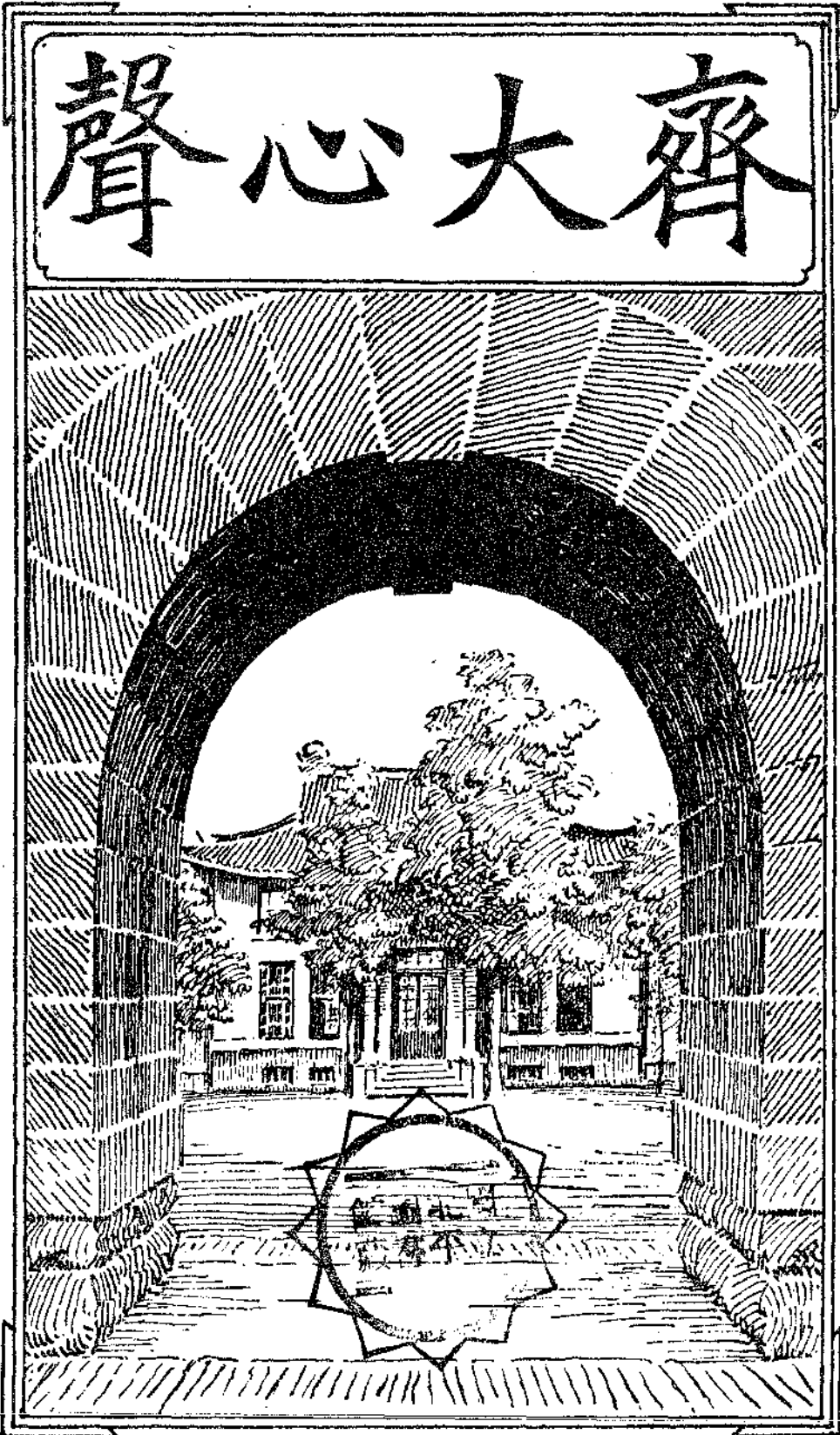


中華民國十五年六月

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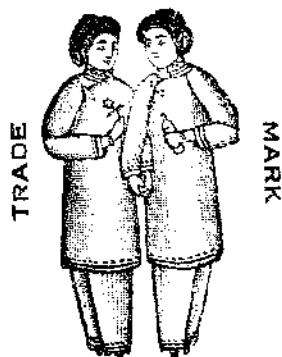
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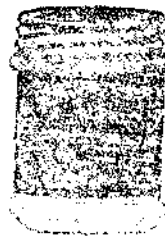
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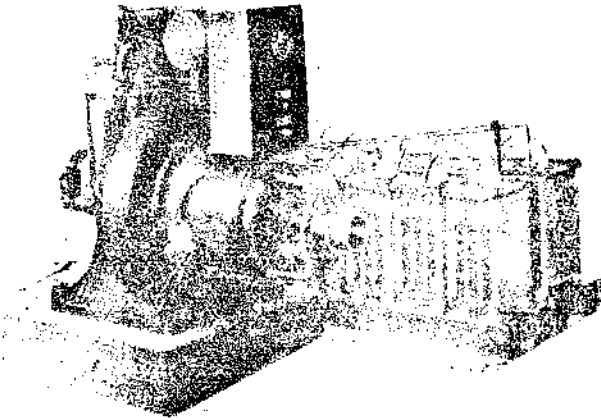
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講演

實業和平的基礎

歷史政治學系主任 奚爾恩講演
兼正教授哲學博士

人類歷史上，有好多樣的革命；如同理性的革命，宗教的革命，政治的革命，和實業的革命。當第十五、十六世紀的時候，在歐洲有理性的革命，或稱文藝復興（Renaissance），對於歐洲的思想，有極大的影響；現在的科學，也是文藝復興立下的基礎。在第十六世紀的時候，又有宗教革命發生，就是宗教改革；對於歐洲以後的歷史，也有莫大的影響。第十八世紀的時候，法國人民，把他們的政府推翻；提倡自由、平等，和博愛；是謂政治的革命。以後全歐洲各國的政治，都受他的影響。

在第十八世紀還有一個革命，恐怕是影響社會最大的，就是實業的革命（Industrial Revolution）。把從前家庭的，或是小舖子的實業，挪到工廠裏去。因為當十八世紀中葉的時

候，有幾個英國人發明了新的紡線機，織布機，和汽機。並有美國人發明了軋棉機。於是實業上發生了一個絕大的變動。結果把社會中與實業有關係的人，分爲兩大階級：一個是傭主，或說是資本家，一個是勞工。

在德國有一個著名社會主義領袖，名叫馬克司，他說，傭主和勞工的利益，是彼此衝突的。傭主所要的是紅利，紅利越多越好。勞工所要的是工資，工資愈高愈善。所以他說，階級戰爭是免不了的。因此他提倡階級戰爭。發生的影響，就是在世界各處，屢次有罷工的風潮。不單在歐美各國有，在中國上海香港等處也有。但是耶穌在馬太福音第五章上說，『使人和睦的人有福了，因為他們必稱爲上帝的兒子。』

今天（五月二日）是勞工星期日，我們討論討論到底那一個是對的呢？馬克司所提倡的階級戰爭呢？還是耶穌所說使人和睦的人是有福的呢？據現在最近的確切調查，就知道

傭主和勞工的利益衝突，並不是實在像馬克司所說的那樣利害。因爲我們漸漸的調查出來，階級戰爭是可以避免的，因爲有實業和平的基礎。這些基礎是什麼呢？

第一個實業和平的基礎，就是公共的利益（A Common Interest）。傭主和勞工所以有衝突，就是因爲平常以爲他們的利益不同；若是我們能以找出一個傭主和勞工公共的利益來，那末，就可以有實業和平的希望了。這樣的公共利益是實在有的麼？據現今確實的調查，實在是有的，就是加增個人的生產。

譬如這裏有一把小刀子，在市上的價格是大洋二元。其中有材料費一元六角，勞工費二角，傭主的紅利二角。每一個工人，每天能作五把刀子。每天的工資是一元。假設另用新式省工夫的機器，每一個工人，一天能作十把，所以個人的生產，就

增加了一倍。傭主有新的態度，現在不給一個傭工每天一元，而給他一元五角。那末，工資就增了百分之五十，所以勞工必定滿意。傭主也改換了以前的舊看法，不看每一把刀子的紅利，而看一年的總紅利，所以每一把刀子，他不要兩角的紅利，他要五分。那末，每把刀子只賣一元八角。但因為刀價落得便宜了，社會上買刀子的也就因之加增。所以賣的刀子一定多，傭主每年所賺的紅利，也就多。所以傭主也一定滿意。

以上所說的是個比方，但這也不是一篇理想的空論，如同『空中樓閣』，乃是一種實際的情形。前幾個月的時候，有幾個出名的工程師，到美國去調查實業。曾調查過許多工廠。也到富爾德的汽車公司 (Ford Automobile Company) 調查過富爾德的汽車，在美國很出名。因為是『物美價廉』。所以坐他的車的最多。然而他的工人工資甚高，且每年增加。所造的出品，一年比一年好。價錢一年比一年低。買他的車的一年

比一年多。所以該公司所賺的紅利，也一年比一年厚。這是什麼緣故呢？就是因為他們有這個新態度，注意加增個人的生產，不看每件貨物的利錢，而看一年的總紅利。

二

實業和平的第二個基礎，就是讓工人佔相當的地位。視之為人，不視之為貨物，或商品，或作工的牲畜。如耶穌所說『愛人如己』的話。諸位大概都知道，在世界大戰告終的時候，巴黎和會上，對德對奧對十三國所訂的和約，其中有一章，即第十三部，是特別關於勞動問題的。共四十一條，其內有九個勞動原則，茲述其要者如下：

- (一) 不可認勞工為一種貨物，或商品。
- (二) 工資之最低限度，須按各地情形，以得維持適當之生活程度為標準。

- (四) 工作以每日八小時，每星期四十八小時為限。

(九)保護勞工條例，宜設監督制度，以促其實施。

現在有國際勞動局等機關，專門研究調查，應付各種國際勞動問題。一論到讓工人佔相當的位置，有三件事應當注意；就是相當的工資，相當的時間，和相當的衛生狀況。分論於下：

(甲)相當的工資……前邊已從一方面討論到工資，但還須從另一方面討論。因為勞工的工資加增，可以維持適當的生活程度，他的身體可以健壯，作工的效率也必大，生產也必多。且可使其子女入學讀書受教育。也可以訂購日報，月報，並其他書籍，或音樂器具，及美術裝璜品等；所以勞工必定滿意。按人類所用的東西，可分為三大類，一是必需品，二是便利品，三是奢侈品。勞工的工資越高，他所能買的東西也越多。不單買必需品，且要買便利品，或者也買奢侈品。若一國中有幾百萬勞工，同時也是消費的，買物的，自然僱主所銷售的製造物，也必加多，紅利也必加大。所以增加勞工的工資，讓他維

持相當的生活，不單於僱主無害，而且有益。

(乙)相當的時間……按着從前的舊看法，以為每天令工人作工的時間越長，製造的物件也必越多。但是現在漸漸的調查出來，知道到一定的限度，是不對的。在德國有幾個工廠，曾實驗每日工作八小時，和每日十小時，把結果合起來比較，就知道八小時所作的工，和十小時所作的是一樣多，或者有時候還多。若是僱主知道有這樣的一個情形，必定十分願意實行每日八小時工作的制度了。因為於他沒有害處，或者有益處。

且勞工作工的時間，既然減少，就有較多的工夫休息，或操練身體，就格外強健，多有能力工作。或可以到圖書館讀書，閱報；或到娛樂場遊戲消遣，使他的生活格外美滿。

(丙)相當的衛生狀況……我們都知道日光和新鮮空氣，與人類身體的健康，有莫大的關係。若是工廠的窗戶太小，日

光不足，新鮮空氣不敷，工人易於受損而生病。或者因而減少作工的能率，或者至於不能工作。比如我們到城（濟南）內的火柴公司去參觀，一看見其中作工小孩臉上的顏色，就知道廠內的空氣太壞，新鮮空氣太少，仍妨害工人身體的健康。

我們上一次回國的時候，有一天到一個新式工廠裏去參觀。初至大門，見其房舍，不像一工廠，似一學校，或圖書館。既入室內，見有甚寬闊之客室，日光充足，空氣新鮮，椅桌整齊雅潔，案上陳有日報，日報，及各種書籍，並音樂器具。工人作工時，多不挺立，多坐在椅子上。每半天有一刻鐘的工夫休息。每上午有一點鐘的工夫，喫傭主為他們所預備的午飯。並有一小飯館，工人可隨意去買一杯牛奶，或咖啡喝。且附設戲園，每夜工人可往看戲。並有一小醫院，其中有大夫，護士數人。倘工人有病，或受意外之傷，大夫等可立來救治他。試看新式的工廠，

對於工人的衛生，是何等的留意呢！

就以上所說的，就可以知道實業和平，是很有希望的。因為實實在在的有和平的基礎。也可以知道，馬克司所說「階級戰爭是免不了」的話，有幾分不對了。我們在座的是教員和學生，都是教育界，是局外中立的人；我們對於實業問題，持什麼樣的態度呢？是要作馬克司的門徒，提倡「階級戰爭」，鼓吹罷工呢？還是幫助耶穌提倡實業的和平呢？耶穌說：「使人和睦的人，有福了，因為他們必要稱為上帝的兒子。」



特著

教學歷史小助

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張士心編

序言

教授歷史，普通有兩種大困難。第一是苦無良善課本；就是不容易得一種課本，其中史料皆經過極慎重的選擇和佈置，並插有重要歷史圖畫及地圖；每章後也列有參考各書及溫習問題等等。可幸的現在已有數種較善的歷史課本出版，如現代初中本國史新制高中本國史及新制高中西洋史等。雖非『盡美盡善』，然而較之向來所用課本，已改良進步得多了。

若已經得到了滿意的課本，第二個大困難就是好史學教員；就是富有歷史及其他社會科學知識，能施用最新教授歷

史的方法，將已往事實明白表顯於學生，使有確實的了解。現在有好多學校，史學教授仍歸老國文教員擔任；按字句解講，甚且有令學生背誦歷史課本的。按之最新教授方法，實非所宜。

因為現今教授歷史的目的，和從前大不相同了。從前多半把史學和文學連成一氣。如讀司馬遷的史記，不是要明瞭其中所載史事，乃要得其文筆詞意，為作文的資料。現在却不然了。歷史乃是一種公民常識。讀已往的歷史，為的是要明白現在的文化是怎樣發生出來的。為要達到這個目的，對於史料的選擇，當特別慎重。不應限於各朝的世系家譜，和帝王自身的傳記及軍事行動，更要注意於其他社會的，宗教的，實業的，教育的，和經濟的等史事，和現有文化相關的。更要利用歷史圖畫，模型，古蹟，及地圖等；使已往史事，活躍於學者目前。本目錄即本『借已往事實而了解現今』而作，可助教學

者除去一部份的困難，可知各代要事綱領，可爲溫習時之一小助。不過因竭力『刪繁就簡』，『掛一漏萬』在所不免，望識者時予以改正爲盼。

我國舊史，多用各代帝王年期紀事，學者不易計算各事距現今的遠近。故有以民國紀元而前後計算者。然與世界他國史事比較先後，又須費手續。因他國皆用西曆紀元，故最好用公元——即西曆紀元。——既易推知距今之遠近，尤易與他國史比較，實兩利之道。故本日錄以西曆爲主。

吾國史按文化性質，可分爲三大時期。第一期，自太古伏羲至秦（B.C. 2852—B.C. 221），爲中國文化完成時期。春秋戰國之時，孔孟老墨諸子集先聖大成，爲吾國文化之中堅。第二期，自秦至明中葉（B.C. 221—1517 A.D.）爲吾國文化與印度文化融洽時期。自漢代佛教輸入，吾國思想界受極大之影響。卒至宋代有儒道佛三者結合之新文化產生。第三期，自明

中葉至今（1517—1923），爲吾國文化與歐洲文化融洽時期。自一五一七年葡商揭國旗來華以後，西洋科學及基督教先後傳入，而有中國現今之新文化。

按世界最顯著而有系統之文化凡三，卽中國文化，歐洲文化，印度文化。三者各有其特長。中國將擇各文化中之優秀精華，合爲己有，而成爲全世界之模範文化。企予望之。

民國十五年五月四日編者謹識

第一章 引論

（甲）中國歷史之特點：

- 一、世界最古而繼續存在國之歷史。
- 二、中國文化，於三千餘年前，已達甚高程度，後即呈停滯狀態；西人所謂（arrested development）者是。
- 三、中國因所處天然孤立位置，直至近代所受他洲人民之影響較少，而演成特殊之文化。養成『閉關自守』

「夜郎自大」之精神，以「中國」自名即一徵也。

四、業農之漢族常與牧畜之北族人爭鬪。

五、漢族之富有同化性及本位思想，亦其一大特色。

(乙) 研究中國歷史，宜注意之事項：

一、中華民族由幾許民族組織而成，係原住民，抑移住民？諸族混合醇化之蹟如何？

二、中華民族最初之動向，以中國何部為根據？其後歷代發展之程序如何？現仍進行發展否？

三、中國文化所受外緣之影響如何？中國勢力影響於域外，所生之變化如何？

四、歷代政治之組織，其分合交迭之蹟如何？

五、社會階級，何時生何時滅？其影響政治者如何？

六、自初民時代以至現今，生活狀況之進化大勢如何？

七、國內各宗教、家族及職業等團體，其盛衰如何？於政治

有何影響？

八、中華民族之語言、文字、思想及信仰，有何特質？歷代有何變遷？

九、近代海禁開後，所受外國影響如何？我國文化對於世界文化有何貢獻？

(丙) 構成中國歷史之民族：

一、構成中國史之民族，雖彼此多有混合，然可類分為七：即漢、滿、蒙、回、藏、韓、苗是也。

二、諸民族之來源，其說各異，主要者有二：

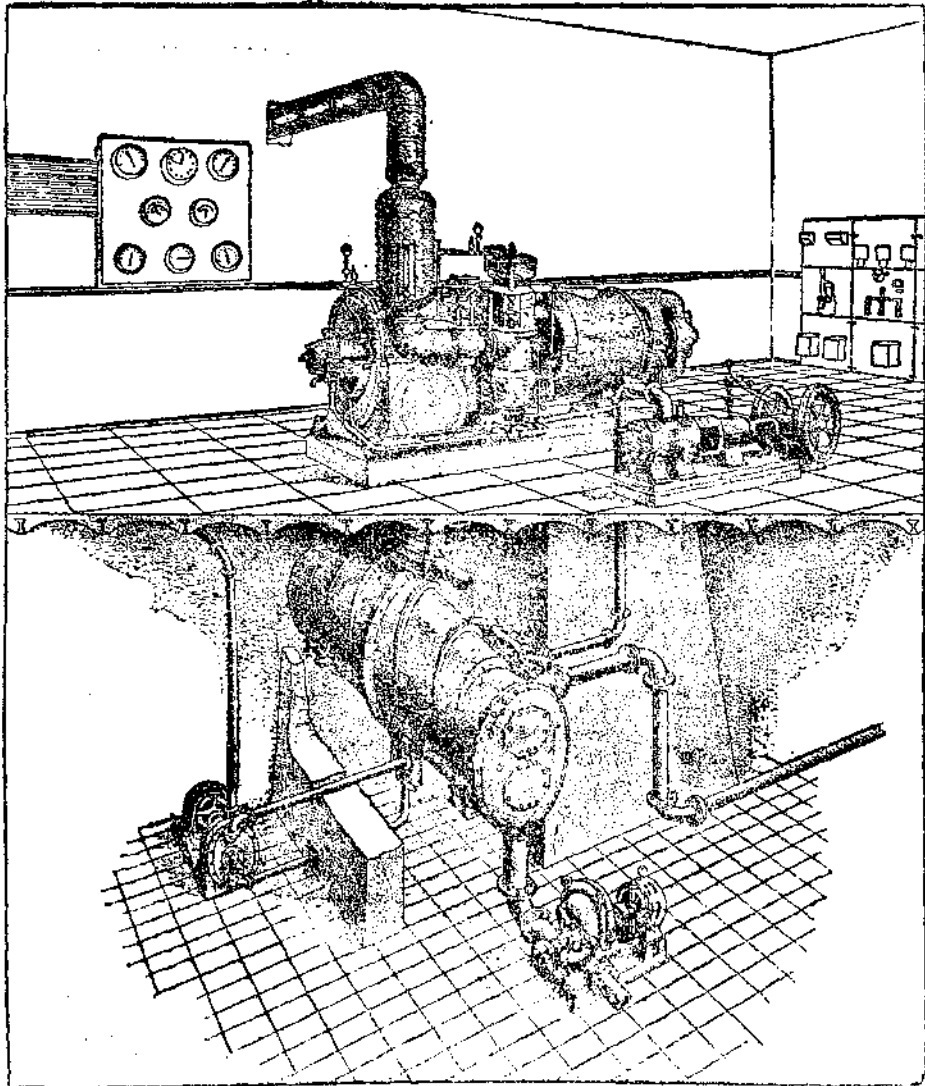
子、東來說——以中國古書山海經述異記等為根據。

丑、西來說——以西方史書為依據。言自幼發拉底河

平原——即古代巴比倫所在地——越帕米爾高

原順崑崙山脈來至黃河流域。此說較為可信。

三、七族歷代分布之梗概：



機器、工程、進口、

全部發力廠機器材料、紡織、電機、工業、鐵路、建築、以及各種開礦機器、並各種農業機器、

本行聘有專門技師、富有經驗、倘各界有所垂詢、無不竭誠歡迎、

美商慎昌洋行

濟南 三大

馬路緯三路

請 聲 明 由 齊 大 心 聲 介 紹

齊大心聲 第三卷 第二期

子，漢族——即華族居中華民族之主要部分。初繁殖於黃河流域，次第拓展，佔有中國本部，立一大帝國。他族侵入者，多被同化。

丑，滿族——又稱東胡族，周初佔長白山北地，名稱肅慎。秦末其別部侵匈奴，滅之。其後裔退居鮮卑山，故亦名鮮卑。晉時慕容入居中原。其後契丹女真入據中土，建有遼金。明末滿洲入關，而建清朝。

寅，蒙族——生息於蒙古新疆一帶，以遊牧為生，往返無定。初勢甚微，迨宋代成吉思汗起，統一蒙古，乘兵威盛，西入歐洲，南滅遼金，入主中原，而立元朝。

卯，回族——歷代名稱不同，上古稱菹粥，周稱獯鬻，檢狁。秦漢稱匈奴。隋唐稱突厥回紇。初據蒙古新疆一帶，後蒙古盛，退居中亞。明代（公元一四五三年）西侵東羅馬，陷君士坦丁堡建土耳其帝國。餘衆分

據天山南北及陝甘等地。

辰，藏族——西人稱為 (Tibetans) 即吐蕃之音訛。現居西藏青海及川邊等地。上古稱氐羌。漢稱月氏。唐稱党項吐蕃。宋稱西夏。

巳，韓族——自古與中國關係甚切。古稱嵎夷。周稱滅人。漢時三韓沃沮。晉稱休忍。唐稱羅耽。五代稱高麗。宋代稱定安。清稱朝鮮。一九一〇年為日本所吞併。午，苗族——初蕃息於江淮之間。後漢族侵入，被逼南下，而至西南山地。即今雲貴廣西等省。

第一期 古代史 (B.C.2852—B.C.221)

中國文化完成時期

第二章 初民時代關於社會進化之神話

與傳說 (B.C.2852—1766)

(甲) 神話時代——自天地初開，至伏羲氏 (B.C.2852)

一、盤古——經營一萬八千年而成天地。

二、三皇——天皇地皇人皇繼續盤古之功業。

三、有巢氏——以前皆穴居野處，氏始教人爲巢。

四、燧人氏——以前皆茹毛飲血，氏始教人火食，並結繩

記事，純係漁獵社會情況。

(乙)傳說時代——自伏羲至商 (B.C. 2852—1766)

一、伏羲氏——教人結網罟，以佃魚，並養義性，以充庖廚。

漸由漁獵社會，進爲畜牧社會。(用圖畫記事)

二、神農氏——造耒耜，教民稼穡，立市廛，以便交易，嘗百

草，作方書，發明醫藥。漸由畜牧社會，進爲耕稼社會。

三、夙沙氏——發明煮鹽。

四、黃帝——征服四方，建統一國家，爲政治組織之始。並

創甲子，製曆法，興井田制。其元妃嫫祖，教民養蠶製絲。

五、唐堯——施仁德，勤政治，天下太平，道不拾遺，夜不閉

戶。堯舜時代，常稱爲中國之「黃金時代」。

子，洪水 (B.C. 2297)——因上古人民生活簡單，不知

預防水災，而黃河源高流長，經行若干高山峻嶺，下

流河身泥沙堆積，一旦水量陡增，自然氾濫爲患。堯

命鯀治之，無效。堯又用舜，舜命禹治之，而水平。

丑，禪位於舜。

六、虞舜——選賢任能，四方和樂。並在西郊立大學，國內

設小學。

七、夏禹——承繼虞舜，而登君位。卑宮室，修水溝，徵十

一之稅，名曰貢法，爲田賦起源。死後傳位於啓，開世襲政

局。

八、商湯——夏桀無道，商湯出而滅之 (B.C. 1766) 啓征

誅之局。

九、宗教信仰——崇拜上帝，山川，鬼神。祭祀祖宗，漸演有

神權政治。

十、天文學識——奚和二氏。

第三章 部落酋長進展為帝王時期

(B.C. 1766—1122)

(甲) 商朝——湯以殺伐得位，遷夏社，立商社，是時不但君位世及，即百官庶職亦多世襲；『崇本敬祖』之念以興，而神權政治確定矣。

一、大旱——七年無雨，湯罪己祈雨於桑林，雨立降。

二、助法——照井田制度，分六百三十畝為九分，中為公田。

三、伊尹為相。

(乙) 湯後諸帝，凡五興五衰：

一、太甲暴虐，伊尹放之。三年悔過，伊尹復奉之，諸侯咸歸。

四、傳至雍己，綱紀紊亂，諸侯不至。

二、太戊任賢，天下太平。三、傳至河澆甲，復衰。

三、祖乙繼位，以巫賢為相，復治。五、傳至陽甲，諸子相爭，又衰。

四、盤庚因黃河氾濫，遷都於殷，因改國號。修德勤政，諸侯來朝。其弟小辛立，復衰。

五、武丁相傅說，復興。受辛即位，重賦稅，寵妲己，荒淫無道；武王率諸侯討之，殷亡，周代。

(丙) 政治之演進——商朝諸君，漸由部落酋長，進為皇帝。因疆域日擴，政權自大；且神權政治，日益鞏固，而有「天子」名號。

第四章 封建制度與家族主義

(B.C. 1122—255)

(甲) 周之崛起 (B.C. 1400)——先祖棄受封於邰，世為農官。後不窳失職，逃居狄間。傳至公劉，復修后稷之業，立國。

於商。至古公實父，時受狄人侵虐，乃遷於岐，立號曰周。其孫文王昌，發政施仁，敬老慈幼，民心歸之。

(乙) 周朝之建設——紂王暴虐日甚，文王之子發，會諸侯於

孟津，敗紂兵於牧野，立周朝，奠都於鎬。

(丙) 封建制度——武王滅商，大封宗親功臣，以屏藩周室。於

是家族主義，參於政治中，而中央政府，與同姓諸國，使形成一大規模之大家族。其要事列後：

一、封域——分封之目有五，實則三級，公，侯，百里，伯，七十里，子，男，五十里；各君其國，各子其民。

二、階級——分五等，王，諸侯，大夫，士，庶人是也。庶人又分

五等。上下尊卑，分辨甚清，結果：

子，待遇不平——貴族有特享權利（如教育，刑罰等）。

丑，官職世襲——貴族分據仕途，平民無發展機會。

(丁) 周公政略——武王崩，子成王立，年尚幼，周公攝政。

一、平管叔、蔡叔及武庚之亂。

二、多封同姓於要地，以隱為王室屏藩。

三、制禮法，定婚冠喪祭之儀式。

四、厲王虐，國人襲王，王出奔，周召二公共理國事十四年，

號稱共和。

(戊) 徹法——鄉遂用貢法，都鄙用助法，故曰徹。

(己) 兵制——六十四井為一甸，每甸出戎馬四匹，兵車一乘，

甲士一人，步卒七十二人，雜兵二十五人，總計百人。

(庚) 職官——中央政府，係天地春夏秋冬六官組成，各有專

司。

(辛) 教育——天子畿內，有東膠州序、黨庠及閭塾等，諸侯之

國亦有大學及小學。

(壬) 周朝之衰（西周之亡）——幽王（B.C. 781—770）嬖

褒姒，妄舉烽火，失信於諸侯，為犬戎所殺。

第五章 春秋時代諸侯兼併及社會情形

(B.C.722—481)

(子)平王東遷——因避犬戎之難，由鎬京東遷於洛，是為東

周。始平王四十九年，終敬王三十九年。(B.C.722—481)

共二百四十二年，是為東周之春秋時代。再後為戰國。

(丑)春秋時代之霸主——春秋時代，王為守府，權在諸侯。霸

主代行天子之事，其諸侯之著者，為齊晉秦楚魯衛宋鄭

吳越，此時代約可分為三期：

一、霸主未出時期。(B.C.722—685)

二、霸主正盛時期。(B.C.685—571)……五霸。

三、霸業衰微時期。(B.C.571—453)

(寅)封建制度漸將變為郡縣制——封建之制，自周初確立，

至春秋時代，霸主挾天子令諸侯，周祚得久延，而列國兵

爭無已，名存實亡。故至春秋之末，諸侯互相兼併，漸有變

為郡縣之趨勢。

(卯)戰國時代 (B.C.481—221)——春秋時代，先諸侯各

自為政，後諸主掌權。再後權歸大夫。至春秋之末，有燕楚

秦田齊及三晉號稱七雄。

(辰)周末名家——百家並起，異說紛騰，有區為六家者，有別

為九流者，其中勢力最偉者，則有儒道墨三家：

一、老子 (B.C.604—)——老子為道家之祖，主張

清靜，純任自然，惡「矯揉造作」。

二、孔子 (B.C.551—479)——儒家之宗主為孔子，以

為社會之組成，完全根據於人類之同情心，願以家族

主義，推用於政治。

三、墨子 ()——墨家由墨子開宗，主張

兼愛和非攻。

四、法家及其他諸子——管仲子產商鞅吳起為著名法家。

特

著

(已)社會情況——(一)諸侯互相兼併，戰禍頻有。(二)國民牛計，貧富不均，富者愈富，貧者日貧。(三)政治黑暗，弑君者甚多。

(未完)

學生對於學校應負之責任

忍安

兄弟對於諸位，雖然素不認識，然為研究學問研究教育起見，願拿出不客氣的話來，對衆位說一說。

今日所講的題目，是學生對於學校應負之責任，譬如大西門普利門崗上的兵必背一槍，槍就是兵的責任。非到下班時候，不能把槍放下，必這樣，才算兵能盡責任，巡警站在大街中間，每有汽車至，必用手招呼前後行路的人，必待汽車過去，才把手放下，這算盡巡警的責任，至學生責任何在呢？必如何然後盡責任呢？請先言不負責任的人。

光緒三十年，山東革命首領，後作國會議員，去年方死的劉

齊大心聲 第三卷 第二期

冠三先生，在城北楊家莊，辦一山左公學，初成師範班，後立中學班，有一班師範，某年冬將畢業時，已攷過而未發文憑，他生皆去，一生獨留號舍，把他人搬下的牀，用刀劈了，當火烤了，這是甚麼心理？就是以為這牀，是學校的，不是我的，且我已畢業，用不着他，我雖劈了燒了，於我絕沒有害處，後被管理人查出，扣下文憑，不發給他，你看看這是多麼可惜呢！

有的學生，才從學校裏出來，旁人問道，你那先生怎麼樣？他說：我並不是苦刻，教英文的先生他說：He want to home.

or He come to hear. 他又說：at the year. 他不說：He lives in Hankow. 他偏說：He lives the Hankow. 教國文的先生，教授上論語第一節「學而時習之，不亦說乎？」他說：說即談話也，人能學而時習，就可以和人談論一切了。教授第二節「有朋自遠方來，不亦樂乎？」他說：樂即音樂之樂，有多朋及來，就可以和我研究音樂了，先生是一個長於音樂的人，所以說

出這話來，我聽了學生的話，信以為真，後來到學校裏調查，均是沒有的事，因學生因事退學，故意編了好些謊話，排斥先生，並以排斥學校，我以為當學生的，這是最不可的，因為學生有學生的權利，學生有學生義務，學生有學生的責任呀。

學生的責任，大概分為兩層：

一、校內的器物，當有維持保護的責任，學校是甚麼？即學生的第二個家庭，如有人進了家庭，毀我鍋竈，壞我門窗，我當然不願意他，既不願人家毀壞自己的東西，自己更不可毀壞自己的東西，學校的器物，就是家庭的器物，如牆上極潔淨，無論何物，不可沾染，吾為愛惜這牆，就是老師不曾囑咐，斷不肯用墨筆或粉筆或鉛筆，寫字在牆上，洋漆的桌子，最怕熱水，並怕熱碗，才盛熱水的碗，把他放在桌上，必印一白圈，我為愛惜桌子，吃茶後，把碗放在當放之地，斷不肯放在桌上，弄得難看。其餘的東西，不勝其說，都是得保護愛惜的。

衆位，到齊大時，不見大門麼？不見寫得甚字麼？——校友門，這是畢業多年的學生，拿大洋兩千五百元，才建築成功的。已離校的學生，為學校向這樣出力，方在位的學生，對於一切物品，應如何竭力愛護，竭力維持，始能不負學校呢？

二、對於學校的名譽，當有宣揚維持的責任，學生對於所肄業之校，有個不新不舊的名詞，謂之母校。母字的意義，就是教育我的，和生產我的一樣的意思，今試到大街上，向一孩子問道，你和誰最親？必曰母親。你看家裏誰是一個最好的人？必曰母親。真正的好母親，不用說了，趵突泉附近，有一個母親，半截腿，巴巴着眼，面目醜陋，衣服污穢，更是不用提的，然而問問他的孩子，也說是頂好的母親，並沒有嫌他母親醜陋的意思。學生對於學校，和對於母親，應當一樣的。不但學校的先生真真好，極力對人稱贊，對人宣揚，勸人子弟，同入本校，即使學校少有不滿人意的地方，也當為他原諒，為

他隱諱，何以學校固仰賴乎學生，學生也仰賴乎學校，學校名譽既高，學生的名譽也因而增高，譬如北京協和醫科，他處也有醫科，在協和醫科畢業的學生，自以為比他處醫科畢業的略高一籌，不必畢業的學生，程度真高於他處，因學校的名譽較大叫。若使學生無論已畢業未畢業的，常常為本校鼓吹，為本校逢人輒道，直接維持學校名譽，間接即維持自己個人名譽。這更是學生應負的責任。

這個學校，規模宏廠，設備周全，又加各位先生，學問極好，教授極其用心，比一年以前，好着十倍，在學校方面，尤其有維持保護之價值；在學生方面，尤其是當盡維持保護之責的。

兄弟今日對眾位說這幾句話，不算是演說，更不算是教授，請眾位當一篇勸勉詞聽，是兄弟所希望的。

我對於「毋以役人乃役於人」的見解

張維思

齊大心聲 第三卷 第二期

林林總總的人類：有種別，國別，家別，性別，……乃至乎差萬別；究其最大之差別，不過「人」「己」而已。「人」和「己」是對稱的名詞——若是沒有「人」，就不能成其為「己」；沒有「己」，更無從而知有「人」——比方：天下無寒，便不知什麼是熱；天下無醜，便不知什麼是美；天下無光，便不知什麼是暗；如此，可知天下若沒有別「人」，只有我一個人，則「己」——這個名詞和觀念，是萬不曾有的。必須有人在我旁邊，我因我的疼痛快活……的感覺，旁人感不到，纔曉得我不和旁人一體，我有我的一個「己」；更推知人人之各有一「己」；所以有「人」和「己」這釐然分明的稱呼。

可惜人類把「己」的意義看偏了；以為「人」的快活平安，絕不關於「己」；就拚拚斃斃的去求「己」的快活平安，不理會「人」的快活平安，甚至爲了「己」的快活平安，去破壞了「人」的快活平安。但是人人都有一個「己」；他們

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重看他們的「己」和我重看我的「己」是一樣的。人人都要「己」快活平安；「己」好逸而居之，把勞推給「人」；「己」愛好而居之，把壞推給「人」；「己」好樂而居之，把苦推給「人」；以至天下之「己」都要驅使別人的「己」去服役他自己的「己」——用智力詐術去爭勝；更因智力詐術是不可得而私的，是人人所共有的，人人都要人去服事他，人人都訴之智力詐術以役「人」，直把世界鬧得鬧無天日，人生不安；這不是因私己而至害己嗎？可惜！可惜！

有曉得這個道理的，他們怕這私己的惡果，聲嘶力竭的吶喊，叫人們「克己」。基督就是其中的一位。他的主張最是澈底，不止於「不私己」，不止於「克己」，且直捷的「捨己」，直捷的「役於人」，這真不是人的智力所能及的。人人「捨己」，「役於人」，自然沒有因「私己」而「害己」的惡果了。孔子把「人」「己」的關係看明白了，他說：「己欲立而立

人，己欲達而達人。」又說：「己所不欲，勿施於人。」他以為對「人」應負責任。他說：「老者安之，朋友信之，少者懷之。」他老先生這些話很有意思：因為己是小我，世界是大我，「己」和「人」都包括在一個世界裏頭，「己」和「人」恰恰是一個身體。一個身體上無論那一肢體不舒服，全身都感不快。「己」和「人」的利害相關，也是如此的。這正像保羅說的比喻——眼不能對手說，我用不着你……——小我的一隻手，不能拿刀去割自己的頭，和大我的「己」不能拿刀去殺自己的「人」，是一樣的道理。

「勿以役人，乃役於人。」的見解，到此大略算明白了；再申明兩句，就做這一篇的尾聲吧。

(一)對「己」——要表現自己的人格，增大人生的價值，使「己」獲得絕對的自由——絕不讓一切物質的虛偽的東西牽絆拘束。

(二)對「人」——要尊重「人」的人格，給「人」增大人生價值的助力，服役「人」在真自由裏一切的活動——個人的或團體的。

墨辯討論後叙

孫 祿

日人遠藤隆吉氏云：「支那人之爲性，長於敘述，短於概括；故偶有流作，未能使人一目瞭然，猶夫歐美人之所爲者。」吁！其然耶？其不耶？蓋嘗質正於合肥黃右參先生矣。先生潛心經史，於龍門書尤有獨到之研究。其言曰：「華夏學者思想之無系統，勿容諱言。方其治一業也，有不憚竭畢生之精力以赴之者，其勇往直前之概，自足多焉。惟是鑽研所獲，率不失之籠統，即失之片段，罔能有真確之概念，足自樹立者；而武斷譎奪，更無論矣。迨斯人既沒，則斯學之未鑿如故。倘後之人，繼踪其業，則漫無頭緒，紆迴曲折，一如彼首事者。夫事用其倍而功不進，是以二千年來，未嘗對於一種學術能爲適當的整理。以裨益

後學者。可慨也夫！」祿退而思之：若夫先秦諸子學說，豈即以

此故而湮埋弗彰，幾若「斷爛朝報」，以至於今耶？晚近學者，侈言墨辯，有魏晉清談之風，第時流每於檢討之餘，恒喜執一二事以相高，而其實於墨經義蘊所在，並無新創。太炎且嘗病其「辭費」，而目之爲「駭語」矣。噫！其果彼口人之言然耶？祿固久懷此而弗能決者也。

年來，讀蓬萊變先生墨辯討論，明其以科學方法，整理舊學，思想緻密，義例謹嚴；微夫子之發吾覆，則祿幾爲遠藤隆吉氏所誤矣。夫先生之治墨辯也，覃思十稔，輒嘗臆理，無所不用其極。一義之立，務使切當於名理外，輒復標新領異，以啓發兩千載之賸賸。誠如伍非百所云：「發前人所未發」者也。例如考定竹簡帛卷之體製，以明旁行牒字公例淵源之有自；分堅白爲離盈兩宗，論同異有別合二派，而示楊墨鄧惠論辯之所在。至於別「誼」「義」之字，尤能分析儒墨不同之點；通「彼」

「匪」之讀，更足釋章胡無謂之爭。他若斷五行論有常勝與非常勝之派別，亦係推翻舊案，爲墨學另樹新幟。凡此皆犖犖大端，它更不勝枚舉。然則墨辯討論之輯，猶豈僅剔字爬句，蓋誤董譌，能便初學者哉？宜乎梁任公肯許以「有卓識，明於條貫」而能爲「石破天驚之發明」者也。繇此觀之，則行嚴所謂「墨學祭酒」者，亦唯先生克當之矣。

抑尙未能已於言者，碌生長僻壤，不克從名師遊，雖於先秦書多所誦習，率皆淺嘗膚受，「不得其門而入，不見宗廟之美，百官之富。」莞乎陋矣！壬戌之秋，負笈東來，道出梁垣，謁鄉先賢世伯張子晉先生，叩以治學之方。時先生方有事於墨，既一再訓勉有加，復諄屬碌曰：「齊東樂調甫先生，識弘才篤，爲當代理墨名家，苟相值，務師之，足裨汝前途也。」碌識之，不敢忘。來東後，輒誦訪經年，而訖未一見。或告之曰：「師方客京畿。」翌年，碌亦就學燕京，蓋欲踪跡夫子而「亦步亦趨」者也。在

京，繼且聞張仲如先生一再稱道，於是求見之心愈切。今也何幸！得廁門牆，耳提面命，所入漸佳。爾迺一憶疇昔，其歡欣鼓舞，寧復能形楮墨？然則碌之辱渥沾溉者，殆亦有數耶？

且夫子晉世伯，天賦優異，能文章，好學不倦。所著墨經注，及大取篇釋義，均脫稿於數十日之內，其成績至可驚也。及致仕後，尙欲飽讀十年書，以窮究竟，不意言猶在耳，遽歸道山。傷痛之餘，益自奮勉，頗思紹緒其業，以發揮光大之，而不敢以駑鈍自棄也。幸先生朝夕督教焉，弟子鄧縣孫碌謹叙。



科學

十五年月食表

齊大心聲 第三卷

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推算日月交食，常用之法有二，一按律元根數，直接推算，二用航海通書，簡接推算，茲按律元推算十五年之月食，將其各限時分，列表於下，惟所用律元根數，不甚密合，故所得時分，較用通書推算，或有一二分之差焉，祈閱者諒之。

西曆紀年			各 限 時 分				月在天頂	
年	月	日	初虧	食甚	復圓	食分	經	緯
1928	6	3	下午 7 4	下午 7 57	下午 8 50	全食	東177°	南22°
1928	11	27	下午 4 1	下午 4 53	下午 5 45	全食	西139°	北21°
1929	全地球上沒有月食							
1930	4	13	濟南不見					
1930	10	8	上午 4 42	上午 2 51	上午 3 00	3分	東 71°	北 6°
1931	4	3	上午 3 5	上午 4 00	上午 4 55	1分5	東 58°	南 5°
1931	9	27	上午 2 41	上午 3 34	上午 4 28	全食	東 62°	北 1°
1932	3	22	下午 7 33	下午 8 22	下午 9 12	9分9	東174°	南 1°
1932	9	15	上午 4 2	上午 4 51	上午 5 41	9分9	東 44°	南 4°
1933	全地球上沒有月食							
1934	1	31	上午 0 12	上午 0 31	上午 0 51	1分2	東113°	北17°
1934	7	26	下午 7 26	下午 8 8	下午 5 1	6分6	東177°	南19°
1935	1	19	下午 10 46	下午 11 36	上午 0 33	全食	東125°	北20°
1935	7	16	濟南不見					
1936	1	9	上午 1 12	上午 2 2	上午 2 52	全食	東 89°	北22°

二二

1936	7	5	上午 0 48	上午 1 17	上午 1 47	2分8	東 99°	南 23°
1937	11	18	下午 3 50	下午 4 11	下午 4 32	1分3	西 129°	北 19°
1938	5	14	濟 南 不 見					
1938	11	8	上午 5 22	上午 6 15	上午 7 9	全食	東 19°	北 16°
1939	5	3	下午 10 11	下午 11 3	下午 11 55	全食	東 131°	南 16°
1939	10	28	濟 南 不 見					
1940	全 地 球 上 沒 有 月 食							
1941	3	13	下午 7 17	下午 7 49	下午 8 22	3分4	西 177°	北 3°
1194	9	6	上午 1 24	上午 1 38	上午 1 52	0分6	東 93°	南 7°
1942	3	3	濟 南 不 見					
1942	8	26	濟 南 不 見					

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求光經各物之速率法

光由此物入彼物，其折角正弦與射角正弦之比，等於光經此物之速

率，與光經彼物之速率之

比，設 AB 為水面，光 P 射

至 O 點，入水被折至 Q

點，如圖所示，作 PP₁

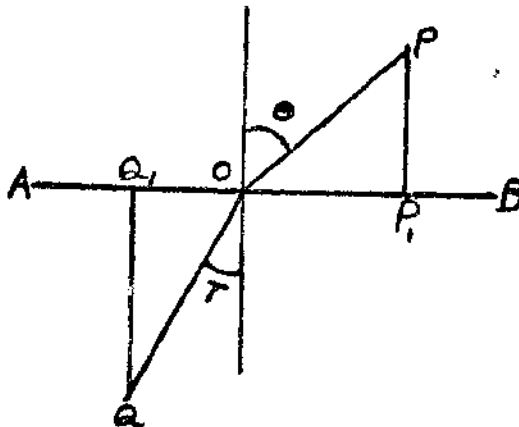
QQ₁ 二垂線，命光在空

氣中之射角為 θ ，速率為

V_1 ，在水中之折角為 r ，

速率為 V_2 ，則有

$$\frac{\sin \theta}{\sin r} = \frac{V_1}{V_2} \text{ 試證之.}$$



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令 $PP_1 = a$ $OQ_1 = b$ $P_1Q_1 = d$ 準三角理有

$PO = \frac{a}{\cos \theta}$ $OQ = \frac{b}{\cos r}$ $OP_1 = a \tan \theta$ $OQ_1 = b \tan r$

則 $a \tan \theta + b \tan r = d$ $b \tan r = d - a \tan \theta$ 微分之

$b \sec^2 r \frac{dr}{d\theta} = -d \sec^2 \theta$ 即 $\frac{dr}{d\theta} = -\frac{a \sec^2 \theta}{b \sec^2 r}$ 亦即

第三卷 $\frac{dr}{d\theta} = -\frac{a \cos^2 r}{b \cos^2 \theta}$ 光由 P 至 Q 之時間命為 t

則 $t = \frac{a}{v_1 \cos \theta} + \frac{b}{v_2 \cos r}$ 求微係數

第二期 $\frac{dt}{d\theta} = \frac{-a \times v_1 \times -\sin \theta}{v_1^2 \cos^2 \theta} + \frac{-b \times v_2 \times -\sin r \times \frac{dr}{d\theta}}{v_2^2 \cos^2 r}$

$= \frac{a v_1 \sin \theta}{v_1^2 \cos^2 \theta} + \frac{v_2 \sin r \times \frac{-a \cos^2 r}{b \cos^2 \theta}}{v_2^2 \cos^2 r}$

$= \frac{a}{\cos^2 \theta} \left(\frac{\sin \theta}{v_1} - \frac{\sin r}{v_2} \right)$ 設一次微係等於 0

則 $\frac{a}{\cos^2 \theta} \left(\frac{\sin \theta}{v_1} - \frac{\sin r}{v_2} \right) = 0$

$\frac{\sin \theta}{v_1} - \frac{\sin r}{v_2} = 0$ 即 $\frac{\sin \theta}{v_1} = \frac{\sin r}{v_2}$

亦即 $\sin \theta : v_1 :: \sin r : v_2$

即 $\sin \theta : \sin r :: v_1 : v_2$

又 即 $\frac{\sin \theta}{\sin r} = \frac{v_1}{v_2}$ 合題

此 $\frac{\sin \theta}{\sin r}$ 為屈折係數

自空氣入水之屈折係數為 1.336 即 $\frac{v_1}{v_2} = 1.336$

光經空氣之速率 $v_1 = 186300$ 英里代入式內則得 $\frac{186300}{v_2} = 1.336$

$1.336 v_2 = 186300$ 英里 即 $v_2 = 139446.1$ 英里

即光經水之速率，每秒為十三萬九千四百四十六英里也。

各物屈折係數表					
物名	屈折係數	物名	屈折係數	物名	屈折係數
金鋼石	2.470—2.750	二硫化炭	1.678	真空	1.000000
含鉛玻璃	1.702	火油精	1.678	空氣	1.000294
愛斯蘭片 石奇折	1.483	加西耶油	1.600	輕氣	1.000138
水晶	1.548	酒精	1.368	養氣	1.000272
晴珠	1.384	蛋白	1.360	育氣	1.000300
鈦養二 硫	2.616	以脫	1.358	育輕二氣	1.000385
	2.215	眼小房水	1.357	二養化炭	1.000449
愛斯蘭片 石常折	1.654	眼大房水	1.339	輕綠氣	1.000449
不含鉛 玻璃	1.608	水	1.336	育二養氣	1.000503
石鹽	1.545			二養化硫	1.000665
冰	1.310			綠氣	1.000772



倍級數奇談

設 1. 2. 4. 8. 16. 32. 64. 128. 爲倍級數之八項，列爲八行，第一行排 1 加 2. 第二行排 2 加 3. 第三行排 4 加 5. 第四行排 8 加 9. 第五行排 16 加 17. 第六行排 32 加 33. 第七行排 64 加 65. 第八行排 128 加 129. 按此法列表於下。

第一行	第二行	第三行	第四行	第五行	第六行	第七行	第八行
1	2	4	8	16	32	64	128
2	3	5	9	17	33	65	129
5	6	6	10	18	34	66	
7	7	7	11	19	35	67	
9	10	12	12	20	36	68	
11	11	13	13	21	37	69	
13	14	14	14	22	38	70	
15	15	15	15	23	39	71	
17	18	20	24	24	40	72	
19	19	21	25	25	41		
21	22	22	26	26	42		
23	23	23	27	27	43		
25	26	28	28	28	44		
27	27	29	29	29	45		
29	30	30	30	30	46		
31	31	31	31	31	47		
33	34	36	40	48	48		
35	35	37	41	49	49		
37	38	38	42	50	50		
39	39	39	43	51	51		
41	42	44	44	52	52		
43	43	45	45	53	53		
45	46	46	46	54	54		
47	47	47	47	55	55		
49	50	52	56	56	56		
51	51	53	57	57	57		
53	54	54	58	58	58		
55	55	55	59	59	59		
57	58	60	60	60	60		
59	59	61	61	61	61		
61	62	62	62	62	62		
63	63	63	63	63	63		
65	66	68	72				
67	67	69					
69	70	70					
71	71	71					

此表之用法，設某人不言其歲數，只云第一行內有，第四行內有，第五行內有，即將一行四行五行之首數，1. 8. 16. 相加得 25. 則知某人 25 歲也。或將千字文之各字，皆記以數目，後按表內數目，書字成表，若某人暗記一字，只云某某行內有，即將某行首數相加，按數目察之，則知其字矣。

文藝

佛山一瞥

郭文修

千佛山是濟南名勝之一，也是距吾校較近之地，出門一望，那梵宮僧寮，與那蒼松翠柏，青綠紅白，高下相間，緊緊與我們打了個照面，儼然是吾校的一幅名勝畫圖。來校後早有欲遊之心，無乃一來功課忙迫，綿纏了我；二來在校既能觀賞，何必再去遊的思想阻止了我，終於不曾實現。這回正當清明佳節，遊人紛至，因此受了好奇心的驅使，飯後獨往。

到了山麓後，舉首瞻仰，不無膽怯；然遊興既佳，竟鼓勇攀緣。在校時校內的幾個樓梯，早已上得厭煩透了。誰知此時紆迴盤旋的山階，倒覺一上一跌的很有趣味，真是神樂而忘形勞呵！

「花生，蜜糖，」的叫賣聲。「升官發財，……」的乞丐呼喊

聲，交橫錯縱的鼓盪着我的耳膜。吸！「升官發財」的毒根，深刻的種入中國人的腦府了。連討飯乞兒，也拿來作他們餬口的工具。其實他們若不拿此金字招牌恭維人，或者也真沒人願賞給他們錢呢！同時心中這末胡想。

幽深的禪院躡進了。佛殿中的佛像，個個板着牠們那岸然道貌的面孔，似乎表現着歡迎遊人的神情。「瑞腦噴金獸，」比化學室裏氣爐子的火焰還大。棹上貢獻着紅紅綠綠的紙製物。可惜偶像廟內，我是門外漢，不能盡道其名，但總知今天牠們須是特別享受「香烟」吧。對面亭子內，穿着華麗服裝的男女，在那兒舉杯盞望着。山腰上蔥蔚參天，綠蔭蔽日的松柏，比平時在校內，看得更清楚了。

「登峯造極」是遊山之目的。因此擺脫了流連，復拾級而上。愈上見山根下的東西愈小，二者恰成反比例。既登絕頂，引領俯視，則見阡陌中的行人，螞蟻也似的蠕動着，真合了古人

所說的「人豆而馬寸」了。無怪孔二先生登東山而小魯，登泰山而小天下。呼呼微風，煦煦陽光，絲絲吻着我的皮膚，此時我周身細胞，沒一個不覺得舒服暢快。真好像「羽化而登仙，」超然人世了。

在校時看佛山很清楚，所以登山後，第一要看的自是吾校，東西模範村呀，男女生的宿舍呀，大禮堂呀，化學樓呀，物理樓呀，……歷歷可指，更有那甬道中的樹木，陰森森的把路遮蔽得一點兒也不露莊嚴中更加上一層綺麗了。此時的我，暗中覺得很自豪的。

極目北望，熒熒一線玉帶似的黃河，水光接天，煞饒風味！和在河岸上看時的瀾濁，大有天淵之別。豈是「可遠觀而不可褻玩」嗎？那附近怪石嶙峋的華不住山，也在視線內了。遠看時蔚乎蒼蒼的，倒叫人疑是佳木葱蘢，松柏向榮呢？遠勝在近處看時的枯燥。

一方明鏡也似的大明湖，好像離山很近了。青天紅日，佛山佳景，此時定必倒映湖心，作了其中的一張像片。我雖眼看不見心中却這末想。

山下的遊人愈集愈多了。在那裏無意識的互相擁擠着，窺望着，平時以為再高不過的紙鷂，此時看着總比我還低。

在這爽人神魂的慈惠之自然中，有使人看了不快的，那便是在田畝中散着的棺材與孤塚。這是人爲的破壞之一例。我覺得好像有喚人復歸現實的呼聲在響。又覺得在葛雷的「墓旁哀歌」的世界。大地頓如一片荒墳，在眼中高高湧起。幾個墓旁，各有一個女人，蹲着一條腿，歪着頭，手托着腮，在那兒斜坐着。我雖看不見她們面龐上的哀痕，聽不見她們哭泣的聲音，但總猜着她們是爲她們那死過的人，在這「哭鬼節」灑幾滴追悼淚哩。哎！他們脫離了人世的苦惱，束縛，你們倒嫉妒嗎？心中如是亂想。「……當爲自己和自己的兒女哭。」我偷

了耶穌的這末句話，裝着耶穌的面孔，在山頂上這樣暗自命令她們。啊！僭妄了，太沒同情了，呸！胡說！

回頭將視線移往南去，見開展着一片一望茫茫的曠野，及些呆板孤燥的山峯。幸虧佛山從中間隔，不然那山陰佳景，定會很傲慢的睥睨牠們。

有時以假作真的以這山比擬故鄉的那峯，說這塊田疇好像故鄉的某塊原野……誰知這種「抽梁換柱」的勾當，倒把人陶醉了。幾疑身在故鄉，「清明」客子思家的例子，也被我破了。

「時候不早了，」旁邊兩個不識者的談話提醒了我。於是一聲再會，與佛山暫別返校。

齊魯學生生活之回憶（雜感） 趙伯平

——呵，渺茫的大海，無邊無際，

孤航者自然着前行罷——

將來與前程只靠命運與機會安排了；

深深的回憶，

細細察看記憶囊中的碎片罷，

生命的趣味只有在回顧中索取了。

一：傲慢的小子——少年人未見過大局面，一味驕傲，本是缺乏知識的可憐的現象。初入齊魯，看見許多年長的老同學，便仗着自己的年青，目空一切。時常與初入校幾個幼穉的朋友們暗地評論，說某某不配居齊魯，某某畢業後入閩員公，司是不免的。加以課程多半是在中學裏學過的，於是將寶貴的光陰荒廢在偷閑之中，不知潛心得課本外的知識！此時期中徒知每晚與幾位與自己表同情的過茶話會，談些耗無價值的話，思想日趨卑劣；晝間得暇便到城內熱鬧的市場去閒逛，評頭論腳，言談卑污不堪。危險的小子呵，快要趨下流了！

二：交際場中的青年——傲慢所產生的惡果及危機，快

要使青年人墜落了，幸而遇見幾個很好的朋友們！這幾個好朋友們，有的文藝性很豐富，有的談鋒很痛快，有的舉止很風雅，少年人蒙了善神的指導，一見如故的同他們交往起來，漸漸自傲慢的險路上，走向光明的道路去。學識在無形中增加了不少，也知道讀書了！朋友們的愛力甚大，課餘時必同處談笑，課程都很少的時候便一同赴山水間閑遊；我自己得到大自然的安慰，與懷頌讚之深意，皆自此始！有一位朋友說的話，「與自然常接觸使人趨向愈高尚的人生，」至今仍深刻在心版上，記得有一明月之秋夜，我們泛舟於大明湖中，他們背誦些詩人詠月之句，我只是默默細聽，暗中自愧未能多誦詩句。在快樂的交際場中，自己得益很多，但助朋友的時候很少，思之令人慚愧！他們是些「老學生」們，因之多早離校去服務社會；在他們離我之後，我很想念他們，有時胡亂寫幾句話紀念他們。有幾句是——

齊大心聲 第三卷 第二期

「許久未接到良友的首信，
 閱雲總是密密的繞在胸際，
 鴻雁飛來，我的心纔一時解圍了！」
 有一次一個朋友在信中談笑話，也說——
 「你的影像時刻模糊在我腦中，
 但確實怎樣了，我不明曉；
 老了罷，我也老了！
 醜了罷，我也醜了！
 你想我，我想你；
 你愛我，我愛你。
 我們是上帝面前自然相好的，
 而且極真實的小孩子。」
 有一次我感到寂寞的痛苦，曾寫了幾句話紀念他們是——
 「朋友的伴遊與深談，

齊大心聲 第三卷 第二期

怎麼這般纏繞在心裏呢？

相思呵！想念呵！

我的生命在回憶中充滿了意義呵！

若能時，

我願永遠同良友伴遊深談呵！

就是那樣，

我纔能在生活裏感到快樂呢！

一個良友，

是在生命舟上助渡苦海的依靠呵！

還有一次，想念朋友，曾寫了——

「秋日天氣清爽——

湖山仍舊，

故人何處，

萬種相思，

充滿心頭，

呵，朋友呵，

秋來相思苦呵！」

在他們未離校之前，暑日離別中，我們的信札往來，每週最少一次；寫信便成了我的正務，雖則我的家長責我無要事終日寫信……我的朋友們呵，假若我有一得志之日，全是你們能加幫助的成績呵！即不然，我也覺得你們的力益不小呵！

三：苦心學業中的學生——朋友們離別之後，生活不免失了常態，同時又感到學識的淺鮮，乃從事苦心讀書，微微研究了少許社會科學；眼光始少寬了一些。此時期內只知埋頭念一點書，俗事漠然不理；加以離校朋友多加勉勵，幾成害虫！

四：悲觀的少年——課餘之暇，深夜人靜時，常深思人生問題；社會的罪惡佔據了思想的路程，輕忽社會的成績，甚覺比世無味，致生厭世主義，事事皆往悲哀裏想。這裏有幾句話，

表明悲哀的思想，是暇中胡亂寫的，是：

「思想，欲望，與遠慮，一齊起來攻擊，使我煩悶至極！我要除去意識，打開攻擊的包圍；弱者呢，還是煩悶至極，因為攻擊實是不能去的。於是我否認生命有樂趣，時常呪咀思想，欲望，與遠慮。仁慈的造物呵，你將何以安慰煩悶的奴隸！」

還有幾句是：

「黎明恍惚迷離於牀榻時，風聲，虫聲，農人聲，我聽得是佳美的音樂；到我清醒，曉得秋風要吹去夏日的繁華的自然界，微虫的愁調表明他們生命短促莫鳴，農人的呼聲吹出風塵碌碌的深意——於是佳美的音樂變為哀聲；我嘆息一聲，高呼道，

「當人恍惚時，僥倖生命是有樂趣的，在人清明時，甚懂生命是無味的，

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我願永遠處於恍惚情形，

永遠離開清明情景！」

恍惚情形難永處，清明情景難永離；直到人永遠睡於慈祥的地母的懷抱中時，沒有恍惚與清明，樂趣在那裏！此外還有幾句是：

「……………」
愛與樂的究竟也無趣了，

因為悲恨這個惡鬼，

憂慮這種厲鬼，

索命的跟隨來了！」

雖是悲觀，幸賴幾個新朋友的影響，不致極端。

五：漸積極而任自然的男兒——學生臨脫離學校生活的時候，職業問題常侵入心境；經朋友的勸告與指導，自己要振起作國家的健兒，頗俱積極精神，但國內紛亂，政治不良，國

事不上軌道，乃發生任自然的觀念。

附言：

本篇原擬在寒暇內詳細作成，但一寒暇的成績，只有篇首語，後有暇時便添幾句，才遷延了兩三個月；不免有前後不貫之處！

至本篇之動機，在表明交友之關係，勸同學彼此作甚急需之朋友。

現在個人脫離了學生生活，回頭一想，甚感激良友們；更是不贊成悲觀與任命運！青年們總是要積極作國家之健兒。

十五年四月三十日脫稿。

春野農夫

本科 二年郭 崙

嚴寒莫當的烈風，侵入肌骨的冷氣，業已漸漸的過去了。那和暖的時期，明媚的春光，也漸漸的開拔過來。所以那一般被那無情嚴冬所殺死的生物，也都漸漸的活過來。却彷彿那春

風帶着甚麼起死回生的藥兒，把牠們醫好了似的。

一般的人類也從那冬天的避難所裏跑了出來。去到那春日陽光之下，很活潑的跳躍。一陣一陣的春風吹到人的身上，却令人很覺得逼體快活的一種意味。很願意的和牠接近。那七八寸的青麥苗兒，被牠颳着，却一搖一晃點頭試意的在那裏舞蹈着，彷彿歡迎牠似的。

幾個小孩子在他們自己家裏桃花正旺的樹底下作泥人。一個在那裏調水和泥，一個在那裏修飾泥人的面部，却還有兩個七八歲的女孩，在那從鄰牆伸出來的一枝海棠下，向那一朵一朵的紅花上，呆望，却一跳一跳的伸手去折，但是她們總得不到她們住的房屋的門窗，却都開着春日的光綫，射在了屋裏，裏頭一切的濁氣，却被那陽光趕到空中去了。她們的母親，在屋的門前邊洗衣，都是她們才換下來而且折了的破壞的棉衣，那調泥的小弟弟却還說：「哥哥，你看咱娘把我有

窖窿的那個棉襖。攔在水裏了。」

馬鞍山的南邊。有一望無際的數百畝的麥田。却好像是很大的青色地氈。在那裏鋪着十數個農夫。却殷勤的在那麥田裏工作。從遠處看着他們。彎着腰。兩隻膀背一伸一拉的。用力也聽不清他們說些甚麼。只有你一句我一句的講個不了。看着他們。浸在那一搖一動的氣浪紋裏。頭雖是工作着。却快活的很。

在近馬鞍山的山麓旁。有一塊地正在耕着。那耕地的農夫不住的喊着。「咳」「噢」。遂着那鞭聲也響。半點鐘之後。那農夫在那地邊上歇着。嘴裏啣着半尺多長的烟袋。一縷一縷的青煙直向上冒着。却彷彿是把那一身疲乏帶到天上去了似的。



校聞

師生同樂之運動會

本校於四月二十四日，在圩外運動場舉行田徑賽運動會。組織分五個團體，如下：

(一)文理科，(二)神科，(三)醫科，(四)預科及附班，(五)職教員。結果：最優者為醫科，得八十五分；其次文理科，五十分。個人第一則為潘作新（醫科學員），第二為葛思德（本刊經理）。此次各選手之運動，均極有進步，成績頗佳，尤出人意料之外者，為施爾德醫士，年已四十九歲，成績反較幼年時為高；及葛思德竟獲四個第一。當日觀者如堵，鼓掌喝彩之聲，不絕於耳。師生同樂，極一時之盛也。

東風月刊延期出版

文理科學員周炳烈等二十餘人所組織之東風月刊，早已成

立，原擬客歲冬季出版首期。嗣為印刷人所誤，未克如願，甚屬可惜。茲聞該社職員稱：已將首期編輯成帙，不日即可付印。據云該月刊每期有二十餘頁之厚，銷數在一千左右云。

一、大學籃球比賽

青島大學籃球隊，與本校籃球隊，五月三日晚，在普利門外青年會大樓體育館，比賽籃球。結果：三十八與二十四之比，齊大勝。當時觀者極衆，秩序頗佳云。

無線電話裝置完妥

物理系主任夏景文先生，新置一無線電收話機於圩外物理樓，按時將耳機掛好，能開上海電台所發之音樂。千里之外，如在一室云。

有兩位教授將休假

本校舊例，教員供職滿五年以上者，可以給假半年，藉資休養。客歲秋季文理科教授田冠五先生之半年休假，即援此例。到

聞秦耀庭與王啓承二君，業已滿限，王君於今秋秦君於來春實行休假云。

羅維廉醫士壽辰之盛

羅維廉醫士，爲人忠厚，有長者之風。故同人等對之，皆愛慕不置，樂與交遊。四月九日，爲該醫士七十壽辰，醫科學員全體，特用百花爲鑄一大壽字奉懸。並職教員，亦特自濰縣購來一壽星贈送。該醫士現雖古稀之年，而精神充足，體格健壯，面色尤稱光潤云。

齊大醫預科聯歡會成立紀

江康黎

本校課程素嚴，而醫預之功課，校他系尤爲繁重，是故醫預同學，無不終日埋頭窗下，大有唯日不足，焚膏繼晷之概。遂致兩級同學團體之精神，日以渙散，即於感情方面，亦復多所隔閡。此非吾等落落寡合也，揆諸情勢，實有不得已之苦衷耳。竇維康博士 (W. H. Adolph) 爲本科之主任，有鑒於此，遂有醫

預聯歡會之發起，一所以聯絡感情，一所以尋取快樂，使吾等於課程忙碌之中，猶得有團體歡聚之機會。竇博士用意之高深，眼光之遠大，誠使吾儕佩服無任，而於此不得不深表謝忱者也。

丙寅三月廿七日晚，爲本會成立之期，屆時由會長陳君秉常報告成立本會之經過，繼有秦耀庭先生之演說，略謂今晚躬逢盛會，不勝欣幸，並謂學生與教職員除上課而外，當常相接晤，庶雙方之感情，得以融洽，以謀學業上之進步。蓋以談話所得，較諸課堂中之聽講收效尤多也。鄙人曾有意發起斯種集會，後以領袖乏人，遂爾作罷。今竇博士發起斯會，得竟素願，不勝歡欣之至云。會長又請竇博士演說，博士以誠懇之態度，用英語演說，略謂今晚得與貴會，而見諸生團體之精神，殊深歡樂之至。鄙人常以教育不完全，引爲一大恨事，讀書固爲教育之章本，但課外遊覽團體活動，亦爲教育上之要端，捨此重彼，

實不能謂完全之教育也，北京協和醫預科，每星期六或星期日有赴西山遊覽之舉，離去書本教室埋頭之生涯，放意肆志於山水之間，個中真趣，實有極大之價值也，攜饌野飲 (picnic) 之舉，尤在西洋各大學所屢見，蓋於多用腦力之後，精神上必受影響，而得借此一暢身心，於吾人之康健，實大有裨益，即於團體精神之養成，亦極有補助，望諸生本斯意而實行之，是爲鄙人所望等語，演說畢，繼有中樂，一時笛簫並起，琴瑟俱張，管絃之聲，洋洋盈堂，既則任意談話，或作遊戲，或講笑林，口講足蹈，各現其長，師生共聚，闕闕一場，可謂極一時之盛，末有新劇茶點，新劇角色，俱極活潑，表現之神情，尤屬特出，而單君耀箕所裝之老嫗，貌似七八十，但風采神情，不讓青春女郎，而行動旖旎，說白談諧，處處多能令人入勝，苟非素有經驗，何能臨場表演，乃爾，至十時半，始盡歡而散，爰泚筆以紀，以留鴻爪云爾。

校友會消息

兩個校友逝世

于子明長老於十四年夏曆十二月二十四日逝世。

羅子明先生於十五年夏曆二月初六逝世。

校友題名補遺

崔永福先生，山東高苑縣人，於一九二五年同白光亮等一同畢業，現在西安府崇道學校任教務長，本校之第五十二號佈告齊魯大學校友錄欄內將其遺漏，台並聲明。

于長老遺像

于長老名志聖，字子明，生於一八五六年，卒於一九二六年，原籍山東甯海州，因家貧，自幼即隨父母遷居烟台，十四歲入美人郭顯德牧師所開之義學，十七歲受洗進教，繼升入狄考文牧師在登州所設之文會館大會，惟彼時學校初設，缺乏課本，

先生隨手筆記，備嘗辛苦，一八八一年畢大學業，聘慕氏為妻，在教會學校任教授之職，所得薪金雖少，而於為學生時所許佈道濟施之志願未嘗間斷也，戊戌年清帝維新，開設京師大學，長老被丁君隴良聘為格致科教習，因不跪拜孔子，頗惹讖



于 明 長 老 遺 像

評，卒以不得志，辭職返烟，入於商界，而對於教會及其他慈善事務，更能竭力輔進，如中華基督教會，青年會，紅十字會，賑災會並教育事業，莫不踴躍更先。新近烟台真光女校之設，亦長

齊 大 心 聲 第 三 卷 第 二 期

老之力為多，對於母校尤為熱心，被舉為董事者曾有二次，即校友門之得以建成，亦多因長老之贊助，當其病時見大風雪，猶念難民之痛苦，不聽親友之阻勸，竟力疾調查賑濟，其事主愛人之切有如此者，長老一生所結之靈性善果，如天地同為不朽矣。

校 友 會 輓 于 子 明 長 老

憶昔畢業文會，設帳燕京，憑愛主至誠，已達立己立人之目的。以後教有義方，功成女校，惜流長逝世，誰拯無衣無食之貧民。



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一 各科進行中重要事務之報告，與各部計畫之設施，舉凡能表揚本校精神之記述或著作，不拘文言白話，一律歡迎。

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一 來稿須繕寫清楚，以免錯誤。

一 所投之稿，可寄交本刊張立文先生或葛思德先生收。

一 來稿之掲載，本報初不敢與以保證，但對於最有趣味之傑作，必極力採登。

中華民國十五年六月 出版

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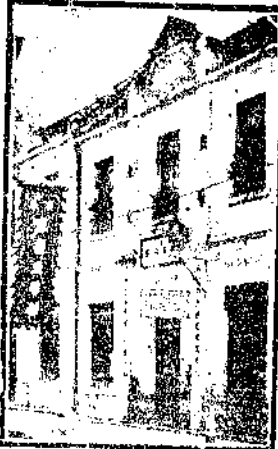
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CHEELOO

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WITH THE EDITORS

The Need For Clear Perspective.

ONE of the chief difficulties that we have to face, when confronted with pressing problems, lies in the fact that the very urgency of the situation is apt to obscure our sense of perspective. There, in the foreground of the picture, is the chasm that needs to be bridged, the obstacle that requires surmounting, the peril that must somehow be averted; and for the time being it becomes almost impossible to place this situation in its proper setting, and to see it in relation to all that has gone before.

This is probably the reason why no history of contemporary events, such as have aroused passion and controversy, can ever be regarded as satisfactory. One needs to wait until Time, the great healer, has cleared away all prejudice and suspicion, and has produced an atmosphere in which calm and balanced judgment is again possible.

The history of the past year in China, with its long succession of anti-foreign disturbances, political uprisings and civil war, is one of those instances in which it is impossible for any of us to see clearly so long as we remain too close to the picture. The whole foreground is monopolised by the political smoke-screen, and it is impossible for us

to penetrate through the fog. It is only as we step back, and attempt to survey the scene from a remoter angle, that we can hope to recover our sense of perspective, and to realise that our old familiar landmarks, though obscured, are by no means obliterated.

It is essential these days that, at all costs, we should retain this sense of perspective, for otherwise there is serious danger of a paralysis of all constructive thinking. If the political situation represented the whole story in China—as so often it appears to do—there would be abundant cause for pessimism, and for a general feeling of hopelessness and despair. International relations and commerce, education and social advance, all alike suffer when political unrest abounds and militarism stalks naked through the land, and were there no counterbalancing features in Chinese life, we might well despond as to the possibility of any substantial progress being made during the next few years. But no sooner do we withdraw a few paces from the absorbing events of the past few months, and survey the history of China through the last decade, than we find abundant evidence of such counterbalancing features, none of which have been destroyed or mortally wounded by recent political happenings.

In the first place, the past decade has witnessed a noticeable advance in communications. The postal and telegraphic services, the telephone and the public press, have all increased their usefulness at an extraordinary rate, and although the railways have suffered from every conceivable handicap, their popularity is now a matter of daily demonstration. Motor roads, and similar methods for facilitating travel, have steadily progressed, and the recently published report of the British Commercial Attaché states that some 12,000 miles of new roads have been built in China during the past few years. All of these improved communications, whilst, on the one hand, serving the purpose of militarists, and increasing the possibility of civil strife, are on the other hand an essential item in the spread of those enlightened and democratic ideas by which alone an orderly and constitutional government will be made possible.

In the second place, popular education has advanced during this same period with a rapidity never before achieved in the history of China. A country which has tripled its schools and quadrupled its students in little more than ten years is not a country of which the most confirmed pessimist can assert that constructive effort is dead. We have only to acquaint ourselves with the well conceived plans and solid achievements of the educational leaders, and the devotion of the great majority of teachers, to realise that though, for the time being, political conditions may hamper or even prohibit progress. such a

stoppage can only be regarded as a temporary halt, preliminary to fresh advance. It is true that national sentiment often interferes with serious study, and politics occupy a place that had far better be given to constructive thought; but in this connection it is well to remind ourselves of the recently published testimony of Professor Twiss, than whom nobody has given more time, nor more unprejudiced thought, to the investigation of Chinese education, and who says:

"As a result of thus meeting thousands of Chinese youth and hundreds of their teachers face to face, there has grown up within me an abiding faith in the future of China, and a deep conviction that in spite of their superficial turbulence and occasional undisciplined and lawless acts, the students of China are morally sound."*

In the third place, the last ten years have demonstrated a significant advance in the formation of public opinion on all questions of national import. This public opinion has hitherto been mainly expressed on matters of international relationship, but as popular education extends, and modern ideas become more rapidly disseminated, there is little doubt but that it will prove to be in China, as in all other countries, an increasingly potent weapon for the exposure and ultimate overthrow of every form of exploitation and corruption.

There is however a fourth ground for confidence and assurance, in comparison with which all that has hitherto been mentioned sinks into comparative insignificance; and that is our abiding belief in the ultimate triumph of spiritual forces. It is because these forces are already operative in China, and are already producing a new conception of duty, of responsibility and of service, in those who have fully accepted them, that it is impossible to imagine that the forces of destruction and of callous selfishness will win the day. The Church of Christ in China has already won many notable victories, but greater are yet to come, and it is just in so far as we remain true to those eternal principles, and make a real contribution to the establishment of a Christian community founded upon the teaching of Jesus Christ, that the obstacles to progress will be overcome. This is no day for uncertainty, for hopelessness, for retreat, any more than it is a day for complacency and self-satisfaction. It is the day for courageous faith and creative thought and prayer; for the weapons of our warfare are mighty through God to the pulling down of strongholds. For now abideth faith, hope, love, these three; and the greatest of these is love.

HAROLD BALME.

*"Science and Education in China", by G. R. Twiss. Page 5.

Registration

J. D. MACRAE

SINCE the Ministry of Education promulgated its new regulations on Nov. 16th, 1925, the question of registration has once more become a very live one for Christian schools. After a period of suspicion and ill-concealed hostility, during which Christian schools were looked upon as "foreign" it is a distinct gain to have them recognised as "private" 私立 schools and definitely placed in that class.

Certain questions arise:

(1). Should the government authorities attempt to lay down regulations to control religious instruction? After a prolonged struggle the principle of religious freedom was definitely written into the constitution of the Chinese Republic. Why, therefore, undertake to do what is inconsistent with the constitution? It is further pointed out that whether a student attend a school under Christian auspices or not is a matter for his own choice. Having once entered such a school no compulsion is involved in his being asked to conform to the practices of the school. Yet it must be remembered that in many areas the government provision for Middle School and college education is utterly inadequate. The youth athirst for learning must either enter the Christian School or go far from home at much greater cost; he is not, in reality, a free agent. Hence it happens that while the school or college clings tenaciously to the free right to place religious services or religious studies on a required basis, the circumstances practically deprive the student of a similar freedom of choice.

(2). How will registration on the part of colleges and universities affect the standing of Middle School students? While a registered university *may* receive as matriculants students coming from a non-registered Middle School, will such students, on graduation from the university, receive recognition from the Ministry of Education? Will they suffer from the same limitations as obtain in the case of our present students? This question is further complicated by the fact that, in the opinion of many, while voluntary choice for the university student may prove to be a distinct benefit, the same privilege cannot wisely be extended to the student of the Middle School, especially in the Junior Years. At the present stage it can only be said that in such a matter much will depend upon the attitude of the Ministry of Education. It is quite possible that graduation from a registered university would entitle the student to government recognition.

(3). Objections are raised from the point of view of political instability. The Ministry of Education of today promulgates these regulations; what guarantee have we that the rapidly changing succes-

sion of future governments will support them? Yet it must not be forgotten that the present regulations, temperate as they are in attitude, were issued in the face of strong pressure from influential quarters in the direction of much less favourable proposals. It is true to say, also, that in all the procession of ministries and changes of government the principle of religious freedom has always been allowed to stand. Not even the events of recent months are sufficient to shake faith in the fairness and common-sense of the people of China. In such matters this constitutes a solid foundation on which to build.

The Regulations as translated by the China Christian Educational Association, Shanghai, are as follows:

(1). Any institution of whatever grade established by funds contributed from foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry of Education, will be allowed to make application for recognition at the office of the proper educational authorities of the government, according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions.

(2). Such an institution shall prefix to its name the term "Szi-li" (privately established).

(3). The president or principal of such an institution should be a Chinese. If such president or principal has hitherto been a foreigner then there must be a Chinese Vice-President, who shall represent the institution in applying for recognition.

(4). If the institution has a board of managers more than half of the board must be Chinese.

(5). The institution shall not have as its purpose the propagation of Religion.

(6). The curriculum of such an institution should conform to the standard set by the Ministry of Education. It shall not include religious courses among the required subjects.

Of these regulations the majority could be put into effect without great difficulty by our colleges. It is generally understood that Article 4 refers to the de facto board of control in China. In the case of Cheeloo such a stipulation could easily be met without any radical change of membership in our present Field Board of Managers. All that we should require would be an increasing number of qualified Chinese Educators on the board. But this has long been the hope and policy of the university. We already have two alumni representatives, two Mission representatives and a number of coopted members all of whom are Chinese. Moreover, the Bye-laws of our Field Board make ample provision for such a Chinese majority as is desired.

For a number of years the university has supported the principle of voluntary attendance on religious services as something to be desired in itself, apart altogether from the question of registration. Further,

only a limited number of courses in religious subjects have been "required"; all others have been "elective". Should Cheeloo apply for registration it could only do so in respect to two schools: The School of Medicine and the School of Arts and Science. Hence it is improbable that any obstacle would arise from the circumstance that we have a School of Theology in which, in the nature of the case, religious subjects must be required.

At a meeting of the various faculties of the university held recently, for the express purpose of discussing this important question, the greatest interest was shown in the interpretation of Article 5. Is it contrary to the expressed purpose for which the university exists? Perhaps it may be well to quote here that purpose as stated in the Bye-laws of the Board of Governors. It reads:

"The purpose of Shantung Christian University shall be the advancement of the Kingdom of God through higher education of a distinctly Christian character, having in view the development of a capable and consecrated leadership for the Christian Church and the community in China."

Any proposal in the interests of registration, which could fairly be looked upon as an evasion or equivocation at this point cannot possibly be given favourable consideration by the Christian colleges. Our education must be distinctly religious and avowedly Christian. It is believed by many, however, that Article 5 is a negative form of the statement that the purpose of such institutions is to further education. Christian influence and teaching and the training of Christian leaders are known to be essential to the life of our Christian institutions. That these will not be hindered is implied in Article 6, which, from one point of view, may be looked upon as the Ministry's interpretation of its own Article 5. Indeed, provision is made for the carrying on of religious courses, though on a voluntary basis. It is worthy of note that at a time when there has been so much agitation in some circles against religion in any form whatsoever the Ministry of Education should thus definitely leave the way open for the voluntary practice of religious instruction, to as large an extent as the institution may think fit.

The invitation to register is, therefore, one which cannot be ignored. The present is a time when such a university as Cheeloo, in common with other schools and colleges, would do well to consider whether it ought not to be established directly under Chinese law and not on the basis of special privileges granted to foreign institutions. The opinion of many of our leaders in Christian education, especially among Chinese, seems to favour registration as a right course. We must face the issue and our decision ought not to be too long delayed.

Meantime the movement in the direction of registration has done this service to Christian education, that it has concentrated attention once more upon the importance of religious instruction whether voluntary or required. Without doubt there has been distinct improvement within the past five years, yet there is general dissatisfaction with results in religious education. This itself is wholesome.

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Testing the Results of our Religious Education

B. A. GARSIDE

NO other department of study in the Christian schools of China is today creating as much thought and discussion as is the field of religious education. Christian educators agree that here lies the most important element in the training our schools seek to give and the most valuable contribution the Christian schools can make to the educational system of the Chinese Republic. But when questions of methods and objectives and the efficiency of our religious education arise for discussion, at once disagreements threaten.

There is probably no other subject in our schools which presents such difficulties in the way of measuring objectively the results obtained, evaluating the efficiency of teaching methods, or estimating the worth and permanency of what the student has gained. Questions constantly arise, demanding answers that are not easy to discover. Are we requiring enough Bible study, or are we perhaps demanding too much? Are we using methods which help our students absorb the spirit and catch the inspiration of the Christian Gospel, or do we tend to have them memorize abstract and unassimilated facts which affect little, if at all, their thinking and living? How much progress in Biblical knowledge does the average student make while he is in our middle schools? How much does he grow in Christian ideals and ethics? What relationship, if any, is there between a student's knowledge of the Bible and his ideals of conduct? How is the student affected by Christian or non-Christian parentage, or by the length of his own Christian experience? How far are our Christian students superior in Biblical knowledge and ethical judgment to their non-Christian classmates? How close is the relationship between the student's real character and his knowledge of the Bible and of Christian ethical ideals?

Obviously no one test could be devised which would give satisfactory answers to all such questions. Many of them can perhaps be fully answered only by combining an intimate knowledge of the student with a great variety of careful measurements. Yet, both in Western countries and in China, progress has been made in the developing of religious and ethical tests which, when wisely used and carefully interpreted, can prove of great benefit to workers in the field of religious education through giving them new light on such problems as these, and at the same time providing objective measures of their work and bases of comparison with other institutions.

A most important contribution in this field is the Religious and Ethical Common Knowledge Test which has this year been developed and used by Mr. M. Gardner Tewksbury in connection with his work

among the middle school students of North China. Because of his intimate knowledge of Chinese student life and the nature of the work he has been doing among them for a number of years, Mr. Tewksbury is ideally qualified for undertaking this task of devising some more adequate method of evaluating the results of our work in religious education. The present article will attempt to deal in a very preliminary manner with this test and the results that have thus far been obtained through its use. There are certain to be various revisions in the original form of the test, and quite probably many of our present conclusions based on a study of early results may be later modified; yet enough has already been accomplished to serve as a reliable basis for later work, and much information of permanent value has already been secured.

The Construction of the Test

The Religious and Ethical Common Knowledge Test is in Chinese, and is divided into three parts, as follows:—

- Part 1. Test of Biblical knowledge; 50 questions, the first 25 based on the New Testament, the last 25 based on the Old Testament.
- Part 2. Test of ethical judgment; 29 problem-situations.
- Part 3. Test of ideas regarding fundamental ethical and religious topics; 5 questions.

The plan used throughout the test is that of providing a multiple choice of answers for each question, or of solutions for each problem, from which the student is to select what he considers the correct answer or the most nearly ideal solution.

In Part 1, the test of Biblical knowledge, each question consists of an incomplete sentence, followed by four proposed answers from among which the student is to choose the correct one, indicating it by marking an X in the parenthesis preceding it. The following specimen will serve as an example:—

The Sermon on the Mount was preached

- () before Christ's temptation in the wilderness.
- () at the beginning of Christ's public ministry.
- () during the Passion Week.
- () after Christ's resurrection.

Part 2, the test of ethical judgment, follows this same general form. Each question consists of a concrete situation involving an ethical problem, followed by four possible solutions. These ethical problems are so presented that the student is asked to pass judgment on

the opinions or actions of others in the situations described, rather than required to state what he himself would do under these circumstances. It was felt that this approach would lessen the tendency to choose conventional ethical standards regardless of personal conviction, and would perhaps allow the student to make his selections more freely and without fear of disclosing directly his private opinions. Following is an example of this type of problem:—

Four students, Chang, Wang, Li, and Chao, were discussing the reasons why they were attending middle school.

- () Chang said that he was in middle school because his parents wished it.
- () Wang said that he was in middle school in order that he might the better prepare to be a good citizen.
- () Li said that he was in middle school because the more education one has the more salary one can obtain.
- () Chao said that he was in middle school in order that he might prepare for college and for study in America or Europe.

Part 3 consists of five questions; one on patriotism, three on the attributes and works of God and of Jesus, and one on what it means to be a Christian. Under each question are given twenty-five answers representing a wide variety of viewpoints and conceptions. Students are asked to select under each question the five answers which they consider best, indicating their order of preference by numbering these answers from 1 to 5. Below is an example:—

The purpose of the Christian Church is

- () to provide needy people with a living.
- () to build and operate schools, hospitals and chapels.
- () to help people grow more like Christ.
- () to perpetuate denominational groups.
- () to carry on missionary work.
- () to promote social reforms.
- () to baptize, marry, and bury people.
- () to minister to the sick and aged and infirm.
- () to hand down unchanged from generation to generation the creeds and doctrines of the early church.
- () to bring all men to a knowledge of Jesus Christ.
- () to lead public opinion on the vital questions of the world today.
- () to increase its membership.
- () to inspire men to lead better lives through worshiping with others.
- () to encourage Christians to be more faithful.

- () to disseminate the knowledge of the Bible.
- () to train ministers and religious teachers.
- () to lead Christians into better ways of worship and prayer.
- () to separate Christ's followers from worldly men.
- () to work for international peace and good will.
- () to care for and educate the children of its members.
- () to unite all those everywhere who are striving to bring about the Kingdom of God on earth.
- () to provide preachers who will exhort people to be good.
- () to provide a proper social and religious environment for the community.
- () to protect and supply help to all its members.
- () to show individuals the way to eternal life.
- ()

Space was provided for students to write in other answers that they might consider better than those given.

During the construction of his test, Mr. Tewksbury made free use of published test plans and materials, particularly tests recently developed in America.* Of the 50 questions in the Biblical knowledge test, 48 are Chinese translations of questions used in the Boston University Revision of the Giles Sunday School Examination A.** Two questions used in the Boston University Revision proved unsuitable for translation into Chinese, so two others were devised to complete the required number. In working out the 29 problem-situations which comprise the ethical judgment test, considerable assistance was obtained from the Boston University Revision just referred to, but inasmuch as the method of presenting the problems was considerably changed, and it was necessary to take into consideration the widely different social, mental, and ethical background of Chinese students as compared with American young people, this part of the test is considerably different from any of the material in English which was consulted in its preparation. Of the last part of the test, one question was constructed from original material and the remaining four were adaptations from the material found in the two sources named in footnote 1 below.

*Two sources should be particularly mentioned:—"The Indiana Survey of Religious Education", by Walter S. Athearn and others, Vol. 2, Chs. XV to XVII; and "A Test of Religious Ideas Involving the Ranking of Selected Answers", Clara F. and Laura M. Chassell, in *Religious Education* Vol. XVII (1922) pp. 55-59 (reprinted in *China Sunday School Journal*, 1925, No. 8, pp. 707-711.)

***Indiana Survey of Religious Education*, Vol. 2, Ch. XV.

In the preparation of the test, a large number of educators and religious leaders, both Chinese and foreign were consulted from time to time. Efforts were made to get the opinions of as many varied types of workers as possible. This assistance was sought chiefly in connection with the selection and evaluation of material for the ethical judgment test. Unfortunately limitations of time made it impossible to get any adequate critical reviews of the final draft of the test before it had to be turned over to the printers. On the basis of the experience gained in administering the test, and the helpful criticisms which are being received from numerous leaders in religious education, it is planned to undertake a thorough revision of the test in the near future.

Administering the Test.

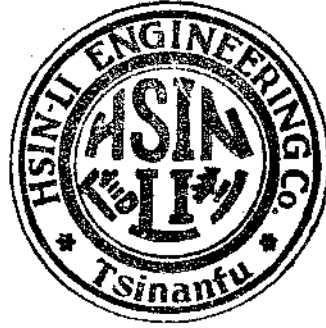
At the time of this writing, the test has been used in five boys' middle schools and three girls' middle schools scattered throughout the province of Shantung. In all, about eight hundred students have been tested.

It was found that the time required by students to complete the test varied widely, depending upon the subject's intelligence, quickness of response, and ability to read Chinese. In general the more advanced classes worked much more rapidly than did the early years of the junior middle school. In one school where a careful check of each student's time was kept it was found that, exclusive of the ten minutes or so given to the explanations and filling in of required information, an average of about forty-five minutes was needed to complete the test. A few finished in as short a time as thirty minutes; some of the slowest required as much as seventy minutes.

Thus the test in its present form has proven somewhat too long for completion in one regular class period of an hour or less. To meet this situation, two methods have been tried:— (a) Allowing a double period, so that all will have ample time to complete the test. (b) Limiting the time to a regular period and having all papers collected at the end of this time, whether finished or not. The former method is of course the more desirable, for it is important to have all tests completed, but it is often difficult for administrators to grant as much time for the test as this method demands. Where the test has been given in a strictly limited time, it has been so administered that the slower students distribute their time proportionally through the three divisions of the test.

In schools where facilities permitted, the students of all classes taking the test were brought together in one large lecture hall or assembly room, and here all were tested at one time. The examiner

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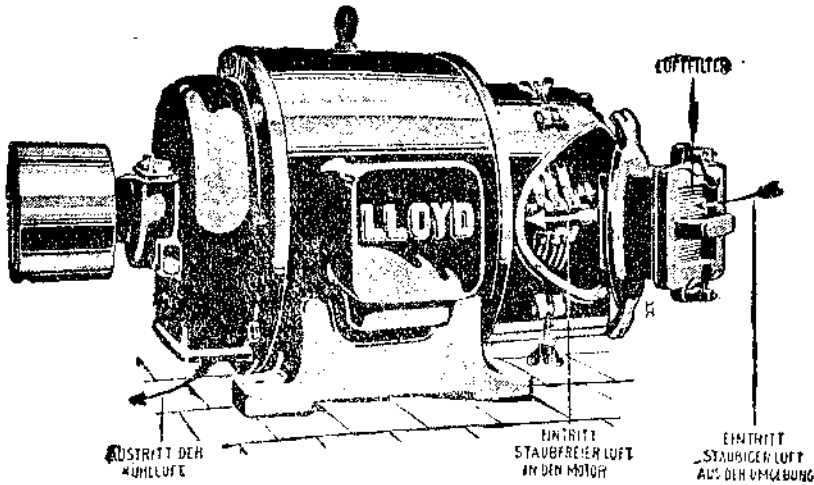
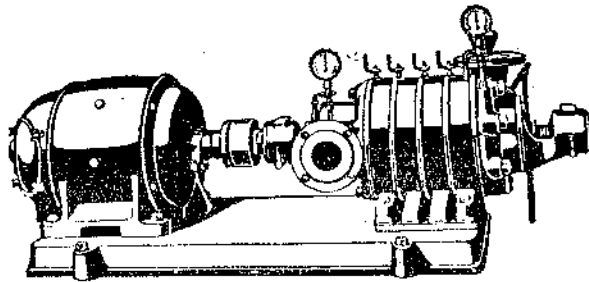


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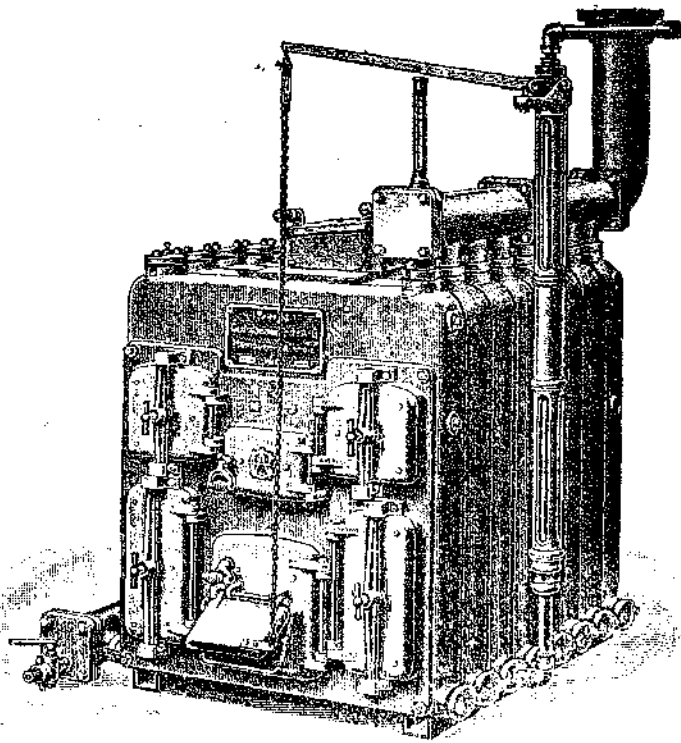
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in charge, speaking in Chinese, made all general explanations and gave necessary instructions, while a suitable number of competent assistants throughout the room saw to it that students obeyed instructions and did their work in the proper manner.

Scoring the Test.

Because of the nature of the test it was judged wisest to disregard as far as possible the factor of speed, and to emphasize only the subject's knowledge and judgment. When, therefore, limitations of time prevented slower students from completing the test, it was necessary to interpolate scores on the questions not reached, so as to give a reasonably accurate basis for comparing their work with that of others.

In the first part of the test, consisting of 50 questions based on the Bible, there was no difficulty in constructing a scoring key of correct answers. The score on this part of the test was computed by the usual plan of adding up the number of questions answered correctly and subtracting from this sum one-third of the questions answered incorrectly.* Where students left blank the questions to which they did not know the answer, no correction for such questions was made, and the score stood simply as the number answered correctly.

The development of a plan for scoring the second part of the test, made up of problem-situations involving ethical judgment, was far less easy. In the field of ethical experience and ideals of conduct it is not possible to set up absolute standards of right and wrong which will command universal acceptance. Even general acceptance of an ideal does not prove it right; for progress often involves discovery of the falseness of some ideal long accepted without challenge. The composite opinion of any carefully selected list of Christian leaders is likewise faulty, for there may be wide differences between individuals and racial groups, and between successive generations, so that a composite judgment sometimes produces merely an unsatisfactory compromise between conflicting viewpoints.

*Students were instructed to attempt an answer to each question, which of course involved guessing in the case of questions with which they were not familiar. It is easy to show mathematically that, on the average, of each four guessed answers one will be correct and three wrong. The subtraction of one-third of the wrong answers will thus counterbalance the increase in the student's score resulting from correct guesses on questions whose answers he does not really know.

For certain purposes it would be sufficient to tabulate the results obtained in an ethical judgment test, with no attempt to set up standards. Yet for other purposes it is essential that some system of scoring be used. So, while recognizing the defects inherent in reliance upon the composite opinion of Christian leaders, this method of securing standards for scoring the test in ethical judgment was at last adopted as the most satisfactory basis of scoring available.

Copies of the test were given to some twenty Christian leaders, chosen from varied fields of work, and each was asked to carefully evaluate each of the proposed solutions to the different ethical problems presented. In this work all followed a rating scale which ranged from 5 for what was considered an ideal solution, down to 0 for an entirely unsatisfactory and unethical response. A comparison of the opinions thus obtained showed decidedly close agreement as to most solutions offered, so that the final composite standards contained few marked conflicts with the opinions of any of those contributing judgments.

Using the set of standards thus compiled, the ethical problems in the test were scored by giving to the solution chosen under each problem the value assigned it in the standards, and then finding the sum of these values for each individual examined.

The responses secured in the last part of the test, presenting a multiple choice of ideas on fundamental ethical and religious topics, have for the present been simply tabulated, rather than scored. If considered desirable, there can later be worked out a set of standards for scoring on much the same system as was used in evaluating the responses in the ethical judgment test. This is not, however, essential to the purpose of this final portion of the test, which seeks to discover what religious ideas our middle school students actually have, rather than to establish norms of religious thought.

In order to facilitate interpretation and comparison of results, there was constructed for each part of the test a conversion table for changing the widely dissimilar crude scores into the more refined and significant "T" scores. As a point of reference for computing T scores, the length of time spent in Christian schools was considered more significant than the customary basis of chronological age, or the other possible bases of school classification or length of Christian experience. Therefore the average length of time spent in Christian schools by all students taking the test was first computed, and as this was found to be about six years, that point was taken as the basis on which T scores were computed.

For those not familiar with this unit of measurement,* the 'T' score may be briefly defined as a scientifically scaled measurement so constructed as to make possible comparisons between all results obtained on a test, or on parts of a test, or between the results of different tests. Any given T score has a definite and constant significance wherever found, and the amount of difference between successive scores is uniform throughout the scale; so all such scores are easily comparable, and the amount of difference between any two scores can be accurately defined. Moreover, the ranking of each student in comparison with all others who have taken the test can be definitely known by observing the score he receives. The average T score is 50. The range and significance of this type of score may be more easily grasped by referring to the following table:—

On the average, out of one hundred cases scored

2	will receive T scores above 70
14	will receive T scores between 60 and 70
34	will receive T scores between 50 and 60
34	will receive T scores between 40 and 50
14	will receive T scores between 30 and 40
2	will receive T scores below 30.

All results discussed in the following pages are described in terms of T scores.

Interpreting the Results.

One of the most important, and at the same time the most laborious, pieces of work in connection with a test of this nature is the study of the results obtained and the attempt to interpret their meaning. Only as this is done can a test prove of value in pointing the way to improvement in our methods of religious education, or to the discovery and fulfillment of each individual's needs. Interpretation of results includes two important fields:— (a) A generalized study of the results obtained among a large number of students; comparison of different schools, classes and types of institutions; discovery of the relationship between the different portions of the test; and investigation of the strength and weakness of religious instruction in so far as the test reveals it. (b) A specific study of the results in the case of individual students or of small groups, with a view to discovering what needs are not being met, and supplying improvements and remedies. The attention of those preparing a test must first confine itself to the former type of interpretation, and it is this that occupies most of the discussion in the following pages. It is, however, the second type of interpretation

*For a thorough explanation of the construction and significance of T scores, the reader is referred to "How to Measure in Education", W. A. McCall, Chap. 10; or, in Chinese, [測驗概要], 廖世承, 陳鶴琴編第十九章。

which is in the end the more important, and the one which should chiefly engage the thought of school administrators and teachers of religious education.

A. *Securing a Cross-Check on the Results of the Test.* From the first use of the test it was considered most desirable to obtain some entirely independent method of measuring the life and character of the students tested, in order to provide a basis for checking the reliability of the results obtained on the test. To secure such a check, in certain of the schools where the test was given, there was used a system of having teachers evaluate the characters of the students who took the test. From five to eight of the teachers who were in closest contact with the students were asked to give their opinion (working independently of each other) of the character of each boy judged, in each of the following eight traits:— trustworthiness; initiative; cooperativeness; capacity for leadership; purity of thought, speech, and habit; spirit of service; native ability; and general Christian character. Scores from 1 to 5 were given in each trait, following the normal frequency distribution system of ranking. There was then found for each student the aggregate of the grades given him by all the teachers in all the eight traits judged, and this aggregate constituted the student's crude score in character rating.

It was found that with few exceptions the teachers agreed quite closely in their judgment of the characters of the boys rated. In one school an interesting comparison was obtained by getting similar ratings of the students by the members of a small normal training class of senior boys. Each member of the class turned in a very excellent rating sheet, which corresponded closely to the opinions of the teachers who gave their judgment on the same group of students.

The character ratings thus obtained were used to make numerous comparisons with the results of the religious and ethical test, as will be explained in later paragraphs.

B. *Finding the Amount of Progress in Biblical Knowledge and Maturity of Ethical Judgment as Students Progress in their Middle School Course.* Order distributions were made of the scores of about five hundred students in five boys' middle schools, and these were made the basis for constructing Chart 1,* which indicates the progress year by year during the three years of senior middle school and the two upper years of junior middle school. (The test was given to very few students below the second year of junior middle school.) Results in New Testament, Old Testament, and ethical judgment are plotted separately, and a comparison is made between Christian and non-Christian students.

* Charts used in this article have been prepared by Mr. Tewksbury.

CHART 1. Progress in Biblical Knowledge and Ethical Judgment According to Class in Middle School.

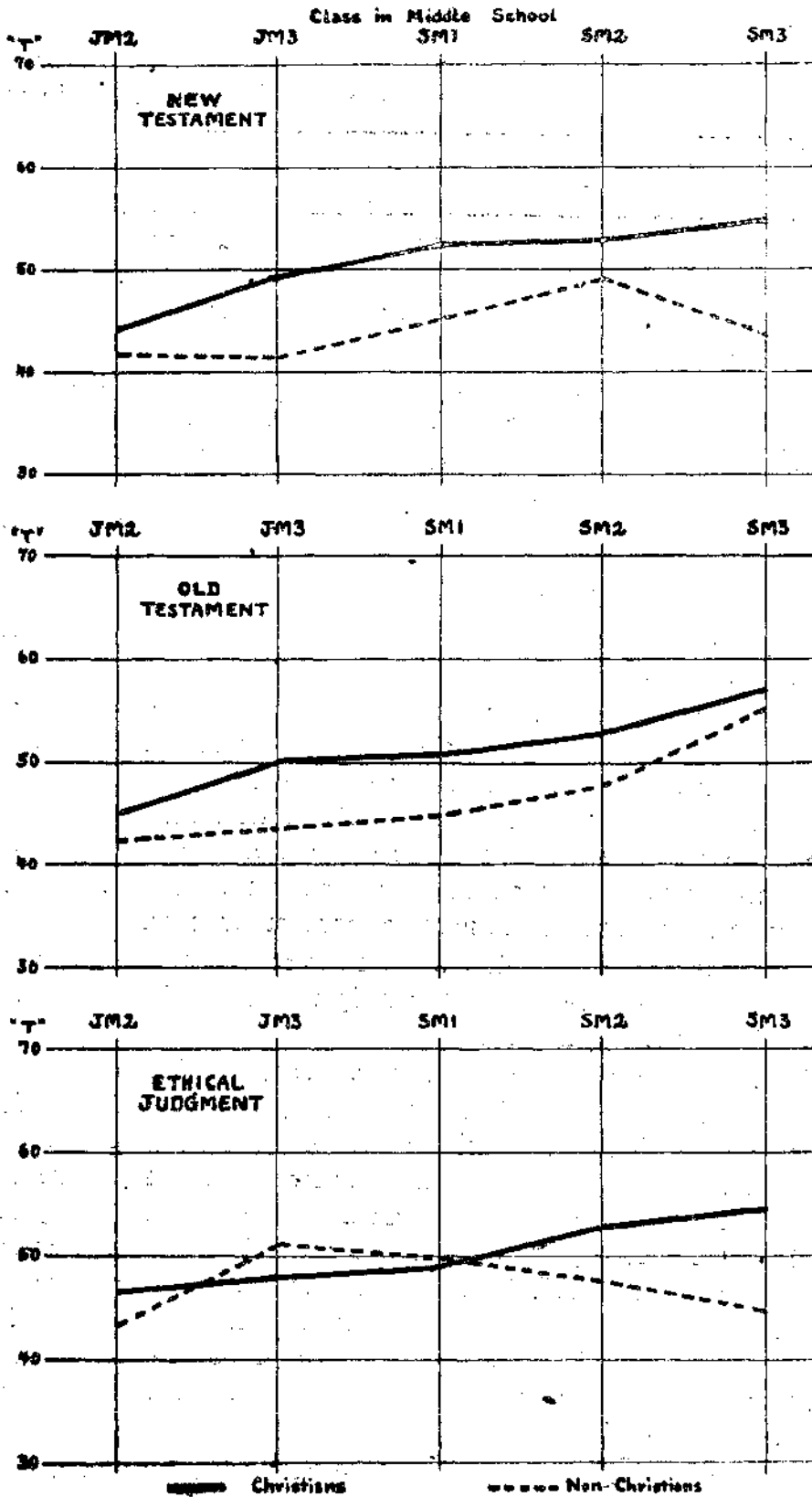


Chart 1 may be made the basis of much interesting study. In this and in the other charts and statistics presented, each reader is invited to form his own conclusions as to the significance of the facts revealed. Keeping in mind that the results we are presenting are at best preliminary and subject to revision, we would suggest the following observations:—1. There is evidence of definite progress from year to year in both Biblical knowledge and ethical judgment. 2. This progress is not as marked as might be hoped for, nor is it altogether uniform. 3. The highest average attained is considerably below the ideal. 4. The Christian students seem to progress more uniformly than the non-Christians. This may be explained, in part at least, by the fact that the number of Christian students scored considerably exceeds the number of non-Christians. 5. The Christian students are at almost every point definitely above the non-Christian students. 6. Among the non-Christian students there is a very marked decline in ethical judgment throughout the senior middle school. One explanation of this may be that from year to year throughout the middle school the ranks of the non-Christian students are being depleted through profession of Christianity on the part of many of their most earnest members.

C. Finding the Effect Which Continued Study in Christian Schools has on the Student's Religious and Ethical Knowledge. Charts 2, 3, and 4 show the progress of students at varying lengths of time of study in Christian schools. Five boys' middle schools are represented individually in Charts 2 and 3, and a composite of the results in all five schools is given in Chart 4. In these charts the average T scores for groups of students who have been in Christian schools for varying lengths of time are plotted at two-year intervals. Results in New Testament, Old Testament, and ethical judgment are shown by different lines.

The following observations may be made from a study of these charts:—1. Although there are individual variations, there is a decided similarity between the curves of all the schools. 2. There is a fairly close relationship between progress in New Testament knowledge and Old Testament knowledge. 3. There is much less similarity between growth in Biblical knowledge and progress in ethical judgment. 4. There seems to be much more rapid growth in Biblical knowledge during the first eight years spent in Christian schools than during the succeeding years. In general the middle school students who have studied in Christian schools for only a few years must have received much or all of their earlier preparation in non-Christian schools; those who have been in Christian schools for

CHART 2. Progress in Three Schools in Biblical Knowledge and Ethical Judgment According to the Number of Years Spent in Christian Schools.

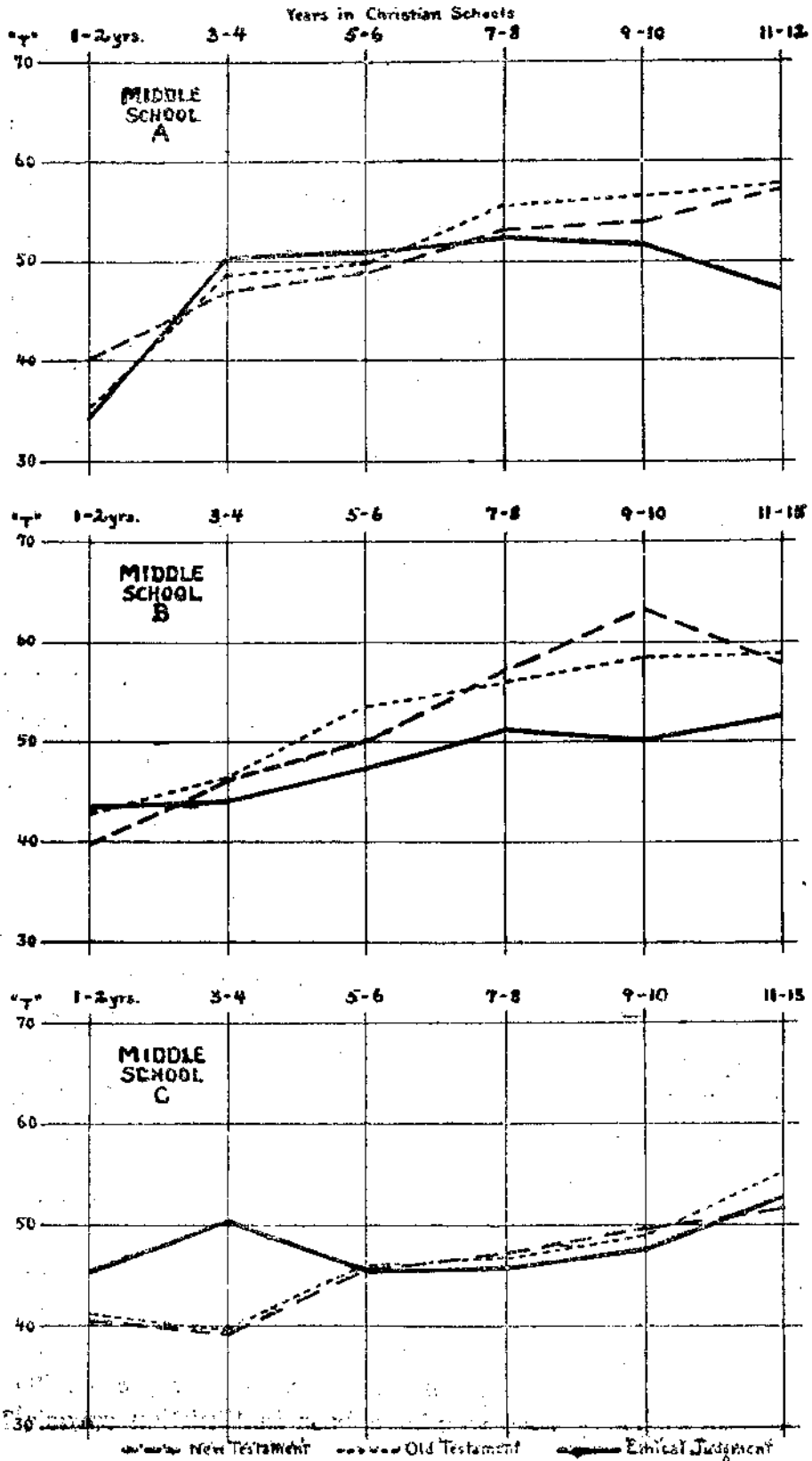


CHART 3. Progress in Two Schools in Biblical Knowledge and Ethical Judgment According to the Number of Years Spent in Christian School.

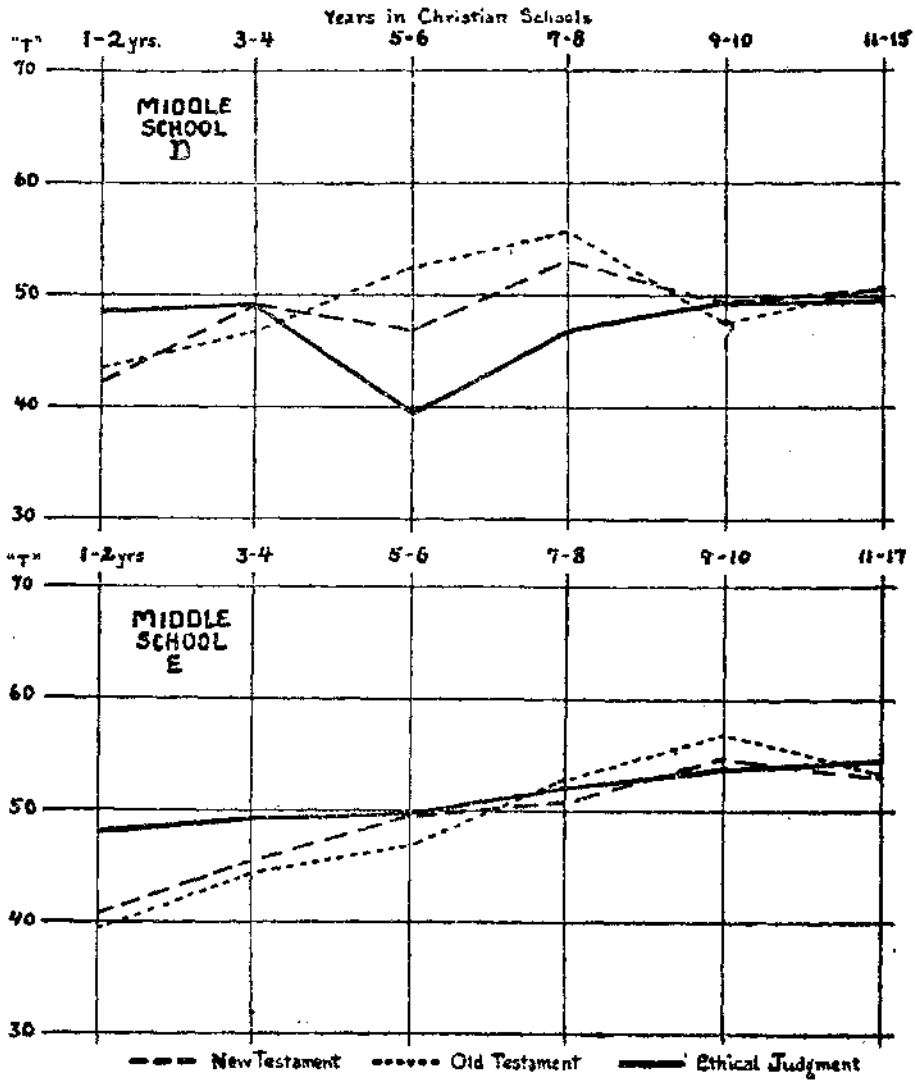
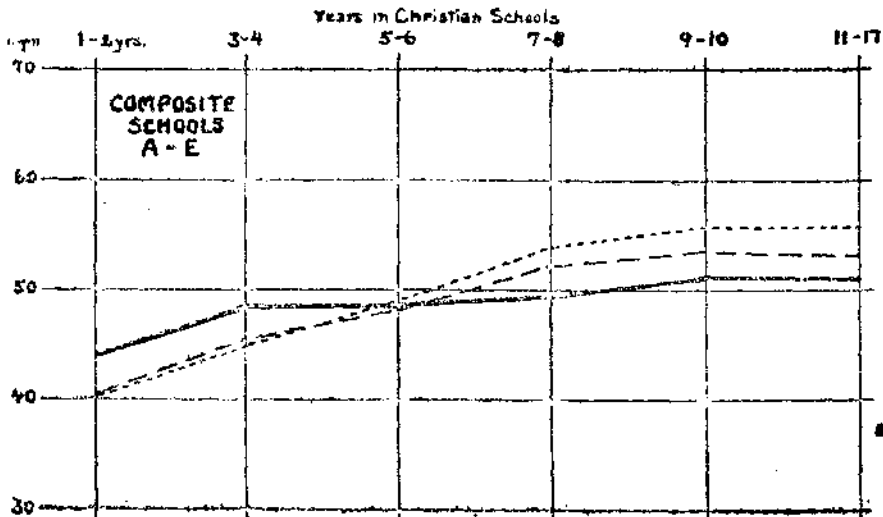


CHART 4. Composite of Progress in Five Schools in Biblical Knowledge and Ethical Judgment According to the Number of Years Spent in Christian Schools

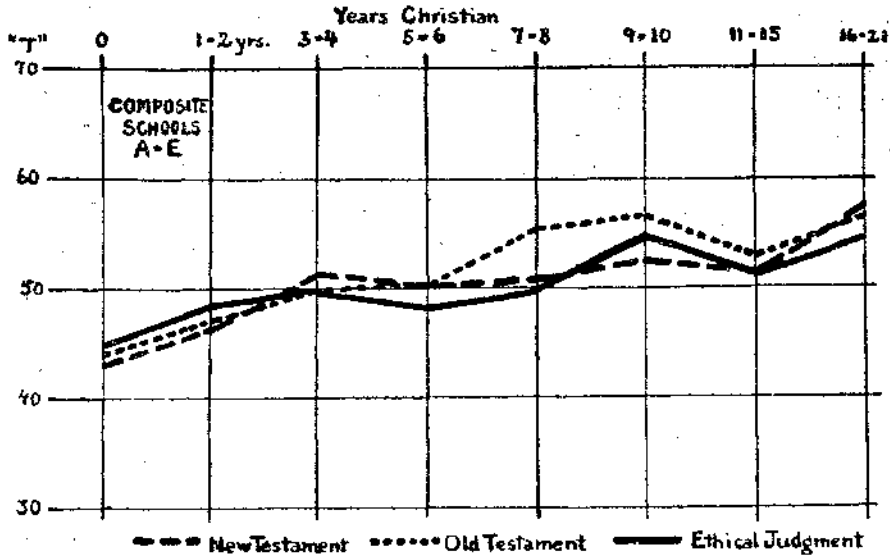


eight years or more have had all or practically all of their training in Christian schools and have had more or less Bible study from the beginning of their school life. It would be most interesting to discover why these latter students seem to have come almost to a standstill in the progress of their Biblical knowledge throughout much of their middle school course. If we take the test questions as a fair indication, they are still far from a mastery of Biblical information. Is it that for them the subject has grown stale and uninteresting through repetition of material often covered before, or is it because of other factors which school administrators and teachers of religious education are endeavoring to remedy? 5. The most marked progress in ethical judgment seems to occur during the first four years spent in Christian schools; from that point on the curves of the several schools fluctuate most erratically, with a composite curve which is almost level at a mediocre standard of ethical judgment. The test papers reveal many instances of where large numbers of students decidedly disagree with commonly accepted ethical standards, as for instance in one case where over half of a fairly large class of Christian students just on the point of graduating from middle school stated it as their conviction that cheating in examination was too trifling a matter to be worth discussing. Of course many of our middle school students are passing through the "age of doubt," in which youth tends to revolt for awhile from conventional standards of all sorts and asserts its independence by maintaining opinions contrary to those commonly accepted. Possibly this natural tendency has been accentuated by the diverse radical currents of thought flooding the student classes of China today. Then too, since our standards for ethical judgment were compiled from mature opinions, (see page 17) they might be criticised as too conservative and non-progressive.

D. Finding What Influence Length of Christian Experience Has on Religious Knowledge and Ethical Judgment. Chart 5 indicates progression according to the number of years students have been professing Christians, the chart being a composite of results in five boys' middle schools. Non-Christian students are included under zero years of Christian experience, while Christian students are grouped into two-year intervals.

A study of the chart suggests the following conclusions:—1. Those just beginning their Christian experience are decidedly above their non-Christian schoolmates in both Biblical knowledge and ethical judgment, and there is evidence of definite progress as the length of Christian experience grows. 2. Biblical knowledge and ethical judgment maintain a somewhat closer relationship than in the preceding

CHART 5. Progress in Biblical Knowledge and Ethical Judgment According to Number of Years of Christian Experience.



charts. Thus the chart offers substantial evidence that there is positive growth both in religious knowledge and in ethical judgment as our students continue in their Christian experience. Yet at the same time it seems that this growth is not so steady or so rapid as we might desire.

E. How Close is the Relationship Between the Student's Biblical Knowledge and the Excellence of His Ethical Judgment? While the development of ethical judgment is only one of the effects which a study of the Bible should have on the student in the Christian school, it seems reasonable to expect that there should be a fairly close relationship between growth in Biblical knowledge and improvement in ethical judgment. In seeking to find out whether this is actually the case, there was worked out from the scores of about four hundred students tested in four different schools the amount of correlation existing between the scores in ethical judgment on the one hand, and the New Testament and the Old Testament on the other. Both numerical and graphic methods were used.*

Computation showed that the coefficient of correlation between scores in ethical judgment and those in New Testament amounted to .424, with a probable error of .030. Between ethical judgment and Old Testament the correlation was .335, with a probable error of .032. Stating this in terms of the regression, or corresponding change in one type of measure as the other increases or decreases, it was found that

* For a discussion of the computation and meaning of correlation statistics, see Rugg's "Statistical Methods Applied to Education", pages 245-76; or, in Chinese [測驗概要] 第十六章.

for each unit of progress or retrogression of scores in ethical judgment, it is most probable that there will be an accompanying change of 40% as much in New Testament scores, or 33% as much in Old Testament scores. Put in the simplest and least technical terms, these results may be taken to indicate that there is marked relationship between the scores in ethical judgment and those in Biblical knowledge, this relationship being definitely closer in the case of the New Testament than that of the Old Testament. Students above the average in Biblical knowledge will thus in general tend to be also above the average in ethical judgment, although we cannot conclude that this is invariably true.

CHART 6. Relationship Between Scores in Ethical Judgment and Scores in Biblical Knowledge.

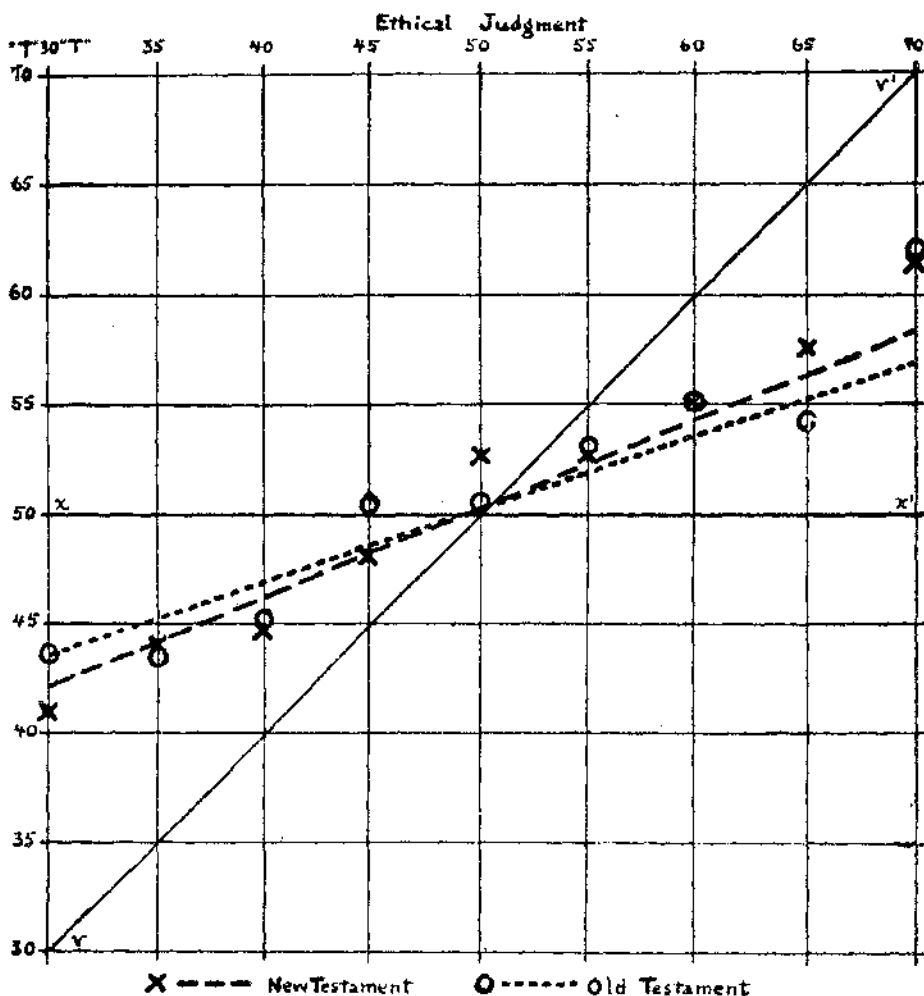


Chart 6 shows these same results in graphic form. The line xx' indicates the plane on which there would be no relationship between the two measures compared. The diagonal vv' designates the plane on

which relationship between the two types of measures would be perfect, so that any change in one measure would be accompanied by an equal and similar change in the other member of the pair. The correlation between the ethical judgment scores and the New Testament scores, and between the ethical judgment scores and the Old Testament scores, is as plotted on the chart. The irregular line of crosses progressing upward across the chart shows the median T scores in New Testament at successive intervals in ethical judgment; and the circles similarly show the median T scores in Old Testament.

Reliance on these results would give us grounds for concluding that to an appreciable degree the student's knowledge of the Bible and the maturity of his ethical judgment are mutually related, so that as he grows in the one he should make some corresponding progress in the other. This relationship, however, is far from being as close as we might desire it to be, and there is ample room for improvement. It is possible, of course, that other factors not considered in these comparisons, such, for example, as the student's general literary ability, may affect the amount of apparent relationship, by making it seem either larger or smaller than it actually is.

F. How Close is the Relation Between the Student's Character as Revealed by His Daily Life, and His Biblical Knowledge and Ethical Judgment? It is of course universally recognized that there is a vast difference between our knowledge of the right and our daily actions and attitudes. Any moral and religious test must attempt primarily to determine the amount and content of the subject's knowledge, and cannot always hope to predict the extent to which this knowledge will crystallize into concrete action. Hartshorne and May present this conception in the following way*:
—

"The presumption back of these two tests is not that one may not do the correct thing without knowing he ought to, nor that he will do it when he knows he ought to, but that knowledge of what is expected or of what is wisest is in the field of morals, just as in plumbing or cooking, an essential part of intelligent control of a situation, even when one chooses to do what is not expected or what is not wise. Our moral issues lie largely in this field of conflict, on the one hand, between what we transiently wish and what we know is good, and on the other, between what is generally regarded as good and what we ideally vision as better. In any case the tester must know the individual's equipment of standards before he can understand the moral significance of his behavior."

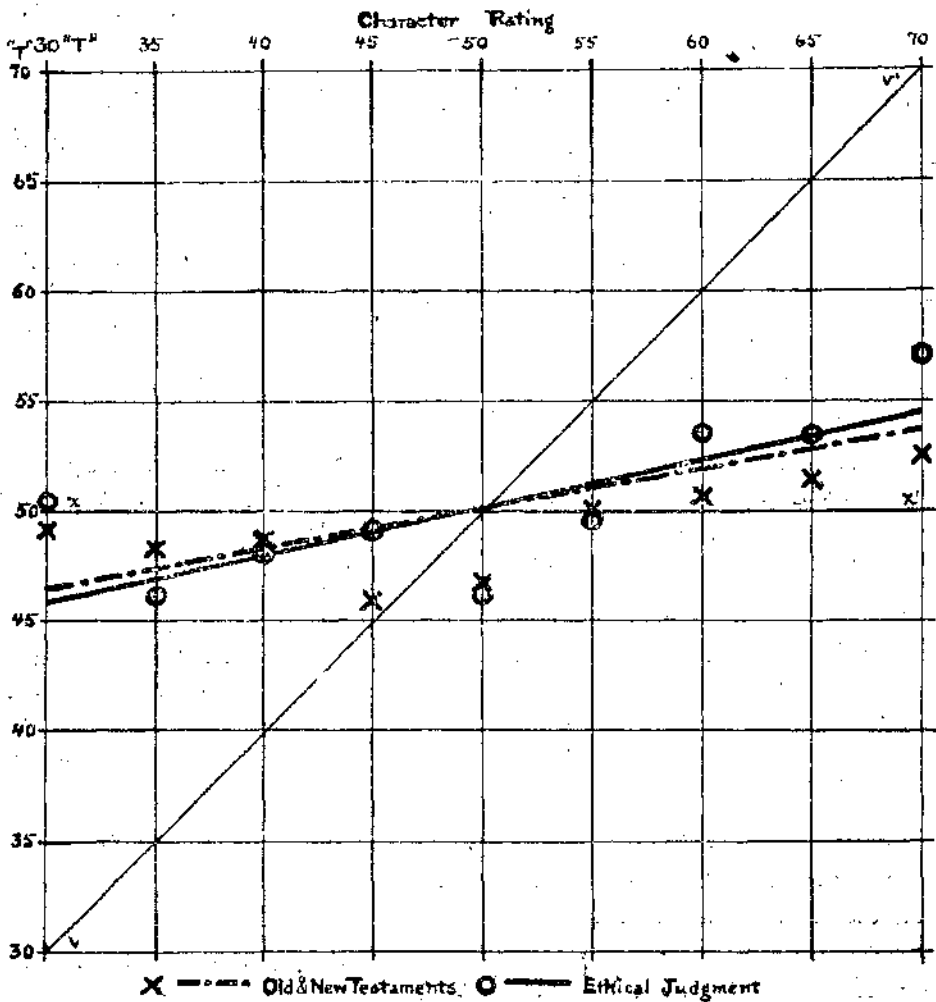
Yet it must be recognized that there should exist a very definite and positive relationship between the student's progress in religious

* "Testing the Knowledge of Right and Wrong", Hartshorne and May *Religious Education*, Vol. XXI February, 1926, page 70.

and ethical knowledge and the development of his character, else it is difficult to see just what is the value of religious education of any sort. The determination of the amount of this relationship presents a most interesting and important field of inquiry.

In this connection there was worked out in the case of about 160 students the amount of correlation between the student's character rating, obtained as previously described, and his score on the tests in Biblical knowledge and ethical judgment. This method of procedure, it was recognized, contained possible sources of error either through inaccuracies in the estimates of the students' characters or through imperfections in the test itself, yet the plan seemed the most hopeful which could be devised, and its use proved productive of very interesting results.

CHART 7. Relationship Between Character Ratings and Scores in Biblical Knowledge and Ethical Judgment.



The coefficient of correlation between character ratings and Biblical scores was found to be .180, with a probable error of .055; and between character ratings and ethical judgment scores it was found to be .224, with a probable error of .053. In terms of the regression, or corresponding change in one measure as the other increases or decreases, it was found that for each unit of change in character rating it is most probable that there will be an accompanying deviation of 19% as much in Biblical knowledge, or 21% as much in ethical judgment. In non-technical terms it may be said that these results indicate that there is a positive relationship between the student's character rating and his scores in Biblical knowledge and ethical judgment, but that this relationship seems to be very slight. Students above the average in character will tend to be above the average in their test scores, but this tendency is at best most uncertain.

Chart 7 shows these same results in graphic form. The horizontal line xx' as in the preceding chart, indicates the plane of absence of relationship, and the diagonal vv' indicates the plane where relationship would be perfect. The correlation between character rating and the combined scores on the Old and New Testament, and between character rating and the scores in ethical judgment, is as plotted on the chart. The slightness of the relationship in both cases is easily apparent. The irregular line of crosses shows the median T scores in Biblical knowledge for successive intervals of T scores in character rating, and the line of circles similarly indicates the median T scores in ethical judgment.

The remarkably small amount of relationship between the students' characters, as estimated by those who should know them well, and their scores received in the religious and ethical test, presents a problem deserving of much thought and research. Is this absence of close relationship a natural and universal situation, is it due partially or wholly to the imperfections in the tests or the character ratings, or does it to some degree at least reveal a lack of efficiency in the methods and content of our religious education?

Summary

The extent to which the test has been used, results interpreted, and discoveries applied to existing problems, has not as yet been great enough to justify too many dogmatic conclusions. Moreover, it is not the main purpose of this discussion to attempt any elaborate evaluation of the strength and weakness of our religious education in the Christian middle schools of China. Our aim is rather to present as simply as possible the facts which have thus far come to light and to suggest

some of the questions they raise, hoping thus to provide a basis for discussion and investigation on the part of those who are now working in the field of religious education.

At a later time, when further use of Mr. Tewksbury's test has been made, additional study has been given to the results secured, and certain revisions have been made and tried out, a second article on this same subject will probably be published in this magazine.

Physics Laboratory Guide now in Book Form

The Laboratory Guide for Middle School Teachers of Physics prepared by Professor H. W. Harkness with the assistance of two Chinese associates, which has already appeared in bi-lingual form in several issues of the CHEELOO Magazine, has now been published in book form. The Laboratory Guide as it appears in its complete form, is considerably expanded by the addition of the following:— experiments and instructions for two new subjects not covered by the material published in CHEELOO; a section of supplementary notes on the experiments, arranged in bi-lingual style; and suggestions for using the Guide, printed in Chinese alone. The manual contains about 140 pages, and will be sold for 60 cents per copy. It may be obtained by writing to the Physics Department of Shantung Christian University, Tsinan, Sbantung.



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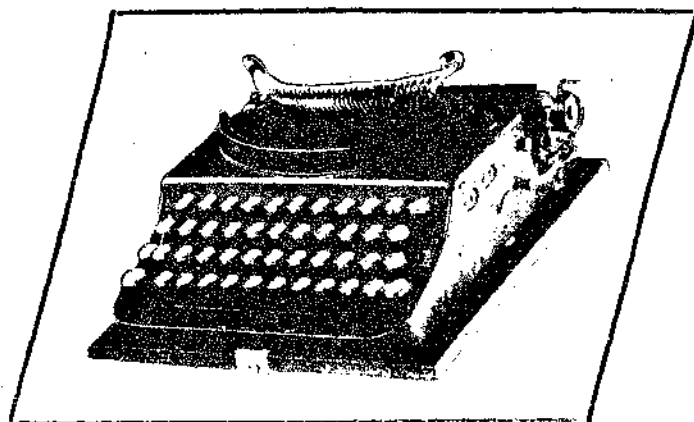


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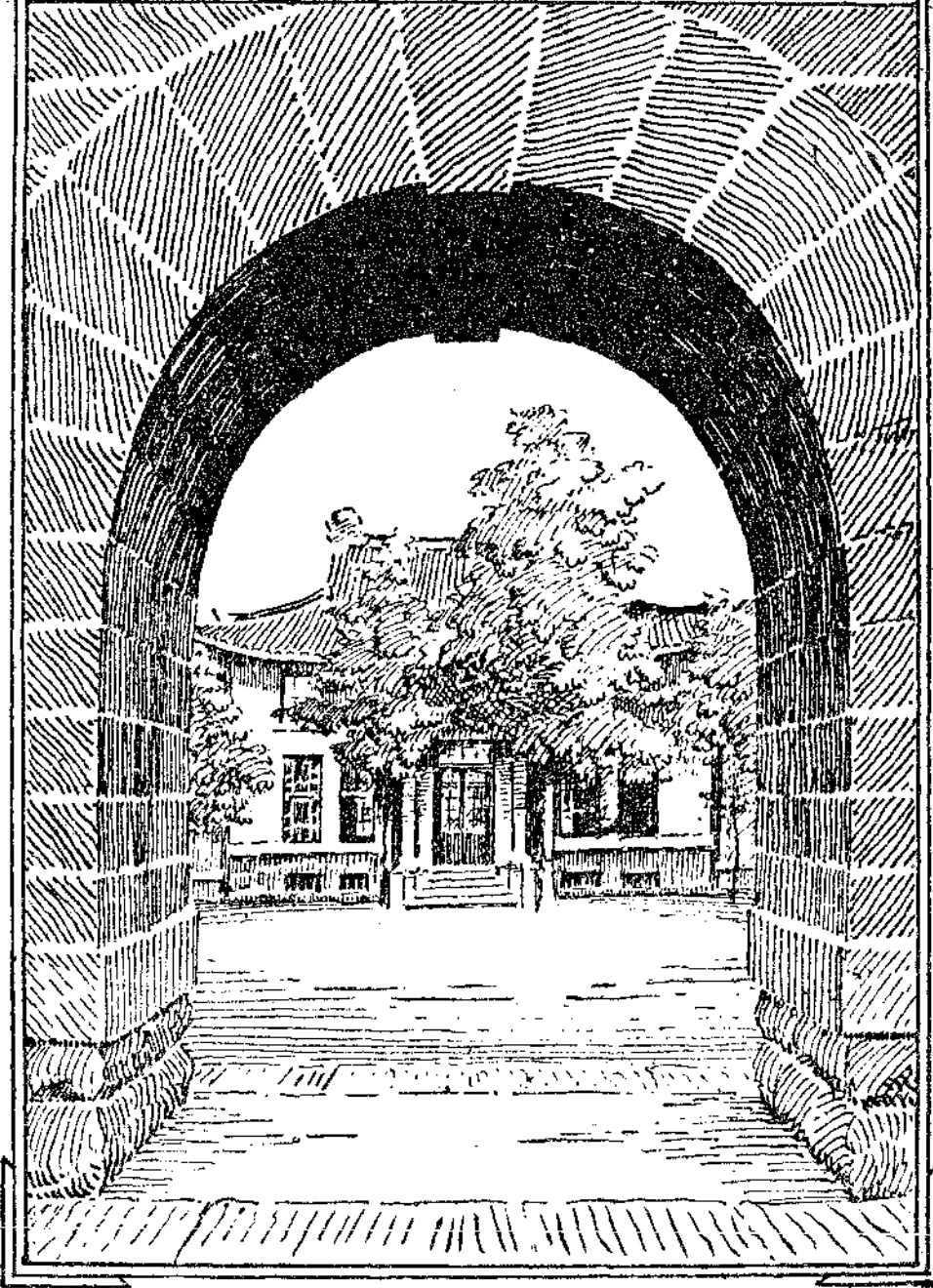
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