

TINGHAI PUBLIC SCHOOL ANNUAL
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定海公學年刊

民國十二年四月第一期

張謇題



招 生 廣 告

一學制

本校舊有學制係普通中學四年畢業兼有高小國民二部作爲附屬今議改學制自下半年起高等國民二部完全改組而初級中學一二年級亦開始辦理惟高級學生改組手續頗爲複雜故十二年度舊制中學仍繼續辦理至二年後始有開辦高級中學之希望

一招考

招考新生日期定於陰歷六月初一日分二處試驗一在寧波江北岸青年會一在定海本校投考者須付報名費一元取與不取不給還考取後當付留位費走讀生二元寄宿生三元來學時學費內扣除倘不來學該留位費不給還

一納費

學費分四項(一)初級小學每學期二元(二)高級小學六元(三)初級中學八元(四)舊制中學八元寄宿生須另付膳雜費每學期廿貳元三角又高級小學與中學部學生各付運動費半元以上各費付訖後始准上課

一轉學

凡與本校程度相等之校其學生欲求轉學須于本校招考二星期前將校名學級詳爲函報由本校查核後再定去取凡與本校程度不同者不得轉學必經考試後始准入學

一開學

陰歷七月廿七日開學屆期新舊學生須一律到校如三天後尙不來校且無父兄之告假信者即除其名以便備取者補額



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廣告

發刊詞

立國之道千端萬緒而其總策源地不能不推之於教育界故一國之盛衰興替悉視教育爲轉移顧知之非艱行之維艱是在舉國人民對於教育下一大決心日積月累而求培植真實致用之才雖提倡教育之權操之政府而人民要不能不負自動之精神定海中學教員學生均本此精神發行年刊詳載學生生活及文藝美術各成績證已往以策將來而寓切磋觀摩之益培國家社會之基於千頭萬緒中而得其綱將來發揮一貫之精神堅持不懈出而任事展布經綸其前途厚望不僅福利一校一郡已也

中華民國十二年四月儒堂王正廷撰

大總統題獎



樂育菁莪

浙商劉鴻生

中華民國十一年三月

頌詞

黃道尹頌詞一（行奠基禮）

今日爲定海公學舉行奠基典禮之期賓主中西兩盡其美慶瀾忝蒞是邦承貴校董東邀觀禮躬逢盛舉榮幸何如定海昔號舟山一島孤懸海疆綰轂明清兩朝視爲軍事重鎮向姻武略罕修文教今則學識灌輸與滄海潮流互相激盪於不可遏抑之勢然非具偉大志願施偉大實力不能成偉大事業定海公學由現任校董朱紳葆三等發起定爲基金及建築金共二十六萬元而劉紳鴻生獨損鉅款二十二萬兩餘由美浸禮會及滬上巨商分擔內容組織係中學附設小學暫定學額五百名校址計民地廿七畝新築三層樓校舍庀材鳩工期至本年底竣事集中西之碩彥蔚作育之鉅觀今當是校建築施奠石禮百年樹人之道萬年不拔之基於是乎在他日者春風化雨陶鑄多才作時世之棟梁奠國家於磐石俾國人皆嘖嘖稱道曰此定海公學之賜也則豈第萬間廣廈騰多士之歡顏四境絃歌表武城之文化云爾哉

中華民國十年六月

會稽道尹黃慶瀾敬頌

黃道尹頌詞二（行開校禮）

春秋代嬗日月不居回首昔年舉行奠基典禮恍然若前日事曾不數月而渠渠夏屋告厥成功一室絃歌羣英萃鍾山川之秀氣成棟梁之奇材瞻望前途方興未艾昔呂蒙謂魯肅曰士別三日便當刮目相待况朝夕於斯者乎鄙人忝職觀風學校之興風化之原也敢進一言以申頌禱其辭曰

我聞在昔	州序黨庠	入學鼓篋	日就月將	科舉既制	學校乃荒	辟雍鐘鼓
告朔饗羊	有清末葉	改絃更張	黜華崇實	建設學堂	公學制度	肇自南洋
人才蔚起	濟濟跼跼	於斯定海	增高增長	既完且美	多士翺翔	春風時雨
桃李門牆	如書如壁	追琢其章	豈曰小補	惠我梓桑	開門籲俊	邦家之光

中華民國
會稽道尹黃慶瀾謹頌

陶知事頌詞

四百兆人之國幹楨必賴人才二十四紀之時學校一新文化定海中學應運而生猷歲發春落成開課甚盛事也頌曰

翁山仰止 鬱莽蒼兮 東海望日 浴扶桑兮 川嶽渟峙 毓奇英兮 樹人百年 德澤長兮
制緣三代 校序庠兮 甄美陶歐 觀國光兮 大昕肄雅 旌旆揚兮 菁莪芹藻 芝蘭芬兮
蔚爲國寶 望圭璋兮 飲水知源 思劉堂兮 定海縣知事陶鏞敬頌

何勸學所長頌詞

定海一縣 學校不多 公家款少 徒喚奈何 私人出資 尤難張羅 維申義校 已開先河
貴校繼起 互相觀摩 小學中學 以一氣呵 編制完備 絕大規模 茲當開幕 特進頌詞

商會頌詞

壬戌莫春定海中學行開校禮濟濟英才一爐陶冶爲地方造幸福爲國家儲人材詎有涯量凡我商界靡不額手相慶而挾一無窮之希望也謹致頌曰

文明大啟 競爭激昂 兵戰商戰 學戰尤強 蕞爾定海 僻處邊疆 國民教育 日漸改良
人材教育 謙讓不遑 幸我鉅公 熱忱提倡 創辦中學 大破天荒 嘉惠士子 造福地方
巍巍廣廈 于邑有光 莘莘學子 游息修藏 天開治運 民氣發揚 強國強種 萬日期望
滄山蒼蒼 滄水泱泱 願我中學 山高水長 定海縣商會會長朱衍湘副會長陸立志敬頌

柴橋農會長朱旭昌先生頌詞

滄山巍巍 矗立浙東 大氣磅礴 秀毓靈鍾 父老曰嗟 我求童蒙 慨助鉅資 惟我劉公
爰協友邦 大啓黌宮 几席舒舒 師生雍雍 海濱鄒魯 廣被春風 東聖西聖 心同理同
億萬斯年 教化悠隆 柴橋農會長朱昌渙敬頌

大總統題獎

敬教勸學



定海朱佩珍

中華民國九年四月

定海公學始業式勗辭

定海公學締造數載既觀成於壬戌上已後旬日行始業禮莘莘學子負笈來茲爰告諸生曰

學以明體必期達用思而弗得弗措辨而弗明弗措困心衡慮乃底於成夫物質發揚斯文明能增進自然科學與人爲科學均切於人生華夏以文化先進之邦輟而弗昌右虛左實愚民之計遂先民學術於是中墜今世變亟亟亦惟有追科學於不息保國粹於丕丕而已矧中等教育重於初等教育材之良窳繫於是學術發軔肇於是今有篤學之士爲之師其於可則可法之方宜自審而自重也仲父曰溫恭是虛所受是極諸生本校第一級學生必以身爲千萬級後來之教從善服義行正就德毋矜能毋關冗毋自銜媒毋墜校聲緬維創辦者困苦艱辛其何以克自振拔效力國家社會乎權輿之期爰綴數語以爲勗

民國十一年定海公學董事長朱佩珍

年刊職員表

中文編輯部

部長 王良瑜

陳德芬 印運煥 俞立棖

周天芬 馬名報 徐雲霞

陳良康 袁光行 曹育民

施德善 毛孝梓

中文顧問 張冠卿先生 丁志鵬先生

編輯總主任 董景安先生

西文顧問 項安生先生 沈文鴻先生

西文編輯部

部長 邵鴻鑫

周有蓉 張奏權 賀傳貴

張高翔 徐厚植 周善根

張師耀 李國華 吳行洲

許世良 沈茂績

幹事部

顧問 陳竹銘先生

部長 方善鈞

會計 陳竹銘 印運煥

印刷 丁逢源 印運煥

發行 徐夢翰

廣告 陳光世 項安生

繆如北 詹唯一

徐夢翰 方善鈞

陳德芬 范才聰

王良瑜 俞立棖

本刊內之照相均由二年級生方善鈞所攝

年 刊 編 輯 員



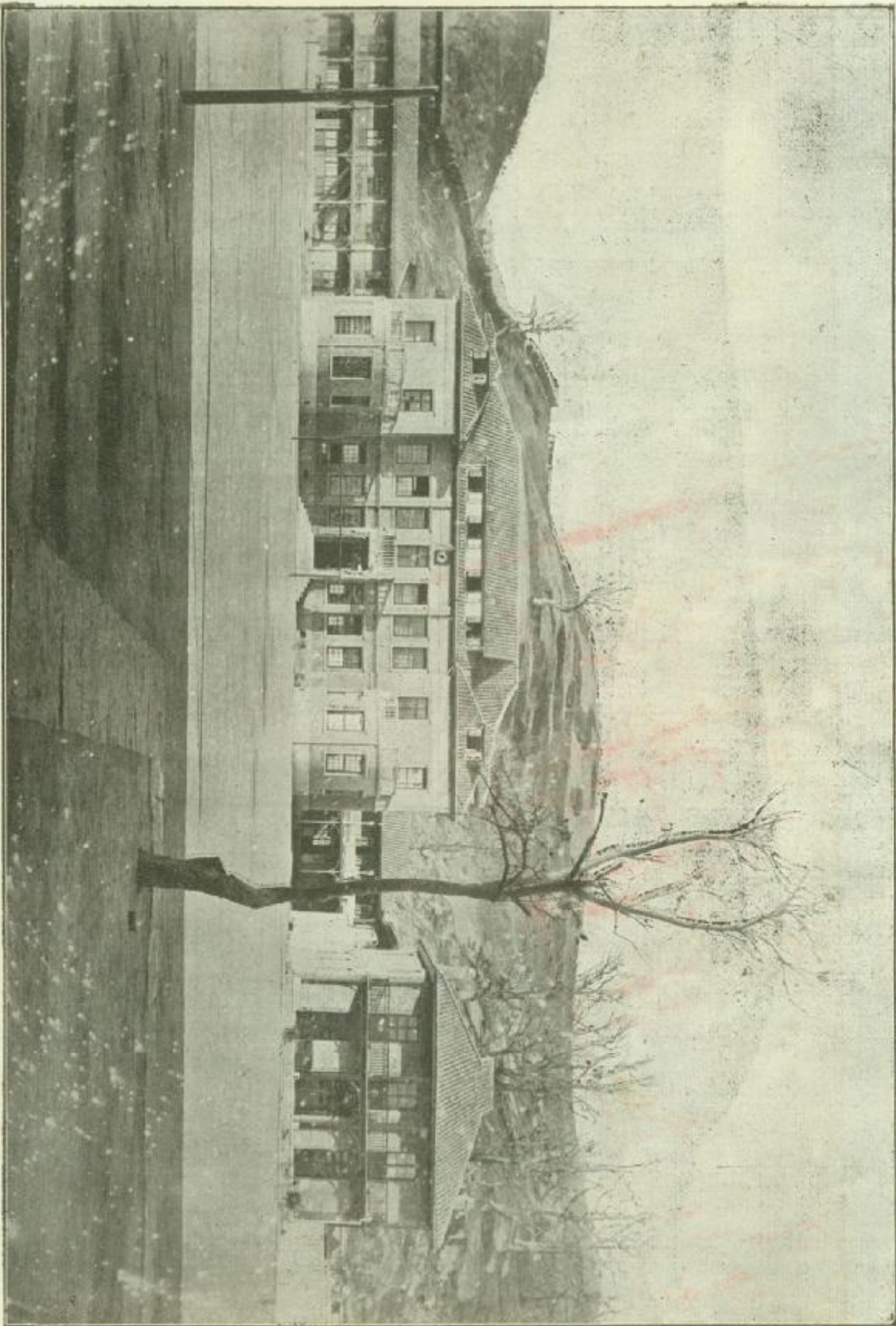
Editorial Staff of "THE ANNUAL"

年 刊 幹 事 員



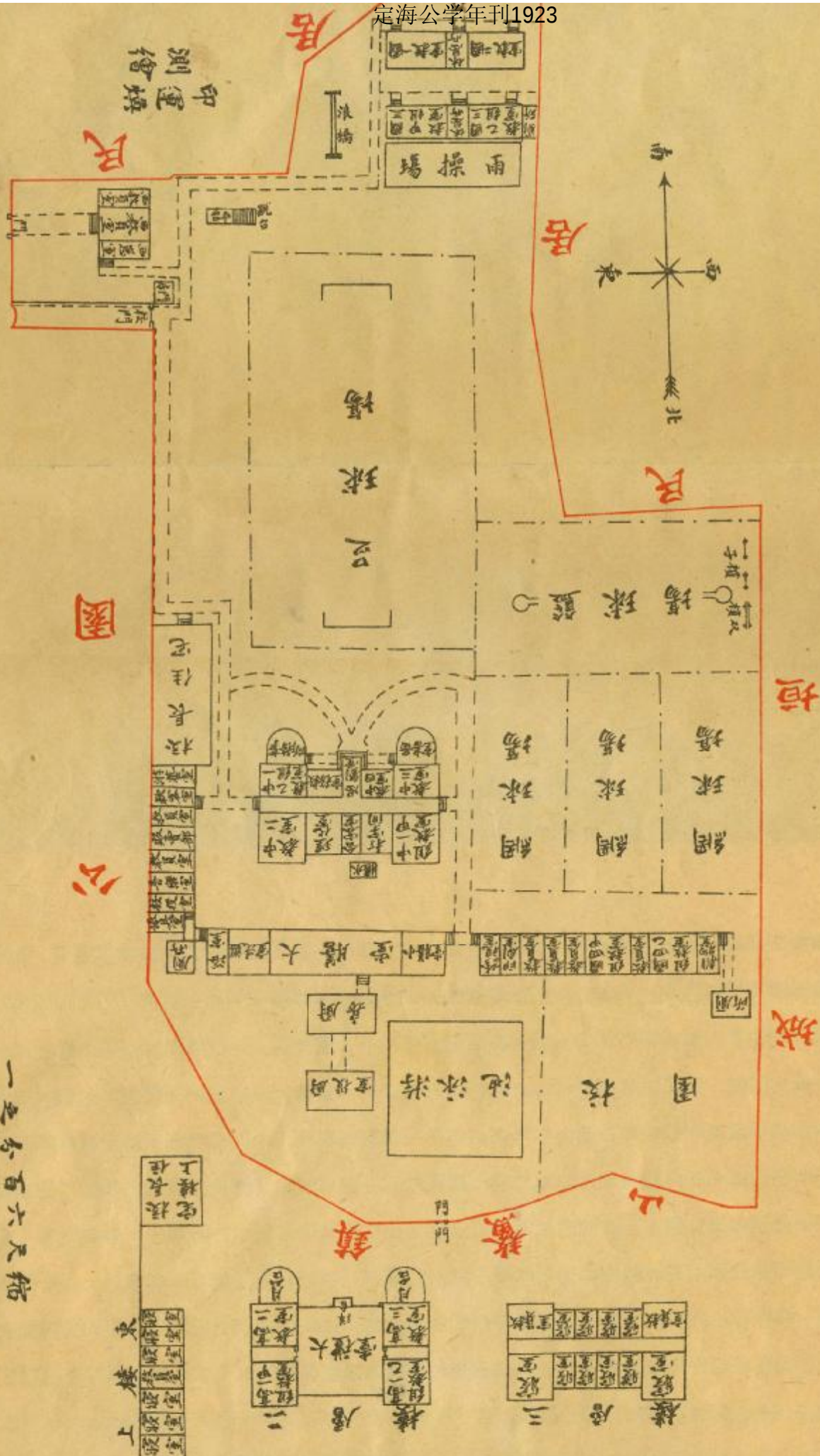
Business Managers of "THE ANNUAL"

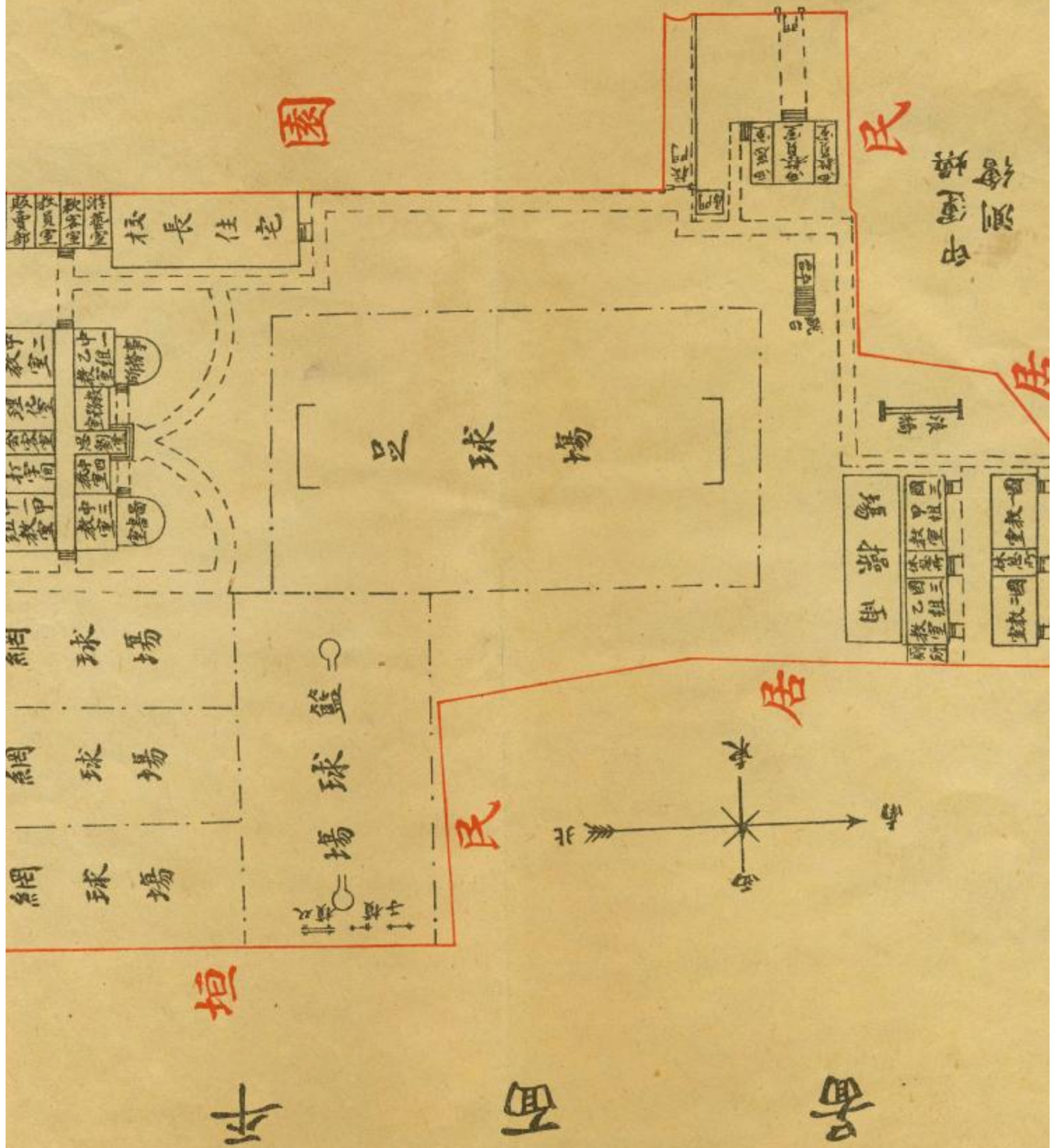
校舍



General View of the Campus

校 舍 平 面 图



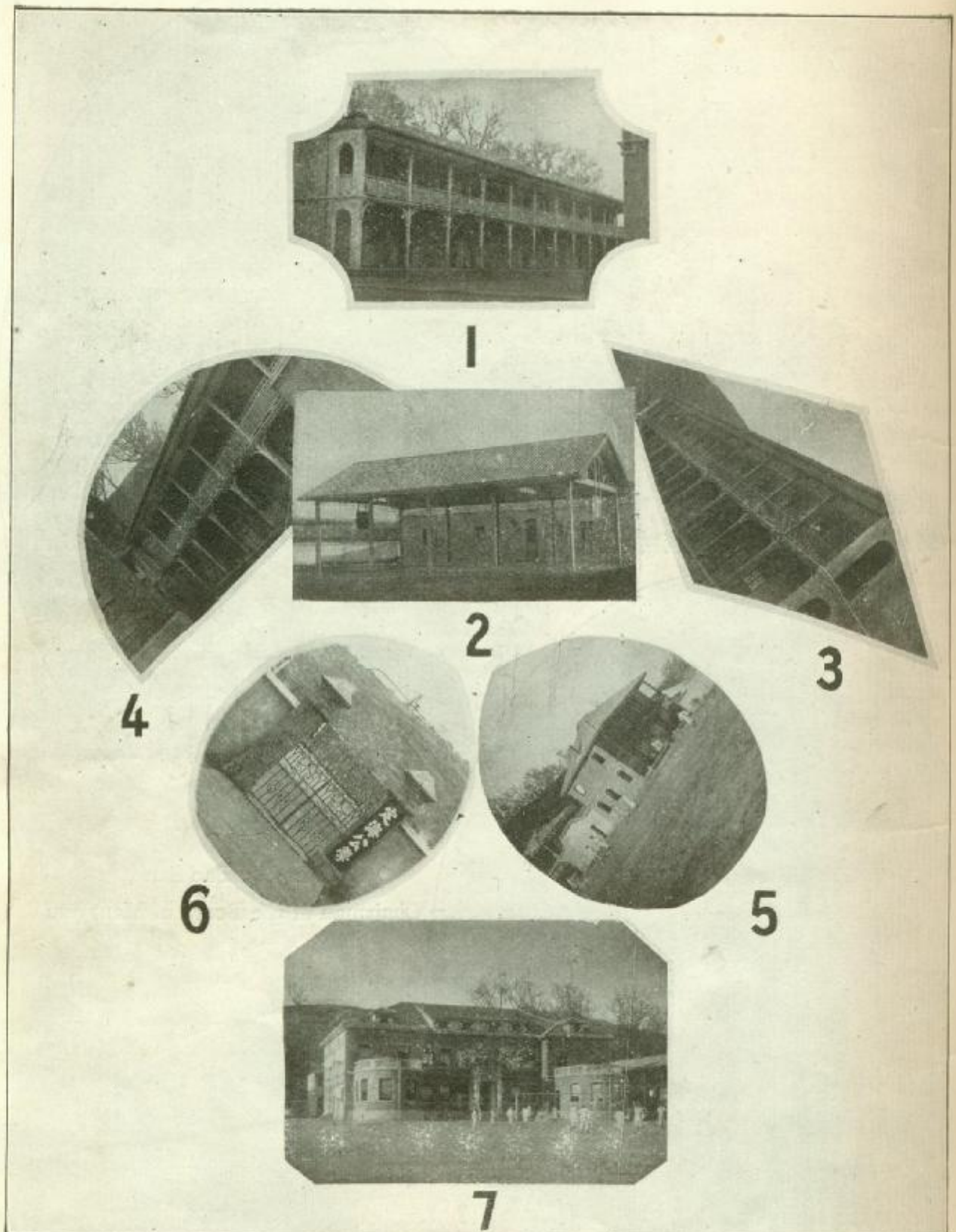


本校校舍記

士良瑜

定邑城內西北隅。有隙地焉。廣計廿七畝餘。前清爲小教場。武士校射地也。綠營旣廢。鞠爲茂草。欲作農業試驗場而不果。去年春。父老議設中學。爰就其地築校舍。北負鎖山。南臨民舍。西接城垣。東傍公園。公園者。明末之魯王宮。清之總兵署也。周圍界以短垣。獨缺其西一面。蓋恃城垣爲天然之屏蔽耳。大門面東。與公園大門面南成矩形。然深藏而不露。外來者或不之見也。山窮水盡疑無路。柳暗花明又一村。可爲吾校詠矣。門以內爲體操場。上鋪黃沙。不生寸草。日光反照。遍地作金色。燦爛奪目。亦奇景也。場之北巍然而中踞者曰思劉堂。凡三層。形如凹字。兩旁凸出者。爲半月形之月臺。中爲正門。遠望之如鳥之張兩翼然。東月臺之下爲事務室。西月臺之下爲圖書室。各闢一門。東西相對。而正門則面南。由正門入。會客室。教務室。打字室。理化室。各一。中學部教室五。第二層之中部爲講堂。可容五百餘人。四隅爲高小部教室各一。而東南西南二教室外。卽爲月臺。自臺上望之。全城風景。盡在目中。而郊外阡陌交通。海上帆檣出沒。亦一一可指數。第三層則爲教員學生寢室。凡十有二。開窗一望。所見更遠。唐人詩云。欲窮千里目。更上一層樓。其是之謂乎。思劉堂外。有樓凡三。東樓西樓北樓是也。皆二層。東樓面西。凡七楹。北樓西樓面南。皆十一楹。東樓之下。爲販賣部。桌球室。音樂室。校役室。款客室。各一。教員寢室二。北樓之下。浴室。盥洗室。理髮室。膳廳。皆在焉。西樓之下。爲校醫室。印刷室。雜物室。各一。教員室四。國民部四年級教室二。分甲乙兩組故也。三樓之上。皆教員學生寢室。惟北樓極西一室。則

以教員室兼作儲蓄部辦公室云。東北西三樓。縱橫成矩形。而各不相連。東北二樓間。有平屋一。爲操具室。廁所亦在焉。西北二樓間有短垣。垣有門。門外有方池一。其水清甚。所以備游泳也。池之西爲校園。東爲廚房。適當北樓後。凡三楹。而廚子寢室又在其後。亦三楹。北樓之前。有水櫃一。以水泥及石爲之。高且廣。可容水數百石。西樓之前。畫地如方罫者。網球場也。而籃球場亦在焉。思劉堂東南。別有高樓三楹。則爲校長住宅。校內北部之大略如此。其南部則大門之旁爲門房。折而南。雨操場及平臺浪木。左右對峙。又其南有平房兩廡。爲國部一二三年級教室者四。兩具室教員預備室各一。東北隅更有平房三楹。爲西教員住宅。本校之規模亦宏矣。夫當校之未建也。荒煙蔓草中。爲狐兔所窟穴。誰知卽他日學子絃誦地耶。今則廣廈大啟。寒士顏歡。吾儕何修而得此。飲水思源。非劉先生鴻生之澤乎哉。先生爲國儲材。以興學爲己任。求之今人中。誠不數覯。吾儕肄業于此。宜思所以答先生者。天下興亡。匹夫有責。異日學成。張國威。雪國恥。舍我其誰。回憶客歲暮春之初。天朗氣清。花開蝶舞。正我校行開校禮之期。思劉堂門前。懸一聯曰。「中養不中。才養不才。設校傍翁山。許追蹤葉公澄衷楊公斯盛。」先天下憂。後天下樂。登樓望浙海。試回憶明代倭患清代英氛。」張師之所撰也。意在斯乎。意在斯乎。



1. North Dormitory
2. Lower Primary School
3. East Dormitory
4. West Dormitory
5. Principal's House
6. Gate
7. Lieu's Hall

- 一 北樓
- 二 國民部課堂及雨操場
- 三 東樓
- 四 西樓
- 五 校長住宅
- 六 大門
- 七 思劉堂

董 事 長 朱 葆 三 先 生



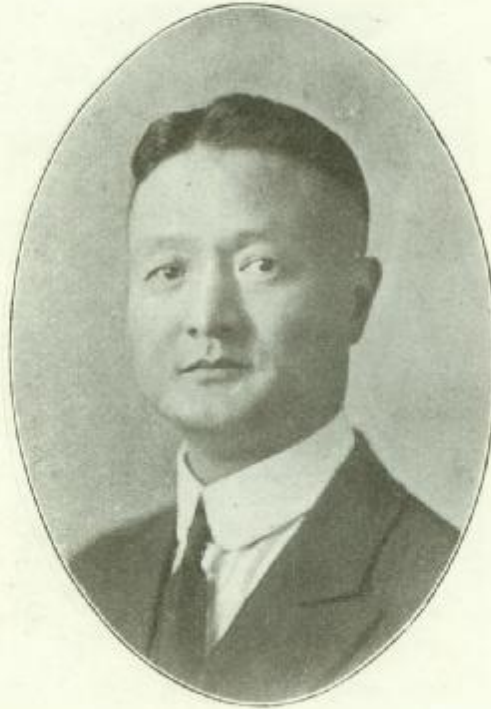
Mr. Chu Pao San
Chairman of the Board of Managers

助 本 校 二 十 餘 萬 金 巨 款
名 譽 董 事 長 劉 鴻 生 先 生



Mr. Lieu Hong Sung
Founder and Donor of \$232,500

副董事劉寶餘先生



Mr. Liu Pao Yue
Vice Chairman of the Board of Managers

董事魏馥蘭博士



Rev. F. J. White, D. D.
Member of the Board of Managers

董事陳箴堂先生



Mr. Cheng Tseng Tang
Member of the Board of Managers

士博廷正王事董



Dr. C. T. Wong
Member of the Board of Managers

生先庭葆樂事董



Mr. Yao Pao Ding
Member of the Board of Managers

生先堅志鄔事董



Rev. T. C. Wu
Member of the Board of Managers

士博章日余事董



Dr. David Z. T. Yui
Member of the Board of Managers

生先德培郝員察視



Rev. L. C. Hylbert
Supervisor of the School

生先安福鄔事董



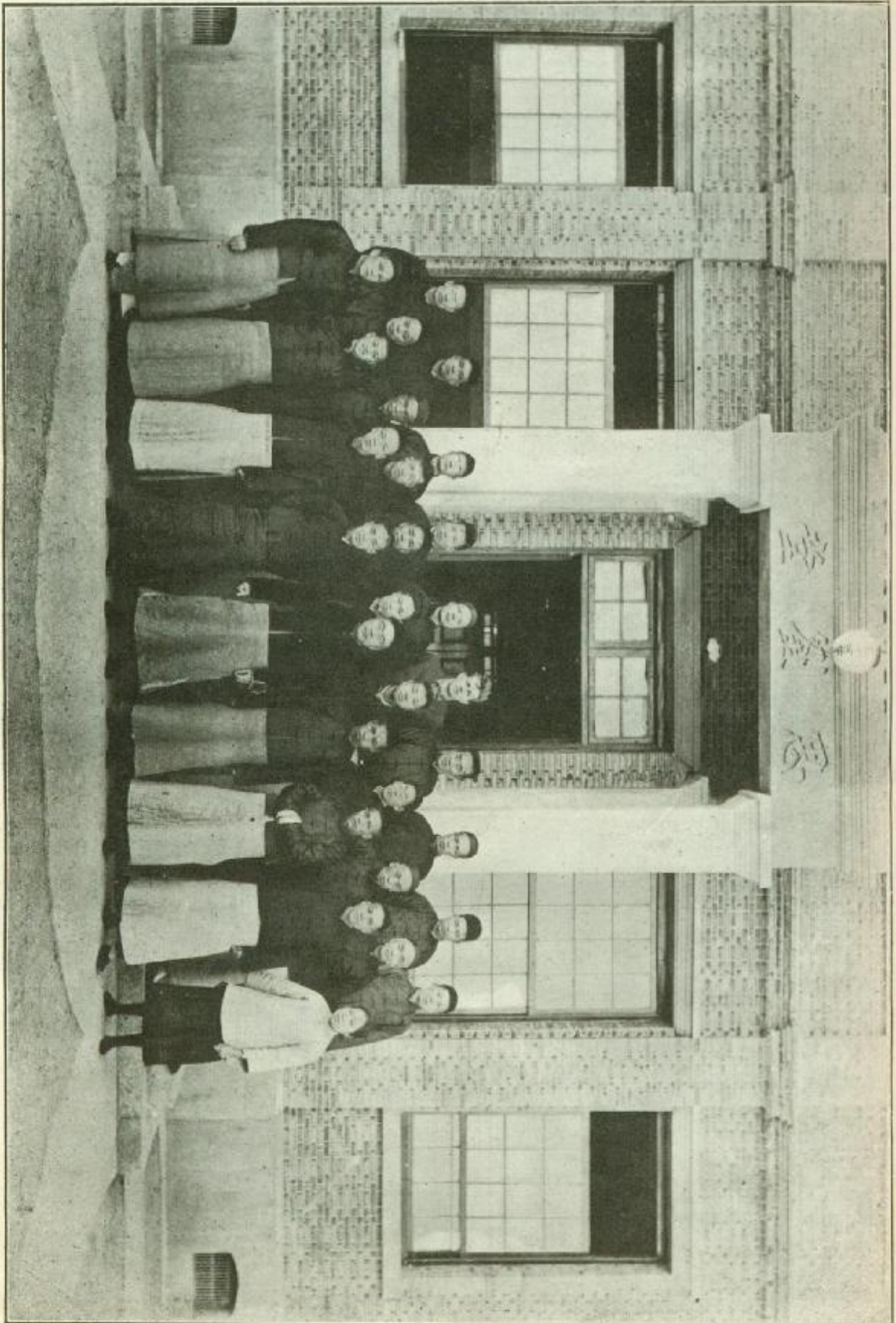
Rev. A. F. Ufford
Member of the Board of Managers

校 長 董 景 安 先 生



Rev. T. E. Tong
Principal of the School

教 職 員



Faculty of the School

教職員一覽表

職員

董景安 字 鑫山

校長

沈康穗 字 兆豐

教務主任

陳燦勛 字 竹銘

事務主任

孫廷颺 字 養吾

舍務主任

向嗣秀 字 志清

庶務

劉國輔 字 耕嵐

會計

詹唯一 字 士廉

校醫

沃嗣統 字 希曾

書記

虞位賓 字 繕薌

書記

藍宗相 字 季宅

繕寫

中學部教員

以姓氏筆畫多寡爲先後

丁大鏞 字 志鵬

國文國語

沈文淵 字 秉仁

化學物理算學

沈文鴻 字 兆鈞

英文

何大華 字 祖望

圖畫

俞國光 字復民

陳燦勛 字竹銘

陳光世 字起麟

孫廷颺 字養吾

曹位康 字馥山

張佑輔 字冠卿

項安生

詹唯一 字士廉

繆辰 字如北

高小部教員

以姓氏筆畫多寡爲先後

丁大鏞 字志鵬

沈文鴻 字兆鈞

沈舜年 字松年

沃始成 字杏春

何大華 字祖望

俞國光 字復民

陳燦勛 字竹銘

陳光世 字起麟

國文

英文格致

英文格致

體操

國文史學

國文史學

英文

衛生

商業各科

語體文

英文

書法

國文

算術理科圖畫

國文

英文

英文

陳邦達 字鶴鳴

孫廷颺 字養吾

高忠宸 字霽窗

曹位康 字馥山

張佑輔 字冠卿

湯志仁 字耦人

國民部教員

以姓氏筆畫多寡爲先後

朱經廉 字嘯麟

呂明洄 字酌泉

沈舜彥 字松年

陳達人

高忠宸 字霽窗

夏錫疇 字棠仙

張 甦 字穎之

湯志仁 字耦人

鄔芬友 字益齋

藍宗相 字季宅

算術唱歌手工

體操

地理

歷史

國文歷史

國語

修身算術

體操圖畫手工

修身國文

算術書法

修身國文唱歌

算術尺牘

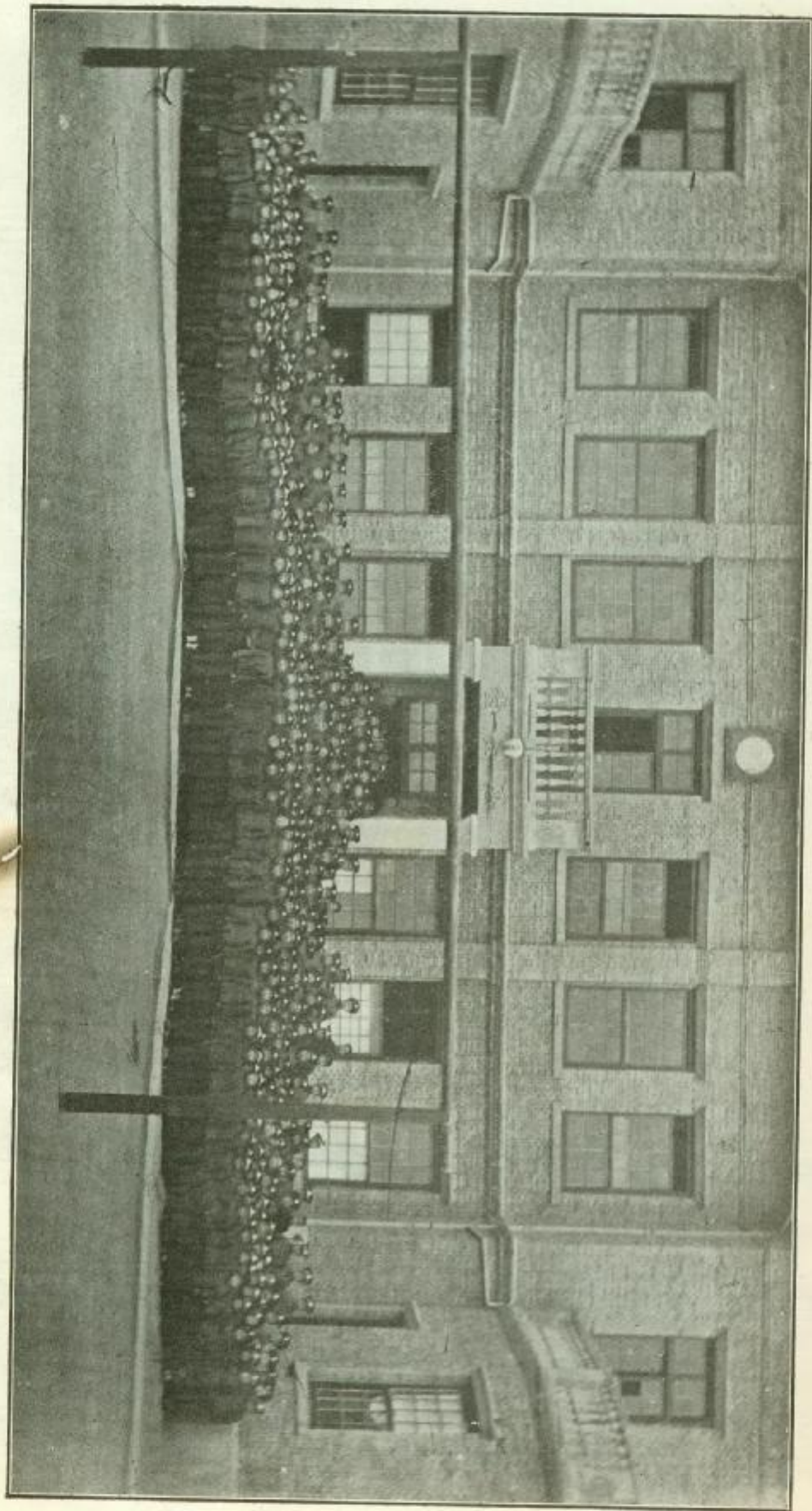
國文

國語算術

國文

算術

全 體 學 生



Our Student Body

歌 校
The School Song



中 學 四 年 級



Our Fourth Year Academy Class

本級小史

鄔家篆
俞立根

鳥鳴嚶嚶物尚維羣况我同學十有七人壬戌之春級會始成切磋商以藝感孚以心自茲各級接踵相應羣策羣力本會之成迹可驚疇昔五九由本會之發動乃有定邑國民大會之遊行各級賽球本級曾有執牛耳之稱東方教會中等學校聯合會英文比賽本級參與亦以第三而著名他若交誼遠足每作舉行之先聲切切惻友誼實深惟畢業期近會友將有驅曲之入聽然會務雖將與一九二三而告終而精神上之結合實永久而如新因於植樹節特樹級樹以表紀念之微情

中 學 三 年 級



Our Third Year Academy Class

本級小史

范才聰

壬戌春初本校設備告竣莘莘學子來自四方
本級同學凡四十人光陰如駛轉瞬一年
同學稍有進退今存二十八人馬君駿達長
于國文徐君厚植長于英語竺君連星長于
運動謝君道用工書法於君杰精圖畫胡君
達夫錢君華嫻國樂張君高翔善演說皆傑
出之人才也去冬雅言會第二次演說比賽
張高翔得首獎英語演說復得次獎本級之
幸亦本校之光也

中學二年級



Our Second Year Academy Class

本級小史

許世良

去春開學本級同學四十四人數爲各級冠厥後或就商或轉學或退級至今春仍存二十五人所幸者多傑出人才王良瑜君之國文曹育民君之國語李國華君之演說及圖畫陸蘭森君之運動均堪執本校牛耳鄭德勳君之談諧亦可目爲今世之曼倩至足球部健將大半爲本級同學猶餘事耳去歲舉行國文會考四次王良瑜君冠校者二陳良康君冠全校者一雅言會演說競爭第一次李國華君得首獎第二次英語演說亦然十年度下學期及十一年度上學期曹育民君之成績皆爲全校冠世良不敏得與諸君同級竊自幸焉

級 年 三 等 高



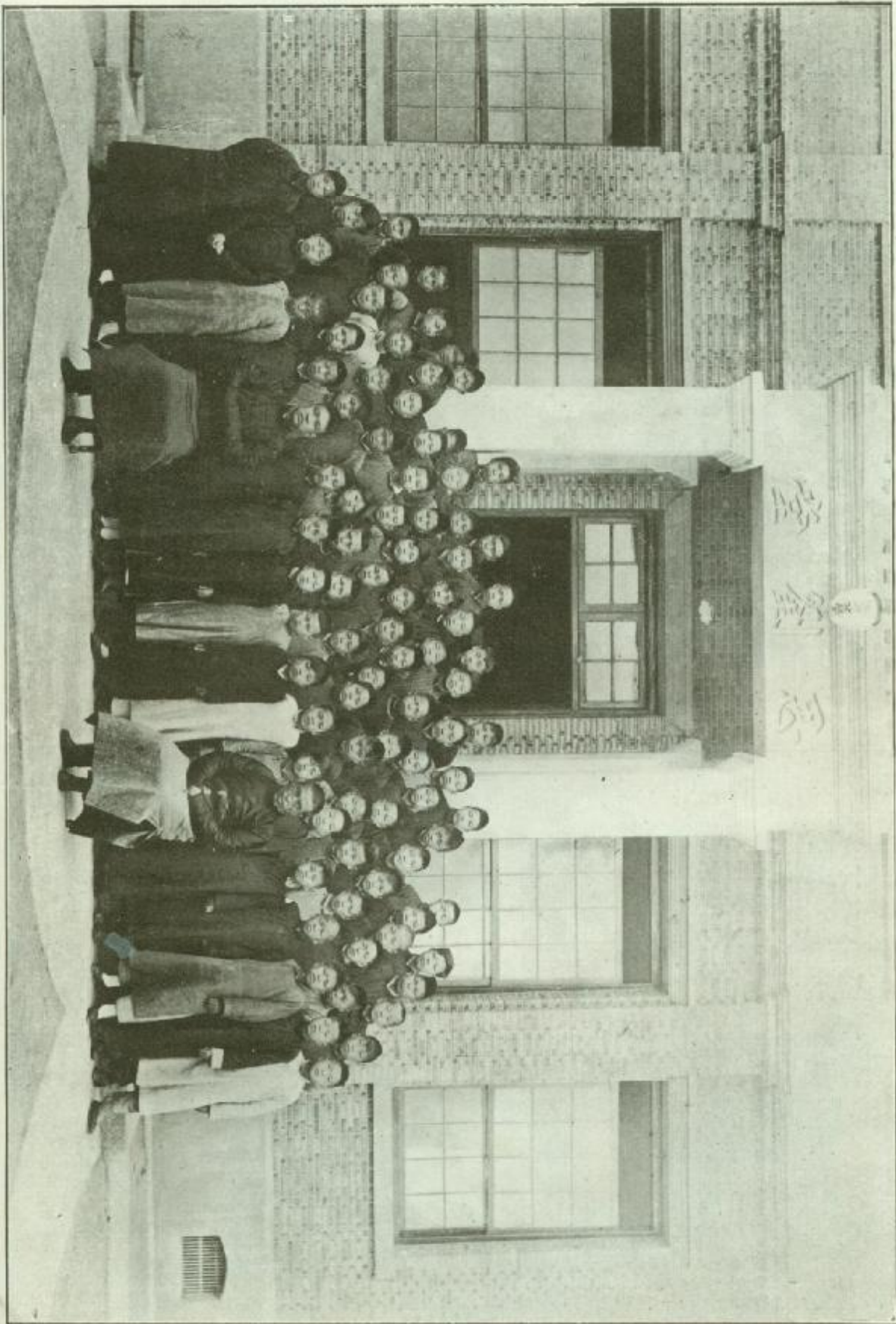
Our Third Year Higher Primary Class

級 年 二 等 高



Our Second Year Higher Primary Class

級 年 一 等 高



Our First Year Higher Primary Class

本校大事記

孫開鈞

十年五月本校董事會成立聘董景安先生爲校長先

生卽蒞定購地建造校舍并定學則

六月九日行奠基禮

十月十日招考新生

十一年二月十五日第二次招考新生

十六日開學

二十六日青年會成立

三月十二日青年會開遊藝大會

十八日雅言會成立

二十六日寧波青年會總幹事胡詠騏君來校演講

三十一日舉行中學部級學生國文會考

四月五日植樹節給假一天

七日開會歡迎本校董事長朱葆三先生

九日開會歡迎本校名譽董事長劉鴻生先生

十日行開校禮

十一日起放春假七日

三十日寧波華美醫院湯醫士來校演講

五月九日國恥紀念在大禮堂開會

十四日寧波斐廸學校足球隊來校與本校足球隊比

賽足球

二十一日高小部開音樂大會

三十一日夏節給假

六月二日舉行中學部學生第二次國文會考

四日國民部開運動會

十日雅言會開演說比賽會

十四日招考新生

十八日寧波羣學社幹事張君美銓來校演講

二十一日上海滬江大學音樂團來校表演音樂

二十六日舉行學年試驗

七月十日小學部行畢業禮

九月九日行始業式

十六日督軍署邱躬政先生自杭來校演講無線電話之製法

二十三日青年會開同樂大會

二十九日中學部舉行英文會考

十月滬江大學教員梅佩禮君來校參觀

十日國慶紀念開慶祝大會

十五日寧波羣學社幹事方漢臣君來校演講

十七日孔子聖誕教職員學生赴學宮行慶祝禮給假

一天

二十日中學部舉行第三次國文會考

二十一日雅言會開第四次常會本邑知事陶在東君

蒞會

二十六日省視學勵乃驥君來校視察

十一月十日本校足球隊赴寧與斐廸學校隊員比賽

十九日甬上聖模女學校長徐女士來校演講

二十一日永嘉女子高等小學校長姚平子女士本縣

女子高等小學教員沈渭卿女士來校參觀

十二月三日高小部足球隊與本縣縣立高小校足球隊比賽

十日陶知事來校演講

十八日舉行中學部學生第四次國文會考

二十一日上海商務印書館顧君來校試驗國語留聲

機

二十三日雅言會開第二次演說比賽會

三十日甬上各中學舉行演說比賽本校派張君高翔

往

十二年一月一日招考新生

三日省視學彭盧袁三君來校參觀

十四日年刊編輯部成立

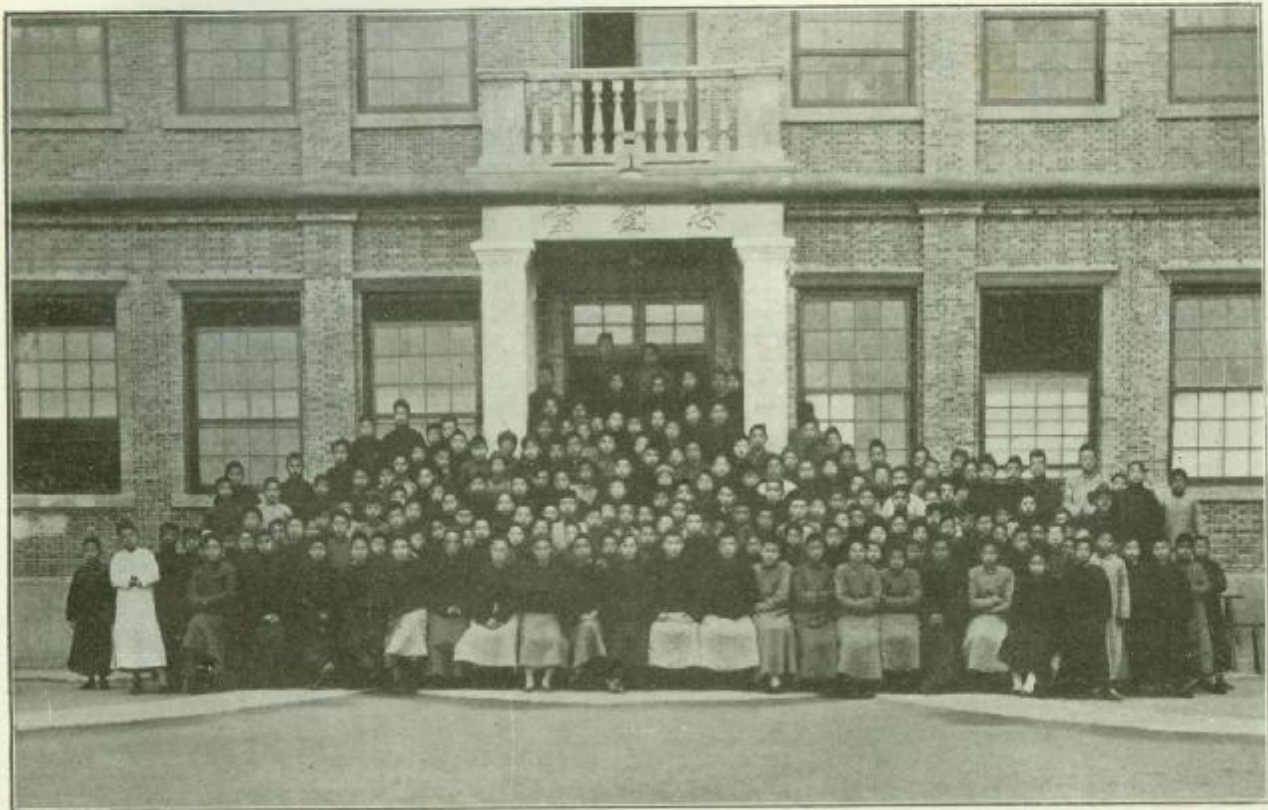
十八日起舉行學年考試

二十九日行休業式

學 生 職 務 一 覽 表

會 育 體				會 務	會 年 青				會 務
世光陳 (問顧)	錚星	常聯	陸竺 (正副)	長會	鴻文沈 (問顧)	華國李	翔高張 星聯竺	事理	
	康	良	陳	啓書		用	道謝	啟書	
	瑜	良	王	記書		瑜	良王	記書	
銘竹陳				計會	居子繆			計會	
世光陳 (員導指)	銓恆	雲富	蘇星聯竺	長球 事幹球足		昌植	明厚	務庶	
鴻文沈 (員導指)	鈞善	雄方	振華國李誦李	長球 事幹球網	銘竹陳 (員導指)	康民	舒徐陳曹	系業營	
吾養孫 (員導指)	恆富	麟錫	王源逢丁	長球 事幹球籃	世光陳 (員導指)			系講演	
生安項 (員導指)				球棒	仁秉沈 (員導指)	聽夫	才達	系藝游	
鏞大丁 (員導指)				賽徑田	一唯詹 (員導指)	盛熙	范胡陳宋	系生衛	
會 友 級				會 務	會 學 文 會 言 雅				會 務
事幹	計會	記書	長會	會 務	(部小高)	(部學中)			
	鈞鴻陳	業錦王	蒙家鄔 (正) 根立俞 (副)	四 中	級高張 望齊黃	翔高張 驄才范	正長會 副		
夫達胡 植厚徐	龍玉彭	用道謝	聰才范 (正) 騰鳳於 (副)	三 中	清齊黃	瑜良王	啟書		
用利陳 行光袁	康良陳	瑜良王	良世許 (正) 民育曹 (副)	二 中	濟文沈	康良陳	記書		
						民育曹	計會		
						盛英陳 報名馬 新勛張 華國李	委秩 辦序		
昌明舒	鏞爾尤	生榕胡	盛英陳 (正) 珽秀樂 (副)	一 中	棠紀蒲 汶望阮 釗錫顧 芳臻黃	騰鳳於	察糾		

青 年 會 會 員



Our Young Men's Association

青 年 會 職 員



Officers of the Young Men's Association

崇德會職員

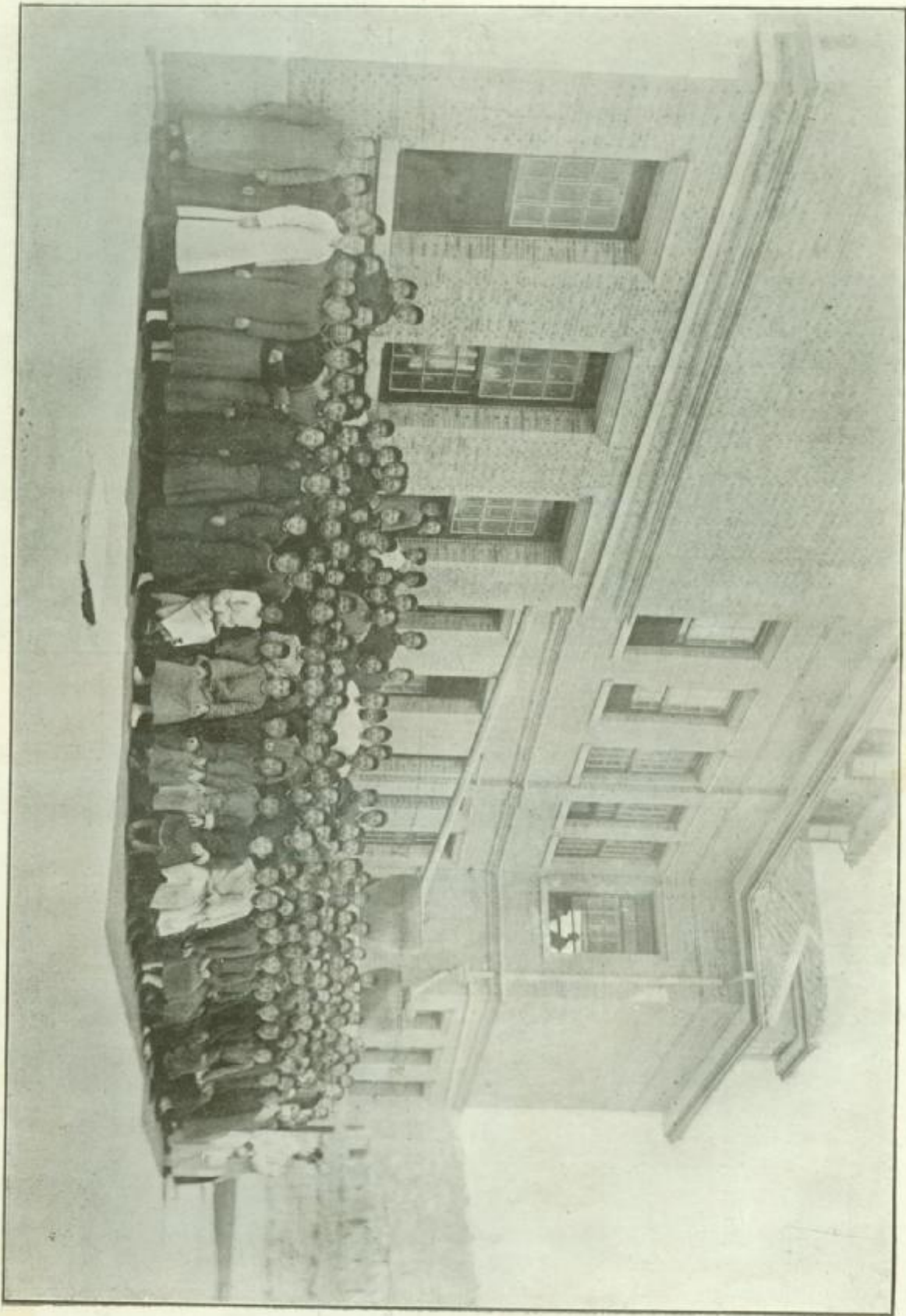


Officers of the Temperance Society

崇德會簡章

- (一) 定名 本會定名曰定海崇德會
- (二) 宗旨 本會以祛除烟酒賭嫖四種惡嗜好改良社會為宗旨
- (三) 入會 凡抱有第二條志願者不拘何界人士均可入會
- (四) 職員 會長一人副會長一人文牘及書記各一人會計一人幹事四人顧問員一人
- (五) 會員期限 分為四種(甲)半年(乙)一年(丙)三年(丁)永久俟入會後給徽章以區別之
- (六) 職務 分三種(甲)本身在入會期內不得犯烟酒賭嫖四種惡嗜好(乙)力勸他人入會(丙)帶有糾察性質見會員違犯本會章程者須報告會長
- (七) 利益 力勸他人入會者本會酌給獎賞以資激勵又在入會期內謹守會章絲毫不犯烟酒賭嫖者本會給以證書使其入商學各界時證明為品格高尚之人
- (八) 開會 每月開常會一次每半年開大會一次遇有緊要經會員五人以上之要求時得由職員會通過召集臨時會
- (九) 徽章 購買徽章之費由各會員自出之
- (十) 外埠入會在三十人以上者准另設一分會其職員亦由會員中選出但分會章程不能與本會章程相抵觸會員在三十人以下者不在此例
- (十一) 凡會員在入會期內仍犯烟酒賭嫖四種惡嗜好者第一次由會長暗中勸戒之第二次在開會時提出其姓名以恥辱之第三次出會
- (十二) 既出會後本會當收回其徽章其費仍給還之
- (十三) 給證書時必須由三位信實可靠之人作證並由大會通過
- (十四) 徽章用綠色並寫明崇德會三字
- (十五) 本會經費由各處募捐而得凡已為本會會員者皆須担負此責
- (十六) 地點暫設在定海公學
- (十七) 會員期限既分四種而證書之區別容後酌商
- (十八) 本章程有應行增刪修改之處由職員會隨時議決公佈之

崇德會會員



Our Temperance Society

雅言會會員



Our Academy Literary Society

雅言會小史

陳良康

雅言二字出自魯論謂常言也諸同學欲隨時練習口才故設此會而以雅言名去年春組織伊始推陳德芬君爲會長畢蔭庭君副之丁大鏞項安生二師爲顧問會員百餘人一切內容尙覺完美會蒙校董劉寶餘先生贊許并允歲助五十金以充獎勵去年春演說得獎者爲李君國華徐君夢翰邵君鴻壽英語演說得獎者爲李君誦淮邵君鴻壽李君國華辯論得獎者爲印君運煥范君才聰李君國華迨至秋季推張君高翔爲會長范君才聰副之董校長項安生師爲顧問會員增數十人演說得獎者爲張君高翔李君國華徐君夢翰英語得獎者爲李君國華張君高翔朱君象傑辯論得獎者爲印君運煥范君才聰李君國華陳君英盛又特派張君高翔赴甬參與中等各學校演說競勝會云十月二十一日開第四次常會本縣陶知事蒞焉得秩序井然演說優美之獎語本會創辦不過一載成績已如此此後之進步豈可限量耶諸同學宜自勉焉

文 學 會 會 員



Our Higher Primary Literary Society

文學會小史

張高級

文學會者吾高小部同學集合團體以練習口才者也其不名演講會者何蓋以言語發表思想而言之無文與言不及義皆不足動人聽聞也故定名曰文學會以自勵焉是會發起於去年之秋陳史沃三師協助之以高小部全體同學為會員復由會員公舉正副會長書記會計各一人糾察四人以執行會務每屆火曜日末課會員齊集大禮堂其秩序以演講為大宗佐以故事笑林辯論參以英語約十之二三至冬末散校開會凡十有二次今年春史師離校繆何二師代之繼續進行前會長劉君景賢就商高級承其乏斯會也苟能日漸進步則目前之高談雄辯即為他年折衝樽俎之基本也可

體育會職員



Officers of the Athletic Association

體育會緣起

竺運星

六藝之中有射有御古人之重體育可知後世崇文輕武致白面書生無投筆從戎資格可慨孰甚迨至清末歐風東漸學校大興始復見有重體育者我校之設三育並重莘莘學子課餘之暇則事運動足球網球籃球及田徑賽應有盡有然而各自爲政不相聯絡亦憾事也本年春校長命陳師光世召集各部指導員幹事組織體育會團體既固經費亦增除中學高小兩部學生所納運動費全年四百餘金外更由學校補助百餘金此雖未足言多而本校之注重體育亦可見矣因述其梗概如此

足 球 隊



Our Football Team

籃 球 隊



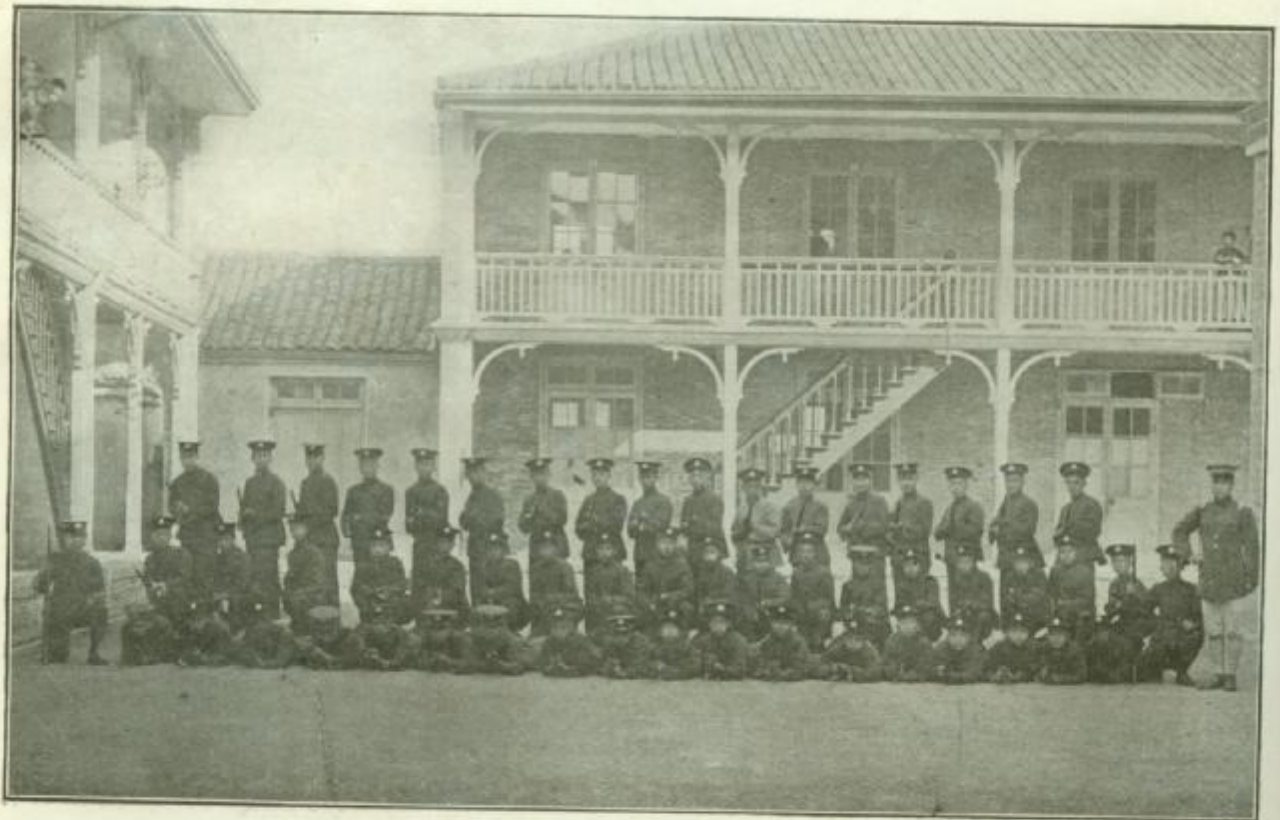
Our Basket Ball Team

隊 球 網



Our Tennis Team

班 操 兵



A Class at Military Drill

員 勝 獲 會 說 演



華 國 李 翔 高 張 翰 夢 徐

Prize Winners in the Chinese Oratory Contest

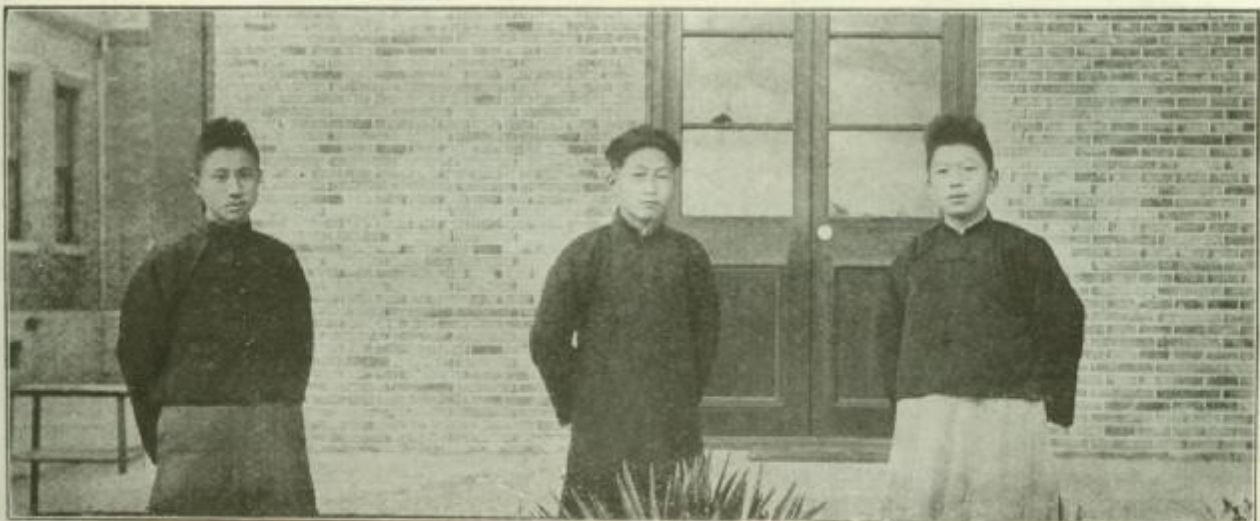
員 勝 獲 會 論 辨



盛 英 陳 聰 才 范 煥 運 印 華 國 李

Prize Winners in Chinese Debate

員 勝 獲 會 說 演 語 英



翔 高 張 華 國 李 傑 象 朱

Prize Winners in the English Oratory Contest

學 生 儲 蓄 部

去年職員

主任 教師張佑輔

助理 教師胡宸安

本年職員

主任 教師張佑輔

助理 學生張守瑜

儲蓄部成立記

陳良康

本校之有儲蓄部也。自去秋始。張胡二師主其事。所儲之款。不及百金。試辦期內。組織未完美故也。至今春開學後七日。新章既布。儲蓄部始正式成立。校長乃對我輩宣言曰。諸生乎。亦知金錢之所由來乎。一鎊一銖。皆父兄汗血所換得。故視之不可不惜。用之不可不慎。況金錢有萬能之力。即爲萬惡之源。種種不道德之事之發生。皆阿堵物爲之祟。此諸生所不可不知者也。大易有言。慢藏誨盜。我無可乘之隙。彼何自而生心。同學不道德之行爲。大都自以財自炫者啓之。此又諸生所不可不知者也。有此二因。本校所以有儲蓄部之設立。願諸生勿視爲駢枝機關云。既開幕。自午至酉。儲銀幣二百九十七圓。小銀幣七十九角。合計凡三百金有奇。一日之數。增客歲兩倍。亦云盛矣。主任張師。任事實心。不辭勞瘁。助理張君守瑜。曾充某所會計科助理員。精簿記學。一切登記。概用新式。蓋銀行之雛形也。史記陳丞相世家云。里中社。平爲宰。分肉甚均。父老曰。善。陳孺子之爲宰。平曰。嗟乎。使平得宰天下。亦如是肉矣。余謂張師。即今日之曲逆也。以此爲他日大用之券也可。或曰。銀行儲蓄有子金。今本校儲蓄部新章云。存款過多。當彙存郵政儲金局。即以其息充本部辦公費。何也。余曰。本校儲蓄部之設。代學生保管銀錢。使之不浪用。不失竊。雖無子金。爲益已多。不然。試問吾輩昔時藏之篋中。亦無子金可得。而害或隨之。又何說耶。然則儲蓄部之設立。其益凡四。青年子弟。不知稼穡艱難。遂致揮金如土。習慣成自然。後患將不可設想。儲蓄部成立。則無慮是。其益一。學生在校。任意揮霍。一旦告罄。勢不得不貸之他人。西哲有言。負債者所以化自由人爲奴隸。此終身之玷也。儲蓄部成立。則有餘錢以待不時之需。可免負債之累。其益二。又況儲蓄一道。可積少而成多。日計不足。月計有餘。未有不顧而樂之者。養成此良好習慣。乃致富之基礎也。其益三。不寧惟是。我有金錢。藏之不密。同學中有身陷窘境。鋌而走險者。必因之而起盜心。我失利。彼敗名。非兩相妨乎。儲蓄部成立。則意外之事可以免。其益四。有此四益。學校中不可不設儲蓄部也明矣。本校設立此部。以爲諸生計。用意何其深哉。

儲蓄部成立誌喜

李國華

凡事皆宜留有餘以防不足。而於金錢爲尤甚。國之富。家之裕。皆由此來也。學生者。將來國家之主人翁。惟平日能節儉自持。庶幾習慣成自然。他日學成。可爲有用之人物。今吾國學生。多效纨绔子弟之所爲。相尙以奢。而揮霍無度。致爲父兄者。歸咎於校中規則之不嚴。養成揮金如土之惡習慣。若此者。既失學生資格。且壞學校名譽。此固學生之咎。然亦由乎校中無儲蓄機關。不設法以限制其用度耳。夫我輩青年。處學生地位。一衣一食。皆仰給于父兄。在家庭爲分利者。而非生利者。在社會則爲消耗者。而非供給者。節儉之不暇。安得浪用乎。予於去秋。聞本校儲蓄部之試辦。不覺爲之心喜。觀今日成立大會之景象。與夫儲款者之踴躍。更不覺爲之大喜。邇來吾國外債日積。內亂不休。有破產之憂。瓜分之勢。揆厥病源。良由民俗好奢。不知留有餘以防不足。一旦迫于境遇。寡廉鮮恥之事。無不爲焉。上行下效。舉國若狂。此外債與內亂之所由來也。苟欲救之。莫如導民以儲蓄。本校同學。向亦相尙以奢。至儲蓄部成立後。則翻然變計。區區一校之儲蓄機關。其成效猶如此。若使國內各邑各鄉村。皆有良好之儲蓄機關。俾人民得留有餘以防不足。則國可以富。亂更何自而起哉。又况儲蓄云者。不必限于金錢。道德宜儲蓄也。學識宜儲蓄也。精力宜儲蓄也。卽小之而竹頭木屑。無不可作如是觀。藏以待時。必得大用。以之立身而身修。以之救國而國安。然則儲蓄二字。爲天下最有用最寶貴之名詞。吾同學能由儲蓄金錢而類推之。則庶乎其可矣。

學生儲蓄部簡章

- (一) 本部爲保存學生銀錢限制學生用度而設定名曰定海公學學生儲蓄部
- (二) 本部設主任一人由教員充之助理一人由主任擇學生中與主任有密切關係者充之
- (三) 儲款領款定飯後十五分鐘內每日三次惟星期六晚飯後一次提早在下未一次下課後十五分鐘內
- (四) 儲款者須於銀錢上自寫姓名
- (五) 領款者須於半日前自書姓名及欲領數目投於儲蓄箱內惟特別急用爲數較少者不在此例
- (六) 儲款領款均以小洋壹角爲最少數
- (七) 無論儲款領款均須自書姓名數目於簽名簿內
- (八) 儲款過多當彙存郵政儲金局卽以其利息充本部辦公費
- (九) 學生儲款若干主任及助理宜守秘密惟校長及事務主任得隨時向本部查驗
- (十) 主任及助理負保管銀錢之責不得以之出借且爲遠嫌卽私人所有者亦一律禁借
- (十一) 本部設在北樓上第三十一號內
- (十二) 本章程有未盡善處得隨時修改之

義 務 小 學



Our Free School

醫 院



The Hospital

團 講 演



Our Social Lecture Club

演講團小序

李誦淮

嗚呼世道日汚人心日死國事日紛外交日逼而我國之在上者或
賣國自肥或擁兵以衛在下者或問柳尋花或醉生夢死循是以往
吾恐小則身敗名裂大則家破國亡此吾演講團之所以不得不奮
袂而起也演講之舉或合或分或爲衛生或爲通俗或爲化裝粉墨
登場或爲露天幕天席地或爲家庭旁喻曲譬或爲國事大聲疾呼
聽者空巷觀者塞途耳提面命力竭聲嘶雖不如我佛講經天花亂
墜亦以期生公說法頑石點頭而已夫苦口婆心寓藥石針砭之意
忠言讜論冀潛移默化之功所願羣情可格能知今是而昨非則我
舌尙存益將家喻而戶曉

絲 竹 班



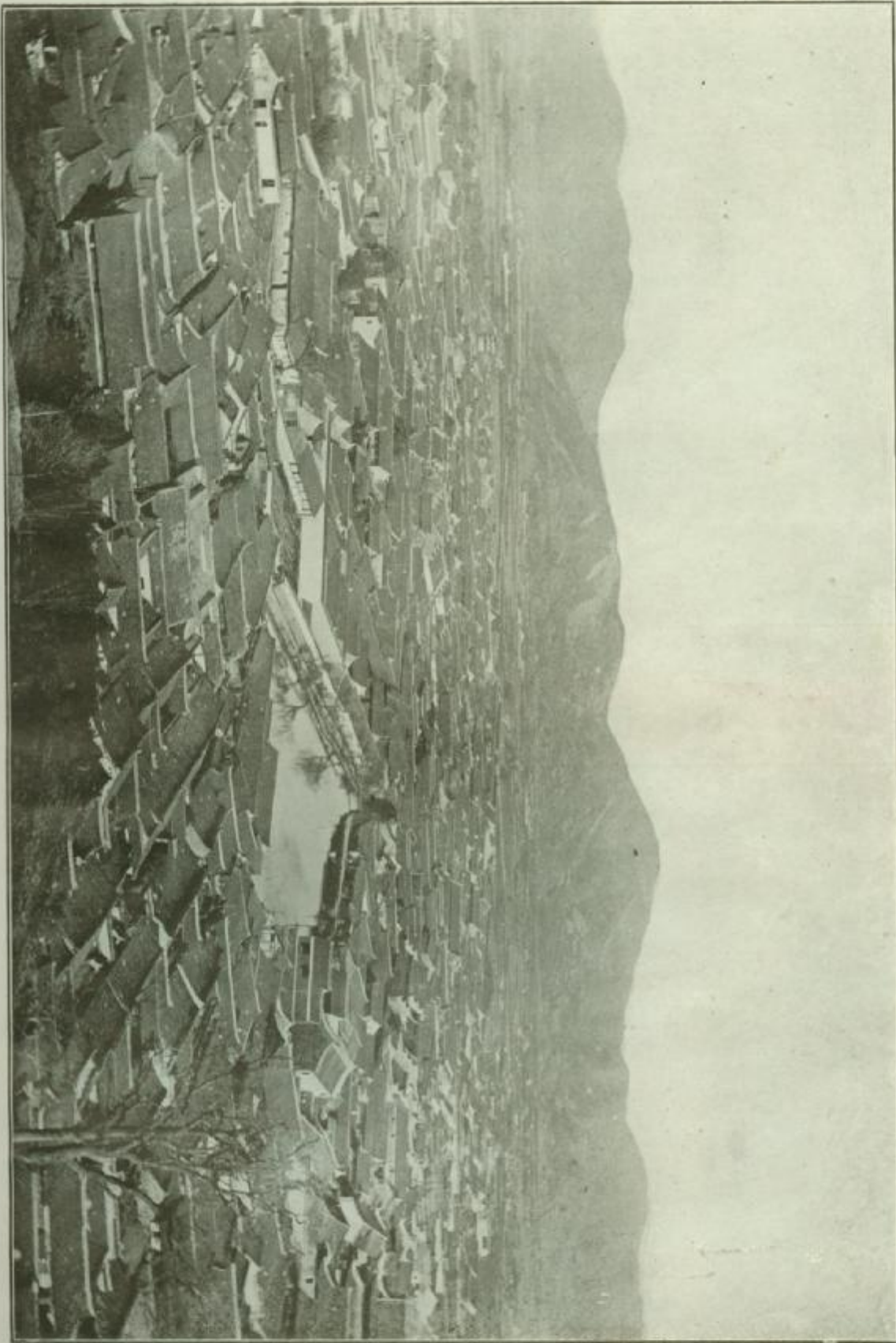
Our Music Club

演 劇 團



Our Dramatic Club

定海風景



General View of Tinghai

文 藝

記開學

方善鈞

定海一島邑耳。孤立海中。利饒魚鹽。而民多失學。小學且寥若晨星。遑論其爲中學哉。今乃竟有本校之設立。巍峨講舍。矗立於鎮釐山之陽。亦云壯矣。民國紀元第一壬戌。孟春望後五日。爲開學之期。是日也。天開霽色。暖氣亦增。吾輩學子。背離鄉井。負笈來遊。當此宿雨初收。春光大好。不覺眉飛色舞。喜從中來。甫入門。見門前懸一聯曰。「宅接魯王宮。面海負山稱勝地。」門多長者轍。吹笙鼓瑟樂嘉賓。聞此係張師所撰。蓋紀實也。吾校東傍公園。即明末魯王宮。而是日又奏軍樂以迎賓故耳。午後二時。行開學禮。官長校董來賓教職員暨諸同學。齊集於禮堂。先唱國歌。全體向國旗校旗行敬禮。同學向官長校董教職員行敬禮。繼由校長報告開學前之經過。官長校董教職員施訓詞。來賓施勉勵語。大旨謂定城三面環山。一面臨水。地靈則人傑。學生得山川秀氣。德業必日有進步云。而董事長代表朱君。則謂定海乃孤懸之地。公學乃新造之校。他處惡濁空氣。當無由乘間而入。本邑勸學所所長何君。謂朱葆三先生。爲吾浙商界人物之領袖。王儒堂先生。爲吾浙政學界人物之領袖。今皆爲本校校董。諸生當奉爲模範。勿使二先生得專美於前。其訓戒吾輩。誘掖吾輩者。尤足令人服膺而勿失。縣主事陶君。則謂國家有共和。學校無共和。學校如軍隊。祇有服從二字。希望諸生守此信條。其不率教者。有

文藝

唯一之辦法在。曰斥革。言雖過激。然亦吾輩之當頭棒喝也。末由同學代表邵君致答詞。乃閉會。溯本校之發起也。由於邑人劉寶餘先生。與美人郝培德先生。舟中邂逅。暢談教育事宜。遂致由理想成爲事實。而劉鴻生先生。更出二十餘萬金以促成之。在諸先生出此精力財力。以造成此校也。無非謂吾邑若斯。他邑必起而效之。人之欲善。誰不如我。推而至於他省。無不如此。則國中學校林立。歐美諸國。無自而傲我矣。我輩學生。苟能以先生之心爲心。今日專心於學之中。不分其心於學之外。他日學成致用。已欲立而立人。已欲達而達人。興教育事業。以造福於梓鄉。此責非異人任也。有爲者亦若是。可不勉乎。

擬本校圖書館募捐啟

印運煥

竊聞石渠天祿。度藏供學士之研求。玉簡金縢。搜索備儒生之瀏覽。圖書館之創設。由來久矣。本校開幕至今。纔四五月。負笈而至。達數百人。跡既萃乎羣英。不啻南金東箭。胸不羅乎萬卷。安能茹古涵今。故擬創設學校圖書館。廣搜古籍。旁及西書。有美必臻。無奇不有。八索九丘之志。光怪陸離。旁行斜上之文。兼收並蓄。惟同人籌備伊始。蒐集爲難。阮籍囊中。既一貧而如洗。鄴侯架上。何萬本之難陳。深願大雅君子。關心教育。竭力輸將。或惠贈圖書。或義捐金幣。多多益善。源源而來。他時卷軸紛披。人文蔚起。懿歟盛哉。皆出諸公之賜矣。

文藝

販賣部記

汪遠

定邑近數年來。爲汽船集中地。然而交通雖云便利。商業未甚發達。因之物價較他埠稍昂。吾校學生。達五百人。課業用品。至爲繁複。使必在本邑求之。則所費較多。殊爲可惜。且也市上不多見之物品。求之於倉猝間。或不易得。不便甚矣。此販賣部之宜設者一也。吾校雖爲普通中等學校。而注重商業。記帳算帳之術。豈得不稍加練習乎。此販賣部之宜設者二也。不寧惟是。使學生從事於此。藉以知物價之昂。今非昔比。一絲一粟。宜存珍惜之心。不致有所暴殄。此販賣部之宜設者三也。部設於東樓之下。所儲物品。以書籍與其他課業用品爲大宗。以便同學之購取。法至善也。此外則兼售食品。取其適口而無礙於衛生者。定時限售。適宜聖不多食之訓。法亦善矣。部中設經理一。以總司各事。司事二。司貨物之販賣及帳目之計算。委員二。定貨物之何者宜售何者不宜售。且監察司事之勤惰。會計員一。所以掌銀錢而察贏虧也。司事每晚結帳。以報告於經理。由經理簽字檢查。然後以現存之銀錢。繳會計員收掌。各司其事。秩然有序。此販賣部之大略也。利用課餘之時。以研究商業上必需之智識。其有益於學生。豈淺鮮哉。

論中學生求學之方針

俞立根

今夫駕一葉之扁舟。凌萬頃於茫然者。無羅盤則彼岸何能達。鳴鑼發鐙。挾養叔之技者。無正鵠則七札何能貫。學生當中學時代。體格強健。腦力充足。身心發達。最爲旺盛。苟不於此時立一方針以定趨向。則歧路之誤。豈能幸免。故中學生求學之方針尙焉。中學生求學之方針應如何。曰。專其所志而已矣。我之志在文學。則專於文學。志在科學。則專於科學。音樂家非專音樂不可。美術家非專美術不可。欲爲醫當習化學。欲爲吏宜嫻法政。中學校之科目。無論其主科與否。非我之志。我不之專也。雖然。此祇就中學生之升學者言耳。至若家計艱窘。無力上進。卒業以後。須就職業以自立者。則在學之數年中。宜注意於應用之科學。如國文必求條達。英文必求通順。算術須求其切於實用。推之言語禮儀一切社交。又宜留意以應付之。斷不可如升學者之用力一科。以求深造也。是故同一中學生。以境遇與志願之不同。其方針亦因之而各異。不可執一論也。

競爭與謙讓

周有蓉

四海風雲。干戈擾攘。生靈塗炭。滿目瘡痍。競爭之禍也。博帶峨冠。規行矩步。故步自封。靡知進取。謙讓之害也。故說者謂競爭與謙讓。各有其弊。顧天地間之事物。有弊者必有利。弊之所趨。利必隨之。然則競爭與謙讓。各有其弊。即各有其利也。學問以競爭而進步。世界以競爭而進化。歐洲經前次慘酷之大戰。人道主義。雖已滅跡消形。而

其科學與哲學。已一呈新面目矣。和平於謙讓而立基。互助以謙讓為導線。太平洋之會集。裁減軍備案之通過。莫非人類疾首競爭。歡忭謙讓之表現也。二者之為利如彼。二者之為害又如此。然則吾儕果奚所適從乎。曰。惟權衡而用之耳。國際之聘問。個人之交際。是競爭不如謙讓也。真理之推求。學說之爭執。是謙讓不如競爭也。要之。盡我之能。以考察世界之事理。宜競爭者競爭。宜謙讓者謙讓。各趨其適者而為之。則庶幾有利而無弊矣。

謙讓與競爭

徐夢韓

易曰。謙謙君子。卑以自放。書曰。滿招損。謙受益。此古聖賢因時因地而立言。固不足為萬事之常法也。及後世誤用斯言。遂以進取為大戒。謙讓為美德。寢成無志無氣之鋼疾。退縮不前之惰性。良可慨也。夫人類平等。皆有可尊之人格在焉。胡為俯首低心。養成奴隸之惡根性耶。孟子曰。人必自侮而後人侮之。吾亦曰。人必自謙自讓而後人奴隸之也。且今之世界。非物質文明競爭最烈之世界乎。虎視眈眈。弱肉強食。彼自謙自讓。晏安偷息者。寧非奇事哉。天之生人。畀以種種權利。賦以競爭本能。且畀以自保權利之責任也。故人謙讓而不競爭。多未見其能自保固有天賦之權利。盡為人之責任也。然則吾人當舍謙讓而就競爭乎。則又非也。謙讓競爭。二者互相為用。譬如人能發展競爭本能。臻善美之境。同時具人道主義。謙讓待人。

文藝

不任厭惡之縱。危及他人權利。西哲亦嘗有言曰。降己下人。然有時遇壓迫之來。有損於一己之權利。則未嘗不出競爭全力相抗者。為國流血。為民流血。為道流血。觀此可以知矣。

讀史記貨殖列傳書後

邵鴻壽

處當今之潮流。發高遠之思想。而證實於下一時代者。哲學士也。處疇昔之時勢。發宏論以攻惡潮流。而與近世思潮符合者。太史公非其人歟。

太史公序貨殖列傳。其意深矣。誠可謂激人民與自然界博鬪。促世界之進化。增人民幸福之先導也。夫天地之創造自然界。其責盡矣。至若掌管之。改造之。利用之。非人其誰歟。故人當運用其腦。轉動其腕。各出其智才。為造物盡責。方不愧為人之道。彼老子不明人生為何。不知自然誰屬。貿然教人民以安分守己。誠毋怪太史公大聲疾呼而反對之也。

太史公慮貨棄於地也。故提倡農虞工商。以大生物之原。夫生物之原既大。則人民之慾望愈增。愈增則慾望不足。慾望不足。必思有以足之道。於是利源開矣。此今日談經濟學者所公認也。而孰知太史公已早倡此論。其促世界進化。增人類幸福。良非淺也。

游北郊記

袁光行

文

藝

涼秋九月天高氣爽一日友語余曰秋景雖蕭條不大減於春日古人所以有春秋多佳日之言也明日爲日曜日在校無事盍遊北郊乎余諾之翌日午後偕友自校出越鎮山繞城北行道崎嶇行殊苦不數百步即抵北門出門一望郊原風景與城市殊竹籬茅舍水色山光寒菜數畦白草遍地涼風迎面來自顧衣冠眉髮颯颯皆生爽氣更有一物觸余眼簾陡覺今非昔比者北寶橋是也橋故以木爲之今易以石平坦殊甚成之者邑人朱捷三先生行人受惠不少矣余等在橋上稍憩遠望層巒聳翠巖然含笑稍近則兩峯對峙厥形如髻者雙髻山也相傳爲葛稚川煉丹處其然豈其然乎坐少選折而西行道狹甚且漸高曲折如羊腸雙髻山之麓也道旁荒塚纍纍荆棘叢生令人興華屋山邱之感行不百步抵成仁祠祠內木主以百計後園有同歸域明末魯王監國時之殉難者也當時魯王自紹興來此清兵薄之城陷公卿僑寓於此者皆死眷屬與焉都人士女殉節死者亦多一飯之頃積尸若山有齏鉢者收其遺骸火而瘞之於此勒石曰同歸大域旁鐫一聯曰水火刀兵頃刻忠孝節義千秋嗚呼烈矣然而唐魯不睦閩浙尋讎鵲蚌相持不顧漁父之睨乎其側諸公似難逃賢者之責備焉韓昌黎過田橫墓爲文以祭之曰何五百人之擾擾不能脫夫子於劍鏃以此例彼後先一轍豈不深可歎耶既而出向前行路益高不數十步見路旁有姚公殉難處石碑其下有池俗呼爲萬工池考之邑乘前清道光末英軍入城邑令姚

四

公致命於此嗚呼李陵降虜隴西士大夫引以爲恥傾西江之水亦不足以洒之今觀姚公白水盟心臨難不屈其清濁之相去爲何如復前行約百步抵普慈寺琳宮紺宇深藏於蒼松翠竹中桃源仙境殆不是過天下名山僧占多非虛語也入其門寂無人聲佛殿不甚高大而雅潔殊甚俄而一老僧出肅余等入客廳款以香茗雖非賈閻仙之流而吐屬亦頗風雅廳凡三楹可憑檻以遠眺自外觀之樓也實則爲平地蓋地據山腰而漸高人入其中特不之覺耳廳內多名人聯語有長至七十八十字者瓊詞麗句美不勝收其最短一聯云「問花笑著那個」「聽鳥說些什麼」寥寥十二字大有禪機余尤愛之後院有泉自山而下涓涓不絕掬而飲之味甘可口僧告余曰此泉自諸谷彙集終歲不絕流孟子所謂原泉混混不舍晝夜者其是之謂乎院側有門通大路旁有繆公衣冠墓乃辭僧而往謁焉公諱燧江蘇人康熙間卒是邑二十二年有惠政歿之日邑人欲留葬不可得乃葬其衣冠於此而歲時祭掃焉墓旁古木參天前樹一碣題曰其人如在桐鄉祀朱邑甘棠思召公古今人安見不相及耶既出墓門遂登山巔則見修竹千竿濃蔭密布彷彿格一層天然翠幕是亦可稱爲綠天矣俯視城中民居櫛比皆卑卑不足道遂問誦古人會當臨絕頂一覽衆山小之句樂而忘返友謂余曰離此五六里有錢氏花園鑿地爲池疊石爲山奇花異草無不備惜時已薄暮不及往遊耳及夕陽西下乃歸同遊者爲陳君良康王君良瑜胡君自新

凡四人。

學原於思思起於疑說

俞立根

上下數千年。縱橫幾萬里。已得之學。車載斗量。未得之學。恆河沙數。無一學不原於思。無一思不起於疑。不疑無所用其思。不思不能成其學。疑爲思之因。思爲疑之果。思爲學之因。學爲思之果。亦即疑爲學之因。學爲疑之果也。特一爲直接。一爲間接耳。因以生果。果造於因。天演之公例也。雖然。直接者之因果。可以互相生造。而間接者則非第三者爲之媒介不可。是以學雖間接爲疑之果。疑雖間接爲學之因。不可謂有疑卽有學也。直接與間接之間。相去不可以道里計。非經過思之階級。學不可得也。夫天下之疑事滔滔也。天下之疑物疊疊也。居此疑境者。恆以爲事物之常。不加考慮。此疑之所以終不釋。學之所以終不得也。誠能拾疑而運用其腦。循思維術而解決之。則人之所不能發者。我發之矣。人之所不能明者。我明之矣。多拾一疑義。多用一次思想。卽多得一次學問。進而研究藝術。促進文化。其有功社會。裨益國家。必非淺鮮矣。嗟乎。蓋動而汽學明。瓦特一思之功也。果實墜而力學明。牛頓一思之功也。今之學者。豈可疑而不思。以自棄其學哉。

學原於思思起於疑

陳德芬

文藝

世界是不斷的進化，世界的現狀，也是不斷的變動。人類處此進化不斷現狀常變的世界中，生活時有阻礙和困難，固有的習慣和知識，都不足來應付解決他，那就發生疑難。

疑難發生的時候，同時就發生一種不愉快不滿足的情感；假使疑難一天不解決，那情感就一天不得愉快，一天不得滿足，但是要解決這疑難，少不來最高尚知識作用的思想。

最高尚知識作用的思想，是採用科學方法的，用思想的時候，守科學的方法；——有歸納演繹作用——不守科學的方法，便是詩人的想像和愚人的妄想。

用科學方法的思想，來解決疑難，一定可以除去武斷的謬誤，這疑難的解決，就是真正的解決。

哥倫布懷疑地方的學說，航海西行，就發見新大陸；牛頓懷疑蘋果落地，研究結果，就發明地心吸力；這都是學原於思，思起於疑的證據。

人類用思想來解決疑難，於世界的全體和未來的世界，是都有影響的，因為解決疑難，就是創造，也就是促進世界進化。

我中國人多是因循，碰着疑難，總不肯用思想去解決他，以爲未經知道的真理，永不能知道，也不必知道的，這真是可惜。總之：

宇宙間廣佈一切疑難，人類應該用謹密思想來解決他，使世界的進化不斷，思想的結晶——學——擴張；否則，總免不了

五

文藝

暮氣沉沉的機械生活

論私有財產制度

王錦業

現在有少數的人，利用促進人類進化幾個字，高唱個人自由競爭，把生產的器具和消費的物品，來盤踞享用，許多神聖的勞動家，都被看作商品，換句話說：就是少數資本家的財產所有權，是把許多勞動家的財產所有權剝奪來的；所以少許資本家愈富，許多的勞動家愈貧，人類生活，演成了兩個極端：貧富；社會組織，也成了階級懸隔：這都是私有財產制度的惡果。

克魯泡特金實地考察動物的生活，知道生物生活的要素，是互助，不是互爭。人類既是一律平等的，那麼更應該互助，還有什麼要用私有財產制度來引起他們競爭呢？競爭的結果，就是擾亂人類平安；所以競爭應當除去，個人私有財產制度，也應當廢棄；那國家私有財產制度，更應廢棄。歷史上民族的戰爭，沒有一件不是競爭，國家私有財產制度，國家主義，殖民政策，都是煽惑民心，造成國際戰爭。

個人和國家的私有財產制度，應該廢棄，已無疑義；但是當廢棄的時候，少不了戰爭歷程，而且廢棄以後還有消費多於生產的恐慌；所以要實行廢棄，少不了文化運動去補救他——廣義的教育，——叫他們個個有正確的人生觀，個個能實行「各盡所能」——各

取所需」二句話，才能够有利無害。

六

私有財產制度，應當廢棄的意思是：個人私有財產制度，存在一天，社會階級的隔離愈遠一天，結果免不了社會爆裂；國家私有財產制度存在一天，武力也存在一天，結果免不了民族間的慘劇。

夢遊巴黎記

曹育民

法京巴黎。繁華甲世界。人稱曰花都。余聞而慕之。欲遊而未果也。一日。在斗室中假寐。忽有一碧眼客至。語余曰。君欲作巴黎遊乎。余法蘭西人也。願為前導。了此夢中公事。詢其姓氏。則以環龍氏對。余問曰。聞君昔年在滬演飛機。墮地死。豈傳之非其真耶。曰。然。遂攜余手出。門外果有一飛機在焉。入其中。如列子之御風而行。冷然善也。不半時。忽機下。氏告余曰。巴黎至矣。君不見巍然高矗雲際者。即塞納河畔之愛飛耳（Eiffel）鐵塔耶。余曰。巴黎去我國。不知幾千里。何一轉瞬間而即至。環龍氏曰。世界文明。今非昔比。昔人之幻想。今皆成為事實。余輩所以至此者。乃費長房縮地法也。進導余入公園。則見遊人如織。十之二三。為環龍氏所識。一一告余以姓氏。發明瓷業之巴力西。開蘇彝士運河之雷賽。大著作家孟德斯鳩咸在焉。而他國人之遊此者。又有意大利之科命布。奧地利之梅特涅。德意志之俾士麥。美利堅之羅斯福。環龍氏一一與之握手。園中臺榭花木。無

美不臻觀止矣。蔑以加矣。既而出。謁拿破崙墓。古木參天。碑碣夾道。令人肅然起敬。忽有一人立於前。語余曰。難之一字。惟恐人所用作典中有之。區區阿爾卑斯山。詎足限吾馬足耶。言已。即不見。余知其爲拿破崙。駭甚。乃偕環龍氏出。路過蠟人館。入焉。館中蠟人。悉能言笑。鬚眉髮膚。無不畢肖。猶餘事也。語甚多。不甚可辨。一衣飾藍縷之士人自言曰。人民之組成國家。雖無一定之契約。而實有公平之法律。是不啻無形之契約也。一女士語人曰。自由自由。天下幾多罪惡。假汝之名以行。環龍氏告余。始知此衣飾藍縷之士人爲盧騷。而女士則羅蘭夫人也。余謂環龍氏曰。聞貴國尙有油畫院。可導余一遊乎。曰。可。乃由蠟人館而往。既入門。見吾國人亦有至此者。叩其姓名。則爲無錫薛叔耘先生福成。其院內爲大圓室。周懸巨幅。極目四望。則見城堡岡巒。森然布列。煙霧漫天。塵沙蔽目。蓋普法兩軍方酣戰也。已而法軍失利。普將毛奇揮軍前進。彈如雨下。敵軍或折臂。或洞胸。慘不忍觀。而房舍之被燬者。更不可勝數。忽來一彈。正中余首。痛極而呼。則身伏几上。向所遇者。乃夢中之幻境也。因思天下事何真非夢。何夢非真。故爲之記其事如此。

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藝

八



思劉堂記

俞立振

堂而冠以思劉耶。是堂以思劉著也。思劉而系以堂耶。是思劉以堂傳也。雖然。無劉則不必有此思。不思則不必有此堂。堂之爲堂。思之爲思。豈非以其人哉。然則劉之爲劉。其必有足思者矣。何思乎。劉曰。爲其慷慨解囊也。爲其獨建公學以扶植教育也。夫世之富者亦衆矣。慷慨解囊者有幾人哉。獨建公學以扶植教育者有幾人哉。因其希也。乃愈覺劉爲難能而可貴。愈覺思之不能已。愈覺堂之設爲不虛。嗚呼。臺榭有時而荆榛。梓澤有時而邱墟。豈若思劉堂之可與日月爭光者哉。此思劉堂之所以可記也。劉孰謂。謂劉君鴻生也。堂誰建。定海公學也。記之者當不止一人。思之者之數當爲無量數。思之者之期當爲無窮期。夫如是。而余之記或亦因劉君之傳而並傳焉。則尤余之厚幸也矣。

地理學關於歷史之雜言

馬駿達

無地理則無歷史。有歷史必有地理。而歷史造成之異同。則因地理之界限而定。而地理變遷之原因。又以歷史之影響爲斷。蓋地理造歷史。歷史亦造地理。二者互有密切之關係。莫大之因果在焉。故欲證一國之文化。必先明其發源之地。證古代之交通。必先明其航路。證郡邑之沿革。必先明其形勢。雖然。此皆昭然而無待述者也。茲所

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述者。往往有昔所竭力經營。而爲惟一之圖者。今則已無甚要。如戰國時之長城。隋代之運河。在當時皆恃之以防胡。藉之以交通。及槍砲發明。京漢津浦等路告竣。長城運河。遂置爲無用矣。閉關時代之國都。皆在長安洛陽。以爲扼險守要之地。及門戶開放。大洋來往。建都之地。以臨海近而控制便者爲上。長安洛陽。皆非所宜。此元明以來。所以宅都北京也。俄大彼得帝之由莫斯科而遷都聖彼得堡。日本明治帝之由京都而遷都於東京者。皆此意也。國都之外。又有市鎮。最初歐亞之交通。以意大利之威納薩爲中心。繼以葡萄牙之里斯本。及蘇彝士運河鑿成。而商業之中心。又移在亞丁。威納薩與里斯本。乃遂受其影響矣。此皆昔所注重而今不復爾者也。此外又有山水之險要。而爲古今不同者。如色木巴利一面臨山。一面濱海。祇留險狹一徑。素爲希臘由北入南之要道。後以地震之故。地形頓成平坦。故至今祇爲希臘南北之孔道。而不復如昔之有險可憑矣。希伯來人所經營之推羅市。當時爲懸地中海之一小島。及亞力山大征伐之後。遂與大陸相連結。至今亦不復有島風可認矣。阿爾普斯山。在古時。歐人莫不以爲限歐洲南北之天疆。故波伊尼戰役時之漢尼巴。與其後之拿破崙一世。其征意大利也。皆提大軍而越是地。當時歐人咸謂漢氏與拿破崙直爲鑿險之魔。足見阿爾普斯之險之莫及矣。然自前世紀之末。歐人於此山系中。鑿隧道以築鐵路。而阿爾普斯山之險。因亦盡失矣。此皆古今形勢之變遷。而爲歷史上之

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不可不注意者。至言立國地與其國民性之關係。亦復可考之於歷史。如臨海之國。其國民多飄忽且富盜性。例如日本人。自古迄今。往往出沒海際。而爲我國東南沿岸諸地之寇者。史不絕書。而於明清之間尤甚。地中海東岸之腓尼基人。在上古時常縱橫於地中海中。或時出大西洋印度洋。其始實爲當時著名之海盜。近水之人。又富冒險性。如諾爾曼人於英國東北。發現水州。且在哥倫布之前。發現北亞美利亞大陸。其成績洵可驚也。至旁山之人。則甘於自守。如我國山西福建等省。以大山縱橫其中。人民乏田可耕。因相率行商。以圖財利。最耐辛苦節儉。所獲年金。每於年末。務必涓滴。悉以寄之家中。他如歐洲之瑞士人亦然。沾沾自封。貯金皆一毫不肯浪費。此實皆其平日所養成者也。又凡國之在平原者。另有學術上之發明。如我國唐虞之世。已能詳曆數之學是也。他如巴比倫埃及印度等諸大平原之國。於星學數學。亦皆早已發明。若專言考史。如後漢書東夷列傳。載有東明者王於扶餘。是爲扶餘國。近人丁益甫氏。謂此所云之扶餘。乃爲卒本川上之扶餘城。與北方之扶餘國無涉。又謂東明乃後高麗之始祖。更足徵其國之非爲扶餘。此可藉地理而訂前史者之誤者一也。東夷傳又載挹婁在扶餘東北。丁氏謂挹婁當在奉天寬甸懷仁諸縣。而扶餘爲長春之農安縣。核其方位。實爲東南而非東北。此可藉地理而訂前史之誤者二也。其他尙不勝枚舉。由此觀之。地理關於歷史。如此其大。甚矣地理學之不可不講也。

送同學徐君夢韓畢業序

汪遠

余初求學浸會。卽識君。睹其貌甚溫雅。而行多奇特。知爲非常人也。及余負笈來定。而君亦偕來。余以有舊誼。往來較密。而情亦因之日親。未幾君被選爲本校各會幹事。如陳平宰社。所處皆當。以是益知君之爲非常人不謬。凡其所爲。余未嘗不稱善。而余之議論可否。君亦未嘗不與以贊同。蓋余二人道相合志相投也。若是今年夏。君行將畢業他就。夫以數年來朝夕聚處之人。一旦遽欲分袂。誰不爲之黯然。况余與君之道相合而志相投乎。然而丈夫志在四方。臨歧沾巾。兒女之態。壯夫不爲。君今行矣。後日之學成顯世。扶搖直上。乃意中事。余亦不欲爲君頌。所不能已於言者。方今世途險巇。人心詭譎。一入其中。相融相化。未有不破方而爲圓。揉直而爲曲者。吾恐奇特如君。亦將變其心志以投於衆好也。夫澗松所以能凌霜者。藏正氣也。美玉所以能犯火者。蓄至精也。君能勉之。則其所以自全者已多。而學業之猛進。抑又無待言矣。謹書以贈。君其不以爲河漢乎。

烟酒賭嫖與快樂

徐雲霞

烟酒賭嫖。風行全國。潔身自好的人。固然相戒不犯；但是一般放蕩不羈的青年。以爲『人生若夢。爲懽幾何』。『烟酒賭嫖是人生的快活林。如何可以不到這裏去尋快樂呢？』古人如李白杜牧一流人。

物，那一個不以人生行樂爲目的。這種見解，固然是很對的；若說不對，那末我們做人，應該以吃苦爲目的，這豈不是太不近人情嗎？

宗教家時常說『十八層地獄』的痛苦，我們不知究竟有沒有；但是把現在的世界，看作極苦痛的世界，那末這現在的世界，就是我們的『現世地獄』。宗教家又時常說『天堂』『天國』的快樂，但是這『天堂』『天國』究竟是屬於理想的；我國若把現在的世界，看作極快樂的世界，那末這現在的世界，就是我們的『天堂』『天國』。我們做鬼都不歡喜到『地獄』裏去，要到『天堂』『天國』裏去；難道做人歡喜到『現世地獄』裏去，不歡喜到現世的『天堂』『天國』裏去嗎？所以人生在世，以行樂爲目的，更沒有疑心的餘地了。從這樣看來，那世界上快樂的事情，我們就去做；不快樂的，就不去做。古人說：『禮法豈爲吾輩而設？』這句話覺得真真有理。

現在我們知道只要快樂，不管三七廿一；但是什麼叫做快樂，不得不說明幾句：

第一是純粹的，就是快樂的時候，沒有別的苦痛；若是含有一部份的苦痛，就不算快樂。

第二是永久的，就是快樂永久繼續的意思；若是現在的快樂，埋伏將來的苦痛，那就不算快樂。

第三是普遍的，就是不限於一人的；若是我的快樂，就是別人的

文藝

苦痛，那也算不得快樂。

現在且看煙酒賭博的快樂，和那上面說的三個條件合不合。

第一吃煙吃酒的時候，同時就有煙醉酒醉的弊病。我看那煙醉酒醉的人，往往神經錯亂，頭暈目眩，腹內作惡，嘔吐不止；而且一天醉了，幾天後還不能恢復精神。賭的時候，有金錢的爭執；博的時候，有醋海的風波。而且一面還要發生父兄的責罵，親戚的怨恨，朋友的譏笑，妻子的口角。所以煙酒賭博的快樂不是純粹的。

第二吃煙吃酒的時候是快樂，但是煙毒酒害，深中肺胃，吐液胃液，因此失了功用，血管膨脹，腦力薄弱，非特事業不能成就，而且促壽短命。賭博的時候是快樂的，但是破家蕩產，身敗名裂，一染梅毒，遺傳子孫，所以煙酒賭博的快樂，不是永久的。

第三趁輪船，臨劇場，以及別種公共的地方，因少數人的吞雲吐霧，就使空氣醞釀，多數人頭暈顛倒。一個人吃了酒，鬧了事，多數人爲他煞風景。我賭贏了錢，是很快樂的，別人輸了怎樣？我博了人家的婦女（別妓），是很快樂的，人家博去了婦女的，做了烏龜怎樣？所以煙酒賭博，雖是我的快樂，也是別人家的苦痛。這種快樂是殘缺的，不是普遍的。

從這樣看來，煙酒賭博，是不合那三個條件，所以不能算是快樂。那一般以煙盤賭場，當作快活林，花天酒地，當作極樂國的青年，也可以回心轉意了嗎？

三

文藝

送陶知事序

毛孝梓

定邑。浙省海防之要隘也。屬島三百有奇。領海四百餘里。地瘠而民俗強悍。非得賢有司以治之。烏乎可。清康熙間。江陰繆公。宰是邦二十載。多惠政。民愛之如慈母。爲立生祠以祀之。且取衣冠瘞之城北普慈寺側。而書其碣曰。其人如在。迄今二百年矣。官如傳舍。送往迎來以十百計。其間不乏賢有司。而政績究不繆公若。民以是益思繆公不置。客歲秋。京兆陶公來。公會宰隣邑。有政聲。繆公之流亞也。下車伊始。屬島岱山。漁民滋事。人心惶惑。寢食不安。公親往以理喻之。衆皆帖然。事遂平。岱山民俗蔽甚。溺於迷信。病者不信醫而信佛。境內因之無良醫。公爲之設立醫院。捐數百金爲衆倡。鉅款立集。其造福蒼生也。方之繆公。何多讓焉。時諸父老方醴資辦中學。既開校。公不時至。輒諄諄然以至理名言。勗後生。退食時。又取國文成績。加以評斷。擇其尤者嘉獎之。公之熱心教育。又何如也。茲聞公將移宰武林。諸父老留之不獲。任事僅一載餘耳。不及繆公十之一。而邑民繫戀之。殆與繆公一轍。此豈可倖而致耶。孝梓家居岱山。而肄業於中學。知公特詳。故於其去也。爲記其事以贈之。

花木蘭傳

王良瑜

木蘭者。花其姓。北魏奇女子也。世居商丘。事父母以孝聞。父某。曾隸

四

軍籍。立戰功。年老家居。生子一女二。木蘭居其次。嘗秋夜習女紅。夜分不寐。或詰之。則答曰。若不聞唧唧聲乎。彼蟲也。尚知促織。余奈何不自勉。聞者奇之。無何國有戰事。父又被徵。年老且病。子幼不能代。木蘭聞之。停機長嘆。繼而曰。生女果不生男若哉。彼能投筆。余獨不能投機乎。奮然請於父。願以身代父行。父駭曰。若女郎身耳。烏乎可。木蘭曰。兒所恃者赤心耳。可易筭而弁也。遂如其言以往。渡黃河。北赴燕。然身在馬上。而其心常以親爲念。髮髻見親之在其旁也。其孝親如此。行月餘。抵戰場。邊地苦寒。且多殺氣。木蘭處之泰然。凡十二年之久。身經百戰。積功當得官。辭不受。乃還鄉。既抵家。拜父母。脫戰袍。復作女子裝。同行者見之大駭。謂彼乃女郎身乎。卒立志不嫁。事父母以終身。後人立廟於其里以祀之。

野史氏曰。城號夫人。軍稱娘子。女子立戰功者多矣。若論孝親。緹縈曹娥之流。又不勝僂指計。而惟木蘭能兼之。在外十二年。暴骨沙場者。不知凡幾。木蘭不與焉。抑亦天相之歟。撲朔迷離。令人莫辨。其真可及。其智殊不可及云。

論希臘之文明

李國華

歐洲文化。導源希臘。當上古時。他國文化未開。而希臘之政治學術。已燦然大放光明。爲文明國之鼻祖。占世界史重要之位置。詩家有和曼。史家有希羅多德。圖克諦。哲學家有蘇格拉底。柏拉圖。亞里斯

多德。劇家則工悲劇者有伊里士。索福克。幼理庇得。工喜劇者有亞理斯多芬。人材蔚起。層出不窮。當時希臘之文明。誠前此他國所未有哉。推厥原因。約有四端。

一曰地勢之關係。一國之文化有限。必吸收他國之文化以補助之。庶乎取精多而用物宏。欲吸收他國之文化。全恃交通之便利。交通便利。舍濱海之國奚屬哉。希臘地濱地中海。與埃及腓尼基。僅隔一水。夫腓尼基埃及。為亞非二洲文明之古國。希臘與之接近。交通甚便。他國之文化。易於輸入。此其所以能造成空前絕後之文明者一也。

二曰民性之關係。山性使人塞。水性使人通。黑革所言。實千古不易之定理。故濱海之國之民。必活潑而勇於進取。希臘地既濱海。其人民富有智力。競尚自由。與羅馬人粗蠻而好戰者不同。終日無事。研究文藝與科學。其遠適異國者。又善於取人之長。補己之短。此其所以能造成空前絕後之文明者二也。

三曰宗教之關係。近人多言宗教可代以美術。緣宗教家欲廣播宗教。不得不迎合人民心理。人民之心理好美術。宗教家乃多設美麗宏大燦爛莊嚴之建築物。使人民有所慕而皈依焉。緬甸之孝威大公塔。印度之釋迦成佛祠。即其例也。希臘通國之民。奉多神教。尊薛烏斯愛鉢羅二神。所在築廟奉祀。是以其人民富於美之觀念。工藝學之進步。遂為後世所不及。此其所以能造成空前絕後之文明者三也。

文藝

者三也。

四曰競爭之關係。希臘之興也。當我國春秋戰國時代。春秋戰國之際。列國分爭。互求勝利。學術進步。因之有一日千利之勢。希臘亦然。分全國為無數區域。各成為自立之小邦。彼此各謀權利。各圖富強。遂有數十年之戰事。有競爭則有進步。惟其如是。國乃日進於文明矣。此其所以能造成空前絕後之文明者四也。

有此四大原因。則希臘之渤興。夫何足怪。或謂希臘既若斯文明矣。為何卒至於亡。余則謂此乃後人不善保其國粹之咎。非前人之所及料者矣。

遊東嶽山記

周天芬

東嶽山昔名關山。屹立海濱。船舶來往所必經也。兵家視為關隘。故名。後人建東嶽宮於其上。乃易其名曰東嶽山。去年春。余來定海。舟抵岸。即見是山。欲往遊不果。今年植樹節後一日。始偕諸同學往焉。出南門。不百步。已抵其麓。道左有石碑一。題曰。模範森林。為前令馮君手迹。右則石壁如削。高數十丈。大書萬山羅拜四字。蒼勁可觀。山不甚高。石級凡百餘。旁設鐵欄。以防失足。行至半山。坐石上憩焉。回視城垣如帶。民舍如櫛。道上行人。高不及寸。宜孔子登東山而小魯也。復前行。至其巔。北望雙髻白虎諸山。森然如列戟。東南則海水汪洋。波濤洶湧。日光掩映。輒作金黃色。而水天一色中。更有青螺點點。

文藝

浮於水面者。皆島嶼也。羣島凡二百。可見者僅十餘。四面環繞。咸謂此地宜作軍港。帆船汽船。往來其上。絡繹不絕。令見者動遠遊之興。輒欲效宗元幹之乘風破浪。山下皆削壁。一帆船過其下。中坐三人。一人手執卷。若朗誦然。大蘇遊赤壁。髣髴似之。東嶽宮矗立山巔。周以黃牆。入其門。殿宇宏敞。金碧相輝。嶽神踞殿上。兩廡塑青面獠牙之奇鬼。俗所謂冥府十殿者是。刀山劍樹。鼎鑊炮烙諸刑無不備。見之者不寒而慄。事屬迷信。亦足促愚夫婦之棄惡從善。吾國教育未普及。以神道設教。未始無補於萬一也。有相士及卜者。談休咎於其側。若輩為噉飯計。固無足怪。彼就而聽命者何也。後殿亦有神像。左右列大鏡二。不知何意。余謂作秦宮照膽鏡觀可矣。旁為禪房。時當仲春。庭花欣欣向榮。天下名山僧占多。為歎羨者久之。後為香積廚。而朝陽洞亦在焉。日初出時。觀之有奇景。洞以外為山坡。荒塚疊疊。荆棘叢生。誦古人華屋山邱之句。又不覺為之一嘆。時也金烏將墮。余倦於遊。乃與友徜徉而返。

送孫師赴越中序

顧福謙

孫師養吾。主我校講席。已一年餘。今乃有越中之行。辭學界而入軍界。何也。或曰。所以為身家計也。然而祿僅足以代耕。其為計也亦左矣。或曰。所以為閭里榮也。然而職僅等於抱關。其為榮也亦微矣。然則何為赴越中哉。噫。我知之矣。昔班定遠投筆從戎。立功異域。大丈

六

夫宜如是也。孫師在校。痛我國內政之不修。軍備之不完。嘗中夜聞雞而起舞。宜今日有越中之行耳。越中。勾踐之故都也。臥薪嘗膽以沼吳。至今日人猶稱之。吾師此行。枕戈待旦。詠同仇之詩。異日必能追蹤定遠。為國揚威。以一雪前日之恥。豈特計身家榮閭里已哉。故於其行也。書此以贈之。

定海醫院病房落成記

周世高

人生大不幸事。莫如患病。病人之大不幸。莫如邑中無良好醫院。至有醫院而無病房。致病人無休養之所。則又幸中之不幸也。定海乃島邑耳。風氣閉塞。教育尙稱幼稚。遑論其他。致庸醫充斥市中。視人命如草菅。可慨孰甚。旅滬諸父老有見於此。爰捐鉅資。創辦醫院。於去年十月一日開診。商學各界。極表歡迎。周寧甫君為院長。詹君唯一主任內外科。李女士主住產科。助理則男女醫士各一。此院既設。為吾邑醫界放一線光明。男女老幼。疲癯殘疾。後先蒞院。絡繹不絕。自去年十月至今年二月杪。來院求診者。計有二千一百四十餘人之多。院中醫士。具專門學識。經驗豐富。手段靈敏。今世之盧扁也。使此二千一百四十餘人免病魔之纏繞。厥功大矣。然而美哉猶有憾。病房尙未告成也。夫吾邑合二百餘島以成。遠人航海而來。長途往返。病勢恐因之加劇。可不使之住院乎哉。又况病之烈者。一日數變。而時疫花柳等病。傳染最易。在家靜養。惟恐累及他人。尤以住院為

合宜。即不如此。而病人最難調護。不得其方。爲害非淺。豈非極大憾事乎。幸而今春病房落成。爲室凡十。男女各居其五。男病房有看護生。女病房有看護婦。病者皆得在院住宿。不特施診便利。可免往返之勞。而調護更覺周到。勝於在家萬萬矣。又况病房後背高山。前臨公園。開窗以望。綠柳成陰。芳草徧地。不特空氣清潔。適於衛生。且使病者居之心曠神怡。由愁苦之鄉。忽入安樂之境。勿藥可占有喜矣。更得良醫以治之。豈非吾邑人民之幸福乎哉。余故喜而爲之記。

登鎮鼇山

馬駿達

校後有高山。山空古木稀。課餘登絕頂。獨立對斜暉。

其二

馬駿達

緩步上鎖山。(此山亦名鎖山)日暮倦鳥還。晚風拂面冷。新月一鉤彎。

登東嶽山

竺聯星

閒居寂無聊。登山且逍遙。趺坐青苔上。下臨東海潮。

其二

李國華

山上東嶽宮。矗立東海東。俯視海水急。破浪思乘風。

其三

王禮泉

文藝

宮殿何巍峩。名山僧占多。鐘聲怒濤答。入夜破睡魔。

遊北郭

陳良康

普寺在何處。森森脩竹中。門臨溪水碧。牆角夕陽紅。

詠松

陳良康

冬末北風寒。山空萬樹殘。孤松猶健在。蒼翠耐人看。

詠梅

陳良康

認得孤山路。寒花月下開。逋仙今不作。可有美人來。

秋夜聞雁

毛孝梓

空齋兀坐寂無聊。哀雁聲聲度碧霄。孤客鄉心驚異地。羈人清夢破殘宵。呼僮每值天方暮。結隊何嫌路正遙。聽到嗷嗷增我感。災黎遍地腹猶枵。

題蘇武牧羊圖

鄭德勳

出使虜廷不辱命。青年矢志到華顛。身負國恩不如死。敢效少卿戀殘年。幽囚窖中糧食絕。一時嚙雪復吞氈。單于雖狡無奈何。姑令牧羊北海邊。朔風撲面寒砭骨。黃沙萬里無人煙。冷落一身十九載。節旄落盡志何堅。羝羊無乳雁有足。玉關自此得生旌。至今寫入丹青裏。贏得鬚眉皓皓然。

文藝

題木蘭從軍圖

張顯華

古有秦良玉。出塞立奇功。復有梁紅玉。擊鼓大江中。卓哉花木蘭。代父去從戎。傍地走羣兔。孰辨雌與雄。如此婉孌體。鐵甲擐厥躬。展圖一審視。敢不拜下風。

來校遇盜

毛孝梓

日居月諸逝如川。墮地無端十八年。四齡堂上失慈母。提挈無人劇可憐。所幸繼母有賢德。鞠我育我策萬全。五歲入塾從父讀。肩隨兩兄樂陶然。胡爲雁行翼忽折。秋風颯颯悲難眠。(甲寅秋。遭長兄與四弟之喪。)惟有大椿蔭可庇。專心向學不思遷。今春嚴命入中學。着鞭不讓祖生先。祇惜生長海中島。一水盈盈斷不連。秋來風伯常肆虐。輪舶往來期屢愆。(俗島輪舶往來限每週一次。今秋因風水致無定期。)遙想校中已開課。心志焦灼神飛過。爾時適來渭陽氏。云有便道一帆船。爰偕趙氏三昆仲。樂與同舟挾相聯。(同學岱山場知事少君趙惟濬。惟楫。惟樑。相約偕行。故劫亦同罹焉。)星夜啓旋行未半。突來暴客聲駭聞。舟人聞聲驚叫起。(時有二舟人在艙外聞聲馳報入內。)槍聲震耳洞欲穿。聞道榜人已中彈。慘將及己心熬煎。須臾蜂擁入艙來。恍如鳥雀遇鷹鷂。搬取什物無子遺。擄人勒贖金三千。自維性命如鴻毛。何計損失及錢金。盜正移舟近盜穴。

颶風陡起如飛烟。驚濤駭浪相兼併。全船震蕩命難延。此時生死爭呼吸。同舟號咷泣籲天。朝來風浪幸平靜。到岸隨盜上山巔。山上寥落無人境。荆棘縱橫遍地牽。以簾爲屋蘆爲席。縮居如蜩復如蝓。剛逢天雨正難堪。汙泥濁水浸身邊。日既苦長夜尤永。憂心無異坐針氈。艱苦備嘗十餘日。盜恐漏風心懸懸。由是下山又泛海。踰岡越嶺爭攀緣。連宵匍匐荒宮宿。(有一山。上有小宮。穢甚。夜深。四人匍匐就宿。)蛩吟唧唧聲淒然。次晨遙見兵船過。登山避匿地復遷。(盜見兵船大懼。率余等走山速避。)不久兵輪瞥然去。幸未波及心稍悃。(時若被捕。必將與盜同受其殃。)從此山林不敢住。轉徙巖洞下關鍵。此洞容人雖四五。黑暗不見光傳宣。如是嚴肅三五日。忽聞贖金已來前。盜心始喜得放行。夜深纔克整歸鞭。仲秋既望回鄉里。雙親一見淚盈顙。親朋接踵來問訊。抑搔撫摩意纏綿。痛定思痛更加痛。長歌當泣涕漣漣。

八

研究

六書釋別

鄧鴻霖
邵家篆

文字爲文學之外形。與思想爲文學之內容並重。故自古文人。未有不洞曉文字學。而能深造文學之堂奧者也。漢相如子雲。唐退之柳州。均專精字學。故其爲文。宏深淵雅。幾與六經同工。東漢六朝諸文學家。亦皆研究字學。證諸文選。可知其概。中唐以後。字學漸衰。退之言凡作文字。宜畧識字。可知當日文人。已多不識字者。自宋而後。字學之衰更甚。夫文學之本。在乎文字。不識文字。則胸中積理。安能暢達。周禮八歲入小學。保氏教國子。先以六書。是六書之教。在於童時。故曰小學。近人章太炎曰。語言文字之學。固非兒童估畢所能盡者。然猶名爲小學。則以襲用古稱。便於指示耳。曰。斯言誠然。精之固難。知之則易。且兒童識字。不知其造字之意義。則強記易忘。若以形聲義指示之。則興味橫生。非特真能識字。抑且可助記憶。是則字學之研究。更不容緩也明矣。研究字學當自六書始。蓋六書者。統一切文字。六書明。則可迎刃而解矣。古來言六書者衆矣。然六書之界限易混。治六書者。惑而難明。今就平日之研究。作六書釋別於後。言非盡當。期博學者有以正之。

象形

象形指事。每易相混。古來之言象形指事者衆矣。要皆略而不詳。惟王筠之說。則全而盡矣。其言曰。指事字而曰象形者。避不成詞也。事

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必有意。意中有形。指事者。象人意中之形。象形者。象人目中之形也。凡非物而說解云象形者皆然。此誠千古定論。後學從之。疑難可釋。今舉象形七例於左。

1. 獨體象形。象形指事。均爲獨體。固無庸更別爲獨體。須知今所謂獨體者。乃指其最簡單最純正者言。如「日」「月」「山」「水」是也。
2. 合體象形。象形之字。本無合體。合體則非象形。今所謂合體者。乃指半意半形半不成字者言。如「眉」「谷」之類是也。「眉」從目「ノ」象眉形。「谷」象額理。「谷」口上阿也。從口「人」象其理。
3. 減形。如「走」「𠂔」之類是也。「𠂔」從「虎」省。「𠂔」從「羊」省。
4. 避他字形。如「匚」「厶」之類是也。「匚」爲受物之器。而側置之。故知其避「匚」字也。「厶」爲飯器。而弁其上。故知其亦避「匚」字也。
5. 象形兼象其用。如「井」「臼」之類是也。「井」爲汲水而設。故象井而兼象汲餅。「臼」爲舂米之用。故象臼而兼象米形。
6. 一字象兩形。如「𠂔」「𠂔」之類是也。「𠂔」象繩紐。又象葡萄之藤。「𠂔」象毛飾。又象畫文。
7. 字義不專屬一物。而字形則畫成一物者。如「止」「高」是也。「止」象草木出有址。而凡有址者皆可用。不限於草木。「高」象臺觀高之形。而凡崇高者皆可用。不限於臺觀。

指事

指事易混於象形。已如前述。第指事又易混於會意。其實指事爲獨

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體。會意爲合體。指事有時爲兩體。而兩體必非皆字。或一體爲字。一體非字。會意則兩體皆字。以此別指字會意。則無困難矣。今舉指事五例於左。

1. 有形不勝象而指之者。如「一」「二」之例是也。蓋天地之間。包羅萬象。有在「一」之上者。有在「一」之下者。象不勝象。故制「一」「二」字以指之。

2. 有形不可象而指之者。如「本」「末」之類是也。「本」從木。加「一」於木下。以指其處。則爲根本之「本」。「末」從木。加「一」於木上。以指其處。則爲本末之「末」。

3. 有明明象形。而其字重在事。不重在形者。如「不」「至」之類是也。「不」字象鳥飛不下之形。「至」象鳥飛至地之形。是皆重事而不重形。故屬於指事。

4. 有似會意而實指事者。如「干」「毋」之類是也。「干」犯也。從反入。從一。反入者。上犯之意。「一」非字。用以表事物耳。「毋」止之詞也。從女從一。「一」非字。用以表禁止之意。

5. 有反形倒形半形增形省形以指事者。如「司」「匕」「片」「天」「口」之類是也。「司」反「后」形。「匕」倒「人」形。「片」爲「木」之半形。「天」爲「大」字增形。「口」爲「口」字之省形。

形聲

段玉裁曰。形聲別於指事象形者。指事象形獨體。形聲合體。其別於

二

會意者。會意二體主義。形聲二體。半主義。半主聲。半主義者取其義。半主聲者取其聲。段氏此說頗詳盡。以此求形聲得矣。今舉形聲六種於左。

1. 左形右聲。「江」「河」之類是也。

2. 右形左聲。「鳩」「鵠」之類是也。

3. 上形下聲。「草」「藻」之類是也。

4. 下形上聲。「婆」「娑」之類是也。

5. 外形內聲。「園」「圃」之類是也。

6. 內形外聲。「聞」「問」之類是也。

以上六種。爲形聲正例。其所從之聲。均無意義。學者一望而可知爲形聲也。此外吾人之所當注意者。尙有二事。(一)會意兼形聲。(二)形聲兼會意。會意兼形聲者。以意爲主。宜屬諸會意。如「禮」履也。所以事神致福也。从示从豊。「豊」亦聲是也。形聲兼會意者。以聲爲主。宜屬諸形聲。如「娶」娶婦也。从女取聲是也。

會意

凡會意字必合兩字而成。合三字者。可謂之複體會意。實則非會意之常道。會意之當注意者有二。今舉之於左。

1. 會意精義。如「甚」「惠」之類是也。「甚」尤安樂也。从甘匹「甘」爲飲食之美者。「匹」則男女匹對也。禮曰。飲食男女。人之大欲存焉。今既飲食男女合爲一字。則安樂甚也。「惠」仁也。从心叀。蓋惠須心

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即古文鳳字。鳳之所在。百鳥從之。故引申爲友朋之朋。

2. 同聲 如「衛」「帥」「枝」「散」之類是也。「衛」爲將帥之本字。今廢之而轉用「帥」。「枝」爲散之本字。今廢之而轉用「散」。

3. 疊韻 如「冰」「棚」「方」「旁」之類是也。「冰」「堅」也。「棚」所以覆矢也。二字本訓不同。然以同在蒸韻。故能通借。「方」「併船」也。「旁」「溥」也。二字本訓亦不同。然以同在陽韻。故可通借。

4. 雙聲 如「利」「賴」「斯」「鮮」之類是也。「利」「銛」也。「賴」「贏」也。二字本訓不同。然以同在來紐。故可通借。「斯」「析」也。「鮮」「鮮魚」也。二字本訓亦不同。然以同在心紐。故可通借。

按轉注假借。最易相混。今就太炎聲韻之說。以定轉注。則似可無疑義矣。然右舉假借例中。亦有聲韻之說。苟不細察。必易眩惑。是不可不再論之。夫字之未造。語言先之矣。以文字代語言。各循其聲。方語有殊。名義一也。其音或雙聲相轉。疊韻相連。則爲更制一字。此所謂轉注也。羣乳日繁。即又爲之節制。故有意相引申。音相切合者。義雖稍變。則不爲更制一字。此所謂假借也。故轉注者。必數字而一義。假借者。必數義而一字。吾人既知轉注必同聲韻。而尤須知轉注之字。必同意相受。既知聲韻相同之可假借。而尤須知假借之字。意義必不同也。

論文學

陳德芬
周有蓉

四

我們要論文學，就先要說明文學的界說。文學的界說，中西文學家，論述各各不同，現在把種種歸納起來，定出一個界說如下：「文學是用活潑的文字，來表白個人的思想；用精密的觀察，來批評人生的現實；用藝術的功夫，來喚起人們的同情；他是以個人爲本位，以人們爲範圍的；他是已往時間的出品，最高思想的策源。」

世界各國文化的發達，都以文藝——包括一切藝術——和科學的發達爲比例差。文學是占文藝的最要部分，所以那文學就有很大的價值。要論文學的價值，只要論文學的使命，因爲文學的使命和價值，是連帶關係的。文學的使命明白，文學的價值也就知道了。文學的使命是什麼？就是「提高人們的精神；慰藉人們的煩悶；和擴充人們的同情。」現今許多人們，頑固地抱着唯物主義，實利主義，他們對於宇宙間一切事情，都以實用眼光去批評，無論甚麼，假使沒有實用的效用，就叫他是沒有價值。這主義，使人們的生活，平板單調，毫無興趣。其實抱這個主義的人們，究竟不知道人們底生活，除肉以外還有靈；除體之外還有心。換言之，人們底生活，是二重的，物質之外還有精神呢。文學是人們精神的連鎖，能够提高人們的精神，指示人們脫離虛偽的，貪欲的世界，欣賞一個清淨的所在。簡單地說：文學是叫人們不沈滯在平板單調的生活中，去放大眼光，展開心境，去想像領會人生的真義和價值。但是有一個疑問，這一類超現實的文學作品，能够合於人們的要求嗎？天堂的

音樂，雖是極美妙，但是被煩悶濃霧所籠罩着的人們，他們神經已麻木了，心靈之火，早已熄滅了，能充分領略嗎？所以一般文學家，一方面從事提高人們的精神，他方面投身到現實社會裏去，用敏慧的心靈，深刻的觀察，諷刺的格調，曲折的筆墨，去描寫人們的悲苦，希望，戀愛，憎惡，慰藉那些居恆鬱鬱的人們，換句話說，人們的煩悶，用着現實文學作品來慰藉，就得着強有力的前驅和後盾，來領略那人生的樂趣了。我們曉得文學家是宇宙間人們衆體的分體，他們對於自己底遭遇和思想，都能曲曲折折地傳達出來，人們讀了他的作品，有時爲之憂，有時爲之怒，有時爲之哀，凡是心理上喜怒哀樂愛惡欲種種作用，自然而然能使讀者有共同的趨向，所以好的文學作品傳達出來的種種活動狀態，都能够擴大人們的同情心。

文學的使命既如上述，但是文學的使命，都含在書本的本身，所以思想之高超，情感之深微，表現思想情緒文字的美麗和精切，——就是文學的要素——都不得不研究一下。文學要素是什麼？許多文學家底主張有點差異，我們泛論者似乎不能說什麼話，不過仔細看來，總有必具的共同的幾種，現在把研究所得，寫在下面：

「真」——「真」是包括「真事」「真情」「真理」，宇宙間一切自然現象——靜態——人爲現象——動態——是怎樣，簡直地說他是怎樣，這是「真事」底解說；人對於一切「真事」底態度和刺激，各

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各不同，所以所生底情感，也有差別，依個人所生的情感直寫，這是「真情」底解說；「真理」底解說，是怎樣呢？就是所表現的，要合邏輯，文學作品，設沒有「真」，那所說的話，定是不關痛癢的了。文學家靠着「真」，再加以特別豐富的想像——假之真——使人們讀了他底作品，腦筋裏髣髴有一幅真切的自然底美畫和社會底攝影。

「善」——文學家根據了「真」來表現人生希望，把他所表現的，傳達到同時同地，以至於不同時不同地的人們，既是這樣，那「善」也是少不來的。密雷說：「哲學是思想的科學，文學是表現思想的科學。」這話很真切，所以生命底解釋是怎樣，生活底評價是怎樣，生活底目的和方法 and 態度是怎樣，——人生哲學上重要問題——都可在文學作品裏，找出答案來。喚醒普遍人們的同情，來改善環境，使他們以後的行程，和作者的理想，取同樣底軌道，所以真實的文學作品，是負荷社會改造底責任，也是人們生命底警鐘。

「美」——文學的要素，除去上述的「真」和「善」，「美」也是很重要的，真善的文學所以能引人入勝的，都是因爲他有結構的「美」和音節的「美」。假使沒有了「美」的結構和音節，那文學作品就成跛形了，爲什麼呢？因爲靜態和動態，多是凌亂無序，一入文學作品裏，便不能不秩然有序，這可說是結構之「美」，文學的結構，各各不同，大都隨作者的性情人格而異，音節之「美」，最易感動人的，人們的語言，自然界的聲音，總不能超過文學作品裏底音節，音節的

五

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「美」是每篇，每句，每字，音聲的和諧，使他抑揚有致，和彈琴奏樂一般。

文學底界說使命和要素，大概是這樣，所以「文以載道」一說，應該打破！近年來吾國文學上所以起了大革命，就是根據這個理由，他們以為韻文散文，缺乏文學的要素，沒有盡文學的使命，實在沒有文學價值，所以亟亟提倡語體文。我們對於他們的意見，固然深表同情，但是說韻文散文毫無價值，我們實在不敢相信，所以我們再根據上述的幾條，來把韻文散文語體文分論一下：

韻文——韻文的範圍，是包括三百篇楚辭樂府歌謠古近詩詞曲駢體文，他最美的是音節；最富的是情感；兩句或數句之尾，押同一的韻；而且語詞簡單，筆墨經濟。這可說是韻文的特長了，但是韻文既經有了特長，為什麼中世以下的韻文，有價值的不能多見呢？我們想起初作韻文的人，完全在乎作者的自由意志，就土音之和，而押起韻來，就性情的趨向，而自別一種體裁，沒有旁的東西，去束縛他範圍他，所以執筆寫起來，自然能够盡量發表他的情感意志，可憐的中世以下的文學家，不知道創造，他們就將古人所押的土韻，摘下來編成了詩韻，摹倣古人的文體，押詩韻內的韻脚，他們既經受了這被動的，機械的，格律的束縛，自然寫不出那包含真善美三者有價的文學，中國文學界受了這般頑固派的殘酷，所以好的有價值的韻文，常常不能多見，但是這是後之文學家的過失，至

於韻文的自身，却是有價值呢！

六

散文——散文就是筆述下來的語言，經一番字句上修飾過的文字，許多事情，用韻文則辭不達意，用語體文則二三句尚不能了解，一用了散文，一語即能寫得明明白白，這是散文的特長，但是言是心聲，文是言的代表，一時代有一時代的言語，即一時代有一時代的文學，論語言斯不言此，楚辭用羌字為助詞，這都是證據。近世的散文，大都以典雅為宗，世俗的語與外來的語，不典不雅，皆不許用於文章，所以一般學者，舉起筆來，不敢做那合時的言語文學，要去摹倣，那詰謔牙的古文，殊不知人事進化一日，新事業一日增多一日，新名詞也一日多一日，若古人所未用過的，不得列入文章，那末一切新事業，新學說，就要被他無形滅跡了，但是這種不良，是一般作者的過失，並不是散文的自身問題，散文的自身，就是用淺顯近於語體的文字，來表現人生和批評人生，不用古典僻字，使文字中的「真」「善」「美」，不受牽制，使個人的可能性，盡量發展，這樣，我看散文未始沒有價值呢！

語體文——語體文本來屬於散文，因為現在要評論他，所以不得不另列一行，語體文是適合時勢並且具有經濟行為的文字，他是用尋常的言語，把一切真面目，刻露出來，使一般平民用極經濟的時間，得到極豐富的好處，這是語體文的特長，但是現在語體文草創的時候，不免有許多毛病，語體文本來是經濟的文字，但是現

在作語體文的人們，都不能夠修飾字句；反而滿紙敷衍，篇幅冗長，得到那不經濟的結果。語體文本來適合時勢，要把一切新名詞運用到文字裏面來，但是現在作語體文的人們，又有那濫用的毛病，因為現在的新名詞，大都是翻譯來的，每一名詞，譯名各各不同，若使隨命運用，讀者就容易糊塗了！但是這兩個毛病，我想到那大成的時候，一定可以除去，所以這也不是語體文自身的不好，是作者的不好，語體文自身，却是很有價值呢！

總之：有文學的要素，才有文學的使命，有文學的使命，才有文學的價值，有文學的價值，才有文學的存在，韻文，散文，語體文，據我們上文所述，都有文學的價值，不過治文學的人，不要走錯了路，用錯了方法才行！

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八



讀史隨筆一 燧人氏鑽木取火

盧維久

火食未發明以前。人與獸類何由別。非洲有獸曰狒狒。能架木爲屋。而不能取火。見旅客遺火於野。則喜而就之。火盡則去。不能益之以薪。與燧人氏以前之民將毋同。燧人氏見鳥啄木而火生。因悟鑽木取火之法。教民烹飪。人獸之分自此始。今日歐風東漸。機械奇出。所需於火者日多。則燧人氏之功爲更大矣。

一一 管仲使四民勿雜處

傅貞芳

競爭者進化之母。農戰工戰商戰學戰。今世之急務也。而春秋時管子已見及之。四民勿使雜處。庶幾士與士戰。農與農戰。工商與工商戰。百業皆有進步。富強之基礎立矣。且其意猶不止此。夫四民外有遊民。乃國之蠹。而社會之蠹賊也。今使四民各處其鄉。俾似士非士。似農非農。似工商非工商之遊民。無地可以立足。勢必執一業以自處。而勉爲良民。國無游民。則生者衆。食者寡。此齊之所以富且強也。

一二 垓下之戰

王禮泉

棄壯士以資敵國。伍子胥所以鞭荆平之墓也。項羽亦然。韓信陳平。始皆臣羽。信固無雙國士。平之智亦不亞子房。與亞父比肩事羽。三傑在楚不在漢矣。奈何不善用之而使之歸漢。由是或出奇計以去

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亞父。或拜大將而制重瞳之死命。得人者昌。失人者亡。楚敗漢興。實基於此。豈待垓下一戰而始決乎。

四 張騫通西域

陳開椿

張博望通西域。與科倫布開美洲。皆探險家也。然彼航海而此鑿空。勞與逸相去懸殊。則博望較科氏尤難矣。向使武帝既通西域。即行殖民政策。今日天山南北路民物之繁盛。豈必遠遜乎亞美利加。計不出此。致後之論博望者。謂其耗財無算。雖足斷匈奴之右臂。而所得不償所失。不若科氏之得美洲。有益於西班牙。并有利於世界諸國。此則武帝之失計。而亦博望之不幸也。

五 淝水之戰

張守瑜

淮陰將兵。多多益善。他人則敬謝不敏。蓋恐號令不一。進退不齊。易於僨事也。然吾謂苻秦淝水之役。初不盡由乎此。當時苻堅以氐人統一北方。并合諸國。所統兵八十餘萬。大多數爲漢人。匈奴羌羯鮮卑人次之。氐人特百中之一二耳。非我族類。其心必異。苟不倒戈。已爲幸事。欲使之爲我禦侮。安可得乎。宜乎一移陣而大潰不止也。由是推之。曹孟德赤壁之敗。亦因所統者多荊州降軍。金完顏亮采石之挫。亦因所統者多北宋遺黎。古來南北交兵。不無北人常操勝算。而此三役獨否。則種族混合意見不同之所致也。師克在和不在衆。

一

研究

其是之謂乎。

六 岳飛奉詔班師

王良瑜

將在外君命有所不受。武穆之智。豈見不及此。忍使十年之功。棄諸一旦乎。徒以楊沂中張俊諸將。已承賊檜意旨。先期班師。致武穆失犄角之勢。孤軍不宜深入。檜之促高宗下詔也。其心不可測。而其言則未可非。大廈將傾。非一木所能支。武穆之不得不班師者。勢也。雖然。武穆亦不能無責。直搗黃龍。迎還二帝。是語也。但可存諸心。奈何出諸口。二帝若還。將置朕於何地。高宗之忌武穆自此始。檜賊遂得乘其隙以陷之矣。言之不可不慎也如是。

七 太平天國之興亡

王學忠

西人目洪楊爲東方大革命家。而忽焉以亡。非兵力薄弱使然也。當時人民頭腦之舊。達於極點。一旦欲使之奉西教。從西俗。明明政治革命。而蒙宗教革命之面具。人心之不附。可斷言也。曾左諸公。起而與之抗。乃勢所必然。欲自別於白蓮天理諸教徒。其可得乎。數十年後。孫黃諸公。起義武漢。良由以信教自由者。促民心之歸附。故能兵不血刃。而大功告成。洪楊有知。得毋驚爲後生可畏。能匡前人之不逮乎。

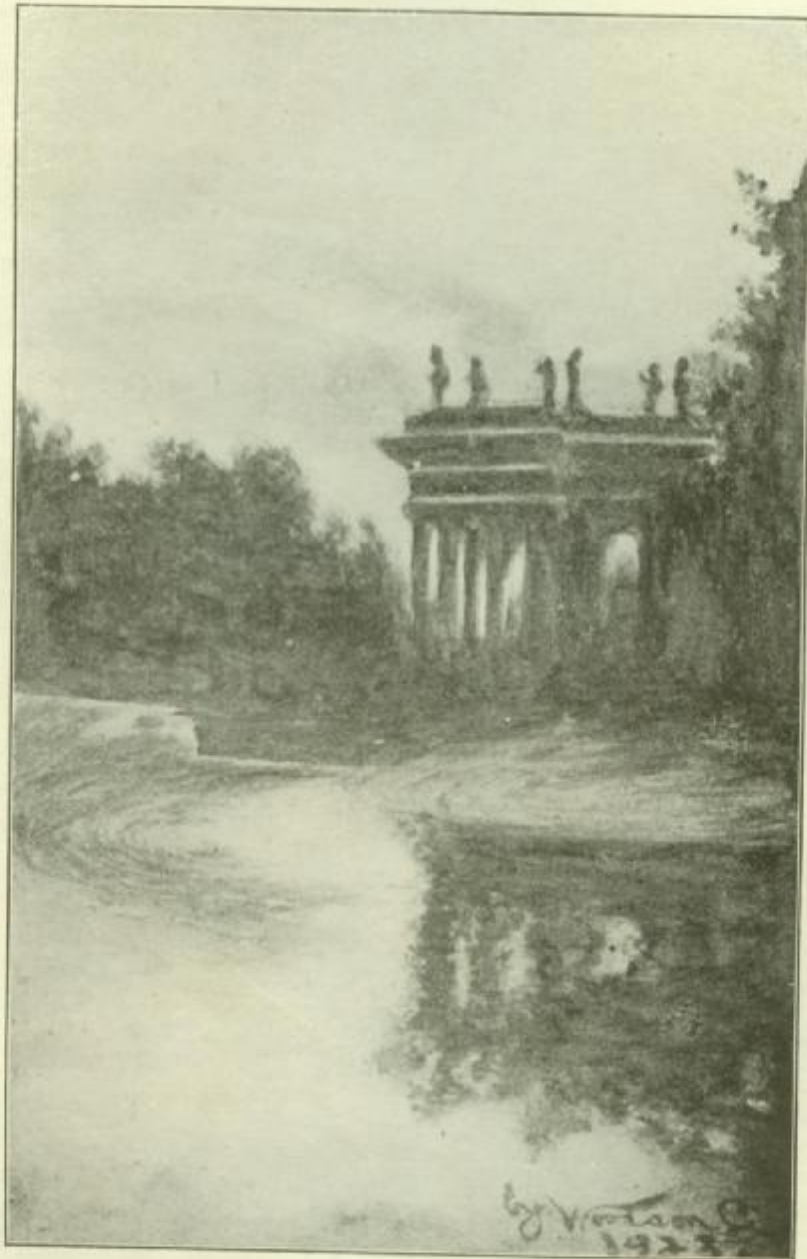
八 科倫布探得美洲

施德善

二

千餘年前。我國人之足跡。已及美洲。於何證之。於探掘之所得者證之。西國考古家奈雲。近於墨西哥獲一泥製古像。衣服似我國裝。又有泥造佛像一。彷彿我國近古之木偶。佛像之側。有古錢數十。實以我國之繩。而南美洲厄瓜多國。六十餘年前。洛河。曾得我國錢幣。爲新莽時物。遂陳列於博物院中。祕魯國公園內。陳設一土人所掘得之碑幢。上有華文。然則始獲美洲者。非意大利人科倫布。實我國人也。紙上史料不可恃。探掘則較有把握。惜末由詳考而得其人之姓氏耳。

李 國 華 繪



Drawn by Li Ko Wo of Our 2d Year Academy

三 年 級 生 於 鳳 騰 繪



Drawn by Yu Feng Teng of Our 3d Year Academy

Li Koo Wo is famous for his eloquence. He can make men laugh when he speaks. He won the prize both of the English oration contest and of the Chinese oration contest. Wo Z Sing is famous for his beauty. He is well known not only by our class but also by the whole school. Wang Liang Yuan is famous for his Chinese. His Chinese is nearly as good as that of the eight famous great writers of the Tang and Sung dynasties. He won the prize in the Chinese contest of our school last term.

Oh! Our class spirit is the best of all. You can see that, because of what I have just mentioned. If you come to our school and visit our class, indeed you will say, "The students of the class of 1925 are all faithful and industrious." Although we are good we are not too proud. Day by day we add to our fame. If we keep on, we shall be well known not only by our school but also by our country.

Written by

YAUN KING YING,
2d Year Academy.

school in Tinghai. For this reason he established a public school in his native town. If there had been no Mr. Liu Hong Sung in Tinghai, there would have been no Tinghai Public School in Tinghai, and then there would also have been no class of 1925.

Our class was born in the spring of 1922, and is the largest class in the school. As many newcomers joined us this term, our class numbers more than thirty and shows better spirit than the others. Our classmates come from many different provinces, Chekiang, Kiangsu, and Kwangtung. We are united in heart and in spirit, treating each other like brothers and being joyful all the time. Most of us are faithful and industrious students. Because of this, all of the teachers praise us, and they say that we are indeed the future hope of China.

The officers are elected once a term. The officers for the fall of 1922 are Mr. Tso Yu Min, President; Mr. Loh Chang Chin, Vice President; Mr. Wang Liang Yuan, Secretary; Mr. Djing Liang Kong, Treasurer; Messrs. Cheng Fong Hen and Chou Koh Chin, Managers. At the end of the term, we have a social meeting at school. All of the teachers and classmates assemble in the same place and have a good program. At that time we are very joyful with our classmates and teachers.

Our football team won two victories over both the first-year and third-year teams, and one over the fourth-year team. The captain of our football team is Mr. Loh Chang Chin. He comes from Ningpo Baptist Academy and was also the captain of the Ningpo football team. Of course, our football team is the best of all. Our basket ball and tennis teams are good too.

The subjects taught to our class are Chinese, English, and mathematics. The lessons in Chinese are Chinese composition, Chinese geography, Chinese literary history, and so on. The lessons in English are from "Mastery of English," Book Four, English Bookkeeping, Nesfield's "Grammar," Book Three, and so on. In mathematics we study algebra.

Now I am going to introduce to you some of our "worthies."

Mr. Cheng Who Long has received the degree of F. F. (funny face). He can take a part in a drama very well and also can tell funny stories too. If you have seen him and have known his character, you will say, "He has fully earned that degree."

There is a very diligent boy in our class. We call him by the name of bookslave. His name is Chao Pen Chih. He reads his lessons by day and night. He gets tired and still reads. He becomes sick, but still continues to read. We laugh at him, but he will not stop. He is hungry, but he does not forget his lessons. Cold winters and hot summers cannot stop him. He keeps on, until he can repeat his lessons.

Tsiang See Wo is known as a monkey. We have an African boy. Every boy calls him by the name of Negro. Do you know who he is? He is a boy from Ningpo named Yuan Kiang Ying. His skin is nearly as dark as coal.

To-day every one can see that education in China is very backward. One man out of twenty can read and write. One woman out of five hundred can read and write. Thus all the others are illiterate. Then what is important to China is education. Though we must learn industrial and commercial knowledge, education is the most significant subject. You see that England, America, Germany, Japan, and France are strong. Their people are educated. This proves that education can make a country strong. Now a school is a representative of education. Then surely Tinghai Public School has satisfied its purpose.

Educated people can help their country to be strong as I have mentioned above. Thus you can see that every student, who is well educated, is going to find some way to help China. When he graduates and leaves school, he commences to do his best for China during her period of storm and stress. He wishes to correct all the corruption of government affairs and laws, diplomacy, martial law, national statutes and others. If one student can do a little for China, so many students in China can restore her within a ten-year period. Then China will be a strong, rich, and powerful country in the Orient. What will make China so is the student. What makes students is the school. Therefore Tinghai Public School has the effect of a mother in bringing up young Chinese to help the country.

Now I, as one of the students, wish to acknowledge gratefully the debt, which we owe to the generous men, who helped us. In particular we wish to recognize Messrs. Hylbert and Liu Hung Sung's invaluable assistance. Mr. Hylbert is the author of a book. Mr. H. S. Liu is the maker of that book. The new text written was based upon their work. From this text we can get much knowledge. This is the reason we want to thank them gratefully.

But we can offer something better than thanks, if we follow the school's teaching of confidence, faithfulness, respectfulness, and amiableness. As our proverb says, "The hands of the clock of progress never turn backward." Thus we, young men, ought to learn everything to-day that we can. For now is the right time and school is the right place for us to start on the road that leads to future greatness.

Written by

Woo Hsing Chow,

2d Year Academy.

Our Class (Class of 1925)

We are the students of Tinghai Public School. Do you know who gave wealth to our school? Mr. Lui Hong Sung gave wealth to our school. He established this school. He is a rich business man of Tinghai. He knew that there was no middle

It is very important to play games, because they can make us strong and cause our spirit to be happy. We can study and memorize our lessons very easily, after we have played football or other games. To play football or basket ball also can teach us the good habit of union, because we must coöperate if we want to conquer the other team. When we play a game, if we do not unite, we must fail. It also teaches us the good habit of punctuality, because we must practice our game at certain times, when we join the clubs, for if we do not, the director and other players will punish us. Games also can make our country strong, because we can become brave soldiers, who can protect our country, and conquer the army of another country, which has insulted our brethren. This we can do if we practice our games a long time and become physically strong. We see that play is so important, that every student of our school likes very much to play football, basket ball, and the other games.

The students of our school can play football very well, so we had a match with another school, but we lost this game. Now we want to beat them and some day make our football team the best in Chekiang, therefore the players of the football team train very diligently.

Written by

TSAO YU MIN,

2d Year Academy.

Tinghai Public School

In the year 1920 an American, named Mr. Hylbert, had the idea of building a middle school in Tinghai. He knew that Tinghai is on a prosperous island of Chekiang. By lack of education, such a good place would be ruined in the future. His love of Tinghai and sympathy for young Chinese caused him to desire to build a school in Tinghai. Therefore he began to ask for subscriptions from many rich men. By good fortune a very rich man, named Liu Hung Sung, was generous to the extent of giving \$200,000 as an endowment fund for Tinghai Public School. The money, subscribed by other generous men, was used to build Liu Hall and the other buildings.

In the spring of 1921 the start on the buildings was made. The buildings were finished at the beginning of 1922. The plan of the buildings is as follows: Liu Hall is built in the middle of the grounds. The principal's house is at the left of Liu Hall. The dormitories, lavatory, dining room, and bathroom are at the back of the main building.

The school is subdivided into three sections: the academy and the higher and lower primary schools. There are some thirty teachers and more than four hundred students in the school. The principal of our school is Mr. Tong Tsin An. There is a Y. M. C. A. established for the students.

At the end of the term, we have an English and a Chinese oratorical contest. All members try to do their best in the contest. We invite some famous men, both foreigners and Chinese, to come from other places to be our judges. They choose the three best speakers. The first one gets six dollars as a prize. The second one gets four dollars as a prize. The third one gets two dollars as a prize. The winners have their pictures taken and hung up on the wall of our assembly room. We also have a Chinese debating contest. There are two sides, one is the affirmative and the other is the negative. Each side has three speakers. The side that wins the debate also has a picture taken and hung up in the assembly room. These contests are to encourage the students to give more attention to this society. It is also one of the best ways of increasing our ability to speak in public.

Our Chinese students devote themselves to their studies in school and do not care what is going on in the world. We see, then, China needs trained public speakers in politics, education, and religion. No doubt, in the future, in China, public speaking will be a more important part of education. It is sincerely to be expected that many of our young men to-day will become public speakers in the future. We are students, and have a good opportunity to practice our eloquence in our society now. If we fail when we speak on the platform of our society, we try again. The other students laugh at us, but we will not stop. Thus we may become public speakers in the future. We do this not only to bring honor to our Alma Mater, but also to win great fame for ourselves. Therefore, the fact that our school has a literary society is a step in the right direction.

Written by

DZING LIANG KONG,

2d Year Academy.

The Games of Our School

Every student must study his lessons at school, but we should not study too hard. If we study day and night and have no rest, we shall become sick, and shall miss our classes. Therefore every school must have many games for students to play.

There are many kinds of games in our school. They are football, basket ball, baseball, tennis, and table tennis.

Every game club has a captain, who is a student, and who is elected by other students, and a director, who is a teacher. Any student who wishes to may enter these clubs as a member, and practice their games every day.

produce more and become more civilized. So, the new life is causing the world to go forward.

We now should choose the better way in which to live our life.

Written by

MA CHING DAH,

3d Year Academy.

Our Literary Society

Our school has many students' activities, but the most important one is the literary society.

It was established by students at the beginning of last term. The aim of our society is to develop our abilities in public speaking and to increase our knowledge. So every student wishes to participate in the work of this society.

There are about one hundred and fifty members of our society this term. The officers are elected once a term. The officers for the fall of 1922 are Mr. Chang Kao Djiang, President; Mr. Van Djae Chung, Vice President; Mr. Dzing Liang Kōng, English and Chinese Secretary; Mr. Li Kōo Wō, Assistant Secretary; Mr. Doo Fong Kwe, Treasurer; Messrs. Chen Tau Fun, Tsoh Li Shing, Wong Liang Yuan, Chang Mee Shing, and Lu Loh Yung, Program Committee. Every officer does to the best of his ability his duties.

There are two kinds of items on our programs. One is English and the other is Chinese. The English items include orations, declamations, debates, conversations, interpretations, and story-telling. The Chinese items also include orations, debates, conversations, story-telling, and news reports. The program is arranged so that each student takes part at least twice a term.

The meeting is held on Saturday night. Every member must attend the meeting. If any member is absent, he will receive punishment, unless he has a good excuse. Every one has a certain seat. They must obey the rules of this society. When an orator speaks on the platform, they must give ear to what he says. The members are enthusiastic about the programs.

It is a great satisfaction that we have two faculty advisers of our society. Our American teacher is our English adviser. He shows us the mistakes of grammar. He is really a good English master, because he teaches us how to pronounce correctly and distinctly. The principal of the school is our Chinese adviser. He criticizes our Chinese items. He also teaches us how to speak well. They are very enthusiastic about our society. So we get a great deal of knowledge from them.

Sometimes some important men visit our society. They encourage us by saying that we are indeed the future hope of China. Even though we have had many good programs, we are not entirely satisfied. Let our members show their appreciation by attending more regularly.

The New Life of the Present Day

What does the old life mean? It is dry and retrogressive. What does the new life mean? It is interesting and progressive. There are two kinds of people living to-day. One of them is living the new way, and the other, the old way.

The people living the old way are also divided into two branches. One branch is the people who do not work and strive for knowledge. They can think only of eating, wearing fine clothes, visiting prostitutes, and gambling as their pastime. They cannot become useful men nor be of assistance to their fellow men. The other branch is the people who work all day. They have no time to get knowledge nor to play. Their bodies become more and more tired. Their spirits become wearier and wearier. Because they are so tired and weary, they cannot accomplish half of what they desire to do. And the final result of this condition is that their strength must decline and their bodies must become weak. Day by day, year by year, they will become useless men. So, both branches of the old life are dry and retrogressive.

The new life is, on the contrary, not so. The people work regularly. They have also a regular time for study and for play. This results in their producing more and better products. They have intelligence and use it in their work. Moreover, work and knowledge are of great consequence to them. It is evident that knowledge is a tool of work. If one does not know how to work he will never attain the best. One who has sufficient knowledge of his work, increases his efficiency, because he understands the manner and method by which the work should be done. He can correct the errors that he has made before. He then can progress from this work to that work. He can work from simple to complex, from easy to hard, and he can also improve and increase his production. So the new life is interesting and progressive.

What is the difference between them in their effect upon the world? The great difference is, that the old life is holding the world back and the new life is causing the world to go forward. This is because all men have an imitating thought. For instance, if one is in the habit of feasting, then his friends, brothers, and sons acquire the same habit, so that in the end they all become extravagant. One is in the habit of wearing fine clothes, then his friends, brothers, and sons all follow his example, so that, at last, they all become lavish. One by one, these habits become the customs of all the people and make the world disorderly and confused. So the old life is holding the world back. If one, on the other hand, is in the habit of studying and working, then the others believe with him that study and work are a good manner of living. Finally, all the people study and work like he does. The results must be this, that all people can

The Faithful Dog

Once upon a time, there lived in a certain place a rich man whose name was Cheng Chun. He was well known in his native place as an honest and kind man, who willingly tamed many kinds of poultry and animals, as it was tiresome to sit there doing nothing. One day he bought a dog at a market. He was glad to have this companion.

The dog always curled himself in a manger, which his master had filled with hay, and went to sleep. The manger was placed in the corner of the house. He could keep watch all night and would let no thief come near his house. On the slightest alarm, he lifted his head and erected his ears and appeared for a moment to listen. Then he began to bark without stopping until the alarm ceased. He followed his master whenever the master went anywhere. He ran along at his master's heels until home was in sight. He could find his master in a group of men.

His master treated him kindly and every day fed him beef or bread, until he said "Enough" with a smile. He tied a piece of leather, on which he fastened many small bells, around the dog's neck. The bells always sounded when he was walking.

One day the master gladly accepted an invitation to visit a friend who lived far away. As soon as he looked it over he started for his friend's house with the dog following him. After a few hours he arrived at his friend's. He was very hungry and thirsty, for he had nothing in his stomach, and the dog was also hungry. Looking up, he saw that a good feast was ready. "How good it tastes!" thought he, "I would satisfy both hunger and thirst if I could eat it at once." Soon all the guests were present; then they ate at the table. As he ate each dish, he gave half of the food to the dog. He started back home with his dog as soon as he had finished the dinner.

On he went, and soon he met a mad dog which jumped from a field of barley and began to snarl and tried to bite him. He thought, "If no one comes here to help me, I shall be bitten by the mad dog." As he was very afraid of this, he cried as loud as he could, "Mad Dog! Help! Help!"

Then his dog stood face to face with the mad dog and fought fiercely a long time to defend his master. First the mad dog had the better of the fighting. At last the mad dog was overcome and crept into the field and died there. But after a while the good dog also died.

The body of his master, he had kept from harm. The master dug a hole in the ground in which the dog was put and covered over with clay. Because he gave his life to save his master's life, we call him the faithful dog.

Written by

LU VEE CHIN,

3d Year Academy.

here to condole with you, for you are in great danger of an early death, but I dare to congratulate you, for I have a good plan to save you."

"Why shall I be killed?" asked Hsu Kung, bowing his head.

"You have been the magistrate of Fan Yang more than ten years," answered Kuai Tung, "and have slain many persons' fathers and sons, cutting off many persons' feet, branding many persons' faces. Many who wish to, dare not kill you because of fear of the law of Chin. Now the whole country is in great confusion, and the law of Chin has no present effectiveness, so they will take revenge upon you. This is why I come to mourn for you."

"What is the plan which can save me from being killed?" asked Hsu Kung.

"General Wu Chen is a friend of mine," said Kuai Tung, "and I shall go and tell him: 'I think that it will be very perilous if you are able to occupy cities only by means of many long and severe battles. I have a very good plan for you; if you use it you can get cities without battles, occupying thousands of miles of territory quickly and easily.'"

"He will then ask me, 'What is the plan?'"

"Then I shall say: 'The duty of the magistrate of Fan Yang in Chao, is to get troops ready for war, but he is cowardly and afraid of death, greedy and takes delight in seeking fortune. Therefore, he wishes to submit to you and to surrender the city. If you slay him when he submits to you, the other magistrates of the cities of Chao and Yen (燕) will never dare to do likewise, but will defend their cities against you and guard them with all their might. Can you get cities easily then? so the best plan for you is that you allow him to surrender to you, giving him a position as high as you can. You then can order him to travel about the frontiers of Chao and Yen. When the magistrates of the cities of Chao and Yen see that the magistrate of Fan Yeng has surrendered to you and become rich and powerful, they will surrender to you one after another as rapidly as rolling balls run down a slope. Then you can occupy many cities without battles.'"

"This is my plan and you can easily see, Hsu Kung, that if he allows you to surrender to him, the citizens will not dare to kill you; thus your life will be saved. Do you think this is a good plan?"

"Yes, this is indeed a good plan," said Hsu Kung, bowing his head again with delight. He then sent Kuai Tung by carriage to visit General Wu Chen. When Kuai Tung arrived, he told Wu Chen the plan which he had proposed to Hsu Kung.

General Wu Chen considered the plan quite good and sent one hundred carriages, two hundred horsemen, and the Seal of marquis as gifts and an escort to Hsu Kung when Hsu Kung surrendered to him. When this news reached the magistrates of the cities of Chao and Yen, thirty or more cities surrendered to General Wu Chen without battles, just as Kuai Tung had said.

Written by

SAMUEL T. DOW,

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friend, the merchant. The poor seller put me into a small box after he had arrived home; this action was surely against my will, because my aim was to take a long journey and I did not desire to stay there even for a few days. I lived in this small building more than two weeks. Suddenly, one day, he took me out, and brought me into a bookshop. He then exchanged me for many books. I was in the store, however, a very short time, but I felt very sorry while there, because I could not find out where my brothers lived. Fortunately, I changed my address to another rich merchant's house, and found my three brothers who had been staying there for many weeks. So we stayed together again. This was my first long journey; I made many other journeys after this. I stayed in America about three weeks and in England two years. But now I have returned to my mother country, and stay in Tinghai with my three brothers at Mr. Shu Hur Chih's Office.

During the first journey I was exchanged for many useful things, such as was the case when the merchant exchanged me for his food and the poor seller exchanged me for his goods. But I have also been exchanged for many things which harmed the receivers. The people exchanged me for cigarettes and opium, and used me for gambling. Sometimes I saved many people, both Chinese and American, or other foreigners, who but for me would have died, but sometimes people killed others simply to get me.

Now I am four years of age, and I am very afraid, because I have done so much evil that man cannot count the number of my bad deeds. But I still pray my God to help me and also forgive me my trespasses, for I have done such sin by compulsion. I am not quite well to-day, and I cannot use my hand to write a word. I think it is given in return for the evil I have done, and I fear that I will never get well. It seems to be fated that I will die very soon, so I have called on Mr. H. C. Shu to write down the history of my whole life as an example to others. May they learn. Do your best and don't do so much evil as I did, then you will get a great reward from God.

Written by

SHU HUR CHIH,

3d Year Academy.

A Unique Plan

Translated from the Biography of Kuai Tung in Han Shu (漢書).

At the end of the Chin dynasty (秦代), General Wu Chen (武臣), calling himself Wu Hsin Chun (武信君), occupied a small number of cities in the country called Chao (趙).

Kuai Tung (酈通), a native of Fan Yang (范陽) in Chao, went to visit Hsu Kung (徐公), the magistrate of Fan Yang. When Hsu Kung asked his name and the reason for his coming, he replied: "I am Kuai Tung, a native of Fan Yang. I come

their sufficiency and are, therefore, often lazy in their studies. Now China is in lack of well-learned men to handle her government. She is in trouble because of many stupid officers and selfish governors. They know only how to satisfy themselves and care not for the public. So China needs to establish many free schools in order to develop the poor boys. Thus, more free schools mean more highly-learned men in the country. Then our country and society will be in peace and will prosper. Hence, the unification of China will succeed at an early date.

The above five important questions seem to me to offer a solution of China's problem. We, the people, are the masters of China, as I have said before. We have the power to do good or evil, we know that we bear the responsibility of making her strong and wealthy. The above five are the best methods of helping her. But they bear a relation to each other. We need to take advantage of them all. Rise up! my fellow countrymen, with one heart to claim what is our own right. Thus, China may soon be strong.

Written by

WU KYUO-DJIU,

4th Year Academy.

My Life as a Dollar

I was born at the Mint of Hankow in the year nineteen eighteen. I am called Mr. Yuan Shih-kai Dollar. My father is a member of the white race; namely, Mr. Silver. He is the son of Mr. Silver Mine, and I am, therefore, the grandson of Mr. Silver Mine. My mother is a European. She is named Minting Machine, and she is younger than my father: she has lived in Hankow only twenty years.

I have many brothers and younger sisters. My elder brothers are Messrs. Peh Yang, Lone Yang, Shien Tong Dollar and Kwang Szü Dollar. And I have an elder cousin; namely, Mr. Mexican Dollar. He is more than one hundred years of age. He was born in Mexico; we therefore call him Mr. Mexican Dollar. Misses Ten Cents and Twenty Cents are my young sisters. But, unfortunately, I have a false brother whose name is Mr. Brass Dollar. He is kind in face, but cruel in heart, and he does very much evil to the people, so every person hates him.

When I was two days old I left my home, and took a long journey with my three brothers. We did not know where the steamer was which was going to Shanghai; because it was the first time that we had gone away from our home. We then asked a merchant to help us and bring us to Shanghai. He was the manager of the China Bank. When we were on board he bought his ticket; after two hours the steamer left Hankow and went toward Shanghai. It was bad luck for us that the merchant felt very hungry, and at that time he had no other money, so he used me to exchange for his food. I then said good-by to my three brothers, and became a friend of a poor retail seller. I was very sorry at that time, because I had lost my three brothers and my

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done in that direction. When on the resignation of President Hsu Shih-chang, Li Yuan-hung was reinstated to the presidency, it was one of Li's main objects to abolish the Tuchunate. General Lu first tendered his resignation, but he was not followed by other Tuchuns.

China has been wishing to do this for many years, but circumstances still hinder its immediate adoption. What is the opinion of the Tuchuns? What great advantages China would have if this should succeed! Therefore, I suggest that this is one of the largest obstacles which is going to prevent her unification. Hence, we need to abolish them in order to make our country strong.

The second obstacle is the troops, which we need to disarm. It is said that there are millions of soldiers in China to-day. They are all of no use. Their skill is used only to disturb the people and is of no use in resisting invaders. We pay our taxes to support them, but they come to disturb us. Are they expensive? And it is said that the weakness of the finance is caused by them. Shall we still be patient and let them go on in that manner? Of course, we need to try to scatter them. But it is a difficult matter to handle them after they have scattered, because they were robbers first and again they will be robbers. How can we establish them so they will not be a danger to the people? We need first to collect our capital to establish many factories and send them to be laborers in order to support themselves.

Further we need unification of the colloquial language. It is well known that the colloquial language of the people of each province in China differs from that of the other. We know that language is the representative of our thought. When we meet a man who talks a different language than we do, how can we be in sympathy with him? It is really the great obstacle which prevents us from realizing unification. If we want unification, therefore, we need thirdly to abandon that bad habit. To adopt Mandarin in the schools is the best policy for unifying our language. When our languages are one, then we can talk to each other, and it will be easy to express our ideas to others. Thus unification can sooner be realized.

A fourth necessity is development of industry. Industrious China is really the other good policy by which to save her to-day. China's weakness is lack of money. The tools, food, and cloth which people need are all imported from other countries. The money has gone away to others. If she will use the money which supports the troops in order to develop industry and send the scattered soldiers to be the laborers, she can have money easily when she is in need, and her debt may immediately be cleared, since we may get our essential materials from our national products and our money will not go to others. Is it not the best plan to make her strong?

The last need is the establishment of free schools. We know that schools are the places in which to develop men. The schools in China to-day are only of use to the boys of the rich families. The poor boys cannot enjoy that privilege because they have no money to pay their expenses. It is said that the best learned men all come from poor families, because they perceive that they are poor, therefore they study with much diligence in order to become prosperous. As to the rich boys, they are proud of

made a strong and powerful nation. The old standard of morality that now brings trouble to us should be changed into a new one that can really help us. The civil wars which cause the people to suffer pain will soon be out of existence. The financial crisis, with which the government has much trouble, will soon be cleared. Every difficulty that now exists will soon be settled. The man who is a good citizen is really of high value to China at present.

The men that China now wants are the men that are good citizens. But, where do these good citizens come from? The good citizens come from schools. The middle school has as its function the selection of the children of superior ability and the training of them for leadership in the various lines of professional and vocational activity. It is now the duty of the teachers of middle schools in China to direct their pupils into the right path by teaching them along the lines of preparing for good citizenship. As to the students themselves, I want them to arouse their consciousness and study as hard as they can in order to qualify themselves along the four lines mentioned that will help them to be good citizens. Only to those who qualify may the high and honorable title "Good Citizen" be given.

Written by

YUONG TSU YUI,

4th Year Academy.

The Unification of China from My Point of View

A country is composed of people. Therefore, a country is exactly what its people make it. Since the people are the masters of a country, therefore, the country's weakness or strength depends upon the people. If there is any difference of ideas and conditions among the people, how can they unite? A country not united, of course, must be in trouble. Therefore, unification is essential to a country.

China is in trouble now and she is divided into two parties, the southern and the northern. Many civil wars break out between them. We, the people, all earnestly hope to unite her and also expect her to be a strong country among the others. Unification! Unification! The sound is often heard, but there is still no unification. Only shouting for unification is not the best policy to save her from the base. There are three obstacles which prevent her from uniting and two methods which are the most helpful in uniting her. If we wish her to be united, we need first to eliminate the obstacles and to adopt the helpful methods. They are as follows:

The abolition of the Tuchunate is considered to be the first matter which we need to do. The financial stringency in China, most people may say, is due to the fact that the Tuchun system is an expensive one. Now the abolition of the Tuchunate is widely and earnestly discussed. This was first proposed by General Lu Yung-dzang, Tuchun of Chekiang, about two years ago. Since that time, however, nothing has been

ago. And the high morality that we want to-day is not of the old standard, but of the present standard of morality further improved.

Political Understanding.—As you know, an ignorant person can never be a moralist. Though high morality is important, it ought to have knowledge as one of its tools. Knowledge is said to be the key to all kinds of professions. It is the tool that helps us to solve various problems. Political understanding means an exact knowledge of the politics of a country. No person in a republic can live without a degree of political understanding of his country, for the simple reason that he is of the country. In the China of the past, political understanding was of no importance to the citizens because China was a monarchy instead of a republic. Now, the country's policy is changed. Every citizen looks upon "assisting in the government" as a real honor and also as a real duty. And, if the citizens are destitute of political understanding—of the organization of the state, of the tendencies of the country, of the sentiment of their fellow countrymen—how can they distinguish right from wrong, good from evil, in the various departments in which are carried on the executive and legislative activities of the nation. China is now military in character. Her politics are corrupt. Civil war frequently breaks out. Militarists are placed in power by the prestige of their victories. High officials are often traitors. Most things they do are harmful to the best interests of the country. At present in China, the duty of its citizens is to compel them to do right. But, how can we? We should first get thorough political understanding. After we have it, we may form groups and try to bring what is in our mind to realization. In short, men of good citizenship in a republic should have at least a common understanding of the politics which so greatly influence their lives.

Intellectual Knowledge in Economics.—The Great War has ended. The war of commerce is actually begun. We are now pushed onward and upward by the current of this war. We cannot escape from it. We should direct it in the right way in order to get some benefit from it. In the present age, the open-door policy will soon be established. The standard of living rises higher and higher. Our ways of making a living become harder day by day. From now on, we ought to gain some accomplishments if we want to live. Whether we be a tradesman, an engineer, or a peasant, the one thing we should have is an intellectual knowledge of economics. Men of every profession have to live with others. Since a man has to live with others, he ought to have intercourse with them. To have an intellectual knowledge of economics teaches us how we should work among the people with whom we communicate. It teaches us the way of getting much profit with less expenditure of energy. It leads us to the conquest of our environment. Good citizens want to be the leaders of China to-morrow. To the leaders of China to-morrow, the possession of an intellectual knowledge of economics is an indispensable necessity. It is important to-day that China's government be for her citizens, of her citizens, and by her citizens. If her citizens are good and have the above four qualifications, certainly they will brighten her future prospects. The sick nation that foreigners used to sneer at may be

hundreds or thousands of years ago would be called to-day bad citizenship. Also, good citizenship in country A may not be good citizenship in country B. Good citizenship in China at present, as I think, requires the following four things.

A Strong Body.—Citizens have to do service for the community. Citizens take different parts in the earthly order of events. Their burdens are heavy; their duties are important. They ought to have strong bodies in which to house a strong mind. In other words, they must have a certain amount of energy to carry out their plans. If the acquiring of a strong body is neglected they will often feel that their ability is not sufficient to do the necessary work. Their duties cannot be done; their qualifications cannot be called complete. They cannot by any means be called good citizens. China is called a sick nation of the world. At present in China it is our duty to reform China and make her a stronger country. We should exercise ourselves in order to get strong bodies. But it does not come to an end after we have got strong bodies ourselves. We should try to make others follow suit, in order that every one in the country may make his body strong. As all of you know, the individual is somewhat related to the general public. If the majority of our people are sick, no matter how healthy we are, individually, we will suffer a great deal because of their sickness and weakness. It is for this reason that good citizens should try to do what they can for the general public as well as for themselves. By so doing, China will no longer be a sick nation.

High Morality.—Though strong bodies are essential to our lives, they have something to do with morality. If we have not high morality, strong bodies might be the instruments of wrong. Therefore, we must try to develop high morality in ourselves as well as to make our bodies strong. China, for hundreds of years past and up to the present date, has emphasized the value of moral precepts. But, at present, a notion comes into my mind: that since China became a republic, her country's policy has been changed, and her standard of morality must also have changed. Formerly, when China was a monarchy, royalty was looked upon as the most important example of morality. Every citizen took the king's standard of morality as his own. They sacrificed their own characteristics and lived according to what the king demanded. At that time, people were divided into classes. Each class had its own standard of morality. They would be satisfied if they lived up to the standards of their own class. They regarded the doing of the work of another class as immoral. They were conservative; they were not social at all. Now China is a republic. The country is no more the home of the ruler. Every person has the privilege of following his own characteristics instead of sacrificing them to the ruler's wish. Each man has the freedom to follow right and justice as he sees them. There are no official grades among the people. Every person should have a general knowledge of some other calling besides the special calling which he makes his own. All persons under heaven are created equal. We help one another, and coöperation is looked upon by us as a high stage of morality. In short, our present standard of morality is quite different from that which existed twelve years

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One's life is compared to a building. His school life is compared to the laying of the foundation of a house, and truly it is the foundation of his whole life. Learning and virtue are the best materials for his life-building, as wood and stone are the best for a house, and they are what we are collecting now. A building of stability and strength is usually founded on strong materials, or else it will not last long, and such is the case with our life-building. It is impossible to be cheerful fellows later in life, unless we establish a firm and strong foundation in our school life. The foundation stage is so important that it may not be neglected, for it is the decisive point of the question whether or not we shall be happy and successful men in the future. One who does lay a good foundation for his life when he is in school, will certainly prosper, and hence he can be happy and gay. On the other hand, he who does not, will fall and fail, and consequently the state of his life will be nothing but sorrow, misery, disappointment, and sadness. To prophesy one's future, therefore, it is only necessary to notice his ability of establishing in school his learning and virtue which, as has been said, are the only sound materials for one's life foundation.

In conclusion, let me call your attention to the fact once more that our responsibility as students is to study. Provided we wish to be happy men in the future, and that we may satisfy the hope of our parents in sending us to school, certainly then we should exert ourselves and work hard. We become older and older day by day and year after year, and the end of our life comes nearer and nearer. Our school life will be over in a twinkling of an eye, as time goes on so swiftly and waits for no man, and soon we will have no more chance to study. When that time comes, those who have not acquired something during this precious period will be conscious of their mistakes; but it will be in vain to cry over spilt milk. So those who have not aroused from their unconsciousness should start into wakefulness without any delay, otherwise your life will be a curse—a thing terrible and dreadful.

Written by

CHANTS JOHN PAGE,

4th Year Academy.

Good Citizenship in China

In the beginning of this sketch of good citizenship in China, I want to make every one thoroughly understand what the word "citizen" means. In knowing its meaning, first of all, we must bear in mind the two essential facts. First, all citizens are men. Men cannot live in a community and take no part in community life; men must have some coöperative part in social activities. Second, there is exhibited the organization of the country in the community. Citizens' activities are not without influence upon their country; citizens should be men of service in the country.

The meaning of the words "good citizenship" has no boundary. It is changeable with respect to the age and locality. What would have been good citizenship

of people cannot make themselves happy, because they are desirous of riches and eager for honors or rank, and with a view to satisfying their anxiety for these objects, they are accordingly obliged to do unlawful things, which make them feel sorry and unhappy throughout their lives. That things serve the learned and virtuous, but that the foolish and ignorant are servants to them, is quite true. Consequently, no one can really be happy, save the learned and virtuous men. But a man of learning without virtue, or a man of virtue without learning, can also not be happy to the end. Like heat and fire, learning and virtue are usually found together. A man of virtue without learning can hardly make himself great and known, nor can a man of learning without virtue bring about any worth-while accomplishments.

If we are men of great learning and good virtue we are certainly able to do much good for our beloved country, and help her to be rich and strong, powerful and prosperous. We shall be regarded with sublime reverence by our people, and shall be men of great note, in case we use our learning and virtue for our country's good. Scholars of note from different parts of the country will admiringly come to follow our instruction. Then after our death our noble name will be transmitted in history, and our honorable and glorious reputation will be perpetuated without decay, as long as there exists a man who has the love of country in his heart. It is only learning and virtue that can make us happy. By contrasting a man of learning and virtue with a man of foolishness and ignorance, or in other words with a man without learning and virtue, the former one is a man with two bright eyes, by which he is able to discriminate black from white, dark from light, and good from evil; the latter is a maimed man with two blind eyes by which he can distinguish nothing and who deviates from all right ways. A man of learning and virtue seems to live in Paradise, but a man of foolishness and ignorance, in Hell. A man of learning and virtue is deceived by nobody; but a man of foolishness and ignorance is easily cheated by everything specious—in short, one is happy and the other, miserable. Thus it is true that learning and virtue are the only means of our happiness as well as of making us great and renowned forever. Now it is almost self-evident that there is nothing on the earth but learning and virtue which are the real and true happiness by comparison with all those previously stated.

But how and where to procure learning and virtue? School is the place where they are produced. As to how to obtain them, that is the question about which I am going to encourage and inform you by a little advice. We are in school now, and it is the best opportunity and moment for us to cultivate and build up the learning and virtue that we acknowledge are to grow into the sweet fruits of our future happiness. We are very fortunate in having an orchard producing such fruits of happiness, and in having in this orchard pickers—our teachers—who make it easy for us to secure this fruit, merely exerting our will to receive them when offered to us by them. The more we receive, the happier we shall be. One who refuses to accept them is a fool and will be a sad and sorrowful creature in his later life. So do not miss such a good opportunity as we students have at hand now, and be a foolish and wretched wastrel. Catch it when it is offered, for it will never come to you again once it leaves you.

having designs on such a millionaire, they even endeavor to murder him as they are envious of him, and if he unluckily meets those brutal and cruel life-takers, they will murder him for the sake of a small part of his wealth. Well, to think of it! Is it not perilous to have much money? A story that has the effect of proving that money is by no means able to make us happy and comfortable is about a banker and a cobbler, the former, without saying, being very rich and the latter, poor. It is told in the following way:—

The banker used to notice the cobbler working and singing merrily in a street, along which the former had to pass every day between his house and his place of business. One day he happened to fall into conversation with the cobbler, and interrogated him as follows: "How do you earn your living, sir? How much do you get a day by your work?" "Ah, I am sorry, sir, because I can't tell you exactly; sometimes more, sometimes less," was the other's reply. "At all events, however, I can make both ends meet without any trouble." Having some compassion on the needy craftsmen the rich banker took out of his purse the sum of one hundred dollars, and presented it to him, saying, "I offer you this trifling sum of money so that you need no longer work so hard." The poor laborer, having never seen such an amount of money at one time, in his life, received it with much gratitude, and stopping his work, he immediately went home. Nevertheless, he could not fall asleep that whole night; because he was thinking seriously of the money given him by the banker that day; fearing it would be stolen. For three successive days and nights, he did not take even a nap. Then he became so much exhausted that he consulted his family, and decided that he must return the money to the banker, in order that he might have his happiness and freedom again. Having made up his mind, he instantly repaired to the banker's house. "Oh, your kindness," exclaimed he, "it is a great botheration, by which my comfort, happiness, and freedom have all been driven away: I can't sleep peacefully and sing merrily as I have done before, so long as the money is with me, and, as a consequence, I come now to give it back to you." It is strange to say, that his happiness and daily joys were indeed restored to him at the same moment in which he returned the money to the banker. From this we can see the more clearly and unquestionably that money is not the key to happiness after all.

Dwelling in edifices, grand and splendid, also does not spell happiness, because once they catch fire, they will be burned to ashes, and in such occurrences lives are occasionally lost. Having many wives and children and servants does not mean happiness, either. Wives and children will not respect or honor you, but will desert you; servants and slaves will not obey or serve you, but will leave you directly, when you become poor. In a word, all that has been mentioned is not our real happiness at all.

Now with reference to learning and virtue, which can neither be burned nor be stolen, they are, on the contrary, capable of being shown to be our real happiness. If you have both great learning and high virtue, you will be highly esteemed, respected, and honored. As a man of learning and virtue does not do things in the dark, he always appears to be cheerful and open-hearted. A majority

is to go into a passage that is delightful and the goal at the end of the passage is not only easily attainable but is also worth the effort, and to pursue the latter is of course pervicious to the last degree.

To conclude, the youth of to-day is the man of to-morrow; and his earlier days are the best time for preparation, and his years of maturity are those for performance. It is said, that at the present stage, the only persons whom China desires to train up to become the successors of the previous leaders, are students. Now, we ourselves are students, hence we are all weighed down with ponderous burdens or responsibilities. In view of this, instead of only paying attention, to building strong bodies and acquiring knowledge, we should all of us during our school age cultivate the qualities that leaders require; so that we will not fail when we undertake the work our country wants us to do.

Written by

SHAO HONG HSING,
4th Year Academy.

What Our Real Happiness Is

Before considering in detail my subject, I want first to ask you a few questions: what do you think our real happiness is; what do you think can really make us happy; and how do you think we can be happy? To these three questions, your answers will probably be more or less contradictory; for most of you will think that money, no doubt, is our real happiness, because it has the power of being almighty, that is, when we have money, we can at all times do what we wish to do: gambling, drinking, carousing, smoking, going to theaters, visiting tea houses, and what not. By so doing or amusing ourselves, do we really obtain happiness? I may firmly answer for you "No." Well, then, what is our real happiness? I should say that in learning and virtue is to be found our real happiness.

We should perceive that there are various sorts of amusements in the world, which seem to make us happy, but which in reality do us great harm. These amusements to the minds of foolish and ignorant people are beautiful wives, many children and servants, dwelling in magnificent buildings, taking sumptuous banquets, dressing in rich garments, and those I have previously mentioned, as well as a thousand like them. They seem to bring happiness to the stupid and the foolish, but do not so appeal to the learned and the virtuous. The reason why I can say that they do not produce real happiness is because they themselves are false, injurious, transient, and degrading. They do not remain with us all the time, but they will desert us, as soon as our money is gone.

Money itself, however, sometimes not only brings unhappiness to us, but also fetches in its train terrible dangers and horrible calamities; for the reason that robbers and thieves are always jealous of one who is extraordinarily wealthy—possessing an enormous estate and a tremendous amount of money. Sometimes

distress, but they never lost heart. Another person of great reputation is Columbus who discovered the new land, America. His success was owing to his singleness of purpose and perseverance. For on the ocean, hundreds of times he suffered the affliction of storms and tempests. However, instead of admitting defeat, he went forward, leaving open no means of retreat. But to reform China at the present time is much harder than to found Rome and is rather more difficult than to find a new land. On this account, none but those who can persist in anything which they undertake, and who will never say die when severe difficulties beset them are needed as leaders.

The leaders I am going to mention secondly are those who will make sacrifices for the benefit of the country. A willingness to sacrifice is a quality not given to all but sacrifice is really the most effective factor that figures in the winning of success. Confucious said, "To sacrifice one's life is to complete one's virtue." This precept is as true as steel, but I have the courage to believe that sacrifice means more than simply completing one's own virtue. For if a life be sacrificed, not only is it probable that the one who made the sacrifice will accomplish his purpose but it is probable that his sacrifice will awaken the minds and hearts of others and cause them to carry on the object for which he sacrificed his life. Jesus Christ, the most remarkable and admirable figure the world has ever seen, saved the people of his day from darkness by virtue of nothing but sacrifice, and his disciples imitated him to the extent of devoting and giving their lives for their religion. In view of this, it is no wonder that the gospel of Christ has spread all over the world. Moreover, most countries are founded and have become flourishing by means of the sacrificing spirit of their people. China of course can hardly be taken out of danger without such leaders as those just mentioned.

The leaders I am going to mention last are those of integrity and honesty. At any rate, there can hardly be found a great man who can be said to be immoral. And in view of the failure of the previous leaders, owing to their deficiency of moral character, rather than to their lack of perseverance and sacrifice, China especially needs leaders of integrity and honesty. Leaders of this kind are necessary, because they act with regard for nothing but truth and probity; they act in accordance with equity and not in accordance with preconceived ideas or prepossessions; and they do not act for their own advantage under the color of public good. On the other hand, they will make themselves more resolute in heart and stronger in spirit. The qualities, honesty and integrity, likewise make them but the readier and more capable of convincing their fellow men and winning the admiration of people. In short, they, I might say, are quite capable of infusing strong new life into China.

As I have particularized and dwelt so much upon the kind of leaders China needs, one can easily infer the effect that China will secure in time. Yet there is one point of fundamental importance which I cannot forbear to mention herein and which China expects her leaders to keep in mind. It is the word "Union": they should have union of ideas or opinions; they should act unitedly in their respective operations; they should unite in everything they undertake; and they should be united at all times, not sometimes. For Union directs one way and Separation another: to follow the former

The Kind of Leaders China Needs

China at the present time, all with one accord would say, is going to the dogs at a rapid rate. For if you take a bird's-eye view, you can readily discern that conditions, political and social, are far from what we expect and are even worse than those of the Ching dynasty, when the Republic was established. Politically, let us not go into questions of the cabinet and the parliament, but deal with the question of military administration. The Tuchuns or Inspectors, who stand on their own feet, on account of having the greatest power, are now doing their best in no direction but to struggle for gain and to extend their lands, in spite of the central government's supervision. Thus, the civil wars follow one another incessantly, the country and its people are in disquietude and confusion, and the national finance is in a condition approaching bankruptcy. Socially, the community itself is on a wrong and vicious basis and is in an evil hour and dangerous condition; likewise her education, commerce, industry, and other important phases of the country's development, are all in the incipient stage. Now, under such circumstances, it goes without saying that China is standing in urgent need of reformation. But to accomplish this, it is certain that a group of leaders is absolutely necessary.

In the past, many men of ability and talent have volunteered themselves to the course of working for her. When they began, they were all zealous, patriotic, enthusiastic, and seemed about to succeed in rescuing her from her dismal and perilous state. But up to the present, none of them have accomplished their first design; and the country, I might say, is going further and further down hill and faring worse and worse. This, we should of course attribute rather to their lack of the qualities of perseverance, sacrifice, honesty, and integrity than to their lack of ability.

From this point of view, we perceive that China does not need leaders who are wavering in determination and are afraid of difficulties, though they are men of much ability; nor those who lack morality, though they are men of rich talent; nor those who lack the quality of sacrifice, though they are men of fine parts. On the contrary, she needs the sort of leaders who will never fail in the face of the temptations from malicious environment and who can be relied upon as the chief corner stones, steadfast and firm. These leaders of course, not like the previous, are men having fine attributes which affect their success.

Now, the leaders I am going to mention first are those of perseverance. It is clearer than crystal that in doing things whether great or small, there will occur more or less numerous difficulties, and the greater the matter is, the more numerous and greater the difficulties that will come forth. But it is much better for one to endeavor to do away with them than to despair and accomplish nothing; hence perseverance is required and is momentous and fundamental to the one who undertakes great deeds. All of us know that Rome was not built in a day but in some years. Before she was built, her founders had suffered a great deal from severe and almost unendurable

Foreword

In presenting this, which we hope will be only the first of a long series of annuals recording the progress of Tinghai Public School, we wish to express, first, the deep sense of gratitude we feel toward a large circle of those whose actions have been helpful to both the school and to this publication.

With grateful hearts we acknowledge our indebtedness to those men, both Chinese and foreign, who conceived the plan for founding our school. We feel an appreciation not only of their vision, but also of their generous use of their initiative, energy, and wealth, which transformed the intangible vision into the solid reality of our present institution.

We heartily thank our Board of Managers for the efficient service they are rendering in their official capacity. We realize that this efficient management is possible only because they so generously give of their ability and time in handling the affairs of the school.

We thank the parents of our students for the expression of confidence in the school, which they make by sending their sons here to study. It is, we believe, a confidence which both the faculty and the student body are doing their utmost to merit.

We express our appreciation of their interest, to the many friends, who, though not so directly interested as those above mentioned, have shown in various ways that Tinghai Public School holds a high place in their esteem. We sincerely hope that this regard may be strengthened and continued, and that this publication may be the means of making them feel better acquainted with our ideals and work.

We wish to extend our thanks to our principal and the members of the faculty who have acted as advisers in publishing this annual, and also to all others who have assisted in its publication by contributions of their services or of money. Our advertisers and readers may feel assured that their support of this publication is warmly appreciated.

We wish to convey more fully to our readers our hopes of what this publication may accomplish. It is our desire that this annual may be an instrument in drawing our present friends closer to us; and in transforming those who are at present only acquaintances into active and interested friends; and in introducing us to some who are at present not even acquaintances. Our school's capacity for doing good depends largely upon the number of people who are interested in its sound progress. We trust, therefore, that this annual will be of assistance to us in enlarging our circle of well-wishers.

In conclusion, we wish to state that, as this is the first issue of this annual, imperfections may appear in it. We regret that this is so, but plead as our excuse our lack of experience. We trust that the experience gained in producing this issue may be of value to us, when the time comes to produce the next issue.

THE EDITORS.

同學錄

王良璈	定海	定海水門橋下泰生莊
徐夢韓	鎮海	柴橋公輪殿對門
童第義	鄞縣	鄞東韓嶺市轉童家香
印運煥	奉化	奉化上田畝恆泰號轉遞
周有蓉	鎮海	寧波江廈慎康莊轉遞
陳德芬	鄞縣	甬城竺家街四十號
邵鴻壽	蘭溪	定海郵局
張奏權	定海	定海縣前街舒萬和米店轉
王心葆	定海	定海北門石柱街內
蘇雲銓	餘姚	餘姚桐江橋耶穌教堂
陳鴻鈞	餘姚	餘姚游山河角
鄧家豪	奉化	甬江北岸封仁橋側
王錦業	鎮海	鎮海城中朝宗坊王健順
俞立根	鎮海	鎮海渡駕橋
賀傳貴	定海	定海大衙頭
李誦淮	鄞縣	甬和義門外羊府廟跟四十五號
張家坤	定海	岱山高亭張淦利號
謝道用	象山	西周謝伯房

同學錄

康身清	鄞縣	鄞南虎嘴周康星房
馬駿達	餘姚	天元鎮康記南貨號轉遞
盧維久	餘姚	餘姚長河市張永生雜貨號轉遞
謝祖安	無錫	無錫周新鎮洽昌祥寶號轉
於杰	定海	岱山石橋鎮楊乾豐號轉遞
王錫麟	鄞縣	甬江東東湖濟干宅內
范才驄	鄞縣	甬芝蘭橋三十八號
彭玉龍	溧陽	江蘇省溧陽西門上城灣第二家彭宅轉遞
周莘尹	奉化	西鄞東街天生號轉遞周助房
陳金榮	溧陽	江蘇溧陽西門義隆潤號轉遞
周天芬	奉化	奉化蕭王廟永年堂藥號
周鼎三	慈谿	慈谿城內桂花廳
沈堯彥	定海	定海城中狀元橋元隆銅號轉遞北城脚天主堂
徐厚植	定海	定海城內東門內祥裕號轉遞東管廟前
竺聯星	鎮海	鎮海城中九灣街
蔡若海	溫嶺	台州溫嶺縣石粘街吳頤康藥號轉交南山
汪遠	奉化	奉化蕭王廟楊老裕豐烟莊轉遞
張高翔	鄞縣	寧波壽昌寺跟一號
駱和聲	鎮海	鎮海稅關巷合勝行
徐雲霞	餘姚	餘姚天元市康記南貨號轉遞

同學錄

二

錢華	定海	定海城中北門錢健房
袁仰安	定海	定海南城脚下龍宅
胡達夫	鄞縣	甬湖西青石橋御史第胡律師事務所
張師曜	鄞縣	鄞縣南鄉董家跳張地房
甘鴻常	定海	定海城中北門甘慎房
李誦源	鄞縣	甬和義門外羊府廟跟四十五號
周善根	鄞縣	定海城中南門狀元橋下麗華公司
趙本楷	鄞縣	寧波城中道後桂芳第側趙度房
陳利用	定海	定海城內竺家衙勝家公司
方善鈞	鎮海	寧波東門新寶成轉遞
袁光行	奉化	奉化蕭王廟棠委袁會房
陳良康	鎮海	上海麥根路陳隆興石廠
王良瑜	定海	定海城內水門橋下泰生錢莊
王學忠	定海	定海城內水門橋下泰生錢莊
周世高	定海	定海城內柴水衙周二房
孫開鈞	鄞縣	甬沙泥空地四號
王醴泉	鎮海	鎮海大嶼頭王源利號
許世良	定海	定海城中西門太平衙
胡士新	鎮海	柴橋鎮胡姓老屋
邱國政	定海	定海城內大地園跟
夏錫類	奉化	奉化崎山下
李國華	鄞縣	甬城內應家衙七十八號
陳富恆	鄞縣	甬藥行街桑園衙三十號
曹育民	鎮海	柴橋鎮永餘米號轉遞曹庠房
張顯華	鄞縣	鄞城邑廟前十二號張義房
徐能誠	定海	定海城中橫街頭十八號
張允康	鎮海	柴橋鎮方家橋
朱子章	臨海	海門信遠號轉遞臨海東鄉花橋泰豐號
陸蘭森	鄞縣	鄞縣東鄉下應鎮高橋頭陸道房
鄭德勳	鄞縣	寧波應家衙恆大提莊轉遞江東舟孟橋下
周克勤	鄞縣	寧波西門中憲第
周震初	鎮海	穿山周恆和號
舒明昌	定海	定海城內縣前街萬和
宋乾熙	青浦	青浦南門聖殿東首
周書五	鄞縣	甬城中太監衙五號
林嘉禾	定海	定海城內東井頭孫德興斜對面
周民新	臨安	臨安吳家畝
尤爾鏞	寧海	上海開北恆豐路智和里九十二號定海城中同
倪鴻梁	象山	壽泰轉遞亦可
賴大滋	象山	定海城內象春館轉

范才驥	鄞縣	甬城芝蘭橋三十八號
顧遠謀	鄞縣	寧波城內同仁堂街四十九號
王長榮	鎮海	鎮邑太邱鄉東礮頭萬利號轉交王孝房
施德善	定海	定海城中陶家街
袁家堯	鄞縣	寧波城內大沙泥街六十九號
陳開椿	鎮海	定海城內豐泰隆號轉
周善滄	鄞縣	寧波小教場後智慧橋
沈立恭	定海	岱山高亭沈敏房
毛孝梓	定海	岱山宮門毛日新號
魏名揚	定海	定海城內北門嘉禾橋李貞房
胡榕生	鎮海	柴橋鎮胡寧遠堂
李世昌	鎮海	穿山李年豐號
林萬焜	鄞縣	甬城水堯橋費家街八號
黃次本	鄞縣	甬城四府前中牆門十六號
張守瑜	鄞縣	甬西門外郎官第
丁逢源	上海	上海閘北恆豐路智和里九十二號
傅貞芳	鎮海	霞浦張仁一堂張元敬房轉
唐應益	香山	定海關
張威餘	鄞縣	寧波西門外航船埠頭後河王萬興內
方憲華	定海	定海金塘大象地

同 學 錄

龔乃傑	定海	定海城中東門茅家橋下
王正偉	鎮海	鎮海城中祥豐當對面王恭房
沈懋績	定海	定海城內解元橋恆三燭號
陳英盛	奉化	奉化馬頭
趙天葆	諸暨	諸暨草塔鎮萬春米行
蔡敦基	鄞縣	鄞縣南鄉蔡郎橋
魏保潔	鄞縣	寧波江北岸槐花樹下李鴻茂街四號
夏定敬	定海	定海城內大地園跟
張熙績	定海	龍首橋下橫街
齊昌海	定海	定海城中西街裕和號
趙惟璿	紹縣	岱山橋頭鹽公署
龔乃定	定海	定海城內書院街龔家河頭
馮廣大	臨海	臨海東鄉大田葉壽康藥店轉
韓振雄	定海	定海城中陶家街
胡 福	定海	定海城內東門聚奎橋
洪士珍	定海	定海東山頭下通濟橋對面
樂秀珽	鄞縣	甬江東祥和道頭三號樂風房
毛鏞森	無錫	無錫西漳
許惠盛	定海	定海城內祖印寺前惠愛醫局
張勛新	鎮海	霞浦張仁一堂轉張敬齒房

同學錄

四

陳丕守 鄞縣 寧波桑園街三十號

王省華 鄞縣 寧波鎮北王家路

盧嗣新 寧波 寧波江北岸洋樓街七號

王克久 黃巖 黃巖柏樹巷當店後

王清政 奉化 奉化南渡鎮何萬成南貨舖轉遞

胡振良 鎮海 柴橋正大船行

顧福謙 象山 象山曉明塘石浦萬年春藥店轉遞

水兆熊 鎮海 鎮海霞浦張存德堂轉遞水顯房

袁兆道 象山 象山石浦中街正豐號轉遞

朱祥祚 定海 定海城內狀元橋下大街朱宅

王賢才 定海 定海城內狀元橋下竺家衛方井對面鄭宅

沈文濟 慈谿 慈谿北鄉沈師橋新塘角斗

賀百行 鎮海 鎮海東頭萬利米店轉賀永興家號

秦祖培 武進 上海北四川路崇業里八街竹籬笆內宣德學校
或武進東門外洛陽鎮東首

沈仲圭 定海 定海城內北門天主堂衛沈仲房

邱國定 定海 定海城內大地園跟

徐世桐 鄞縣 漢口後花樓方正里徐榮記

白梓棠 定海 定海城中竺家衛口老當店隔壁白季房

孔憲達 定海 定海城內荷花井跟

夏傳祀 奉化 奉化崎山下夏清頌房

李超然 定海 定海城中錢廠街

張高級 定海 定海城內東街隆懋號轉遞錢廠街

阮望汝 鄞縣 甬城三支衛五十五號門牌

賴世土 象山 象山西周儒雅洋賴源昌號

嚴美棠 鄞縣 寧城西門內虹橋頭嚴天錦帽莊

顧錫釗 鎮海 鎮海江南上街頭顧墳房

陳錫源 定海 定海城中柴水衛

任肇昌 鄞縣 甬江東賣藥橋下二十七號

胡振泰 定海 定海城外南珍橋下

袁泉枚 定海 定海南城脚下龐宅

周明鎬 定海 定海城內倉河底周寬房

陳啓祥 定海 定海城中倉河頭

周秉瑜 奉化 象西保太和藥店交蔣有祥轉

錢定富 定海 定海城中藍府河前

陳祺年 定海 定海城內混堂衛陳宅

蒲紀棠 定海 大馬路門史德順轉遞

柯照產 鎮海 柴橋寶慶銀樓轉三山上宅

曹虞璿 鎮海 柴橋樟漕頭泰豐號

劉巨樑 鎮海 柴橋老上境世科第劉宅

鄭賜球 定海 定海岱山東沙角小嶺下鄭瑞源號

李植懷	鄞縣	寧波城中市中心橋直街四十一號
陳和	黃巖	海門路橋鎮話月港陳宅
楊宗敏	黃巖	海門黃同德號轉當角橋楊宅或台州海門永寧輪船局轉遞亦可
沈開越	奉化	奉化範湖街真神堂
張臨紹	鄞縣	寧波石碶餘豐行
葛佩璋	寧海	寧海橋頭胡馬濟生堂轉
林天綱	寧海	寧海北鄉溪下漲坑郵寄橋頭胡馬濟生號轉遞
李聖榆	福州	寧波水鳧橋三號
楊在渠	福州	寧波水鳧橋三號
許國華	定海	定海方河頭許宅
江耀祖	定海	定海城內書院衛江宅
林光晃	鄞縣	寧波城內天封橋下冷靜街二十二號
王祖舜	定海	上海開北公興路新光裕里第二衛一七二號
陳啓泰	定海	定海衙頭拷陶衛陳義房
金定華	定海	定海城內上榮廟右首楊宅
陳懷銘	鎮海	鎮海西門外三陽南貨店轉遞
陳禮茂	定海	定海城中學宮前
李國楨	定海	定海城內東門慶安橋
王全寶	定海	定海城中北門石柱衛王復謙房
俞宗唐	定海	定海城中混堂衛

同 學 錄

胡啓音	定海	定海城內三歧衛
鄒家符	鄞縣	甬江北岸洋關衛
黃齊望	定海	本埠南街源大南貨店轉交紫微莊天童村黃健仲房
林承業	定海	定海城內西門立生號轉秀山
王守鉢	定海	定海沈家門泰生米號
張友謙	定海	阜泰當轉大展德康莊
徐家驪	定海	定海城內倉河頭
黃榛芳	定海	定海城中南街源大號轉墩頭黃升伯房
張玉田	定海	定海螺門施德順號轉遞
徐宗華	定海	定海城內桑園衛
袁世昌	定海	定海城中東門同和米店
胡周綱	鎮海	霞浦張五福堂轉交
楊振華	定海	定海北門上榮廟對面
沃鵬飛	鎮海	鎮海柴橋永餘號轉遞洪吞
張元祿	鄞縣	寧波城內應家衛彩章染坊
吳瑞琦	定海	定海東門坤記衛內
劉祖安	定海	岱山東沙角橫街頭劉中和號
邵祖耀	定海	定海城內怡和衛邵家
董厚珍	定海	定海城內東門文彩橋下
周天祚	奉化	寧波半邊街萬成魚行轉

同學錄

六

余德彰	劉承祺	王身富	施德耀	沈堯樹	許士煒	沈松竺	張思棠	丁志信	童信立	董泰昇	賀美璇	劉德灝	翁光孚	朱戢瑞	劉盈昌	徐秉燮	徐大元	徐正道	金德琦
臨海	定海	定海	定海	定海	定海	慈谿	定海	定海	定海	定海	鎮海	定海	鎮海	定海	定海	定海	定海	定海	定海
台州海門東昇街錦記火油公司	定海沈家門穗成米店轉遞	定海城內小教場劉頌禮房對面	定海城內陶家術	定海大衙頭橫街沈春茂釘店	定海城內北門龔家河頭	定海城內輔仁莊轉遞	定海沈家門新和布莊轉遞	定海沈家門西橫塘立大號	秀山邱岩潭童棚房	定海城內解元橋下董和房	鎮海東嶼頭橫浦廣濟堂藥店轉遞	定海沈家門勸業銀行轉遞	柴橋胡源盛轉三山翁春房	定海桃花宮前吞朱樹二房	定海城內東管廟前	定海城內砲房弄陸宅	定海城中東管廟前	定海城中東管廟前	定海城中倉河頭

樓信收	嚴錦蓀	傅金魁	阮榮貴	周志業	胡啓文	何繼光	張允渭	胡德興	傅寶瑜	張詠零	沃雲飛	楊陞陞	陳傳緒	徐正祥	史悠旺	張魯益	趙禹莘	陳國珍	金安榮
定海	湖州	定海	定海	定海	定海	定海	鎮海	定海	鎮海	鄞縣	鎮海	定海	定海	定海	定海	定海	定海	定海	定海
大展德康莊轉遞	上海三馬路迎春坊第三百號	定海大衙頭傅瑞記南貨店	定海城內北門學宮前	定海橄欖黃沙周	定海城內帥旂術	定海張家橋	鎮海泰邱鄉東嶼頭源號	定海城中	寧波江東百丈街錦記花號轉小白張文房	寧波江東百丈街錦記花號轉小白張文房	鎮海柴橋永餘號轉遞洪吞	定海沈家門寶順莊轉遞	定海南門乾泰南貨號轉	定海城中南珍橋南趙宅	阜泰當轉遞大展螺門史德順	定海大展同仁堂	定海城內混堂術	定海東山頭下何東昇醫局對面	定海城中大地園跟

俞祖耀	定海	定海城中小余橋
林達康	定海	上海虹口吳淞路公安里三衛利泰申莊
徐礎琳	定海	定海城內大人衙門小河頭
白乃熾	定海	定海城內竺家衛乾裕號
徐之汶	鎮海	海晏鄉柴橋徐同春
徐之津	鎮海	柴橋徐同春號
周錫祥	定海	定海南門外周家塘
張宗彪	定海	定海城中北街朱宅對面
陳錫祥	定海	定海城內大街柴水衛三省銀樓
王聲宏	定海	大余橋下
柯達三	鎮海	柴橋樓寶慶銀樓轉三山柯健大房
王根深	定海	定海北門外土城墩
童禮門	定海	定海阜泰當轉大展德康莊
黃齊清	定海	定海南街源大南貨店轉天童村
黃杏芳	定海	定海西門餘慶堂藥店轉
何賢能	定海	定海藍府河前
楊良愷	定海	定海大衙頭泰山街楊瑞昌紙賬號
賀得庚	鎮海	柴橋餘泰紙店轉遞賀坤和房
楊存寬	定海	定海東山頭楊家塘
蔣志水	定海	定海城中小余橋

同 學 錄

龐善芳	定海	定海城西陸家橋下
陳毅	定海	定海沈家門西橫塘
周允志	定海	定海城中陶家衛
李賢芳	鄞縣	鎮海慈吞真神堂
周賢緒	定海	定海椒鹽黃沙周
陸啓倫	上海	上海虹口中虹橋下源昌路順泰祥皮鞋號
傅尙鼎	義烏	定海西衙頭警備隊
汪憲章	定海	將軍橋下汪坤房
李裕昌	定海	定海東港浦
鍾友湘	定海	定海城中太平衛
邵錫昌	定海	定海城內大地園跟
張仁恭	鄞縣	寧波城內諸衙衛三號
陸秀卿	定海	定海城中真神堂對面
賀德年	鎮海	鎮海東嶼頭廣濟堂轉遞
潘高年	定海	定海城外中衙頭生和號
李中華	鄞縣	鄞城應家衛七十八號
王家騏	定海	定海南門外趙家對面
趙惟楹	紹縣	岱山橋頭鹽公署
丁紹康	定海	定海城內大街三省銀樓榮章間壁洪宅
朱松齡	定海	定海城中大街

同 學 錄

翁熙亭	定海	大展營泰昌轉遞
李菊如	定海	定海城中錢廠衙
李匡一	定海	定海城中錢廠衙
陳隆華	定海	定海衙頭泰昌本行對面
張林興	定海	定海城中都神殿跟
金重中	定海	定海電燈廠後面陸家堂金宅
張其津	定海	定海城外半路亭林姓屋內
李良鴻	定海	本埠衙頭長泰本行轉六橫馬跳頭李大興號
鍾鴻林	定海	岱山東沙角小橫街乾泰號
藍宗親	定海	定海城內總府衙口大街裕和對面
王觀棟	定海	定海城內縣前街
孫諧音	定海	定海南門外太保廟前
夏賢康	定海	定海城內方河頭
錢瑞祥	定海	定海城內小余橋下
劉家裕	定海	定海城外中衙頭宏大米店
龔乃俊	定海	定海城中泰恒莊
孫鴻音	定海	定海城中公園前孫坎成房
陳禮忠	定海	定海城中大余橋
樂俊朗	定海	本埠西衙頭
陳彩琛	定海	秀山石井頭石宮房

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姚方潤	定海	定海城內西街何大全對面姚順興
陳積勛	定海	定海城外半路亭奎記森號
張惠孚	定海	定海城外半路亭北首
王賢傑	定海	定海城中竺家衙方井間隔陳宅
鄭行安	定海	定海城內混堂衙
羅維玉	慈谿	慈北崇壽宮羅家井跟
洪信榮	定海	定海城中北門向家衙
何宣光	定海	定海帶月橋
周緣業	定海	定海橄欖鄉黃沙周
徐修德	定海	定海龍首橋東
胡世祿	定海	東門外土城墩
胡正三	定海	定海城內書院衙
樂秀毓	定海	定城火神廟跟
沈聯齋	定海	定城北角天主堂衙
邵鴻達	蘭谿	定海郵政局
王定發	定海	定城柴水衙
干思聰	定海	定海大衙頭泉大醬園
周美祺	定海	定城向家衙
李述聖	定海	定城狀元橋下
周錫定	定海	石灰衙頭穗和米店

董鴻鈞	姜競芳	翁彩庭	沈恩裕	陳先珍	許士樑	朱錫霖	武型達	阮家昌	陳傳德	徐正奎	徐承先	胡沛善	陳鳳儀	余松輔	陳永亨	袁漢皋	胡甯	陳恩冠	蔡行誠
定海	定海	定海	定海	定海	定海	定海	定海	定海	定海	定海	定海	定海	定海	定海	定海	定海	定海	定海	定海
東門竺家衛	定城解元橋下	錦泰亭轉遞大展	南門蔡家橋	定城西門鎮蟹嶺下	定城帶月橋下	定海城外電燈廠跟	北門書院弄	北門茹侯廟垠石柱衛	定城南門乾泰南貨號	定城南珍橋南趙宅	寧波探運橋將軍第十號	定城藍府河前	定城藍府河前	狀元橋下源大店	龍首橋下	南城脚下龍宅	東門聚星橋	定海城中解元橋下	北街小余橋下

同 學 錄

張耀宗	傅寶珊	阮家龍	忻元琰	劉傳曾	施紀統	畢鎬源	陳傳侯	段維翰	胡際良	繆承浩	蔡同仙	吳文國	韓振鵬	趙兆飛	錢會雲	陳立志	胡雪峯	趙惟樑	白大熙
定海	鎮海	定海	定海	定海	定海	上海	定海	台州	定海	臨海	定海	定海	定海	定海	定海	定海	定海	紹興	定海
定城西門太平衛	寧波江東鐵錨廠跟	定海城中北街何家衛	定海城外衙頭街	定城竺家衛	南門蔡家橋下	上海虹口梧州路大豐祥號	城中東門城脚	台州松門萬泰祥綢緞店	定城商會後面	海門錦記	定海西城脚下	定城小余橋下	定城陶家衛	定海南門外	龍公橋下錢忠孟房	定城東門張坤記轉	北街胡汝舟家	定海岱山鹽公署	城中竺家弄

同學錄

十

王正一 定海 定海沈家門橫街鼎豐號內

楊宗啓 黃岩 海門永寧輪船局轉遞

王家海 定海 定海白泉莊十字路

胡定一 定海 定海城中干大聖廟對過丁宅

董厚璋 定海 定海城中東門慶安橋下

安昌齡 定海 上海八仙橋四明醫院對面南楊木塞廠

張普德 黃巖 台州黃巖縣路橋張源和號轉

王勃龍 定海 定海東門東井頭

馬名舟 紹興 定海沈家門

陳敘倫 定海 衙頭怡和衙

范能振 海門 衙頭錦昌棧

孫元音 定海 定海南門外大保廟前

鍾運寶 定海 定海西衙頭王泰豐轉

何仁林 定海 定海盤峙混堂衙邱宅轉

曹性貫 鎮海 柴橋永餘號轉

鄭行富 定海 狀元橋鄭萬利號

沃聖唐 鎮海 柴橋正茂號轉洪香沃棧房

俞立楨 鎮海 鎮海渡家橋

徐錫榮 定海 定海城中總府衙口萬盛玉器店

梁鳳翔 定海 定海城內大街恆和

蔣耀庭 定海 定海城中震泰號

許鳳翹 定海 定海南門外萬安橋西

何仲升 定海 定海城內小余橋下

應鴻年 定海 定海衙頭放生池跟應松房

陳啓萬 定海 衙頭阜安橋下

石輔榮 定海 定海城內鎮府衙

阮雲龍 定海 定海城內問家衙

鄭行寬 定海 定海城內混堂衙

王培根 鄞縣 定海衙頭和豐泰

徐厚載 定海 東管廟跟

董萬邦 定海 定海紫薇香小嶺下

舒國懷 定海 定海觀音橋下

韓丕康 定海 定城鑊廠衙韓仁房

鄧德海 定海 東門外土城墩

張其光 定海 定海衙頭半路亭

錢定發 定海 定城藍府河前

王家宜 定海 定城北門陳人三房

徐三華 定海 定城桑園衙

陳兆麟 定海 定城鑊廠衙

甘人憲 定海 定城北街

韓宗鑑	定海	西鄉放頭洋由樂保庭先生轉
劉英豪	定海	定城石柱街
楊振夏	定海	定海上榮廟對過
袁關聲	定海	定城錢廠街
陸寶棠	定海	定海城中大地園跟
顧瑞發	定海	定海城中西門
焦銀鎬	定海	定城上榮廟跟
柳兆熊	定海	定海城中胡生大內
金有富	定海	定城小余橋下
沈聯增	定海	定城狀元橋元隆銅店
沈恩春	定海	街頭火神廟跟
鄭方豪	定海	定海城中新當跟撞桶店
虞和椿	定海	定海六橫下莊雙塘
虞和慶	定海	六橫下莊雙塘
虞寶慧	定海	中街頭虞順興號
蔡來興	定海	桑園街四眼井跟
錢會慶	定海	定城龍首橋下錢忠孟房
白爾熾	定海	竺家衛口白乾裕號
謝五城	定海	定城竺家衛
史濟揚	定海	街頭史源興

同學錄

何家祥	定海	定海城中東門染店街
姚桐魁	定海	定海城中太平街董家橋
張恭定	定海	定海南珍橋下
張高第	定海	定城東門
許廷瀛	定海	城外街頭街
李春茂	定海	定海城中小教場
汪雲章	定海	定城何大全號
張文華	定海	定城祖印寺
沈瑞亭	定海	定城北街坎房
李文治	定海	定海城中倉河頭乾元莊
邵德明	定海	定城西門口址跟
劉家聲	定海	定海城中西門口址跟
趙靜梓	定海	定海城中書院街
劉新昌	定海	定海城中北門石柱衛董宅
傅猷富	定海	定海城內北門昭宗祠對面長生橋下
陳振和	定海	秀山南浦託松盛鹹貨店轉
陳振聲	定海	秀山南浦託松盛鹹貨店轉
陸修楹	定海	定海城內炮房街
徐世樞	鄞縣	寧波洪橋頭大石坂吳宅
王祖順	定海	定海城中南門板橋下

同學錄

十二

張友謙	定海	定海城外法德墳後面
謝五臣	定海	定城狀元橋下
劉文昌	定海	定城竺家衛口
李熙璋	定海	定城南門裏火神廟跟
邱興賢	定海	定海城內混堂衛
周定勇	定海	本埠半路亭林姓屋內
李世發	定海	定海東門外油車跟
王貴德	定海	定海城內陶家衛口
吳斯耀	鄞縣	寧波城內縣東巷
倪佐定	定海	城中西門將軍橋下
林承範	定海	秀山烏巖台託泰生莊轉
楊德駁	定海	衙頭衙山下
趙野莘	定海	定海城內混堂衛
蔣紹康	定海	定海城內觀音橋下
李永康	定海	定海城內西門陶家衛真神堂對面
唐正堯	鄞縣	鄞縣東鄉天童竺
胡振高	定海	定海城內東門與基街
黃慶裕	定海	蔡家橋下黃聿順君轉
徐茂川	定海	定城西街
姚梧魁	定海	城口太平衛董家橋
邵熾昌	定海	大地園跟
楊根才	定海	定城北門
朱椿年	定海	定海城中小教場
賀啓祚	定海	龍首橋倉河頭
王世康	定海	定海城中總府衛其昌後門曹人房
金振傑	定海	定海城中陶家衛曹人房
倪慶富	鄞縣	定海城中狀元橋下碗店
陳洵武	定海	定海城中西街陳中和堂內
沈天鵬	定海	定海城中北街
林時良	定海	定海南門火神廟後
何國光	定海	定海張家橋
賀祚宏	定海	定海城中龍首橋西
白漢熙	定海	定海城中竺家衛
王仁憶	定海	定海城中老當典對過
徐學勇	定海	定海城中三和銀樓隔壁
趙最善	定海	上海寧波路興旺衛裕和祥
王定耀	定海	城中柴水衛
吳興餘	定海	定海城中豐泰隆
董承珊	鄞縣	本校
鄒友棠	奉化	西鄒乾豐號

鄧友章	奉化	西鄧乾豐號
甘人綱	定海	定城北街
錢鶴琴	定海	定城東昇染坊
汪方全	定海	定海西門外河塘邊
韓烈賢	定海	定海城中將軍橋下
陳貴爵	定海	定海城中西門新仁和
劉可羣	定海	定海城中東門
忻昌齡	定海	定海沙井頭
徐蘊華	定海	定海城中西街
柳兆鵬	定海	定海城中胡生大內
李文奎	定海	定海城中倉河頭乾元莊
劉順昌	定海	定海城中竺家衛
劉傳芳	定海	定海城中竺家衛
鄧富根	定海	定海混堂衛
韓振孝	定海	定城南門蔡家橋下
劉家楨	定海	定城西街三角口址
周錫禧	定海	定海南門外周家塘
周錫齡	定海	定海南門外
苗廷彩	定海	洞莊荷花池頭
胡壽全	定海	定海桃花渡託泰昌木行轉遞

同 學 錄

張會棠	定海	定海磧口
徐厚梓	定海	定城東管廟跟
徐士榮	鄞縣	海門錦記火油行
丁 灝	吳江	定海西門
傅尙鴻	義烏	定海西衙頭警備隊
張開政	安徽	定海縣公署
王家康	定海	定海白泉莊鎮署前孫宅
余德輔	定海	定海城中狀元橋下怡豐南貨店
屠振華	定海	定海城中東門三十門頭
楊德勝	定海	定海衙頭衙山下
裘家善	定海	定海城中西門
支定勇	定海	定海西門外
賀運祚	定海	定海城中龍首橋下倉河頭
王身健	定海	定海城中祖印寺前
王身健	定海	定海城中祖印寺前
樂時鳴	定海	定海城中咸倉河頭
傅文德	定海	定海城中大晒場
錢銘清	定海	定海城中新當典衛
劉炳生	定海	定海城中帥旗衛口
張輔松	定海	西門炮房衛

同學錄

邵德才	定海	定城小教場
阮林富	定海	祖印寺對面
夏文生	定海	定海城中小教場
邵德榮	定海	定海城中小教場
張業貴	定海	定海城中太平衛
管匡齊	定海	定海城中東門
賀正學	定海	定海城中總府衛
朱祥禎	定海	定海城中大街
朱定安	定海	定海城中狀元橋下朱允號拆衣店
時濟春	定海	定海衙頭泥城外
樂定璋	定海	定海城中火神廟跟
胡徵祥	定海	定海城中書院衛
汪松年	定海	定海城中狀元橋
賀祚光	定海	定海城中龍首橋西
劉念皆	定海	定海城中東昇染坊
孫智深	定海	定海城中東門狀元橋下
孫智高	定海	定海城中東門狀元橋下
董芳華	定海	定海城中北門石柱衛
董芳岳	定海	定海城中北門石柱衛
吳慶豐	定海	定海城中南門魯班殿跟

許廷俊	定海	定城四眼井跟
胡時傑	定海	定海城中縣前街
周祚興	定海	定海南門外周家塘
李文玉	定海	定海西城脚下
應吉善	定海	縣前陶家衛口
劉松生	定海	定海城中北門帥旗衛
唐善根	定海	定海城中西門太平衛
趙幼莘	定海	定海城中混堂衛
楊德華	定海	定海城衙山下
陳鍾秀	慈谿	慈谿山北託西街徐和生轉
藍琦	定海	定海城中總府衛
蔡行光	定海	定海城中北門
徐同筠	黃岩	海門路橋鎮嶽廟上尤雲錦號轉

勘誤表

頌詞第六行獨損鉅款損字係捐字之誤

頌詞第二十行增高增長應作增高繼長

頌詞末行中華民國下應加十一年二月五字

年刊職員表西文編輯部長邵鴻鑫係壽字之誤

幹事部范才聰聰係聰字之誤

中學部教員張佑輔輔係輔字之誤

高小部教員與前同

中學三年級本級小史內竺君連星連應作聯又張高翔應作張君

高翔

中學二年級本級小史內冠校者二冠字下漏去全字

本校大事記下應加孫開鈞三字又十一行三十一日內中學部級

應作中學部各級又下方第八行夏節給假下應加檢查學生體

格六字

文藝欄夢遊巴黎記文內六行忽機下應改作機忽下又九行進導

余進字係遂字之誤

文藝欄思劉堂記文內八九行堂誰建應改作堂烏在。在

文藝欄地理學關於歷史之雜言文內反面上方十七行第二字者
字衍

文藝欄煙酒賭嫖與快樂文內下方十五行去了二字應改作我的

文藝欄論希臘之文明文內上方第二行村字係材字之誤又下方

第三行千利之利應作里又第七行渤興之渤應作勃

文藝欄遊東嶽山記文內後面上方十四行徜徉之伴應作徉

文藝欄來校遇盜文內十三行錢金係金錢之誤

文藝欄六書釋別下方十十一行△字均應作△又後面上方四五

行二字均應作三

文藝欄第五面下方第五行攝字下漏一影字

文藝欄第七面上方第五行命字係使字之誤

研究欄讀史隨筆五第七行不無二字衍

新寶成泰記銀樓

本樓開設在甯波東門第一道公牆內坐南朝北
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 足赤金戊字條錠葉金精製金銀首飾自運珍珠
 寶石各式寶星徽章異樣博古酒器名工堆累嵌
 鑲中西鍍金法藍玲瓏搜挑人物特別中西器皿
 時樣新式花色各物一應俱全凡蒙紳商賜顧
 請認明大鵬商標庶不致誤

本樓

各埠

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 不去水

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本樓謹啟

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▲下列叢書十一種都是新文化的宣傳使者

世界叢書	已出十五種
共學社叢書	已出六十五種
尚志學會叢書	已出十四種
文學研究會叢書	已出十九種
新時代叢書	已出七種
新智識叢書	已出十五種
北京大學叢書	已出八種
南京師範叢書	已出六種
武昌師範叢書	已出一種
大同大學叢書	已出一種
理科叢刊	已出一種

▲另印「新文化書目」詳載書名
價目函索即寄

百科小叢書

▲是萬有智識的鎖鑰

▲是最有系統的叢書

▲第一期二十四種出版

本叢書用淺顯的文字，興趣的方法介紹必要的常識，均係各科專家深入淺出，精要無倫，博定價低廉，最易購致，書目列下：	氣象學	竺可楨	二角
	中國地勢變遷小史	李四光	一角
	銀行要義	楊端六	一角
	中國關稅問題	馬寅初	一角
	細菌	胡先驌	一角
	近時國際政治小史	周樹生	二角
	資本主義與社會主義	岑德彰	二角
	棉	過探先	二角
	實驗設計教學法	芮佳瑞	二角
	煤	謝家榮	二角
	美學淺說	呂澂	一角
	法蘭西文學	楊雲昌	一角
	法律	周樹生	一角
	修辭格	唐鉞	一角
	平民主義	李大釗	一角
	貨幣淺說	楊端六	一角
	通俗相對論大意	費祥	二角
	現代歐美市制大綱	顧彭年	二角
	經濟思潮小史	李澤彰	一角
	哥倫布	劉麟生	一角
	曆法	林炯	一角
	中國商業小史	王孝通	一角
	全國一週	謝彬	一角
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寧波節制之會暮鼓晨鐘

青年兄弟們聽呀

注◎意◎

入會書函索即寄

戒

嫖

賭

煙

酒

會◎址◎

在寧波青年會內

枇杷門巷、楊柳兒家、引人入勝、把握最難、譬如涉足危崖、隕落正意中事耳、而况銷磨英氣、壯志難酬、虛糜金錢、窮途立見、敗德傷身、莫此為甚、凡吾青年、所宜炯戒、

牧豬奴之戲、早為有識者所不齒、夫陶情寄興、自有正當者在、僅作千金一擲之舉、用策似亦太疎、且傾家蕩產、耗時失業、為害之烈、昭昭在人耳目也、

嗜煙者咸以助長精神為辭、不知精神未長、旋即消耗於無形、久則成癖、受累愈深、星星之火、可以燎原、雪亮胸中、忽受烟障、於衛生則有害、於利權則外溢、回頭是岸、戒不宜遲、

酒能亂性、且易傷腦、中風誤事、尤為大害、每聞拔山之雄、不世之才、往往為麴生所誤、史册列書、可為殷鑒、吾輩方在盛年、努力春華、不應有此嗜好、先民有訓、請作韋弦之佩、

上海五洲大藥房

四馬路

光緒丁未年創始

營業概略

迄今已七十年

時代	藥材	歐美	販賣	進為	時代	用藥	售家	由製
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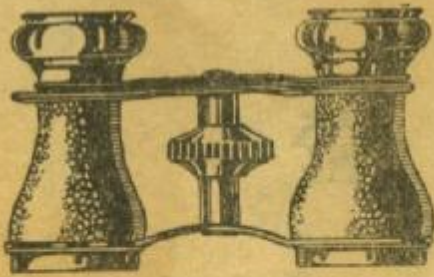
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上海
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賜顧不勝歡迎之至

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