truth. Science alone will not completely educate a man. Philosophy is not

the only book to study. Every student should study the experiences of great men and great nations, and then he should study the problems of his own life. This is the only way to learn the truth. "Learn the truth and the truth will make you free."

If I want to build a house, I must first lay a foundation. If I want the house to stand firm, I must build it on a solid foundation. A house built on sand will soon fall. What kind of foundation do we have in our lives? Is your life built upon truth and honesty or upon lies and dishonesty? The strongest foundation upon which a student can build his life is the foundation of honest, moral character. This is the greatest need among the students of China today.

### MEMORY GEMS

1. The end and aim of all education is the development of character.—F. W. PARKER.
2. Education has for its object the formation of character.—HERBERT SPENCER.
3. It is noble to seek truth, and it is beautiful to find it.—SYDNEY SMITH.
4. The sum of individual character makes national character.—E. C. MANN.
5. I am willing to know the whole truth.—PATRICK HENRY.



## LXX

## MOTION PICTURES

The motion-picture business 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 people 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. 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.

## MEMORY GEMS

1. The theatre, in proper hands, might certainly be made the school of morality; but now, I am sorry to say it, people seem to go there principally for their entertainment.—  
R. B. SHERIDAN.
2. The stage is not merely the meeting-place of all the arts, but is also the return of art to life.—OSCAR WILDE.

## LXXI

## HOW TO LEARN WITH SUCCESS

To learn with success is not a difficult task if some fundamental principles are observed. Among these principles are diligence, devotion, constancy, and punctuality.

All things can be conquered by diligence. It makes the foolish wise, the poor rich, and the humble noble. On learning it produces a wonderful effect. A diligent fool will accomplish more than a lazy wit. None can prove the function of diligence better than Benjamin Franklin, the great American statesman and philosopher who wrote his "Autobiography."

Devotion means to set our heart on one thing at a time. Never think of learning another subject while you are studying one thing. Those who often change their studies will never succeed in the long run. Therefore, in order to learn successfully, we have to devote ourselves to the study of one subject at a time.

Constancy makes success a certainty. On the other hand, inconstancy often results in failure. If we keep on studying day after day, there is nothing which cannot be achieved. We should remember the wise proverb, "The constant dropping of water wears away a stone."

Punctuality is another important factor insuring us success. The habit of keeping a regular time is of extreme importance to a successful career. "Work while you work; play while you play." Every man will certainly become sound in body and sound in mind if he can act on this maxim.

## MEMORY GEMS

1. Nothing succeeds like success.—*Proverb.*
2. A little learning is a dangerous thing;  
Drink deep, or taste not the Pierian spring.—POPE.
3. Success in most things depends on knowing how long it takes  
to succeed.—MONTESQUIEU.
4. The secret of success in life is for a man to be faithful to all  
his duties and obligations.—DISRAELI.
5. The key to success is to come to a task with a fresh mind.—  
ALFRED G. GARDINER.
6. Success grows out of struggles to overcome difficulties.—  
SMILES.
7. Impatience never commands success.—CHAPIN.
8. Every failure will teach a man something if he will learn.—  
DICKENS.
9. Whatever is worth doing at all is worth doing well; and  
nothing can be done well without attention.—LORD  
CHESTERFIELD.
10. All you learn will be of little use, if you do not think and  
reason upon it yourself.—LORD CHESTERFIELD.
11. Learning is a most useful and necessary ornament, which it  
is shameful not to be master of.—LORD CHESTERFIELD.

## LXXII

## OUR DUTY TO THE COMMUNITY

Some people are too ambitious. They want to do this, and they want to do that. But they do not reflect which of the things they really have the ability to do. Others are too pessimistic. They think that everything in this world is out of order, and not a single person can be found who is the right man in the right place. They criticize, but they do not work.

Neither the former nor the latter can do anything useful to the community. The duty of a man to the community is to do something that is really helpful, not only to himself, but also to the community at large. And in order to do this duty one must first of all choose a suitable occupation. Thomas Carlyle honored two men, the toil-worn craftsman and the inspired thinker. He honored them because mankind is benefited by them. Indeed, a farmer or a workman is as respectable as a president or a governor, so far as the good he can do to the community is concerned. It is the idler who is contemptible. Suppose there were a load of one hundred pounds in weight. This would, of course, be impossible for a single man to lift. To ten men the work would be an easy task. But, if one of the ten did not exert his strength, his part of the work would be divided among the other nine. So it is with the idlers of the community. They do nothing themselves, but keep other people busy working for them. Therefore, an idler may be called a traitor to the community.

It would seem that ambitious people are more useful to the community than pessimistic ones, because the latter never

attempt to do anything, while the former always look for something to do. In my opinion, however, neither of the two classes excels the other in merit. Ambitious people, actuated by secret motives to do everything, often try to do many things at one time, with the result of having nothing accomplished. Pessimists are able to do something, but as they never attempt to do anything, they also accomplish nothing. Therefore, the results are just the same. On the other hand, people who can do their duty to the community are neither ambitious nor pessimistic, but do what their duty requires them to do.

#### MEMORY GEMS

1. Duty is a path which all may tread.—SIR L. MORRIS.
2. The path of duty is the way to glory.—TENNYSON.
3. A sense of duty pursues us ever and everywhere.—WEBSTER.
4. Duty is a power which rises with us in the morning and goes to rest with us at night.—GLADSTONE.
5. England expects every man to do his duty.—NELSON.

## LXXIII

## THE DUTIES OF A STUDENT

Every youth has to make the best use of his school days. Students will make the most intelligent members of the society. It is necessary for them to prepare for shouldering the responsibilities that will fall upon them in course of time. Wisdom and foresight urge all students to perform their duties well.

As future leaders of the society, students must get prepared for a strenuous life. In other words, it is their lot to face life's hardships. One who is bodily weak cannot hope to have great success. It is very important, therefore, for students to develop fully their physical prowess by taking regular exercise.

To render themselves really useful, students are expected to specialize along some line of study. Their ambition should be rather to know everything about something than to know something about everything. The twentieth century has no place for those who have not special knowledge or training.

Moreover, students must cultivate the habit of self-research. This means that they should not rely solely upon their teachers or textbooks. The world is full of truths. Classroom work alone will not make one achieve much toward the goal of perfection. Students should rely upon their own efforts and try to be active seekers of knowledge if they expect to enter upon a successful career.

## MEMORY GEMS

1. There are two objects in education: first, to develop yourself; second, to gain knowledge.—M. F. BURLINGAME.

2. To educate yourself, you must read, study, observe, reflect, reason, and think. Keep your eyes open, and your mind at work.—M. F. BURLINGAME.
3. The world is full of thoughts, and you will find them strewed everywhere in your path.—ELIHU BURRITT.
4. Know something of everything and everything of something.  
—LORD BROUGHAM.
5. Jack of all trades, master of none.—*Proverb.*



## LXXIV

## SELF-HELP

History and biography unite in teaching that circumstances have rarely favored great men. They have fought their way to triumph over the road of difficulty and through all sorts of obstacles. Many poor men were educated by themselves, and advanced, by sheer pluck and perseverance, to distinguished positions in the respect and esteem of the whole world.

Men who have been bolstered up all their lives are seldom good for anything in a crisis. When misfortune comes, they look around for somebody to lean upon. If the prop is not there, down they go. Once down, they are helpless as capsized turtles. Many a boy has succeeded beyond all his expectations simply because all props were knocked out from under him and he was obliged to stand upon his own feet. .

It is true that the prime element in character is the power of self-direction, and hence the supreme aim of school discipline is to prepare the young to be self-governing men and women. If you have anything to do, try to do it yourself, for that is both the surest and the safest way to permanent success. Remember the famous saying, "Heaven helps those who help themselves."

## MEMORY GEMS

1. God gives every bird its food, but He does not throw it into the nest.—J. G. HOLLAND.
2. Self-help is the best help.—*Proverb.*
3. Heaven never helps the man who will not act.—*Proverb.*

## LXXV

## AGRICULTURE AND INDUSTRY

During the past few years, we have been advocating rehabilitation of agriculture. "Go to the village" has become one of the most popular slogans of our people as well as of our government. In certain quarters much emphasis has been laid on agriculture. Yet when we study into the problem more deeply, we cannot help doubting the result of our intensive effort which is claimed necessary for agricultural development.

We have been proud of the fact that our country is historically founded on agriculture, and yet we are apprehensive of rural bankruptcy after centuries of agricultural life. Is this merely the fault of our farmers? What are the real causes of rural bankruptcy? Though they may be traced to civil wars, floods, banditry, and, in addition, selfish officials and heavy taxes, yet the more important cause is the backwardness of our industry as evidenced by Chinese history of the past century.

Two important demands for agricultural products are: food-stuffs, and raw materials in industry. The yearly amount of food consumption of a nation is more or less limited. But to develop various kinds of industry will open up various new ways for using agricultural products. This is why agriculture has to depend upon industry for its prosperity.

China has practically no industry, and consequently her agriculture can hardly progress alone. It would be crippled even if she were able to keep it in the absence of industrial

development. There seems to be no room for doubt that before cosmopolitanism can be realized, one nation must be well equipped both agriculturally and industrially.

### MEMORY GEMS

1. Agriculture is the foundation of manufactures, since the productions of nature are the materials of art.—EDWARD GIBBON.
2. Ill fares the land, to hastening ills a prey,  
Where wealth accumulates and men decay.—GOLDSMITH.
3. Who sows a field, or trains a flower,  
Or plants a tree, is more than all.—J. G. WHITTIER.

## LXXVI

## THE WANDERINGS OF ULYSSES

Three thousand years ago the world was still young. The western continent was a huge wilderness, and the greater part of Europe was inhabited by savage and wandering tribes. Only a few nations at the eastern end of the Mediterranean and in the neighboring parts of Asia had learned to dwell in cities, to use a written language, to make laws for themselves, and to live in a more orderly fashion.

Of these nations the most brilliant was that of the Greeks, who were destined in war, in learning, in government, and in the arts, to play a great part in the world, and to be the real founders of modern civilization. While they were still a rude people, they had noble ideals of beauty and bravery, of duty and justice. Even before they had a written language, their singers had made songs about their heroes and their great deeds; and later, these songs, which fathers had taught to children, and these children to their children, were brought together into two long and wonderful poems, the *Iliad* and the *Odyssey*, which have ever since been the delight of the world.

The *Iliad* is the story of the siege of Ilium, or Troy, on the western coast of Asia Minor. Paris, son of the king of Troy, had enticed away Helen, the most beautiful of Grecian women, and the wife of a king; and the kings and princes of the Greeks

had gathered an army and a fleet and sailed across the *Ægean* Sea to rescue her. For ten years they strove to capture the city. According to the fine old legends, the gods themselves took a part in the war, some siding with the Greeks, and some with the Trojans. It was finally through Ulysses, a famous Greek warrior, brave and fierce as well as wise and crafty, that the Greeks captured the city.

The second poem, the *Odyssey*, tells what befell Ulysses, or Odysseus, as the Greeks called him, on his homeward way. Sailing from Troy with his little fleet of ships, which were so small that they used oars as well as sails, he was destined to wander for ten years longer before he could return to his rocky island of Ithaca, on the west shore of Greece, and to his faithful wife, Penelope.

He had marvelous adventures, for the gods who had opposed the Greeks at Troy had plotted to bring him ill-fortune. Just as his ships were safely rounding the southern cape of Greece, a fierce storm took them out of their course, and bore them to the land of the Lotus, a plant which brings to whosoever eats it forgetfulness of home and duty, and gives desire for sleep and indolence; and he had much ado to get his crew away. Then they came to the land of the one-eyed, man-eating giants, where he had further adventures.

As you read the selections from these ancient tales, you will see why, for century after century, they have been the longest loved and the best loved of all tales—beloved by old and young, by men and women and children. For they are hero-tales,—tales of war and adventure, tales of bravery and nobility, tales of the heroes that mankind, almost since the beginning of time, have looked to as ideals of wisdom and strength and beauty.

## MEMORY GEMS

1. Know thyself.—**SOLON**.\*
2. Suretyship is the precursor.—**THALES**.
3. Know thy opportunity.—**PITTACUS**.
4. Most men are bad.—**BIAS**.
5. Consider the end.—**CHILO**.
6. Avoid excess.—**CLEOBULUS**.
7. Nothing is impossible to industry.—**PERIANDER**.

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\* Solon of Athens, Thales of Miletus, Pittaccus of Mitylene, Bias of Priene, Chilo of Sparta, Cleobulus of Lindus, and Periander of Corinth were the seven sages of Greece.

## LXXVII

THE FIRST STAGE OF THE DEVELOPMENT  
OF MODERN CHINA

China today is a nation in evolution, showing evidence of transition in all aspects of its national life. Political upheavals, civil wars, social and economic unrest, with the resulting weakness of the central government, have been characteristics of China since the revolution of 1911. Throughout the first centuries of her intercourse with individual Occidentals, China remained, as far as Western influence is concerned, practically an isolated country. This condition of isolation was bound to come to an end when, at the beginning of the nineteenth century, the improvement of modern communications diminished distance and brought the Far East within easy reach of other nations, but in fact the country was not ready for the new contact when it came.

As a result of the Treaty of Nanking, which ended the war of 1842, some ports were opened to foreign trade and residence. Foreign influences were introduced into a country whose government had made no preparations to assimilate them. Foreign cities sprang up in the Treaty Ports. Foreign methods of organization, of administration and business asserted themselves. The inevitable conflict of two irreconcilable conceptions of respective rights and international relations led to wars and disputes resulting in the progressive surrender of sovereign rights and the loss of territory either temporary or permanent.

Her defeat in the Sino-Japanese War of 1894-95 and the disastrous consequences of the Boxer uprising of 1900 opened the eyes of some thoughtful leaders to the necessity of fundamental reform. The Manchu dynasty had ruled China for 250 years. In its later years it was weakened by a series of rebellions. After some minor attempts at insurrection, the revolutionaries were successful in South China. A brief period followed during which a Republican Government was established at Nanking, with Dr. Sun Yat-sen as provisional President. On February 12, 1912 a provisional constitutional régime, with Yuan 'Shih-kai as President, was inaugurated. The gradual substitution of military for civil governors in the provinces was an inevitable consequence. The post of the central executive could be held only by the military leader who had the strongest army or was supported by the strongest group of local military chiefs.

### MEMORY GEMS

1. The resources of civilization are not yet exhausted.—  
GLADSTONE.
2. There is not a more accurate test of the progress of civilization than the progress of the power of coöperation.—  
—J. S. MILL.
3. The truest test of civilization is not the census, nor the size of cities, nor the crops; no, but the kind of man the country turns out.—EMERSON.



## LXXVIII

## THE IDEAL HOME

An English proverb says: "There is no place like home." Poets and painters have exhausted their talents in trying to portray the meaning of home. Instances showing that great personages had deep affections for their homes are found in histories of the different nations of the world. What makes the home so dear in the hearts of men? If we consider what a home, an ideal home, is meant to a man, we shall see that the love of home is simply human.

A home is a place where one belongs, where he fits in, and where he has a right to be, because in a peculiar sense it is his own. In it kindly affections exist between all the members of the family. The parents take part in the good times of the children, and the children in turn are interested in the activities of the parents. The brothers and sisters, inspired by the comradeship of the father and mother, see in one another the best of playmates and friends. Thus, bound together by affection and comradeship, the members of the family find the home the cheeriest and happiest place in the whole wild world.

People sometimes think that to have an ideal home is necessary to possess a fine house. This idea is wrong. The words "home" and "house" do not mean the same thing, although they are sometimes used as synonyms. Most people, it is true, at some time in their lives, become attached to certain places or objects because of persons or events associated with them. This is especially true of the dwelling one occupies; frequently a very real affection grows up about its every nook and corner.

But in spite of these associations, home and house are in reality very different. If it is necessary for a family to move from one locality to another, the home moves too, even though a warm affection continues for the former residence.

Unhappily, however, there are families in which the seamy side of human nature is outermost, in which selfishness and quarreling, instead of affection and comradeship, so mark the attitude of the family group that sometimes its members drift away in search of pleasanter surroundings. Such an atmosphere of constant discord is often found among those who live in mansions; while, on the other hand, people who live in cottages find them centers of peace and affection. This proves that the character of the dwelling has little to do with its being or not being a home. An ideal home, or home in the real sense of the word, is in any place where one's beloved ones may be together.

### MEMORY GEMS

1. 'Mid pleasures and palaces though we may roam,  
Be it ever so humble, there's no place like home.—J. H. PAYNE.
2. Seek home for rest,  
For home is best.—T. TUSSER.
3. None love their country but who love their home.—  
COLERIDGE.
4. The home is the crystal of society—the nucleus of national  
character.—SMILES.
5. East or west, home is best.—*Proverb.*

## LXXIX

## THE INFLUENCE OF GOOD BOOKS

To read good books is to learn the best that has been thought and said in the world; and the reader who succeeds in acting up to what he knows, above all men stands the best chance of leading a well-ordered and profitable life. Now the best that has been said and thought is the gathered wisdom of all who have lived and learned before us; and, although in our earlier years, we may not be able to understand its full value, it is impossible for an intelligent man not to gain some good from it.

And besides the direct influence of good books on the reader, there is an indirect effect on his daily life that is sure to be felt. For when he leaves his reading, he will return to his ordinary occupations a fitter man; his holiday from the real world will send him back to it with renewed zest; he will appreciate it the more for having left it for a time; and his work will, on this account, be more likely to be well done. He will thus be of more practical use both to himself and to any others who may live with him and depend on his exertions.

Again, in his books he has followed the painful struggles of all sorts and conditions of men, and where they have succeeded he may profit by imitating them; where they have failed he may endeavor to avoid their mistakes. So too will he learn a wise tolerance in his conduct towards others; he will not condemn them for words or deeds when he is not perfectly sure that he knows all the facts of the case; for the experience he has gained from his books will have taught him that a man may be quite innocent in spite of appearances.

But his reading will have given him experience of matters far more important than the events of private life; it will have taught him the history of nations; and, if he should be called upon to decide a serious political question, he will not be unprepared for the task. For by reading, he has become, as Bacon says, a full man; his mind is stored with knowledge of how men and nations have acted in the past, and he will thus be in a position to benefit his country by the judgment of a mind trained in the consideration of great national affairs. Without this preparation of reading the man who interferes with politics is apt to be a danger to his country, and it is only when he is prepared in this way that he can with safety be placed in any high political position.

### MEMORY GEMS

1. A good book may be among the best of friends. It is the same today that it always was, and it will never change.—SMILES.
2. The best books are treasuries of good words, the golden thoughts, which, remembered and cherished, become our constant companions and comforters.—SMILES.
3. In the best books great men talk to us and give us their most precious thoughts.—CHANNING.
4. Books wind into the heart; the poet's verse slides in the current of our blood. We read them when young, we remember them when old.—HAZLITT.
5. Books introduce us into the best society; they bring us into the presence of the greatest minds that have ever lived.—SMILES.

## LXXX

## COMMERCE

As the various countries in the world differ from each other in geographical position and climatic conditions, so they differ in their products. And since their citizens possess different standards of ability and skill, they also differ in their manufactures. In many cases, the surplus of one country is the wants of another, hence the necessity of interstate commerce.

Ports in our country open to the commerce of the world are treaty ports. Native goods sent abroad are exports, and foreign goods brought into the country, imports.

By comparing the imports of one country with its own exports, we note two principal points of contrast. Rich is the state whose exports exceed imports and poor is she that imports more than she exports. Again, a nation whose imports consist of more raw than manufactured products and exports, of more manufactured than raw products, will surely become wealthy; when the order is reversed, her financial decline is certain.

Now let us study the balance of our foreign trade. Our exports barely come up, in value, to one half of our imports. Besides, our exports consist principally of raw silk, tea, beans, cotton, and fur products which are all raw materials with the exception of tea, while our imports of piece goods, woollen goods, and hardware are all manufactured products. Such is the net result of our foreign trade in spite of our area and population. It is evident that the industrial inactivity among our people has been the immediate cause of this commercial decline.

## MEMORY GEMS

1. A true-bred merchant is the best gentleman in the nation.—  
DEFOE.
2. What is true of a shopkeeper is true of a shopkeeping nation.—  
—DEAN TUCKER.

## LXXXI

## GOOD MANNERS

“Good manners” means good behavior in social intercourse. It is an interchangeable term with “politeness,” the art of pleasing.

A person with good manners is always an agreeable companion. He is agreeable because he is always thinking of others. He does not interrupt people when they are talking. He is careful not to say anything to hurt other people’s feelings. He does not push in a crowd, but waits quietly until it is his turn to pass. All such are called good manners, which show that the possessor is a man of high standing.

However, good manners take a variety of forms. First, they vary from country to country. What is considered as refined and courteous in one country may not be considered so in another. This difference is especially noticeable in the manners of Westerners and the Chinese, a Chinese gentleman’s politeness being, in many ways, different from that of a Western gentleman’s. Secondly, manners vary from time to time. Our ancestors who lived a century ago must have thought that their stately usages were the most perfect forms adapted to a civilized nation. But modern people look upon these forms as empty and absurd, and think their own behavior is more appropriate to a gentleman’s station. If the ancients came to life again, our manners would seem rash in their eyes; though in our eyes theirs would seem to be very tedious.

So far we have discussed the difference of good manners between one place or one time and another. But no matter

what age or what country it is, there must be a kind of politeness which is sanctioned by the community of that country and that age. By acting in accordance with the prevailing custom, one is considered a member of polite society; otherwise, he is looked upon as a knave, and will be shunned by those who are of high breeding. Politeness is truly a valuable asset!

### MEMORY GEMS

1. Kind words are the music of the world.—FABER.
2. A vulgar, ordinary way of thinking, acting, or speaking, implies a low education, and a habit of low company.—  
LORD CHESTERFIELD.
3. Courtesy costs nothing.—*Proverb*.
4. Good manners are a part of good morals.—RICHARD  
WHATELY.
5. Without good nature, man is but a better kind of vermin.—  
FRANCIS BACON.
6. When in Rome, do as the Romans do.—*Proverb*.



## LXXXII

## WILL-POWER

Every young man is a peculiar combination of wish and will. Without the capacity to wish, there would be no power to will, and without will-power the wish would have no power. The young man who has a wealth of wishes, but weakness of will, is apt to be much moved, but he who has a wealth of wishes, combined with a weight of will, is not only much moved, but moves much. Young men do not make the circumstances which surround them when they begin the battle of life, but a man with a weak will is molded by his circumstances, while the young man of strong will molds his circumstances. When two men plunge into a stream, both are surrounded by the same circumstances or environment, but one sinks while the other swims—one is borne up while the other is borne down—one is governed, while the other governs his circumstances.

Everything pivots on the will. Will-power is courage. Will-power is backbone. Will-power is stability. Will-power is determination. Will-power is character. "I will" conquers every difficulty. "I will" succeeds in spite of repeated failures. "I will" crushed in the night begins again in the morning. "I will" fights on when everybody else has given up. "I will" smiles even while the face grows white. "I will" is the crystallization of character and the concentration of soul.

A strong memory is the natural foundation for a strong mind. A strong will is the natural foundation for a strong character. Most men who have failed in life might trace their failure to a

weakness in the matter of will-power. Life's success does not pivot on brilliancy but on stability.

To attain any success by means of will-power there are three ways:

(1) *Be self-confident.* This is the first step to the cultivation of will-power. Whatever you find to do, be confident that you can do it. Don't say "I can't" or "It is impossible"; but say "I will," and "I can."

(2) *Have concentration.* Self-confidence alone is not enough. You must also have concentration. Concentrate your mind whenever you do a thing. Understand it before it is begun. Do one thing at a time and do it slowly but well.

(3) *Be persevering.* The last is the most important. Do not get disappointed if you have failed. You know will-power like any other virtue is not to be formed in a day. You have to take pains. You must work hard. Certainly for months, perhaps for years, you will have to drill, drill, drill, before you can march out to victory.

### MEMORY GEMS

1. People do not lack strength; they lack will.—VICTOR HUGO.
2. Where there is a will, there is a way.—*Proverb.*
3. Every man stamps his own value upon himself, and we are great or little according to our own will.—SMILES.

## LXXXIII

## PROCRASTINATION

Procrastination is the putting off till tomorrow what ought to be done today. It is always a vice, since it is a sin against the sense of duty. The peculiar force of "tomorrow" lies in the fact that it is always future, and the peculiar disease of the procrastinator is his aversion to the present time as a time for action. He is continually hoping that tomorrow may bring what for him today never brings, the right moment—in other words, the impetus he needs.

This defect is generally akin to laziness, and so in its nature is physical, arising from a weakness of the will, which shows itself in the reluctance to make a necessary bodily effort. Occasionally, however, procrastination is intellectual, and is the result of a state of mental indecision which is quite compatible with strength of will and vigor of action.

"Procrastination is the thief of time." The proverb tells us that delays are dangerous, and it often happens that a thing which is not done at the right time cannot be done at all. In a business position, the man who procrastinates causes a confusion of affairs and an accumulation of work which is never finished. He is always behindhand and always in a hurry; his habit is a perpetual source of discomfort to himself and annoyance to others, in addition to the material loss which it often entails. Such a man, moreover, cannot be trusted with any business of importance; no one can be sure that he will keep an appointment or fulfill an engagement.

It should be remembered that rarely, if ever, does a task become easier for being deferred on account of its difficulty; and, since each day makes its own demands, in leaving today's work to be done along with tomorrow's we run the risk of failure in both.

### MEMORY GEMS

1. Never put off till tomorrow what you can do today.—LORD CHESTERFIELD.
2. What may be done at any time will be done at no time.—*Proverb.*
3. Punctuality is the soul of business.—*Proverb.*
4. Delays are dangerous.—*Proverb.*

## LXXXIV

## THE FORCES OF NATURE

Without the aid of the forces of nature, man would still be in a very primitive state. From early times he has turned these forces to his own use; and before the introduction of machinery, they were more under direct requisition than they are at the present day.

The two chief forces of nature are wind and water. The former plays an important part in various ways. Corn is still ground by means of mills that are worked by the wind, and land is drained by means of wind-pumps. Sailing ships of all classes, from the large merchantmen to the small fishing vessels, depend still for their means of progress on the wind. In all these cases man has adapted the instrument to take advantage of the force with which nature has supplied him. For the mills he has made sails to catch the wind, together with an ingenious contrivance by which the wind itself turns the mill round so that it always has its sails facing the wind. The ship with its sails is controlled by man himself, who has reached such perfection in their handling that he can take advantage of the smallest breeze to drive his craft through the water in any direction he pleases.

Water has been similarly utilized. Thus flour-mills were once frequently worked by running water, and still, to some extent, use this motive power. The discovery of electricity, moreover, has brought this force into requisition in a prominent manner, since running water is used to work the machinery that generates electricity. A conspicuous example of

this is the Niagara Falls, which are now largely used for this purpose.

Steam may be indirectly called a force of nature, since it is another form of water produced by evaporation. This has proved a great stimulus to the introduction of machinery. Since the invention of the railway by Stephenson, steam has been used for working all kinds of engines. There is the railway engine by means of which hundreds of miles of country can be traversed in a comparatively short time; there is the engine that works the screw or paddle of merchant or passenger ships and men-of-war, enabling them to cross the ocean far more rapidly and with greater safety than can sailing vessels, which depend on wind and currents; and there is the steam engine that works machinery in large factories.

Thus it will be seen that the forces of nature, whether directly or indirectly, play a very important part in the material progress of mankind.

### MEMORY GEMS

1. The first thing that men learned, as soon as they began to study nature carefully, was that some events take place in regular order and that some causes always give rise to the same effects.—T. H. HUXLEY.
2. All powerful action is performed by bringing the forces of nature to bear upon our objects.—EMERSON.

## LXXXV

## PERSEVERANCE

Napoleon declared, "Victory belongs to the most persevering." Upon careful study we find perseverance depends upon three things,—purpose, will, and enthusiasm. He who has a purpose is always concentrating his forces. By the will, the hope and the plan are prevented from evaporating into dreams. Enthusiasm keeps the interest up, and makes the obstacles seem small.

Life is in a sense a battle. The man who thinks to get on by mere smartness and by idling meets failure at last. Perseverance is the master impulse of the firmest souls, and holds the key to those treasure-houses of knowledge from which the world has drawn its wealth both of wisdom and of moral worth.

Great men never wait for opportunities; they make them. They seize upon whatever is at hand, work out their problem, and master the situation. The greatest thing a man can do in this world is to make the most possible out of the stuff that has been given to him. This is success and there is no other.

One of the most important lessons of life is to learn how to get victory out of defeat. When a man is mortified by humiliating disaster, it takes courage and stamina to seek in the ruins the elements of future conquest. Yet this measures the difference between those who succeed and those who fail. We cannot measure a man by his failures. We must know what use he makes of them. The man who has not fought his way upward and does not bear the scar of desperate conflict does not know the highest meaning of success.

## MEMORY GEMS

1. Our greatest glory is, not in never falling, but in rising every time we fall.—GOLDSMITH.
2. Perseverance is failing nineteen times and succeeding the twentieth.—J. ANDERSON.
3. Great works are performed not by strength but by perseverance.—*Proverb*.
4. Only by persevering, industrious efforts can you become well educated.—M. F. BURLINGAME.
5. Continual dropping will wear away a stone.—*Proverb*.
6. Persevere and never fear.—*Proverb*.



## LXXXVI

## CULTIVATION OF THE READING HABIT

We may say with certainty that the more one reads, the better one understands; and that the better one understands, the more one is inclined to read. In other words, from reading comes understanding, and from understanding comes more reading. The reading habit, in fact, is cultivated by reading itself.

Having known how the reading habit is cultivated, we may now discuss the question of what to read. There are good books on different subjects—books on history, books on literature, books on philosophy, books on nature, books on fine arts. When a young man is left alone to choose from among a vast number of subjects the best books to read, he is quite at sea. I therefore suggest that, before we proceed to read any book, we first try to find out how others have done before us; we first read the result of other people's labors. A book like Richard G. Moulton's "World Literature" or Lafcadio Hearn's "Talks to Writers" is a convenient guide to the world of best writings.

Another problem which we have to solve is how to read. For the solution of this problem I offer two suggestions. First, before we start to read, our mind must be so set that nothing in the world can distract it. If there is anything other than reading for us to care for, it is better to do this thing first. Until this is finished, the book should not be opened. We cannot well understand what is said in it unless we pay our whole attention to it. Hence the importance of concentration. Second, we must think over what we have read. This is

reflection, and reflection helps to summarize and memorize our reading. To a great extent, reflection also depends upon concentration; for if we do not concentrate when we are reading, we cannot reflect upon what we have read.

A reading habit thus formed will prove valuable to every reader. Whenever he has time to spare, he will resort, not to places of pleasure, but to the book-shelf to take down the book he has chosen to read. He will not feel lonesome when he is alone: he sees all kinds of characters moving and acting on the pages, and he hears all kinds of good counsel. In addition, his imaginative power will be increased, his æsthetic sensibility will be heightened, not to mention that his vocabulary will be enlarged and his style of writing will be imperceptibly improved.

#### MEMORY GEMS.

1. In reading, it is well to propose to ourselves definite ends and purposes. The more distinctly we are aware of our own wants and desires in reading, the more definite and permanent will be our reading.—NOAH PORTER.
2. Definite reading is profitable; miscellaneous reading is pleasant.—SENECA.
3. Read aloud, though alone, and read articulately and distinctly, as if you were reading in public, and on the most important occasion.—LORD CHESTERFIELD.
4. No entertainment is so cheap as reading, nor any pleasure so lasting.—MARY WORTLEY MONTAGU.

## LXXXVII

## ON KNOWLEDGE

There is a difference between knowledge and wisdom, but without the former the latter cannot be gained. We cannot have a harvest of wheat without seed and skill of cultivation. Knowledge is the root of wisdom; wisdom is the ripe fruit of knowledge.

The love of knowledge has been characteristic of most great men. They not only loved knowledge but were willing to work hard to attain it. When a man wins success, people say, "He is a genius." But the real cause for his success was that the love of knowledge led to the effort to obtain it.

Useful knowledge is the knowledge which is of benefit to ourselves and to others; and that is the most important which is the most useful. It is the belief of many people that knowledge is better than riches, and that its possession brings more comfort to the owner than anything else.

The power of intellectual knowledge, without the power of moral principle often tends to evil. Character is the criterion of knowledge. Not what a man has, but what he is, is the question. The quality of soul is more than the quantity of information. If we have noble purpose, our intellectual attainments will naturally turn to the loftiest uses.

## MEMORY GEMS

1. Knowledge is the eye of the soul.—T. WATSON.
2. The desire of knowledge, like the thirst of riches, **increases** ever with the acquisition of it.—LAURENCE STERNE.

3. Knowledge is a comfortable and necessary retreat and shelter for us in an advanced age; and if we do not plant it while young, it will give us no shade when we grow old.—**LORD CHESTERFIELD.**

## LXXXVIII

## MODERATION

One should be moderate in all things. It is the only way to enjoy real happiness in life.

Whether in the method of living or thought or activities, moderation is always the safest way. There are some who study too hard and play too little, and there are others who play too much and study too little. This kind of immoderateness, is, on the one hand, harmful to the body, through lack of exercise; and, on the other hand, to the mind through too much play, which eventually reacts on the body itself. "Work while you work, and play while you play. This is the way to be happy and gay."

In the matter of eating, one also should be moderate. Do not eat too much or too little. Too much eating will make you sluggish and sick, while too little eating will make you weak.

It is neither good to be too rich nor too poor. Both the rich and the poor are subject to worry. One who has neither too much nor too little is contented, for he neither fears of being robbed, nor of having nothing to depend upon. He is contented because he is not troubled by both.

The man of progress is he who is neither too conservative in thought nor too radical. In the former case he does not move and in the latter he is restless and moves at a tangent—that is, without a definite aim. The broad-minded man is he who moves within the orbit of reasonableness. Whether in religion, politics, or other activities in life, it is always best and safest to be moderate.

## MEMORY GEMS .

1. Moderation in all things is the best of rules.—PLAUTUS.
2. How great a virtue is temperance!—MILTON.

## LXXXIX

## ON WISDOM

It has been well said that wisdom comes after thought, whereas wit comes before it. Wisdom and wit are both needed, but wisdom is generally safer than wit.

Watson said, "Wisdom consists of three things: (1) knowledge to discern, (2) skill to judge, (3) activity to prosecute." We may have a different estimate of it, but doubtless wisdom without discernment and judgment will lose its value. It is something more than shrewd common sense and worldly prudence, and is connected not only with clearness of the well-furnished head but also with uprightness of heart. It is not an intellectual excellence only, it is a moral excellence as well.

The Westerners believe in the power of wisdom and are anxious to get knowledge. As a matter of fact, knowledge and wisdom are not exactly one thing. Wisdom is knowledge properly adapted. So to know how to use knowledge is to have wisdom. Science is not wisdom; it is knowledge. To know how to use science for the welfare of human races is wisdom. In short, wisdom may be identified with *moral knowledge* or *knowledge that has a soul*.

Wisdom is the element that differentiates man from animal. One of the characteristics of man is his wisdom.

There is a marked difference between wisdom and cunning. The wise man considers his own welfare but he also takes the welfare of society into his consideration; whereas the cunning man thinks of nothing else but his own welfare. To be cunning is to play tricks. Trickery is never considered wisdom.

Self-conceited knowledge is not wisdom. The greatest hindrance to all true wisdom is the thought that we have already attained it. The humblest man has the largest possibility of attaining wisdom.

True wisdom detests high-sounding words; it welcomes a sincere learner whose supreme purpose is to play a man's role.

### MEMORY GEMS

1. Knowledge is proud that he has learned so much;  
Wisdom is humble that he knows no more.—COWPER.
2. The price of wisdom is above rubies.—*Job* 28:18.
3. An ounce of wisdom is worth a pound of wit.—*Proverb*.



## XC

WHAT FEELING SHOULD BE PARTICULARLY  
DEVELOPED BY A STUDENT OF TODAY?

China is now facing one of the most critical moments known to her history. She is like a ship on a dark stormy sea, that would never be able to reach the harbor of safety except for the guidance given by the lighthouse. The light whereby China may be saved today must come from her students. They are the future statesmen, heroes, and reformers, flowers of the population and flame of the nation's life. They have the chance to learn and see what their grandfathers never heard of. Therefore the work in the upbuilding and safeguarding of the nation must be mainly left upon their shoulders.

But to take up this responsibility, they must, in the first place, develop a feeling of self-reliance. They must fight for their own existence, face their own hardships, and decide their own fates. It is by this feeling that one is able to become a man of decision and action, and strong is that nation which is made up of this sort of young men.

In the second place, what the students of today must possess is a sense of duty towards their own nation. Evident it is to every sensible being that of all the watchwords of life, duty is the most imperative. He who keeps a sincere sense of it, lives a noble life and meets a good end. History is full of illustrations that in performance of duty many brilliant acts are achieved, and these achievements are always admired and recollected generation after generation.

Therefore let every student of today bear in mind that with all his learning and knowledge but without a sense of duty towards his fatherland he will be in no wise respected or able to achieve anything great and memorable. China is a republic. Her strength is entirely dependent upon the type of people she has.

In conclusion, let the students of today be reminded that territory cannot make China great, wealth cannot purchase her honor and grandeur, resources, however great and wonderful, cannot crown her with national progress and celebrity. Her power lies entirely in the character of her people, and the students of today represent the best part of her population.

### MEMORY GEMS

1. Let our object be, our country, our whole country, and nothing but our country.—WEBSTER.
2. Noble ideas of citizenship and its duties strengthen the will of all patriots.—MERRILL E. GATES.
3. The true defense of a nation lies in the moral qualities of its people.—EDWIN C. MASON.

## XCI

## AMBITION

Ambition is one of the great forces of human life. We may describe it as a strong desire to get honor, or to attain the best things. It is a kind of hunger or thirst for success that makes men dare danger and trial to satisfy it. Small talent with great ambition often does far more than genius without it.

An ambition to get on in the world is a constant source of education in foresight, in prudence, in economy, in industry, and in courage. By hard work and unconquerable perseverance we can rise above the low places of poverty. We may never shine in the galaxy of the great ones of this earth, but we may fill our lives and homes with true blessings, and make the world wiser and better for our having lived in it.

We may be ambitious in various ways. It is right to be ambitious for fame and honor. The love of praise is not bad in itself, but it is a very dangerous motive. Why? Because in order to be popular, one may be tempted to be insincere. Never let the world's applause drown the voice of conscience. Ambition is a noble quality in itself, but like any other virtue it may be carried to excess, and thus become an evil.

We ought now and then to test our ambition. If we discover that ambition is hurting our own character, there is danger. If we find ambition blinding us to the rights of others, it is time to stop. These are the two tests. So long as our ambition is harming neither our own character nor the rights of others, it is good and wholesome, and will add value and brightness to our life.

## MEMORY GEMS

1. Ambition is to life just what steam is to the locomotive.—  
J. C. JAYNES.
2. Better to reign in hell, than serve in heav'n.—MILTON.
3. Everybody has ambition, of some kind or other, and is vexed when that ambition is disappointed: the difference is, that the ambition of silly people is a silly and mistaken ambition; and the ambition of people of sense is a right and commendable one.—LORD CHESTERFIELD.
4. Many men, however ambitious to be great in great things, have been well content to be little in little things.—J. C. HARE.

## XCII

## THE DELIGHTS OF BOOKS

Books are to mankind what memory is to the individual. They contain the history of our race, the discoveries we have made, the accumulated knowledge and experience of ages. They picture for us the marvels and beauties of nature, help us in our difficulties, comfort us in sorrow and in suffering, change hours of weariness into moments of delight, store our minds with ideas, fill them with good and happy thoughts, and lift us out of and above ourselves.

When we read, we may not only be kings and live in palaces, but what is far better, we may transport ourselves to the mountains or the seashore, and visit the most beautiful parts of the earth, without fatigue, inconvenience, or expense. Precious and priceless are the blessings which books scatter around our daily paths. We walk, in imagination, with the noblest spirits, through the most sublime and enchanting regions.

Macauláy had wealth and fame, rank and power, and yet he tells us in his biography that he owed the happiest hours of his life to books. In a charming letter to a little girl, he says, "If any one would make me the greatest king that ever lived with palaces and gardens and fine dinners, and wines and coaches, and beautiful clothes, and hundreds of servants, on condition that I should not read books, I would not be a king. I would rather be a poor man in a garret with plenty of books than a king who did not love reading.

## MEMORY GEMS

1. Books are a guide in youth and an entertainment for age. They support us under solitude, and keep us from being a burden to ourselves.—JEREMY COLLIER.
2. A man may usually be known by the books he reads as well as by the company he keeps.—SMILES.
3. The greatest advantage of books does not always come from what we remember of them, but from their suggestiveness.—O. S. MARDEN.
4. Furnish your house with books rather than unnecessary furniture, bric-a-brac, or even pictures if you cannot afford all.—O. S. MARDEN.
5. A home without books and periodicals and newspapers is like a house without windows.—O. S. MARDEN.

## XCIII

## COURAGE

“A great deal of talent is lost in the world for want of a little courage.” The definition of courage given by Webster is “that quality of mind which enables men to encounter danger and difficulties with firmness or without fear.” We would rather say that courage does not consist in feeling no fear, but in conquering fear. The wise and the active conquer difficulties by daring to attempt them. The lazy and the foolish shiver and sicken at the sight of trial and hazard, and create the very impossibility they fear.

Genuine courage is based on something more than animal strength. It is neither rash nor selfish. We should discourage the tendency to exalt mere brute force; we should enforce the power of mind, ideas, and lofty admiration. The noblest phase of courage and heroism is in the submission of this might to the laws of right and helpfulness.

The courageous man is a real helper in the work of the world's advancement. His influence is magnetic. He creates an epidemic of nobleness. Abraham Lincoln's boyhood was one long struggle with poverty, with little education, and no influential friends. Only the most sublime moral courage sustained him as President to do what he believed to be right.

## MEMORY GEMS

1. Courage is always greatest when blended with meekness.—  
EARL STANHOPE.
2. In noble souls, valor does not wait for years.—CORNEILLE.

3. If courage is gone, then all is gone.—GOETHE.
4. In the world's broad field of battle,  
    In the bivouac of life,  
Be not like dumb, driven cattle!  
    Be a hero in the strife!—LONGFELLOW.



## XCIV

## MY FAVORITE BOOK

*The Sketch book* written by Washington Irving is my favorite book. Perhaps it commands the most heartfelt appreciation of the English reading public.

One of the significant characteristics of this book is its beautiful description. His accurate portrayal of nature speaks of him as a lover of the beautiful as well as an accurate observer of nature. Who can read the story of Rip Van Winkle without being charmed by the rural beauties along the Hudson River?

Another evident characteristic of this book is its humor. This book is a well from which the reader may draw an abundant supply of cheer and mirth. His satire, though humorous, causes no bitterness of feeling. His drollery touches the heart and moves the fancy. Irving is indeed our best fireside companion.

With reference to the style of this book, one is immediately impressed with its simplicity and clearness. His thoughts were as transparent as clear crystals. Such transparency of thought, ease of style, accuracy of expression never fail to win the admiration of those who are really interested in literature.

The value of *The Sketch Book* lies as much in its literary merit as in its power of affording spiritual consolation. Although Irving had no idea of instructing his readers, he endeavors in some chapters of this book to lead them to meditation and tranquillity. Through the whole book we enjoy the spiritual intercourse with the author who gives us his most precious thought and pours his soul into ours. Therefore it is

the duty of the reader of this book to recommend it to those who have never enjoyed it.

### MEMORY GEMS

1. We form many of our opinions from our favorite books. The author whom we prefer is our most potent teacher; we look at the world through his eyes.—O. S. MARDEN.
2. The books which help you most are those which make you think the most.—THEODORE PARKER.
3. Books are silent creatures, but they are alive with a strange mental energy and breathe an atmosphere of spiritual power.—J. L. GORDON.

## XCV

## A SUMMARY OF "RIP VAN WINKLE"

Rip Van Winkle lived long ago in a little old village at the foot of the Catskill mountains. He was a lazy fellow, despised by his wife but well liked by the neighbors, and a general favorite with the children of the village. He neglected his farm and household and was fond of fishing and hunting. His wife scolded him very severely so that he found no peace at home. He used to go to the village inn, where the older men of the village sat and gossiped all the day long but even there his wife came to drive him away.

Rip had nothing left to do but to go into the woods with his gun, where he roamed around all day until he was too tired to go any farther. He then lay down on the ground with his gun and his faithful dog by his side, afraid to go home to meet his wife. While he was hesitating about this, he thought he saw a strange little old man slowly toiling up the rocks with a big keg of liquor on his shoulder. Rip helped the fellow with his load and together they made their way farther up a narrow ravine. Pretty soon they reached a level spot where they saw a number of queer-looking men, with long beards and dressed in very old-fashioned clothes, playing an odd game with balls. They all eagerly drank the liquor which Rip and his companion had brought, Rip himself sharing liberally in the intoxicating drink until he got drunk and fell into a deep sleep.

He woke up after a long time in a dazed condition, and as it was broad daylight he realized that he must have slept all night. His gun was rusty and broken, but his dog could not

be found and did not answer his call. He decided to go home, but when he reached the village everything looked strange and unfamiliar. His own home was a ruin and his much dreaded wife was nowhere to be seen. The old village inn was no longer in existence but in its place was a large modern hotel. There were lots of people but he recognized none of them, and he himself appeared to them like a crazy old stranger. When he finally called out the names of some of his old friends, he was told that every one of them was dead and gone.

Finally a woman with a child in her arms came up to him. She proved to be his own daughter and told him that her father had wandered off into the woods some twenty years before and had never been heard of again. Rip suddenly realized the whole truth and made himself known as old Rip Van Winkle, who had slept twenty years in the mountains.

### MEMORY GEMS

1. I have glanced over the Sketch Book. It is positively beautiful.—SIR WALTER SCOTT.
2. Washington Irving! Why, gentlemen, I don't go upstairs to bed two nights out of the seven without taking Washington Irving under my arm.—DICKENS.

## XCVI

## LIFE

All things exist in this world; but some things live. Altogether a wonderful thing is living. The little seed of an acorn grows to be a big tree; the birds fly in the air; the horses run; the dogs bark: in all of these we feel there is something more than mere existence. Such things, we say, are endowed with life.

Life is something evident but hardly definable. The important attributes of life are growth and activity. But it is not the mere appearance of growth and activity which constitutes life. The little streams flow into big rivers and grow to be a mighty sea; the rain falls; the winds blow; the thunder roars: to all appearances are not these exactly the same as what we see in the living things?

The best definition we can think of is probably this: that life is something which transcends the laws of mere physical existence. The physical bodies too can move; but they move according to certain definite laws. 'All things are attracted to the earth by the law of gravitation; the law of motion determines that a moving mass will keep on moving in the same direction unless hindered by some force from without. But these laws do not apply to such things as a bird or a dog. The bird can fly up to the air instead of being dragged down by the force of gravitation; the dog can all at once start to a run and then as suddenly stop. Here we have not merely physical motion, but organic activity. This organic activity transcends the laws of mere physical existence. Such, then, is life.

Things are either inanimate or endowed with life. The inanimate things are mechanical in their actions, controlled by forces from without; but a living being wills and desires, and its activity is directed by that inner will or desire. The physical and chemical laws are, and must be, true everywhere and always; the living beings too abide by these laws; but, by the force of their inner will, they can utilize them in such a way as to suit their own purpose. The physical laws are not violated, but mastered.

Altogether a mysterious thing is life. It is something invisible but most active. The day will come when it goes out; and there is left behind a poor, inanimate corpse! Death comes to all living beings; but before that inevitable event, these living beings usually give birth to new lives and thus perpetuate their own race. Nobody can say with certainty whence the origin of life is; but life is an undeniable fact. All kinds of living beings have been, are, and probably will be. We frankly acknowledge our ignorance as to what the future destiny of life will be.

### MEMORY GEMS

1. Tell me not, in mournful numbers,  
     Life is but an empty dream!  
 For the soul is dead that slumbers,  
     And things are not what they seem.—LONGFELLOW.
2. Life is real! life is earnest!  
     And the grave is not its goal;  
 "Dust thou art, to dust returnest,"  
     Was not spoken of the soul.—LONGFELLOW.

## XCVII

## TWO LETTERS

(A)

Dear Mr. Wang,

Having learned that you have finished your course in the Senior Middle School and that you have won great honor, I am glad indeed to extend my hearty congratulations to you, not only because of the fact that you have received a certificate, but also for your perseverance in finishing the course. Although your first step in education is now over, still there are many more steps for you to take. So I sincerely advise you not to be contented with your present achievement, but to go on to the highest degree in education possible; for you know it is said, "A little knowledge is a dangerous thing." Also I hope that you may afterwards have an opportunity to go abroad, and that on your return, you may do your best to benefit our fellow countrymen.

Very sincerely yours,

.....

(B)

Dear Mr. Lee,

Your letter has been received. I feel very grateful to you for your kindness in congratulating me, and at the same time, I feel very unworthy of such praise, as what I have attained to is so far very little. I thank you very much for your advice,

which I will take to heart. However, as I am well aware that my knowledge is insufficient, I assure you that I will continue to study, and will also look for a chance to go abroad, in order to get a Western education. Eventually, I hope my aim may be realized, as "Where there is a will, there is a way." With this proverb, I encourage myself.

I hope you will write to me often, so that we may always keep in touch with each other.

Yours very sincerely,

.....

### MEMORY GEMS

1. It is well to remember that a man's education is not finished when his college course is ended.—J. L. GORDON.
2. The education received at school or college is but a beginning, and is valuable mainly inasmuch as it trains the mind and habituates it to continuous application and study.—SMILES.
3. Every person has two educations, one which he receives from others and one, more important, which he gives to himself —EDWARD GIBBON.
4. The best part of every man's education is that which he gives to himself.—SIR WALTER SCOTT.



## XCVIII

AN ADDRESS AT THE GRADUATION EXERCISES  
OF A SCHOOL

*Mr. Andrew Wang, having been invited to award the diplomas to a batch of graduates of a Middle School, delivers the following congratulatory address.*

Ladies and Gentlemen, Principal Chang, Esteemed Teachers, and Graduates:

Words can hardly express the sentiments of joy and enthusiasm with which my heart is filled in being present on this occasion, especially because I have been honored with the privilege of handing the certificates to their worthy recipients. It has been suggested that I should say a few words of encouragement to the graduates.

Before coming into this hall I had the pleasure of hearing from Principal Chang a brief account of the very successful work which the graduates had done during the past six years, —how they developed an admirable team spirit in coöperating with each other and with the teachers, how they denied themselves in living up to a record of remarkable regularity of attendance, and how on various occasions they distinguished themselves in rendering good service in connection with the social activities of the school and public undertakings with which the school has been associated. It has also been my happiness to see various specimens of the work done by the students themselves and I might say that I have been very favorably impressed.

Now, the past is always a fairly safe index of the future, and since the graduates have won to their credit such an unusual record of distinction, I do not think I am assuming any risk in predicting for each of them a career of usefulness to society and of patriotic service to the nation. Nay, I am sure that they will not only keep up, but will further develop, the noble qualities of mind and heart which they have been cultivating during their school days, and that all of them will live up to the standard of the model citizen of our dear Republic. I thank you all for your kind attention.

#### MEMORY GEMS

1. You graduates are coming out of your Alma Mater into this world of marvels prepared for you by the toil and hardships of all the generations that have preceded you.—O. S. MARDEN.
2. Modern educators have done for you everything in their power to enable you to carry forward the work of your predecessors.—O. S. MARDEN.

## XCIX

AN ADDRESS AT A FAREWELL DINNER TO  
THE GRADUATES

**FRIENDS:** I am greatly honored by your kind acceptance of my invitation which brings about this happy gathering we have today. I have for many years been in the educational world in which I feel much interest. But this occasion gives the greatest pleasure ever experienced during my past years. However, on the world stage, no pleasure is not mixed with sorrow and no gathering can be perpetual without the sadness of separation. The happy hour we now have is but the last effort to strengthen the sweet memory of years of fellowship, since separation already knolls and is waiting outdoors. But friends, let us not lose courage because each of us has his part to play and his duty to perform in this great amphitheater. We should not allow separation, however cruel it may be, to cause our resolution to falter and to bind our hands in the discharge of the duties we owe to our family, to our nation, and to the world at large. Therefore, permit me to say a word on what I hope of you, my friends.

True it is, that you have got through with your school life, but another life, more serious and important is waiting for you. As a ship sailing on a calm, smooth river where little or no danger is met, is now being put out to a rough, wide sea where she is to encounter storms, fogs, waves, reefs, icebergs, and a thousand other dangers on the sea, so are you launched out to the great world to conquer all difficulties and obstacles. Fair

wind and calm sea do not always favor the mariners and their ships. It is so with you and your future life. You have left the small world—the school—and are on the threshold of the larger one—society. It is true that you have to some extent prepared yourselves for your future days, but I dare say you will have to face many a thing yet strange to you. The word “commencement” means that the graduates are starting a new life in which their success depends upon their knowledge, preparation, industry, and character. Like a rugged path, life is full of difficulties, obstacles, stumbling-blocks, discouragements and despair, that now and then dishearten us. An author writes: “Life, all sunshine without shade, all happiness without sorrow, all pleasure without pain, were not life at all—at least, not human life.” Therefore, it is a great test whether you can meet the difficulties with which a man’s life abounds, with patience, caution, and bravery. But fear not, for, to those who are brave and painstaking, nothing in the world is difficult. Napoleon Bonaparte says, “The word ‘Impossible’ can be found only in a fool’s dictionary.”

You have long heard of Benjamin Franklin and perhaps of his life story too. I have much pleasure in presenting you each with a copy of his “Autobiography,” in the hope that you will find it a helpful friend, and will as well learn from it the wonderful success that a poor apprentice became, by gradual steps, one of the greatest men of America or even of the world. What he did for himself, for his family, and for his country, certainly you can also do. My hope in you is rather great, but I believe you will accomplish more than I expect. Encourage yourselves, summon up your fortitude, fight with obstacles, overcome evils, be guided by conscience, and bear sufferings and torments with patience so that you shall succeed in triumph

at last. You must know that fear diminishes courage; impatience hinders progress; mortification depresses spirit; disappointment nourishes pessimism; and pessimism induces failure or even death. Therefore, be brave and optimistic and look forward to the bright side of life: your victory is then assured.

Certain it is, that you are going to separate very soon and to start your respective careers. My hope is that you will not forget the years you have spent in each other's company but will remember your school days to your last breath. A broad, deep river has its spring in a high mountain, and a tall, stately oak tree sprouts from a little acorn. What the spring is to a river and the acorn to an oak tree, is to you your Alma Mater where you were bred, like a child nursed in a kind-hearted mother's caressing arms. Your future life very much depends upon your Alma Mater; and her prosperity upon you: both are closely related in most ways. Her prosperity means great help to you, and your success reflects much credit on her. You love your home, you love your town, you love your country: why should you not love your Mother College?

I think this entertainment is a great pleasure to all of us. An Arabian proverb says, "A happy heart makes a dish a feast." Allow me to flatter myself that you are of the same opinion with this famous proverb. With the sincerity coming from the bottom of my heart, I now wish you good health and every success throughout your future years.

### MEMORY GEMS

1. You graduates are the coming diplomats, statesmen, presidents, bankers, inventors, discoverers, explorers, history makers of the future. What are you going to do with your opportunities and advantages?—O. S. MARDEN.

2. There are two classes—graduated people and educated people. The graduated people have “finished” their education; they never learn anything after they leave college. The educated people have learned how to learn.  
—PRESIDENT ELIOT OF HARVARD COLLEGE.

## C

## AFTER GRADUATION—WHAT?

The summer vacation is drawing near and there will be many graduates who, armed with attractive diplomas, will bid adieu to their *alma maters* and begin to enter seriously into the problem as to what they are going to do after their graduation. This is a problem which involves a situation of a seemingly critical character. If the graduates have not been quite sure as to what they will do next, they are liable to be influenced by ready suggestions from their own minds or from their friends and to launch themselves out on a course which they may live to regret as a case of indiscreet choice but which will be regretted in vain.

Hitherto the attention given to vocational guidance in our schools and colleges has been in every sense inadequate. The lesson has seldom been driven home to the students that after all they are only qualified to do a certain kind of work with better results than they could possibly achieve in other lines and that while passing their days within college walls they should watch for signs—and these signs are usually unmistakable—indicating the actual trend of their natural inclinations. The subject can be made a fascinating study provided the teacher will handle it aright, and will from time to time arouse the students to a degree of ambition that will make them seek to solve the problem embodied in this question: “How shall I serve society in a manner that will call out the best that is in me?”

The period immediately before one's graduation is one that is full of suggestive thoughts and as such should be used to the best advantage by both teachers and students. The former could investigate the nature of the attainments of their students and see whether or not the training given has been of a practical character so that the graduates will not be strangers when placed in the positions which their qualifications bring within their reach. On the other hand the students, too, might profitably ask themselves many a question in the light of introspection in order to see whether or not they have been faithful to the resolutions they formed upon entering their scholastic career and to determine the extent to which they have capitalized their time and money in acquiring an all round education. They have come to be trained for mental alertness, moral elevation, and physical betterment. Has this threefold object been attained? If so, what concrete plan has been formed to safeguard and develop the fruits of this triple culture?

### MEMORY GEMS

1. The best thing you carry from your Alma Mater is not what you now prize most, not your knowledge of the sciences, languages, literature, art; it is something infinitely more sacred, of greater value than all these; it is your aroused ambition, your discovery of yourself, of your powers, of your possibilities; your resolution to play a manly part in life, to do the greatest, grandest thing possible to you. This will mean infinitely more to you than all you have learned from books or lectures or professors.—O. S. MARDEN.
2. The greatest tragedy in life is not in failing, but in not trying to do our best.—O. S. MARDEN.



## APPENDIX A

### SUGGESTED SUBJECTS FOR COMPOSITIONS

1. The Four Seasons.
2. The Book I Like Best.
3. Leaves from My Diary.
4. My First Impressions of the Middle School.
5. Our School.
6. My Native Town.
7. My Native Province.
8. What I Do after School Hours.
9. My School Life.
10. My Family.
11. A Visit to a Farm.
12. A Trip in Autumn.
13. A Trip in Spring.
14. A Trip to a Suburban Village.
15. A Walk along the Lake.
16. A Walk in the Country.
17. An Excursion to Kuling.
18. The Advantages of Travel.
19. Early Rising.
20. How I Spent Last Sunday.
21. How I Spent My Summer Vacation.
22. How I Spent My Spring Vacation.
23. How I Spent My Winter Vacation.
24. My Favorite Pastime.
25. How to Save Time.
26. The Value of Time.
27. "Idle Young, Needy Old."

28. The Curse of Idleness.
29. The Work Which Is Worth Doing.
30. A Letter to a Friend.
31. A Letter of Application.
32. On the Way Home.
33. On the Street.
34. What Happened on My Way to School.
35. A Winter Evening.
36. A Rainy Day.
37. A Snow Scene.
38. A Snowy Night.
39. Work and Play.
40. Hard Work Leads to Success.
41. The Way to Success.
42. Diligence and Success.
43. "Where There Is a Will, There Is a Way."
44. An Exhibition.
45. A Library.
46. Newspapers.
47. The Advantages of Reading Newspapers.
48. Why I Study English.
49. The Advantages of Studying English.
50. The Value of Studying Science.
51. The Value of Studying History.
52. The Value of Studying Geography.
53. My Childhood.
54. My Autobiography.
55. My Best Friend.
56. The Importance of Physical Education.
57. My Favorite Game.
58. The Importance of Home Education.
59. The Importance of Kindergarten Education.
60. The Importance of Primary School Education.
61. The Importance of Mass Education.

62. The Necessity of Compulsory Education in China.
63. Illiteracy, a National Curse.
64. The Advantages of Reading.
65. The Problem of Coeducation.
66. Female Education in Modern China.
67. Rural Education.
68. A Glimpse of Rural Life.
69. "Knowledge Is Power."
70. Why Do We Honor Confucius?
71. A Student's Life.
72. The Ideal Student.
73. The Responsibilities of a Student.
74. The Aim of a Student.
75. How to Be a Good Student.
76. The Duties of a Citizen.
77. Good Health.
78. Cleanliness and Health.
79. Nanking.
80. The Republic of China.
81. China's Hope.
82. What China Needs.
83. The True Meaning of **Patriotism**.
84. Promotion of Native Goods.
85. Frugality.
86. Politeness.
87. Honesty.
88. Punctuality.
89. "One Thing at a Time."
90. Beware of Bad Habits.
91. Cultivation of Good Habits.
92. Gambling and Smoking.
93. How to Obtain True Happiness.
94. Always Be Ready to Help Others.
95. "Union Is Strength."

96. "Practice Makes Perfect."
97. Be Up and Doing.
98. Reflections on the Double Tenth.
99. Some Reflections on My Middle School Days.
100. What Shall I Do when I Have Graduated from This School?

## APPENDIX B

### NOTES

#### I

general welfare, 大眾福利  
liberty, *n.* 自由  
in want or discomfort, 貧乏或不安  
a large measure of, 大部分  
contented with, 滿足於  
satisfaction, *n.* 滿足  
contribute to, 貢獻; 有助於  
public-spirited, *a.* 急公的; 有公共心的

#### II

the more ... the greater, 愈多 ...  
愈大  
of no value, 無價值  
made use of, 使用; 利用  
quench, *v.* 止(渴)  
for the welfare of mankind, 爲人類  
謀福利

#### III

by himself, 獨自  
for hours, 數小時  
at a time, 每次  
used to, 慣於  
looking for, 尋  
berries < berry, *n.* 漿果; 咖啡之子實  
gipsies < gipsy, *n.* 高加索遊民  
in a great fright, 大驚  
safe and sound, 平安無恙  
splashing down over, 拍潑流過  
Horatio Nelson, 納爾遜(英國海軍大  
將), (1758-1805)

#### IV

gesture(s), *n.* 手勢  
sigh(s), *n.* 歎息  
groan(s), *n.* 呻吟  
laughter, *n.* 笑  
doubtless, *adv.* 無疑  
in time, 不久  
parts of speech, 字類: 詞類

#### V

elephant, *n.* 象  
shady forest, 多蔭的樹林  
Ceylon, *n.* 錫蘭(島名)  
Ireland, *n.* 愛爾蘭(島名)  
so as to, 以致  
fond of, 喜  
running water, 流水  
for hours together, 歷數小時之久  
trunk, *n.* 象鼻  
content with, 滿足於  
Indian corn, 玉蜀黍  
a great deal of = much  
breaks into, 闖入  
in the middle of, 在...中間  
at one time, 某時; 一度  
in ancient times, 古時  
ivory tusks, 象牙

#### VI

due to, 欠  
set out, 出發; 啓程  
on horseback, 乘馬

settled the business, 擺擋事務  
 remounting, *v.* 復上馬  
 ran after, 追  
 in vain, 徒然; 無效  
 at last, 後來  
 intent on, 關切於  
 for this purpose, 爲此故  
 took aim, 瞄準  
 weltering in its blood, 在血中滾轉  
 spur(red), *v.* 疾驅  
 thereupon, *adv.* 旋即  
 in the agonies of death, 臨死時之痛苦  
 fondling < fondle, *v.* 撫愛

## VII

diary, *n.* 日記  
 record, *n.* 記錄  
 from day to day, 逐日  
 in the past, 過去  
 title-page, *n.* 封面頁  
 design(s), *n.* 圖案  
 plain or in color, 素淨或着色  
 heading, *n.* 項目  
 entry, *n.* 記錄  
 accounts of great events, 大事之記錄  
 p.m. (Lat., *post meridiem*) = after-noon, 下午; 午後. a.m. (Lat., *ante meridiem*) = before noon, 上午; 午前  
 dormitory, *n.* 宿舍  
 gymnasium, *n.* 健身房; 體育館  
 by accident, 偶然; 無意中  
 sprain (ed), *v.* 扭傷  
 ankle, *n.* 踝骨

## VIII

Saint Bernard, 聖伯爾拿(山隘口)  
 intelligent, *a.* 聰明; 伶俐  
 the Alps, 歐洲阿爾帕斯山

Switzerland, *n.* 瑞士國  
 pass(es), *n.* 隘口; 山路  
 drift(s), *n.* 堆積(之雪)  
 sagacity, *n.* 機敏  
 take their name from, 由 . . . 而  
 得名  
 convent, *n.* 寺院; 修道院  
 Alpine, *a.* 阿爾帕斯山的  
 devoted monks, 虔誠的僧人  
 all the year, 終年  
 for the purpose of, 爲 . . . 起見  
 with the help of, 得 . . . 之助  
 in pairs, 成對  
 all the way, 一路  
 faint, *a.* 暈倒  
 benumbed, *a.* 凍僵  
 keen scent, 靈敏之嗅覺

## IX

gambling, *n.* 賭博  
 fortune, *n.* 財產  
 accost(ed), *v.* 先向 . . . 說  
 familiar with, 熟悉  
 as though = as if, 宛若  
 for years, 多年  
 club, *n.* 俱樂部; 會  
 entrance, *n.* 入內  
 in the midst of, 在 . . . 之中  
 life or death, 生死關頭  
 looked at, 望  
 dice < die, *n.* 骰子  
 gambling circle, 賭場  
 gold mine, 金礦  
 making money, 發財; 致富  
 with ease, 容易  
 winnings, *n.* 勝利品  
 to the bad, 賁; 欠  
 ready money, 現錢  
 obliged to, 不得不; 不得已  
 changed hands, 易主

museum, *n.* 博物館  
 curiosities < curiosity, *n.* 珍奇之物  
 works of art, 藝術品  
 exhibit(ed), *v.* 陳列  
 consists of, 包括  
 exhibit(s), *n.* 陳列品  
 for example, 例如  
 mixed collection, 雜類  
 classification, *n.* 分類  
 skeleton(s), *n.* 骨骼  
 production(s), *n.* 出產物  
 manufacture(s), *n.* 工業品  
 shell(s), *n.* 貝殼  
 in abundance, 多; 豐富  
 implements of warfare, 武器; 兵器  
 forefather(s), *n.* 祖先  
 tribe(s), *n.* 種族  
 wearing apparel, 衣服冠履  
 etc. (Lat., *et cetera*) = &c.; and so  
 forth, 等等  
 persons of note, 聞人; 著名之人  
 on view, 展覽  
 curious, *a.* 奇異的  
 authorities < authority, *n.* 當局  
 derived from, 由...來  
 hurry through the whole, 匆匆看其  
 全部

## XI

Persian, *n.* 波斯人  
 protect... from, 以禦  
 address(ed), *v.* 向...說  
 diamond, *n.* 鑽石  
 at the end of, 在...之末  
 account, *n.* 報告  
 entrusted to, 付託...保管  
 without taking any account of, 並未  
 計算  
 well aware that, 深知

miss(ed), *v.* 察覺遺漏  
 enrich(ed), *v.* 致富  
 detection, *n.* 發覺  
 in danger of, 有...之虞  
 dismount(ed), *v.* 下馬  
 plunging into, 沒入(水中)  
 take my life, 謀我性命  
 at the sight of, 看見  
 fast asleep, 熟睡  
 dashed to pieces, 撞成粉碎  
 go on his way in peace, 安然而去  
 return good for evil, 以德報怨

## XII

as usual, 如常  
 for some time, 暫時  
 at least, 至少  
 clean out, 掃出; 收拾乾淨  
 by this time, 當此時  
 remind(ed), *v.* 提醒; 令...憶起  
 pretty hard = very hard.  
 a good deal of = much.  
 at noon, 正午  
 cleared off, 掃除  
 porch, *n.* 走廊; 門廊  
 walks, *n.* 人行道  
 of course, 自然  
 managed to, 設法  
 put... in order, 整理

## XIII

pleasures of the country, 鄉間之樂  
 plough(ing) = plow(ing), *v.* 耕耘  
 attending to, 留心; 看顧  
 plough = plow, *n.* 犁  
 turn up, 翻起  
 evenness, *n.* 平勻  
 skipping about, 跳來跳去  
 at their best, 極盛之時

scenery, *n.* 風景  
contrast, *n.* 對照; 反襯

## XIV

of no use = useless.  
royal family, 皇族  
Egypt, *n.* 埃及國  
once a year, 每年一次  
put to death, 處死刑  
Holland, *n.* 荷蘭國  
at the bottom of, 在 . . . 之底  
pump, *n.* 抽水機; *v.* 抽出  
get rid of, 除去  
tramp, *n.* 流氓  
in spite of, 不顧  
worn out, 精疲力竭  
apply himself to, 專心於  
with a will, 誠懇; 專心  
spare, *a.* 多餘  
in youth, 少年時代  
by the help of, 由 . . . 之幫助  
Joseph, 人名  
break off, 破除  
at first, 起初  
did his best, 盡力  
against my will, 不願  
ill-humor, *n.* 怒氣  
last, *v.* 經 . . . 久  
owe . . . to, 歸功於

## XV

Joseph, 約瑟(人名); 故事出自舊約全書  
創世記第 37 章至第 49 章  
touching, *a.* 動情的  
tender, *a.* 纏綿悱惻  
the Bible, 聖經  
soul, *n.* 人  
Jewish, *a.* 猶太的  
Jacob, *n.* 雅各(人名)  
Rachel, *n.* 拉結(人名)

favorite, *n.* 寵愛者  
peaceably, *adv.* 和睦  
at this time, 當此時  
sheaves < sheaf, *n.* 禾  
lo! *interj.* 看呀  
made obeisance, 下拜  
reign over, 管轄  
came true, 實現; 應驗  
strange to say, 說也奇怪  
pasturage, *n.* 牧場  
Hebron, *n.* 希伯倫(地名)  
made up their minds, 決定  
Reuben, *n.* 流便(人名)  
in the meanwhile = in the meantime,

當是時

stripped . . . of, 剝脫  
caravan, *n.* 沙漠旅行隊  
Arabian, *a.* 亞拉伯的  
spice(s), *n.* 香料  
balm, *n.* 乳香  
myrrh, *n.* 沒藥  
on their way, 在途中  
Judah, *n.* 猶大(人名)  
darling, *a.* 親愛的  
without doubt, 無疑  
rent in pieces, 撕碎  
sob(bed), *v.* 歎歎而言  
picture, *v.* 描寫; 想像  
stalk(ing), *v.* 闊步而行  
file, *n.* 排; 行  
desert, *n.* 沙漠  
day by day, 日日  
palm trees, 棕樹  
border, *v.* 毗連; 接界  
Nile, *n.* 尼羅河  
come into sight, 在望

## XVI

Egyptian(s), *n.* 埃及人  
Greek(s), *n.* 希臘人



pyramid(s), *n.* 金字塔  
 wound its way into, 紆迴; 進入  
 royal guard, 內臣侍衛  
 Pharaoh, *n.* 法老(埃及國王之稱)  
 Potiphar, *n.* 波提乏(人名)  
 overseer, *n.* 監察者  
 kine, *n.* 母牛  
 lean, *a.* 瘦的  
 ears of corn, 穀穗  
 stalk, *n.* 麥莖  
 in those days, 那時  
 sending for, 召請  
 magician(s), *n.* 術士  
 interpret, *v.* 解釋  
 butler, *n.* 管膳事之僕役長  
 years of plenty, 豐年  
 years of famine, 荒年  
 arrayed . . . in, 穿 . . . 以  
 vestures of fine linen, 極白極細之蘇  
 布衣(古時最貴惟顯者服之)  
 second chariot, 副車  
 bow the knee, 跪拜  
 storehouse(s), *n.* 倉庫

## XVII

foretold < foretell, *v.* 預告  
 dearth, *n.* 凶荒; 饑饉  
 Canaan, *n.* 迦南(地名)  
 in great want, 缺乏  
 set out for, 出發往  
 Benjamin, *n.* 便雅憫(人名)  
 brought into the presence of, 帶至  
 . . . 之前  
 bowed themselves to the earth, 俯伏  
 在地  
 had . . . in view, 在意中  
 roughly, *adv.* 嚴厲  
 pretend(ed), *v.* 假裝  
 spies < spy, *n.* 奸細; 間諜  
 Simeon, *n.* 西緬(人名)

keep back, 隱忍  
 on that account, 爲彼故  
 interpreter, *n.* 通事; 繙譯者  
 be gracious, 慈悲  
 hasten away, 急忙離開  
 chamber, *n.* 臥室  
 in the meantime, 當是時  
 at dawn, 黎明時  
 beasts of burden, 負重之獸  
 laden with, 裝載  
 steward, *n.* 僕人

## XVIII

charged them with, 控彼等以  
 bondmen < bondman, *n.* 保人  
 theft, *n.* 盜竊罪  
 innocent, *a.* 無罪  
 as for, 至於  
 come to pass = take place, 發生  
 abide, *v.* 居留  
 no longer, 不再  
 restrain, *v.* 遏制  
 attendant(s), *n.* 侍從  
 royal household, 皇帝家屬  
 struck with, 爲 . . . 所觸  
 in the presence of, 在 . . . 面前  
 changes of clothing, 幾套衣服  
 provisions, *n.* 食物  
 tidings, *n.* 消息  
 took heart, 相信; 獲得信任  
 at length, 後來  
 started for, 啓程往  
 learn(ing), *v.* 聞  
 near at hand, 不遠  
 a good while, 許久  
 Goshen, *n.* 歌珊(地名)  
 spare(d), *v.* 餘; 延  
 embalm(ed), *v.* 以香料裝殮  
 after the manner of, 模倣

## XIX

Olympian Games, 古希臘肥神紀念之  
競技會

festival, *n.* 節期

contests of skill, 競技

wrestling matches, 技擊

oil(ed), *v.* 塗油

armor, *n.* 甲冑

accustomed to, 慣於

olive tree, 橄欖樹

Olympiad, *n.* 四年紀; 競技一週

graceful, *a.* 體態勻稱

beautifully formed, 骨格軒舉

## XX

calling, *n.* 職業

Abraham Lincoln, 林肯(美國第十六任  
大總統), (1809-1865)

persistent, *a.* 持久的

cessation, *n.* 休止; 停歇

impossibility, *n.* 不可能

that is to say, 即是; 換言之

in order to, 意欲

ignorant of, 不知; 不懂

ahead of, 在...之前

idle away, 虛度

fleet(ing), *v.* 疾飛; 疾走

## XXI

Petoskey, 美國鎮市名

Chicago, 芝加哥(地名)

destination, *n.* 目的地

fatigue(d), *v.* 疲勞

arrangement(s), *n.* 佈置; 準備

sight-seeing, *a.* 遊覽; 觀光

decidedly, *adv.* 確

damp, *a.* 潮濕

because of, 因為

acquainted with, 與...相識

schedule, *n.* 時間表

every other, 間一; 隔一

## XXII

adventure, *n.* 奇遇; 險事

scramble, *v.* 攀緣; 爬

puppy, *n.* 小犬

hard words, 惡言

cut loose, 割開

Rover, *n.* 犬名

Roland, *n.* 犬名

wander off, 出遊

Master, *n.* 少君

Willie, *n.* 男童名

Martin, *n.* 人名

had better, 寧可

right ahead of, 正在...之前; 正  
對着

could not help, 不禁

shoo! *interj.* 去

what then? 將如何

forcing its way through, 強行通過

got loose, 脫身

somehow or other = in one way or  
another, 不知如何

came upon, 向...來; 兵擊

barely, *adv.* 僅

out of reach, 不能及

snap, *n.* 突然咬合之聲

glaring at, 怒目睜視

now that = since, 既然; 因

pleased with, 喜悅

not...at all, 毫不

get the better of, 佔...優勢

at a distance, 遠處

at the top of my voice, 以最高之聲

in an instant, 一剎那間

light right on, 正墮於...上

swing(ing) *v.* 揮舞

club, *n.* 棍棒  
 what with = partly because of, 半由於  
 fairly, *adv.* 恰好  
 get upon, 起立  
 shaggy, *a.* 蓬鬆的  
 add(ed), *v.* 再言  
 came by, 得

## XXIII

set forth, 稱頌; 表明  
 better off, 更富裕  
 on the other hand, 反之  
 spoil, *v.* 損壞  
 garment(s), *n.* 衣服  
 in consequence, 因而; 結果  
 smear(ed), *v.* 污損  
 impair, *v.* 損壞  
 by means of, 藉; 用  
 beforehand, *adv.* 預先  
 in meeting the increased expenditure,  
 以應增加之消費  
 savings banks, 儲蓄銀行  
 institution(s), *n.* 機關

## XXIV

undoubtedly, *adv.* 無疑的, 確乎  
 "A sound mind is lodged in a sound  
 body." 健全之精神寓於健全之身體  
 lay great stress on, 注重  
 physical exercise, 運動, 操練  
 mental training, 智力的訓練  
 a great many, 許多  
 a number of, 多  
 oxygen, *n.* 養氣  
 system(s), *n.* 全身  
 sluggish, *a.* 遲慢; 不活潑  
 thrown off, 排除  
 droop(ed), *v.* 低垂  
 lungs, *n.* 肺

liable to, 易於  
 strained positions, 不自然之姿勢  
 spinal cords, 脊髓  
 disfigure, *v.* 破相; 損壞形相  
 for life, 終身  
 recreation, *n.* 休養  
 now and then, 時常  
 competition, *n.* 競爭  
 judgment, *n.* 決斷力  
 all of our faculties, 各器官之能力  
 accuracy, *n.* 準確  
 of much importance = very important  
 well-rounded, *a.* 姿勢均齊

## XXV

combine with, 聯合  
 differ from, 不同; 與... 不同  
 keep order, 守秩序  
 within certain limits, 在適當範圍內  
 conflict, *n.* 衝突  
 keep... in order, 維持... 秩序  
 murderer, *n.* 暗殺者; 兇手  
 stand against, 抗拒  
 intolerable, *a.* 難堪; 難忍受  
 justice, *n.* 賞罰  
 observance, *n.* 遵守

## XXVI

contract(ed), *v.* 染受  
 once and again, 屢次; 一再  
 impel(led), *v.* 驅進  
 shake off, 擺脫  
 exercise great care, 大加注意  
 as long as they live, 終身  
 ruined by, 受... 之害  
 in early life, 早歲  
 punctuality, *n.* 守時  
 thoroughness, *n.* 徹底  
 shun, *v.* 戒除; 避免

slovenliness, *n.* 懶散; 鬆散  
 lying, *n.* 說謊  
 slandering, *n.* 誹謗; 讒言  
 fasten . . . on, 附於  
 swearing, *n.* 咀詛; 詈罵  
 drunkenness, *n.* 醉酒  
 keep from, 避免

## XXVII

dog family, 犬類  
 taken for, 誤認爲  
 pupil(s), *n.* 目中之瞳子  
 contract(ed), *v.* 收縮  
 elliptical, *a.* 橢圓形的  
 vary, *v.* 變換; 不同  
 due to, 由於  
 surroundings, *n.* 環境  
 well known, 著名  
 craftiness, *n.* 狡猾  
 sly, *a.* 狡猾的  
 makes its calls, 出現  
 in the daytime, 日間  
 burrow, *n.* 穴; 窟  
 makes its way to, 往  
 hare, *n.* 野兔  
 rabbit, *n.* 家兔  
 springs upon, 撲  
 prey, *n.* 被掠者; 掠物  
 henroost, *n.* 禽籠  
 makes . . . havoc, 破壞; 傷害  
 inmate(s), *n.* 同居者(指居籠中者)  
 on the spot, 當場  
 spoil, *n.* 掠得之物; 贓物  
 manifest(s), *v.* 表現  
 feature, *n.* 情形(指狡猾)  
 scent, *n.* 氣味; 踪跡  
 pastime(s), *n.* 消遣之事  
 trace, *v.* 追蹤  
 exciting chase, 憤激之追逐

## XXVIII

trade, *n.* 貿易  
 sparrow(s), *n.* 麻雀  
 human beings, 人類  
 as to, 關於; 至於  
 satisfied with, 滿意於  
 temperate, *a.* 溫暖  
 sugar-cane, *n.* 甘蔗  
 takes to = is fond of, 喜; 好  
 mulberry, *n.* 桑  
 neighborhood, *n.* 鄰近地方  
 trapper(s), *n.* 設機捕鳥者  
 all manner of, 種種; 各種  
 skilled in, 擅長於; 精於  
 profession(s), *n.* 行; 業  
 machinery, *n.* 機器  
 engineer, *n.* 工程師  
 all over the world, 遍於全世界  
 in want of, 缺少; 需要  
 in exchange for, 交換  
 puzzle(d), *v.* 爲難; 不知所措  
 butcher, *n.* 屠夫  
 steak, *n.* 肉排; 塊肉  
 likely, *adv.* 大概  
 awkward, *a.* 困難; 笨  
 bushel, *n.* 量名  
 call upon, 懇求; 拜訪  
 in turn, 輪流  
 houseroom, *n.* 房間  
 by degrees, 漸漸  
 got over, 越過  
 a good many of, 許多  
 stand in the way of, 妨礙  
 fair exchanges, 公平交易  
 in the first place, 第一層  
 weight(s), *n.* 權衡  
 measure(s), *n.* 度量  
 it does not matter, 無關係; 無妨礙  
 all round, 普遍於  
 carried on, 進行

wholesale traders, 批發商人; 躉售商人  
retail traders, 零售商人

## XXIX

classed under three heads, 分爲三目  
landscape(s), *n.* 風景畫  
architecture, *n.* 建築畫  
figure(s), *n.* 人像  
represent, *v.* 表現  
in possession of, 有  
winding in its course, 行曲而流  
pastoral scene, 牧場風景  
farmhouse(s), *n.* 農場屋宇  
blend, *v.* 混合  
in harmony, 相稱; 一致  
popular, *a.* 通俗; 盛行  
long for, 渴欲  
illustration(s), *n.* 圖例; 插畫  
a multitude of, 多  
convey an idea of, 示人以...大意  
word-picture, *n.* 文中之畫  
worked in oils and water-colors, 用油  
彩水彩所繪  
exhibition(s), *n.* 展覽會  
a majority of, 多數  
photograph(s), *n.* 照片  
album, *n.* 影像冊  
portrait(s), *n.* 像片  
bestowed upon, 贈給

## XXX

or else, 否則  
empty words, 空言  
destructive, *a.* 破壞的  
construction, *n.* 建設  
encouragement, *n.* 鼓勵  
turn a deaf ear to, 勿聽  
criticizing < criticize, *v.* 批評  
resist, *v.* 抵抗

temptation, *n.* 誘惑  
lend a hand, 援助  
no matter, 無論  
endeavor, *n.* 勉力

## XXXI

keep in good health, 保持健康  
vigorous, *a.* 活潑  
old saying, 古話  
indulge in, 縱情於; 耽於  
kite-flying, *n.* 放風箏  
boating, *n.* 划船  
fishing, *n.* 釣魚  
gardening, *n.* 培植花草  
cycling, *n.* 乘腳踏車  
chess-playing, *n.* 下棋  
muscle(s), *n.* 筋肉; 肌肉  
muscular employment, 肌肉之運用  
capital means, 主要之方法  
exhaust, *v.* 消耗  
excessive exertion, 過度用力  
in regard to, 關於  
take delight in, 愛好; 喜悅  
taking cold, 傷風  
prolonged exposure, 長時間之暴露  
brisk walk, 急行之散步  
engaged in, 從事於

## XXXII

patriotism, *n.* 愛國心  
depends on, 倚靠  
nay, *adv.* 不僅此也; 抑且  
credit, *n.* 名望  
scholarship(s), *n.* 獎學金  
just the same, 並無差別; 同樣  
grown-up people, 成年人  
must needs, 必須  
as a rule, 通常  
comes about, 發生

give up, 拋棄; 犧牲  
 immediate, *a.* 直接的; 最近的  
 sacrifice(d), *v.* 犧牲  
 for the sake of, 爲...起見  
 with no certainty, 並不一定

## XXXIII

look forward to, 期望  
 New Year's Day, 元旦  
 summer vacation, 暑假  
 for a time, 暫時  
 lay aside, 擱置  
 almost without restraint, 幾乎毫無拘束  
 adapted for the season, 適於時令  
 refreshment, *n.* 休養  
 opportunity, *n.* 機會  
 picturesque spot, 風景美觀之處; 名勝  
 circumstance(s), *n.* 環境  
 highly, *adv.* 非常; 極  
 essential, *a.* 重要  
 overworking < overwork, *v.* 工作過勞  
 overlook, *v.* 忽視  
 relaxation, *n.* 休息  
 bring on, 致有; 惹起  
 premature death, 早死; 夭亡  
 advisable, *a.* 得當  
 our lot is cast in favorable circumstances, 吾人之命運排在順境中

## XXXIV

an abundance of, 多  
 holiday resort, 遊息之地  
 roughly, *adv.* 粗略  
 rural, *a.* 鄉村的  
 commercial, *a.* 商務的  
 Brussels, *n.* 比利時首都名  
 in addition to = besides, 在...之外  
 remarkable, *a.* 顯著

Yangchow, *n.* 揚州  
 Kiangsu, *n.* 江蘇  
 Chungking, *n.* 重慶  
 retirement, *n.* 退隱  
 balmy, *a.* 溫和  
 Foochow, *n.* 福州  
 Ningpo, *n.* 寧波  
 Mentone, *n.* 地名  
 Cannes, *n.* 地名  
 renowned, *a.* 著名; 有盛名

## XXXV

reflection, *n.* 感想  
 intellectual, *a.* 智力的  
 moral, *a.* 道德的  
 so... as to, 如是...以致  
 impression(s), *n.* 印象  
 conduct(s), *n.* 操行  
 pay attention to, 注意  
 refine, *v.* 改善  
 in short, 總之; 總而言之  
 line, *n.* 行; 業  
 more or less, 多少; 大約  
 quote, *v.* 引用  
 verse, *n.* 詩句  
 Henry Wadsworth Longfellow, 人名  
 (美國大詩人), (1807-1882)  
 psalm, *n.* 歌  
 justify, *v.* 證實  
 howe'er = however.  
 o'erhead = overhead.

## XXXVI

mass education, 民衆教育, 國民教育  
 movement, *n.* 運動  
 nation-wide, *a.* 普遍全國的  
 heartily, *adv.* 誠心  
 support(ed), *v.* 贊助  
 appreciate(d), *v.* 重視

adolescent, *a.* 就學及齡的  
 adult(s), *n.* 成年人  
 People's Schools, 民衆學校, 國民學校  
 character(s), *n.* 字  
 vocabulary, *n.* 單字, 字量  
 hygiene, *n.* 衛生學  
 civic, *a.* 公民的  
 so as not to, 不致  
 interfere with, 妨礙  
 regular work, 正式工作  
 tuition, *n.* 學費  
 free, *a.* 免  
 gladly volunteer their services, 自願  
 效勞

removal of illiteracy, 掃除文盲  
 agriculture, *n.* 農業  
 better, *v.* 改善  
 living conditions, 生活狀況  
 richer community life, 更優裕的社會  
 生活  
 calls for = requires, 需要  
 consideration, *n.* 考慮  
 raise money, 籌款

## XXXVII

ax-grinding, *n.* 磨斧  
 grindstone, *a.* 磨刀石  
 smiling man, 面帶笑容之人  
 compliment, *n.* 讚語; 恭維  
 kettleful, *n.* 滿壺  
 what's = what is.  
 I'm = I am.  
 tickled with, 喜悅  
 flattery, *n.* 諂媚; 奉承  
 bitterly, *adv.* 非常  
 rue, *v.* 懊悔  
 toiled and tugged, 用盡氣力  
 blister(ed), *v.* 起水泡  
 ground < grind, *v.* 磨  
 at length, 後來

sharpen(ed), *v.* 磨快  
 rascal, *n.* 流氓  
 you've = you have.  
 played truant, 逃學  
 scud, *v.* 奔馳  
 you'll = you will.  
 alas, *interj.* 哎呀  
 hard enough, 很難  
 too much, 太難堪  
 sank deep into my mind, 牢記在心  
 flatterer, *n.* 諂媚者; 奉承者  
 recollect, *v.* 憶及

## XXXVIII

Confucius, 孔子(生於周靈王二十一年  
 卒於敬王四十一年)  
 springing from, 由...而起  
 internal misrule, 內亂  
 reformer(s), *n.* 改革家  
 B. C. = Before Christ, 公元前  
 feudal, *a.* 封建的  
 State of Lu, 魯國  
 Shantung, *n.* 山東  
 at fifteen his mind was set on learn-  
 ing, 年十五而志於學  
 at thirty he stood firm in his con-  
 victions, 三十而立  
 career, *n.* 事業  
 Duke of Lu, 魯公  
 conduct(ed), *v.* 治理  
 according to, 依照; 按照  
 counsel, *n.* 教訓  
 corrupt(ed), *v.* 誘惑  
 a present of beautiful courtesans and  
 fine horses, 饋女樂良馬  
 wander in many states, 周遊列國  
 disciple(s), *n.* 弟子  
 a man who in his eager pursuit of  
 knowledge forgets his food, and in  
 the joy of its attainment forgets

his sorrows, and who does not perceive that old age is coming on, 發憤忘食, 樂以忘憂, 不知老之將至

- (1) 己所不欲, 勿施於人
- (2) 見義不爲, 無勇也
- (3) 過而不改, 是謂過矣
- (4) 人無遠慮, 必有近憂
- (5) 君子求諸己, 小人求諸人
- (6) 知者不惑; 仁者不憂; 勇者不懼
- (7) 貧而無怨難, 富而無驕易
- (8) 好學近乎知, 力行近乎仁, 知恥近乎勇
- (9) 學如不及, 猶恐失之
- (10) 譬如爲山, 未成一簣, 止吾止也, 譬如平地, 雖覆一簣, 進吾往也

## XXXIX

Mencius, *n.* 孟子  
 claim, *v.* 主張; 謂  
 originator, *n.* 作者  
 transmitter, *n.* 述者  
 original, *a.* 創作的  
 expound(ed), *v.* 解  
 teachings, *n.* 道義  
 Great Master, 指孔子  
 his own reflections, 己意  
 nature of man, 人性  
 essentials of good government, 仁政之要  
 optimistic view, 樂觀  
 by his own efforts, 力自振奮  
 to reach the state of perfection, 可臻道德純全之域  
 principal classics, 主要之經傳  
 literature, *n.* 文學  
 regarded as being second only to Confucius, 尊爲亞聖

- (1) 愛人者人恆愛之, 敬人者人恆敬之
- (2) 人不可以無恥, 無恥之恥無恥矣
- (3) 恥之於人大矣

(4) 天將降大任於是人也, 必先苦其心志, 勞其筋骨, 餓其體膚, 空乏其身, 行拂亂其所爲, 所以動心忍性, 曾益其所不能

(5) 古之人得志, 澤加於民, 不得志, 修身見於世, 窮則獨善其身; 達則兼善天下

## XL

brought up, 教養  
 graveyard, *n.* 墓地  
 funeral(s), *n.* 喪儀; 葬禮  
 before long, 不久  
 by and by, 不久  
 getting on = getting along, 進益; 進境  
 indifferent, *a.* 漠然; 冷淡  
 web, *n.* 織機上未織完之布  
 pointing out, 指出  
 thereafter, *adv.* 此後  
 any more, 更; 再

## XLI

policy, *n.* 策略; 方針  
 occupation, *n.* 職業  
 sooner or later, 遲早; 早晚  
 react upon, 反應於  
 perpetrator, *n.* 犯者  
 thereby, *adv.* 由此; 用以  
 mark(-), *n.* 分數  
 promotion, *n.* 升級  
 more and more, 有加無已; 日見增加  
 keep up with, 跟上  
 expel(-ed), *v.* 開除  
 of their own accord, 自願  
 substituting ... for, 以 ... 代替  
 inferior goods, 劣貨  
 advertise(-d), *v.* 揭示  
 confidence, *n.* 信用  
 bankrupt, *a.* 破產



qualification, *n.* 資格; 條件  
ambition, *n.* 志氣; 好勝心  
on the contrary = on the other hand.  
反之  
land . . . into great difficulties, 陷 . . .  
入困難之境

## XLII

professor, *n.* 大學教授  
interested in, 有興趣於  
pure science, 純粹科學  
applied science, 應用科學  
scientific, *a.* 科學的  
Thomas Alva Edison, 愛迪生 (美國發明家), (1847-1931)  
electric lights, 電燈  
fiber, *n.* 纖維  
of great importance = very important.  
enterprising, *a.* 有冒險心的  
undertaken for a definite practical purpose, 爲實用經營  
information, *n.* 知識  
at any time, 無論何時  
in systems, 有系統  
promising, *a.* 有希望的  
dealing with, 考究  
master, *v.* 精通  
available, *a.* 有效用的  
push forward, 推進

## XLIII

of very great use = very useful.  
enable(d) *v.* 使能  
at the rate of, 以 . . . 速度  
from place to place, 各處  
by rail, 由鐵路  
previous to, 在 . . . 前  
introduction, *n.* 採用  
stagecoach, *n.* 公共馬車

inconvenience(s), *n.* 不便利  
red-letter day, 紀念日; 吉日  
George Stephenson, 斯蒂芬孫 (英國工程師), (1781-1848)  
"Rocket," *n.* 火箭 (火車頭之名)  
rail(s), *n.* 鐵軌  
block(s), *n.* 木塊  
sleeper(s), *n.* 枕木  
passenger, *n.* 旅客  
light luggage, 輕便行李  
cushion(ed), *v.* 駕軟墊  
driver, *n.* 司機者  
stoker, *n.* 火夫  
join or leave the train, 上車或下車  
signalbox(es), *n.* 信號小屋  
signalman, *n.* 司信號者  
in charge of, 管理  
signal, *v.* 使用信號  
"points," *n.* 轉轍器

## XLIV

by rail, 乘火車  
pouring forth, 發出  
dense volumes of smoke, 濃烟  
atmosphere, *n.* 空氣; 大氣  
warehouse(s), *n.* 貨棧  
in connection with, 與 . . . 相連  
meander(s), *v.* 紆曲而流

## XLV

one and all = all, 皆  
gossip, *v.* 空談  
hour after hour, 時常  
loaf, *v.* 閒蕩  
in reality, 實在  
no less . . . than, 並不次於  
bread and butter, 麵包牛油; 維持生命之物  
great Yu, 大禹王  
tenth of an inch, 分(陰)

without delay, 不遲延  
so much for=so much has been said  
for.

suggestion(s), *n.* 提議  
do away with, 廢除  
conversing with, 與... 談話  
talking nonsense, 說無意識之話  
leaky pitchers, 漏甕  
at the same time, 同時; 然則  
oversleep, *v.* 睡眠過度  
indispensable, *a.* 不可少的  
thrive, *v.* 繁昌; 發財  
leisure hours, 閒暇之時  
as soon as, 立刻; 一俟  
amuse ourselves by, 以... 自娛  
improve each shining hour, 寸陰是競  
put off, 推延  
the former, 前者  
the latter, 後者  
Benjamin Franklin, 富蘭克林(美國政  
治家), (1706-1790)  
"Poor Richard's Almanac," 叢名(格  
言錄)  
judiciously, *adv.* 賢明  
in conclusion, 結論; 末了  
put... in practice, 實行  
in the habit of, 成... 習慣  
mapped out, 計劃

## XLVI

selfishness, *n.* 私心; 自私  
stupid, *a.* 愚笨  
recipe, *n.* 方策  
listless, *a.* 無精打彩; 冷淡  
disagreeable, *a.* 令人厭惡  
form a resolution, 決定  
fellow creature, 同類者  
trifle, *n.* 小事; 細物  
obliging, *a.* 慇懃  
insignificant, *a.* 不重要

lighten, *v.* 減輕  
curse, *n.* 禍害

## XLVII

to be rich, 致富  
direct his attention to, 注意於  
solely, *adv.* 專  
mark, *n.* 目標  
aim at, 描準; 目的在  
to be somebody, 成知名之士  
turns out to be, 終能成爲  
Benjamin Disraeli, 英國名相及著作家,  
(1804-1881)  
illustrative, *a.* 解釋  
on entering public life, 甫入政界  
aspired to be, 有志爲  
orator, *n.* 雄辯家  
oratorical efforts, 雄辯術之成就  
a total failure, 完全失敗者  
devoted himself to, 委身於; 致力於  
invincible purpose, 不可遏抑之宗旨  
trial, *n.* 困難  
cranky, *a.* 癡; 默  
stuck to, 抱定  
eloquent, *a.* 流利  
cite(d), *v.* 引證  
"It is better to aim high and not hit  
the mark than to aim low and hit  
it." 取法乎上而失之較諸取法乎下而  
得之爲佳

## XLVIII

dignity of labor, 勞工神聖  
dishonorable, *a.* 卑鄙  
community, *n.* 社會  
ricksha man, 人力車夫  
coolie, *n.* 苦力  
day laborer, 日工(按日得資之工人)  
look down upon, 輕視

acknowledging < acknowledge, *v.* 承認  
 manual work, 手工  
 get away from, 排除  
 brainwork, *n.* 用腦做的工作(勞心)  
 handwork, *n.* 用手做的工作(勞力)  
 dominate over, 統治  
 employee, *n.* 雇員; 被雇之人  
 underpaid < underpay, *v.* 俸給過低  
 comes down, 傳下  
 dishonor(s), *v.* 羞辱  
 employer, *n.* 雇主  
 keeping of slave girls, 蓄婢  
 vicious, *a.* 惡劣  
 dignify, *v.* 尊榮  
 take . . . off, 脫去  
 oiling an engine, 修理機器  
 mutual respect, 互相尊敬  
 promotion of the general welfare, 增進大眾福利

## XLIX

outdoor life, 野外生活  
 Hardships help the body, 勞苦有益於身體  
 physique, *n.* 體格  
 boy scout(s), *n.* 男童子軍  
 girl scout(s), *n.* 女童子軍  
 exposed to the weather, 暴露於風雨烈日中  
 stand guard, 站崗守衛  
 organization(s), *n.* 組織  
 hardening, *a.* 耐苦  
 camp, *v.* 營居; 露營  
 military, *a.* 軍事的  
 motorcar(s), *n.* 汽車  
 cooking utensils, 炊事用具  
 pioneer, *n.* 開闢先驅  
 endurance, *n.* 耐勞力  
 ancestor(s), *n.* 祖先

the day for attending to graves, 掃墓日(清明節)  
 Dragon Boat Day, 龍舟競渡日(端陽節)

## L

wrong idea, 錯誤觀念  
 held back, 勒回  
 license, *n.* 放縱  
 anarchy, *n.* 紊亂  
 worth while, 有價值; 值得  
 regardless of, 不顧  
 interfere with, 干涉  
 decrease(s), *v.* 減少  
 value, *v.* 重視

## LI

friendship, *n.* 友誼  
 "At home a man depends on his parents; abroad, he needs the help of his friends." 在家靠父母, 出外靠朋友  
 any and every, 每一; 任一  
 strictly speaking, 嚴格說  
 kindred or marriage, 親屬或婚姻  
 physical intimacy, 形質上之親近  
 void of, 缺少  
 genuine, *a.* 真正的  
 has nothing to do with, 與 . . . 無關係  
 out pouring of my heart, 傾心  
 springs up freely and spontaneously, 出乎自然  
 professed, *a.* 自命的; 假裝的  
 wait on, 伺候  
 with all their heart, 誠心  
 no more, 不再  
 ingratitude, *n.* 忘恩負義  
 in a way, 有幾分  
 in the hope that, 希望

beyond all description, 難以言喻  
 would that = I wish that.  
 material acquisitions, 物質上之獲得  
 trash, *n.* 無價值之物; 廢物

## LII

civilization, *n.* 文化  
 steadily, *adv.* 逐漸  
 comparing . . . with, 以 . . . 比較  
 in the olden time, 古時  
 in addition = besides, 並且  
 of necessity, 必須  
 vehicle, *n.* 車輛  
 laborious, *a.* 辛苦  
 sailing vessels, 帆船  
 at the mercy of, 聽命於  
 owing to, 由於  
 electricity, *n.* 電力  
 network of railways, 鐵路網  
 express trains, 快車  
 underground, *a.* 地下  
 overhead, *a.* 架空  
 electric tramcar(s), *n.* 電車  
 transform(ed), *v.* 轉運  
 liner, *n.* 定期郵船  
 luxury, *n.* 奢華  
 element, *n.* 要素  
 bids fair to, 有 . . . 希望  
 utilize(d), *v.* 利用  
 balloon, *n.* 輕氣球  
 satisfactory, *a.* 令人滿意  
 dirigible, *a.* 可駕駛  
 airplane, *n.* 飛機  
 herald, *v.* 通報; 宣告  
 conquest of the air, 征服天空  
 medium of locomotion, 交通之具  
 aircraft, *n.* 航空機  
 intermingle, *v.* 混合  
 amicable feelings, 和協之感情

foster(ed), *v.* 養成  
 suspicion, *n.* 猜疑  
 stimulus, *n.* 激動  
 bringing . . . into touch with, 使 . . .

## 接觸

individual, *n.* 個人  
 feverish rush, 狂奔  
 enlarge(s), *v.* 擴大  
 sympathies < sympathy, *n.* 同情心  
 intellectual horizon, 智識之範圍

## LIII

knight(s), *n.* 武士; 騎士  
 in times long ago, 古時  
 knight(s)-errant, *n.* 俠客; 遊俠騎士  
 coat(s) of mail, *n.* 鎖子鎧; 甲  
 tournament(s), *n.* 比武; 競技  
 redressing the wrongs, 申冤  
 assistance, *n.* 援助  
 barbarous, *a.* 野蠻  
 warlike, *a.* 好戰  
 statue, *n.* 像; 彫像  
 shield, *n.* 盾  
 brass, *n.* 銅  
 quarter(s), *n.* 方位  
 fell into conversation, 交談  
 structure, *n.* 構造  
 remark(ing), *n.* 說  
 maintain(ed), *v.* 力辯; 堅持  
 arguing < argue, *v.* 辯論  
 harsh language, 惡言  
 absurd, *a.* 荒謬; 可笑  
 conceited, *a.* 自大  
 practice, *n.* 慣技  
 combat, *n.* 戰鬥  
 ensue(d), *v.* 繼起; 隨即  
 unhorse(d), *v.* 跌下馬  
 vexation, *n.* 苦惱  
 taken the trouble, 費力; 耐煩

## LIV

have to do with, 有關係於  
 battleship(s), *n.* 戰艦  
 cruiser(s), *n.* 巡洋艦  
 torpedo boat(s), *n.* 魚雷艇  
 destroyer(s), *n.* 驅逐艦  
 river gunboat(s), *n.* 巡河戰船  
 submarine(s), *n.* 潛水艇  
 mother ship(s), *n.* 母艦  
 seaplane(s), *n.* 水上飛機  
 mine-layer(s), *n.* 魚雷安置艦  
 troopship(s), *n.* 軍隊運輸艦  
 hospital ship(s), 軍醫艦  
 governmental machine, 政府的機關  
 in times of peace, 太平之時  
 smuggler(s), *n.* 漏稅者; 走私者  
 pirate(s), *n.* 海盜  
 in distress, 遇險; 在難中  
 function(s), *n.* 功用  
 reign, *n.* 支配  
 leave . . . behind, 遺留在後  
 water policing, 水上治安  
 infantry, *n.* 步兵  
 cavalry, *n.* 騎兵  
 artillery, *n.* 砲兵  
 air forces, 空軍  
 engineer(s), *n.* 工兵  
 miner(s), *n.* 掘壕兵  
 service of communication, 交通隊  
 medical, *a.* 醫藥的  
 surgical, *a.* 外科的  
 supply departments, 供應部; 軍需部  
 transportation, *n.* 運輸  
 central staff, 中央參謀部  
 arsenal(s), *n.* 兵工廠  
 magazine(s), *n.* 火藥庫  
 cannon(s), *n.* 大炮  
 rifle(s), *n.* 來福鎗  
 occasionally, *adv.* 偶然  
 permanent, *a.* 永久

## LV

fascinating interest, 迷人之興趣  
 dirigible balloons, 飛行船  
 buoyancy, *n.* 浮力  
 cigar-shaped, *a.* 如雪茄煙形的  
 suspend(ed), *v.* 懸  
 horizontal framework, 橫架  
 rely on, 依賴  
 impetus for flight, 飛行之發動力  
 airship, *n.* 飛艇  
 drop bombs, 投彈  
 fields of action, 作戰場所  
 war-vessel(s), *n.* 戰艦  
 capabilities < capability, 能力  
 confined to, 限於  
 flourishing commerce, 繁榮之商務  
 to a large extent, 極甚; 非常  
 cut off, 隔絕  
 exploration, *n.* 探險  
 facilitate(d), *v.* 使容易  
 transit, *n.* 運輸  
 go far to, 頗利於

## LVI

civil war, 內戰; 內亂  
 inhabitant(s), *n.* 居民  
 settle(d), *v.* 解決  
 mutual arrangement, 協議  
 abolish(ed), *v.* 廢除  
 annually, *adv.* 每年  
 equip(ping), *v.* 設備  
 times of emergency, 危急之時  
 paralyze(d), *v.* 停滯  
 arbitration, *n.* 仲裁

## LVII

Palace of Peace, 和平之宮  
 The Hague, 海牙(荷蘭國首都)

the Netherlands, 卽 Holland, 荷蘭國  
splendidly proportionate to, 配合得

當; 壯麗與... 相稱

carry out, 實現

the Great War, 歐洲大戰

Peace Conference, 和平會議

proposal(s), *n.* 提案

czar of Russia, 俄皇

permanent court, 永久法庭

in accordance with, 依照

Andrew Carnegie, 人名(美國鋼鐵大  
王), (1837-1919)

steel manufacturer, 營鋼鐵業者

philanthropist, *n.* 慈善家

conceive(d), *v.* 想出; 陳述

accommodating < accommodate, *v.*

容納

Court of Arbitration, 裁判廳

contribute(d), *v.* 捐助

invested with trusteeship, 委以理事  
之職

with great energy, 頗努力

in view of, 因爲

international character, 國際性

architect(s), *n.* 建築師; 技師

nationalities < nationality, *n.* 國籍

plan(s), *n.* 圖樣

reflect(ed), *v.* 反映

details, *n.* 細目(指形式)

Norwegian, *a.* 挪威的

Spanish, *a.* 西班牙的

granite, *n.* 花崗石

marble, *n.* 大理石

systematically, *adv.* 按照法式

for properly defined purposes, 具有明  
顯之意義

brickwork, *n.* 砌磚工程

responsible for, 負有... 之責

the facing of the building, 屋之外層

foundation stone, 基石

inscription, *n.* 題字

generosity, *n.* 慷慨

dedicated... to, 獻... 作... 之用

## LVIII

disadvantage(s), *n.* 害

falsehood, *n.* 謊語; 欺騙

so far as I know, 就我所知

played the trick of, 行... 之技倆

real state of things, 事之真相

subjected to, 遭受

vie with, 爭勝

inevitable, *a.* 不可免

contradict, *v.* 矛盾

annoy(ed), *v.* 擾

conscience, *n.* 良心

victim, *n.* 受害者

looked upon as, 視爲

keep to, 守

first of all, 第一; 首要

guard against, 防; 戒

hypocrisy, *n.* 虛偽; 假仁假義

## LIX

sanitation, *n.* 衛生

coöperation, *n.* 合作

look after, 稽查

sanitary conditions, 衛生狀況

National Government, 國民政府

Ministry of Public Health, 衛生署

coöperate with, 與... 合作

local governments, 當地政府

boards of health, 衛生處

energetic, *a.* 有能力的

well-trained, *a.* 曾受訓的

physician(s), *n.* 內科醫生

launch(ing), *v.* 開始

program(s), *n.* 計劃; 程序

toilet(s), *n.* 妝飾(指理髮沐浴等事)

sewer(s), *n.* 陰溝

inspection, *n.* 視察  
 slaughterhouse(s), *n.* 屠宰場  
 dairies < dairy, *n.* 牛奶廠  
 restaurant(s), *n.* 酒館  
 certification, *n.* 登記  
 vital, *a.* 重要  
 statistics, *n.* 統計  
 prevention, *n.* 預防  
 epidemic(s), *n.* 傳染病  
 supervision, *n.* 監察  
 maintenance, *n.* 設立  
 a staff of visiting nurses, 巡查看護團  
 elimination, *n.* 滅除  
 bacteriological, *a.* 細菌學的  
 chemical analyses, 化驗  
 patent medicine, 專利藥物  
 health education, 健康教育  
 demonstration(s), *n.* 表演

## LX

prevailing mentality, 普遍之心理  
 ancestral estates, 祖業  
 well-to-do, *a.* 富裕  
 powder(ing), *v.* 敷粉  
 theater-going, *n.* 看戲  
 mahjong-playing, *n.* 打麻將  
 to boot, 加之; 益以  
 maximum, *a.* 最高的  
 minimum, *a.* 最低的  
 parasite(s), *n.* 寄生蟲  
 take pleasure in, 樂於  
 laboring for labor's sake, 爲勞動而勞動  
 living force, 生活力  
 endow(ed), *v.* 賦與  
 stagnancy, *n.* 停滯  
 paralysis, *n.* 麻木不仁  
 morbid, *a.* 不健全  
 the sick man of the East, 東方病夫  
 critical situation, 危局

age-long, *a.* 年代久遠; 悠久  
 phenomenon, *n.* 現象  
 stupor, *n.* 昏迷  
 inactivity, *n.* 不振  
 easy-going, *a.* 懶散  
 indolent, *a.* 怠惰  
 comes into being, 出現  
 this much, 僅此  
 survive, *v.* 渡過; 活過  
 crisis, *n.* 危機  
 resuscitate, *v.* 復興  
 sweep away, 掃除  
 dispirited decadence, 萎靡不振  
 watchword, *n.* 口號

## LXI

Boston, *n.* 波士頓(地名)  
 bound apprentice to, 立約爲 . . .  
 學徒  
 Philadelphia, *n.* 費城(地名)  
 in search of, 尋覓  
 sparingly, *adv.* 節儉; 菲薄  
 set up, 設立  
 circulation, *n.* 銷售  
 brought . . . in, 生  
 allotted work, 分配之工作  
 furnished . . . with, 備  
 tablet, *n.* 牌; 片  
 temperance, *n.* 節制; 節慾  
 frugality, *n.* 節儉  
 distribution, *n.* 分配  
 precept, *n.* 格言  
 observation, *n.* 遵守  
 fellow citizens, 國人  
 House of Assembly, 議會  
 electric fluid, 電流  
 defended from, 防禦  
 a great amount of, 許多  
 life and property, 生命財產  
 took part in, 參加

ambassador, *n.* 大使  
dealings, *n.* 處理事務

## LXII

quotation, *n.* 引用文句  
entitle(d), *v.* 標題爲  
"Of Studies," 篇目, 見 Bacon's  
"Essays."  
celebrated, *a.* 著名  
philosopher, *n.* 哲學家  
Francis Bacon, 培根(英國哲學家),  
(1561-1626).  
in other words, 換言之  
keep on, 繼續; 持久  
discharge, *v.* 施行  
enter into the world, 出而應世  
with a certain amount of, 以相當  
分量

impart(ed), *v.* 傳給  
scientific treatises, 科學論文  
physical features, 地形  
naked eyes, 肉眼  
audible, *a.* 可聽  
transmitter, *n.* 傳聲筒  
fair knowledge, 充分之智識  
magazine(s), *n.* 雜誌  
no matter how, 無論

## LXIII

importance has been attached to the  
English grammar, 重視英文文法書  
cumbersome, *a.* 繁雜  
definition(s), *n.* 定義; 界說  
committed to memory, 記熟  
nothing is farther from our thoughts  
than the idea of underestimating,  
我們的意思絕非輕視... 之意  
a firm grasp, 通曉  
emphasize, *v.* 着重

the bare knowledge of grammatical  
rules will not ensure their accurate  
application, 僅知文法之規例不能保  
證準確之運用

unconsciously, *adv.* 不知不覺  
by reason of, 由於  
close acquaintance with, 非常熟悉  
recommend(ing), *v.* 介紹  
motive, *n.* 動機  
cursory, *a.* 粗略  
subject matter, 題旨  
lost sight of, 忽略  
over and over again, 再三  
provided, *conj.* 倘若  
chosen work, 選本

## LXIV

public opinion, 輿論  
take a wise and beneficial course,  
循純正有益之途徑  
stand up for, 爲... 援助  
sportsmanship, *n.* 運動道德  
the rights of the minority, 少數人之  
權利

## LXV

fishing pole, 釣魚竿  
trudged off, 跋涉出遊  
haunt(s), *n.* 常至之處  
pickerel, *n.* 梭魚  
favorable point, 易得勢之處  
bait, *n.* 餌  
jerk(s), *n.* 急跳; 急拉  
in imitation of, 摹仿  
came of, 出自  
out of sight, 不見(指入水中)  
now for it, 得之矣  
a tangle of weeds, 水草一束  
again and again, 再三; 多次



aching, *a.* 痠痛  
 appealingly, *adv.* 求援之狀  
 try once more, 盍再試之  
 tugged at, 拖曳  
 wriggling < wriggle, *v.* 擺曳  
 in great excitement, 狂喜  
 not yet, 尙未  
 splash, *n.* 潑刺; 潑水聲  
 gleam, *n.* 閃光  
 scared, *a.* 受驚的  
 hussock, *n.* 草園  
 re-fit(ted), *v.* 再裝上  
 shrewd smile, 敏慧之笑容  
 brag of, 誇炫  
 in more ways than one, 常常  
 making fools of, 欺騙; 愚弄  
 boast of, 誇  
 as yet, 仍; 及今  
 call to mind, 追憶  
 takes the form of, 成 . . . 之形式

## LXVI

essence, *n.* 精華  
 in the form of, 爲 . . . 之形狀  
 laboratory, *n.* 試驗室  
 liquid(s), *n.* 流質品  
 masticate(d), *v.* 咀嚼  
 stomach, *n.* 胃  
 fluid, *a.* 流質  
 transformed into, 變爲  
 organ(s), *n.* 器官  
 takes out, 取出  
 nourishment, *n.* 滋養料  
 committed to its care, 歸其管轄者  
 for instance, 例如  
 in . . . turn, 輪至  
 reject, *v.* 拒; 不納  
 good for nothing, 無用  
 eyeball(s), *n.* 眼球  
 solid(s), *n.* 定質品

animal kingdom, 動物界  
 vegetable kingdom, 植物界  
 preparation, *n.* 烹調; 泡製  
 Greenland, *n.* 格林蘭(北冰洋島名)  
 heat-forming, *a.* 生熱

## LXVII

barter, *v.* 以貨易貨  
 resort to, 借助; 依賴  
 medium of exchange, 交易之媒介物  
 consisted in, 存於  
 bulky, *a.* 笨重  
 perishable, *a.* 易燬  
 portable, *a.* 輕便  
 durable, *a.* 經久  
 divisible, *a.* 可分  
 capable of, 能  
 monetary, *a.* 貨幣的  
 ascertain, *v.* 確知  
 stamp(ing), *v.* 打印  
 stamp, *n.* 印紋  
 coin, *n.* 錢幣; *v.* 造幣  
 melted into, 溶成  
 plate(s), *n.* 金屬版片  
 die(s), *n.* 鑄模  
 mint, *n.* 造幣廠

## LXVIII

to some extent, 大概; 甚  
 under the present system of ex-  
 change, 在現行交易制度之下  
 necessities, *n.* 必需品  
 responsibilities < responsibility, *n.* 責  
 任  
 formulate, *v.* 規定  
 extravagance, *n.* 奢侈  
 contrary, *n.* 反面  
 parsimony, *n.* 吝嗇  
 keep . . . from, 避免

falling into the habit of, 陷入...之習慣

haggling < haggle, *v.* 斷斷論價  
trifling purchase, 購買輕微之物

grudging < grudge, *v.* 吝惜

miserliness, *n.* 貪吝

under another form, 一種變相

mean, *a.* 鄙吝

live within our income, 量入爲出

lay by, 儲積

fall back upon, 資以爲用

live upon, 資以爲生

wide area, 廣大之範圍

plays... part in, 在...中佔...地位

alms-giving, *n.* 佈施

charity, *n.* 善舉

under some conditions, 在幾種條件之下

indiscriminate, *a.* 漫無區別

recipient, *n.* 受者

mercy, *n.* 慈悲

wide range, 廣大之範圍

benevolent societies, 慈善團體

afford, *v.* 有; 堪有

liberality, *n.* 慷慨

gift(s), *n.* 捐贈

galleries < gallery, *n.* 美術館

endowment, *n.* 捐助基金

further(ing), *v.* 贊助

philanthropic agencies, 慈善機關

underlying principle, 基本原則

influence, *v.* 感化; 轉移

## LXIX

influential, *a.* 有勢力

surround, *v.* 環繞

at their disposal, 聽其使用

take advantage of, 利用

involve(s), *v.* 隱含

transition period, 過渡時期

menace, *n.* 威脅

radically, *adv.* 過激

half the truth, 一知半解

politics, *n.* 政治學

philosophy, *n.* 哲學

## LXX

motion picture, 電影

mass of the people, 民衆

up-to-date, *a.* 合時的

from any other source, 從任何其他方面

keep out, 刪除

ask for, 需要

international understanding, 國際的諒解

good will, 善意

film(s), *n.* 影片

tend to, 傾向於

misrepresent, *v.* 誤述

drawing wrong inferences... from, 由...引證錯誤之推論

robbery, *n.* 盜劫之事

indecent, *a.* 猥褻

reveal, *v.* 顯示

process(es), *n.* 方法

episode(s), *n.* 軼事

current events, 時事

humorous, *a.* 詼諧; 幽默

## LXXI

fundamental principles, 基本原則

devotion, *n.* 專心

constancy, *n.* 有恆心

wit, *n.* 機敏者

statesman, *n.* 政治家

"Autobiography," 自傳 (指富蘭克林自傳)

in the long run, 畢竟; 結局  
 inconstancy, *n.* 無恆  
 results in, 結果  
 day after day, 日日  
 act on, 遵守 . . . 而行

## LXXII

ambitious, *a.* 好勝  
 reflect, *v.* 思量  
 pessimistic, *a.* 悲觀的  
 out of order, 無秩序  
 the right man in the right place, 人  
 地相宜 (人得其位, 位得其人)  
 at large, 全體  
 Thomas Carlyle, 人名 (蘇格蘭文學家),  
 (1795-1880)  
 toil-worn craftsman, 勞工  
 inspired thinker, 天啓之思想家  
 so far as . . . is concerned, 就 . . . 而  
 論  
 traitor, *n.* 叛徒; 奸賊  
 in my opinion, 據我之意見  
 excels . . . in, 勝過  
 merit, *n.* 功效  
 actuated by secret motives, 爲私意  
 所動  
 with the result of, 致有 . . . 之  
 結果  
 having nothing accomplished, 一事無  
 成  
 pessimist(s), *n.* 悲觀者

## LXXIII

intelligent members, 智識分子  
 shoulder(ing), *v.* 負  
 fall upon, 降於  
 in course of time, 不久; 日後  
 foresight, *n.* 先見  
 strenuous life, 奮鬥之生活

face life's hardships, 耐勞苦  
 physical prowess, 勇武之體力  
 specialize along some line of study,  
 專精一科  
 rather . . . than, 寧可 . . . 而不  
 to know everything about some-  
 thing, 專習一科而精通  
 to know something about every-  
 thing, 多學而不精  
 self-research, *n.* 自己研究  
 goal of perfection, 完美之目標  
 active seekers, 努力追求者  
 enter upon, 從事於; 投身於

## LXXIV

biography, *n.* 傳記  
 triumph over, 勝過  
 sheer pluck, 純一之膽量  
 bolstered up, 支持  
 lean upon, 倚靠  
 prop, *n.* 支持物  
 capsized turtles, 傾覆之蠔龜  
 prime element, 主要之成分  
 self-direction, *n.* 自導  
 discipline, *n.* 訓練  
 self-governing, *a.* 自治

## LXXV

rehabilitation, *n.* 復興  
 slogau(s), *n.* 口號  
 study into, 研究  
 apprehensive, *a.* 憂懼  
 rural bankruptcy, 農村破產  
 banditry, *n.* 匪患  
 evidence(d), *v.* 證明  
 foodstuff(s), *n.* 食料  
 raw materials, 原料  
 consumption, *n.* 消費  
 cripple(d), *v.* 不健全

even if, 雖然; 縱使  
 in the absence of, 無  
 no room for doubt, 無懷疑之餘地  
 cosmopolitanism = cosmopolitanism, *n.*  
 世界主義

## LXXVI

Ulysses, *n.* 人名(古希臘之英雄)  
 wilderness, *n.* 荒野  
 the Mediterranean, 地中海  
 fashion, *n.* 情況  
 destined to, 注定  
 founders of modern civilization, 近代  
 文化之鼻祖  
 brought together into, 聚集而成  
 the Iliad, 歌名  
 the Odyssey, 歌名  
 ever since, 歷來  
 siege, *n.* 圍攻  
 Ilium = Troy, *n.* 小亞細亞古國名  
 Asia Minor, 小亞細亞  
 Paris, *n.* 人名  
 entice(d), *v.* 引誘  
 Helen, *n.* 希臘美女名  
 Grecian, *a.* 希臘的  
 fleet, *n.* 海軍艦隊  
 the Aegean Sea, 愛琴海  
 legend(s), *n.* 古事  
 siding with, 左袒; 附於  
 Trojan(s), *n.* Troy 之八  
 warrior, *n.* 戰士  
 befell < befall, *v.* 爲 . . . 所遭遇  
 Odysseus, 卽 Ulysses.  
 homeward way, 歸途  
 Ithaca, *n.* 島名  
 Penelope, *n.* 女子名  
 ill-fortune, *n.* 厄運  
 much ado, 許多困難  
 get . . . away, 遣散  
 looked to . . . as, 視 . . . 爲

## LXXVII

evolution, *n.* 進化  
 aspect(s), *n.* 方面  
 political upheavals, 政治之改革  
 social and economic unrest, 社會與經  
 濟之不安  
 characteristic(s), *n.* 特性  
 the revolution of 1911, 辛亥革命  
 Occidental(s), *n.* 西洋人  
 isolated country, 孤立之國家  
 bound to = destined to, 注定  
 come to an end, 終止  
 diminish(ed), *v.* 縮短  
 the Far East, 遠東  
 within easy reach of, 接近  
 in fact, 其實  
 contact, *n.* 接觸  
 Treaty of Nanking, 南京條約  
 assimilate, *v.* 同化  
 sprang up, 突起  
 Treaty Ports, 商埠  
 asserted themselves, 實行自己之勢力  
 irreconcilable conceptions, 不相容之  
 概念  
 progressive surrender of sovereign  
 rights, 主權漸次之讓棄  
 Sino-Japanese War, 中日之戰  
 Boxer uprising, 拳匪事變  
 Manchu dynasty, 清朝  
 series, *n.* 連續  
 rebellion(s), *n.* 叛亂  
 minor, *a.* 較小的  
 insurrection, *n.* 叛變  
 Republican Government, 共和政府  
 constitutional régime, 立憲政體  
 inaugurate(d), *v.* 成立; 發軔  
 substitution . . . for, 以 . . . 代替  
 executive, *n.* 行政長官

## LXXVIII

- portray, *v.* 描寫  
 great personages, 偉大人物  
 fits in, 適合  
 a right to be, 居住之權  
 take part in the good times, 共享快樂  
 inspired by the comradeship of the father and mother, 爲父母伉儷之情所感動  
 bound together, 結合  
 synonym(s), *n.* 同義字  
 become attached to, 依戀於  
 associated with, 關連於  
 every nook and corner, 每一隅一角  
 association(s), *n.* 關連之點  
 locality, *n.* 地址  
 even though, 雖; 縱  
 seamy side of human nature, 人性之惡劣方面  
 mark, *v.* 標出; 表現  
 attitude, *n.* 態度; 情形  
 family group, 家人  
 drift away, 飄泊在外  
 mansion(s), *n.* 大廈  
 has little to do with, 與... 絕少關係

## LXXIX

- acting up to, 實行  
 stands the best chance of, 或可; 有最好之機會  
 holiday from the real world, 暫離真實世界  
 renewed zest, 更新趣味  
 painful struggles of all sorts and conditions of men, 各種人物艱苦奮鬥之狀況  
 tolerance, *n.* 寬宏之度量  
 called upon, 請求; 需要

in a position to = able to, 能  
 in the consideration of, 研討

## LXXX

- standard(s), *n.* 程度  
 in many cases, 往往  
 surplus, *n.* 盈餘  
 interstate commerce, 各國間之商務  
 hence the necessity of interstate commerce = hence interstate commerce is necessary.  
 export, *n.* 出口貨; *v.* 輸出  
 import, *n.* 進口貨; *v.* 輸入  
 raw products, 原料  
 manufactured products, 製造品  
 the order is reversed, 反之  
 financial decline, 經濟衰落  
 balance, *n.* 差額  
 foreign trade, 國外貿易  
 come up to, 達到  
 with the exception of, 除... 外  
 piece goods, 布疋  
 woolen goods, 毛織物  
 hardware, *n.* 鐵器  
 net, *a.* 實在  
 industrial inactivity, 工業不振

## LXXXI

- good manners, 禮儀  
 social intercourse, 社交  
 interchangeable term, 可互換之名詞  
 the art of pleasing, 令人喜悅之術  
 agreeable companion, 相投之伴侶  
 interrupt, *v.* 遮斷; 插嘴  
 a man of high standing 身分高尚之人  
 Westerner(s), *n.* 西人  
 in many ways, 多處  
 from time to time, 時常

stately usages, 莊嚴之禮節  
 station, *n.* 身分  
 the ancients, 古人  
 came to life again, 復活  
 so far, 以上; 迄今  
 sanction(ed), *v.* 認可  
 prevailing custom, 現行之習俗  
 knave, *n.* 無賴; 流氓  
 of high breeding, 出身高貴  
 valuable asset, 寶物; 珍貴之財產

## LXXXII

combination of wish and will, 願望與  
 意志之聯合

a wealth of wishes, 多量之願望  
 a weight of will, 佔優勢之意  
 mold(ed), *v.* 製造  
 environment, *n.* 環境  
 pivots on, 在...之樞軸上旋轉  
 stability, *n.* 鞏固  
 crystallization, *n.* 結晶  
 concentration, *n.* 專心; 集中  
 in the matter of 就...而言; 關於  
 brilliancy, *n.* 輝煌  
 self-confident, *a.* 自信  
 take pains, 費苦心

## LXXXIII

procrastination, *n.* 遲延  
 against the sense of duty, 違背責任之  
 意義  
 procrastinator, *n.* 遲延之人  
 aversion, *n.* 嫌惡  
 time for action, 做事之時  
 akin to, 與...相連  
 reluctance, *n.* 厭惡; 不願  
 mental indecision, 躊躇不決  
 compatible with, 與...相合  
 procrastinate(s), *v.* 遲延

confusion, *n.* 紊亂  
 accumulation, *n.* 堆積  
 in a hurry, 匆忙  
 perpetual, *a.* 永久  
 annoyance, *n.* 妨害  
 entail(s), *v.* 惹起  
 keep an appointment, 守約  
 fulfill an engagement, 成事  
 rarely, if ever, 縱或有之, 然亦甚少  
 defer(red), *v.* 延擱; 因循  
 on account of, 因  
 along with, 一同; 連同  
 run the risk of, 有...之虞

## LXXXIV

the forces of nature, 天然力(指風力水  
 力等)  
 from early times, 自古以來  
 turned... to his own use, 移...為  
 己用  
 requisition, *n.* 需要; 使用  
 plays an important part in, 在...中  
 佔重要地位  
 drain(ed), *v.* 抽水  
 wind-pump(s), *n.* 風唧筒  
 large merchantmen, 大商船  
 small fishing vessels, 小漁船  
 means of progress, 駛行之方法  
 together with, 連同  
 ingenious, *a.* 精巧  
 contrivance, *n.* 製作  
 turns... round, 轉  
 craft, *n.* 船  
 flour-mill(s), *n.* 磨粉廠  
 motive power, 發動力  
 in a prominent manner, 優越之狀況  
 generate(s), *v.* 發生  
 conspicuous, *a.* 顯著  
 Niagara Falls, 世界最大之瀑布(在北  
 美)

evaporation, *n.* 蒸發  
 traverse(d), *v.* 通過  
 screw or paddle, 暗輪或明輪  
 men-of-war < man-of-war, *n.* 兵艦  
 than can sailing vessels = than sailing  
 vessels can cross the ocean rapidly  
 and with safety.  
 material progress of mankind, 人類物  
 質之進步

## LXXXV

Napoleon Bonaparte, 拿破侖 (法國皇  
 帝), (1769-1821)  
 enthusiasm, *n.* 熱誠  
 evaporating < evaporate, *v.* 消失  
 keeps . . . up, 保持  
 smartness, *n.* 乖巧  
 impulse, *n.* 衝動  
 treasure-houses of knowledge, 智識  
 之寶庫  
 at hand, 近傍  
 mortified < mortify, *v.* 抑鬱  
 humiliating disaster, 大災; 橫禍  
 stamina, *n.* 支持力  
 in the ruins, 在傾覆中  
 scar, *n.* 傷痕  
 desperate conflict, 決死之奮鬥

## LXXXVI

say with certainty, 確言  
 inclined to, 心向於  
 fine arts, 藝術  
 at sea, 迷亂; 惶惑  
 Richard Green Moulton, 人名 (美國文  
 學家), (1849-1904)  
 "World Literature," 書名  
 Lafcadio Hearn, 小泉八雲 (著作家),  
 (1850-1904)  
 "Talks to Writers," 書名

the world of best writings, 優美文學  
 界  
 distract, *v.* 移; 誘  
 summarize, *v.* 摘要  
 memorize, *v.* 記憶  
 resort to, 常往  
 character(s), *n.* 書中人或劇中人  
 imaginative power, 想像力  
 æsthetic sensibility, 審美之感覺  
 not to mention = to say nothing of,  
 更不待言  
 imperceptibly, *adv.* 不知不覺

## LXXXVII

genius, *n.* 才子  
 of benefit, 有益  
 moral principle, 道德原則  
 criterion, *n.* 標準; 軌範  
 intellectual attainment, 智識之造詣

## LXXXVIII

moderation, *n.* 適度; 中庸  
 moderate, *a.* 適度; 有節制  
 immoderateness, *n.* 無節制; 過度  
 on the one hand, 一方面  
 on the other hand, 他方面  
 eventually, *adv.* 終究; 畢竟  
 subject to worry, 受煩惱之支配  
 restless, *a.* 好動  
 at a tangent, 逸出常軌  
 broad-minded, *a.* 胸襟闊大; 大量  
 within the orbit of reasonableness, 在  
 合理軌範之內

## LXXXIX

wit, *n.* 機變  
 Watson, 人名  
 discern, *v.* 辨別

prosecute, *v.* 力行  
 discernment, *n.* 辨別力  
 shrewd, *a.* 精明  
 worldly prudence, 應世之才  
 well-furnished head, 豐富之頭腦  
 intellectual excellence, 智識之優美  
 moral excellence, 德行之優美  
 as a matter of fact, 在事實上  
 identified . . . with, 認為與 . . . 相同  
 differentiates . . . from, 使 . . . 異於  
 takes . . . into consideration, 顧及  
 play tricks, 欺詐  
 trickery, *n.* 欺詐之術  
 self-conceited, *a.* 自尊  
 detest(s), *v.* 深惡; 痛恨  
 high-sounding words, 誇大之詞  
 play a man's role, 盡爲人之道

## XC

guidance, *n.* 引導  
 lighthouse, *n.* 燈塔  
 self-reliance, *n.* 自立; 自恃  
 sensible being, 明達之人  
 imperative, *a.* 必需; 不可避的  
 in performance of, 履行; 完成  
 achievement(s), *n.* 功績  
 recollect(ed), *v.* 追憶  
 bear in mind, 記在心中  
 fatherland, *n.* 祖國  
 in no wise = by no means, 斷不; 決不  
 crown . . . with, 冠 . . . 以  
 celebrity, *n.* 名

## XCI

genius, *n.* 天資  
 galaxy, *n.* 一羣顯著之人  
 popular, *a.* 孚衆望  
 drown, *v.* 掩蔽; 淹沒  
 to excess, 過度

blind(ing), *v.* 蒙蔽; 欺瞞  
 so long as = if only, 祇要

## XCII

marvel(s), *n.* 奇事  
 what is far better, 更有進者  
 in imagination, 在想像中  
 enchanting, *a.* 媚悅  
 Thomas Babington Macaulay, 人名  
 (英國歷史家文學家詩人), (1800-1859)  
 on condition that, 以 . . . 爲條件  
 would rather, 寧願  
 garret, *n.* 屋頂室

## XCIII

Noah Webster, 人名 (美國辭書編纂者)  
 (1758-1843)  
 encounter, *v.* 遭遇  
 shiver, *v.* 畏縮  
 sicken, *v.* 厭惡  
 hazard, *n.* 危險  
 discourage, *v.* 阻止  
 tendency, *n.* 傾向  
 exalt, *v.* 增高  
 brute force, 蠻力  
 phase, *n.* 狀態; 局面  
 heroism, *n.* 義俠  
 submission . . . to, 服從  
 magnetic, *a.* 有吸引力  
 epidemic, *n.* 普遍之流行  
 sustain(ed), *v.* 扶助

## XCIV

"The Sketch Book," 書名  
 Washington Irving, 人名 (美國文學家), (1783-1859)  
 command(s), *v.* 操縱



heartfelt, *a.* 真心  
 reading public, 讀書界  
 portrayal, *n.* 描寫  
 Rip Van Winkle, 人名  
 the Hudson River, 河名  
 well, *n.* 泉源; 井  
 mirth, *n.* 愉快  
 satire, *n.* 諷諷  
 drollery, *n.* 滑稽  
 fireside companion, 家庭之伴侶  
 with reference to, 關於  
 transparent, *a.* 透明  
 crystal(s), *n.* 結晶物  
 transparency, *n.* 透明  
 as much . . . as, 與 . . . 同樣  
 literary merit, 文學之價值  
 affording spiritual consolation, 供精神上之安慰  
 meditation and tranquillity, 沉思靜默

## XCV

“Rip Van Winkle,” 篇目; 原文見  
 “The Sketch Book.”  
 the Catskill mountains, 山名  
 village inn, 村中旅舍  
 all the day long, 終日  
 a big keg of liquor, 一大桶酒  
 queer-looking, *a.* 奇形怪狀的  
 old-fashioned, *a.* 古式  
 sharing liberally in the intoxicating  
 drink, 共同痛飲此酒  
 in a dazed condition, 在昏迷狀態中  
 broad daylight, 白晝  
 in existence, 存在  
 lots of people, 許多人

## XCVI

endowed with life, 賦與生命  
 definable, *a.* 可下定義的

attribute(s), *n.* 歸納; 固有性  
 transcend(s), *v.* 超過  
 physical existence, 實體的存在  
 physical bodies, 實質物體  
 gravitation, *n.* 萬有引力  
 apply to, 適用於  
 all at once, 突然  
 organic activity, 器官的活動  
 mechanical, *a.* 機械的  
 inner will or desire, 內心的意志或願望  
 physical and chemical laws, 物理與  
 化學的定律  
 abide by, 遵守  
 violate(d), *v.* 違犯  
 mysterious, *a.* 神祕  
 goes out, 終了  
 corpse, *n.* 尸骸  
 give birth to, 生產  
 perpetuate, *v.* 使 . . . 綿延  
 undeniable, *a.* 不能否認  
 destiny, *n.* 定數

## XCVII

extend my hearty congratulations,  
 竭誠致賀  
 certificate, *n.* 證書  
 fellow countrymen, 國人; 同胞  
 unworthy of, 不值  
 take . . . to heart, 記在心中  
 assure, *v.* 實告  
 keep in touch with, 接近

## XCVIII

address, *n.* 演詞  
 graduation exercises, 畢業式  
 award, *v.* 授給  
 diploma(s), *n.* 畢業證書  
 batch, *n.* 一組  
 deliver(s), *v.* 致(詞)

principal, *n.* (中學)校長  
 sentiment(s), *n.* 情緒  
 in being present on this occasion, 參加盛舉  
 with the privilege of, 委以...特權  
 team spirit, 團體精神  
 denied themselves, 克己  
 living up to, 合乎  
 regularity of attendance, 按時到班;  
 從未曠課  
 in connection with, 關於  
 public undertakings, 公共事業  
 specimens of the work, 成績  
 index, *n.* 指標  
 record of distinction, 優異之成績  
 assuming any risk in, 冒險  
 predict(ing), *v.* 預言

## XCIX

farewell dinner, 餞行之宴; 送別之筵  
 kind acceptance, 光臨  
 invitation, *n.* 邀請  
 brings about, 致有  
 educational world, 教育界  
 stage, *n.* 舞臺  
 fellowship, *n.* 友誼  
 knoll(s), *v.* 通報  
 amphitheater, *n.* 劇場  
 falter, *v.* 躊躇  
 got through, 完畢  
 reef(s), *n.* 暗礁  
 iceberg(s), *n.* 冰山  
 mariner(s), *n.* 船員  
 on the threshold of, 將入  
 commencement, *n.* 畢業式; 開始  
 stumbling-block(s), *n.* 障礙物  
 dishearten, *v.* 挫折  
 painstaking, *a.* 勤勞  
 by gradual steps, 漸漸  
 summon up, 鼓起

fortitude, *n.* 剛毅心  
 torment(s), *n.* 苦楚  
 mortification, *n.* 憂鬱  
 depress(es), *v.* 壓抑  
 pessimism, *n.* 悲觀  
 in each other's company = in company with each other, 時常團聚  
 spring, *n.* 泉水  
 Alma Mater, 母校  
 in a kind-hearted mother's caressing arms, 在慈母懷抱中  
 entertainment, *n.* 宴會  
 flatter myself, 自誇; 自以爲  
 of the same opinion with, 與...同意

## C

drawing near, 漸近; 將至  
 armed with, 攜有  
 bid adieu to, 與...告別  
 enter into, 詳論  
 launch...out, 發軔  
 indiscreet, *a.* 不審慎  
 hitherto, *adv.* 至今  
 vocational guidance, 職業指導  
 in every sense, 完全  
 inadequate, *a.* 不適當  
 driven home, 明瞭  
 after all, 畢竟  
 watch for signs, 默察朕兆  
 actual trend, 實際之趨勢  
 aright, *adv.* 無誤  
 embodied in, 具體表現於  
 call out the best that is in me, 發揮  
 我之所長  
 full of suggestive thoughts, 富有激勵  
 之思想  
 in the light of introspection, 用自省的工夫  
 upon entering their scholastic career, 入學肄業

capitalize(d), *v.* 利用  
 in acquiring an all round education,

physical betterment, 體力之增強

threefold, *a.* 三方面; 三重

concrete plan, 具體計劃

fruits of this triple culture, 三育之

求得圓滿之教育

mental alertness, 智力之機警

moral elevation, 道德之提高

效果

