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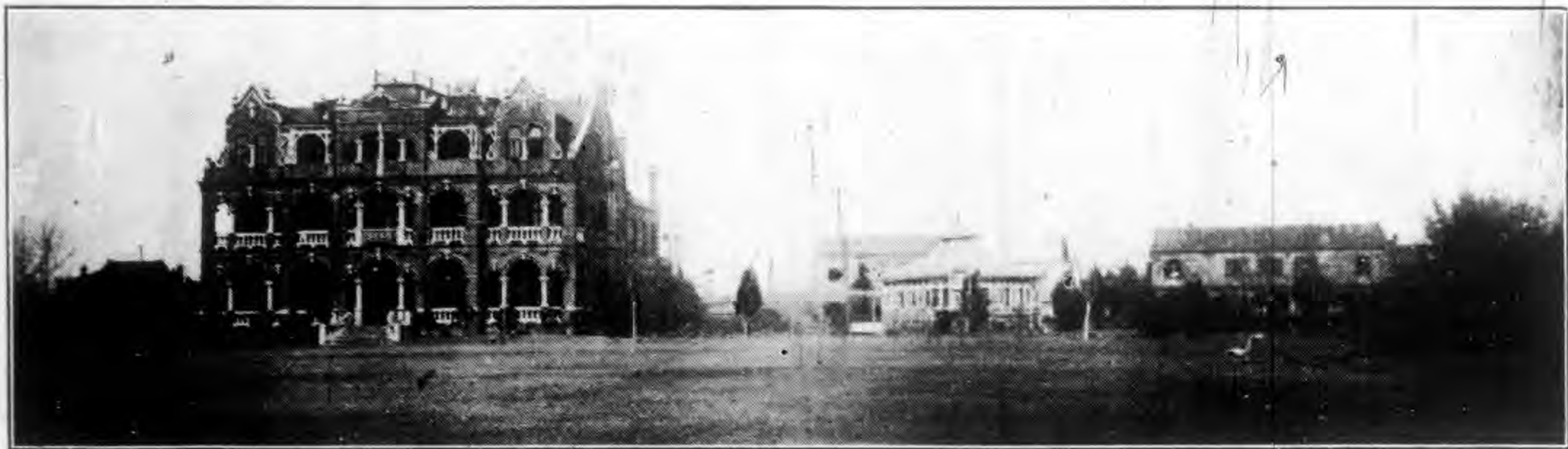
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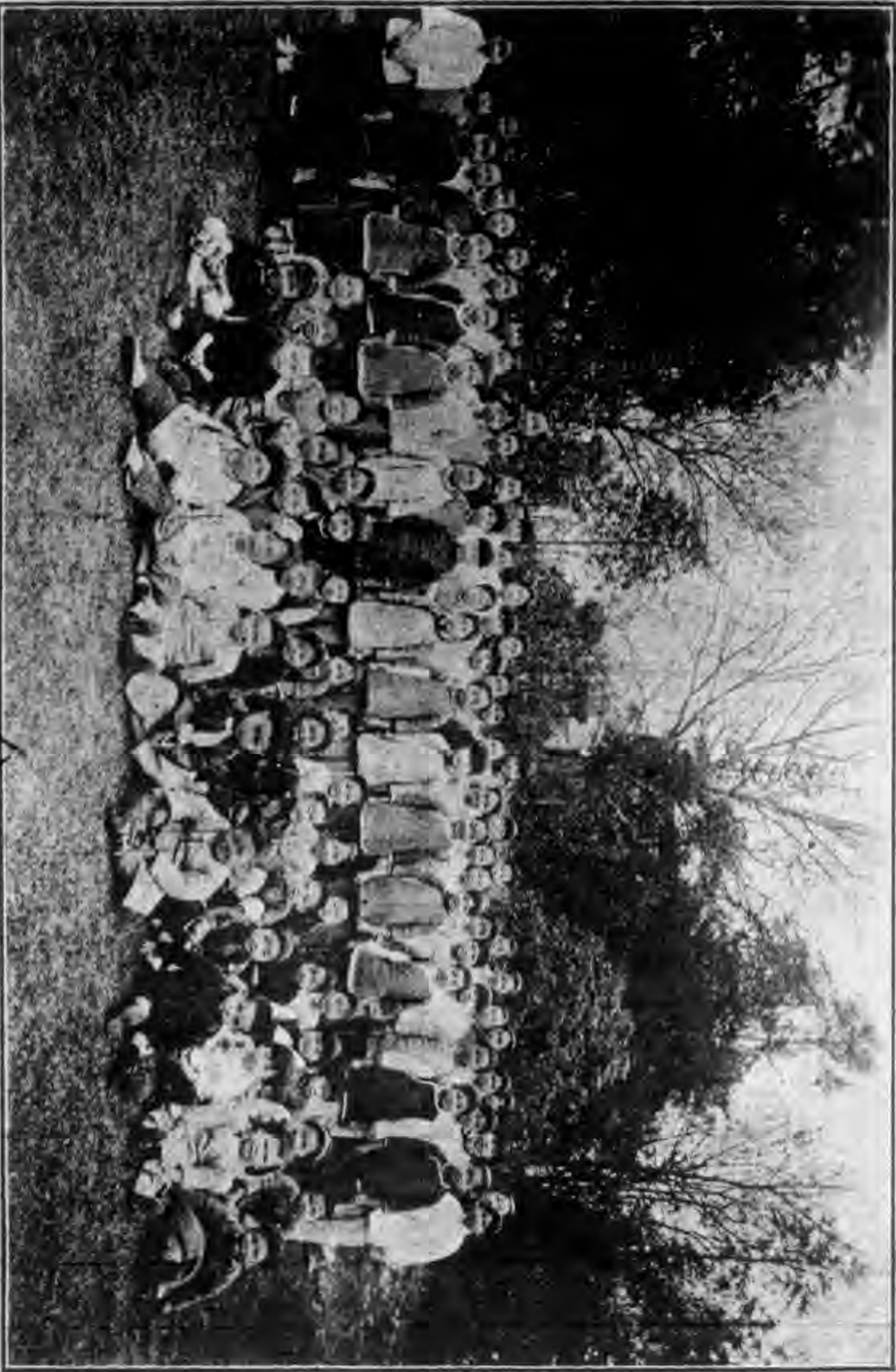
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## 緒言

本校雜誌自前年發刊以來。亦既一而再矣。今爲三次之續。夫當盛唱文學革命之時代。而所甄錄者依然陳腐。得毋爲閱者所訾議乎。然而竊有說焉。我國文學尙翻空。多假借。作者復務爲高深典贍。尙古以鳴高。致學者了解難。模仿更不易。遂爲當世一般人所詬病。欲謀改良。夫改良誠要圖也。然而豈易言哉。自來學說。流分派別。雖有異同。無所謂新舊也。自歐化東漸。始感舊學之不適於用。於是有革新之議者。但新舊各執一說。各具一理。卽當代之教育大家。尙有待踟躇。而謂貿貿然可率言改良乎。是以前編所選刊者。尙有譯著文苑諸語三種。而此次於斯三者。悉爲國語譯述及白話詩之類。既與前編體例不類。且非同學平日之課藝。不足以代表本校之成績。况忝任編輯。學識謏陋。未窺新學之門徑。與其盲從。毋寧故步。因概從闕畧焉。而又以翻空假借之文字。不合於世界之潮流。故錄淺顯之作。以蘄合於實用。便於通用。或亦執中之一道歟。他日者。新學昌明。成效昭著。則本校從諸君子之後。若能發揮而光大之。庶有以副閱者之望也夫。

民國八年四月沈均誌



Primary Department and Kindergarten

生 稚 幼 及 學 小



## 中國今日之教育問題

生學業 吳玉芳

國之本在民。民之本在教。凡國之強。不在乎地土之廣。人民之衆。是故中國人口佔世界四分之一。土地居全球面積十二之一。而國勢猶搖搖欲墮。岌岌可危。此豈非其明證乎。且夫求木之長者。必固其本。欲流之遠者。必濬其源。中國今日之衰弱。由人民之無國民資格。而所以無此資格者。由教育之不普及也。教育者。所以開人之智識。增人之實力。使之知一己與國家之關係者也。專制之國權在君。共和之國權在民。既爲共和國家矣。而民權猶不鞏固者何也。蓋民智之未啓耳。欲啓民智。非教育不爲功。使教育普及矣。則人民有國民資格。可以自主自治。卽有人焉。欲奪人民之主權。殆亦有所不能。不然者。人民既無國家思想。則對於國是之進行。皆游移兩可。但求苟安。不復問其爲共和也。爲專制也。主人也。奴隸也。或爲外人所侵侮也。嗟夫。皮之不存。毛將焉附。然則專制之毒。既如此。無教育之害。又如彼。無怪其貧且弱也。欲除此毒。欲絕此害。以求共和之真相。民權之發達。顧可於教育問題。不加研究乎。試述其大要如左。

一、家庭教育之宜改良也。家庭者。社會之小團體。一國之積極基礎也。有善良之家庭。方有文明之社會。乃



成富強之國家。故欲國之強。須注重家庭教育。欲家庭之完美。須注重女學。夫女子主家庭者也。若無正當之教育以導之。則恐不能得一家之幸福。又安得所謂完美乎。我國舊謂女子無才便是德。斯語也。實阻女學之進行。已非朝夕矣。悟已往之不諫。知來者之可追。擴充女學以改良家庭。斯其時乎。

一、幼稚教育之宜推廣也。兒童幼時。如花木之甫萌芽。乘其幼時。修之理之。屈之曲之。使成各種之盆景。斯花斯草。乃各順其規則而長。如待樹成而始修理。屈曲之。非但不能成其美觀。且將斷枝折葉而枯萎矣。花木如是。教育兒童。獨不如是乎。幼稚教育。即慎始之法也。練其性。導其心。先授以普通智識。使之深刻於腦海中。為將來配合高等教育之預地。則豈有不成者乎。吾國本無幼稚教育。自泰西文明輸入。教育漸見改良。習用新法以導人民。然尙未能全備者。以根本上少研究也。欲求智識之普及。非從幼稚教育入手不可。

一、社會教育之宜普及也。夫自治之國。須使人民有自治之資格。苟德智體三育俱備。則自由自治之精神。油然而生矣。中國已中數千年專制流毒。非教育不足以救久病垂危之疾。彼東西列強。無不以教育國民。為政府之責任。國家歲出數千萬金。以助學校之建設。各國所設之學校。不下數萬所。何哉。所以啓發愚蒙。使人民皆得普通智識。由此而上之。有高等學校也。專門學校也。皆所以致國之強者也。今我國積習既深。教育又不普及。無怪民之識字者少。愚魯者多矣。噫。是誰之過歟。

以上三問題。惟略言吾國教育之缺點耳。雖然。果能使此數問題積極進行。則共和之國基固矣。民之資格亦具矣。人人知自身對於國家之責任與關係。鼓勵愛國之精神。奮發自主之能力。以達真正共和之目的。誠易

易也。否則處此競爭世界。出與列強相衡。其不能佔優勝之地位者。可斷言也。西哲有言曰。與其養成少數之英雄。不若養成多數之國民。斯言也。卽所謂教育問題也。國民乎。國民乎。若不以此問題爲先務。而徒沾沾然矜言自由自治。以爲吾乃共和國民也。不其慎乎。

### 送同學曹淑貞女士赴美留學序

正科四年 施惠齡

幸哉。同學曹淑貞女士。有此機緣。赴美留學。一伸吾人之夙志也。環觀同志不下七十人。今日得乘長風。破萬里浪者。祇此一人。甚矣求學之難。而留學於外邦。爲尤難也。臨歧握手。得不貢一言。爲女士賀。爲諸同學望乎。吾人處此競爭世界。所謂不出戶而知天下之事者。此老生之常談。不足爲訓。况今日之天下。非昔日之天下。能知者居少數。不能知者居多數。卽讀天下之書。閱天下之報。可周知天下矣。然耳聞之簡略。何如目見之親切乎。吾輩女子。亦國民之一份子。苟不立志求學。以扶助國家。而振興社會。微特先失個人之資格。且大弛二百兆女子之責任。豈不大可愧乎。蓋無論何國。欲實行共和政體。必先改良其政治。教育。風俗。習尙。欲改良其國之政治。教育。風俗。習尙。要必得所先導。而後步步趨。趨寢饋於規矩之中。神明於規矩之外。美固共和之先進國也。政治完備。教育普徧。風俗純良。習尙高邁。爲我國人素所崇拜者。女士立志求學美邦。不畏辛勞。投筆而起。遠游乎萬里之外。於彼邦之所謂政治。教育。風俗。習尙。悉心考察。親炙之。而親見之。將來取彼之長。補我之短。方不虛此行也。亦不負吾女界之希望也。此其志。諸同學夙具之。此其事實。女士先見之。其幸福。爲何如乎。女士與齡同學有年。知之最深。平日遂精古訓。博通方言。課餘之暇。輒傷心時局。故立志遠行。求友邦高尙。

之教育。以之救國而化民。其對於同學也。善則相規。過則相勸。有與之辨難析疑者。知無不言。言無不盡。其一種珍愛同胞之誠。藹然見於詞色。成行有期。出平日所用衣履書籍飾物。分贈於同學。人各一事。以爲臨行紀念。上而中西教師。下而男女僕役。無或遺焉。此七年十一月二十六日事。迨十二月二十九日。齡與同學送登夢梯尼哥 Montegale 舟。女士一一握手言別。笑逐顏開。絕不作兒女子之故態。知其所蓄。既久。此際此時。其願慰矣。一若忘數萬里長途之苦者。啓旋之頃。有贈花者。有揚巾者。女士卽舉手答之。自此水行乘舟。陸行附車。一路山林原野。波濤島嶼之大觀。當領之不盡。玩之無窮。何其幸耶。然女士是行。非僅領略風景已也。在考求他國有益之業。并其政治教育風俗習尚。轉而餉諸國家與社會耳。且農商之由何發達。製造之由何精巧。友朋由何聯絡。家庭由何輯睦。研之愈精。求之愈密。有所聞則采之。有所見則誌之。誠如是。返國以後。出其所學。豈不可挽既倒之狂瀾。作中流之砥柱乎。嗚呼。吾女界之前途。莫可量也。彼不求實學。徒襲皮毛。買櫝還珠。貽笑當世。或曰。考查。或曰。游歷。徒費國家之帑。藏祇得一己之虛名者。比比皆是。行路雖難。自齡觀之。轉不如不行之爲愈也。女士立志既堅。求學甚苦。留學之時。必能一矯其弊。且可悟人之所未悟。知人之所難知。鵬程萬里。發軔於斯。從來士別三日。便當刮目相看。今也士別三年。當易雙眸以遙望矣。女士勉乎哉。是爲序。

### 愛人如己論

正科二  
年 生 黃靜容

博愛者何。推愛己之心。以及於人之謂也。我國五德。仁居其首。西國十誠。愛人爲重。足見仁愛爲文化之根本。而道德上所不可缺者也。雖然。使執途人而問之曰。君飽食暖衣。而鄉鄰中有飢寒交集者。可分半與之乎。吾

敢決其人必直謝之。而不以爲意矣。噫。此我國人近日之情形也。馴是而富者益富。窮者益窮。富者恣其揮霍。窮者絕無聊賴。豈有所謂己飢己溺之心乎。要知天之愛人也。無秦越之分。無貧富之別。不忍芸芸之衆。陷於罪戾。特生耶穌以救世人。其所以教人者曰。愛人如己。夫叔季之世。言愛者不數數覩。而能推愛己之心以愛人者。尤不數數覩。世之頌其詩。讀其書。而不能實行其事者。固所在多有。然而五洲之大。莫非人也。同種者當愛之。卽非同種者。亦當愛之。同道者當愛之。卽非同道者。亦當愛之。有德於我者。當愛之。卽有怨於我者。亦罔不當愛之。惟其愛仇敵也。而後愛之量始宏也。而後物與我始無間也。大哉道乎。人其勿輕視之也可。

### 同題

正科二 吳景昭

宇宙之中。最接近者。人與人也。內而家庭。外而社會。舍我而外。莫非人也。惟以人較己。恆有霄壤之別。何哉。己之善。已知之。而人不知也。己之惡。已知之。而人不知也。己之飽煖。已知之。而人不知也。己之凍餒。已知之。而人不知也。且也。已有過失。則迴護之。對於人則不然。己有痛苦。則脫離之。對於人則不然。其愛己也深矣。若對於人。則不啻成一反比例。豈有所謂愛人如己哉。嘗視人之待人也。其蹈瑕抵隙。幸災樂禍者。無論己其不斥人之非。斯亦至矣。其能免人於厄。斯亦仁矣。而况天下之大有親有疏。有恩有仇。親者恩者愛之。疏者仇者而亦愛之乎。必也。對於親者愛之。對於疏者亦愛之。對於恩者愛之。對於仇者亦愛之。悉擯嫌疑。無分畛域。然後可言愛人如己也。推是心也。對於國家。將順其美。匡救其惡。先天下之憂而憂。後天下之樂而樂。存同與同胞之念。無自私自利之心。馴至愚者使之智。貧者使之富。弱者使之強。大哉中國。何至爲外人所欺乎。今日國民。

若欲中國之發達。苟能以愛人如己爲至訓。力踐而躬行之。其功當不在己飢已溺下也。

美爲共和先進之國。今日威爾遜總統提倡感謝天恩節。我國國民應否加入試臚陳之。

正科二年 俞素青

感恩節者。乃美國人民記念之日也。當歐洲殖民於美洲之時。英人見逼於宗教。移居美洲大陸。是年秋。食垂盡矣。居民將坐而待斃。當此存亡危急之秋。忽一舟滿載粒食。揚帆而來。衆始得慶更生。遂於是日。立爲全國感恩大節。今日威爾遜總統復提倡感謝天恩大節。夫美國國民固已行之矣。我國國民應否加入。乃一問題。未敢決定。繼而思之。乃恍然大悟焉。蓋威爾遜總統具有莫大之志願。則我國人民亦當起而和之。何哉。歐戰已停。天下太平。吾人當此時。有何種之歡樂。舍感謝上帝外。余亦信其無他。而威爾遜適當其時。復提倡之。雖世界諸國。未必共行此禮。而我既爲協約國之一。豈可置之不理。而啓彼邦之惡感耶。此我國人民當加入者一也。昔之戰爭。關於一國。今之戰爭。繫於全球。既得和平。誠莫大之幸福。即美國無此感謝之舉。我國人民亦當首先發起。以表我民對於世界之感情。况今美國已行之於先。我國人民豈可不隨之於後耶。此當加入者二也。美國我姊妹國也。我良友也。彼爲共和先進之國。我爲共和後進之國。既同爲共和之國。則當有聲應氣求之概。如是則兩國之情深。兩國之誼厚。今美已倡是舉。我民起而應之。不惟從此深樹兩國之情誼。亦正所以激發世人和平之觀念。此我國人民當加入者三也。蓋我國今日。既不可邀他人之輕視。又不得爲世外之人民。自不可傷美人之情誼。則我人所當爲者。惟共舉此感謝天恩節。以全我中華民國之名分可耳。

## 協約國戰勝德國論

正科一年 盧志寬

夫恃智以壓制同類者。可謂智乎。恃才以強霸天下者。可謂才乎。德國爲教育最盛之國。其科學之智能甲於天下。惜乎德國誤用其知能也。苟德國以尊崇人道爲主旨。以其智識技能。用於博愛之途。爲世界教育之領袖。則天下人欽佩之。效慕之。豈不美哉。乃計不出此。而以其精神智巧。擲於兵凶戰危之中。塗炭生靈。糜費金錢。不可勝數。而國卒爲協約國所敗。嗚呼。以濟武之心。而喪失全國之利權。吾不禁爲之惜也。雖然。協約國亦不能無咎焉。縱爲求和平。而出於戰爭。然其於博愛之道。亦不能無缺焉。以衆敵寡。勝亦不武。旣勝。則又以強逼之手段。要求嚴厲之條約。而後休戰。自經此戰。德民死亡垂盡。食用困乏。幾無以爲國。雖禍由自取。而亦堪憐之至也。故協約國不宜加以如是嚴酷之罰也。聖書曰。不可以惡報惡。蓋審判者。乃上主。又曰。汝若不赦人之過。天父亦必不赦汝之過。協約國可不以此爲戒哉。

## 女子教育與要求參政權之關係

正科一年 張采春

論者謂吾國女子。無國家思想。故常見薄於人。吾謂男子且然。若女子者。本無參政權。其國家思想。亦何從萌蘖乎。昔魯漆室女嘗曰。魯國有患。君父皆被其辱。禍及衆庶。婦人獨安所避乎。是吾國女子。於二千年前。已洞然於人民與國家之關係。其燭事之幾。慮患之密。誠不讓於男子。而且有過之者矣。惜專制之毒。流衍已久。以束縛男子者。并女子而更束縛之。則人民安有國家觀念。而負治亂興亡之責耶。夫歐美各國之所以強者。以女子與男子。皆受同等教育。有參政之資格也。而吾中國所以弱者。因女子皆未嘗學問。未嘗學問。故智識不

開智識不開。故思想幼稚。以思想幼稚。資格等於童蒙之女子。遇事茫然。罔知所措。即令參與國政。於事亦有何裨益哉。今吾國政體既革。由專制而躍爲共和。男女平權。女子固無不可參政之理。然欲達此目的。必先自力學致知。於施行要求之前。宜審度己之學識才能。是否能勝其任。設或不足。不妨緩圖。蓋與其非其時。毋寧待時而動也。由此觀之。今日中國女子教育之是否發達。與今日要求參政之能否施行。此兩問題。實有密切之關係也。然則女子教育。豈可忽乎。

### 論中國文學革新之必要

預科四年  
學生

余巖竹

登今日二十世紀之舞台。演競爭之新劇。則出奇制勝。革故鼎新。政治然。工藝然。商賈然。文學亦何莫不然。此固世界潮流之所使然。抑亦我國現象之所不容緩者也。夫革者。革彼虛空粉飾之詞也。迂曲無稽之典也。艱深難索之文也。傷風敗俗之句也。新者。淺顯其詞。高尚其意。爲實事是求。以能有影響。有價值之言論。貢獻於一般社會也。然而吾知難者必曰。若何言。若何言。文學一國之精華也。文學一國之國粹也。我國之能存立於大地。而不旦夕滅亡者。賴數千年文學。有以維繫之也。是烏可革。又安用新。雖然似矣。而尙有說焉。夫精華固可貴也。然所以可貴者。貴能使人仰其光華。受其薰陶也。非貴能眩人耳目。使人迷離如墜五里霧中也。國粹固應保也。然所以應保者。保其純粹之精神。以求實益於國民也。非保其枯枝敗葉之全數。堆之通衢。以梗國民之進步也。若夫維繫非不重要也。然使其徒具形式。空擁虛名。則非所以論於維繫之價值也。且革新云者。謂去其陳。除其弊耳。非滅之廢之之謂也。乃難者復曰。雖然。亦誠多事矣。夫中國文學。非不美備也。由俗而文。

由散而駢。或詩詞。或歌賦。其間經幾許哲士之經營。無限通儒之研究。羣定爲文學之正軌。公推作後學之楷模。是以古聖先賢。亦從未有越出其範圍者。則後之學子。但能步其後塵。踵其前蹤。以求得儕於古人。毋貽先哲之差。亦云已足。何必矯揉造作。自作聰明。不將畫虎類狗。爲前人所唾棄耶。則急應之曰。否。否。今日之所欲。亟亟革新文學者。正欲免前人之唾棄也。何也。時代不同也。蓋古者專制擅權。無所謂言論自由也。階級劃明。無所謂人類平等也。閉關自守。無所謂交通往還也。是故士自爲士。農自爲農。工自爲工。商自爲商。國事責士。農工商不問焉。豐穡責農。製造責工。懋遷責商。士不聞焉。以所謂士者在位之君子也。農工商者在野之小人耳。學識不能同等。學識亦不必同等也。何也。蓋是時也。中國卽天下之代名詞也。無論尙有小數之君子。在卽舉國而盡爲小人。天下仍中國之天下也。故前人之爲文學也。怡情之文學也。士君子之文學也。今則專制推翻。言論得自由矣。階級掃除。人類得平等矣。海禁大開。交通得往還矣。雖然是非可駕以空言也。夫言論固根據於思想者也。思想又根據於學識者也。使農工商之學識不足。則言論已失其根據矣。交通固尙往還也。乃學識不足。則來矣而不能往也。卽能交通。不得交通之對待也。而人著著在我之上矣。平等云乎哉。蓋今日之天下。不但非中國之天下也。今日之中國。抑且爲天下之中國也。俯念前途。又安能倚賴少數之士君子乎。旣不能倚賴少數之士君子。非盡人應有責任乎。盡人應有責任。是農工商皆應有知識矣。欲農工商皆有知識。則文學不可不講求矣。士君子之文學。不足爲農工商之文學也。箇人之文學。怡情之文學。更不足爲農工商之文學也。旣不足爲農工商之文學。則革新也宜也。且也古人之不得生於今世。亦猶今人之



不得反諸古代也。人種進化。知識日增。古人所望於今人之昌大光明。亦無異於今人所望於後人之改良遷善也。此心同。此理同。又安見容泥古不化。不思進取之弟子兒孫。作門第羞耶。故曰革新。正欲免於前人之唾棄也。抑余所論於中國文學革新之必要者。尙不僅此言也。夫文學寫高尚之思想者也。文學傳優美之感情者也。然試問所寫所傳。用以影響一己歟。抑用以影響他人也。用以影響少數之通人歟。抑用以影響全國之國民也。若云影響一己。則心口自陳。何待假借於文學。若云影響少數之通人。則既稱通人矣。亦何待倚賴他人之影響。然則其價值固在影響全國之國民可知矣。然又試問我之思想。以玄妙之詩詞寫之。全國國民能了解之乎。我之感情。以刻工之歌賦傳之。全國國民能領略之乎。不能。是無影響也。不能。是失文學之價值也。簡言之。直謂空有文學可也。是故不爲文學則已。苟爲文學。而又爲全國國民之文學。則當就全國國民設想。革新之光大之。使昔爲通人之怡情品。今作通俗之實用文。行見我之學問。卽舉國人之學問。我之眼光。卽舉國人之眼光。是何難使販夫盡作通人。賈豎都成學子。國民之感情。不約而相同。社會之程度。不謀而劃一。實惠於國人。無損於淹雅。吾知以國家爲前提。以人道爲足貴者。必不肯漠然不加研究。而以余言爲河漢也。

### 管仲論

預科四年 蔣如英

吾嘗讀蘇洵管仲論。以爲管仲相桓公。霸諸侯。富齊國。終其身。不能舉天下之賢者。以自代。仲可謂不知本者。語中肯綮。未經人道。然余讀管子。獨於倉廩實而知禮節。衣食足而知榮辱。二語竊不能無疑焉。茲因而論之。天下之犯大姦。蹈大慝者。往往恃金錢以濟其惡者多矣。其平居峨大冠。拖長紳。昂昂乎廟堂之器也。坐皋比。

佩虎符。巍巍乎干城之選也。卒至富厚自雄。驕淫之心生。廉恥之道喪矣。而知禮守義之君子。其身居窮困時。往往勞其筋骨。餓其體膚。動心忍性。增益其所不能。驕矜去而節操全。苟如管仲之言。則閹閹之裔必出。君子而蓬茅之中。皆生小人矣。此余之所大惑不解者也。且管仲以富國強兵之策。佐桓公作內政。修明軍令。稱霸一時。其功固甚偉。及管仲沒。姦邪用。五公子爭立。齊國大亂。當斯時也。仲之遺法。猶存倉廩。非不實也。衣食非不足也。然而亂倫背理。寡廉鮮恥之事。疊起環生。所謂禮節榮辱者。果安在耶。夫人情孰不樂爲君子而恥爲小人。其飢寒交迫。鋌而走險者。因未聞仁者之大道也。雖管仲之爲管仲。功業彪炳。似未可以一節遽概生平。然孔子小之。孟子鄙之。曾西之所不爲。春秋擾攘之世。不能佐君於王道。亦可見矣。

### 寡固不可以敵衆論

預科四 陳紀彝

子輿亞聖也。而曰仲尼之徒。無道桓文之事者。故其周遊列國。言於齊梁之王。以仁義而王天下。由此觀之。聖人誠羞稱霸業也。今何時乎。王者之道。固以爲迂闊而莫爲。雖屬霸者之業。亦斷非一蹴所能幾。何者。競爭之世。咸以爲鐵與血。爲有價值。以少數人之智識爲有限。恆藉多數人之智識以經營之。以少數人之技能爲有限。恆假多數人之技能以抵禦之。此也。聯盟彼也。協約其欲稱雄於天下之心。已昭然若揭矣。試以此次歐美之戰爭言之。德之與俄。各植一黨。奧也土也。入我範圍。英也法也。供其驅策。和平和平。其殆爲各國之假面具乎。卒之一人勝數人。而數人不服。復增數人。迨一人失敗。而曰此一人僅持強權也。不言公理也。嗚呼。以寡服衆。而謂不知公理。以衆暴寡。而謂非恃強權乎。是直以五十步笑百步耳。易王爲霸。苟非廣其羽翼。佈其爪牙。

微特欲霸不能。馴至肝腦塗地。甚可哀也。環球萬國。稱霸者有幾人哉。其欲霸而轉失敗者。更有幾人哉。此消彼長。此存彼亡。勢爲之也。孟子言仁義。孟子并灼知天下之大勢。故曰寡不可以敵衆也。否則仁者無敵。尙何有衆寡之可言哉。觀此而不恍然悟者。不爲笨伯。卽爲腐儒。

### 論小說與社會教育之關係

預科三年 劉明先

山水名勝之區。朝野軼聞之事。隱逸清高之節。豪俠信義之風。皆足以俛仰興懷。系人景慕者。然而其人其事。不能目擊身親也。凡史籍所不載。志乘所未詳。代遠年湮。恆虞失墜。於是乎小說尙焉。夫人當略解之無之後。於校中所讀之書。尙有畏其艱深。而猝難領悟者。惟小說則以淺近之辭。述新奇之事。當課餘之暇。日手一編。自饒興味。其敘事之次序。虛字之運用。不煩指示。而自能了解。至於詞章訓詁之文。索隱搜奇之作。有裨於成材者。不勝殫述焉。此關係於文學者也。若夫忠臣孝子。賢母良妻之事實。加以形容點染。使閱者由敬愛而生則效之心。漸成高尚之人格。及其出而服務於社會。卽可以改良世俗。模範人羣。此關係於道德者也。况小說之深入人心。固無間貧富貴賤也。自來成大事。立大名者。代有其人。而一二經小說家之鋪張揚厲。遂使舉國致其崇拜之誠。政府定春秋致祭之例者。卽農夫野老。相聚於豆棚瓜架之間。謂若者定策於國中。若者揚名於域外。說者旣眉飛色舞。聞者亦神往心儀焉。蓋小說之感動人心。實易於循迴演講也。至於描寫風俗之惡劣。揭破社會之黑幕。在作者雖有彰善闡惡之心。然而善未必勸。惡反以滋。是在當軸之嚴爲取締。閱者之慎自選擇焉耳。

## 輸粟濟鄰論

預科 三 夏羅米

夫國有饑饉。鄰邦濟之。所謂救災恤鄰之道也。若坐視其困厄。而不相扶助。是不特有背善鄰之義。抑亦非仁人之用心也。然而不察內外之情形。彼此之利害。未可以輕率行之也。近聞日本因缺米風潮。與吾政府交涉。欲吾弛禁以濟之。吾執政者。素畏其強。將俯首聽命。於是有謂昔秦饑。晉閉之糴。論者皆以晉爲曲。今吾鄰於日本。猶秦晉也。而彼強吾弱。尤非秦晉之可比。况穀賤傷農。古有明訓。與其紅朽。不如易彼金錢。即使流出多。而價值貴。亦正可以鼓舞農業。故以爲濟之宜也。然而我國土地雖廣。而荒蕪者多。農學不知。而產生者少。加以生齒日繁。游民日衆。中稔之年。猶虞不給。今我未必有餘。而欲補他人之不足。設一旦亦有缺米之風潮。恐無人肯濟我矣。况越南暹邏諸處。一歲再熟。米之運出者。年計數百萬石。何勿求諸彼處。而必來吾國。其意何居耶。殆以爲吾不敢抗拒。欲取則取之耳。何必問我之有無哉。夫日本崛起於此數十年間。幾欲稱霸於東亞。而彼謀國者。徒知擴充海陸之軍備。而不知食爲民天。孔子言爲政足食而後足兵。彼日本猶未知王道之隆也。然而以視我國饑民之衆。而漠然不關者。固尙彼善於此也。

## 聞朝鮮近事慨言

預科 二 陳以莊

朝鮮我之保護國也。昔因其內亂。拒日人之干涉。而我爲日所敗。日人遂攘奪之名爲保護。而實則壓制之也。近閱報載。有朝鮮獨立之事。不假武力。惟恃一片熱誠。並聞婦女於街頭巷口。唱獨立之歌。聲不絕於耳。蓋莫非欲脫離束縛。恢復自由也。可憐亦可敬矣。而余不禁有慨焉。夫朝鮮小國也。無財力。無兵械。其民尙有志。

獨立。我中國素號大國。而徵收關稅權。領事裁判權。天然軍港。歷代屏藩。無一非被外人所奪。試一念其恥。豈有不中夜旁皇。不勝憤懣者乎。獨奈何盡力於內爭。而忘情於外事也。夫敵國外患。何代蔑有。喪師失地。城下請盟。此國家不可泯之大恥也。雖然。苟能修明國政。發憤圖強。則已往之恥。何嘗不可一洗之哉。不觀夫吳王以酣酒亡。而勾踐以嘗膽興。在乎能不忘其恥否耳。語曰。知恥近乎勇。蓋知恥即不忘恥也。不忘恥。則十年生聚。十年教訓。必能達其雪恥之志也。余是以於朝鮮獨立之事。竊爲我國恐懼。而爲朝鮮希望也。

### 改早鐘點利弊論

預科一 黃倩君

立國於世界。人民之程度。日進於文明。我國昔時並無鐘表。人惟視日之升降。以定時之早晚。故有日上三竿之說。後來西人運其巧思。時加研究。製成鐘表。以便人能按時作事。否則約略計之。雖不至晨昏顛倒。而難免時間之差誤也。故鐘表不可視爲玩物。實爲日用所不可少者。上海海關之鐘。爲衆人所視爲標準者。近日改早一小時。是乃效法美國。因愛惜日光。使人早作而早息。未始非良法美意。人民皆能得其利益也。惟既欲改早。則必宜全國一致。今惟上海獨早。他處悉仍其舊。吾恐因時計之不同。致行事反多差舛。是未蒙其利。而反受其害焉。即就上海一隅而言。如車站之不能改早。雖加一針。而在鄉愚視之。已不免迷離難辨矣。由是觀之。凡一國之內事。無鉅細。必須統一。若各自爲政。則雖一鐘之微。其弊已如此。况其重大有十百倍於鐘者乎。噫。同一之良法美意。他國行之則有利。而吾國仿行之則有弊者。豈獨一鐘也哉。

### 知機足以遠害論

預科一 強靜香

天下多小人而少君子。無非因見機識巧之人過多。舍身取義之人過少耳。利益人人思趨。禍患人人思避。遂使中國有如是之現象。知機尙足云哉。龍逢比干。忠臣也。伯夷叔齊。義士也。此其人豈無自全之知識。而以身殉之。夫亦爲愛國耳。孔子曰。成仁。孟子曰。取義。貪生惡死之人。固所不取。然而同是死也。有重於泰山者。亦有輕於鴻毛者。士君子握瑜懷瑾。苟亟於進取。未見有益於國。徒遭殺身之禍。此其人未免昧於趨勢也。狡兔死。走狗烹。飛鳥盡。良弓藏。如文種。伍胥。韓信。彭越。諸人。非亦因知進而不知退耶。易曰。遯世无悶。吾人當三復斯言。

### 朝鮮獨立論

預科一年 榮敏仁

朝鮮者我國之藩屬也。前清時被奪於日本。受日人之壓制也久矣。夫日本亦人耳。朝鮮亦人耳。以人虐人。公理何在。既不合乎公理。此人民之所以思逞也。然則朝鮮之欲獨立也。非一日矣。特不得其時機耳。乘此世界和平良好機會。脫此樊籠。重建故國。此其時矣。韓人業已舉代表赴歐。俟和平大會時。欲要求各國承認。以達獨立之目的。亦世界自然之趨勢也。然而匪易言也。夫脫專制而還自由。必費幾經血戰。幾許頭顱。而後始克告成。自朝鮮獨立之事起。被日警之拘者不少矣。必也有堅定之決心。自有圓滿之結果。余當拭目望之。

### 讀美總統威爾遜提倡民族主義之宣言書後

特別班 四年生 譚淑

嗚呼。方今世界一過渡將終之世界也。一民族發展之世界也。納全世界於大同。促全世界於文明。必先有高才。庶可爲之提綱而挈領。然則當今之世。伊何人。伊何人。其惟美大總統威爾遜氏乎。夫威氏當歐戰劇烈之時。毅然主張伐暴救民政策。及夫歐戰告終。又提議民族自主。自決主義。其愛國也不獨愛一己之

國也。並愛世界萬國也。其愛民也不獨愛一國之民也。並愛世界萬國之民也。若以牛耳主盟之雄略。目威氏誠淺之乎。測威氏矣。觀於在議院之宣言。一則曰發揚民族之成績。再則曰扶助人民各享其應享之生活。甚以世界公僕義務為責任。然則地球萬國。此後賴威氏以永享自由幸福者。豈有限量哉。厥後英國前外相格連。推廣此議。而倡國際同盟會。雖其圓滿之時期不能預決。然此次歐洲平和大會。必能將此人類大進化之國際同盟立永遠基礎。敢斷言也。碩夫廉儒夫立中國四百兆同胞。其亦知所奮起乎。

### 歐戰和平慶祝會感言

特別班  
四年生 朱懿宣

大陸風雲瞬息萬變。協約各國參戰。參戰呼聲極高。曾幾何時。歐戰已息。和平慶祝之聲又至矣。滬地於十一月二十一至二十三日。亦有慶祝之舉。數日也。天氣清明。萬人空巷。車如水。馬如龍。中西人士無不興高采烈。各界亦有提燈會以助興。嘻何其盛也。雖然歐洲既停戰矣。他日議和席上。其對待吾中國之條件如何。猶未可知也。南北之爭猶相持未已也。乃隨聲和附。舉國若狂。嗚呼。尚何言哉。

### 閱報說

特別班  
四年生 戴韻聲

吾人在世。出則社會。入則家庭。其所聞知有限也。人雖有耳目。耳不逾聽一室之語。目不逾視一室之物。故欲放開眼界。在千里以外者。非閱報不可也。報有數種。各報之宗旨亦互有異。然國家要政。社會瑣聞。以及通商各口之商業情形。與夫歐洲近日之議和狀況。閱報之人。皆瞭如指掌。審然吾輩可不閱報哉。



## 學生事業

正科三年級

### 一、學生自治團

謝銘錦

學生自治團者。所以養成學生自治之能力。俾不待他人之督促。得自己盡力於立身處世之道也。宗旨在尊重學生之人格。歷練其幹事之才能。其詳已於前編披露。故不再贅。今屆學生均能遵守章程。自知尊重。本校自治團成立以來。雖爲時不久。而成績斐然。凡所設施。頗有秩序。堪爲本校學生自治前途賀。謹列舉本屆職員如下。

會長 施惠齡

書記 謝銘錦

會計 夏路得

### 二、廣學會

程叟齡

本校廣學會。已詳登前編英文欄。茲毋庸贅述。原是會之宗旨。一圖英語之進步。二謀臨事之無懼。因學生終



日讀書。往往爲書所囿。自謂舍此之外。別無所事。若當外來之事。公衆之場。則有惶然不知所措者。是豈爲父母所望於其子女哉。故本會每月除開議事會一次以外。尚有公共遊藝會一次。以資聯絡。已輟業或畢業之同學。及學生之家族。且以練習酬應交際。法至善也。會中職員半年一任。不得連任。

本學期職員

會長 張敏錫

副會長 施惠齡 張藹真

書記 程叟齡

會計 徐有踪

新聞記  
事員 方連安

糾察員 夏路得

共計開遊藝會三次。議事會一次。意興之佳。賓客之盛。實爲前屆所不及。爰誌大略。以待後來之比較云爾。

三中文文學研究會

朱葆筠

中文文學研究會。何爲而設哉。蓋國於地球。必有其一國之文學。立國愈古者。其文學必愈美。若既爲本國之士。而不知寶其本國之文學。是之謂忘本。我國自歐化東漸。學校之中。大抵偏重西文。而輕視中文。卽有號稱中西並重者。亦徒有其名。而無其實。於是文學幾有退化之勢。憂時之士。以爲我國文學之淪亡。學者之恥也。

本校同人亦有恫於此。爰創設斯會。內容分演講辯論編輯音樂詩歌等類。於功課之暇。共同研究。庶幾於國學一道。不致曠廢。而歐西文化之輸入。愈能得其精神。而免貽人以忘本之譏。若夫精研深究。蘄成將來之文學大家。則同人等求學之時。見識淺陋。懼弗克勝。實不敢存此奢願也。所可記者。成立不過數月。而成績昭然。後來之進步。當未可限量也。本屆職員列於左。

會長 黃靜容

副會長 余巖竹

書記 談振華 趙敏淑

會計 黃倩儀

#### 四、崇道部記事

徐有踪

本校崇道部。就每班學生。舉出兩代表。組成一會。再就全體會員。舉出各職員。有以選誦詩歌爲職者。所以啓人慕道之心也。有以研究聖經爲職者。所以予人明道之證也。有以慰問疾苦爲職者。所以堅人信道之心也。種種職務。皆以實踐求道之志。而爲將來應世之預備。諸同學不以踪不文。責踪一言。以記其事。因不得不略貢所知。以答諸同學之雅意焉。夫我人所隨時隨地。而不可無者。惟道而已。古人謂道也者。不可須臾離也。可離非道也。從此可知天地之間。既有人。卽有道。舍乎道。卽不可以爲人矣。惜今之人。或視道也。過於高遠。或視道也。過於艱深。遂至自暴者有之。自棄者有之。始則離道而立。繼則背道而馳。是所以爲我主耶穌基督之重

憂也。噫！世界之人。如此之衆。必使先知道之人。勸勉後知道者。必使既明道之人。引導不明道者。我等對於聖道。雖不過略有所知。略有所明。以視世之一無所知。一無所明者。固已居於先進之列。不得不以勸勉引導自任矣。既欲以勸勉引導自任。不得不在此青年時代。竭其力以預爲之備矣。此即本會組織之宗旨。願我同學各加勉者也。

### 五、女佈道會

張藹真

本校除中西文學會及琴學會外。更有女佈道會。其宗旨無非爲佈道而已。然不僅稱佈道會。而稱女佈道會者。其專重在女子可知矣。其志趣所在。乃示吾輩女子。非但以終日讀書爲務。且以相助同胞姊妹。使共知眞道。爲吾輩應盡之職分。蓋亦服務社會之一也。女佈道會之成立已久。其組織之原因。前編已詳述之矣。本學期會友五十一人。執事者皆由會友選舉。列舉其名如下。會長張藹真、副會長朱保筠、書記俞梓連、文牘徐芸生、會計張敏錫、佈道部長吳景昭、查經部長夏露德、社會服務部長譚振華。各會友由執事派往各處進行種種佈道之事。除星期五六外。每日四時。往近村佈道。或引導孩童遊戲。今試略述之。星期一講古事。星期二遊戲體操。星期三手工。及社會服務部長演講衛生學。星期四唱歌認字。孩童所作之一切手工。由會員查閱後。皆分贈孩童。俾引起其興致。本會亦預備種種花紙圖畫。凡學生能還講古事者。則各得一紙以勉之云。

### 六、服務團

張梅儷

本團創始於一千九百十八年之七月。由十餘同志組織而成。專以服務人羣爲宗旨。在團者必有健全之身

體。與堅強之精神。故本團每日有早操一次。約二十分鐘。以清朗之時間。助體軀之發達。早操之後。更有早禱。所以祈上帝之眷佑。與精神上之安適也。每星期二四下午六時半至七時。學看護之術。每星期五下午九時。爲常會之期。會費每月一角。成立以來。各團員皆熱心從事。以服務社會爲職志。且皆望始終如一。以收實效。故特記之。以驗將來之進退云爾。

#### 七、聖日學校

方連安

本校聖日學校之成立。乃爲貧苦之幼童無機會。無財力以求學而設者也。將使彼等得聽聖經寶訓。向道爲善。不爲社會惡習所誘。誤入不正之途。所擔任教授者。皆同學盡義務。而其佈道之地點。共分四處。一在八仙橋。一在三一堂。一在坟山路。一則在本校附近鄉間。一切費用。亦由同學擔任捐募。每聖日佈道一小時。本學期各分處之成績。甚爲優良。惟有所不足者。則聖誕日來堂聽講者獨多。而平日則寥寥無幾也。現正研求改良方法。諸君對此有何高見。幸祈賜教。無任歡迎。

#### 八、祈禱會

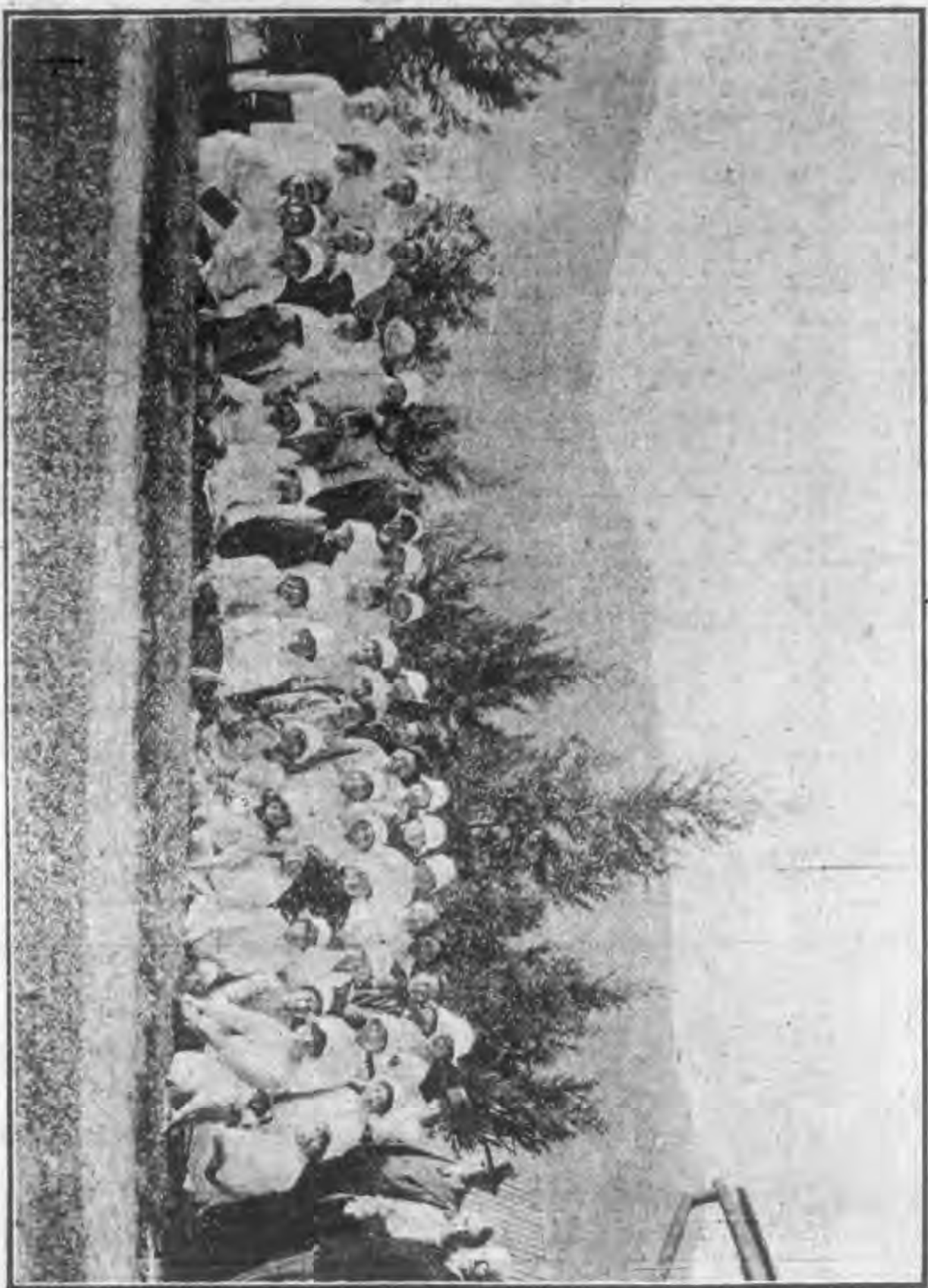
黃瑞蓮

本校每星期三下午七時至八時。必有所禱會。擇校內外有才能聲譽者。請其來會講論聖德。或演說聖道。每班選二人。擔任歌唱。並延請名人。蒞會演講。及作書問候等事。前者曹雪慶先生。章增佩女士等。先後至會演說。勸勉學生。頗得啓發觀感之效。故凡肄業於本校者。其受益於該會。實非淺鮮也。



Chemistry Students

化學班



Mokanshan Party

莫干山旅行攝影

### 莫干山遊記

預科四年 余巖竹

春光明媚。景色照人。陣陣花香。吹動騷人雅興。聲聲鳥語。喚起學士遊踪。及時行樂。正我輩青年不可多得之時機也。校中每值春假。例有旅行。所以益閱歷。廣智識。尋萬物之機趣。繹大塊之文章也。因遵師命。擇清幽適宜。而含有研究之價值。及不常見之地點。逐年前往。而今春所止。則莫干山焉。山位於浙江之西北。枕杭縣之東。冠衆山之巔。下臨無極。誠消夏之樂土。避世之桃源也。定八年四月二十九號下午一句鐘。爲啓行之期。期前放假兩天。俾先預備一切。期至紛紛趨就碼頭。見民船三艘。輪拖一艘。已艤於岸。師長佈置。備役幫忙。未及一句鐘。人物盡下船。俄而舟子啓旋。汽笛一聲。羣立船首。揚帕向岸上師友告暫別矣。斯行也。共六十有六人。同學而外。計總司理一。雜務司理一。格致教員一。文學教員一。音樂教員一。傭役廚司苦力各二。看護醫士又各一。是以無微不至。無事不周。旅行多苦。而此乃樂矣。舟行殊平穩。兩岸風景。盡入眼簾。清風徐來。心神爲之一振。故身雖漂泊無定。而心之主宰得時時清醒也。沿途歌聲簫聲談笑聲。不絕於耳。亦間有披書閱報者。各隨意之所。情之所移。絕無禁之者。蓋每船雖有師長。然皆能與衆同樂也。艙軸相接。可以前後往還。故雖曰三船。實則一家耳。入暮。同就晚餐。餐室雖無校中之寬敞適宜。尙能先後各安其席。餐已。盥洗歸寢。臥榻本不足。然多有遜讓。甘臥板榻或船廳中者。故絕無紊亂及不快之景象。舟行一夜。翌日特泊湖州。蓋欲參觀湖郡女校也。該校在海島中學之右。爲聖公會創設之一。與蘇州之景海。及本校成鼎足者。規模宏大。亦一完全之女子高等學校也。余等既至。略道來意。校員極表歡迎。隨領參觀各教室。臥室等處。目光所之。無不莊然有容。

整然有序。於此亦可以見其教授管理之一斑矣。參觀既畢。相率歸舟。湖郡校員躬送至岸。且爲攝影以留紀念焉。舟離岸。行有頃。戛然而止。舟子僉以黑夜不辨水徑爲辭。未幾仗總司理韓君之力。舟復啓行。是夕。師囑早寢。蓋計明日當首長途也。乃夜半大雨傾盆。意明日必不可登山矣。孰知翌晨早膳畢。推篷一望。晴日當空。九時抵岸。舍舟登陸。咸有得色。體弱者間乘肩輿以代步。惟步行者居多數。沿途田徑爲夜間雨水所注。行不得也。哥哥不須鷓鴣聲喚。已幾有顛頓田間者。幸校中服務團前後照護。或代負衣物。或互相扶持。始得免於傾跌。田徑既盡。復繞山徑。徑雖崎嶇。然尙有道可循。且兩旁綠竹成蔭。高可數丈。山泉源源而至。行人得此。藉以稍舒困倦。然而跋涉之艱。僂僂之狀。有令人望而失笑者。直至下午二時半始達。計程將三十里。歷時幾六句鐘矣。抵寓疲憊異常。蓋益之以枵腹也。時傭人廚役仍未至。衆遂出餅餌以當膳。掬山泉以當茶。一種優游快樂之情形。若已盡忘頃刻之勞瘁也者。亦可見人間之苦樂。本無一定。視其境遇之若何耳。余等所居。雖不得謂之絕頂。然已離平地千餘尺。蓋駕雲霧而上之矣。寓係二層洋房。鑿山石而築者。頗天然。爲總司理韓君之別墅。借用於本校。不取值也。余等之看護。卽韓君夫人。其視事也。不憚勞瘁。將護慇懃。而一種溫文慈靄之象。尤有足風者。是夕晚膳特遲。膳畢各歸寢室。每室四五人或七八人不等。有牀者卽牀而睡。牀不足者置厚褥於樓板而代之。亦絕無有怨言及不滿意者。夜間颶風大作。聲如洪濤。又若虎嘯。羣多驚起。未幾見格致教員鮑女士。手持洋燭。親到各臥室。爲關窗加被。其愛護學生之心。亦云至矣。翌日二號。本擬卽往塔山。惟以風仍未止。故格致教員領衆先遊水泉及瀑布等處。路至險隘。羣持木棒作行杖。緣竹林以攀登。僅免於下墜。有



頃達泉處矣。又有頃覩瀑布矣。但見石壁峭立。水勢汹涌。潺潺之聲。不絕於耳。同學多愛其景。爭攝影於瀑布旁。巖石上。余獨喜其聲如擊筑。若爲人類鳴不平者。低徊久之始返。午後風稍寧。遂擬試遊塔山。山雖較高。然路極平坦。蓋韓君曾費無限之經營。特鑿此以便遊人者。亦造福不淺也。師意本在研究。故繞道前往。沿路口講指畫。非向花草以釋植物。卽就奇石以談地質。獲益之深。非空抱卷冊之所可同日語也。可知賢師益友。固人生所不可少者歟。談議間。不覺已登山巔。舉目遠眺。但覺視綫所及。盡係峯巒岡嶺。所謂平原海岸。絕影不見。幾疑身入九重矣。山高二千五百五十尺。昔以有塔而得名。嗣堪輿家言。是塔爲王氣所鍾。清政府懼。立令毀塔。迄今蔓草荒煙。殘磚斷石。但存虛名而已。罷遊而歸。晚膳已備。夜文學教員德女士。復集衆於飯堂。演講故事。女士素善詞令。喜形容。有所表演。惟妙惟肖。聞者樂而忘倦。此時之情形。真有家人團聚一室之景象也。演講既畢。已十時矣。乃各歸寢。明日上午。格致教員專領讀地質學者。重往水泉處。餘可分隊向各山水清幽處。玩賞風景。下午復齊集到鄰近各山。沿途野景。天然秀逸。余喜其出塵也。屢欲描寫之。師不令獨留。又不令獨出。以是山多狼豹等猛獸也。不得已。乃乘師友憩息及用茶點時。試描寫一二。歸作班中雜誌之用。四號爲星期日。常例早禱後。音樂教員蘇女士。助衆鈔寫聖詩。以備下午及禮拜之用。以所攜之詩。不敷用也。鈔畢。得各自由行動。有休息者。有遊玩者。余乘機繪莫干山全圖。蓋師命也。十二句鐘。羣集飯堂。韓君主領禮拜。以救主登山變化。其徒樂而欲建茅居爲題。大意勉以山居雖樂。然獨善其身。不可久留。山下雖苦。然而入地獄救衆生。實吾之責。申義至詳。發揮至盡。卽頑石亦不能不點頭焉。午膳後。師令靜養。稍作心靈工夫。四時三十分。

羣赴伊文思君約。至其家。君夫婦老矣。而康健異常。慇懃招待。談吐間無異家人父子。嘗以純摯之詞。勉余輩爲家庭之救主。作親友之福星。余等亦歌詩以答謝之。臨別。且留攝影焉。翌晨當下山。瀕行。猶羣立所寓戶外。以拍照。一種依依不舍之情。吾知非格於師命。及不忘韓君訓詞者。無人肯向歸程去矣。是日下山。步行極緩。沿途可以採擇花卉以作標本。及歸程之研究。旣疲。擇山溪之旁。林木之蔭。坐而憩息。濯纓濯足。展餽糧以充饑。呼山人代煮茶。高逸清幽。有堪流連者。困稍蘇。復起前行。同學仍有苦渴者。嘗求水於山民家。山居雖質樸無文。然滌除整潔。能知大體。絕無儉俗氣。其兒童亦精神活潑。似大有可造者。惜教育不及耳。旣下舟。卽返棹。余等日間照常就師研究。山所得者。師爲一一剖釋周詳。退而熟思。愈覺造物精妙。而信冥冥中自有主宰在也。舟行又兩晝夜。七號重履滬土。人馬喧嚷之聲。肩摩轂擊之形。又躍入視聽之內。是所謂人間也。回憶山中席地情景。朝相約以守日出。暮攜手以候日入。純任自然。直天上耳。何相懸殊也。雖然。亦意爲之耳。以人間作天上。以天上移人間。見其清。不見其濁。覺其樂。不覺其苦。在人而不在地。在我而不在人。又何懸殊之有哉。師命作記。拉雜以寫其顛末。用誌斯遊云爾。

### 植樹節記

預科二年 馬月美

植樹能減少人間之疾病。調節地方之水旱。前人不知樹根能吸水。墁惟以磚石填塞。致潰決頻仍。費國家之帑藏。傷人民之物產。其損失不知凡幾。前天津水災。若已廣植樹木。則受害何至若斯之巨哉。荷蘭治河之績。爲全球冠。亦首以種樹爲要務也。自民國以來。政府漸知植樹之重要。定每年清明節爲植樹之期。以示提

倡之意。各學校皆仿行之。吾校亦於是日行植樹節禮於滬西曹家渡之新校。漢口路舊校之各級學生亦同乘汽車而往。於一時半至校。二時後集於草地。列隊攝影。後至池邊。以次種樹。每級各種一樹。雜以詩歌。後又集於體操場。共唱國歌與植樹歌而散。迴時已日色西沉矣。

### 雙十節記遊

預科二年 王家琬

舊曆九月六日。乃國慶日也。即陽曆之十月十號。故又名雙十節。是日一路商店。皆懸旗誌慶。休業遊息。余校亦放假焉。乘此良辰。出外一遊。午後乘車至半淞園。入門。則迴廊曲折。池水漣漪。內有假山一座。高聳雲表。頗宜憑眺。一擴胸襟。登而遠矚。能見新世界之巔。及一切高大建築。俯視則人馬往來。如蟻如鯽。登臨既罷。緩步至亭中。啜茗片時。乃乘車返家。則已歸鳥投林。萬家燈火矣。竊念滬上公衆遊玩之所。無非鑼鼓喧闐。酒食爭逐。求其花木扶疏。林泉幽邃者。殊不多覩。而半淞園獨於闐闐之間。闢清幽之境。都人士之往遊者。皆以爲比較之。而此爲適宜焉。是以於此節日。遊人極多。未始非人羣進化之一端也。故不可以不記。

### 參觀盲童學校記

小學四年 朱心珊

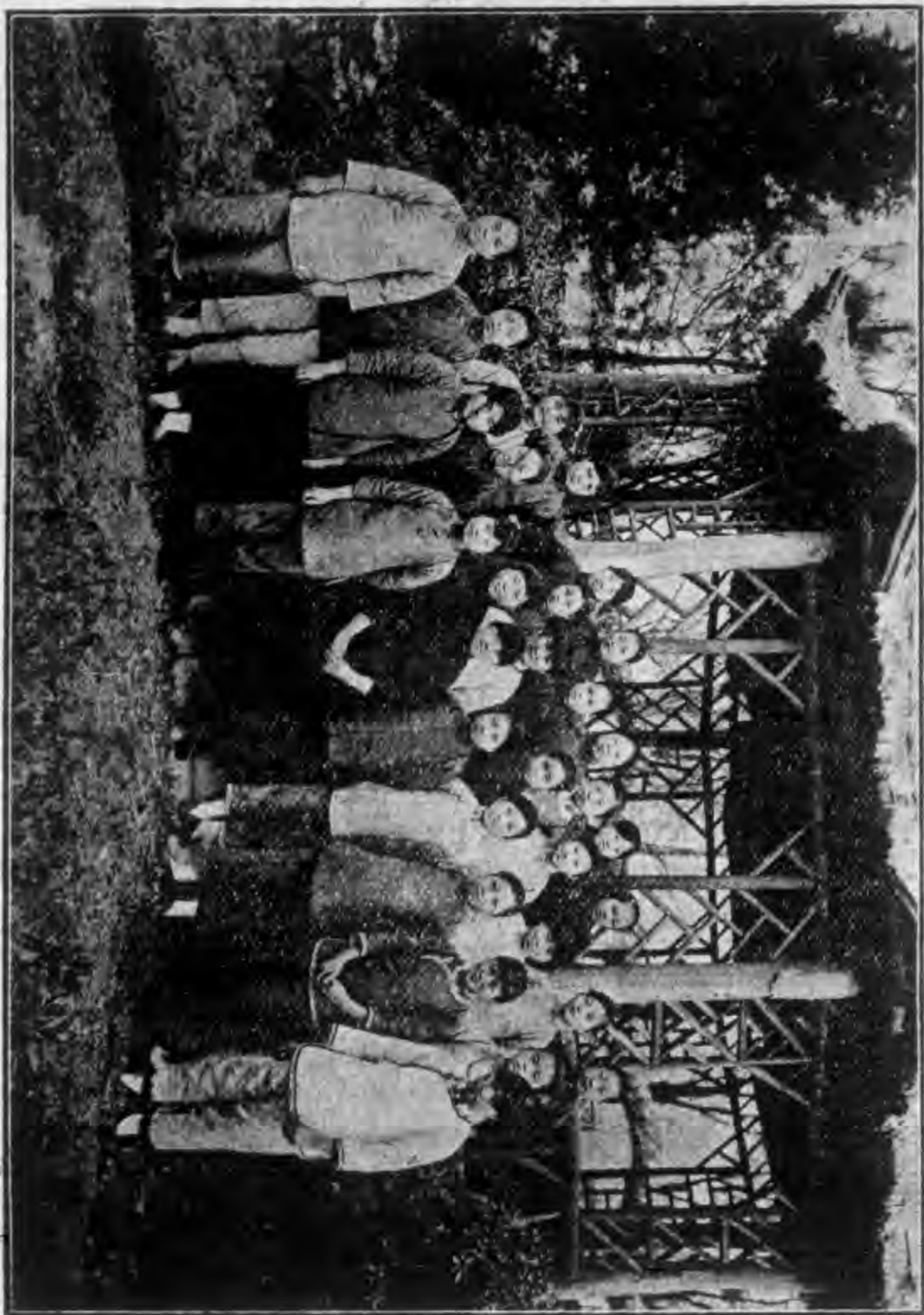
民國七年九月十七日。余於三時半。偕同學數人。乘汽車赴億定盤路參觀盲童學校。時正秋高。氣爽。黃菊初開。丹楓欲醉。一路風景頗佳。車行甚速。瞬息間。已至該校。見有洋房兩座。草地一片。東則爲工藝室。正在製作籐器。堅實精美。不亞於市上所製。故亦可出售。其對面一室爲學生寫字及讀書處。手指摩撫。便知字句。後至一體操室。則已有數人在彼處試練。初則啞鈴體操。整齊活潑。與不盲者無異。繼而見盲童十餘人。疊成五層。

寶塔體育之程度。可想而知。復至一唱歌室。其上有一臺爲唱者所立。下則有椅座數行爲聽者所坐。唱畢聽一幼盲童彈琴。琴聲清越。正非吾輩所能及。殆盲於目而不盲於心者歟。臨別由該校校長贈以章程二本。時已鐘鳴六下。仍坐汽車而歸。

### 年假見聞記

特別班  
三年生 榮卓仁


光陰之速也。回憶去歲放學回家。父兄姊妹骨肉相敘一堂。此境此情。能忽然舍去乎。蓋當年頭臘尾數天。氣候極寒。與家中人時而圍爐品茗。時而促膝談心。時而講論古事。及初五日後。天氣晴暖。與父母弟妹等至梅園遊覽。惜梅花尙含苞未放。蓋由除夕日。雪飛數寸。梅枝爲雪所壓。未能着花也。吾鄉風俗。每歲有賀年之舉。此往彼來。亦未能免此習慣。生愚魯性成。故所述祇如是而已。



Annex

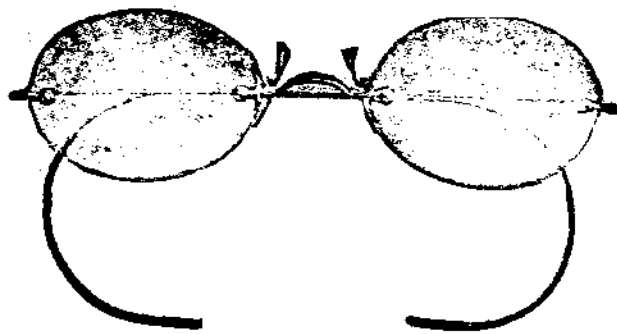
特  
別  
班

南 諸 對 農 商 部 註 冊 獎 勵 光 學 主 任 俞 祚 君 聖 任 學 門 房 巡 京



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(二)四川路青年會樓下潤記貿易公司專辦各種化妝品時式鑽戒銀器樂譜名畫照架玩具以及各種冬至禮品凡墨梯諸君惠顧均照批價打九折

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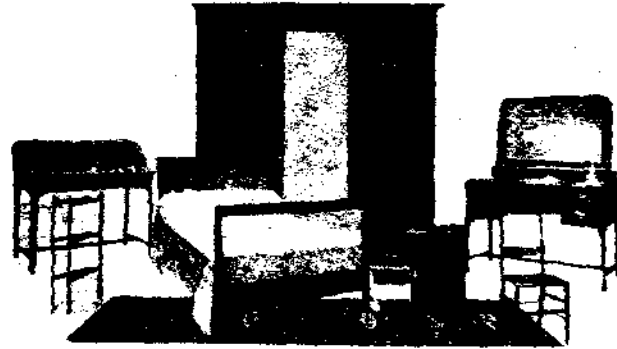
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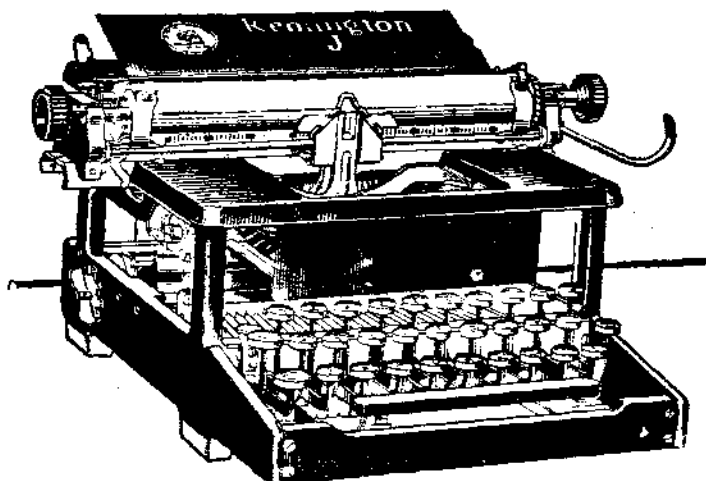
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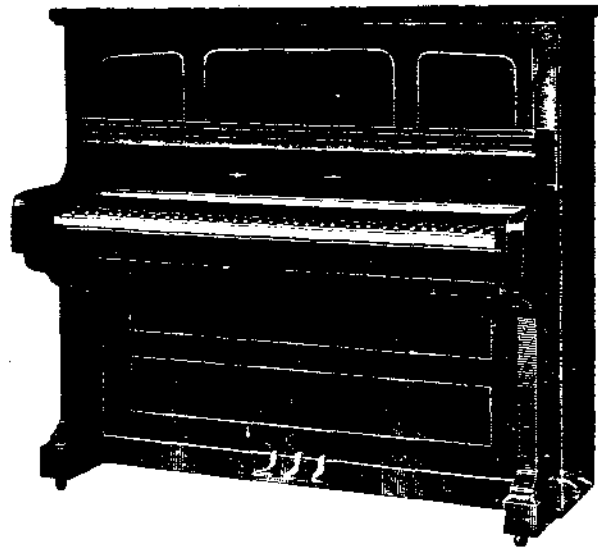
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● 汝有患過重病而尚未復元之親眷否

● 汝因年老以致脾胃軟弱乎

● 汝患體弱兼欠睡否

● 汝是喂養小兒之母乎

● 汝有熟識女親友不日將為產母想食一種食物可使小兒先天充足否

● 汝所愛之兒當其在出牙及斷乳困苦之際要用一特別舒服兼滋補之食物否

● 汝患瀉痢否

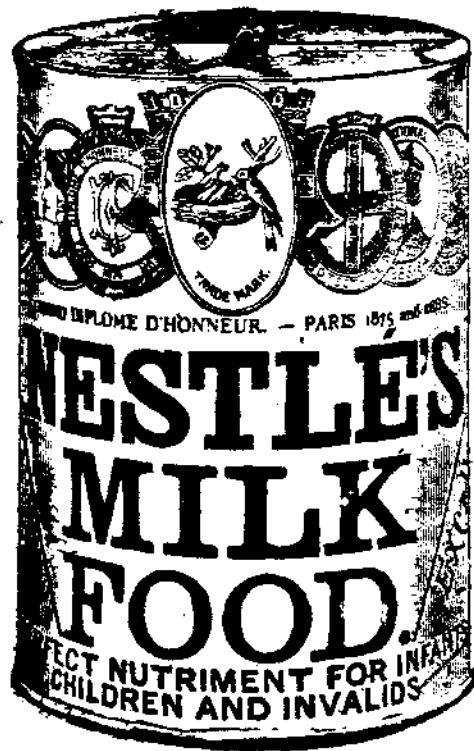
● 汝恐傳染可畏之癆病否

● 汝曾禁忌飲酒或忌食同樣烈性之物乎

● 汝當戒煙之際想食一種調養身體之物乎

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One day some girls were chattering in the hall when one of them kicked something behind her. "Oh, I am so sorry, please excuse me!" she said.

"Why, what is the matter?"

She:—"I kicked some one." But when she looked around there was nobody and the rest laughed at her for excusing herself to the wall.

Once during class time there was a hailstorm and one of the members was so excited over it that she forgot all about her lesson:

Teacher:—"Are you on the affirmative or negative side?"

She:—"Oh! on the affirmative."

Teacher:—"What is your reason?"

Then the hail grew harder so she just yelled, "Oh! Hail, hail, hail!"

At table a girl saw a pin with S. O. S. (sent on service) pinned on another's dress, and asked, "What does that mean?" Some one answered quickly, "Stand on surface."

A certain girl is very zealous and prays every night but once she was so sleepy that she forgot it and went to bed. Suddenly she remembered and immediately sprang out of her bed and knelt down. No one dared to interrupt her, for usually her prayer is very long. Half an hour passed, she still knelt at her bed. She was having a nap during her prayer.

A girl loved one of her friends too well, so once when she addressed the envelope to her, she put "my dear" instead of "Miss."

Teacher:—"What Bible have you studied?"

Student:—"Holy Bible."

Teacher:—"Have you studied American Literature?"

Pupil:—"Yes, I have."

Teacher:—"Whom have you studied?"

Pupil:—"Oh, Shakespeare."

Anglo-Chinese.

A girl pronounced the words "red blood" in an Anglo-Chinese form. She pronounced them "reda balatah."

Another girl calls Miss White "Miss Whalato."

We usually call one of our schoolmates "Doctor." But we have a cat, presented by Dr. Polk, whose name is also "Doctor." Once a girl said to the cat, "Good morning, Doctor." The girl, Doctor, who was passing by, replied, "Good morning, Miss Wong."

It was a hot day. A lazy girl went to bed and soon wandered into dreamland. All at once she cried out, "Oh, there is a rat on my back." When she woke up, she found that it was perspiration flowing down her spinal column.

"If you go home this Saturday, will you please buy me 'The Works of Milton'?"

"Yes, I am glad you are asking me to do something for you. Say, who is the author?"

"Shakespeare."

"One day, a dog got into our compound. One girl asked, "Where did it come from?"

"Why," answered another, "don't you know that's Miss Dog's White?"

"Is she an orphan?" asked the teacher.

"No, she has a sister," promptly answered one girl.

"Are you a Nanking girl?" asked the teacher.

"No, I am not a Nanking girl; I am a Hangchow man," the girl answered.

"Some girls were talking about their ornaments. One of them said, "When I wear a chain, I must also have a racket."

One day two girls were quarreling about the time. One girl said, "It is a quarter to two." The other said, "It is three quarters past one." Another girl heard them and said, "You both are wrong, it is a quarter past half past one."

A foreign lady, who spoke a little Chinese, employed a coolie who knew a little English. One day when this lady had guests for dinner and wanting some fruit, she told her coolie to bring some "koo-ts" (which means trousers in Chinese) that was on the table upstairs. When dinner was over the coolie brought a pair of trousers in and said to his mistress, "I could not find any "koo-ts" on the table so I opened your last drawer and found these."

Several girls saw Miss——wearing a green suit on Sunday morning. On the way to church, they whispered to each other, "Look, Miss——is before us. Let us catch up with her, because she is always so proud of her fast walking." So they walked as fast as their feet could carry them. On the spot finally they found a green letter box instead of their teacher.

Once a girl wrote on her history examination paper, "Alexander rolled for thirty years."





## Laugh with Us

A cook took his hook and went to fish in a brook. On his way, he flung his hook at a rook flying in a nook. Sadly it did choke, but the cook called it a joke to catch a rook with a hook.

“What is a horse power?” asked the mathematics teacher.

“To pound a man’s foot 33,000 times in a minute,” was the answer.

“Oh! I wish I had long eyelashes,” said one girl.

“Indeed,” replied the other, “I would look much prettier, if mine were as long as my sister’s.”

Finally they both went to their own rooms and cut away all their eyelashes hoping that that they would be longer, when they grew again. But to their astonishment, their eyes became so sore and red by the next morning that they had to stay away from school for a month.

“What is a locomotive of one thousand horse power?” asked the teacher.

One girl replied, “When it requires one thousand horses to pull it.”

“This flour has been there for a long time, so it is getting yellow,” said one girl.

“Yes, flowers always wither quickly, and change their beautiful tints into such a tiresome yellow,” said another.

“Do you know Sung Mary?” asked one girl, meaning to say “St. Mary.”

“Yes, Mary Sung is my cousin,” answered the other girl.

“What did she call you, when she met you yesterday?”

“She called me ‘How do you do.’”

fine-grained sandstone. Its dip was about  $45^{\circ}$  north and  $30^{\circ}$  east and the strike about  $20^{\circ}$  in the direction northeast toward southwest; its rate of erosion is 4,000 years to one foot of soil. It is held by the dike of granite, which in some places reaches 30 feet in thickness. The barometer at San Jau Poo stood at 758 millimeters. As we ascended, the needle fell one millimeter for every forty feet, and when we reached the splendid stone residence of Mr. T. A. Hearn where we were to stay, we had gone up one thousand nine hundred and twenty feet. Tah San is six hundred feet higher, and Mokanshan is shown by the barometer to be 2,550 feet above sea level. At the summit Miss Tuttle found some quartz and a piece of amethyst, which was an oblong hexagonal crystal colored with manganese. Amethyst has once been the sandstone which was heated by the interior fire of the earth to a very high temperature and let cool, slowly forming the crystal. If cooled rapidly, it becomes white. Piles of rocks stood on the hill where was a large outcrop called the "Giant's Pile."

Another day we went to the waterfall, which looked like milk pouring over the granite wall to a depth of a hundred feet. The stream is narrow but very rapid through a steep gorge. Once it had possibly been as broad as Niagara, but now it is getting narrower. In the dry days it becomes narrower and during the rainy time it is broader, on the way to which we observed a dike of granite, and the path on which we walked once was the river bed. There was some white lichen on the rocks, and a great granite block lying there, the dip of which was  $135^{\circ}$ , beside which we found some small pieces of rotten calcareous rock. The cleavage line ran in a right angle with the strata and the rocks in the stream were very smooth.

The water of the swimming pool was yellow with the mud washed by the recent rain. Around the pool were the cement walks, into which ran a very narrow stream, the water of which was clearer than that of the pool, and the stones there were small, smooth, and round; many leaves had been brought down by the stream.

This has been the most delightful field work our class has ever taken. The most helpful from every point of view; not only has our horizon been lifted for things geological but our whole purpose in life has been enlarged.

The mountaineer's prayer expresses something of what we each felt as we came back to school:

"Gird me with the strength of thy steadfast hills;  
The speed of thy streams give me.  
In the spirit that calms, with the life that thrills,  
I would stand or run for thee.  
Let me be thy voice or thy silent power;  
As the cataract or the peak,  
An eternal thought in my earthly hour  
Of the living God to speak."

without making experiment, it brings her little, consequently our teacher planned that the students of science should see the hills and there study the wonders of their formation.

As we went from Shanghai on house boats I made some notes of things new to me. Just as we passed The Bund we saw a derrick used for lifting the boats into dock. The tide was at flood and the drift of mud line, including bark, cabbage, and straw, ran



BRIDGE

across the current. The river was not straight, but showed that one side was being torn down and a deposit made on the other; when two currents meet together they drop their loads, thus causing the projection; the stone buttress built on one bank prevented erosion in many places. Many shells in the soil proved that the land had once been sea bottom. Evidently the current had left a marsh, across which men had built levees thus adding to their rice fields, which were covered with vetch, a pulse which was being turned under to fertilize the soil. All the land was green with plants of various color and the small huts spread here and there made a pretty picture.

Not far from Nan-zing there were many granite monuments constructed by the ancient people to commemorate a great victory won by a general; or the filial piety and loyalty displayed by one of their sons and

daughters. These are the glory of the landscape.

Near Huchow were many bridges built of large granite blocks with engravings. Most of the bridges were arched and some had three or five arches. Some of the houses were built of yellow clay and brick, while the others were entirely made of brick. The walls of many of these houses were torn down by the effect of weathering.

In Nan-zing most of the sun-baked brick houses were built along the river banks, which were about ten feet above the river. When we passed there we saw a beautiful old temple built on a small island, which was thought to be a river bar. The mission compound is called "Sea Island"; possibly it too was once surrounded by water.

As we came near Mokanshan, we saw evidences of many landslides on the steep hills revealing the outcrop of sandstone; the top of the hills had been made smooth by weathering and between the hills the river has run down into the valley; all these small hills were formed by river erosion. When two currents meet together they drop their loads, thus making a bar which builds up the cross-bedding plane and the process is repeated again and again. Between these hills the plane or the hill is formed, and there is one triangulation station near San Jau Poo.

As we climbed the hill by the sandstone and granite steps, we found that Mokanshan was an ancient sea deposit, lifted up and eroded by the rivers which bore, cut, and dug away the coarse sandstone and exposed the granite dikes. It was formed about the time when Tai-shan appeared. It is a sandstone formation about 5,000 feet thick; at the foot of which we found some sea deposit shown by the white sea shell and

sap of this tree, which belongs particularly to China, is also a world necessity. They are the finest tree on the Eastern coast of China. People use it in medicine as a sedative, as an antispasmodic. The oil of camphor is aromatic, and is used as an insecticide and as liniment. Mulberry, bamboo, tea, and camphor are all oriental plants. They are great products of China. Silk, made possible by the mulberry, and tea are the greatest exports of China.

Along our way, we noticed another production of that place—it was the varnish tree, which belongs to the cashew family. When we got back to our boats, we were very interested in those plants which we had seen, and tried to find what things were made of those plants. We found the tables and the boards were all painted with Ningpo varnish. It is very useful, for nearly everything in the house was painted with varnish.

One of the interesting plants which we discussed was the broad bean plant, the beans of which we ate for our meal that day. It belongs to the bean family. The beans are mostly used for food. Beside the green beans eaten as a vegetable, they make bean curd and bean sauce. They are also used for a fertilizer as the bean cake and the bean stalk.

There are many plants to be gathered for analysis. We found that the buttercup, the columbine, and the clematis all belong to the buttercup family. Vetch, broad bean,

acacia, wistaria, lotus, English pea, and mimosa belong to the pulse family. Bamboo, sugar cane, wheat, rice, and reed grass belong to the grass family. White mulberry and red mulberry belong to the mulberry family. The only thing we found in the tea family is the tea. There are many plants we could not classify and analyze, because we could not know the life history of those plants. These we brought home, a hundred kinds, and have planted them in our garden to watch until they tell us their own story.

The study of all these beautiful plants made me feel very thankful to God for building this wonderful, beautiful world. Plants are a lower organization than human beings, yet they contribute much to us. They show the glory of God. How about people, who are much higher than the plants! Should we not be more useful than the plants to show the glorious God and not to live in vain!



ROCK

## Our School Excursion

WU ZOK YIEN, '22

Experience is more important than theory, for the knowledge of most people is gained by careful observation. If one study geology, chemistry, biology, or physics

to the rose family, such as wild rose, strawberry, blackberry, spiræa, gooseberry, and hawthorne. Although they were far away from us, yet they were big enough for us to see. There were bigger trees than I had ever seen before. Suddenly along the horizon Zoh-San appeared. What a beautiful view it was! The big trees stood along the horizon, and the different kinds of plants spread out on the shores, and the blue line of hills rose toward the clouds. At first I could hardly tell whether they were clouds or hills.

When I looked out from the side window of my boat, I saw the wheat growing luxuriously in the fields. "Wheat is a grass, a useful grass," I said to Kyok Li. Some farmers were plowing in their fields with the cows, some were sowing. The grain was



STREAM

just ripening. The most interesting thing was the water foot-pump, by which they were pumping the water to the fields. I saw one family, three sons were pumping the water and the old father sat there on the bank beating cymbals. I think they were using the cymbals to amuse and to encourage them, just like the soldiers have bands to encourage them.

As we approached Mokanshan, the most common tree was the mulberry, which belongs to the mulberry family. There were miles and miles of land covered with those which we saw as our boats sailed by. They were colored dark green. The country people pollard the trees as high as they can reach, so that they can easily get the leaves to feed the silkworms. The fruit is used for food, while the leaves are used to feed the silkworms. The whole province of Chekiang produces silk. Silk is one

of the big exports of China, so the mulberry tree is rich property.

Our boats reached San Jau Poo the third morning. After breakfast we took chairs to Mokanshan. As the chairs went from San Jau Poo to the foot of Mokanshan, all the way we were still among the mulberry trees. From the foot of the hill to the house where we were to stay, the path was lined with the largest and most useful grass in the world, the bamboo. They gave me different kinds of impressions that could not possibly be expressed. They are used for food, furniture, rafts, bridges, playthings and the necessary thing in our trip, the bamboo chair.

Another useful plant is the tea, which belongs to the tea family. When we came down the hill, the country people were gathering the leaves. It was very interesting to see the entire family with their baskets kneeling around the low shrubs to gather the tea. There are different kinds of tea—not from the variety of the plant, but from the time of gathering and age of the leaf (young leaves gathered in spring being the best tea); difference in weather (sunny weather gives the best); and difference in soil. It is a beverage to all the world.

The camphor tree, which belongs to the cinnamomum family, demanded our attention by the delicious fragrance which filled the air. The staminate trees, white with pollen, and the pistillate, tinged with red, hung over the road in many places. The

## My Friend, the Shrike

YEN YA TSING

Once when I went to the vegetable garden to get some radishes, and some cabbages for my botanical garden, I passed a tall willow tree and there was a mother shrike sitting on her nest. In the nest there were four eggs. I was interested, so I hid myself under a bush and watched her. Before long there came a bird bigger than the one on the nest, and I supposed it was the father bird. He was about nine inches long; he had a black head; his wings were also black with little white spots on them; his scapulas were of a tan color; his throat was white; and his breast was grayish brown. He flew to the nest and gave the mother food, which he had been getting for her. Then he flew away to work again. He sings for her and protects her, and never delays a moment. One morning I woke up and saw the bright sun was shining into our room. I tried to sleep again, but the first thing I heard was the singing of this shrike. His voice was exquisite and gave me a fresh ray of happiness, so I got up and kept my eyes on him. He was flying from tree to tree, singing as he stopped on the tree tops, enjoying his world. When I saw him, it seemed strange that we could ever have sorrow with him to sing to us. So I thought: "What is the use of being sorry and of being weary in this short life and of making ourselves so dull and cross? Why, could we not remember, that He gave all to us, and that we must appreciate His valuable gifts?" Thus he taught me to be thankful and to be contented. Now I am always happy; I try to be happy even when there are things to make me unhappy. At first I felt that it was nonsense to go to the garden and spend all my time watching and studying so many kinds of birds, whose names, color, and long Latin family names I could not remember to save my life. I did not mind if thousands of them flew over me and sang to me. I just said, "Oh! they are lovely," so as to please my teacher. But now I can say this sentence from the bottom of my heart, because the birds around the compound are really pleasing and comforting. They are doing more work than many people who try to comfort others with false words. I am thankful to God for all His love to me and I am grateful to this bird which taught me more lessons than I have learned from books.

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## The Botany of Our Mokanshan Field Week

WANG LI FONG, '23

For a long time our science teacher, Miss Claiborne, has talked to us about a trip to Mokanshan. I was so glad when I heard that we were really to have this excursion, it seemed to good too be true. To me the first thought was, "What shall I learn about plants during these days on the hill?" No one can possibly understand the wonder of nature without living where nature is free to express her secrets.

As our boats were towed along on the beautiful quiet canal, those secrets seemed clearer and clearer. There were all kinds of plants. We found many plants belonging

We stayed in the city for a few days but every night we heard the crying of babies. We asked our friend about it and were told that these girl babies were abandoned by their poor parents. The custom in the city is that if anybody wants to give his girl away he must pay twenty dollars to the receiver; and if the girl grows up and marries, the parents must give a dowry. Of course the poor people cannot do such a thing so they put their girls on the street in the night. Some are taken by wealthy people as their daughters and future daughters-in-law but others are sold when they grow up and many die.

Now we were going by sedan chair because we wanted to cross the Wu Yi Mountain. Three nights we stayed in small inns and though they were not as big and as well furnished as the Palace Hotel yet they were clean and comfortable. The people whom we met were delightful in their kindness and simplicity. They were so shut out from the world that they did not know what is meant by "republic" and "president." They called us foreigners but when we explained to them they received us with pleasure and interest.

After two days' journey we reached the foot of the mountain. As our chairs went up step by step we saw the graceful bamboos standing on both sides of the path. They gave the most fragrant smell to the weary travelers making them forget their heavy burdens. They swayed from side to side as the wind passed over them. Their clean and bright trunks stretched high up in the air as if they had the happiest time in the world. Sometimes they stooped down to their younger brothers and sisters, the azaleas, and talked with them; sometimes they raised their heads, looking far off to their older brothers and sisters, the pine trees. They showed their happiness by dancing, hand in hand with each other. When we got to the top we visited the custom house and found the officers very kind. As we descended the mountain we saw the villages forming a great mass below us. The erect and luxuriant pine trees covered the whole mountain. They were so proud that they stretched their heads very high toward the sky as though they were appealing for some good things.

Now we were in Fukien province and we wanted to sail down the Min River, which is very dangerous. It is full of big pieces of sandstone. The velocity of the water is so great that it always forces the boat in contact with the stones. In some places the water is very shallow, in others very deep. The names of the rapids are quite peculiar, some having those of fierce animals. We were on the river three days.

Then we went to the Mai Shan on which a famous temple stands. The gods in the temple are real men. The people around it believe that they can cure any disease. The gods sit in a great hall and the people who come from different places kneel and bow to them all day long. They do not remain in one position but get up and kneel down again every few minutes. These people were so ignorant that they did not know that it was the fresh air and the exercise of kneeling that cured their disease.

After we finished our visit we sailed on for two days and then reached home safely. The interesting journey from Shanghai to our home in Shaowu, Fukien, had taken us three weeks.

Owing to the bandits on the lower part of the Min River we were obliged to go by way of Kiangsi. Of course, it was more difficult and took much more time, yet we enjoyed the scenery along the way very much. During our trip we had many experiences and visited a number of famous temples.

First, we went to Kiukiang by steamer, which was comfortable and rapid. Instead of going to Nanking by train we went to Jaochow (饒州) by a big house boat which was pulled by a small steamer. On this journey we wanted to cross Po Yang Lake which is so wide that one cannot see the shore from the middle, but the sky and the water dance and talk to each other. It is a dangerous place for sailing. Often, a violent storm comes up suddenly and plays with the boats as it does with the autumn leaves. Whenever the superstitious sailors want to cross it they worship the lake god with many things so that they may pass over safely.

In one day and night we reached the city. From Jaochow we got a small boat and sailed up the Kan River. Though we had passed a large part of the lake yet there was still a corner for us to cross. As we sailed onward we found some water nuts, the lings, which we gathered and ate on the bow. While we were eating we heard the captain say that a storm was coming and ordered the sailors to pull down the sail but it was too late for the storm had already come. The boat was tilled so that it almost turned upside down. Though the anchor was dropped yet it was useless. The crying and confusion made everybody hopeless. After an hour our boat caught in some long reeds and stopped.

For a week we just sailed slowly on the calm water. The poor sailors went ashore with a rope and pulled the boat with all their might. Though the beautiful mountains and dense forests made us happy yet when we saw the poor, miserable women and girls working hard in the fields during the burning-hot days, our hearts were broken. They have no happy times and do not know how to live better lives. The only thing they know is to work and get some food; that is enough. The houses, which are made of sun-baked brick, are low and dark. Some of them are built on the bank and when the spring comes they are flooded by the water so the people are obliged to move to the higher places. The children have neither good games nor pleasant times. The only game they have is fighting with some other children.

When our tiresome water journey was finished we landed and went into a large city. At that time the people were in great excitement preparing things for the god whose birthday was near. The history of this god is very interesting. A long time ago there was a beggar who died on the mountain side and his body did not decay but became dry. Several monks passed by and saw it, so they went to the city and gathered some money to build a temple on the mountain. There, they set up this body which was dressed and decorated and said it was a real god. When the country people heard about it they all came and worshiped it. Year after year the god became more popular through the whole country. Once a year there is a great procession to the mountain for worship. Near the temple there is a very deep pit which is used as a place for sacrifice. Whenever a person wants to sacrifice himself, he may jump into it and die. The worshipers are so fervent that they are willing to do anything for the god. When we saw it we were very sorry for them because they were so ignorant.



by any other races. Although China was invaded by the Tartars and Mongols several times, yet, as soon as they entered China, they adopted Chinese civilization, so they had no influence on the literature at all. But since the beginning of the twentieth century, China has been open to the world, and students have been sent abroad, so the modern literature is a mixed one, is a reformed one. The old literature under the monarchical government was only developed by the class of scholars, or statesmen; while the modern literature under the democratic government, represents the people of the different classes. The old literature was contributed by those who studied only for examinations, so they expressed themselves in the most elegant way, used more figurative words, and classical expressions; while the modern literature emphasizes thoughts, and tries only to express them smoothly and logically in the simplest way for common people to understand. Women rendered a very small part in the old literature, while at the present they receive the same education and have privileges and rights in society.

After stating these outstanding characteristics, three points come to mind: first, literature must have the quality of independence. The past is all gone, the future is yet to come, but now is all ours. The literature which we have is for now and nothing more. Master the old but not slavishly; study its weaknesses and reform it. Neither think it is good because it is old, nor think it is bad because it is old. Forge the old and the new, mix the Chinese and the foreign into what is good and what is of use now.

In the second place, literature must have the power of operation. Although China had splendid literature three thousand years ago, yet how much progress has it made until now? how much power and influence has it had on our own civilization and the world? Was the democratic government instituted by Chinese literature? Is the cry of the laborers aroused by Chinese literature? Is the demand for woman's rights lighted up by Chinese literature? No, but why? It is something worth while to discover it.

Third, literature must have a natural beauty. This does not mean that we must hold to the old way of expressing ourselves in figurative and classical words, but only that we make simple, logical, and valuable offerings to society. These contributions should be for all classes, the learned as well as for common people, to depict real life, to cultivate good taste, and to make intelligent citizens, therefore harmonious development is thus possible.

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## An Inland Journey by Boat and Chair

YAO Zz TsUNG, '21

We Chinese have a proverb which says, "Actual seeing is better than any description." So if you have a chance, go to the interior and see real China. Though it is unfortunate for the one who cannot go, do not be too discouraged; seeing is better than hearing, it is true, but hearing is better than nothing. Therefore let me tell you about my trip home last summer.

narrow, only for our friends and relatives. The divine love is broad. Therefore we have our morning prayer at quarter to seven that our hearts may be filled with pure thoughts and love of service all through the day.

I hope you have not made the mistake of thinking that this is the only work of the society. It is not. Students spend most of the time studying. There is scarcely any time for outside things. Thus our duty is to be good students and do our best to help our school and the girls who are in need. The reason we organized into a band was to impress our minds with service while we are young and to mold ourselves for the future and greater life; a proverb says, "Strike the iron while it is hot." It is not wasting time to have meetings and discussions about service. "As a man thinketh in his heart so is he." If we always think of helping and our young souls constantly hear the inward call of service can we bear to see the ricksha men suffer, the beggars idling along the street, the little children working so hard in the factories, and all the bad conditions in Shanghai, without trying to make things better when we are big enough to do so?

Though we emphasize physical development yet our most important aim is to help reform social conditions in Shanghai. Our hope is unlimited for as our organization gets larger we want to improve the society of our country as well. We are not discouraged that we are small and the task is great. For seeds are little, flowers are pretty, and fruits are sweet. A few months ago did we not see in the newspapers that the government of the United States had stopped the manufacture and sale of alcohol? This is the fruit of a few women's earnest prayers and work many years ago. The American women have lifted up the United States into a higher life. Why should we be discouraged with such an example before us?

Millions of people in China are uneducated, and superstitious; alcohol, opium, and nicotine are sinking China to the very bottom of the world states; thus the needs of our country are uncalculable. China is calling for women's coöperation, but are we women awakening? No matter whether one is a member of S. O. S. or not, service is a good idea to carry through life.

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## The Necessity for Reform in Chinese Literature

TSAO MING ZOK, '22

Reforms are going on all the time, small ones growing into great ones. It is by this process that our history is made. So reform on one hand is a necessity, and on the other, a natural tendency. Since the elements of civilization, such as politics, education, society, customs, and arts, are to be reformed from time to time to fit the condition of the government, and to encounter the currents of the world, so literature must also follow them for it certainly cannot conserve itself.

In order to bring out the differences between China's old and modern literature we must compare them in their chief characteristics. Chinese literature is the oldest in the Far East, and also it is one which developed originally and never was influenced



## S. O. S.

SUNG KYUNG SHIEN, '22

As I am one of the founders of the organization, I would like you to have a glimpse of what we are. I think these letters have aroused your curiosity, so I will tell you that they mean "sent on service." This name and this motto were given by Miss Tuttle, our literature teacher, when she heard of the spirit of our band. While we are purely a student group we like to go to her for suggestions and help sometimes as we are quite young.

The society was organized on October 10, 1918, by a small group of girls, six only, who were aroused by the spirit of service. We organized ourselves into a band to overcome the selfishness of being served. Owing to the fewness of members the officers were chosen in alphabetical order. We hold our meetings once a week and everybody is zealous in suggestion and discussion. Many other girls have been aroused and interested; so the number of members has gradually increased to twenty-nine.

Our motive is to develop physically, mentally, and spiritually, so as to make ourselves ready for service. In order to be strong physically we have exercise at four o'clock in the afternoon and at half-past six every morning. We have first aid twice a week. If some one is wounded or stricken with sudden illness we shall not be stupefied and not know how to help. Service is the manifestation of love, but our love is

women is one of the causes of the poverty of our country. Under such circumstances, women can never raise their social conditions or be able to take part in the government.

Since the birth of our Republic, some changes have taken place, yet they have not been carried out all over China. I should say, the interior still holds to its conservative idea, changes being made only in a few coast provinces. Though the position of women has risen a little, yet they are still not on a level with the men. For instance, the government sends only ten girl students abroad once in two years, while the boy students have been sent in large numbers every year. When the government makes such a discrimination we know our country is still regarding women inferior to men. It ought to be that women should play an equal part in the prosperity of a nation with men. If we educate the men, we have educated only half of our people. To keep women, who usually have a greater influence than men, in ignorance so that they cannot understand the needs of their nation, is to lead a country into an unavoidable catastrophe.

Now what caused the fall of Rome and Greece and the success of America? Had not the former once reached the climax of civilization? It was the vanity and the ignorance of women, that caused the ruin of their corrupt governments. Then what has caused the success and the prosperity of America? It has been largely the women who understand the needs of their nation, for in America men and women are equally educated so the women have the same opportunity and understanding as the men. Yet, did the men give them equal rights at first? No, not until the women realized their condition and fought for their rights. Thus we see, if we want to have a good thing, we cannot sit down and wait for the opportunity, because opportunity will never come to us unless we seek after it. I say the American women fought for their rights, but I do not mean that we Chinese women must raise a rebellion and fight for our rights, for we have not yet reached their standard. If we do, we may receive the same fate as the inexperienced women revolutionists. Therefore the first thing a woman should do is to get an education which will prepare her to share the responsibility of society and government.

Now there are two examples, the success and the failure of a nation, before us. We know an illiterate mother can never exercise the beneficial influence over her children, that an educated mother would. If we want to make our future government perfect, we must first of all make our homes perfect. Since a woman's influence is strongest in her home, one cannot have a perfect home unless it is supervised by a perfect woman, who must be well-educated.

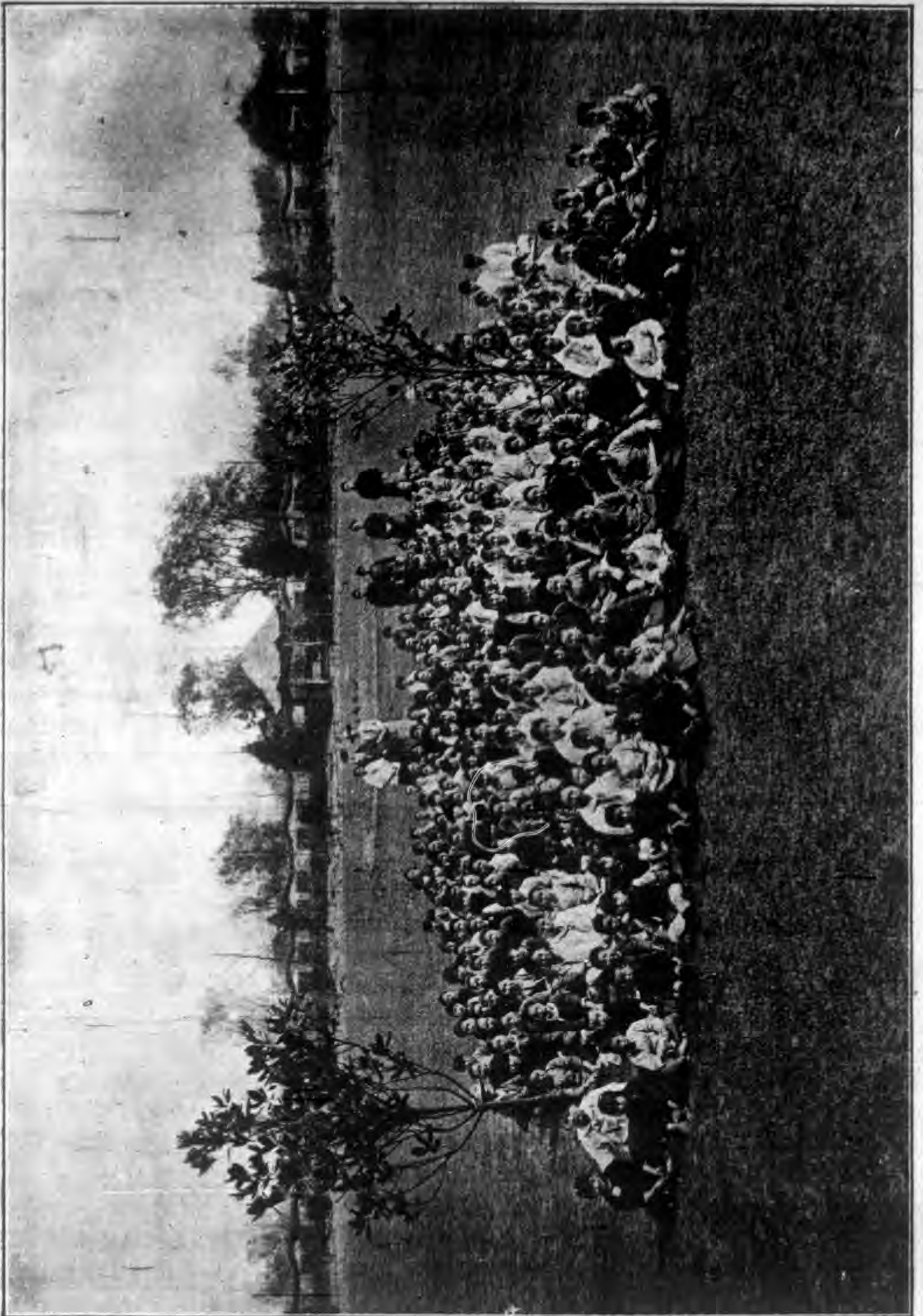
## Chinese Women

YEN WEI T'ING, '21

If a man wants a beautiful garden, he must first of all make a careful selection of flowers, then he must employ a skillful gardener, who knows the treatment which should be given to the various plants, so that each can show its best and send out its richest fragrance. The chrysanthemum show is a very good illustration. As we all know, the chrysanthemum is a simple, ordinary flower, which scarcely attracts any attention, but through the gardener's painstaking care, its beauty surpasses many of nature's exquisite flowers which have been carelessly brought up. Even so, a nation should educate her men and women, before it can expect them to be strong and prosperous. This has long been realized by the Western nations; but in China this obligation has only recently appealed to a limited number. The bulk of her population still prefers the old custom and never thinks of reforming it.

According to this old custom, women have been treated with contempt and their education has been neglected. Though there are some ladies who do master the Chinese literature, yet they are a small per cent of the whole. The only education which a Chinese woman receives is generally from a private tutor. This can only be afforded in official or rich homes. Thus the majority of women have been kept ignorant and subject to men's control. Our sage said: "When a girl is young, she ought to obey her parents. When she is married, she ought to obey her husband. When her husband dies, she ought to obey her son." Such has been women's wretched lives, who from the time of their birth to the time of their death have never had their freedom. In the old school virtue, modesty, obedience, and work are the cardinal virtues in the characters of our women. I would not have these duties neglected, but I would have some privileges added. In order to be virtuous some women even commit suicide, when they lose their husbands and have no son. For the sake of modesty, a woman is secluded. This has made women physically weak. A woman must be obedient and she is not permitted to express her opinion. This has kept them silent, fearing that their talk might offend some one's feeling. Now they can never express their opinion even in their own homes, so how can they be expected to understand the government affairs? As to their work, only embroidery is considered proper work. A woman who does domestic work is looked upon as disgraced. Therefore, household management is generally dependent on servants and slaves, and these rich women only think of being served, never of serving others. This rears in our women a lazy and good-for-nothing habit. Besides, these rich women are often horribly painted and extravagantly adorned and clothed.

Now if the wealthy (including some learned) women do things like that, can you expect the less fortunate people to do better? The middle-class women naturally wish to imitate their more favored sisters and are inclined to extravagance in order to satisfy their vanity. This habit of living beyond one's means has ruined many a happy home. A woman's extravagance will be more serious with the lower class, who can only earn sufficient money to keep body and soul together. This extravagance on the part of



ARBOR DAY

## Class Poem of 1925

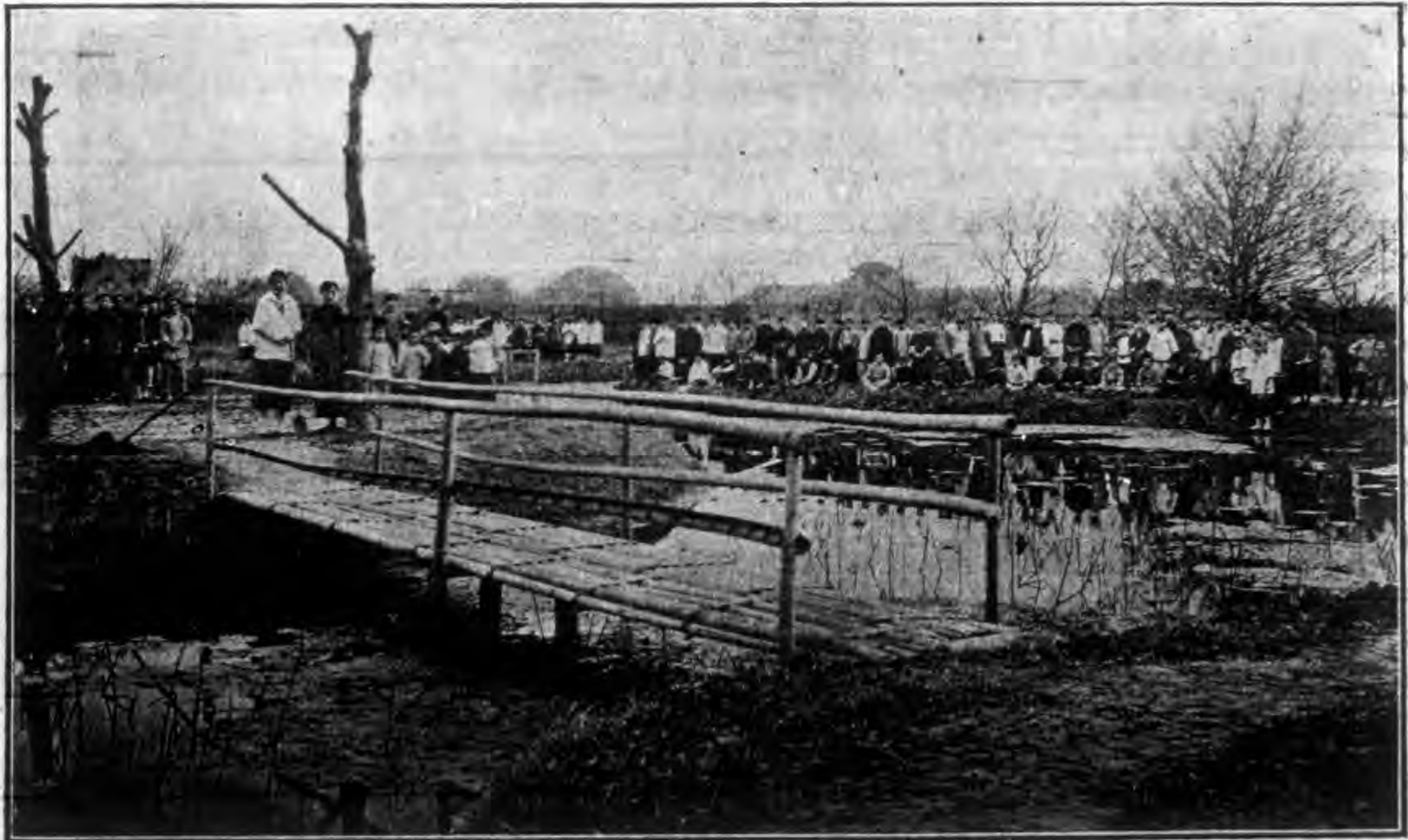
CHU YIH NOEN, '25

Dear McTyeire, how great our indebtedness !  
Six years we have studied with happiness  
Due to our teachers' and friends' kindness.  
Six years more shall we study with eagerness.

Perseverance is our chosen class name,  
It shows our purpose is strong to remain.  
So thus by our fixed and steady aim,  
We bind the years with a golden chain.

Our colors sweet and pure are Pink and White,  
They glow with warm, bright, radiant light,  
As do our hearts in gloom darkened night,  
We ever keep our faces smiling bright.

The class flower is the Pink Carnation ;  
Its fragrance shall permeate the nation.  
When we go each to her own vocation,  
Dear McTyeire, we thank thee for education.



THE LOTUS POND

After the dinner we had a bonfire and firecrackers. Then we had the moving pictures at our home. As each guest came they presented their birthday congratulations and wishes to my mother. I enjoyed that night very much.

### III. Topic. Lantern Processions

There were lantern processions for many nights during the holidays. The children and young men went out with their different kinds of lanterns. Some of them were like rabbits, balls, flowers, and some very much like horses which were tied on the children's bodies. The children were holding these lanterns and they played they were like race horses, when they lighted the horses and ran as fast as they could.

Thus we played merrily until the eighteen New Year days were over.



## The First Chinese Lily

CHU GING SAN, '26

Once there was a little lad who loved the goddess of the sea. He gazed and gazed upon her from morning till night. Even in storms or in rain, in heat or in cold, he was unwilling to leave her, so finally his feet sank into the soft, brown sand and he became the pretty lily, who always lives in water and whose face is ever turned toward the sea.

## Peach Blossoms

SUNG KYUNG SHIEN, '22

Delicate peach blossom of the spring,  
Dressed in your robes of pink.  
You are so fresh and charming a thing,  
Over your carpet of green.  
The fairy of dew slips down at night,  
Crowns you with pearls so bright.  
As the sun throws off the veil of night,  
Adds diamonds to your crown.  
Who makes you so beautiful and sweet,  
Scatters fragrance on the breeze?  
Is it not the immutable God,  
The Father of us all?



## The Advantages of Having Sisters and Brothers

WONG WEI YIEN, '25

One day I was talking with a few of my classmates about having sisters and brothers. They said that as I had more sisters and brothers than they, they would like me to tell them the advantages of having brothers and sisters. So I said that I was not afraid to say that I was the most fortunate girl in the class, because God sent me more than ten brothers and sisters.

Whenever I am punished by my parents they all rush forward to protect me. Whenever I am ill they all gather around me, and tell me many delightful stories. When I go to school the youngest sister and my little brother, who is about six years old, always prepare a little lunch for me. When the older sisters who are also in school hear the bell strike four, they all come to my classroom to take my books, which I have already packed up, to the car in which we ride home. Am I not lucky to have so many sweet brothers and sisters to help me?

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## How I Spent My Holidays

BAU VONG MAI, '25

### I. Topic: New Year

It was our Chinese New Year day. I awoke very early that morning. I found many presents of money wrapped in gorgeous, red paper under my pillow, which my parents, grandma, aunts, and uncles had given me. I heard the birds singing and chattering among the branches as if they were also presenting their New Year greetings and congratulations. Then I went downstairs; many guests had already come. We had prepared the lacquer confection tray and tea for the guests. We took our breakfast of cake rolls that morning. Then we went to our grandmother's home with my sisters and presented our New Year's greetings to her, and we played there with our cousins. After we had had our lunch we went to the theater to see a moving-picture show. It was so crowded, that the late comers couldn't get any seats. When the theater closed, we went back to my aunt's home and had dinner there. After we had finished our dinner, we had a bonfire and played with our lanterns until nine o'clock. We went again to the theater. On the way, we saw the doors of the stores were all closed for the holidays. The children were also on the streets playing with the firecrackers. It was half past eleven o'clock when we returned home. Then we had our supper and went to bed.

### II. Topic: Mother's Birthday

February tenth is my mother's birthday. We had a great feast that night and all our cousins and relatives came. She had a grand birthday cake with fifty candles.

# FACULTY CARTOONS. High School

STEP! STEP! SWING! HOP!  
ONE! TWO! THREE! FOUR!  
Bow! TWO! THREE! FOUR!



This scale for your tongue in  
Expression. Le, lar, lar! De, da,  
dar, dar! Try now.

Teacher what's the matter  
with my tongue.  
I can't turn  
it. Look! It  
is like a rod.



China Press

Bible

Shanghai Gazette

educated without knowing the great events of the world. Please read the papers and don't break my heart again!!!

Girls aren't you ashamed you don't know your own country? You can't be!

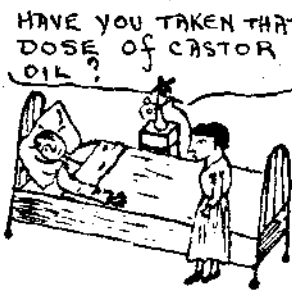
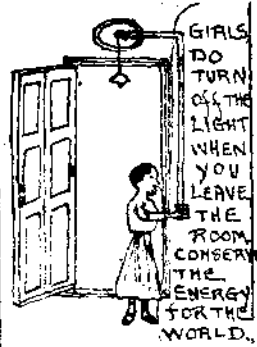
POEMS

Essays

Compositions

Millard's Review.

History Literature



COME OVER!

ANCIENT LITERATURE

FIVE CLASSICS

FOUR BOOKS

24th CENTURY HISTORY

CHINA DAILY NEWS

CHINA PRESS

CHINA LITERATURE

MODERN LITERATURE

CHEST UP! ABDOMEN IN!  
SING HIGH G!

A cartoon of a girl in a dress and four other girls in school uniforms. They appear to be in a conversation or a performance.

I AM VERY STRICT, LIKE THE SUGAR STICK. ALWAYS THINKING ABOUT SQUARES AND ANGLES, NO TIME FOR SOCIAL TANGLES.

A cartoon of a girl in a patterned dress and a boy. The girl is holding a large, patterned object, possibly a sugar stick, and talking to the boy.

PARLES-VOUS FRANÇAIS?

OUI, JE PARLE FRANÇAIS, MAIS UN PEU.

A cartoon of two girls in school uniforms. One is asking the other if she speaks French.

COME IN PLEASE!

SCHEDULE FOR FRIENDSHIP

1	A	B	C	D
2	E	F	G	H
3	I	J	K	L
4	M	N	O	P
5	Q	R	S	T
6	U	V	W	X
7	Y	Z		

A cartoon of a girl and a boy standing by an open door. The girl is inviting the boy to come in.

Afterwards Vung Kong went to Zau Chu (潮州). On the way the snow fell. Suddenly he saw a man approaching in the snow. It was Siang who asked whether the old uncle had forgotten the sentences which were revealed in the flower. Vung Kong asked the name of the place and was told that it was the "Lan Kwan." He then realized Siang's prophecy and was much impressed by him. They talked for a while and spent the night together.

On the next morning Siang asked for leave. He presented to Vung Kong a gourd of medicine and said to him that if he would eat a piece, it would save him from being sick. Vung Kong was delighted and asked, "From henceforth shall we two meet again?" Siang answered, "It is beyond my power to decide." Then he walked away mysteriously.



### Hoo Shien Koo (何仙姑)

CHANG MEI LI

Hoo Shien Koo was a daughter of Hoo Tai who was dwelling in the district of Tsen Dzen in Kwangchow. She had been born with six patches of hair on her head. In her fifteenth year she had dreamed of an angel, advising her to eat marble powder, for by so doing she would be made immortal. She did according to the angel's words, and thereupon she swore not to wed any husband.

It was her habit to walk to and fro in the mountain valley at a speed which was almost beyond the power of description. She used to go out early in the morning, and on her return, she always brought back all sorts of berries to her beloved mother. Afterwards she gradually left off the habit of eating rice.

Hoo Shien Koo was reported to Queen Woo and summoned to her palace by a messenger. But midway there she suddenly vanished into air. In the ninth year of Tien Pao dynasty, she appeared before the altar of Moh Koo, standing on a brilliant cloud. She again appeared in Shao Ze Lou of Kwangchow.

### Yuan Siang Tsz (韓湘子)

CHANG E TSUNG

Siang Tsz was the nephew of Yuan Yu (韓愈) of the Tong dynasty. The boy was fond of playing his lute with which he would never part. Often he did not behave very well and was always adventurous and mischievous. One day he met Mr. Li Zang Yang (呂純陽) and followed him. They came to a peach tree which Siang climbed, fell down, and died bodily.

One day his spirit came to visit his uncle who persuaded him to study, and get an education. But Siang answered that his learning differed entirely from others. Upon saying this he wrote several wonderful lines, "I stay where the mountains sit and the cloudy water trickles. I will suck the juice out of the subtle air on the first night and will exhale the fairy dew on the third morning. I will blow a serpentine tune out of my lute. I will purge the pearly sand in the furnace and my caldron shall contain a gold tiger. In my fairy land a white crow is tamed. My calabash is enough to put out the magic wand. I can make wine by my magic hands in a moment and am able to ask the flowers to grow. If there is any one who wants to learn, come and see the fairy buds."

His uncle asked. "Do you think that you really can hold the universe?" Then he opened the wine cup and it did contain some delicious liquor. He gathered some earth and it opened into a most beautiful azure-colored flower. In the middle of the flower there appeared a line of gold characters. "With heavy snow the Chin (秦) ridge is crowned, but where is my homeland to be found? The Lan Kwan (藍關) pass is piled up with snow, and the horses are not able to go." Vung Kong (文公) his uncle, read it but he could hardly understand. Siang said to him that he would see the result within a short time.

When I was in the cave, there were two fairies, Messrs. Lie Law-chung (李老君) and Woor-chu (竈邱), who came to visit my cave and talked with me about this doctrine. They encouraged and enlightened me.

One day when I was invited to Woshan (華山) by Law-chung, I said to my disciple, "My soul will go out to-day, but my body will stay here. If my soul does not come back after seven days you may burn up my body." Unfortunately, the disciple's mother was very sick, and he wanted to go home so he burned my body after six days of my soul's absence.

After seven days I came back and I could not find my own body, so I borrowed a starved beggar's corpse to live in. Now I am lame, dirty, and as ugly as possible. This is the way I got my name.

But I am a doctor and I can heal all kinds of diseases. Those who can receive my treatment are blessed ones. My only property is a little gourd. It contains medicines which are beyond measure. Nobody can empty it.

### Lan Tse Woo (藍采和)

FONG LIEN OEN

One of the "eight fairies" was Lan Tse Woo. His birthplace and the time of his birth are both unknown. He is always spoken of as the beggar fairy. He wore ragged garments with a black wooden belt three inches in width. The ordinary belt had only two clasps; his belt had six which of course made him the more ridiculous. On one foot he wore a long boot while the other was kept bare. Cotton-padded garments were his clothes in summer while in winter he slept in the snow, but still his breath was as hot as steam. In his hand he had two wooden boards about three feet long with which he made a sound as he begged in the streets of the cities. He wandered from place to place having no special home. When he had some cash he threaded them on a string and dragged them along as he wandered about, never paying any attention to the money. If the cash were not lost he would give them to people poorer than he was or he would go to a drinking shop and spend them there. He was nearly always intoxicated. During his intoxication he went about jumping, laughing, and singing the songs he himself composed. Although they were very crude yet they had supernatural thoughts which mortals were not supposed to understand. Of those who followed him along the streets both young and old thought he was crazy. Years passed and the children had grown up to be old men and women with white hair and wrinkled faces but this wonderful Lan Tse Woo was just the same. He was still young and happy as could be. One day when he was drinking merrily in a wine shop he heard some enchanting music. Suddenly a big white stork appeared and without a word he went and got on its back. While the stork was bearing him up to heaven he threw down his ragged garments, his long boot, his belt, and his two boards. Thus Lan Tse Woo, the beggar, was received by the gods to be one of the famous "eight fairies."

But with all his bustling Kai-feng city  
Hardly could the handsome Chao Koh Jer  
Enjoy his great estate and countless riches;  
Even his jasper seal regarded scornfully.  
Not an hour they gave him happiness;  
Not a day he lived there thoughtless.

Why? (some one has been tempted into asking)  
Because years ago he saw a vision  
In which two fairies took him to lands Elysian,  
Where earthly treasures and powers are useless,  
Where no tears are shed, and no troubles are found,  
No anguish, but gladness in the air around.

Oh! how he longed to gain the entrance  
Into the blissful Elysian Garden  
To live there the life everlasting.  
Therefore, strong was his character built.  
Unright he stood in the Imperial Court.  
Not one man he forgave, who tried to extort.

One day, disguised, he crossed the Yellow River  
In a ferry, with the common people.  
He helped the poor, until his purse was emptied.  
Still he found two men, old and penniless,  
Who begged him to pay their passage fare;  
He could not refuse, with his sympathy rare.

Suddenly he thought of his costly golden medal,  
So he took it out and gave them freely.  
Lo! they changed and two fairy friends were at hand  
Who made him ascend to the Elysian Land.  
There he was canonized among the Eight Fairies  
And joyous he lives in the Elysian prairies.

Tih Kwar Lie (鐵拐李)

Tsz PAU YUIN

My name is Lie Yuen-tsong and my nickname Tih Kwar Lie, though very few people at the present time know my real name. Do you want to know how I got this nickname? It is very hard to explain unless I should write an autobiography.

I was born in the early Dong dynasty in a mountainous district of China. My figure is very big and tall. When I was very young I heard the doctrine of how to become a fairy and I was very anxious to be one. I decided to live in a cave of Tsong Nerh (終南) mountain for forty years and gave up all my pleasures in order to avoid all the sins in the world.

could drink one bushel. The emperor was very much pleased and he sent for him. Suddenly a little handsome monk sixteen years old flew down from the eaves of the palace and stood before the emperor. The emperor ordered wine; but he gave him more than one bushel so that it burst forth through his head. Soon the monk disappeared and left a kumquat of one bushel capacity of wine. After careful examination, it was found to be the kumquat from the council chamber of Zih Yien.

One day when the emperor was out hunting at Yien Yang (咸陽) he caught a large deer. When I heard of his desiring to cook it, I told him that it was a fairy deer which Emperor Kao Tsong (高宗) and I caught at Zong Ling (上林) a thousand years ago. But the emperor would not believe it, because times had changed a great deal. I told him he would find a copper plate bearing several letters under its left horn. After searching, a copper plate two inches thick was found, so the emperor released the deer.

Once the emperor asked Yih Fah Zoen (葉法善) who I was. But Fah Zoen feared death unless the emperor would take off his hat and shoes to save his life. The emperor promised and he told him that I was formed by the spirit of a white bat at the beginning of the world. Suddenly he had a hemorrhage and fell dead. The emperor, barefooted, came to ask pardon for him. I forgave him and poured water on his face so he came to life. The emperor respected me and commanded that my picture be drawn on the wall of the council chamber of Zih Yien. I was called Mr. Astrologer.

After many years of residence in the palace, I begged leave to visit Hungchow, because I was very old and weak. After several generations the emperor sent his courtiers to visit me. When they found that I was buried, they opened my coffin, but it was empty. I had come out to my hermitage where I am still living near that beautiful hill.

### Chao Koh Jer (曹國舅)

ZUNG SEU LING

Within the noisy, jostling Kai-feng city  
 Stood the palace of Chao Koh Jer. The handsome  
 Brother of the Empress Dowager of Sung  
 There sweetly played the music, day and night,  
 Till the sky was full of melody,  
 Till the air was sated with harmony.

Bushels of pearls, pecks of diamonds, heaps of gold,  
 Daily into his treasury, like showers, were poured.  
 Sapphires, rubies, opals, and burnished silver were  
 In common use to deck his house and furniture.  
 All the windows were hung with velvets;  
 All the floors were covered with carpets.

Ma Ju (馬祖) was looking at me, in my infancy, he said that I was born in a different manner and would certainly have the idea of becoming a peris. Peris Hoor Loong (火龍) taught me the method of sword drill when I traveled and met him at Buffalo Hill (廬山). I have failed twice in the examination of "Chien Sze (進士)" and at the age of sixty-four I went to Cheung An (長安) where I met a wizard in a wine shop wearing a green cap and a white robe who wrote a poem on the wall. I was astonished on looking at his curious appearance and in seeing the merit of the poem therefore I made a low bow to him and inquired his name. "I am Mr. Yuan Fong," (peris) (雲房先生) he replied, "and I am dwelling on the Hock Ling (鶴嶺) of Mount Tsung Nan (終南). Would you like to be my follower?" For a moment I did not reply, but he stopped with me in the wine shop and cooked a meal for me with his own hands. Having laid down on the bed for a rest I suddenly went into a deep muddled sleep. I had a dream, while asleep that I had succeeded in the examinations from the lowest degree to the highest (from Sen Tsai to Jong Yuan 聖權狀元) in the capital of the country. From that time I was appointed to be prefect, judge, etc., and afterwards became cabinet minister for ten years—a very peaceful period. During the next forty years, I was married twice to the richest daughters and arranged for my children's marriage. Greatly unfortunate, I made some mistake, in the cabinet post, so that my property was confiscated and my family separated; I was also punished by being transported to Canton. Making a low sign for my bad luck, as I stood in the terrible wind and snow on my way to Canton, I suddenly awoke from the dream, but the meal cooked by Mr. Yuan Fong was not yet finished. Mr. Yuan Fong, laughing at me, said, "In less time than it takes to cook a meal a dream has reached to the highest degree of honor and riches." I was very surprised and inquired, "Do you know my dream already?" He replied that I just had that dream which pictured life from the lowest to the highest and from the richest to the poorest—a period of fifty years—all in a twinkling to teach me that it was useless to rejoice over having obtained or sorrow over having missed earthly fame. At last Mr. Yuan taught me all the important points of how to become a peris and afterwards I succeeded.

### Chang Koo (張果)

ZIE YEU TSONG

At Hungchow (恆州) near a little hill called Tsong Diao (中條), which is surrounded by beautiful scenery throughout the year, I dwell as a hermit. Every evening I take a ride of millions of miles on my white donkey. When I get tired, I just fold him up to the thickness of a sheet of paper and put him in the box where I keep my handkerchiefs. If I want to ride again, I pour some water on him and he becomes a white donkey again.

In the twenty-third year of Dong Dynasty, Emperor Ming sent Be Ngoo (裴晤) to call me to the council chamber of Zih Yien (集賢) where he came to ask me how to become an immortal magician, but I did not tell him one word. For several days I took no food except wine. When the emperor sent me more wine after he knew that I was drinking, I humbly told him that I could drink only one quart, but my disciple



Now I am going to tell you of one of them, Han Tsong Lee, who was in the line of marquises of Shantung during the Han Dynasty. His real name was Tsong Lee Jer. All the guards of his mansion were shocked at his birth, because wonderful gleams of light rested above and around the house. When he was just born he seemed as if he were three years old.

When he was grown he was authorized to be generalissimo by the Han Emperor. In one of his battles against the savage Too Fah tribes, he was defeated so he fled into the mountains where he lost his way and at midnight got into a vast forest. There he met a monk, who promised to lead him out. They walked together and reached a village at dawn. "This is the place where Mr. Tong Hwa got his fairy ascension. It is very quiet, so you may have a rest here," said the monk, bowing to him and leaving.

He realized what a contrast there was between the cruel, noisy, bloodstained battle field and this calm peace-loving village. "I never heard of a bloody man getting his fairy ascension while he was fighting on the battle field," thought the generalissimo. "I think I'd better stay here and enjoy this quiet scene during the rest of my days. May be I can find the fountain of everlasting life, too." Just then his meditation was suddenly broken by a greeting, "Are you Tsong Lee Jer, the generalissimo of Han? Why did you not come to the house this morning, when you got here?" When he turned, he found an old man, dressed in white deerskin leaning on a cane.

"How do you know that I came here this morning?" thought he. The old man smiled and said: "Don't be surprised, sir. I am sure you have been convinced of the difference between a battle field and a peaceful village like this."

His surprise increased and Tsong Lee Jer thought him a fairy, so he begged earnestly for the method of finding the fountain of everlasting life.

After some equivocal words were spoken to him, and he was told to find it out for himself, the old man and the whole village vanished and he found himself sitting in a grassy pasture alone.

Then he started home, but chose a quiet place called Tsung Yang Dong where he found out the meaning of the strange words, and later he did find the everlasting fountain and became one of the Eight Fairies.

### Lue Dung Bin (呂洞賓)

WONG ZOEN LIEN

I am a native of Yung Lock (永樂) district in the dynasty of Tong (唐). When my mother was just at the point of giving birth to me, the house was full of various pleasant odors, and a concert was heard from the air. At the same time a white stork from the sky suddenly flew into the curtain of my mother's bed but nothing could be seen of it afterwards. My height is eight feet and two inches, the top of my head is very like the stork's, and my back is similar to the tortoise's. I have beautiful eyes, good memory, and am wise. I can remember ten thousand words a day and converse grammatically. My features are something like Chang Tse Fong (張子房). When



## The Eight Fairies

Represented by

The Junior Class

The origin and history of "The Eight Fairies" is not very clear. We have tried our best to find them and hope that our readers will not be too hard in criticizing our mistakes. There are two other groups of "The Eight Fairies" called "The Eight Fairies of Szechwan" and "The Eight Drunken Fairies," but this special group, which we have tried to represent, is frequently used in China during birthday parties. The "Long Life" blessing they give may originate in their own fairy ascension into eternity from human beings. Even this statement is not held to be true in the minds of all Chinese.

Tsong Lee Jer (鍾離權)

ZIA MING KYUNG

To you the word "Fairy" may suggest a kind of spirit in the form of a dainty beautiful maiden, but, oh, no!—they are not maidens. Seven of the Eight Fairies are men.

## Keeping a Canary and a Cat in the Same House

CHOW VONG JUNG, '25

We had a canary and a cat in our home. The canary belonged to my brother, and the cat belonged to me. We took care of them as faithfully as if they were our little sisters or brothers.

One day, my brother went to Ningpo, and he asked me to care for his canary for a few days, because it was very inconvenient to take it with him. Then I put them in the same room, and fed them cautiously every day. One morning, I placed a high stool so that I could stand on it and conveniently feed the canary, which was hanging on a small nail above my head. While I was thus occupied, I heard my servant call me, "Miss, Miss, telephone," so I quickly jumped down from the stool and went out. In my haste, I entirely forgot that the cat was there too. When I returned to the room, just think how sorry I was to find the canary was already killed by the cat! Was it not my own fault?

I was fortunate enough not to be blamed by my brother on his return.





陳以莊

majority of our people are dark and love for their fellow citizens is unknown. As Shakespeare says:

“The man that hath no music in himself,  
Nor is not moved with concord of sweet sounds,  
Is fit for treasons, stratagems and spoils;  
The motions of his spirit are dull as night,  
And his affections dark as Erebus;  
Let no such man be trusted.”

Now in order to escape our peril and step from darkness to light, from indifference to affectionate interests, we ought to accept Christianity, from which all great music springs. The effect of which is already portrayed in some of the Christianized homes, where music is used to a little degree. There, the relation between the parents and children is different. The former seeks pleasures at home and for the home. They take time to instruct the children in Bible stories and songs. And if it happens that the big sister is studying in a school where music is taught the whole family gathers together and listens to the music which she brings into the home. But the mechanical instruments are not the only means which introduce music into a family, for every one of us has a musical instrument with us all the time; and being a universal thing, when we use it, everybody can join in and make vocal music. The children from these families are cheerful and affectionate.

Besides the Christianized homes, there are some purely Chinese ones, around in the country districts, where the families work as one body. The mothers and fathers do an equal amount of work in the day and at evening they, too, gather around the doorway or in the front yard, and sing quite original songs. The children have songs to sing about the firefly or the moon. They bear an expression much happier than that of the rich city girl. From these two phases of life, we discover that the thing which brings happiness to Chinese homes is music. But the pity of it is, one is adapted from the outside and the other is not uplifting. Therefore two processes are necessary to furnish China with music, first adaptation and then production. So far as China is concerned adaptation is not a disgraceful, but a wise thing to do, because she is beginning a new era now. And the wit of being able to adapt shows our ability to produce for ourselves later. As for Christianity, it is to begin with an Eastern religion, but because of Western countries' capacity for absorbing it into their lives, it seems to have originated in them.

Thus the responsibility of saving China lies on the shoulders of the fathers and mothers. They ought to make a point of having a social gathering or a fireside meeting every day. And since we know that music is love in search of a word, let music be the chief interest at this gathering. For love used on the small scale is affection for every member in the family, and when love for home folks is perfect, what need we fear for the love of our fellow countrymen? Since home love can expand to include country love, it can also be perfected by being extended to all our brothers and sisters all over the world. When this unity shall have been attained then, indeed, shall we be ready to join the celestial choir in our heavenly home, and sing,

“Peace on earth, good-will to men.”

not be what they are in many cases. For the fireside in the evening is just the thing which cheers up the downhearted, if one's work throughout the day has been tedious. It is the time when every member of the family can gather around for playing and singing, telling stories, and reading aloud, forming a real social entertainment at home. All of this tends toward the uplifting of the young minds and the development of a taste for good music, and clean pleasures. Evidences of this are shown in the work done by the Y. M. C. A. in the army camps of America and Europe. They are making special effort to have good music on hand so as to detract the soldiers' minds from evil. Bands are used in the regiments to strengthen the weary bodies through the seemingly endless marches, so that they can go on with renewed spirits; the patriotic songs are sung in the camps which fan the flame of patriotism and give them zeal while they are serving their country. Yet if these men were ignorant of music, these efforts would not have any effect on them.

The centers of attraction in ordinary life are often furnished with music. As an example, the organization of the American Song Service in Shanghai to bring all the Americans together devotes most of the hour for service to singing songs, many of which have been familiar to the audience since their childhood, when they gathered around the fireside. Again when it is desirable to raise money for the wounded or for other charities, tickets for a musical program are the most easily disposed of. To the school-boys and girls the jolliest times they spend together and those which they will recall with the happiest memories of school life are those spent in singing. So wherever music is heard it is equally acceptable to old and young alike.

Now, let us come back to see what China has to say about music. Confucius, our greatest philosopher said: "Harmony has the power to bring Heaven downward to the earth; it inspires men to love the good and to do their duty. If a person should desire to know whether a kingdom were well-governed and whether its morals were good or bad, the quality of its music would furnish forth the answer." Take this quotation and analyze China, politically and morally. Does the quality of our present music give a reason for the corruption of the present-day China? It does. The music that is purely Chinese is rapidly perishing. Occasionally we hear the dainty, plaintive, melodious Chinese music, but the opportunity is ever so rare. The music used at marriages and on birthdays is often very crude, furnished by people who hardly understand anything of music at all. Vocal music is even less developed. That in the theater and on the streets are the two kinds known. The latter is somewhat like that of the troubadours in the middle ages. Home music, whether instrumental or vocal, is scarcely known in China. So that if China were to be suddenly called to war, there would be neither music ready to strengthen the soldiers on the battle field nor a taste developed for it.

There are no rousing songs to fan the flame of patriotism. The pleasure houses, which serve as the centers of attraction, are low and unclean and although music of a kind is furnished there, yet it is mostly immoral. In this way China is perishing and sinking, due to the lack of worthy music for society and the home. The souls of a

## The Influence of Music in the Future Homes of China

Mo SHI TSUNG, '18

The most influential single force in the building up of a character is music. It gives expression to the emotion and adds ability to the person. Thus to Sidney Lanier, one of the American poets, "the love of music went through his life, lightening his college tasks, inspiring him and his fellow soldiers to a rarer courage and devotion, cheering his desperate struggle for health, till he could speak of it in the way that Coleridge speaks of poetry, as soothing his afflictions, multiplying and refining his enjoyments, endearing his solitude, helping him to discover the good and the beautiful in all whom he met." In one of his poems he said, "His song was only living aloud, his work, a singing with his hand." And again, in "The Symphony," he said:

"And yet shall love himself be heard,  
Though long deferred, though long deferred;  
O'er the modern waste a dove hath whirred:  
Music is love in search of a word."

It is just this lack of music which is a noticeable shortcoming of the Chinese home. It is the lack of home music which causes the parents to seek amusements outside, neglecting to take interest in their children whom they carelessly leave in the hands of servants who spend most of their time in street gossip. Thus the idea of home cannot be formed in the young minds as the place from which all joy, happiness, and love are derived, but only as a place to lay their heads at night. As a result it prevents the development of the child, it deprives him of the congeniality, happiness, love, and desire for a home. In the family there is little sincerity existing among the members, especially between parents and children, so that in most cases, the latter look upon the former as absolute monarchs, instead of those who should be treated with perfect trust, love, and honor. On the other hand, whatever devotion the children feel is given to the servants with whom they are constantly associated. If such children when they grow up are to constitute the majority of any nation, it cannot be a prosperous and progressive one. From this we understand the crisis in which China stands now. The mean and awful things that have been done are in part the fruits of the families in which music is neglected. Therefore to keep China from destruction one of the first steps that should be taken is to learn what music is doing for Western countries and then to introduce it into the homes as a part of the training.

First let us examine the conditions which are necessary to create citizens that will preserve a nation from destruction and outside encroachments. From what our teachers tell us, they are to be found in the work of the parents around the fireside. Their mothers and fathers try in every way to make their homes bright and attractive. It is the place where everybody in the family gathers daily and wishes to be. The so-called fireside brings family unity. If only this could exist in China, the homes would

### Third Row

Woo Kyung Tsao—" Her cheeks like apples which the sun had rudded."

Yui Tsz Lien—" She labored hard and seemed content,  
With life no matter how it went."

Yen Wei Tsing—" O that voice that none can match."

How Mo Li—" What winning graces, what majestic mien,  
She moves a goddess, and she looks a queen."

Zee Yeu Yong—" Oh, it is excellent to have a giant's strength."

Wong Zing Yong—" If she will, she will, if she won't, she won't."

Tsu Sih Tsung—" Quiet talk she liketh best."

May Ko—" Trust no future howe'er pleasant;  
Act, act in the living present."

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## A Description

ETHEL T. K. WONG, '26

Our little brother's name is Wilfred. He is about eight years old. His face is very round and white, his eyes are quite bright and black. His nose is long. He has two large ears. He is a good-natured, attractive, and clever little boy. He always obeys mother. He has a sunny heart and makes everybody happy. So he is the delight of our home. We love him dearly. Our mother treasures him like a pearl.



PREPARATORY DEPARTMENT





## Sophomores

### First Row (left to right)

Tseu Siang Yuin—"Her large eyes seem to muse a smile."

Zien Zoen Kuh—"My little body is aweary of this great world."

Zee Yuin Sung—"Her voice was soft and low, an excellent thing in a woman."

Chur 'Tsung E—"She is pretty to walk with  
And witty to talk with,  
And pleasant, too, to think on."

### Second Row

Yui Soo Tsing—"She knows the box where the smiles are kept."

Wong Sing Ong—"Hear me for I will speak."

Sung Zok Chung—"Her voice is low and hard to hear,  
Unless perchance you are quite near."

Sze Mei 'Tsung—"A countenance in which did meet  
Sweet records, promises as sweet."

Tseu Mei Yuin—"And still the wonder grew,  
How one small head could carry all she knew."

Dan 'Tsung Wó—"Secret and self-contained."

Yao Zz 'Tsung—"I have done my duty and I have done no more."

soul drown? Could one who was cruel and untrue to his conscience secure patriotism? Had he come for patriotism, only to return without it? Up and down he was carried by the waves, but who knew the pain in his heart? No, Youth was too good to catch the boat, too true to shrink from sacrifice, too wise to be selfish only.

"If I cannot find to what country I belong and how to be patriotic, this time, I at least have learned from this experience to be wiser next time to come back again for it that I may better appreciate it," thought Earnest. "Well, my conscience tells me to save the man; I'll do it. Others first, myself last; I'll do it for him!" He quickly turned to the old man and lifted him up into his junk.

The old man was saved. The youth looked up and saw the steamer leaving them; there was no time for them to catch the boat. The night drew near; the moon peeped out to guide them back to the island.

On the way, when the shining moon and the twinkling stars smiled above and the singing wind and the dancing waves gladdened all around, the old man and the youth sought each other's companionship. As they sat side by side, they exchanged greetings and questions. The disappointed lad commenced by telling of his wonderful ambition. The snowy-haired man listened pleasantly.

After a long silence, leaving the wind and the water to keep up their music unheeded, the old man slowly took out a small Bible, still wet, and said: "Now my friend! Your kind deed in saving me, is no obstruction. It cannot be isolated from patriotism. For when God created man He made him the incarnation of kindness, bravery, and love. Child, you need not seek your kingdom, and try to do patriotic deeds beyond your home. If you know yourself well, you shall know God, the source of all kingdoms and patriotism. He pointed to Luke 12:31, "Seek ye the kingdom of God; and all these things shall be added unto you." It is all you need; take this advice: you need not again follow your old way to seek your nation in the far-away lands."

"Ah," said the youth, "I failed to find my earthly kingdom; I have secured the better one, God's Kingdom, the home of my soul."

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## Spring Is Here

TSEU ME YUIN, '21

Nature casts off her sober robe  
And clothed with verdure is the globe.  
Merry sunshine bright and clear  
Seems to shout that spring is here.

Southward come the birds on the breeze,  
Chirping, warbling on blossoming trees,  
Through every open window  
"Spring is here," sing high and low

By roadside rise dainty violets,  
Modest flowers, young maidens' pets,  
Into every lover's ear  
Softly whisper, "spring is here."

## How Earnest Found His Kingdom

TSIANG ZU YIN, '23

"Be brave; find out to what kingdom you belong." With these words Earnest, a youth, encouraged himself, as he stood on the shore of a lonely island looking at his own reflection in the water. Earnest appeared as grave as if he were taking the cup of pain and sorrow of the universe. He was a young scholar, and a brave knight, and had a great longing to know what nation he belonged to, so that he might show his patriotism.

Earnest's heroic storybooks and strong weapons, which he liked so much, were supposed to have been brought to him by his father. Before any one knew to what nation he belonged, his father had died. He was left alone on the island. The days sped on and his problem went unsolved, and the pain in the youth's heart grew ever more intense. "What example of patriotism can I give?" he questioned of himself. "Much I have learned about the knights' noble deeds for their countries. I must know my country and I must prove my patriotism."

Earnest had long been waiting for some boat to carry him to his country, when one evening he heard a strange sound of a whistle. He quickly caught the sight of a grand steamboat sailing toward him, yet very far off. "Be brave; seek for your own nation," repeated the youth to himself, as he jumped into his long prepared little junk. "Carry me to the boat," he continued.

Earnest knew it was not easy to face the uncertainties of the future, while his present was safe and his surroundings pleasant. Before his eyes the rough water rolled in mountain-like waves. In his stories he had learned that great storms were driven by the dragons. Such a dragon the youth saw towering about the waves, with eyes like lighted lanterns in the air and horns like spreading bushes. It was a dreadful sight to him. "I believe I do not belong to the dragon kingdom. Go on, Youth!" He exclaimed with encouragement.

The little junk floated up and down in the currents of the wide ocean and was nearly cut into pieces. The junk became a burden to him, but the presence of the steamboat gave him infinite hope. Gradually he could see the spacious boat crowded with jolly-faced people of his own age. The whole boat seemed to welcome him. "Well, there go your country people. Join them! And learn to be a true patriot!" shouted the youth happily, starting to catch the steamboat.

Suddenly among the loud sounds of the puffing steamer, of the winds and of the waves, he heard a voice a short distance away crying, "O help! help!" Earnest was attracted by the cry and looking in the direction he saw an old man who was about to be drowned, asking for help.

If the youth should leave the steamboat which was as far in front of him as the old man was behind him, and should try to save the unknown one's life, he would lose his chance of finding to what nation he belonged. Such an attempt was too hard, too dangerous to make. What good is there of such a painful journey if he did not secure the knowledge which would call forth patriotism? But should he see the old

people's revolts here and there. They are demanding shorter hours and increased wages. With this they face us. We can no more hoodwink ourselves saying they are thoughtless people. Their minds will develop by and by, and they will demand equal rights. Now in order to avoid the terrible bloodshed of vengeance, we must plan some way to give them justice before they rise in their strength and take it. We must think it over carefully and treat it as an important matter. If we do not, then they will rise up against us, doing more terrible things than we can imagine. Yet we cannot blame them for they are uneducated and have never been taught by example either mercy or justice. The responsibility for these reforms is then on the officials and those who employ these people. Let us as a group of students begin to do our part in dealing righteously with the laborers who serve us.

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## My Favorite Flower

LEE SAU BING. '23

Lovely and fragrant flowers which can easily attract our attention and admiration are rather plentiful on land as well as on water. Some people favor roses, violets, and wistaria. Others, however, are interested in pansies, carnations, forget-me-nots, etc. But of all the dainty flowers, I choose the water lilies as my favorite. Water lilies are of white and of pink color. I like the white ones best. It is not its celestial beauty nor its delicate scent that I love, but its true purity and angelic pride. How bright and sweet it looks as it stands above the water! If you could only understand it, you would find that the little beauty is saying something nice to you. "I am pure, and always content though I am born from mud. See how I dance with the gentle breezes! How I bathe in the sunlight! Look at me, how erect I hold myself! Learn to be cheerful, pure, independent like me." Isn't my water lily a very wonderful flower?

This flower really grows quite independently on a hollow, thornlike stem, which is its only support. The leaves have no relation to its stem or flower. They generally grow apart. It is more strange to say that this plant has no branches or any spreading twig, while all the other plants have. The petals are broad and long. There are about sixteen petals in one flower. The pistil is round, large, and yellowish! The inner petals and the stamens grow from the ovary. There is a remarkable series of intermediate steps, ranging all the way from petals, tipped with a bit of anther, through stamens with a broad petal-like filament, to regular stamens.

The perfume of this flower is as rare as its beauty. The further you stand from it, the purer its smell. Surely it is my adorable divinity, my little sunshine. People may gaze at it as long as they like. They may also share its fragrance, and love its splendor, or admire it immensely. The delicate flower is always the same, serene and cold, standing alone proudly, and bowing its head now and then as an acknowledgment or—I would rather think it is appreciation—to its worshipers. Is it not right to select such an exquisite flower as a favorite?

## The Laborers

WONG YUIN SOONG, '22

A country is established upon its people, the officials, the rich, and the laboring class, among whom the most numerous are the last named. They are essential to the country. Think what a country would become, if there were no laborers at all. Certainly it would utterly perish.

There are many kinds of laborers, the most useful of whom, such as farmers, miners, carpenters, and mill operatives, are all familiar to us. Through them we are getting our living. Though they do different work, yet they are all, in reality, connected with each other and with us. For instance, if we have no farmers, then what shall we eat? We eat bread, wear clothes, live in houses, and use all kinds of instruments. All these things are the product of laboring people. They are not easy to be made. The laborers must put all of their life's strength into it in order to produce enough to support them.

Besides this they even pay taxes to the government, hoping it will protect them. Yet, now, what is the use of the officials and the soldiers? Are they really meaning to protect the people? We can see plainly the object of the fighting between the North and the South. I suppose we are all familiar with the situation in Shansi. The soldiers plunder, set fire to the houses, and kill the people at will, making the land desolate. The people who fled went here and there crying aloud, homeless, hopeless. Think how cruelly these militarists, so-called protectors, are treating the helpless laboring class.

Moreover, some people are so poor that they cannot do anything better than pull the rickshaws, and push heavy wheelbarrows in order to get a little money to support them. Do you know how seriously this kind of work affects those men? It is terrible; their lungs, their hearts, their whole bodies are ruined through their hard work. They cannot live to an old age, and most of them die very soon. However, the officials and the property owners have no sympathy with them. Instead they participate with them in making regulations to control labor whereby licenses are granted for extra tax, and then because of the laborers' helpless condition and ignorance they take advantage of them and get all the real benefit.

The money that is secured from the common people ought to be used to organize the government, encourage industry, establish schools, and other necessary things, but the upper classes use it improperly, often putting it into their own pockets, and waste it in their own pleasures and decorations. Whenever it happens that some one asks them to give some money for charity, they usually give it unwillingly or not at all.

Instead of giving laborers equal rights, they are usually treated just as badly as can be. Is it right thus to reward them who support us with bread, clothing, money, and all other things? What is the motive of the officials toward the laborers? It is only money, which they want to get from them for the purpose of self-aggrandizement, feeding their soldiers to make firm their position.

Since the beginning of the European War the laboring people have seemed to wake up from their hopeless darkness. The newspapers often tell of the laboring

## The Legend of February Eighth

WANG SIEU LOO } '24  
WOO WEI ZU }

Long, long ago, when reading and writing had not been invented, there lived a person whose name we have lost. He was a very kind man and wished very anxiously to treat everybody with kindness and goodness. Still he was not content with this so he turned himself into one of the common swine, who control the spirit soldiers. One



day when his wife took his dinner to him, she saw that he was no longer a man. Our Chinese custom in sacrificing to gods, is to use the ox, the sheep, and the pig. As soon as this hero became a god, the people could no longer use pork for sacrifice. For this reason they used dog meat instead.

Now this god is called by some, Chang Da Ti, the controller of nature. It is said he had four daughters, who were married to Wind, Rain, Snow, and Fire. They were very obedient and honored their father, so every year on the eighth of February, which is the birthday of Chang Da Ti, they always come to celebrate the birthday feast. Strange to say Fire never comes and Snow does not come annually, but Rain and Wind are always there, so every February Eighth is always cold and rainy. Fire and Snow are very kind-hearted, though they do not come to celebrate the birthday of their father; it is because if Fire comes she will burn all the houses and destroy the wealth of her father's people. Snow sometimes does come, but not annually, because she does not want to freeze the people and make them have a hard time.

And long, long ago, it is said that people, to honor Chang Da Ti, offered in sacrifice the frozen dog's flesh and even until this day we have the saying—and more than that, we have the cold and rainy weather every year.

One kind I like very much we call crab chrysanthemum because its petals are like crab's claws. Some strange tubular petals had funny short whiskers at the ends, and some were broad and rounded at the ends somewhat like small spoons. The white, the pink, and the yellow ostrich-feather kind were slender and graceful. Besides these there were some peculiar kinds—the spider web, the gold globe, and snowball. The gold globe looked like the golden sun and the snowball resembled the silver moon. Some of the flowers were made to grow in different designs, like a fan, an umbrella, or a round table. There were a few white and yellow button flowers which were made into small chairs, baskets, and bridges. On the whole they made a wonderful feast for the eyes and mind.

In a wing of the pavilion there were several tables decorated with beautiful cut flowers, ferns, red and gold maple leaves, and various-shaped cactus. The rose table which I liked best was very sweet and beautiful like a virgin queen. But the cactus table with its many varieties of furry-coated plants was the most unusual and the most interesting.

When I came to the section containing vegetables I felt hungry. I wished I could eat some of the big red persimmons, the fat eggplants, and the crisp white lettuce and celery. A great number of the vegetables I liked very much, such as Kentucky wonder beans, Dutch cabbages, tomatoes, corn, eggplants, and beets. While I walked around them it was as if I were having a vegetable feast. The maidenhair ferns which were unusually fine in this room lifted the mind somewhat above the thought of things to eat and the red, white, purple, yellow, and green of the vegetables made a picture only a little less beautiful than that in the flower pavilion.

I was very much interested in this Flower Show but I do not know how to express my appreciation of it. The natural beauty of the flowers inspired me with great wonder, for it opened new ways in my mind of knowledge and of endless imagination finding expression in beautiful essays and poems. I am so thankful to God and to those who own the flowers, and arranged them so the people could enjoy them. Owing to their generosity and kindness the general public and the students had the opportunity to increase their appreciation of flowers, and to broaden the students' knowledge of botany.

Why should not large schools and rich families give a little of their time to develop the natural beauty of flowers in order to obtain their full delight or to send to the Flower Show making it more beautiful, and interesting? It will wake up the spirit and encourage other people to do the same. If every one who owns private gardens will take care to develop their flowers, I am sure that next year there will be a most magnificent show. I hope McTyeire will some day be able to make a worthy contribution. In this way Shanghai might easily be turned into a flowery world, and be the center of the horticultural interests of China. Shanghai is the only city in China blessed in having a Mr. McGregor who gives his whole thought and energy for the growth and improvement of plants, trees, and the flowers. So we ought to thank him and be very grateful for what he has already been able to do.

## In the Chrysanthemum World

SZE WEI LING, '19

A large number of our girls went this year as usual to see the Flower Show which was held in a large pavilion on The Bund. When I entered the door from the thick crowd outside I stood for a moment like a statue, because I was deeply touched by the beautiful flowers. I thought I was either in a dream or I had been born into a strange flowery world. This was the first time I had had the great pleasure of seeing the chrysanthemum show.

While I was lost in the wonder of it one of my schoolmates cried out, "Wei Ling, let us begin from the right side." Then I followed her immediately. As I went among the flowers my heart burst forth as the bud bursts out in the spring, with hope and brightness. I lifted my head and smiled at the different groups of flowers which were exquisite, bright, sincere, and beautiful. I wondered at the mysterious skill of the Mighty Power which decorated them with various rich hues and satisfied the human eyes. It was enough to make sick people smile if they had been there. I said: "I wish I could be one of you and let the people come to offer me praise and love. I wish you knew, pretty flowers, how much I love you! Oh! you are more precious to me than diamonds or pearls. Although there is no breeze carrying your strange fragrance yet the air is full of it."

There were different classes of flowers with various colors which I have no words to describe. But I must mention some of them; dark red, golden yellow, bluish-white, greenish-yellow, and variegated reds as well as many shades of pink and brown. Some flowers with white petals had yellow rings around their greenish-yellow centers.

The flowers were not only different in color but they were also varied in their shapes, due to their petal ray flowers, some of which were broad, others narrow, some long, some short, others rolled closely together; some were tubular, stretching out straight, others turned upward gradually at the ends; some were crowded around the disk in many layers, while others were in a single row.





## The Student Council

TSEU ME YUIN, '21

Democracy is the latest demand of the world. As payment for this demand, lives have been laid down heroically, blood has been spilled, and money spent lavishly. But without even wasting any breath, the democratic government of our school was obtained two years ago. I need not give details of the subject, since it has been already fully recorded in the last McTyeirean. In addition, I should like to say that the system continues to prove a success as well as a benefit. The enthusiastic students willingly take up their responsibility and at the same time enjoy its privilege. This system of self-governing seems to profit us on all sides. In the first place, it develops in us the ideals of womanhood; it promotes in us the prospect of national democracy; and it gives a chance for practicing self-control and self-respect. Though we have the privilege of self-governing, yet we never seem to usurp the rights of the faculty. The student council is composed of a group of representatives, one from the faculty and two from each class. At the weekly meetings, school affairs are discussed, improvements are suggested, and misbehavior of students is reported, the last named is recorded by the secretary for report at the end of the term. New rules must be passed by the student body and have the approval of the faculty. All announcements are made to the students by the chairman of the committee. The councilors as well as the officers are changed once a year so that every student will have a chance. The officers this year are: Sze Wei-ling, chairman; Zee Yeu Tsong and Zia Ming-kyung, secretaries; and How Loo-tuh, treasurer.

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## To a Little Bird

TSEU SIANG YUIN, '21

O, welcome thou little bird!  
Thy sweet cheerful voice is heard  
Like soft music in my ears  
Ere the morning light appears.

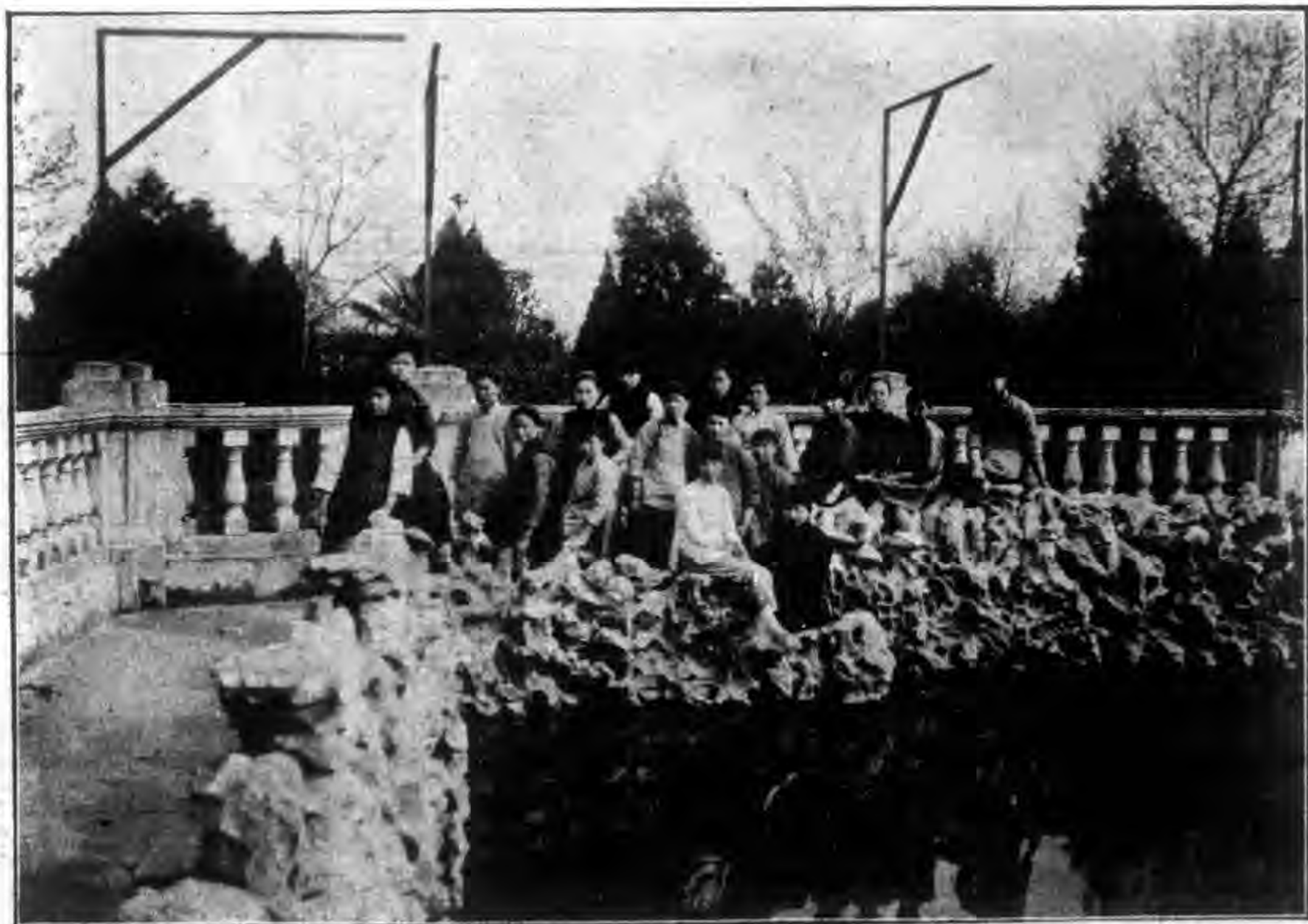
Thy watchful eyes oft look down  
On the earth in verdant gown;  
Twitt'ring low as thou dost glance,  
On bright'ning dawn's broad expanse.

The sky obeys thy command,  
And gently lifts her strong hand  
To remove the dusky mist  
From the land it has kissed.

## The Chinese Literary Society

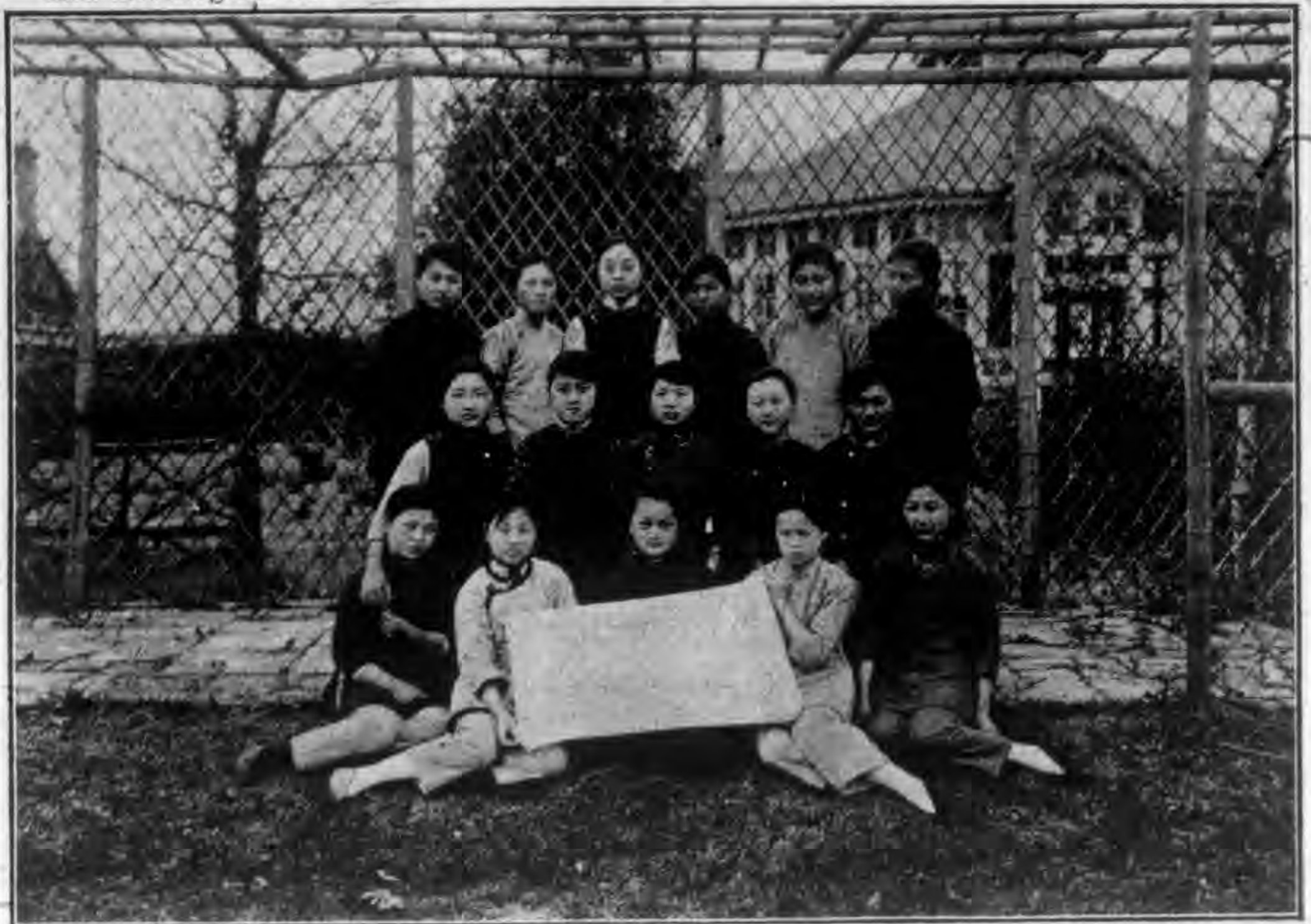
DAN<sup>1</sup>TSUNG WO

The Chinese Literary Society was organized in the spring of 1919 through the influence and the enthusiasm of our new Chinese teacher, Mr. Pao, who is now the adviser of the society. It includes all the students in the school as its members. Officers, such as president, vice president, two secretaries, treasurer, critic, news gatherers, and program committees (literary and music), were elected in the democratic way, that is, not according to the rank of classes. The rules were made by a committee of five girls and were approved by all the members. The society has its business meetings to be held once a month, in which each member gives a Chinese quotation as the roll is called. Its open meeting is in the morning of the last Saturday of each month, in which only Mandarin is expected to be spoken though most of us are yet in hard practice to control our tongues. For programs we have debate to cultivate quick reasoning; recitations to appreciate the works of great men; making speeches to express one's own ideas; Chinese music to encourage what is almost neglected; and singing to add interest to the program;—the one idea in all the above is to build up strong women who will not be dumb in public.



FOURTH-YEAR PREPARATORY CLASS

students' party for the forward movement of our school. A brief program of songs and recitations was given and refreshments were served at the end. On the eighteenth, we are going to invite the teachers and students of the American School to come here and have a good time with us.



FRESHMAN CLASS

## Class Organizations

TSEU SIANG YUIN

A thing is said to be organized when each of its parts has a special function to perform so that there is no waste and disorder. Usually class organizations begin in the fourth-year preparatory. The regular officers are president, vice president, secretary, treasurer, critic, and news gatherer, except the seniors who have in addition poet, prophet, and historian. If the class is small one person has to hold several offices as in the case of our present seniors. Each class has its own motto and color, chosen by the members. The senior class has the motto, "More Light," and the colors purple and white; the junior, "Advance," and the colors gold and white; the sophomore, "Excelsior," and the colors red and white; the freshman, "Virtus Sola est Nobilitas," and the colors blue and white; the fourth-year preparatory, "Modesty," and the colors green and white. The rules and number of meetings to be held are determined by the class itself. If there is anything to be discussed, call meetings are held by order of the president. Thus organized the students are animated with class spirit and work in perfect union for the good of the class as well as for the benefit of the school.

works such as the electric, gas, and water works. Sketches are drawn from the plans of the works and notes are taken about the different parts. We are planning to take a week's trip to Mokanshan for the study of botany and geology and a larger interest and appreciation of nature in real life and in literature.

### Athletics

ZEE YEU YONG

As oil is used on machines to keep them running smoothly, so is athletics used on life to keep it healthy. If the machine has no oil, it will produce friction, and if the body takes no exercise, it will get sick. For this reason, athletics is popular in our school. Last May, the freshmen challenged the seniors, the juniors, and the sophomores combined, and later the fourth-year preparatory to a basket-ball game. They chose five girls to play against the three upper classes and five girls against one lower class. At the end the freshmen won the championship. Since last fall the Skylarks and the Thrushes dropped out and are taking less strenuous recreation. The Starlings is the only team left. Although its organization, which is composed of the girls of 1921, is small, yet its spirit is intense. Its regular practice field days are Monday, Tuesday, and Wednesday from 4:30-5 p.m. Every member, who is not present, pays a fine of five cents. We are very much obliged to Dr. Polk, who gave us the money to make two tennis courts. Our thanks to her is to be expressed in being present at the courts every day as soon as they are finished. The students are going to buy the nets to put around the courts.

### Recitals, Visits, and Social Meetings

YIU Tsz LIEN

Students who take music or expression are required to give recitals before they receive diplomas in these subjects. In expression, there are four recitals—the sophomore, the junior, the senior—to which relatives and familiar acquaintances are invited, and the graduating recital where the audience is much bigger. The music students are required to appear two or three times in public before they can take a certificate (completion of the eighth grade). During the year of their graduation, they are expected to assist at the expression recitals and play at several of the monthly meetings held by the Wightman Society. Then, finally, a public recital is to be given before a large audience. Besides these, we have every year at the close of the spring term an annual concert to entertain our friends.

We are not only desirous to let people know what we are doing, but we are also intensely interested in the work and accomplishment of others. Whenever there is recital, play, or field-day exercise given by other schools, we are often present. As an important means of education and inspiration, the music pupils in the higher grades are allowed to attend the concerts given by famous musicians passing through Shanghai. The students also attend lectures and plays of merit.

From time to time, there are also special meetings to bring together our old friends or to get acquainted with new ones. On April the twelfth, we had a former

## The Missionary Society

ZEE YUIN SUNG, '21

The Society was organized by a small group of Methodists, but the membership has been greatly increased since the girls began to know the need of social service. At present, we have fifty-one members and only a few are non-Christians, but these are also deeply interested in the work. The officers are: President, Chang E Tsung, vice president, Tsz Pau Yuin, recording secretary, Yui Tsz Lien, corresponding secretary, Zee Yuin Sung, treasurer, Chang Ming Sih, evangelist, Woo Kyung Tsao, leader for social work, Dan Tsung Wo, and leader for Bible Study, How Loo Tuh. A part of the money which has been collected from each member according to her own interest, is used for renting a room in one of the villages near, where we gather a small group and teach them various things, such as Bible stories, hymns, games, hand-work, hygiene, cards with Bible verses, etc., on every afternoon in the week except Friday and Saturday. We send fifty per cent of our collection to the head society and the rest is kept in the bank for other uses. During the past year we raised \$103.00. We are going to send two representatives to the Conference in Soochow. We sincerely hope they will bring back good ideas and enthusiasm with them. Both officers and members are generous in giving and earnest in working. Besides this society, which is in the High School, there is another one in the Preparatory. Theirs is organized in the same way as ours. The only difference is that they live in town so they have not the opportunity of doing the work outside as we do.

## Field Work

HOW MO LI

It is a great advantage for students to attend lectures and go sight-seeing for it helps to make the studies more practical. So while studying the textbooks, we also go out often to visit different places. The science department has two hours each week either for laboratory experiment or for outside work. Those who study physiology have a chance to see moving pictures showing the complete circulation of the blood. This wonderful process cannot be explained more realistically than by the pictures taken in its action. While studying botany, many beautiful gardens are visited such as the Public Gardens, the French Park, and private ones. From them we are able to study the plants that are not in our own garden or books. We also have the pleasure of seeing the flower shows which are given twice yearly in the Town Hall. Then the Royal Asiatic Society's Museum is also a friend of ours, for we go there to study zoölogy and geology. The collection of birds and animals gives us a much better picture than the descriptions in the book, and many pictures are drawn in our notebooks. The same thing is done with the beautiful corals and rocks. Sometimes the class has the opportunity of hearing lectures and seeing lantern pictures of Grand Cañon and the travel routes in western China. For lessons on tides and deposits, The Bund, the Point, and the Soochow Creek are our old acquaintances. Now while studying chemistry and physics the students have the pleasure of visiting several important

## School Activities

### Religious Services

ZIEN ZOEN KUH

As ours is a Christian school, the students, although occupied with many lessons, do not neglect their spiritual needs. Besides our daily morning chapel service conducted by the teachers, and a voluntary early morning prayer circle, we have two regular meetings each week—one on Wednesday evening, and the other on Sunday. These are arranged for by a committee appointed by the classes that works with a member of the faculty. The Wednesday evening services are usually formal and the talks are given by men and women of vision among our friends in town, or by some noted person who is stopping here for a while. Though it only takes an hour we get a great deal out of it, for our hearts are inspired with noble and suggestive thoughts. Special music is provided by different groups of girls, which adds much to the service. On Sunday, vespers is informal and homelike. The students are the speakers and thus they have a chance to get used to talking before an audience. Every one can choose her favorite hymns, and we can sing as much as we want to. Of course we all go to church and Sunday school and do our part in the schools for the poorer children, five of which are being taught by McTyeire girls. The preparatory and primary at Hankow Road have practically the same religious services that we have at the high school.

### The Wightman Literary Society

SZE ME TSUNG

Every society, great or small, has its special aim, and ours is to develop the social and cultural tendencies of the girls in school. We hope to climb "the high way" of real knowledge and uplifting ideas. In order that we may get as much practical benefit from it as possible, the students fill all the offices and work on the committees. In this way we learn parliamentary usage.

The Society is divided into the Senior and the Junior Wightman; the former is composed of the students in the high school and the latter of the preparatory girls. Each section has its own president, vice presidents, secretary, treasurer, news gatherer, and critic, and all the officers are changed every half year. The officers this spring term are as follows: Chang Ming Sih, president; Sze Wei Ling, vice president; Chang E Tsung, second vice president; Zee Yeu Tsong, treasurer; Zung Seu Ling, secretary; Fong Lien Oen, news gatherer, and How Loo Tuh, critic. We have regular meetings twice a month, one for business and the other for entertainment. In the former every member has the privilege of discussing and deciding the various questions that come up, while in the latter we have music and recitations, with an occasional party, to which we can invite our parents and friends.

## Prunus Blossoms

YOA Tsz E, '24

Translated from the Chinese

The snowflakes are flying all around,  
 The light is shining brightly on the  
 scene.  
 Cold and frosty is the weather.  
 In the forests and at the foot of the  
 mountains grow the beautiful blos-  
 soms.



## To the Autumn Begonia

Translated by CHUK BE TSUNG, '24

Drawing—WONG ZONE FAUNG, '24

Rich in lovely pink as that which  
 adorns the fair.  
 Meek and graceful with unworldly  
 loveliness.  
 Like the bitter-sweet tears of remem-  
 brance,  
 Whose perfume even the autumn winds  
 cannot waft away.

YANG TSE WO.



## Roses

SZE WE TSUNG, '24



May is the month of roses. How lovely is May! Now the glorious sun gives its bright light to the whole world and makes it as beautiful as the garden of Heaven. The bright colored butterflies appear, winging hither and thither among the flowers, in the gentle breeze. They are as graceful while they are flying as a group of fairies dancing in the clouds.

My favorite flower, the rose, comes with them; it is so sweet and fair. Its fragrance is scattered everywhere in the warm air. Its colors are very beautiful and their meaning is sweet. Does not the red rose mean love; is not the pink for thought; and the white for purity?

When I look upon them, I think how wonderful our heavenly Father is. From such a little seed buried in the ground, spring up the lovely flowers. Everybody who sees the roses gives them a smile. I think if one could be as sweet as the roses then they too would receive smiles.

## The Lotus

YIH TEH PING, '24

Drawing—KOA OEN YONG, '24

The 24th day of June is the birthday of the lotus flowers. Long ago on this day the nobles went together to the gardens to celebrate the birthday of these fair



flowers. They had music, sang and read and wrote poems about the lotus. Some of the hermits of ancient times, who lived on the lonely mountains, liked the lotus very much. They said it was far better to live with the pure flowers than with unworthy people. "How lovely the noble flowers are; up through the muddy depths they have preserved their purity!"





## A Nest

ZIA KYUNG SHI

In a grand and lofty tree,  
Indistinct among the leaves,  
There's a bowl of branches made,  
Neither wind nor rain can do it harm.

Whose pair of skillful hands  
Built this bowl of wonders full?  
In a whisper I'll tell you—  
It is built by birds who have no hands.

"When I left McTyeire I began to seek my fortune with might and main. The greatest desire burning within me was how I might get rich so that I might both enjoy myself and be of use to help others." "A pleasant and fine idea," I interrupted. "One day as I was meditating upon how much money I had really saved by that time, I heard a knocking at my door. I rose to open the door and beheld a cultured but plainly dressed Chinese woman smiling at me, who asked, 'Are you Miss Sze Wei Ling, please?' Yes. I said wondering who she might be. After we were seated, she began to talk about business and the industrial problems of China. At once I found her to be a business woman. She told me that she had a plan to open a business concern and had been seeking everywhere for some assistance. Finally she said, 'Do you have any idea of becoming a business woman?' Yes, I have been hoping to enter business ever since I was in school. 'Then it's a nice chance for you to fulfill your desire. I want you to help me and I will give you a salary of \$200 per month for a beginning. Can you come over to my office a week from now?' She handed me her card. I did as she told me. The next month I entered this corporation and have had office here for about eight years.

"Now I dare say that my desire has been carried out. Some day I will bring you to my own house to dine with me; afterwards I will take you to visit the schools that I have opened for teaching the poor children."

At that time a strong breeze coming suddenly from the north awoke the prophetess. She opened her mouth and said, "The dream shall actually be fulfilled ten years from now."

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## The Peach Garden

Tsz PAU YUIN, '20

With blue above and green below,  
The lovely blossoms richly grow;  
Pink and white each has its own hue,  
But all eat sunshine and drink dew.

Fragrance comes with the gentle breeze,  
The sweet juice feeds the hungry bees:  
On treetops birds praise your beauty,  
By the path a girl thinks of liberty.

One branch is bending to the land,  
Tortured once by a careless hand;  
Yet its grace is none the less  
As it sways to the wind's caress.

how she could do it successfully. She wanted to teach the young women how to be economic and beautiful housekeepers so the conditions of family life might be happier and more healthy. After she changed her dress she came into the dining room with me. In a little while many guests came and we talked together at the table about domestic science. Different delicious things which she herself had cooked were served, such as collop soup, roast chicken, fruit salad, beefsteak, snow potatoes, creamed cauliflower, and lemon pie. So every one of us admired and praised her. We felt sure that she was the person to found a Domestic Science Society. In the midst of our dinner a handsome young gentleman with a smiling face came in. Immediately she deeply blushed. I wanted to ask her who he was, but everybody laughed at her and I was awakened by the merry sound. Then I knew it was all a dream but I thought it might foretell her future.

## PART II

On one cool and beautiful September evening as the birds were twittering among the waving branches of the trees and the frogs were playing in a grand orchestra by the neighboring pond, a second and modern Deborah with book in hand was seated under a palm, but her senses were occupied by the beauty and grandeur in nature.

Gradually all the people gathered round her trying to get her advice and have their future happenings told. But she did not take up their appeals seriously. As she had finished telling just a little bit of their fate by looking at their faces carefully, she asked them to leave her and come back again some other time. When they were gone, suddenly the spirit of the class of 1919 came upon her and she prophesied the future of her classmate, Sze Wei Ling.

The sky looked more gorgeous, and nature became more reposeful, so unconsciously the prophetess was lured to sleep by the harmonious lullabies. It was strange to note that her lips moved, though no speech could be heard. During that time she happened to go to a big banking corporation to deposit her money. There in the office sat her classmate Wei Ling with pencil in hand busily engaged in writing up the account. They were both dumb with amazement in seeing each other, for a few seconds; then with outstretched hands they welcomed each other.

"Oh, I find you the same old Wei Ling, but you have assumed a business air. How came you to be here, I wonder? You look like a typical business woman." I said, at last.

She smiled good-naturedly but also with an expression of pride and satisfaction. "Let us go to another room where we can laugh and talk as we please." She then led the way to a very comfortable little room where everything was very elegant. She said: "This is my own little study. Will you be seated?" Then we sat down and talked about the things which were of great interest. Finally I said, "May we not tell each other what we have accomplished since we left our Alma Mater?"

"Wouldn't it be nice to tell some incident which has happened to each of us which would embrace all we have done these years! May I relate mine first?" said she. I urged her to do so quickly for I was eager to hear it.

## Class Prophecy

SZE WEI LING AND CHANG MING SIH

### PART I

Although I am not a seer nor know any of the mysteries, yet because of the three years' association with her in the school in which she has inspired me deeply I may foretell the future of my classmate Chang Ming Sih, for

“The present still is echo of the past:  
For both, the future will an echo be.”

During these years I have seen you growing surely toward higher thinking and obtaining greater mental and physical strength, constructing beautiful friendships with the great minds of literature, and wide sympathy toward all the world.

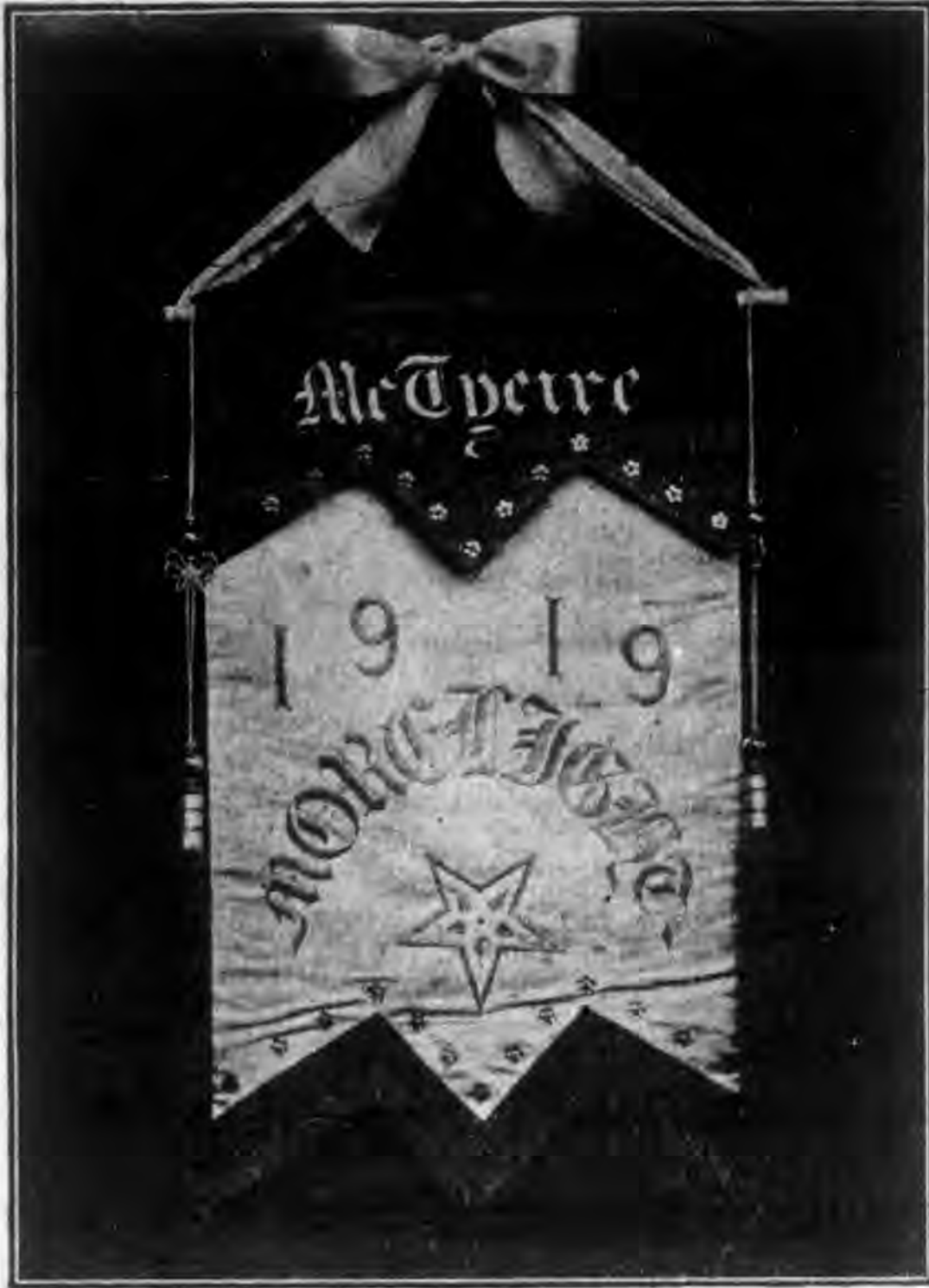
One afternoon while I sat alone in a rocking-chair I wondered what Ming Sih would develop into when she left school. I remembered she had shown great interest in domestic science. What was she going to do with that and the other subjects she had mastered? If the things were of value to her they would be of worth to others also. I should say that she was going to open her storehouse to those who are hungry for what she has. As I was thinking, my eyelids dropped unconsciously.

Suddenly an invitation came to me from Chang Ming Sih. She invited me to dinner that evening at 8 o'clock, but before 6:30 she sent an automobile to take me to her home earlier. When I entered the gate the air was full of sweet fragrance because there were beautiful flowers in the garden. Among the trees the birds sang their evening songs merrily to welcome the guests. In a moment the car stopped at the door of a handsome residence. When I went into the sitting room I saw that the wood carving on door, wall, and ceiling were picturesque. Everything in the room was very beautiful and convenient. Just then a boy came in and asked me to come out to the kitchen where the mistress was at work. On entering I saw Ming Sih busily kneading a heap of dough in a large bowl. I said, “Hello! This is Domestic Science, indeed!” She turned; her sparkling eyes smiled at me as she said: “Please excuse me, Wei Ling, for giving you this informal welcome. Am I not the dirtiest creature you ever saw?” On the left rosy cheek was a white spot, and a black large one on her forehead. The sight nearly choked me with laughter. I could not say anything to her, I only kept on laughing at her funny appearance. Besides, there were some yellow, oily and black spots on her white linen apron. Her black sleeves were rolled up above her elbows and her arms and hands were almost covered with barley flour paste. “What's the matter with you? Is there anything on my face making you laugh?” she asked. “Yes, you have black and white beauty spots on your face,” said I. “Is that so?” and she laughed at herself also. “Just a minute, and I shall go to wash my face and change my dress.”

Then I asked how many guests she had invited. She told me that she had invited all her relatives and friends to dinner for the purpose of organizing the Domestic Science Society for Chinese women. She wanted to get some suggestion from them of

## Class Poem, 1919

SZE WEI-LING



Our twelve years' journey is past:  
 We stand on a high cliff at last;  
 Burdens and trials are left behind,  
 Our souls touch the eternal mind.  
 The summit of knowledge  
 Lies in the mists of Yet-to-be;  
 From it whispers a gentle voice,  
 "Keep thy ambition and rejoice.  
 Be heroines and go upward;  
 Rightly thy faith guides thee for-  
 ward."

Below the high cliff we can see  
 The hills of joy that used to be,  
 The low valleys of gray despair,  
 The sweet flowers of friendship rare,  
 The smooth paths by teachers made  
 By clear streams and upland glade.  
 Beyond in the dark city street  
 The wretched poor forever meet;  
 They cry for food, for clothes, for  
 rest!  
 The world neglects them; it does not  
 care

That they are shut out from light and air;  
 Their ears are shut from freedom blest.  
 Like dry fields are their thirsty minds—  
 No springs of knowledge drudgery finds—  
 No joy to lighten poverty,  
 And dark cells are their property.

Let our ambition be their light,  
 Leading them upward to the height  
 Where we are standing in full joy.  
 Let our strong wills their griefs destroy.  
 Behind the cliff hope's golden beam  
 Shall soon upon their future gleam.  
 Then brothers, sisters, all will learn  
 The lesson of liberty; in turn  
 They will lead their children virtue's way,  
 And darkness change to perfect day.

year 1916. The news of the Tsing Hua examinations for girls reached the ears of my brilliant and ambitious classmate and immediately she responded to the call. Oh, the agony suffered both for my class and myself cannot be portrayed! The only thing that I could do was to pray that she might not succeed. Alas, it was destined that I should bear class honors and burdens alone for some time. With mingled happiness and sorrow I, the only survivor of "1919," went to see Miss Kwong Tsoen Ngoo off for the United States. It was an honor to our class to have so brilliant a girl who could be admitted into the successful list though she had just finished her freshman year.

Wretched and lonesome as I was I returned to school like the "Wandering Jew" the following term. During that time I was classified with the girls above me one year, and with the girls below me the next. Now I was "the class" so I could do whatever I pleased with it. I enjoyed the privilege of representing myself in every organization and activity in the school.

"Nature abhors partiality;" she saw me getting along too well unaided or restrained by classmates, so a year later I got a companion. Henceforth the history brightened up a little. With her delicacy of taste and her perseverance in accomplishing things, she changed our class from an insignificant one to a rather prominent one. In the first term of her senior year she won a prize from the Horticultural Society by an essay on "The Flower Show," for her Alma Mater as well as for her class. In studying, planning, and playing together we have learned to know each other not merely as classmates but as intimate friends. As we look back over the period of six years, the members in the class have decreased, yet the ones that survive have tried their best to be of service to the mother school. In almost every organization of the school we have been represented and have held offices of honor. So, regardless of loss or gain we have done our part.

Now it is the time for us to leave the school in whose warm bosom we have been brought up. We are to be separated from our friends, the beaming faces of our schoolmates, the sympathetic teachers, and the wise and tender care of our Alma Mater. Henceforth we go out to face the world where there are troubles to bear, evils to fight, and difficulties to conquer. Yet we shall do whatever we can to serve our Alma Mater and make her known throughout the length and breadth of China for the good that she has given us.

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## My Piano

CHANG E TSUNG, '20

With touch of hand the piano tells  
The depth of heart where music swells.  
There always, always something sings  
Of joy, grief, life, death, and all things.



## Class History of 1919

CHANG MING SHI

The class of 1919 began to keep its written history in the year 1913. There was only a handful of girls, seven, to constitute that class. At that time we had little coöperation among us, partly due to the eagerness for self-promotion and partly to the different localities from which we came.

Not until the middle of the next term did we begin to realize the importance of organizing our class into a more compact one. Therefore officers were elected and the class colors and motto were adopted. The class spirit was in full swing. Every morning we used to go upstairs into an attic, rather dark and poorly ventilated, to discuss and plan our class affairs. It was simply wonderful how we did love that little uncomfortable room! We just stayed there and sometimes we did not hear the ringing of the breakfast bell, therefore were late to dining room. But let it be known that this room was a place of great secrecy where no outsider could hear what we were planning to do. Thus our class got along tranquilly for the rest of the term.

With the commencement of the next term a new member was added to the roll, but at the same time we suffered the loss of four of the old ones. The addition and subtraction was easy enough. Yet the result was a most pathetic one. The roll was reduced to four. Oh, we felt so proud to welcome our new classmate, Miss K. P. Zee. She was a musician of great talent. On commencement day, 1915, we four got the much longed-for certificates. The summer vacation was spent with great joy and our hearts were full of hope for we were to enjoy the privilege of being "big students" the coming term.

But sorrow and loss were yet to come. When we came back, there were only two girls to be found in the freshman class. Miss Zee became an instructor in music, and then afterwards was promoted to the rank of *Mrs.* and became an excellent house-keeper.

From that time on we two got along very well, but we could not forget the sweet memories of our former classmates and the used-to-be good times. The class in just having two members was unfortunate enough, but our history became a tragedy in the

But of all her virtues her open-mindedness seemed to me the best. She seemed to be free from prejudices, ready to take anything and anybody on their own merits. As foreign teachers we did not blame students who lacked perfect trust in foreigners—or who were slow to acknowledge good in outside institutions and customs, for we saw that it was more or less natural; but when we found a girl who accepted foreign friends and foreign ways simply, naturally, it was very sweet. She never seemed to think it made her less loyal to her own land and people to accept fairly what was good in the outside world. There was much that she frankly said she liked.

Zong Tuh had that mind and heart which are suited for world citizenship; she was just the sort of nature to help lay the foundation for international friendship; a person to break down barriers and build bridges of sympathy and understanding between people of different races. We do not know, we cannot understand why she was taken from us and China at this time of great need. But we know that our Father has made no mistake and that in his farsighted love what has happened is for the best. We can never forget how her energy, unselfishness, and love of the beautiful characterized her life to the last. The work, the pride, the joy she put into making her new home beautiful! All of her being found expression in that temple of love which she herself built and decorated. The memory of her radiant face and loyal nature will always be one of the sweetest associations of the Chapel where she stood at the altar in baptism, where she received her diploma, where she was married, and from which she was laid to rest.

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## To the Violet

YUI Tsz LIEN, '21

Modest little flower,  
That opens before the April shower,  
Adorned with royal badge of old,  
With purple robe and heart of gold.

Yet with such gentle eye,  
Thou darest to look at the pale, blue sky,  
Contented from thy lowly place  
To give the world thy virgin grace.

When by love's hands thou art  
Sent to gladden and heal some sick girl's heart,  
Thy tender gaze and perfumed smile  
Do make her patient, sweet the while.





## Hoo Zong Tuh, '14

LELIA JUDSON TUTTLE

When I came to China nine years ago, among the faces that first became familiar to me was an interesting round one belonging to a little girl in one of my classes, named Hoo Zong Tuh. The round face, lighted by large round eyes, revealed by its changing expression every emotion of the sensitive heart that beat in her bosom. In those early years she was like an April day, a bit of sunshine with a teardrop in it, for she quickly responded to the atmosphere of praise or blame. But if one had to reprove her, which was not often, there was no pouting or sulking. She was just sorry.

Her teachers very soon learned that Zong Tuh had three outstanding characteristics—energy, ability, and open-mindedness. Though she was reared in a home of wealth with servants everywhere to do her will, yet she was always busy. She did the things other girls do, and more. While she was but a child she helped her father greatly in his business with foreigners. A number of times she asked me to help her write business letters or give her suggestions about matters that would relieve her father. Not only did she work but the way in which the work was done proved the ability of this young daughter of New China. Once she wanted to have the garden laid out and trees and shrubs planted. She got suggestions from teachers and friends and then went forward with the plan herself because her father was not well enough to be out of doors. All of her friends knew and loved that pretty and interesting garden on Sinza Road.

While she was yet a student her teachers and other guests were invited to dinner in their new home. The meal was an elaborate and delicious one, served in perfect taste and order, and who but the girl, little more than a child, planned and carried out the whole entertainment. The mother sat at the head of the table, enjoying with the guests the feast that came on under the direction of Zong Tuh. All of us who knew her and enjoyed her hospitality constantly had evidence of her unusual qualities.



MURIEL A. SMITH 蘇美德



N. F. Woo 吳玉芳



T. W. KWEI 桂德華



Z. T. TSU  
朱潤之



LELIA JUDSON TUTTLE  
德麗霞



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馬雪珍



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倪逢梅



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張侶俠



EMMA SERVICE LESTER  
李淑德



Y. N. TSANG  
張韞南

## The Fountain

ZIA MING KYUNG, '20

In the front of McTyeire Building  
Is a lovely fountain flowing;  
Sparkling water it doth scatter  
To the creatures that love water.

In this world so vast and restless  
Calmly flows the love of Jesus;  
Fountain of Life everlasting  
To the anxious who are seeking.

## Editors

### *English*

LELIA JUDSON TUTTLE, CHIEF  
SZE WEI LING, '19  
FONG LIEN OEN, '20  
YÜ SOO TSING, '21  
WANG YUIN SOONG, '22  
LEE SAW BING, '23

### *Chinese*

SUNG KYGIN, '14, CHIEF  
CHANG MING SIH, '19  
ZIA MING KYUNG, '20  
WONG ZING YONG, '21  
LOO CHEE WAN, '22  
YÜ NGAN TSOH, '23

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WOO NYOK FONG

## Foreword

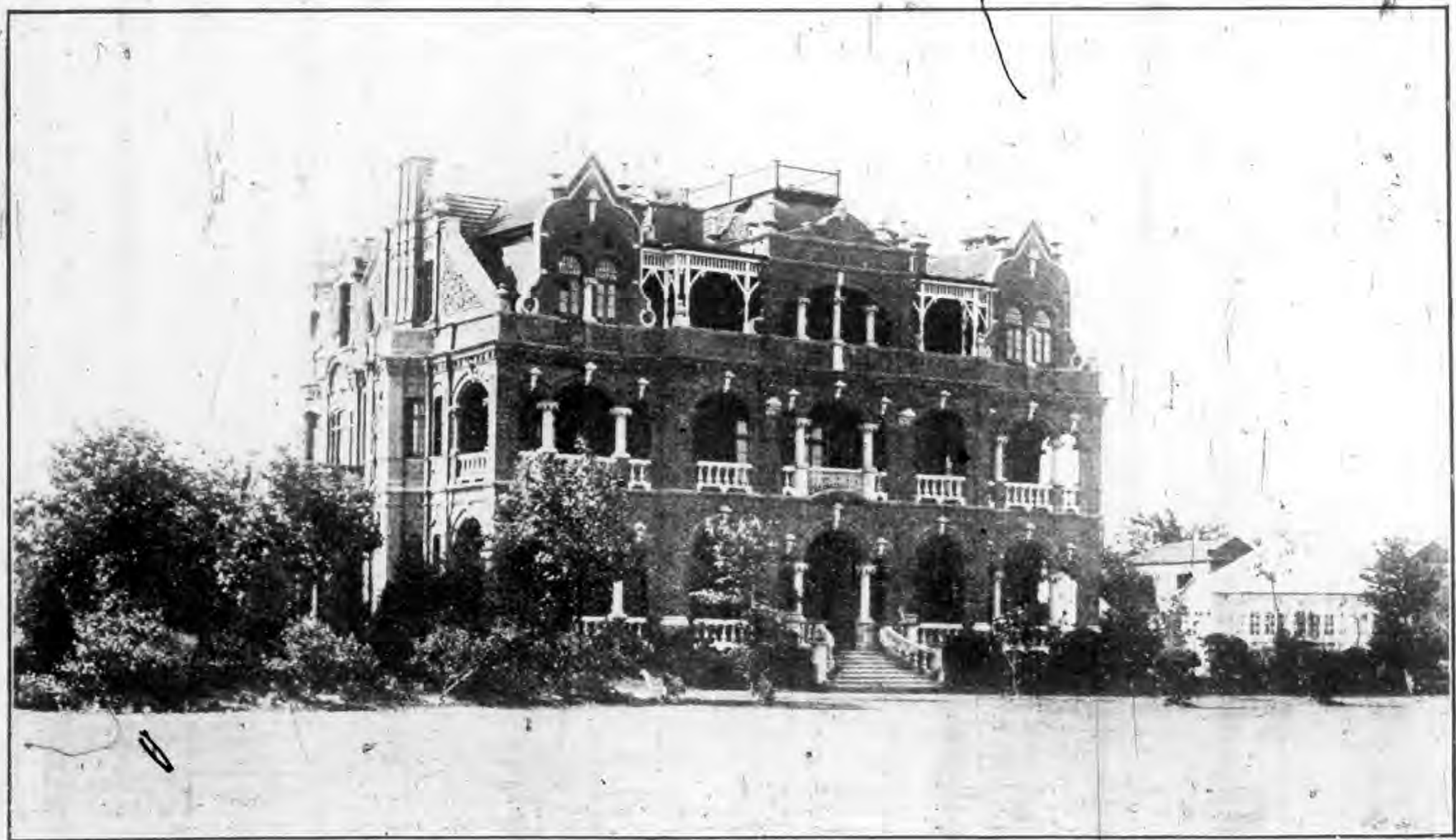
"We are faulty—why not? We have time in store. The Artificer's hand is not arrested with us. We are rough-hewn, nowise polished." In this number of the *McTYREAN* we venture into the edge of the broad fields of verse and art with little efforts at rhythm and free-hand drawing. We make no claim to either inspiration or skill, but only to the right to try to find full expression for what we feel and see.

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The High School, Main Building, 1 Edinburgh Road

舍校科正



To  
THE SPIRIT OF YOUTH  
THAT IS EVERYWHERE TRYING TO BREAK THROUGH  
THE CRUST OF CUSTOM AND THE WALL OF THE UNKNOWN  
IN ITS SEARCH FOR  
THE SPIRIT OF TRUTH

THE  
McTYREAN



SHANGHAI  
JUNE 1919