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林文庆 著
林曦 译



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献给



我的父亲母亲
你们的信与诚
指引我的人生与文学

序

厦门大学前校长林文庆博士（1869—1957）逝世一甲子矣！先生早慧能学，心系国民，志在反清，襄助革命绝不让人，投身教育义无反顾。晚岁曾为日军胁迫，未可苛责太过，甚至销抵其功。对其生前事业，时人已存争议，后人更悉其详，而今人建文庆亭，联曰“十六载耿耿乎礼门义路，千百年熙熙矣时雨春风”，横额“唯有文庆”，差慰众怀。

原书为林文庆先生英文著作，由厦门大学印刷所于1936年出版。全书共80页，要言不烦。主要介绍厦门与厦门大学概况，篇幅各约占全书一半，对于摹追当年故物风貌、前贤风采与兴学情形，实多裨益。举凡厦门之历史沿革、地理名胜、风俗传统、航运贸易、宗教外交、教育医疗、动物植物，均有涉及，管窥全豹；亦就厦门大学之办校理念与心得、院系与人才配置、职业训练构想、学生审美与品味、未来壮大之计划无不潜心梳理，尤值揣摩。

书内诸多议论平实动人，可资注意者，举其荦荦大端如下：

一曰言简意赅，彰显厦门岛历史地位与地理特色；一曰关注时局，小中见大，描绘生动；一曰办学眼光，汲汲营造大学生生态，最富担当胸襟。其见

地至今不减其诚，不损其义。而字里行间忧国怀贤之情，常令译者于灯下搁笔喟叹。林文庆先生受新式教育而不忘融合今古，念念保存中华文化，实深获我心。又崇仰校主之真挚情感，笔到处催人泪下不已，恨译笔难描。

原书现存极罕。译者多年前偶经香港中环一间古董西书店，赫然惊见此书，标售港币4500元。爱不释手，嘱其预留。内子见余踌躇，遂解囊购之作为生日礼物。今日该店早已关张，而当时情景，历历在目，令人感慨造化之钟情焉。

吾父毕业于厦大，少时曾面见校主陈嘉庚先生二次，对谈数句，印象良深，屡屡对吾言及。吾亦厦门人，亦为厦大人，生于兹、长于兹逾三十载，于厦大求学十载，历获机械电子学士、工商管理硕士、古典文献博士学位，情结特深且固，以业余时间翻译书成，并蒙厦门市社会科学院力助，有幸于厦门大学出版社出版并影印原书。或属力行而有薄功，回馈乡邦母校，幸何如之。

林曦

2017年8月于香江



厦门

现名思明，思念明朝之岛

附厦门大学简介

英国皇家地理学会会员 厦门大学校长
林文庆

1936年
厦门大学印刷所 印

弁言

书内文章最先刊于1932年中华海产生物学会第一期年刊内。其后曾按小册样式重印。以其常为途经厦门之旅者需索，现予再版，一并附上作者为庆贺本大学印刷所十周年而撰写之厦门大学简介。

林文庆

.....
◎注1：原文为 Owng 疑误，或为 Owing。

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后记



一 · 历史

厦门地区，大率以其形胜，为中古时期外船频仍造访中国数处地方之一。闽南人曾往马来群岛之爪哇、马六甲等中心地带^①垦殖，其当地子孙以唐代后裔自诩。阿拉伯人则已广为贸易良久。唯至有宋一代，本地乃为周知，一以当地出产谷物以优质见长，一以朝廷皇胄自杭州流离至此。其时厦门岛名为嘉禾屿（Excellent Crops Island）。自1335^②年始，逾两百年间，倭人频寇该境，暴行骇世。解经大家朱夫子^③时任漳州知府，防倭已成当地有司最为要务。

马可·波罗论及厦门为海中小岛，唯其关注之处是刺桐城，即今泉州。当时其乃盛大卖场及繁荣口岸，为大舟巨舰之胜地，将印度胡椒及糖等物产运至亚历山大港等处。

①注1：原文为 Centes，疑误，或为 Centers。

②注2：原文为 1935，疑误，或为 1335。

③注3：朱熹。

元人拟征日本之时，便以厦门港为舰船出发之地。

与热带地区之诸多贸易造成黄金大量入口。元人侵入本地后，更其名为千户所（The place of a thousand Households）。其亦因良港与白鹭成群而享“鹭江”（The Egret Stream）之诗意美称。明朝奠基之后，复更名为中左所（Chung Tso So）。洪武二十年^①，城墉修缮，名为厦门（Amoy）。

前朝将倾，欧洲人熟知之领袖国姓爷乃据本地，其母为嫁与中国强人之日本女子。亦以闽北府之延平王闻名。其尽心勤王，竭力抗清，并将本地易名为思明（缅怀明朝！）。1647年，其于鼓浪屿筑堡，现名延平郡王公园。逝后，一切抗战均告消散，清廷于泉州设辖，约束当地官员以管理厦门地区。随后委任道台（superintendent）视事兴化、泉州、永春，厦门地区属泉州辖下。

民国肇始，本地名为思明府。后于民国二年^②改府为县。

.....
①注1：1387年。

②注2：1913年。

惜其素来外事难安。日本浪人（1516年）及西班牙海盜（1575年）曾于十六世纪前来滋扰。其时荷兰人亦效法劫掠，霸占台湾与金门。荷兰人虽已驱逐西班牙人，亦于1662年败走。摆脱外番统治，重光挚爱之地，国姓爷与有功焉。鸦片战争于广州爆发后，英国人于1841年8月派来兵舰，斯为本地于现代与欧洲人之首次战争，诚属不幸。1842年《南京条约》缔结后，厦门受迫为开放五口岸之一，外籍商人居间可享贸易自由。外国势力引入治外法权，乃得威赫，本地官衙及其凶残刀斧手与贪婪僚员则如炼狱，外国领事法庭与之相较，不啻天堂。大众固切望移民并归于外国庇护。对外贸易甚为繁荣。唯惜鸦片使现代百姓陷于萧条悲惨，迅即蛊惑勤勉之民，流弊颇速。仅数十年间，罌粟已于同安培种，外国人口稳步趋少。茶叶为贸易大宗，吸引巨量海运业务到港，直至对日战后割台乃止。列强争议势力范围之时，日本辄称福建由其管辖。1930年^①，鼓浪屿交由^②六国理事会管辖（包括一名华董）。就处置中国

.....
①注1：原文为1930年，疑误。或指1903年成立鼓浪屿公共租界工部局。

②注2：原文为 ever，疑误，或为 over。

治外事务之国际合作理路，始于厦门，并以鼓浪屿调停情况为参考。该等事务如何发动，则令人疑趣并作。从中足见大清政府治下，不足道哉。1900年，拳民起义之严重回响波及本地，道台适为满人，仓皇失措。正恐民主意识抬升，将致驱逐，遂经美国传教士郁约翰医生¹求助美国领事馆设立一国际区域。列强就此创建国际理事会。

若干年前，台湾先住民享有对日本国民赋予之治外特权，藐抗当局并违例开设赌场、妓寮等，以及干犯当地治安之诸类行径。唯或指日本领事馆并无惩办罪犯之意愿。其径行绑架本市商人黄廷元先生²，经白鹿洞寺方丈调解，并付赎金三百元方得脱身。该案匪人于台湾被捕并移交中国当局，经审讯定罪后枪毙。此等纠纷直至捕杀数名同类罪犯后方得消弭。

至1919年，于民族觉醒浪潮³激荡之下，提出地方自治协会之主张，三名华人黄奕住先生、王宗仁先生、李汉青先生⁴获市政会接纳为成员。

.....
◎注1：英文名为 John Abraham Otte。

◎注2：原文为 Ng Teng Kuan，疑误，或为 Ng Teng Goan。

◎注3：原文为 wake，疑误，或为 wave。

◎注4：C. T. Ong，疑即 Wong Chong Jin（王宗仁），曾任厦门基督教青年会总干事；
Li Han Cheng，疑即 Lee Han Ching（李汉青），曾任国民党思明县党部常委。

革命爆发时，厦门岛一众官员悄然投入共和阵营，已为福州提督孙道仁所容，彼于近日^①故世。袁世凯篡权后，本地官员与福州方面断绝关系，自行独立。1921年夏，海军部派遣舰船来厦，臧致平司令经陆路逃至邻省江西。其时海军司令^②林国赓仍为本岛官长，庇荫此海上城市。其腹地由谢将领^③管辖，彻扫全区匪奸。市内，周醒南先生积极领导港口建设局^④，广修堤坝，收回港口对出之本岛海滩，并将全城清拆重建。

林司令温蔼^⑤开明之治取得颇多进展。甚至于日本侵华之动荡时期内，本地维持安定，社会各阶层均表满意。

因共产党人于龙岩附近及漳州西北部地区暴动之故，蒋光鼐将军与蔡廷锴将军率十九路军进驻闽南。时黄强司令驻军厦门。诸位军官与林司令合作极契，维护秩序，甚拯民瘼。内地共产党人遂遭镇压。马尼拉许书丁^⑥先生乃有声望之商人，获邀出任厦门市市长。1932年新任市长于市

.....
◎注1：孙于1935年逝世。

◎注2：漳厦海军警备司令。

◎注3：原文为 Captatn，疑误，或为 Captain；Chia Keng Po，人名待考。

◎注4：原文为 Harbour Construction Board，或为堤工部，待考。

◎注5：原文为 benine，疑误，或为 benign。

◎注6：英文名 Ko Seteng，即许友超。

府之就职典礼，显见全体市民及外籍居民之善意。外国领事之谊令市政府运作更为顺畅。十九路军多为广东人士，军官自然倾向广东派系。1933年宁粤对峙，该部全体雄兵撤至福建边界。市政府遂告重组。

阅历丰富之将官王固盘赴厦出任市长。其善于联结社会各阶层，致力提升市镇管理。巩固与外国领事及居民之合作，人面甚广。惜于1935年秋受召赴宁。继任市长为余晋和，曾任职青岛，亦有警务及从军经验，官声颇佳。下车伊始，便筹措成立各委员会，参与诸项市政工作。其特为着意抑制鸦片贸易及沉迷毒品。

曾号“当世最脏之城市”，已转为具备清明管治之现代最新城镇，务求为居民提供当代社会一切便利设施。

◎注1：原文为 en mass，疑误，或为 en masse。

二·地理、航运、人口等

地理。本岛（东经 118.10 度，北纬 24.26 度），位于漳州河口，乃界分濒海港口诸多岛屿中之最要者。鼓浪屿蕞尔小岛，位于本市之南，勾画本景区之南部地平线。其处厦门与大陆之间，陆上南太武宝塔高耸入天。绿岛正对港口之东，其上立一灯塔。自香港北向，沿岸通明。

厦门为举世良港之一，甚深且阔。吃水极深之舟船皆得无虑潮水，随时抛锚。美国之亚洲舰队曾全部停泊本港，而未引致港内日常航运之任何不便。

鼓浪屿周遭可泊各式船只，故本港乃出海汽船于台风时下锚之地。

全区风物引人瞩目。远处山峰，及海峡濒海之处，令人浮想山地湖区或日本内港。唯惜鼓浪屿外，尽为濯濯童山，仅有无数岩石突兀指天。

.....
◎注 1：按原文体例，疑漏“地理”二字。

地质构造可见分解之白麻岩层，其上散落巨型砾石，为真菌染黑。鼓浪屿之巨石显示上层颇为平整，唯其侧部因滴水而大略皱褶。若干地面风貌可见远古时期隆起之迹，其间断裂线颇长，填塞大量石英或蓝色玄武岩。

本地北部及东北部为岩层及砂质。本岛南部及西部山峰由红色或红白相间之土层构成，适于造砖。北方大部为禾山，乃冲积良整之地，宜于农业。西南部近大海湾口为城市残垣，其上已建新城，向右延展至东部尽头，逾虎溪岩^①，至要塞及厦门大学所据之处，及南普陀寺之前。

厦门地形如此，则其周遭皆为稠人广众区域之繁碌中枢。面海而抱金门，集美与同安在北，嵩屿、石码在西，南太武在南，本市实为闽南盛大卖场，运入海量洋货至内地城镇，并输出本地物产。该处不特为港口，万千各地移民经往菲律宾、印度支那、暹罗、马来亚、仰光及东印度，复有内地南北移民自本港乘船前往中国他处及海外各地。

.....
①注1：原文为 Tiger Rock。

航运。得忌利士轮船公司^①串联本港及福州、汕头与香港。太古公司（Butterfield and Swire Company）拥有船队，于中国南北之间定期开展贸易，除顺道来访以外，亦有专船往返海峡两岸。商船会社之轮往来于本地与台湾。英属印度船只定期接驳，将乘客运至海峡、仰光，运回大米并载回来自马来亚各地之众多移民。著名船东及造船者林秉祥先生统领之和丰航线，拥有三艘船只同时运行。该业竞争虽剧，利润犹似可观。菲律宾华人有船穿行本港及马尼拉。国营招商局^②行船于中国南北各港与本港之间。

荷兰渣华邮船公司，以及荷兰皇家邮轮之轮船，定期访厦^③。前者自爪哇开出，径往台湾及日本。另一航线之轮船则于日里与海峡^④及香港、汕头与厦门之间运行。

各国兵士定期于本港集结。1931年9月间，港内现日方三四炮艇，显为威慑民众。

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◎注1：原文为 Douglas Shipping Company，或为 Douglas Steamship Company Limited。得忌利士，今译道格拉斯。

◎注2：原文为 China Merchant Navigation Company。

◎注3：原文第九页第二段第二行 Amoy 后疑缺句号。

◎注4：日里，位于印度尼西亚苏门答腊岛东北；海峡，即马六甲海峡。

帆船于本市镇及周遭各沿海城市运输货品。小轮及汽艇定期于邻近各大村庄驱驰。

货船与舢板充斥本港。舢板于厦门与鼓浪屿之间摆渡，运载港内船客往来。脚夫自行组织公会，他人受雇搬运抵港船只之行李，则需缴费。

厦门海港检疫所^{注1}

该重要机构由全国海港检疫管理处^{注2}董事伍连德博士于1931年1月创立，委任王福星博士为首长以管理本署。王博士于其专职极有经验。无怪乎获得成功及全体领事和商人之实时合作。

1931年9月首家检疫所建成，配有床位四十张。诊治天花，适逢其时，于1932年至1933年间，无数病人患天花、霍乱、白喉、脑炎及鼠疫。该等病症源于城市及航船，全数得以免费治疗。另一新楼起于1933年秋，配有新式病房。

.....
◎注1：原文为 Amoy Bureau of the National Quarantine Service。

◎注2：原文为 Nanking National Quarantine Service，应为全国海港检疫管理处，由南京国民政府卫生署管辖。

除日常之医院工作、船客检查及船舶消毒以外，该所调研鼠蚤科目，呼吁民众注意卫生事宜。

故于 1935 年间，全国爆发严重传染疾病，厦门港境况甚佳，幸免各项传染疫情之侵袭。

该所将于堤岸落成新楼，南面俯港。其不特新增一座新式靚楼，亦配备各项所需实验装置，乃提升职员科研手段之一途。医务人员另有奥布莱恩^①医生及林^②医生。

人口。如前所述，居民之构成包含永久居住之部分人口及大量每周往来之流动人口。

按最新人口调查，永久居民人数估计如下：

城市：男子 94,577 人

女子 75,231 人

——共 169,808 人

郊区：男子 21,689 人

女子 18,696 人

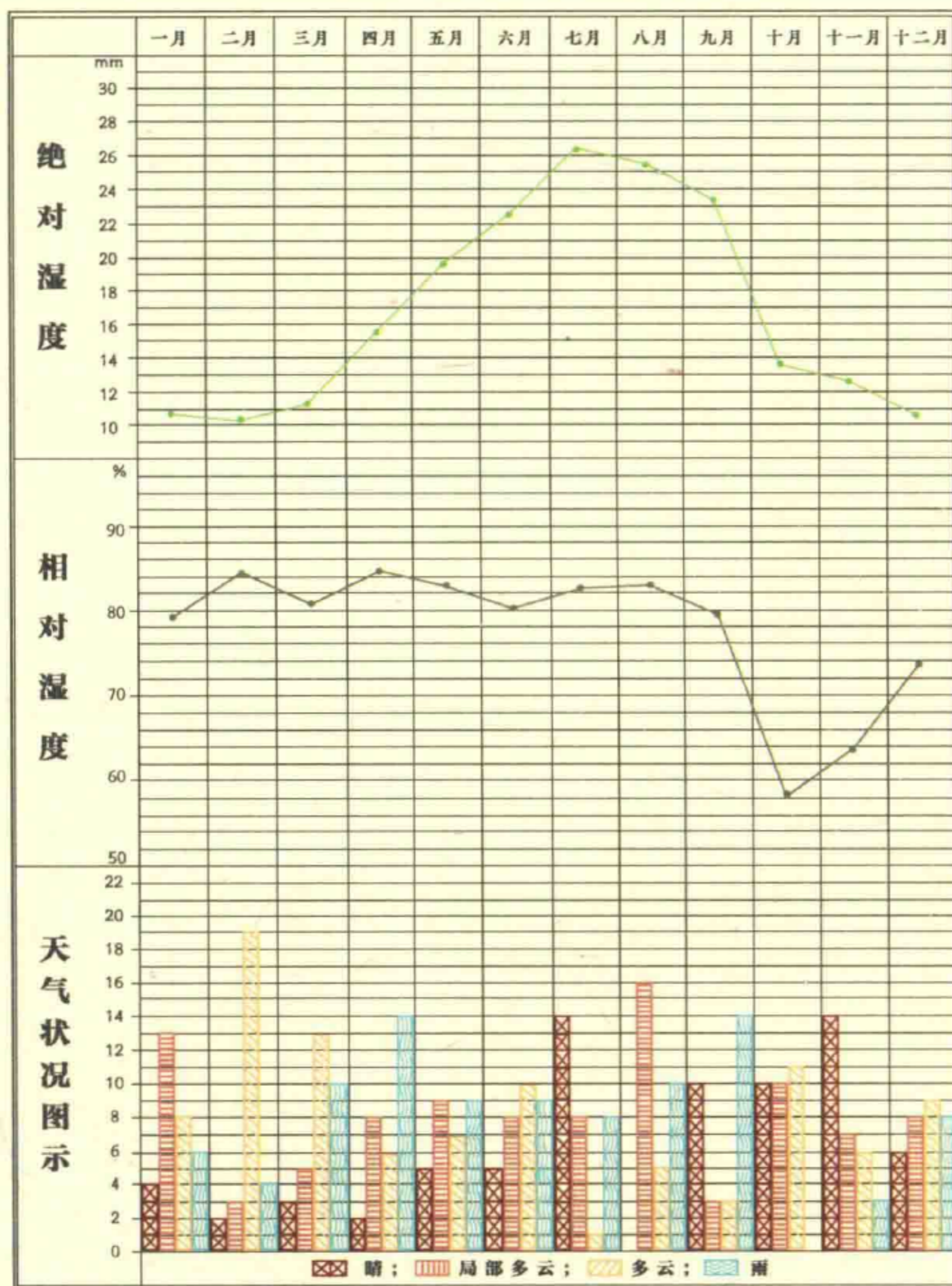
——共 40,385 人

厦门大学天文系以图表方式绘制一般气象情况之摘要：

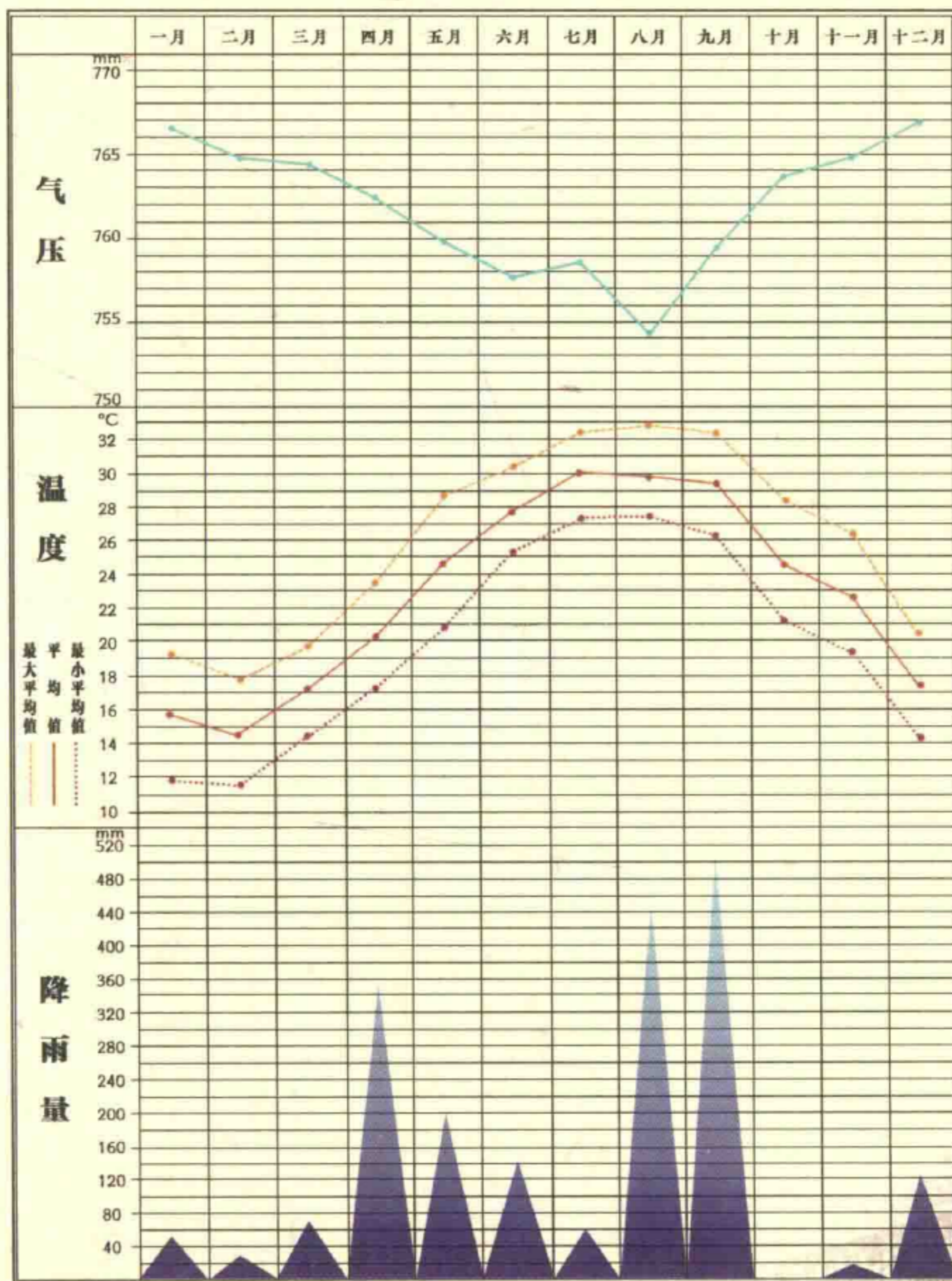
.....
 ①注 1：原文为 O' brien，待考。

②注 2：原文为 C. S. Lim，待考。

厦门各气象要素一览表 (一)
(1931年)

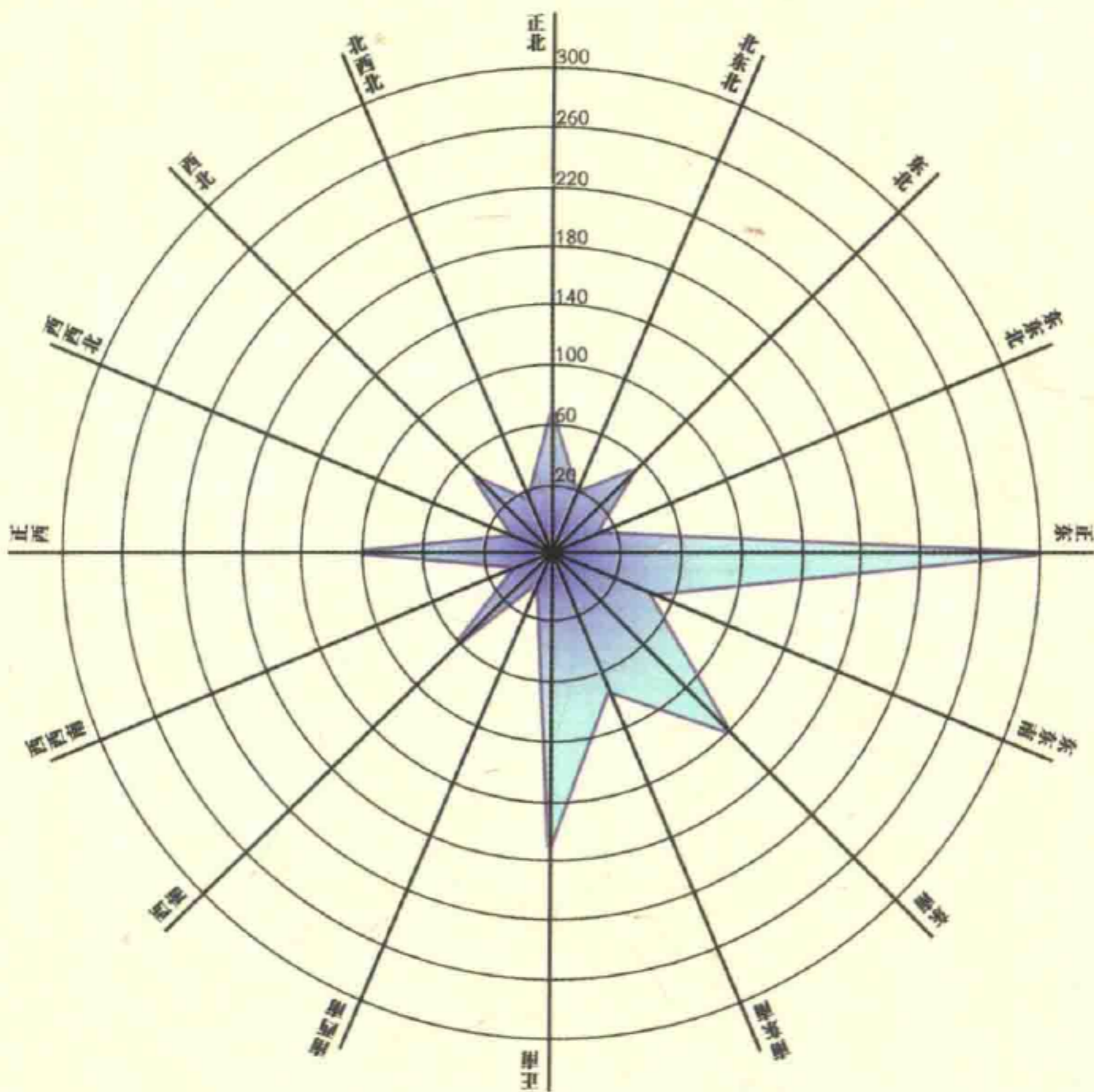


厦门各气象要素一览表(二)
(1931年)



* 原文气压单位为 mm，疑误，或为 mmHG。

厦门风向总时 (1931 年)



* 原文为 WSW，疑误，或为 NWN，即北西北。

三 · 名 胜

厦门风景动人，予游人深刻印象者，乃连带南太武峰之壮伟山川，及内港与海峡之风光。周遭景色均使人激赏得趣，处处亭塔矗立，寺庙之宏构，坐于高峰断崖之上。自然物产诚丰，却惜民众竭力损毁。试睹此美妙境域中之童山荒村，孰能无动于衷。希伯主教^①著名圣诗所载：“风光秀丽堪夸美，唯人邪恶不堪。”无论如何，前述之当代发展已全然重塑万物，并造厦门为一模范新城，不久即不逊于国内他处。城中已有一切公众便利设施，或可惜者，亦有现代城市生活之一切险恶机关。

唯城镇以外名胜颇多，引人不辞惮烦来访。

自然景致甚有佳胜，鼓浪屿乃为典范，存有各式建筑，并山石之历史妙迹。骆驼峰隐有国姓爷所据要塞一处，故可概见其荣光。国人美其名曰“长啸洞”^②。鸡母山、笔架山及旗山为本岛显著地标。

①注1：英国希伯主教（Bishop Heber, 1783—1826），其创作的诗篇被丁尼生誉为“世上最伟大的诗歌”。

②注2：原文为“The Rock which gives the echo to the Drum waves”。

寺庙众多，确值一访。正处厦门大学后之南普陀最为宏大，且为易达。其他寺庙通常散布山中。时隐于岩后谷内。最负盛名者，为万石寺^①、醉仙寺^②、白鹿洞寺与太平岩寺^③。后者具本地传统之林岩流水，为国姓爷钟爱之胜地，可证其“不特为军事天才，亦倾心于风景佳致”（E. S. Sy）^④。

惜城市重建引发巨变，诸多山川名岩已告消失。古老地标绝无觅处。老城已拆。唯部分纪念国姓爷功绩之场馆，典雅之明陵与贞妇忠臣之牌坊，仍留待兴致盎然之考古学家，并供后人追忆昔日荣光。

欲随当今物质文明之捷步，不特城镇拆迁重建，亦需充分满足市民各式需求。除各娱乐场所及学校之外，中山公园、中山医院、自来水厂以及厦门大学之动植物标本馆^⑤与丰富藏书均值访厦者留意。集美村及其教育机构则须重点陈述。

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◎注1：原文其后为句号，疑误。

◎注2：天界寺。

◎注3：原文为 The Temple of Peace。

◎注4：E. S. Sy 不知何人，原语如何，均待考。

◎注5：原文为 Mnseum，疑误，或为 Museum。

四·风俗与传统

闽南人民以爱国及虔心传统文化之源而知名。其自十七世纪以来便与外国人士交往，许多商贾已定居菲律宾及马来亚。

唯其固守风俗。每常崇拜哲人与著名经师朱夫子之教诲。经其教诲及影响所致，本地社群以遵循孝道及重视贞节而知名。全境女子严持礼数。寡妇坚守亡夫之念。公众每为其树立精美牌坊。

其盛赞女贞，故性孽向属厉禁。数年前妓寮初设，其雇工来自台湾、广州、汕头与福州。

穷苦人家或特有迷信之地曾杀女婴，唯小区设有育婴堂并采取其他措施，竭力制止该等恶行。

厦门基督教徒率先放弃为女童裹足之习惯，该项革新于有教养者中逐渐普及。

风水信仰甚烈。全境均有坟墓。全国并无他处坟墓似此地营造之坚牢壮观。

为逝者树立佳碑之习惯，一以迷信，一以孝道。至春季约略复活节时，全体家族将清扫坟墓、修剪草木，祭拜如仪。

若干事体之奢费，久有恶名。北边民众俗语有云：

Bōe chhān kè lù-jī
 Bōe chhù chhī tōa-ti
 Tīu toān kauh sin-si

字译如下：“卖田嫁女儿，卖粥饲大猪，绸缎缺身尸。”
 该等语句反映嫁女妆资与其他花费之代价。

于寿筵食线状挂面颇为流行，该物之长丝被视为寿考之征。其他全国节日，尤在妇女而言，皆一体笃信笃行。

佛教往生忏仪颇为普遍。为死者烧奠硕大且奢费之纸屋。若死于海外或海难，僧人则烧祭大型纸船送其至彼岸世界。

五·宗教及外国宗教使团

所有中国宗教于厦门皆有信徒。信佛人士显为最众。其南普陀之宏大寺庙可证僧众影响颇深，获公众可观净财以构建及维持此间华夏，尤于重大节日吸引成千上万游者。

修道院中除诸多牧师之外，犹有众多侍祭与慕道者预备圣职。

该等人士固于净雅之境苦行。整洁有序，无与伦比，乃皈依者挚信之明证。全境均需其服务，主要乃为死者弥撒，以及殡葬事务。

大批群众经常求佛告谕。不同年龄与阶层之男男女女于困病之际，恳求佛陀或观音指点。诸多民众均切信及坦承神谕之只言片语甚有助益，使其决断于迷津，并为事实所证不虚。此确实之说法，乃由信众携来大量供品所载之祈愿以致。

药方亦照此办理。其非简单意念疗法；乃人们赴庙颂祷，间接自筒口中抽摇出签，并按签码于众多药方内取得一单。多人宣称其重疾因此告愈。诸法失效时，采用神谕之方乃为惯常。时有神灵拒绝开药，令人生疑。

今日道教徒甚少，唯偶尔获聘作法驱除宅中鬼怪。时有所谓病人妖魂附体，乃延其驱魔。因道士宣称专精法术，故对愚氓施有一定影响。

各阶层妇女几皆文盲，深信道士与驱魔人以及灵媒，当其由某神灵附体，便传达旨意或赐予药方。若干民众惯于请神。

今日儒教徒人数极少，尤以宗教式信仰或拜祭场所之缺失，未能引致足够注意。唯学者依然秉持孔教有关天、政、人之义理。

至于伊斯兰教，于厦门有座小清真寺，唯信徒多属广东及西部省份迁徙而来之移民及其后代。其人数固少。虽严守所信之主要教义，而不着任何特殊衣物头饰，故无法与小区其他民众区别。唯其讲谈国语时，多带其出生地之口音。

.....
◎注1：原文为 peen，疑误，或为 been。

佛教男女信众各组特别社团在家修行，其生活乃静坐禅修，并重复诵经，坚守素食，实际生活亦与僧尼无异。

四年来唯心者重振，于仕商阶层引起宗教新兴味。鼓浪屿骆驼峰下，一座精致寺庙面朝西南建成。信众于扶乩法会发问，鸾生双手持 Y 形木柄于沙上写字，旁有观者记录所书，并不时拭去字迹。唯心运动之支持者乃最具智识及教养之社会人士。其皆断言该等谕示甚有帮助。无怪乎多有热诚拜神者。

如所熟知，民众之普遍信仰为中华民族原始泛灵论之混合，由上古太阳教传统所塑，并与节候关联。春节即如复活节，春分时民众扫墓以整葺坟地。冬季之节约与圣诞同时进行。中秋节庆则烘焙月饼，祭献于八月十五日之满月。夏季鬼节即飧宴饿鬼，知名之盂兰会乃源自大乘佛教。

为纪念公元前四世纪去世之屈原，端午节普遍得以传承。

至于基督教，居于漳州后坂之士人邀请耶稣会士先至本地。该士人曾至北京科考，于彼对天主教书籍萌发兴味。成为基督徒后，即邀福州耶稣会神父赴厦门教区，其时该教于坑尾、石码、岭头、漳州城传播。

1655年多明我会李科罗神父^①自马尼拉来厦并成功使若干人士改宗。因国姓爷勇抗清军，局势动荡，李科罗神父于1664年撤返马尼拉。传教工作于是中止，至1852年洪保禄神父^②自马尼拉来厦宣道，天主教义乃始重启。天主教传道工作起先由耶稣会士于闽北开展数十年，1631年移交马尼拉之多明我会神父，并运作至今，未有停歇。1883年，厦门教区独立，杨真崇神父为首任主教。自此传教工作拓展至本省多地。现任主教马守仁^③已居厦门多年。厦门有传道者375人。全教区人口600万人，其中天主教徒14,039人，欧洲传教士19人，中国教工11人及多明我会修女13人。教堂与礼拜堂、修院以及男童书院众多，另设一处女童书院及5座育婴堂。按档案所载，传教机构给予本地天主社群可贵之奉献。

口岸对外开放后，新教教会立即开始传教工作，1842年美国归正教会^④最先到达。1844年伦敦传道会抵厦，1850年英国长老会抵厦。浸信会于1909年开展工作。多

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◎注1：英文名 Victorio Ricci (1621—1685)。

◎注2：原文为 Angel Boforull，疑误，或为 Angel Bofurull。

◎注3：原文为 Emmanuel Pratt，疑误，或为 Emanuel Prat。

◎注4：原文为 Reformend Church，疑误，或为 Reformed Church。

年以前，新教内部设立某团体，以从事可能之合作，并做妥善分工。

口岸正式对外国商贸及传教活动开放之前，荷兰归正教会雅裨理（David Abeel）牧师已到厦门。其后由波罗满（William Pohlman）牧师及罗啻（Elihu Doty）牧师接替。1864年，波罗满先生于返乡途中遇海难身亡^①，其以美国所募捐款为基督信徒建成一座教堂，坐落于新街。本地最著名之牧师或乃打马字（John van Nest Talmage）博士，一以其举家如使徒般劳作，一以其白话字之筹备工作，并以罗马注音本地方言。其就创立中国教会为一独立机构贡献良多。多年以来，其见证传教事业发展至今日规模，传道者约有1,400人，配有受命牧师之教堂11座，神学院1座，学校众多，并有两家医院。数年前寻源中学迁至漳州。

伦敦传道会亦以厦门为闽南运作基地。1831年麦都思（Walter Medhurst）牧师出版福建辞典。麦高温（John MacGowan）牧师及山雅各（James Sadler）牧师勤勉有年。

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①注1：应为从香港返厦门途中遇难。

本地代表腓力士（Gordon Phillips）牧师继续投入是项工作并告功成。麦高温牧师所著《英华口才集》虽仅以简单字汇附于口语句型，但为唯一本地口语汇编。1898年，山雅各牧师创立英华书院。两年以后，主要因爱丁堡巴伯博士慷慨援手之功，书院大体由英国长老会赞助。

英国长老会亦有极尽职之教工，以其坚毅，创设中国教会及其礼拜堂、书院及神学院，培育甚多中国牧师。

六·政治及外交关系等

欲晓政治形势，须知居民性格之一二，亦须识本地传统之有力影响。虽人口多数来自周围移民，主要为泉州与漳州，以及诸如广东与北方等地，大多数人成为永久居民，以本地为傲，已于是处积蓄未可小觑之财富。此外，本地永久居民亦占人口主体。数百年来，本地已成避难中心，收容各都市或省会之难民。早前其以诚属偏远，革命者于此碰头及策划义举。许久之前原住民已移居马来亚等处，所遗之地则由内地后来者及革命者进据。

如前所述，十七世纪数十年间，国姓爷率部力拒清军。自此，代有新人啸聚造反。革命被无情镇压，追随者逃散至马来亚，扩充当地人口，并创设海外革命中心。

或许中国他处均未如闽南对野蛮清廷怀有如此深仇。国姓爷遗言“勿忘我明”，已成群众口号，人民虔爱如至要遗产。全体海外福建华人谨守若干殡仪，直至民国肇造，

乃失其内涵。清朝终告确立，拥护明朝之抵抗力量只得秘密从事革命活动，即于海外，朝官亦雇密探找寻其家属并无情屠戮。数十年后，稍得安宁；唯反清意念从未消逝。

对清廷之痛恨于马来亚全境代代相承，其不特于口齿流传，亦体现为极瞩目之殡仪。死者入棺之前，以明代长袍裹身。发辫则予丢弃。殡仪主持告谕悼者，汉唐后裔身着清朝蛮服面对先人，实乃罪无可逭。故孙逸仙博士讨论共和革命问题时，海外华人一体支持。

以传承民主精神之故，清廷屈从外国要求时，厦门人民无比欢欣。其对欧洲人之了解仍逾本国各地民众，未曾排外，如于拳民起义时，其行为举止堪称典范。

1842年后新教教会来此，公开进行改宗活动甚力，对传教士之憎恶大略因其欺师灭祖之狂热说教。而天主教徒则自十七世纪始悄然开展工作。

反清革命运动始于太平天国起义，其建设太平之宣示获本地极大支持。1853年厦门人民同情一反抗清廷之起义组织。其人佩戴短刀，故名小刀会。朝廷水陆发兵，尽力夺取港口。造反者最终败与优势军力。首领出逃弃城，

付与劫掠，无辜民众惨遭屠戮。清军之骇人罪行及野蛮行径未可遗忘，后代儿童受教蓄志继续革命，以从清廷治下解救人民。

领事治外法权之设置间接滋长对外人之偏见，因与清廷衙门相较，外国领事法庭意欲依法行事，而国人则于处事拖沓、常于贪腐官员掌中辗转无助。天主教徒遇事可求援外国牧师，有时后者亦请外国领事相助。故公众印象中若遇麻烦，身为天主教徒则有便利，因外国领事若怀不满会向北京朝廷投诉，清廷官员不欲与之交涉。有此一层曲折，故海外传言若遇任何纠纷或诉讼，寻求教会帮助或为外国势力属民则可得利。商贾热切欲为外国势力归化公民以从事贸易。中日战争及割让台湾之后，日本庇荫之人数颇为可观，增添本地政府困难。

英国当局最先意识双重国籍引致不便之事体。民众渐觉国民与声誉之价值，若干有成见者，则力图造成对外国势力归化公民之普遍偏见。

当局惧于日本入侵之流言。道台为满人，忧民族之暴动，为救身家及保帝制，其经郁约翰医生与美国领事馆密

筹，交出鼓浪屿作为中国首个真正公共租界。自 1903 年以来，市政由工部局管理，该局有华董一人，晚近华董人数增至三名。论其大要，工部局工作情况颇佳，设于鼓浪屿之混合法庭能为公众妥善执法。

约与公共租界设立同时，今已故黄乃裳先生自沙撈越归国，与黄廷元先生等合作发动革命社团同盟会之工作。1911 年未有公众骚乱发生，唯随后福州宣布独立，厦门各公共机关继之。泗水王振邦先生携爪哇华人捐款协助人民委员会运作。军饷得以偿清，解散后之政府职能得以履行，诸项变更未遇波折得以确立。

数年后，袁世凯总统篡权时，官员察有积极筹划之密谋，若干居民须出逃以策安全。多人移居鼓浪屿以受工部局之治外特权保护。

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◎注 1：原文为 pulic，疑误，或为 public。

◎注 2：位于马来西亚婆罗洲北部。

◎注 3：见第 4 页为 Ng Teng Kuan，本处为 Ng Teng Guan，疑皆误，或为 Ng Teng Goan。

七·教育

多年以前，科考流行之时，受各阶层尊崇。大量钱财投入玉屏书院之建设，供生员准备乡试与会试。唯其后海外商贸之吸引，及大量人口流出，特别于科举中止之后，普遍观念已蒙负面影响。

理事滥用资金，致玉屏书院状况恶化。直至民族觉醒、民主抬头之后，负有管理职能者方意识其责任所在，并以巨款建成第十三中学。

近次复兴运动期间，民众始创民办学校。有一教师试图传授基督教义，唯计未成。伦敦传道会协助提供楼房及教员，创办福民小学。

首座师范学校于两年后关闭。黄廷元先生及杨子暉先生等创办大同学校。该校甚为著名，学生逾四百名。

此后颇多私立学校于全市镇兴建。

女子教育由传教士发起。打马字夫人于厦门市开办一所女子学校。归正教会主要凭理清莲(Lilly N.Duryee)姑娘^①之力创办厦门毓德女中。下述一友朋所录札记一则，适可自证：

1878年，英国长老会会员倪为霖夫人(Mrs. Macgregor)创办怀仁女校，其女仍与该校联系紧密。现有逾250名女子就读小学及中低年级，亦培训妇女为本地小学教师。

1899年，亦为英国长老会之韦玉振夫人(Mrs. Wales)创办怀德幼稚园，现约有学生三百人。该幼稚园一显著特点乃由诺而特纽斯^②姑娘发展师范分部，其毕业生不特於邻近地区幼稚园教学，亦赴马尼拉、新加坡、檳榔及福州等地。

厦门教育机构之一般情形，孙贵定博士与朱斌魁博士已做妥善论析。

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◎注1：原文为 Niss，疑误，或为 Miss。

◎注2：Noltenius，或有华名，待考。

厦门大学之创办

1911年4月6日，陈嘉庚先生为厦门大学首栋大楼奠基。其址当时乃不折不扣之荒地，时作各项用途。风水无疑佳胜，以雄伟壮丽之南普陀寺正处山脚，可资明证。陈嘉庚先生之公益精神与慷慨度量，使本地于数年内建成闽南首座大学。陈嘉庚精神乃吾国圣贤教诲所鼓舞之勃勃生机，本校即其四处流芳之一所。

斯何物也？简言之，乃无私利他，纯如为己所欲。此乃孔、耶之准则，恭谨之人，以浩然之气施行。陈嘉庚先生虽极谦逊，其事迹足资自证。自经营福建大陆之集美十载以来，小学与中学均告建成，而创办本校乃构造宏大教育事业之顶峰。陈先生以其自我牺牲与戮力，为祖国打造自大学以下直至幼儿园之完整教育阶梯。

陈嘉庚先生只手打拼之生意，自非常人所及。唯经商赚钱一事，于全球而言，颇多人士同样出色，甚或更优；作为富翁，其为众人中之一分子而已。唯挚爱同胞，其于远东地区必属独一无二，寰宇亦罕有其匹。

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◎注1：原文为1911，疑误，或为1921。

◎注2：原文为Far Easi，疑误，或为Far East。

二十年来，陈先生尽心践行大义，曾激励英杰献身中国民主之建立。宣传理念与信条之人伙矣。而陈嘉庚亲入工厂，践其所信。其言未多，唯二十年来，已将大多营利馈予公众，创办可容 2,500 名学生之集美学校，以及设有实验室、博物馆与图书馆之厦门大学。其实乃从事教育闽南新生一代大众之工作，并借厦门大学教育中国各地甚多民众。

十年以前¹，陈先生以其切望宏愿，为此学堂播种。身为开朗乐天派及杰出领导者，宜其事业有成。惜其仙去数年，吾辈于困乏之时，再无从请益其力其言。唯差可慰者，乃其离世之前建有五栋大厦，居中名曰群贤楼。昔时其每日清晨于此垂注施工详情。

现今吾等有此大学，发轫十年之前，拓展至今，已属助塑中国未来之重要机构之一。一所大学乃一生命体，即有灵魂，否则乃亡。每有死气沉沉之机构，唯厦门大学生机勃勃，其魂魄乃陈嘉庚之精神，其动力乃陈嘉庚之爱意，其箴训乃止于至善。

本校诸多学生自远方来，教师分属多省。吾等敢言，

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◎注 1：原文为 Ten pears，疑误，或为 Ten years。

厦门以本校之故，有史以来首次成为福建高等教育中心。中国各地民众皆知吾校主之崇高事业。

当前适可为吾等十年来之成就、吾等对未来之抱负，以及尽力实现学术机构之理念做一简介。

（一）本校现状

吾等尽可能完备组织，经由文、理、法、教育及商五学部，提供充分之大学教育。吾等为科学各系配备实验室，以其惹人注目而一度促迫他校跟进。科学各系保障研究之便利，已为本校招致若干国内最富声名之科学家。

动物标本馆煌煌收集之生物吸引大批公众，该馆由至为积极干练之教授莱德（F. S. Light）与秉志筹办，并由继任者陈子英教授发奋增补。吾校自始便高度关切科研重要性与价值，经笔者敦请，乃获 S. T. Leo 教授、钟心焯教授以及与本校有联系之杰出科学家一力支持。对科学教育之重视不特有助吾校吸引热心之科学人员，亦经全境各处之自然回响而获良好成效，迫使各院校主事者充分留意科

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◎注1：人名待考。

学教育。本校幸获钟心煊教授之宝贵贡献，在其关照之下，植物学系稳步提升标本数量，添增本校标本馆已弥足珍贵之收藏。公平言之，钟教授努力不懈，贡献良多，使本校科研闻名于欧美、远东及印度。英、美、德、日、菲律宾群岛、海峡殖民地、荷兰、印度及各处之科学机构，自以充分缘由援助本校，寄来环球采集之各种珍贵植物标本。在吾而言，钟教授无论身至何所，一贯勤勉收集材料，无论所获，慷慨分发。世界各地科研机构无私相助，本校借此深表谢意。其与吾植物学系大度合作，协力辨明及命名所采集之植物，或致送各自收藏之珍贵标本。

因秉教授及钟教授努力不辍，已发现及记录诸多动植物之科学新种。若干物种以本校校主，或校长，或发现者命名。

获各强国教育当局认可，本校已证其为教育机构之存在。其保有国民政府注册首家大学之纪录，实毋庸惊奇。近日，本校获南京中央政府每年拨款6万元津贴，乃陈嘉庚先生所做奉献以及本校所做教育工作为政府认可之欣慰明证。该等事实显然提升公众与当地政府之责任，以确

◎注1：原文为 have were，疑误，或为 have been。

◎注2：原文为 is it，疑误，或为 It is。

◎注3：原文为 grantby，疑误，或为 grant by。

保未来资金充裕，不特维持本校之高效，亦保教授得以从事研究并获成果。合作亟待开展。福建人民与政府须切实关注本机构，其乃一免费赠礼，由对未来情形具高超见地之伟人所赐。教育厅厅长程时焯尽其所能将本校事功荐于省府。吾辈望来日未远，省府当局将可实质协助本校，以成东方教育机构翘楚之一。

本校师范部原仅有学习专业之院系，兼设文理科目之课程。设使安排未改，则吾等不过拥有一大学标准之高等师范学院。随后于1921年秋季学期做出重大变更，共同创设教育学部与其他院系。经系主任与教授孙贵定博士妥为运筹，教育学部发展壮大、声名远播，为本校整体声誉贡献良多。该系运作良好之绝佳表象，乃其能吸引本国诸多著名学者与教育家，并以来此继续研究为得宜。系内诸教授为各具长才之著名专家，正出版有关教育之丛书及专著，即厦门大学教育学部丛书。第一册已经出版，为杜佐周教授所著，名曰《教育与学校行政原理》；此外，丛书另有书籍三种正待出版。该丛书可见诸教授^①为履行大学教育重要职能而付出之辛劳。

①注1：原文为 professor，疑误，或为 professors。

黄开宗博士组织法科之开拓工作，不幸辞世后，建设该院之重任由区兆荣院长承担，尽其所能提升学院水准。

文学部包括国学、外文、哲学及历史社会学四系。吾等主要目标之一乃研究民族文化，依此，国学系¹已得中国考古博物馆之中坚力量。

陈德恒教授领导商学院取得全面重大进展²。商业专才前景灿烂，中国于海外地区移民以现代方式发展业务，并正成为工业及金融领导者，故其各项事业之不同机构需训练有素之商业专才，诸如贸易商、银行家、采矿人、制造者³之类。福建移民如黄奕住先生，陈嘉庚先生等人创办之各大公司，自当愿意尽多招纳吾厦门员工。1934年6月，徐声金博士辞任在位多年之文学院院长一职。继任者周辨明博士之⁴工作推进语音学原理研究，致有诸多厦门话（Hagu）研究之册刊出版。

吾等亦建成用途极广之图书馆。黄奕住先生慨捐厦门市三万元以购置书籍。马六甲及⁵新加坡之曾江水先生，捐助厦门市近十万元以纪念其亡父，彼乃极成功之种植园

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◎注1：原文为 ofsinology，疑误，或为 of sinology。

◎注2：原文为 progres，疑误，或为 progress。

◎注3：原文为 manufactres，疑误，或为 manufacturers。

◎注4：原文为 Chiuwhose，疑误，或为 Chiu whose。

◎注5：原文为 a nd，疑误，或为 and。

主及商人。刊载此善举之纪念碑置于本校主所建群贤楼入口之东墙。今已故曾范畴先生乃马六甲著名商人、种植园主及慈善家。

(二) 未来计划：医学教育、科学研究及政治实务训练

本文毋庸强调医学教育之重要。科学进展已使训练全国医务人员成当务之急。今已故孙逸仙博士于遗训力陈理据，认为就各国激增人口而言，人民保障之比例似趋萎缩。

无论如何，人民之福利须妥当关注现代卫生之需求。国民政府已意识到本国卫生设施之必要，并已采取步骤于各海港设立现代检疫站。伍连德博士近已于厦门设立该站。故对培养训练有素之医务人员与公众卫生人员之公众需求，须设有妥善医学院，经充分现代医学教育予以实现。如是，吾等筹措之现代医院当属重要。

目前厦门大学作为医校新址至为合适。其各门科学学科已充分发展，可培训各项科学课题，如生物、化学及物理，

其乃构成当代医药及外科学之本基。故仅需增设纯医学主题之学系。可于本市各医院适当开展医疗教学，海军司令林国赓已把适当地段拨予正将兴建之中山医院。唯中国之医学院不应忘怀吾等伟大传统、广博文献及悠久医术。中国本草颇值精研。各面向之系列研究将有极大效用。如此，中国科学人士于科学医药之进步将有贡献。

故于厦门固无创建医学院之阻。吾辈所需均为财资。福建人民甚为爱乡，既已留意斯事，吾等希望其能体会。就全体人民利益而言，未有他项教育捐助更属紧要。间接而言，确保国民健康之最佳方法，乃消除疾病与引致人体衰残之全部因由。或谓保障健康为古代孝道之要目，斯乃中华文明之根基。吾等拥孙逸仙博士自身之典据，其三民主义信条已预设民族旧式传统伦理之恪守。设想未来吾等事业情形，或可尽情展望于二十周年庆之前，厦门不特拥有模范医院，亦有设备完善之医学院，兼可按现代科学之需，调适践行希波克拉底^①及吾华佗之原理。为保自由民主之健康繁荣，厦门居民应竭力便利及推进本校医学院之建立。

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①注1：希波克拉底（前460—前370年），为古希腊伯里克利时代的医师，被西方尊为“医学之父”。

创设研究中心乃中国亟须之一。此虽众所周知，唯除口舌之功以外，公众实一事无成。若资金到位，本校富有经验之人士可进行诸多研究工作并从中获益。

蒙中华基金会拨款予生物系，1930年夏成功举办暑期学院，可见本校作为海洋生物研究中心之价值。本港地理位置及港内成群小岛与淡水河塘存有天然之水族馆，为收集海洋与淡水物种之材料提供极佳便利。邻近地区文昌鱼捕捞业之有趣情形固使本地科研价值剧增。文昌鱼司空见惯，向为食物。唯就本校生物系而言，或需时甚久方可揭示该物种之属性。本校生物系前教授莱特对中国科学之贡献，始于研究该生物及其有趣渔业。

此外，当年民众皆欲接受孙博士之国民党三民主义，以为本国政治主张。本校有责高效尽职，以提供机会研究广阔民国内，不同族群经济与政治活动中错综复杂之问题，俾使政治机制必须及重要之调适，尽量得以顺利开展。若非本国具有素训练之专家，对诸项问题之识见乃由充分经验所得，可充任推行变革之稳重领袖，则真正进步绝无

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◎注1：原文为 grettly，疑误，或为 greatly。

◎注2：原文为 manking，疑误，或为 making。

可能。此等情形于中国为切，其民众素来安于运用古制，宁可墨守安稳，仅因些微风险，即斥改进之煽惑。

自稳固局面转为主动恒常之进展，与世界步调大体一致，斯可谓险象丛生。除非政策明晰，如已故国家领袖深思熟虑之三民主义，以及有阅历、有教养之管理人员，方可予以落实。必于妥善设立之大学内，乃有教师及研究所需设备供予政治领袖，其不特为各自工作领域之专家，亦为高尚质量之人士，以获人民之全部信任。大众须受若干教育，以行使三民主义宪法赋予之权力。若其了解重建之必要，俾该等政治专家向其阐明落实服务之原理，则其自会选择出身大学之人士作为代表，以就任高级管理职位。

人民与政府均须了解妥善培训政治家之急切，因较组织军队推翻衰朽王朝之相对易办，重建工作远为困难。仅有各项政治及经济理论之教学并不足够。各方面须有充足机会进行透彻研究工作，诸项改革计划得于适当环境妥善检验，涉及重大变化之细节应由具经验之专家仔细考察、分析及批评。设使完成，则可开启进步不止之时代，令本国尽早处于诸强前列。对中国民主之利益而言，妥善组织学系进行政治实务之教学乃不可或缺。

(三) 人文教育

本校确实目标乃培育国家领袖，其乃文雅君子，亦为技术或人文研究特别领域之专才。吾等目的乃养成完人：经受人文教育之高尚绅士或淑女。

唯至近年，欧洲意味之现代人文教育方得普及。于欧洲，尤其为德国，过多压力置于希腊及罗马古语结构之学习，而忽略诸如科学、文学、历史、社会学及现代语言等科目。中国之情形更劣。自学校改革以来，日本采纳之欧美新轨多少得以复制。当前正措手处置此一大问题。无论最终如何结果，唯一合理及妥当路径，乃教育当局考虑如下情形与问题：

- A. 1. 民族文化包含人民、社会、艺术及宗教之精神。
2. (a) 母语、民俗、历史、文学、哲学。
(b) 外国语言、世界历史及各国大哲。
3. 科学通识
 - (a) 物理学及数学。
 - (b) 生物学。
 - (c) 经济、法律、政治(三民主义哲学、经济及伦理)

4. 本地环境、社会风俗、政治组织。
 5. 教育之目标与方法。
- B.1. 何为教学孙博士三民主义信条，以及本国实际社会与政治环境之最佳方式？
2. 中华民族延续之理据？
 3. 如何提供各阶层之教育？何为各阶层之标准？
 4. 如何使贫民获得人文教育？
 5. 如何筹措开支？

任何合理教育计划之目标，应协助本国于势力斗争中维持生存。论及个人，则教育应提供获取本民族及小区经验之方式，以求生活康乐。

长久以来，中国绝无可能为大众提供如当前少数知识阶层所享之教育。人文教育应始于小学，延至大学。不过，大众亦须享有家庭教育，迄今其由祖先崇拜之家庭礼教及传说、仪式与诫命组成。怀疑主义、外国宗教、科学与偶像破坏同时涌入，以其猛力冲袭，威胁解体一切事物。青年于学校接受教育，嘲笑自家宗风，若无及时举措以保存中华文化，道德大乱将无可避免。

故于学校所设之人文教育，须有以补救，俾万物灵长之人类——文化阶层可引介科学以消除迷信糟粕，以切实改造古文化及其全套礼数与德望，表明古训确实优于舶来之物。何况此等改造于史上屡告功成。

人文教育之目的乃培育聪慧之士，其以古往今来之智识，指引生活法则之明晰要义，正视生存之争斗。理会周遭世界之力量，学而能思，能辩，能行其志，庶几不负其学，并以施爱为操行之本。

欲供智识成长之要素，使良知出为无私之法官，则所谓人文教育须经科学结合天性与意识，并对文史哲与宗教及社会学引发恒久之兴趣。总之，学生须能驾驭国文，须具审美观念，纵非文雅，至少启蒙。设人文教育达致目的，个人乐在其中，于生活哀喜之中克行自制，秉持中庸，不失其乐，泰然不扰，坦受其所不免。吾等须予力陈，即教育不特灌输知识与培养技能，亦须哺育良善、优雅及爱国之公民。

本校人文教育已然开展，其续行之方向应如学生兴味所示。吾等于厦门尽力提供广泛课题之选择^①，使其为日

①注1：原文为 *setection*，疑误，或为 *selection*。

后专业之支架，此法于今日已属必不可少。无人能记在学期间研习各科之所有细节；惟人文教育及博识各科之价值，于毕业生踏入社会并于激烈竞争中立足时，方可领会，则常识与通识颇具用途。加以人文教育及各科完备知识，大学生毕业时自可发现其于此绝妙学府中之地位，并已求得文明市民所惑之答案。至少能为所持观点自圆其说，能体认获召为社群领路人之角色。该项资质与技术、文学或专长同属基本。大学教育须充分结合两者。该事体若得中国之大学适当关注，则未来复兴前景大有希望，因牢固之文化根基，以及建于中华道德根底上之三民主义宪章，已经科学发现而甚得扶持。

论及技术与科学课题之教学，至关重要之问题乃充裕资金、合适设备以及于良师指导之下，直接观察研究对象、进行试验及调查自然现象之充分机会。为人师者，不特了解课题，亦须热切鼓舞弟子参与其研究工作。应培养科学态度，随之仔细观察、精确记录、逻辑推论、合理假设并耐心试验，将获不凡成绩。无论可否获得发现，必有精准知识之扩展。德国人以一贯进行之研究，逾半世纪前急速

提升其大学声誉，超越他国水平。与之同途，吾厦门大学精心筹备科学教学，首先引致公众关注。

（四）有生机体之大学

当局所虑，在于盘算完成何等工作，如何开支资金，以及引导活动至何等方向。则本校之为有生机体，固须时存于心。赫胥黎教授逾半世纪前格外强调，除非大学完成其真正功效，否则不特流于无用，且为国家教育目标之危害与滋扰。

大楼、实验室、图书馆等大学设施器具，仅仅构成机构之躯干。教职员工及行政委员会乃为神经器官。发布指令、学生工作连同所有纯生物性之活动，适与机体之植物性能相较。任何称为大学之机构，若其所事仅能提供课程与示范，正如动物演化进程中猿人一头而已。

真正大学须能显示人类精魂之神与灵。斯应源于大学社群之社会生活。大学教育之根本则为学术精神，如火之播传，于其光亮中揭示人类最高智慧，随民族文化之特质

而调适。厦门大学师生别具优势，有校主之典范在前，恒为激励。

齐备健康机体之身心，大学诸项功能乃得实现，或可概述为五段：

1. 于模范小区内创设乌托邦或公民苗圃，以造人性与大雅之和谐。
 - (a) 考虑卫生与舒适等需求，建成理想住宅群落。
 - (b) 社会活动团体，如运动等。
 - (c) 花园、操场、剧院、幼儿园。
 - (d) 理想家庭。
 - (e) 智识社团及协会，进行慈善或社会工作等。
2. 为调查万物之研究机构。斯可为人类与愚暗搏斗之前线带来一抹曙光。
 - (a) 实验室。
 - (b) 图书馆。
 - (c) 试验花园、农场、合作社。

3. 为智识活动及教育宣传与真理先驱之中心。
 - (a) 简报、教材及期刊之出版。
 - (b) 拓展课程。
 - (c) 教授之社会工作。
4. 确保领导地位，指引社会、教育、国家及国际事务符合文化、真理及正义之利益，以策国际和平。
5. 为职业以及更高教育之机构。

本校为一教学机构，故课程乃分必修及学生选修，有若干自由可按其特殊兴趣进行选择。教育计划自小学开始，于最后阶段应有最先进及最专业之教育。

如是，易知如下学校教育之缺陷，何以对大学工作产生严重影响。升学虽经若干考试途径，考生所受教育之缺失常为妨害，因大学并无时间提供基础课程，亦非经济做法。故时或质疑国内政府规定之智，若真挚才能之士于童年未完整经历正规学校，则杜其晋学之门。最为严重之异议，乃若非学生有进入正规学校之鸿运，否则无论条件如何适宜，其后无人入大学之可能。一所大学应有自由，准许学生于测试满意后入学，而不论其早前求学记录之缺失。

此乃鉴于若干学生尤其海外华人之中，可于私塾或某些海外未受认证之学校获得较佳教育。

人文教育之目标，乃哺育具备如下特质之理想公民及学者：

1. 身体康健，乐于运动。
2. 人文教育充分，掌握国文，拓展知识，具有敏锐审美品味。
3. 掌握若干基础课题。
4. 于一二专业领域具广博及实践知识。
5. 学以致用之经验。

所开展之全部工作，应自三范畴检视：

A. 教员

1. 课程、辅导班等。
2. 实验室工作。
3. 试验与观察。
4. 教学示范。
5. 运动、游戏、军训。

B. 学生自身工作

1. 参与课程、辅导班等。
2. 个人学习及熟读文学作品。
3. 进行观察及记录等。
4. 思考、推论及理解。
5. 休闲、社团活动、军训等。

C. 师生文化交往之成效：

1. 品格之养成。
2. 文化与社会理想之发展。
3. 履行社会职责之意愿。
4. 兴趣之养成及发现或成就之意欲。
5. 高尚生活之决心。

按其功能之概要，即知教学仅为切实工作之一端。一所大学妥善运作，可造就之益处甚为明显。唯赞颂高等教育之时，吾等不应忽视滥用大学功用可能产生之险恶。历史确已表明各地大学如何突现过度偏门、排他、阶级成见、独断、诡辩，甚至于卖弄，并造成守旧之猖獗，反对一切新兴理念及诅咒所有革新，或将威胁学校或其支持者之既有利益。吾等希望厦门大学之航进，能永避如斯岩滩。

（五）吾等道德训练之理念

学术研究以外，教导^①具操行之生活，恒愿践行圣训，乃一难题。吾等已常于宗教说法之中，觉有道德定罪之需。惟吾等原则之一，乃对一切信条之无上宽容。所幸者，本机构纪念孙逸仙博士之周会，为青年学子请诉之心及唤醒对民族文化之一切关注，提供极佳之机遇。有赖孙逸仙博士之才识眼光，真正转化古典揭橥之民族主义与民主精神。故可复兴古代文化精神，因吾等社会保持完整无缺，而政治变革仅涉若干旧制之更张，以便现代之用。按此，不得不虑民族文化之延续。民族传统、道德箴训，以及社会习俗一体保存，唯于今时与变局相调适。

厦门大学辄基于中国文化机体之坚定信仰，树立指令、纪律与工作之传统。吾等已成功召集诸多人手，付出极大牺牲以服务本校，实乃未来之喜兆。唯公众亦须知其职责。诸位受高等教育之专家，须受足够薪酬，俾其神志不为谋生问题所扰。吾等常常受教，曰育人者不应仅为金钱而工

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①注1：原文为 *inculcating*，疑误，或为 *inculcating*。

作。实际亦非如此，唯官民不应对其之牺牲期望过高。他等工作并无劳作甚于其酬金者。此外须知吾等所愿，于校区内生活之教授，更应为君子而非单纯学者。其须于家中生发愉悦气氛，探究美感，以文化精神感染学生。若非吾等造成该乌托邦，本校文化工作之理想难告功成，虽吾等冀见稳步发展、与时俱进，目标亦难完全达致。故知师生须于课程与实验之外常相联络，互生亲密与欣赏之情，年轻学子获导师全面鼓励与支持，促其于人生行善致功，该等结合构成社会生活最高形式，可为任何社群所享有。唯于真正大学环境之内，方汇聚诸多最高程度教育及阅历之男男女女共同生活。学生为社群主体，亦为受充分教育之青年，正处最易为外界影响所感染与塑造之时。具体环境亦得益于美术音乐之助，对塑造学生质量之力有重大影响。总之，如国人所言，须有发自教师之雅致兴味，能转化青年所思所习，直至其于至纯至芬之氛围中，得识美、智、真与爱。唯有如是环境，真正文化乃可播传。欲亲历之，学生须于该等社会中成长，有朝一日汲取此难以捉摸之要理，而非经课程或书本教授。

文明社会君子之进化，于大学环境中最为便利。现代中国并无其他妥当之孕育场所。三千年以降，遴选所得德行与文学素养上上人物之无私导引，中华圣贤已然考虑民主实务。于形成与强调完人理想之过程中，夸大遵从之要义，一使老百姓驯服温顺，一使在上者傲慢自大。唯尤自孔夫子时代以来，经系统教育、升华人性，已达致鹄的，以造就人之统领——君子，或骑士时代之官长，今日谓绅士者。吾等希望为厦门大学内外力量同创有利境遇，斯为受教君子培养优良质量之根基。

吾等不信骑士时代已告消逝。条件适当之时，吾校围墙内可培养出英雄与骑士，如其曾勃兴于堡垒之中。外力为：

1. 自然环境，本地之丰饶优美无与伦比，斯为教育机构之重要资产，人们于兹从事持续脑力劳动。

2. 教师、同学及外部社群密切联络，人际交往使遵循社会轨仪等礼节成为必要。

3. 学术课程及军训所颁纪律与指令，乃为培养有成之专家与完美之学者。

4. 本校物质设施乃为陶冶美学品味、加强想象能力，以助探寻自然奥秘之研究。

论及内力，亦可走马观花，揭示如下心理要素：

1. 想象力可创造某种唯心主义。
2. 自我意识。
3. 意志。
4. 及时自制能力达致克己。
5. 利他主义之影响。

上述作用须发自内心；除非其发展及运作顺畅，否则教育无甚可助个人成就者^①。唯运行伊始，学生自将增长智识与自制能力。忽视教育过程之心理层面，乃造成教育机构一切过失，其于课程等形式之指导投放过度压力，仅着眼于考试过关，结果个人内力废置许久，常为消极，纵非瘫痪，终至僵止。

职是之故，有人无须于大学受教。少许天分极高者，借助未多即已累积学识，唯所有功成之处，均有上述心智之工作。唯就绝大多数求学者而言，大学之培训及文化乃不可或缺。

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①注1：原文为 *accomplish*，疑误，或为 *accomplish*。

吾等信望本校诸君，恒存其事于心，于吾众之中实行，以助哲人学者之激发。

吾等着重培育利他主义，以为陈嘉庚精神之自然反映。若无此精神，则公众之服务必将寥寥。任何将其落实之尝试，于社会均有极大益处。吾等教师之牺牲，易为其学生体认。无私生发耐心、善意与对愚昧之宽容。大学教师忠于其职，总为热切无私之宣传，其热情辄鼓舞正处人生大惑之学生，关注导师已倾注全力之调研。教师传播感染力，唯发酵成效乃依学生天赋资质而定。文化精华不可兴于不相容之境地。故除弊乃一要务，任何大学不可忽之，无论其过程对教师而言如何痛苦不堪。

若吾等切合大学文化之精神与传统，须严格取法于上。不特纯为学术素养，亦在操行完善，于此古老土地之教育阶层内公平行赏。斯数年来，吾等尽力注重质量、高尚与无私，成效显著。吾等相信毕业生踏入社会，不特有充足学养，亦有君子之风，受高度专业培训，并具服务社会之正念。

（六）本校与海外华人

须知文化生发最佳之处，乃于适当环境与健康传承中，则对福建及世界各地海外华人子弟进行大学教育而言，应切实赏识厦门之重要。未成年时移居陌生环境，年轻心智最隐秘处承受之伤不可磨灭，因破坏甚为模糊，后果显露之时，施以任何补救已属太迟。弗洛伊德等人之最新发现，已阐明潜意识压抑之原理，对此教育者颇感兴趣。依吾等主张之一切现代科学结论，可确信最佳教育须与民族文化和谐共处，欲调和不可免之理念冲突时，不应予学生意外冲击。当个人品格基调已奠，及智识之上层建筑已妥善构筑，探求外国特殊技艺，即任何本国当前不备之科技研究行业，正当其时也。

福建人民若认同该正确主张，吾等可期之以重大觉醒。吾等希望诸多富翁前来履其显豁之责。侨居海外之移民须知，其自身此前所获财富与影响，并无太多前期准备。唯今日欲自立于世界市场，于激烈竞争中取胜，其子弟之专业与高等教育几乎不可或缺。时代已然改换，商业模式正

在革新。吾民须随环境变迁而同步改进，广其学识以拓展心智，精其教育以活泼精神，为其特定之需做专门调适。

欧洲人已获此经验，故常遣子弟返乡受教。国人计其子弟与其未来生意之利，亦须如此行事。对福建民众而言，厦门与集美各学校最适其进入大学之准备。青年宜于各自家庭附近之当地学校接受教育，以便于踏上求索知识之漫漫长路前，接受父母之宝贵熏陶。对国人而言，尤其于旅居海外之时，家教最为重要。除非能获妥善施行，否则遣其子弟入集美学校更为稳妥。待其完成厦门所能提供之教育，则宜于国外任何地区继续寻求更深经验与知识。他处华人须于各自区域选择最为适合之学校。大学课程固应随处开展。唯应声明厦门大学不断竭力满足所期，服务所需。吾等教育与商科之学院实对海外华侨学子别具价值。从教与从商之机会颇丰，新兴国家内，能者必定随处成功。其他学院亦对华侨非常重要。由于英文为强制学习科目，毕业生学成之后返回南洋，协助父母更富成效地从事其各自行业。

(七) 大学建筑

吾等诸多大楼颇值一提，多数构建非常简单，无意任何建筑装修。笔者时闻没头没脑之人物，做不尽不实之批评。欲明该等观点之价值，指出其自相矛盾如此，盍望皆能满意，便已足矣。有人反感某些大楼采用中式建筑，有人反倒中意，并无二话。显然多数快意批评之人对大学工作并不了解。

吾等目标乃于一活泼先进之大学开展重要工作。当务之急乃教师、实验设备与图书馆。若饿其体肤，空乏其资，浪掷于著名艺术家与建筑师之石化饰品，而其单独经费足以装备更切需要之实验室一二间，岂称明智？初创之时，吾等即深信厦门大学应先确保最优秀之教师，充足教学实验室及图书馆内数量可观之读物。至公众与富翁前来援助之际，乃为最挑剔之行家设立极精致之门面与名胜，投其所好，毕竟最佳建筑须自吾国或欧洲之既有模式沿袭而来。未来资金充裕之时，将会筹划新楼，其将具备民族建筑之质量，而内部将按现代大学图书馆之需进行设计。

（八）学生生活与活动

大学极大之责任，乃促进学生社会习性之塑造。若孙逸仙博士之训导于训政时期尽快付诸实施，则有学养之领袖可于全套民主进程接受合适训练，妥善实施赋民之权。于大学岁月，应鼓励青年学子之君子操行尽量不受干扰，促其组建社团协会，导其实践投票、辩论及管控自身学生干部等方法，以是试验整部民主政治机器之运作。

固有风险在于某些学生趋向极端。唯若无利用教师及外界政客为工具之惹是生非者教唆，妥善管理学生团体并无困难。

多年以来，惯用强化极严之禁以约束讲演或行动中不合理之自由，当前赋予学生之极大自由，老式学校之学者应觉怪诞。除不时爆发激烈骚动之外，学生常表爱国热情，竭力以其方式妥善处事。近日中央政府坚持学生遵循校规之取态，已获成效，重使诸事如常。

不同地域之学生组成同乡会，同乡同文之人团结互助。该种组织令人回想古代欧洲大学学生划分为不同民族团体

之情形。实无对其干涉之由。于开明引导之下，联谊会唯行益事。本校学生大体维持传统及民族行为仪轨，极堪典范，颇可欣喜书之。学生中激进者寥寥。别有用心之指责，曾数次诽谤吾等学生为害，唯均未有任何发现可证其指控。

厦门本地及福建各地当局对全体学校，素持正当之观念。作此认同，属其职事。于此乱世，福建尤其是厦门之人民，确应感激所享和平及良好管治，非此本校无以进行多年之持续工作，无以避免政治动荡之干扰。

（九）自由之理念

当此无法无序之世，本校工作之一面向，似有必要唤起大众之注意。欲以真正利国之方式发挥功用，大学应于极广之范围内享有绝对自由。教授应可完全自主其讲演及意识，并能就其观点及对任何教条或政府政策之批判畅所欲言；应当探史发微，于提出相关课题任何正解之前，求其本原及演进。当能阐明社会真理，评点历代作家之著述。或列于政治禁书目录内之文学，其应有所涉猎。如斯之教师亦应可随意表达其信念。若有阅历及学养之人因法律或

暴政而杜口，则于人类进步造成极大危害，于此环境中，虚伪将取代科学精准，传闻将窒息一切原创思想。唯凡事有度，自由不可堕为^①特权。有时学生意欲固执己见，以驳斥教授或公认权威之意见。若该等学生愿陈理据，则无实质危害。阅历与博识将揭其所短。唯粗暴态度与有害喧闹暴露对“继续革命工作”之误解，于大学内绝无姑息之所。

若大学未受外界干扰，听其自然，则当局维持秩序与纪律并无困难。唯仍有内部冲突之危机。就此，最佳处置亦为交办该事务予负责职员，其自当于需要之时求助外界介入。对大学事务多管闲事唯有害处，无论其为有关政府官员、政治团体抑是公众组织。

处于革命时代，老老少少时常思及“革命尚未成功”，每所大学均应对某些教师及学生骚动、有害、错误之热情有所预备。故当局应以老练手法及常识，合理行事。唯不得已时，内部安定之唯一方法乃遣散多数冥顽不化者。故大学麻烦之处在于，时有异议者聚集乃属无可奈何。革命领袖未竟之工作并非继续破坏，而是几未着手之社会重建

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①注1：原文为 tnto，疑误，或为 into。

事业。厦门大学乃奠基民族重生之第一砖瓦。

大学环境之中，须孕生自由之爱。学者精神凭之升华而成其功，既设定欲达致之成就，亦决然不移，创发动力进行工作。唯于自由气氛中，吾等可期无穷无尽之人类利益得以发展壮大。毫无疑问，此情此景时常为一丝幻象耳。唯其总能激发想象，激励新人探求崭新有益之事。个人趣味与信念之觉醒，乃大学生活所获珍贵财富之一。其须自发而来，不似外物可以植入。须有心智沟通，灵魂之内缚有如竖琴之弦，得以及时妥善调音及保养。如是，则美妙之和谐将存于本校教员之中，毕业生离开母校许久，将乐于忆及此欢悦时光。

（十）审美品味与大学环境

为激发心理机能，妥当欣赏自然或艺术散发之精妙要义，本校应同时配以物资设备及人文活动，以满足学生好奇之心。兴味一旦觉醒，不可稍缓，直至美感化为领会与愉悦。及早沉吟于自然之美、音乐之谐、高雅之乐，乃大

学生生活无价恩赐之一。欣喜情愫之心理影响，于维持焦瘁学生之心智平衡，作用良多，尤其于中国，须较以往给予更多关注。对美感之刺激，人有本能反应。斯于大脑机体其他中心引发动作，思考、推理及记忆器官得以休憩。其构成研习之乐趣，成效之意义难以估量。枯燥因而消除，疲乏得以缓解。乐观取代倦怠，学生振作精神，重启钻研，携欢欣鼓舞之志，决欲成功。

故吾等因诸多缘由，心存感激。本校接壤之处，丰饶自然呈现无边美景。上一代居民鲁莽爆破所拓之墓地与荒野，经吾植物学系及钟心焯教授勤恳劳作，变为小型植物园与园艺馆，精心采择本地与外国种类之植物群落，按其经济价值、科学要素或美学质量进行挑选。处于宏伟南普陀之邻，其园林庙宇、岩窟宝塔，令如斯引人入胜之境大增慈泽。

或易落笔盈卷，描摹迷人风景与园林时常变换之征，多姿多彩之花逐月次第绽放。唯欲言说香味之缤纷，及随季节流转而开落之玫瑰、茉莉、梅花、紫罗兰、鸡蛋花等所引发之情愫，并非易事。本地之审美气氛，连同逐日变

换情感之生理诉求，生发轻快精神，使认真研习遂成永不忘怀之乐趣。为补天工，收集艺术作品与说明图书，俾使极不同之口味得以满足，并获得深入栽培之手段。

欢乐人潮无分老幼，不断造访各处场馆，由是可知，厦门公众固然赏识本地设施。故应喜而记之，此前不光彩之荒野，转为甘美兼具之地，于短期内已略见成效，正统中华文化氛围与周遭宏伟风景及吾等伟大民族传统相得益彰。今其为诸多饱学之士、哲人、科学家及其热心弟子之舒适家园。道路速成大街，树木成行，浓荫成画。矮树灌木应季生发，花美如饰。竹林秀雅，以其常青摇动之叶，覆于昔往童山之坡，使大地生机勃勃。届时，各株榕树于其钟乳石状须根之间，伸展枝干密荫之下，将为绝佳之休憩场所。

垂柳与竹林争先摆颤，无匹之荷花水莲，则于池塘静水之上，显其姿色之美。本地景观之亭塔桥梁，特性鲜明，更装点此焕然一新之乐园。当富人富翁挺身而出、各尽其责，建筑师已准备就绪，为其构筑不朽丰碑，亦可同时为他人所用！



艺术展示之维持甚费，唯其鹄的不特期望培育美之品味，亦希冀爱美之心可引导追寻智识之青年得入真理门径，赋其予有成学者之三达德（the Three Fundamental Virtues）国外批评家与吾国偏激者贬低中华文明，并将其精神斥为平庸之神话。虽正统中国学者着力中庸之道德准则，民族文化依赖更为悠久广博之基，不特为孔教学堂所钟情之部分。人类所能至之最高素养，乃中国之真正文化精神。吾民族之认同岂在平庸，而在于全人之最高成就。航行于希拉与卡律布狄斯^①之间，中国学者避免理想者之幻梦，以及无私者之伪善，求索极致真理之体认，坚持道德之实行，以为文化之明证。或否认中国礼教绝无宗教因素。斯乃重大误解；由于民众常受教导，信仰天意难测之一元宇宙，其力量、威严及神圣属性，映照人心。故与民族文化精神调和，本校社群须着眼以知识教化涵养精神之手段。教授首要职责乃确保学术文化之高效感性，并精选合适材质以作播传真理之有效载体。吾等信望本校毕业

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①注1：希腊神话中的女海妖，分别盘踞于岩礁上和大漩涡中。航行于二者之间，喻进退维谷。详见《荷马史诗》。

生踏入社会，不特自身取得辉煌成就，亦能传承文化之炬，驱散黑暗，以其荣光所照，随处提升人类之幸福！

（十一）结论

重检十年来之工作，吾等须记取认清理想大学之目标，乃无比艰难。首先，学生来自全国各地不同学校。实践中，家教之普遍缺位与大量中学施予参差不齐之训练质素，几无可望学生之素养具一致水平。此予本校额外工作压力，以预备学生参与初级¹考试，迫使当局设立预科学校，吾等按教育局规章之要求，重组为高级中学。

其次，迄今公众于教育事务兴趣未浓。若无公众支持，尤其完全基于孙逸仙主义三原则或孙文三民主义之民主政体，重大进展实未可期。故若非民众觉醒，履行所赋之权，吾等伟大理想仍属虚无缥缈。颇惜厦门处极要中心，闽南人民于高等教育功绩无多，亦未为其子弟提升家庭及小学

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◎注1：原文为 preliminary，疑误，或为 preliminary。

教育。唤起民众注意该项事体，吾等仍有责焉。若无公众全力支持，则本校不得高效发挥功用。直至公众明白现代教育之范畴与需求，方能完成其义务。

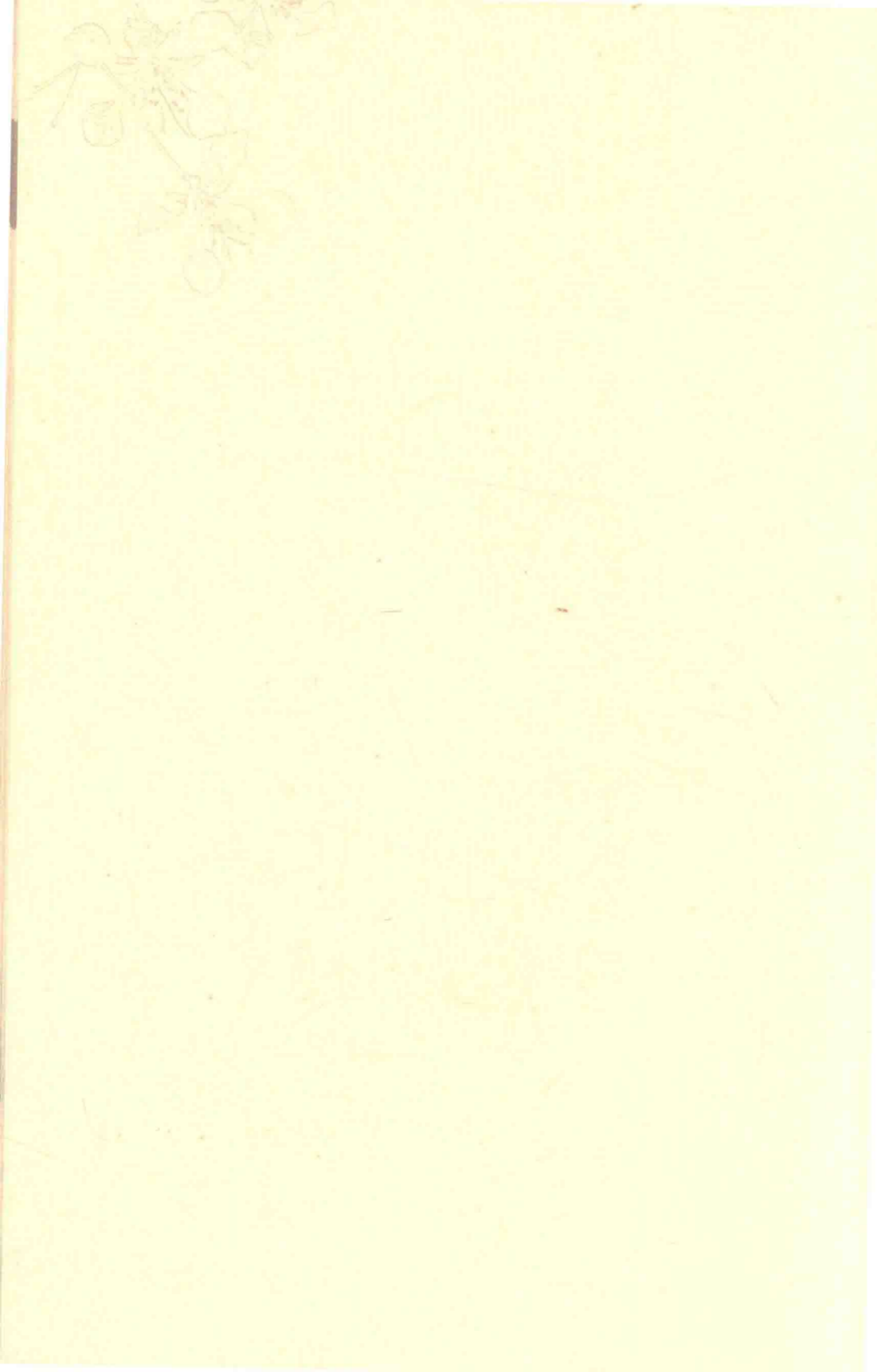
一旦时局有利商贸复兴，本校欲揽所有公共团体之合作，诸如教育协会、商业部、本地官员及组织采取行动，筹集资金以支持本地教育事业。中央政府之拨款表明南京当局高度关注吾等工作，并予认同及支持。唯须民众自告奋勇，各出其力，协助本校开展教育与研究工作。

为使国民党政策确实有效，须有妥善培训之领袖以唤起民众，充分意识其于当今共和政体之地位。若无合格教师，大众教育即不得完全开展。

孙逸仙博士之遗愿，提醒吾等“革命尚未成功”。意即于变革与动乱之后，仅为政体更名，重建计划并未完成。本国须重建根基，以便树立新厦。教育界领袖自身须尽可能受最佳与最高之教育。向教育界提供该等人士，有活力之大学乃不可或缺之机构。公众须竭力协助，维持本校极高效率。

资金源源而来，则当前本校可与任何外国学校同等出色。吾等爱国民众之责显而易见。至今，主要依赖慷慨校主之支持。唯本校并非私人事务。吾等已获中央政府拨款，可见其为一所国家机构。现时人民有责，福建民众尤应自愿以实务表明其民主信念。通过协助本校培训未来学校教师，以及能够实行所赋权利之公民，公众将可完成对党与对民族之义务，并赢得治理之权利。启蒙运动足以增进国家团结，保障民族利益及确保共和繁荣。





八·工业发展、小型工业等


厦门地理位置极佳，适宜各类现代工业之发展。唯缺乏原材料乃为阻碍。资金并不匮乏，来自邻近城镇之劳力既多且廉。

不过，企业家已尽力创设工厂，并实现盈利，有益于乡里。

淘化罐头厂始于光绪三十四年^①，仅有微薄资本两万元。现有资本约百万元，产品大量出口，获取可观利润。故出现诸多竞争公司，唯大同公司迅速与之合并，其他多数公司经营未有起色。若干公司迅即倒闭。

热心事业之资本家黄奕住先生、黄世金先生等人开办厦门自来水厂、电站及电话公司。林全诚先生主管自来水厂之建设与维护，工作卓有成效。鼓浪屿供水经由复杂流程维持，体现其实干之功。

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①注1：1908年。



近年来，冰厂、皮革厂、汽水厂、砖瓦厂、肥皂厂、玻璃厂及水泥厂与市镇发展同步兴起。

诸多小工厂及手工业制造各项日常用品。移居者与适从海外归来者均有需求。

闻名于世之武夷茶，虽全数由本省北部运入，经重新分类与混装，售予海外华侨。自台湾割让以来，对欧美茶叶出口实陷停顿。

厦门药酒品牌畅销于马来亚等处。各种挂面、冥纸、熏香、拜香、烟草及酱油为本地主要产品。漳州各种水果，如龙眼、柑橘、荔枝等亦自本中心运至上海及马来亚。

九·渔业

本港为华南大型渔业中心之一。优质海港与宽阔水道自然为此广阔优厚之产业提供便利。

本市周遭皆为渔村。陈嘉庚先生赞助集美设立一所特别渔业学校，装备良好，配有汽船，以培训学生深海捕鱼。

该等产品乃民众主食，不论个人抑是资本充裕之企业，均广泛参与该行当。

贫者日夜以钩线捕鱼，经摊贩或市场大量店铺出售所获。其于近岸小舟中生活，网捞鱼苗与明虾，多数捕捞由蒸汽机推动之若干大型船只，以及为数更多、惯常绘有鱼眼之老式舢板进行。大型船舶由岸上渔商出资。其为批发商人，将产品售予市场零贩。捕鱼船队拥船逾百。

渔船老大举家居船。其与手下售其所获，分享得利。资金或为自有，或向渔商借贷，其确保垄断地位，对账款

收取极重利息。论及资本，普通船只需七八千元。

本地采用诸多方法，自简易原始之钩线以至极精制之网线。

明虾之捕捞，乃由一人立于近岸竹浮或舢板之上，施以拖网。捕蟹则以特别之网，展开系于两竿竹梢，竹亦系于网上之绳索。乌贼则以特殊装置捕捉，其有一短杆，一端系有绳索，另一端则以沉重带子附连铁钩。将饵固定于杆子中段，适为乌贼一口之食。本地对鱼肉需求甚大，渔船自台湾、福州及邻近地区而来。泉州附近为繁盛渔业中心，居民多为渔民。各种鱼类于厦门均有稳定销量。各种淡水鱼于箱桶中饲养，出售时仍然存活。

市场上出售鱼类之品种极多。为人所知者有二三百种，常见者不过二十种。

十·商业：入口与出口

顺带提述与本市镇历史相关之本港古早行业。

大部分生意乃由船只转运货物至内地。本地商人适为外国商行与零售商人之中介。若干重要公司直接与海外制造商开展业务。

下表列出关税、船舶吨位及出入口十大商品：



厦门关税总额（1911—1935年）*

| 年份 | 单位 | 关税 |
|-------|-----|--------------|
| 1911年 | 海关两 | 872,288.856 |
| 1912年 | 海关两 | 1052,516.006 |
| 1913年 | 海关两 | 704,759.750 |
| 1914年 | 海关两 | 537,107.660 |
| 1915年 | 海关两 | 525,660.073 |
| 1916年 | 海关两 | 428,118.382 |
| 1917年 | 海关两 | 365,405.184 |
| 1918年 | 海关两 | 347,867.890 |
| 1919年 | 海关两 | 466,706.316 |
| 1920年 | 海关两 | 518,820.773 |
| 1921年 | 海关两 | 729,665.300 |
| 1922年 | 海关两 | 679,316.760 |
| 1923年 | 海关两 | 692,003.221 |
| 1924年 | 海关两 | 781,146.391 |
| 1925年 | 海关两 | 950,894.242 |
| 1926年 | 海关两 | 1131,051.122 |
| 1927年 | 海关两 | 1174,989.021 |
| 1928年 | 海关两 | 1117,898.493 |
| 1929年 | 海关两 | 2177,232.326 |
| 1930年 | 海关两 | 3456,993.900 |
| 1931年 | 海关两 | 4243,165.079 |
| 1932年 | 海关两 | 4209,072.490 |
| 1933年 | 关金税 | 5111,452.490 |
| 1934年 | 关金税 | 5507,456.45 |
| 1935年 | 关金税 | 6005,910.53 |

* 自1915年始，停征鸦片之关税及厘金（原文为liking，疑误，或为likin——译者注）。

14 年来船舶吨位

| 年份 | 数量 | 吨位 |
|--------|------|-----------|
| 1922 年 | 1996 | 2,946,368 |
| 1923 年 | 2054 | 3,136,384 |
| 1924 年 | 2138 | 3,430,327 |
| 1925 年 | 2092 | 3,384,807 |
| 1926 年 | 2930 | 4,632,475 |
| 1927 年 | 2318 | 4,135,641 |
| 1928 年 | 2352 | 4,497,158 |
| 1929 年 | 2528 | 4,987,244 |
| 1930 年 | 2739 | 5,181,039 |
| 1931 年 | 2745 | 5,009,425 |
| 1932 年 | 2643 | 4,944,223 |
| 1933 年 | 2696 | 4,763,169 |
| 1934 年 | 2610 | 4,661,854 |
| 1935 年 | 2616 | 4,940,160 |

自 外国十大进口商品：棉布货品、呢绒货品、石油、煤油、水泥、钢条、大米面粉、小麦、糖、氨、硫化汽油。

至外国十大出口商品：龙眼、柑橘、鲜酱油、茶（黑茶与绿茶）、烟草、蔬菜罐头、挂面、烧酒、药物、纸张。

1930 年，厦门关税占其总收入 1.42%，于各港口排名第十，并未受全球衰退之影响，仍在增长之中。

注 1：原文为 srom，疑误，或为 from。

主要港口贸易价值之比较

| 年份 | 单位 | 福州总关税 | 广州总关税 | 上海总关税 | 天津总关税 | 厦门总关税 |
|-------|-----|--------------|---------------|----------------|----------------|------------------|
| 1927年 | 海关两 | 600,892.344 | 2,963,281.884 | 25,680,706.043 | 42,852,925 | |
| 1928年 | 海关两 | 690,052.650 | 3,074,093.316 | 33,659,347.022 | 38,214,207 | |
| 1929年 | 海关两 | 1304,178.970 | 6,121,427.455 | 69,442,993.975 | 37,088,227 | |
| 1930年 | 海关两 | 1527,065.828 | 9,743,560.552 | 89,643,483.514 | 13,225,347.456 | 45,537,320 |
| 1931年 | 关金税 | 3069,061.14 | 17,415,651.59 | 195,013,171.13 | 36,504,352.58 | 53,875,459 (海关两) |
| 1932年 | 关金税 | 2953,982.41 | 14,460,217.49 | 143,617,423.00 | 39,100,174.78 | 47,479,501 (海关两) |
| 1933年 | 关金税 | 2901,412.21 | 10,986,528.52 | 176,197,170.19 | 41,804,156.86 | 66,735,900 |
| 1934年 | 关金税 | 2858,055.09 | 8,013,102.50 | 175,363,474.13 | 41,154,472.04 | 44,533,488 |
| 1935年 | 关金税 | 2785,975.45 | 9,616,502.69 | 149,127,439.27 | 41,089,011.55 | 42,509,464 |

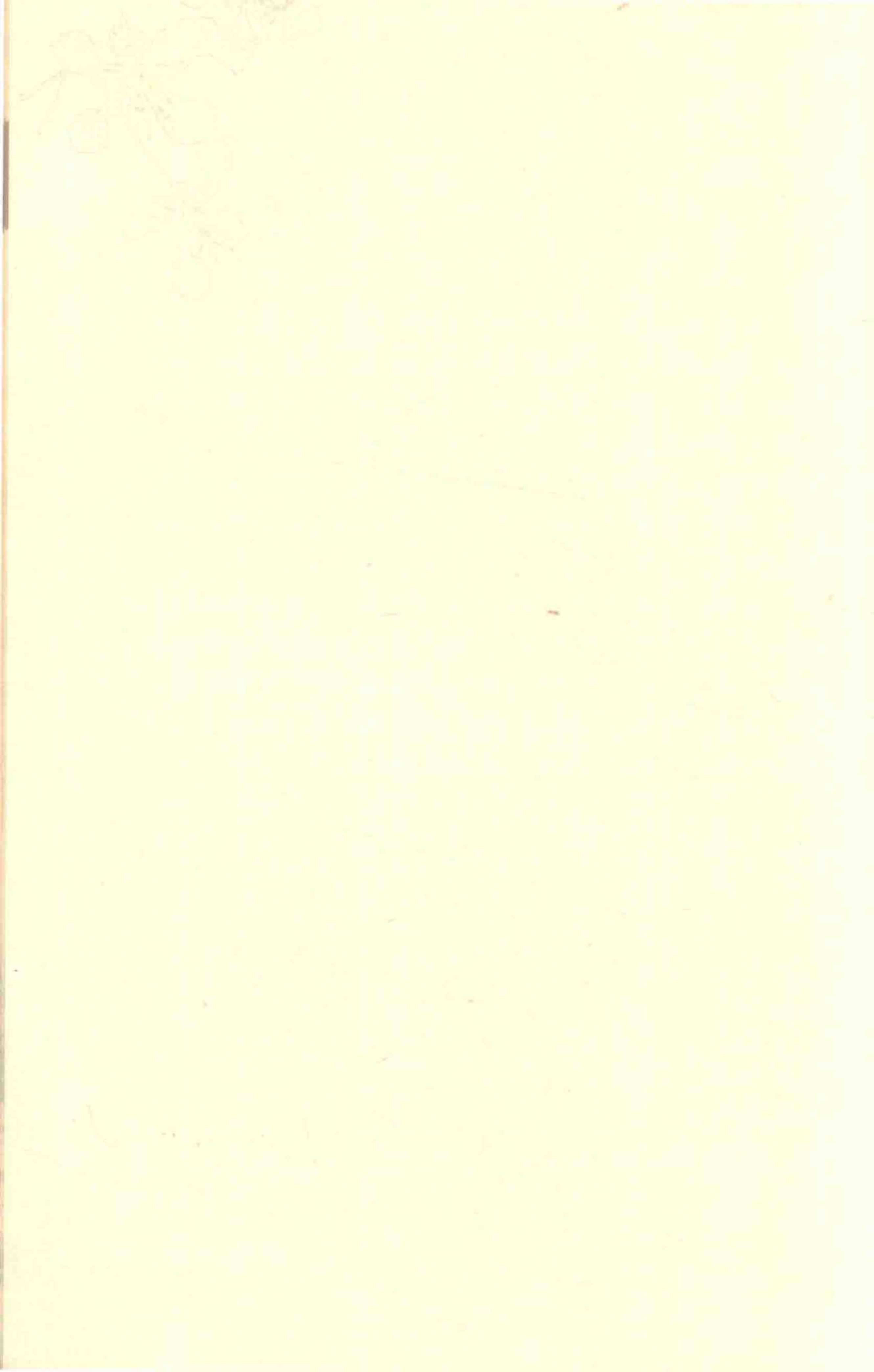
.....

◎注1：原文对应的福州总关税的1635，疑误，或为1935；原文对应的上海总关税的1936，疑误，或为1935。

直至约三十年前，本地商人仍为无组织之群体，完全受税官污吏摆布。美国通过排华法案时，著名人士黄乃裳先生（福州）、黄廷元先生等人率厦门民众，发起首次抵制运动，唯新成立之商会会员为菲律宾商人，未有响应。而当时商会受控于当地官员，恐与外国领事发生纠纷。

首任总理为林时甫先生，副总理为叶清池先生。商会渐趋民主。

唯最重要之行业，乃将成千上万人口移民马来亚或其他地区。大量成年男子持续外流至疟疾肆虐与新近开放之国家，可见每年人口流失情况未受足够关注。中国移民开发马来亚、印度支那等欧洲殖民地之功绩，颇得赏识；唯近来因经济衰退，多地受迫管控劳力输入。



十一 · 动植物

虽山峰看似荒芜，本地乃大量动物之栖息地。陆上罕有野生大型哺乳动物，唯偶曾现一虎。已知该虎自南太武左近大陆游来。港内可见江豚^①与白海豚，偶有鲸鱼^②游来并于岸上搁浅。

鸟类与福州及广州相似。漳州河口之海域遍布岛屿。漳州至海岸之河流食物充足，可供种类繁多之水鸟。有大量鹈鹕、鸭、鹅、鹭、反嘴鹬等物种。

应季亦有许多普通野禽。常见生物以戴胜、灰胸绣眼鸟、鹁鸽、知更鸟、莺与鹌为代表。夏季可见白鹭（本地以此命名，即鹭江）、金莺、杜鹃、长尾霸鹟与鹟。猫头鹰、隼、鹰与秃鹫主要于山区出没。本地确已发现大量鸟类。

.....
◎注1：原文为 *phacoenudes*，疑误，或为 *Phocoenoides*。

◎注2：原文为 *Balanopterus*，疑误，或为 *Balaenoptera*。

无尾两栖类、蛇类、龟类、蜥蜴、无脚蜥蜴与海龟亦为较具代表性之物种。

海洋及淡水鱼类亦属丰富。常见物种逾十类，其中以鲷、鲹^①与石首鱼^②为最多。无鳞白带鱼甚多，乃常见食品。

本地以牡蛎、乌贼与甲壳类动物闻名。本岛西南部及大陆沿岸地带，精心敷设石丛，以广泛养殖牡蛎。古刺桐城（泉州）以其大型优质牡蛎而颇着声名。干腌牡蛎、乌贼与明虾乃流行食品。

最有趣之海产品乃厦门文昌鱼，其名以 *amphioxus* 或 *lancelet* 更为人知。该种头索纲类动物于刘五店存量极多，该地特种渔业依此长期发展。新鲜及干制货品均于市场大量销售。

引起厦门大学动物学系科学人员注意之海洋新物种，值得一提者为海蜇（陈嘉庚水母）、海星（林文庆海星）与海百合（中华海羊齿）。

尽管本地明显荒芜，诸如昆虫、寄生虫、蠕虫、小型哺乳动物等生物为数甚多。万巴德（Patrick Manson）医

.....
◎注1：原文为 *Trichuris*，疑误，或为 *Trachurus*。

◎注2：*Corvula argentala*，待考。

生于 1891 年之故事，忆之或为有趣。当时其居厦门，就库蚊于人群传播血丝虫之作用，率先引发关注。万医生对丝虫病之实验，间接促成其向罗斯医生建言，疟疾之感染乃经蚊虫介质传播。著名意大利医师比尼亚米、巴斯蒂亚内利与格拉希之实验与发现，确证虐蚊乃携带寄生虫之罪身。至于本地相关历史之最富况味者，乃因疟疾之故，厦门许多山村受痼疾之残害，遂遭遗弃。其中厦门地域之东南部有两处小群住宅。1921 年本校建立，于许雨阶博士与廖超照博士竭力推动之下，积极发起反疟疾运动并取得成果，当今疟疾已较少爆发。

因自厦门易赴本省各处内地，亦因本校一流图书馆及科学实验室之便利，易知本地对有志于动物收集者颇具吸引。本校动物标本馆表明当地所备物种之富。若以地质构造而论，植物亦颇丰富。森林虽已消失许久，近年已有重新造林之相当努力。尤赖当前林国赓司令善政所设经济园林之力，于周醒南先生勤力督察之下，松苗等经济植物得以到处栽种。

.....
◎注 1：原文为 excellent，疑误，或为 excellent。

◎注 2：原文 Chow Sing Nam 与第 5 页 Chew Seng Nam 拼法不同。

试验园林乃一小型样板庄园，由专家照料，尽力开拓理想之经济种植园与苗圃，供本地急切之需，以可赞可叹之努力绿化所有荒地。本地政府当前推动行政改革，此乃其诸多显绩之一。于兹完成之一切工作均以现代及完全科学之方法进行。

经钟心焯教授不懈努力，本地全境均已彻底勘探，收集大量标本充实本校标本馆，亦吸引全球植物学家前来。

虽村民年年大肆砍伐一切可充燃料之物，全境仍密布菜蔬。春夏时节，荒地、荒野、山丘、池塘与路旁由各类显花植物点缀，花朵绽放，姿彩万千。通常多数花朵不为所见，除有意寻芳者之外，人们大多徒具双眼，不睹自然优美如斯。

于寺院围栏，处处可见老松巨榕，以及诸多果树竹柳等惯常树木。许多国外栽培植物经已引入，乃至左近之私家园林，可见所有应季普通花朵。各种玫瑰、翠菊、茉莉、金鱼草、山茶花、百合、秋海棠、石竹花、麝香豌豆花、牵牛花、虞美人、三色堇等等，看似生长极佳。

本地发现若干新品。最为瞩目者，或为南普陀山上发现之福建紫薇。某种枫木或为科学之新发现。

整体言之，最动人之植物乃落地生根，其花奇特细小，兀自垂悬。可于田野山顶见之。

近岸之海生长多种藻类，其中一二乃属养殖。某些可做风味小吃或普通食品。数种可采集并作肥料出售。红藻于海岸礁石广泛养殖，每年产值介于30万至50万元间。

下列为邻近地区常见野生动植物，或可引发趣味。

1. 野禽：鹧、鹤鹑、鸭、鹅、鸠；哺乳动物：猪、羊、鹿、豺狗、麝猫、豹、虎、狼。

食肉动物时为炸药所毙，碎骨粉身。炸药经咀嚼引爆，动物因口部或头部伤损而亡。

2. 下列为本校附近地区常见植物：细叶兰花参琉璃繁缕¹、伏生大戟²、酢浆草、丁癸草芥菜、大叶香芥菜藜³、画眉草火炭母、红梅消委陵菜、细叶金午时花茵陈蒿⁴、刺天茄、兰香草、马鞭草⁵、毛茛⁶、尖叶铁扫帚⁷、厦门月季⁸。

.....
◎注1：原文为 *Anagallus*，疑误，或为 *Anagallis*。

◎注2：原文为 *Euphoria*，疑误，或为 *Euphobia*。

◎注3：原文为 *algum*，疑误，或为 *album*。

◎注4：原文为 *Thumb*，疑误，或为 *Thunb.*

◎注5：原文为 *offcinalis*，疑误，或为 *officinalis*。

◎注6：原文为 *acrans*，疑误，或为 *acraeus*。

◎注7：原文为 *Lespediza*，疑误，或为 *Lespedeza*。

◎注8：*rosa amoiensis* 是否名为厦门月季，待考。

厦门海洋藻类具重要经济价值：

1. 赤菜贸易。
2. 紫菜贸易。
3. 虎苔贸易。
4. 礁膜贸易。

附录

厦门教育相关

| 学龄儿童 | | | 学校种类 | | 学生 | | |
|------|----------------------|--------|------|-----------|-----|--------|-------|
| 入学 | 男生 | 6,505 | 大学 | 1 | 大学 | 男生 | 367 |
| | 女生 | 2,909 | | | | 女生 | 32 |
| 未入学 | 男生 | 9,142 | 中学 | 18 | 中学 | 男生 | 1,541 |
| | 女生 | 10,951 | | | | 女生 | 466 |
| 总计 | 29,507 | | 小学 | 81 | 小学 | 男生 | 9,413 |
| | | | | | | 女生 | 4,065 |
| 备注 | 根据本市公安局1929—1930年之记录 | | 幼稚园 | 8 | 幼稚园 | 男生 | 347 |
| | | | | | | 女生 | 233 |
| | | | 总计 | 103 | 总计 | 16,437 | |
| | | | 备注 | 包括公立与私立学校 | | | |

情况及数据

| 教育基金 | | 社会教育 | | 近期计划 |
|------|----------|---------|---------------|---|
| 教育行政 | 7,200 元 | 图书馆 | 1 | 1. 开展义务教育。 2. 筹集额外教育资金，保障教育财政独立。 3. 加强普遍之大众教育。 4. 提升幼稚园教育，增加幼稚园数量。 5. 扩展职业教育。 6. 扩充中学教育，注重教师培训。 7. 设立会议制度以维持学校纪律，加强教学方法研究以增进效率。 8. 将旧式良好之单班学校转为现代分年级小学，并取消其劣者。 |
| 学校教育 | 68,412 元 | 公众报纸阅读架 | 10 | |
| 社会教育 | 13,200 元 | 备注 | 公众教育中心与学校正在筹备 | |
| 紧急资金 | 2,400 元 | | | |
| 总计 | 91,212 元 | | | |

◎注 1：原文为 education al，疑误，或为 education-al。

◎注 2：原文为，疑误，或无。

◎注 3：原文为 mephasize，疑误，或为 emphasize。

◎注 4：原文为 moder，疑误，或为 modern。

◎注 5：原文为 school' s，疑误，或为 schools。

原書影印

AMOY

OR

THE ISLAND THAT REMEMBERS

THE MINGS

BY

Lim Boon Keng

1936

Printed by

The Amoy University Press.

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1450

The City
of
Amoy

Now Named Sze—Ming
or

The Island that remembers the Ming

With a brief description
of
The University of Amoy.
By

Lim Boon Keng
F. R. G. S.

The President of Amoy University



1936.

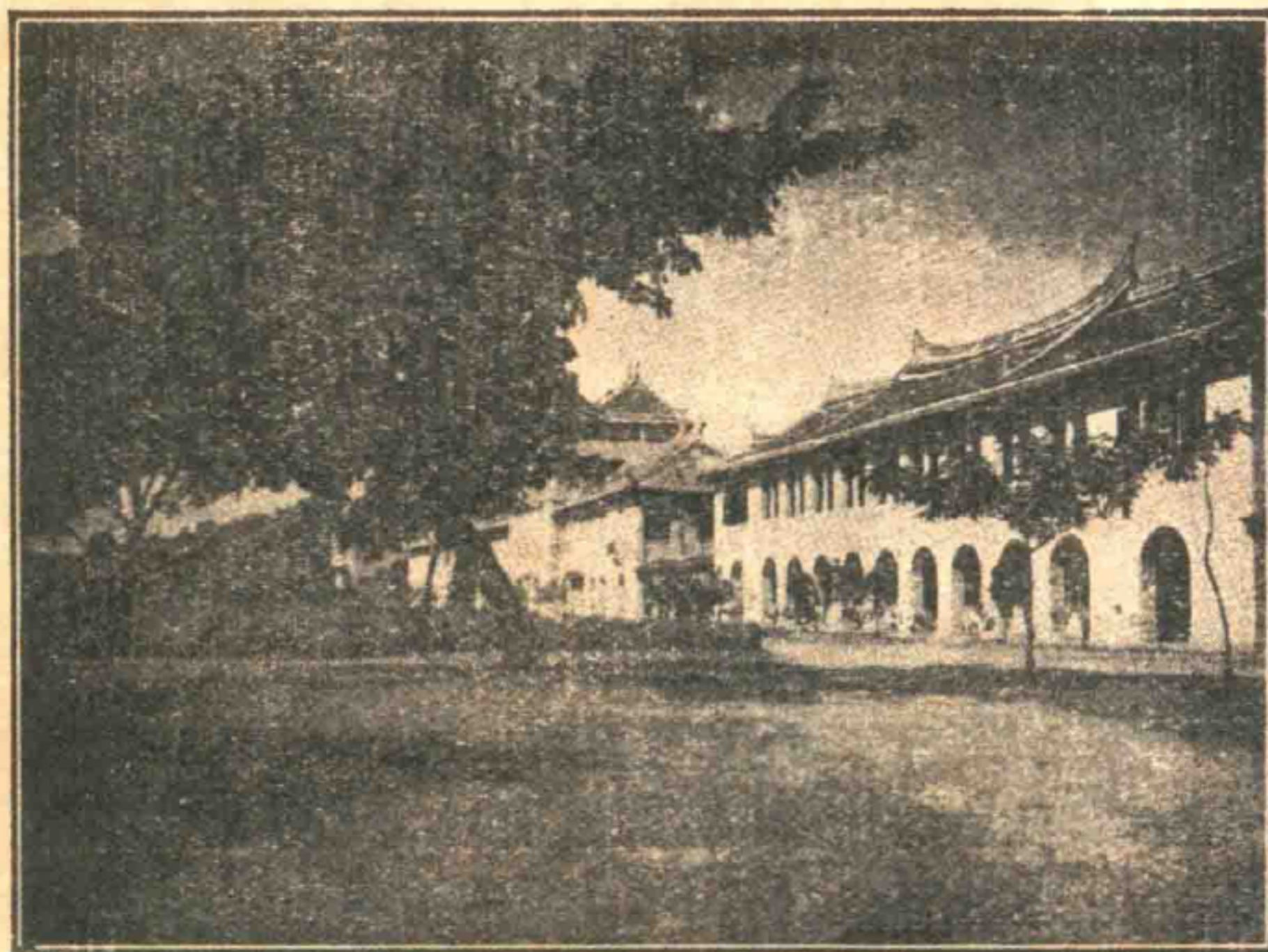
Printed by
The Amoy University Press.

Preface

These articles first appeared in the First Annual Report 1932 of the Marine Biological Association of China. They were subsequently reprinted in pamphlet form. Owing to the frequent demand for these articles by travellers passing through Amoy, they are now reprinted, with the author's brief account of the University of Amoy contributed to the tenth anniversary publication of the University.

L. B. K.

A view of Amoy University



廈門大學校景

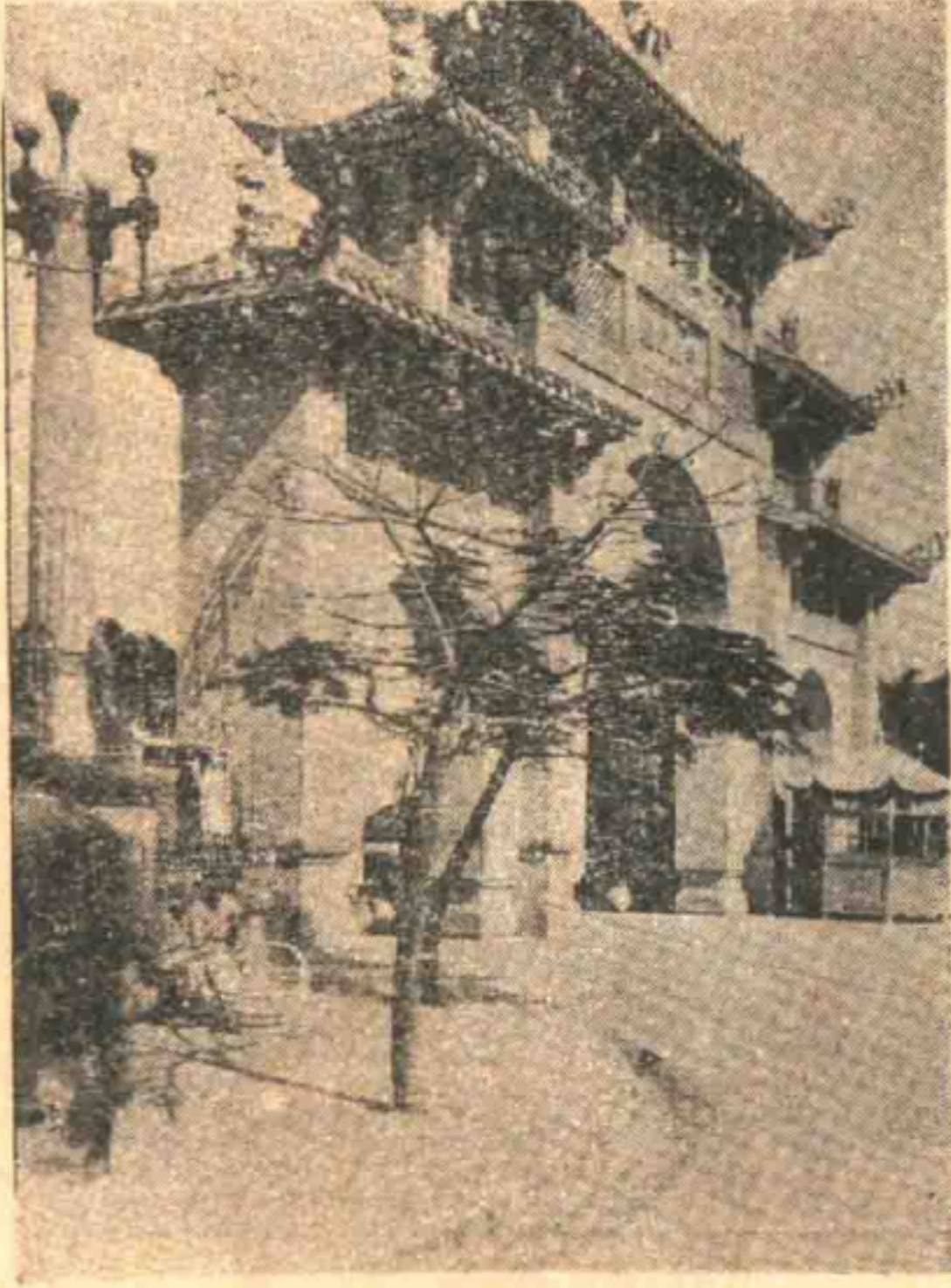
Amoy Public Garden, Pipa Islet



廈門中山公園琵琶洲

原书影印

Southern Gate of the Public Garden



廈門中山公園南門

A Bird's Eye view from The Tiger Ravine



廈門虎溪巖俯瞰

AMOY OR THE ISLAND THAT REMEMBERS THE MINGS.

BY LIM BOON KENG

(PRESIDENT OF THE UNIVERSITY OF AMOY)

I. HISTORY

The Amoy region, largely on account of its geographical position, was one of the few places in China, frequented by foreign ships in the Middle Ages. Adventurers from South Fukien had proceeded to the Malay Archipelago developing colonies in Java, Malacca and other centres, where the descendants of the emigrants pride themselves as sons of Tang. The Arabs had carried on an extensive trade for ages. But it was not till the Sung period that the place attracted public attention partly on account of the splendid grains produced locally and partly for the refuge afforded to the Sung princes fleeing from Hangchow. The island of Amoy was then known as Chia Ho Su 嘉禾嶼 or Excellent Crops Island. From 1335 during more than two centuries, the Japanese pirates frequently visited these parts and committed fearful outrages. To guard against them became the most important function of the local government as Chu Fu Tze, the great scholar and commentator, recognized when he was the governor of Chang-Chow.

Marco Polo mentioned Amoy among the isles of the sea, but the place that attracted his attention was Zayton, or the modern Ch'uan Chow 泉州. It was at that time a great emporium and a very flourishing port, the resort of great ships, exporting the products of the Indies pepper and sugar to Alexandria and elsewhere.

When the Mongols attempted the invasion of Japan, the Amoy harbour was utilized as one of the places of departure for the ships.

From the tropics the great trade resulted in the large import of gold. When the Mongols invaded the county, the name was changed to Tsien Hu So "The place of a thousand Households". It has also enjoyed the poetical name of Lo Kang "The Egret Stream" referring to the fine harbour and the big flocks of egrets. When the Ming dynasty was established, the locality was renamed Chung Tso So 中左所. But in the 20th year of the first Emperor, the city with a fortified wall was built and was named Hsia Men or Amoy.

During the closing days of the dynasty, the region was under the control of the famous chieftain known to Europeans under the name of Koxinga. He was the son of a Japanese woman, married to a Chinese adventurer. He is known as the King of Yen Ping the prefecture in the northern part of the province. As a great supporter of the Ming, he strenuously opposed the Manchus, and renamed the country Sze Ming 思明, "Remember the Ming!" In 1647 he was in Kulangsu, fortifying the place which is now called "The Public Garden of Duke Yen Ping." After his death, all resistance died away and the Manchu government established a local administration in Chuan-Chow to control the local officer in charge of the Amoy district, and afterwards, appointed a superintendant or Tao-tai to look after Hinghwa, Chuan-Chow, and Yung-Chun, the Amoy region being under Chuan-Chow.

On the establishment of the Republic, the place was named Sze Ming Fu, and then later the Fu was changed to Hsien in the second year of the Republic.

The relation with foreigners unfortunately had not been a happy one. The Japanese (1516) and Spaniards (1575) visited

as buccaneers in the sixteenth century. The Dutch were also ready to ravage the place after the manner of those days, capturing Formosa and Quemoy. As they had expelled the Spaniards, they in turn were driven off in 1662 by the exploits of Koxinga who freed the country he loved entirely from foreign domination. The British as the result of the opium war already started in Canton sent a fleet in August 1841 and the first disastrous battle was fought with Europeans in modern times. As a result of the Treaty of Nanking in 1842, Amoy was thrown open as one of the five ports, where foreign nations could enjoy freedom of trade. The introduction of extra-territorial jurisdiction by foreign powers gave them a tremendous prestige and as the consular courts seemed to be paradise as compared with the purgatorio of the native magistrate's Yamen with its terrible lictors, and rapacious officer it was not surprising that people were anxious to emigrate and then to return as foreign protegés. The foreign trade was very prosperous. Unfortunately, opium, the cause of the stagnation and misery of the people in modern times, soon captivated the hard working people and the habit rapidly spread. After a few decades the poppy was cultivated in Tung-An, and the foreign importation steadily decreased. Tea was the principal article, attracting a very large shipping business to the port, until the loss of Formosa after the war with Japan. When the powers broached the question of spheres of influence, the Japanese did not hesitate to declare Fukien to be within their power of jurisdiction. In 1930, the Island of Kulangsu was handed over to the control of an International Council of six nations with one Chinese member. The idea of International co-operation against the Chinese in matters extra-territorial, started in Amoy, with reference to the Settlement in Kulangsu. How the matter started is at once both

curious and interesting, showing how unworthy the Ta Ching government was to govern the country. In 1900, the repercussions of the awful Boxer rising reached the place and completely upset the Tao-tai. He happened to be a Manchu. Fearing the rise of nationalism when he would be driven out, he appealed to the American Consul through Dr. Otte, the American missionary, for assistance to create an international regime! So the international council formed by the Consuls of the Powers was created.

Some years ago the natives of Formosa enjoying the privileges of extra-territoriality conferred on the subjects of Japanese nationality defied all authority and committed breaches of the law such as running gambling saloons, brothels and so forth in defiance of the local police while the Japanese consul was alleged to have been disinclined to punish the culprits. They resorted to kidnapping, Mr. Ng Teng Guan who was one of the merchants of the city and who was only released through the mediation of the abbot of "the White Deer Cave temple" on payment of three hundred dollars for ransom. The culprit in this case was captured in Formosa and handed over to the Chinese authorities. He was tried, condemned and shot. It was not till after several similar criminals had been caught and executed, that the nuisance was finally stopped.

It was not till 1919 after an exciting agitation in the wake of the national awakening that at the request of the local self-government association, three Chinese members--Mr. Oei Tjoe, Mr. C. T. Ong and Mr. Li Han Cheng were admitted as members of the Municipal Council.

On the island of Amoy, at the outbreak of the revolution, the officials quietly went over to the republican regime, already adopted by General Sun To Jen in Foochow who only died

recently. After Yuan Shih Kai's coup d'etat the local governor broke off relations with Foochow and became independent. In 1921 during the summer, the Navy sent ships to Amoy and General Chuang Chih Ping escaped by the mainland to the adjacent province of Kiangsi. Since then Admiral Ling Kok Keng has remained as administrator of the island, giving peace and aiding in the prosperity of the city and island. The hinterland was under Captatn Chia Keng Po; who entirely freed the whole region of bandits and bad characters. In the city, the Harbour Construction Board under the management of the energetic Mr. Chew Seng Nam, built extensive embankments reclaimed the foreshore of the island facing the harbour, and pulled down and reconstructed the whole city.

Under the benine and wise administration of Admiral Ling, much progress has been achieved. Even during the exciting months since the Japanese invasion of Manchuria, peace has been preserved locally to the satisfaction of all sections of the mixed community.

Owing to the troubles caused by Communist outbreaks in the interior near Lung-yen and the north and west of Changchow, the Nineteenth Route army, under General Chiung Kung Nai, and Tsai Ting Kai, were sent to South Fukien. General Wong K'eong was stationed in Amoy. These officers co-operated splendidly with Admiral Ling. Order was preserved and the people were saved much loss and worry. The Communists of the interior were suppressed. Mr. Ko Seteng of Manila, a much respected merchant, was invited to be the Mayor of the City of Amoy. The inauguration of the city government in 1932 by the new Mayor, was a splendid manifestation of the goodwill of all the citizens and foreign residents. The friendship of the foreign Consuls made the work of the city government compar-

atively easy. As the Nineteenth Route army consisted mainly of Cantonese, the officers were naturally in sympathy with the Canton faction, and when in 1933, friction arose between Canton and Nanking, this excellent army retired en mass over the border of Fukien. The city government was re-organized.

General Wang Ku Pan, who had wide experience came to Amoy as Mayor of the City. He was successful in uniting all sections of the Community in an endeavour to improve the government of the town. He was able to secure the co-operation of foreign consuls and residents, and was a very popular man. Unfortunately in the autumn of 1935, he was called to Nanking. His successor Mayor Yu Chin Ho formerly of Tsingtao is also a man of experience in police administration and is a highly esteemed military officer. Immediately on his arrival, he has taken steps to form committees to attend to all municipal functions. He has taken special interest in the suppression of the opium trade, and of the indulgence in narcotics.

What was once dubbed "the dirtiest city in the world," has become an up-to-date modern town having a wide-awake administration, anxious to provide the inhabitants with all the conveniences and amenities of a modern society.

II. TOPOGRAPHY, SHIPPING, POPULATION, ETC

The island (longitude 118° 10 E., and latitude 24° 26 N.) is situated in the estuary of the Chang-Chow river, and is the most important among the numerous islands which mark off the huge lagoon-like harbour from the sea. The tiny island of Kulangsu stands to the south of the city, between Amoy and the mainland with the height of Nan-tai-wu towering skywards with its pagoda, constituting the southern horizon of the picturesque region. The Green Island just to the east of the harbour

is provided with a light house. The coast from Hongkong northwards is well-lighted.

The harbour of Amoy is one of the best in the world. It is not only very deep but is also very extensive. Vessels with the greatest draught can always anchor at any time, irrespective of the tides. The whole of the United States' fleet in Asia once anchored in the harbour without causing any inconvenience to the ordinary shipping of the port.

All around the island of Kulangsu, ships of all sizes could be berthed, so that the harbour could well afford safe anchorage to sea-going steamers during a typhoon.

The scenery of the whole district is very striking. The mountains in the distance, and the lagoon-like sections of the channels and straits, are reminiscent of the lake districts of mountainous regions or of the inland sea of Japan. But unfortunately the hills except in Kulangsu, are entirely bare with nothing but enormous rocks and crags standing out prominently against the sky.

Looking seawards from Kulangsu, one sees on both sides two rows of high hills, one along the mainland with Nan-tai-wu and its tower on the south. On the island of Amoy another range stretches from the vicinity of Chip-bee in the northeast to the forts near the University of Amoy on the south side.

The geological formation shows a base of disintegrated white granite, on which are strewn the great boulders blackened by fungi. These huge rocks in Kulangsu show a very smooth upper surface, while the sides are roughly corrugated having been scooped out by the dripping of water. The appearance of the ground in certain sites shows indication of a primitive upheaval, with long lines of clavage filled either with masses of quartz or blue fine basalt.

Towards the north and north-east, the region is rocky and sandy. To the south and west of the island, the hills consist of red or stratified red and white clay, fit for manufacturing bricks. The greater part of the north known as Ho-San, is a fine flat alluvial ground fit for agricultural purposes. On the south west, close to the great gulf, lies the city with its delapidated wall, beyond which has grown the new town. This extends right to the east end past the Tiger rock to the area occupied by the forts and by the University of Amoy, in front of the Nan Pu Tu temple.

Amoy is so situated that it becomes the busy centre of the populated regions on every side. Surrounded by Quemoy towards the sea, Chip-bee and Tung-An to the north, Sung-Su and Shih-Ma to the west, and the Nan Tai Wu to the south, the city is the great emporium of south Fukien, supplying vast quantities of foreign imports to the inland towns, and exporting the local produce, besides being the only port, whence the tens of thousands of emigrants from all parts, proceed to the Philippines, Indo-China, Siam, Malaya, Rangoon and the East Indies. Moreover, the emigrants from the hinterland, north and south, have to embark from this port for other parts of China as well as for foreign lands.

SHIPPING. The Douglas Shipping Company connects the port with Foochow, Swatow and Hongkong. The T'ai Ku or Butterfield and Swire Company has a fleet which regularly carries on the trade between north and south China, visiting here en route besides having special steamers fro the Straits. The ships of the Shosen Kaisha ply between this place and Formosa. The British India boats call regularly and carry passengers to the Straits and Rangoon, importing rice and bringing back great numbres of settlers from all parts of the

Malayan region. The Ho Hong line under the control of Mr. Lim Peng Siang, the well-known shipowner banker and manufacturer, has three ships on the same run. Despite the keen competition, the business seems to pay handsomely. The Chinese of the Philippines have a couple of steamers connecting this port with Manila. The China Merchant Navigation Company has ships connecting Amoy with ports of North and South China.

The Dutch boats of the "Java China Japan Lijn" (J C J L), and of the Royal Dutch Mail (K. P. M.) regularly visit Amoy the former going from Java right to Formosa and Japan. The ships of the other line, run between Deli and the Straits and Hongkong, Swatow and Amoy.

Men of war of all nations regularly call at this port. During September 1931 there were three or four Japanese gun boats in the harbour, to overawe the people evidently.

Junks still carry on the trade between the town and the other coastal cities of the surrounding districts. Small steamboats and launches run regularly to all the chief villages in the neighbourhood.

The harbour is full of cargo-boats and sampans. The latter go between Amoy and Kulangsu, and carry passengers to and from the steamers in the harbour. The porters form themselves into a guild, and demand their fees if outsiders are employed to carry luggage from ships arriving in port.

The Amoy Bureau of the National Quarantine Service.

This important bureau was established on January 1 1931 by Dr. Wu Lien Teh director of the Nanking National Quarantine Service. Dr. Fu Shing Wong was appointed the principal officer in charge of the local station. Dr. Wong has a very extensive experience in his special duties. It is not surprising

that he has been very successful and has received the ready co-operation of all the consuls and merchants.

The first Quarantine hospital of forty beds was completed in September 1931. It was just in time for the treatment of cases of smallpox, and during 1932-33 of numerous patients suffering from smallpox, enteritis, diphtheria, cerebro-meningitis and plague. These cases were both from the city and from ships, all being treated free of all charges. A new additional block of an up-to-date style of wards was completed in the autumn of 1933. Besides the ordinary routine hospital work, and the examination of ship passengers, and the fumigation of vessels, the bureau has been investigating the types of rats and fleas, and calling the attention of the people to the importance of giving due attention to the problems of hygiene.

It is therefore very satisfactory to record that during 1935, when serious infectious diseases were breaking out all over the country, the port of Amoy was happily free from the incursion of any epidemic of infectious disease.

In the future, a new building for the use of the Bureau, will be constructed on the bank facing the south and overlooking the harbour. This will not be only an addition to the number of modern style beautiful buildings but also the means of furthering the scientific work of the staff with the installation of all the necessary laboratory equipment. The other medical officers are Dr. D. O'Brien and Dr. C. S. Lim.

POPULATION. As already stated, the inhabitants consist of a permanent domiciled portion and a vast floating population going and coming throughout the week.

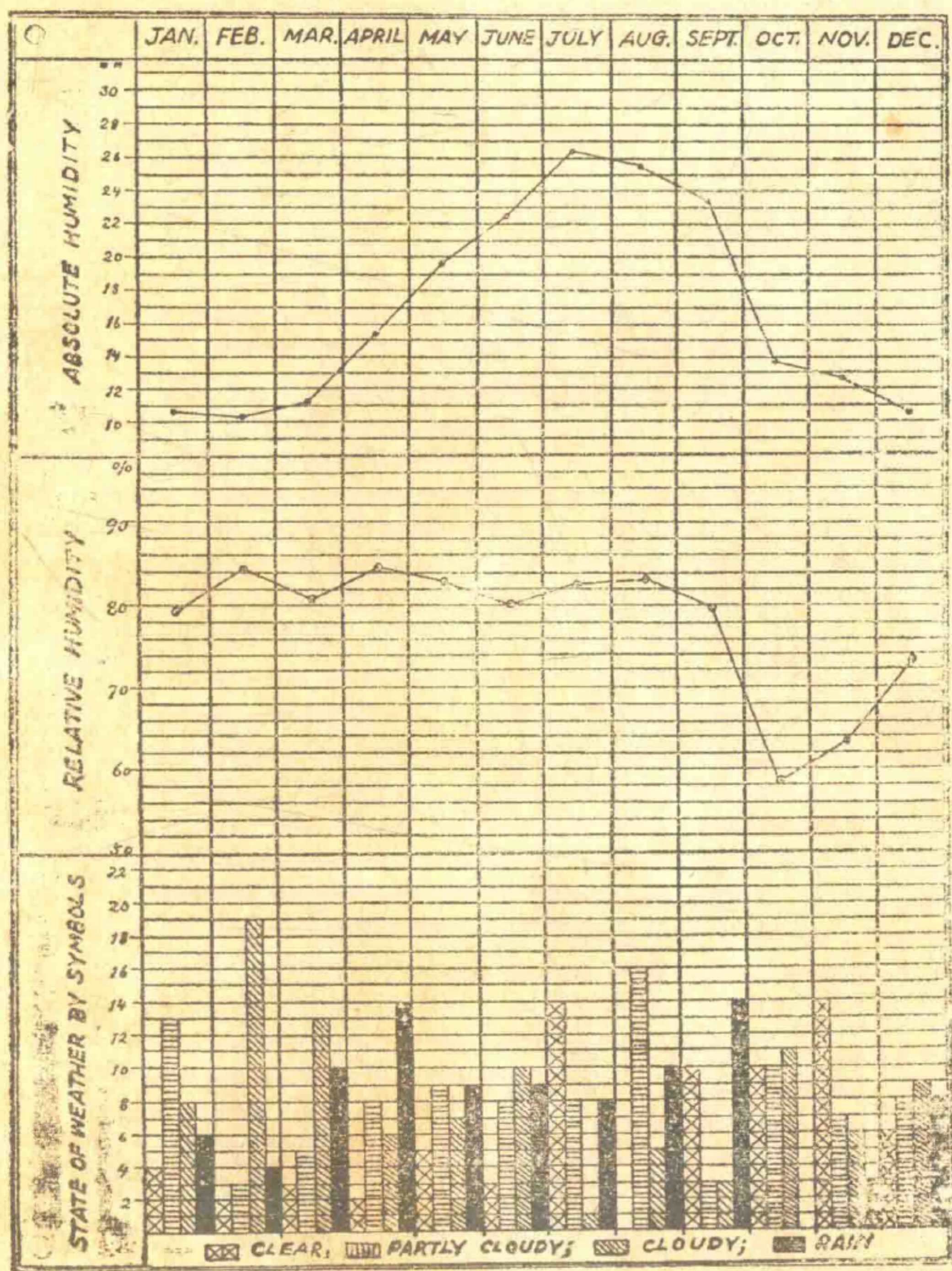
The permanent population, estimated according to the latest census is:—

| | | | |
|---------|-------|--------|-----------|
| City | Men | 94,577 | |
| | Women | 75,231 | — 169,808 |
| Country | Men | 21,689 | |
| | Women | 18,696 | — 40,385 |

The general meteorological conditions are summarized diagrammatically in the charts prepared by the Amoy University Observatory.

MARCH OF DIFFERENT METEOROLOGICAL ELEMENTS IN AMOY

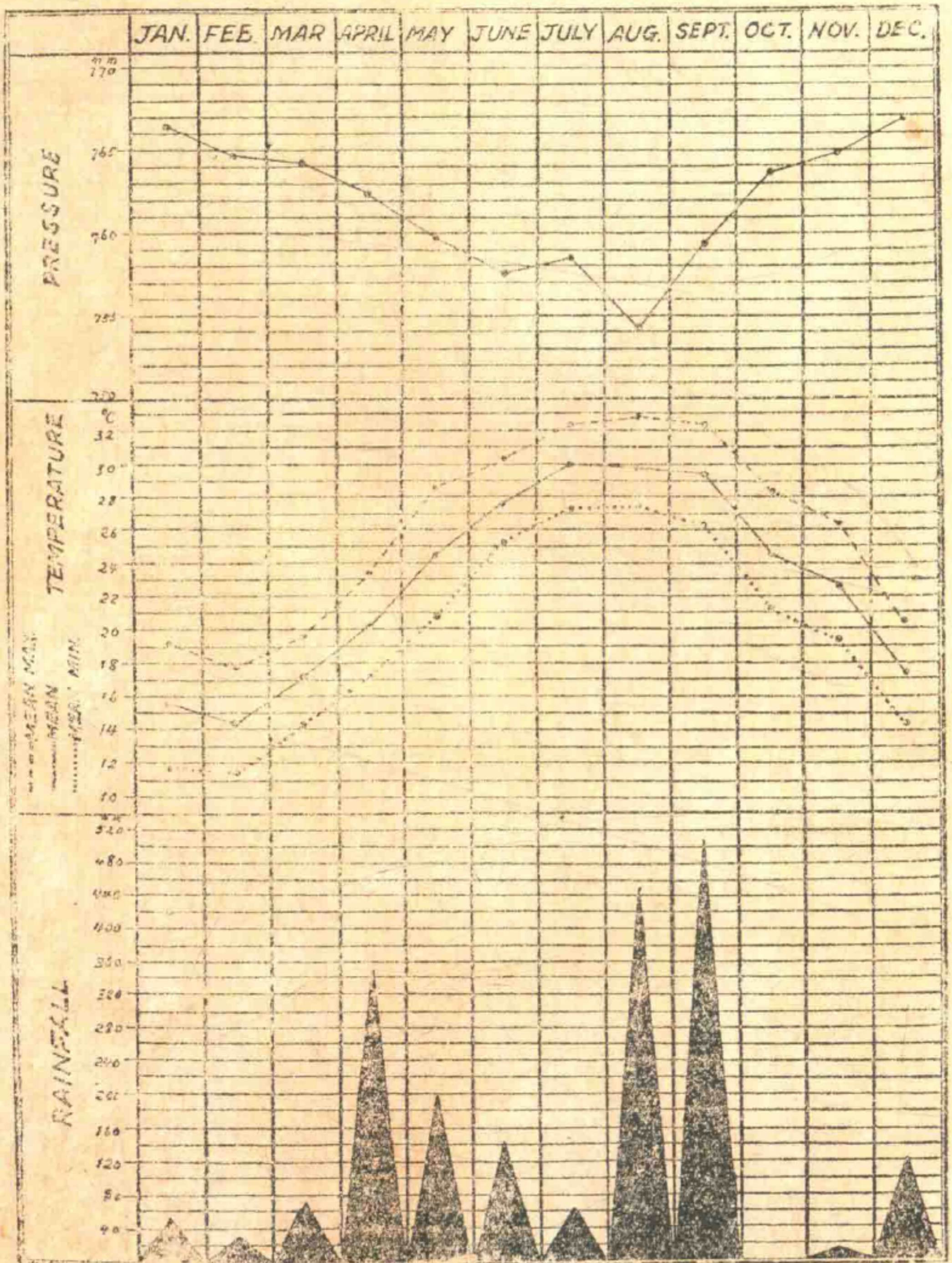
(For the year 1931)



廈門，
思念明朝之島

MARCH OF DIFFERENT METEOROLOGICAL ELEMENTS IN AMOY

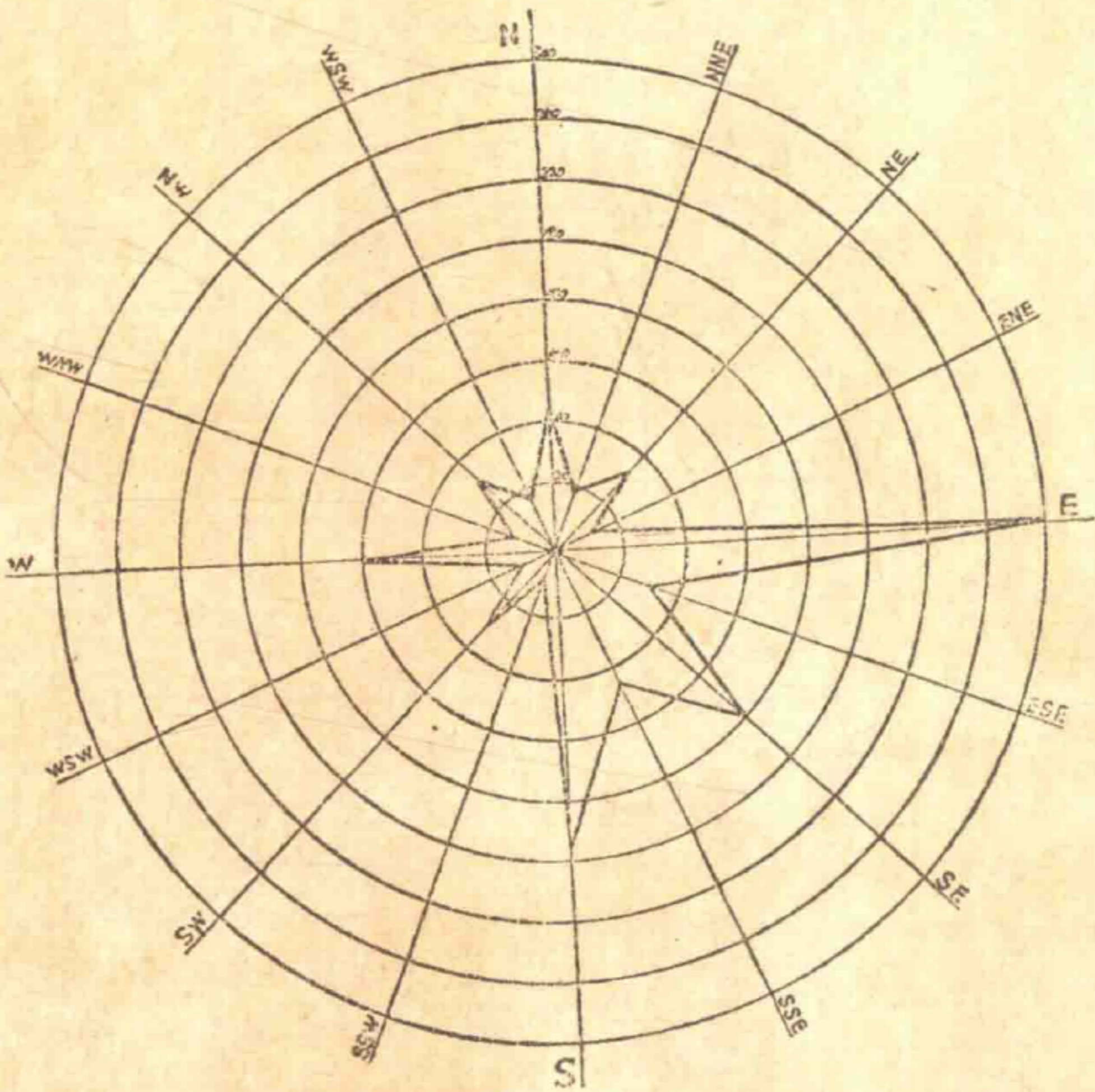
(For the year 1931)



TOTAL DURATION OF WIND DIRECTIONS IN AMOY

(For the year 1931)

FREQUENCY



III. Places of Interest.

The striking scenery of Amoy deeply impresses the visitor by the grandeur of its hills and mountains with the peak of Nan Tai Wu across the harbour, and by the very picturesque lagoons and straits. On every side the landscape is thrilling and interesting while here and there stand out pagodas and kiosks, adjuncts of grand temples perched on high precipices on the mountain sides. Nature indeed has been bountiful in her resources which man has done his best to waste and destroy. This strikes one very forcibly, looking on the bare hills and the wretched villages in this wonderful country, which Bishop Heber's famous hymn recalls:

"Though every prospect pleases,
And only man is vile."

However the modern improvements already mentioned have entirely revolutionized everything and made Amoy a model new city, becoming soon as good as any in the country. It is already provided with all public conveniences and perhaps unfortunately also with all the rather dangerous institutions of modern city life!

But away from the town are many places of great interest, which most visitors take the trouble to see.

The natural beauties of the landscape are plentiful. The island of Kulangsu is a model settlement with buildings in every style of architecture, and with hills and rocks with happy historical associations. The Camel rock hides one of the forts occupied by Koxinga and hence is appropriately dedicated to his glorious memory. The Chinese poetically styles it "The Rock which gives the echo to the Drum waves." The Hen-rock, the Pit Kay San and the Flagstaff are prominent land marks on the island.

There are many temples, which are really worth visiting. The grandest and most accessible is the Nan Pu Tu just behind the University of Amoy. The others are scattered among the hills as a rule. They are sometimes hidden behind rocks or lie in the valleys. The best known are "The temple of Ten Thousand Rocks", "The temple of Drunken Fairies", "The White Deer Cave", and "The temple of Peace." The last with its trees, rocks and springs according to local traditions was the favourite resort of Koxinga, who thus proved himself to be "not merely a military genius but also a lover of the beauties of nature." (E. S. Sy)

Unfortunately with the great changes in consequence of city reconstruction, many hills and famous rocks have disappeared. The ancient land marks are no longer to be found. The old city has been demolished. But parts of the memorial to commemorate the meritorious deeds of Koxinga, the graceful Ming tombs, the impressive arches in honour of faithful widows and meritorious mandarins, still remain to interest antiquarians, and to keep posterity in mind of the people's glorious heritage.

To keep pace with the rapid march of the present materialistic civilization, not only has the town been pulled down and rebuilt but also ample provisions are made to supply the different needs of the inhabitants. Besides places of amusement and schools, the Chung San Park, the Chung San Hospital, the Water Works, and the University of Amoy with its herbarium and zoological Museum and extensive library are worth the attention of visitors to the city. The village of Chip-Bee and its educational institutions deserve special mention.

IV. CUSTOMS AND TRADITIONS.

The people of South Fukien have been noted for their

patriotism, and for their devotion to the cause of the ancient culture. They had been in contact with foreign nations since the 17th century and many of their merchants had lived in the Philippines and in Malaya.

But they have been conservative with regard to their customs. They have always shown great respect for the teaching of the philosopher Chu Fu Tze the famous commentator of the classics. Through his teaching and influence, local society has been noted for its observance of filial piety and its high regard for chastity. Throughout the whole district, women strictly observe the laws of propriety. Widows remain faithful to the deceased husbands' memory. The public used to erect beautiful arches in their honour.

They have held such a high opinion of female chastity that sexual vice was formerly sternly repressed. When brothels were introduced some years ago, their tenants were imported from Formosa, Canton, Swatow and Foochow.

Infanticide of female children was once practised by the poor or among the superstitious under special circumstances but the community made strenuous attempts to stop the crime by providing foundling hospitals, and other measures.

The Amoy Christians were among the first to give up the habit of foot-binding among their female children, and the reform gradually became general among the educated.

The belief in Geomancy was quite rampant. The whole country was covered with graves. No where else in China are graves so solidly and grandly built. The practice of erecting nice tombs for the deceased is the outcome partly of superstition and partly of filial piety. In the spring about Easter time, the whole family will worship at the graves, after cleaning them and cutting down the grass and shrubs.

The excessive expenditure on certain matters had long been notorious. Hence the popular saying uttered by northerners,

“Bōe chhân kè lù-jī
Bōe chhù chhī tōa-ti
Tīu toān kauh sin-si.”

Literal translation.-

“Selling (one’s) farm to marry a daughter
using rice gruel to fatten a pig
wrapping a corpse with satin and silk.”

These slogans reflect the habit of making sacrifices for a daughter’s marriage in order to provide the dowry and other expenses.

The eating of threadlike vermicelli at a birthday feast is universal, the long fibres of the food being regarded as emblematic of longevity. The other national feasts are all religiously observed, especially by the women folk.

Buddhist masses for the dead are popular. Huge and expensive paper houses are burnt in connection with them. In the case of dying abroad or by shipwreck, large paper boats are dedicated by priests and burnt to send them off to the other world.

V. RELIGION AND FOREIGN MISSIONS.

All religions of the Chinese nation have their adherents in Amoy. Evidently the Buddhists are the most numerous. Their great temple of Nan Pu Tu shows that the priests have sufficient influence to secure large funds from the public in order to build and maintain the splendid edifices, which have attracted thousands of visitors, especially on the great feast days.

In the monastery there live many acolytes and catechumens preparing for the priesthood besides numerous priests.

These men certainly lead a very ascetic life amidst pure and beautiful surroundings. The cleanliness and perfect order prevailing are evidences of the earnest faith of the devotees who have foresaken the world to seek the truth. Their services are in demand all over the town, chiefly in connection with the masses for the dead, and with funerals and burials.

The oracle of the Buddha is sought daily by large crowds. Men and women of all ages and classes seek counsel of the Holy Buddha or Kwanyin in times of trouble or sickness. It has been sincerely believed, avowed by a great number of people, that the written scraps of sacred oracle have been very helpful in enabling them to make a decision when in doubt, and that they have been proved to be true by actual events. The accuracy of this statement is vouched for by the great quantity of votive offerings, brought by believers, whose wishes or prayers had been vouchsafed to them.

In the same manner, prescriptions of medicine can be secured. It is not a case of simple faith cure; but the friends go to the temple and pray, in a round about way, a tally is drawn or shaken out of an open mouth cylinder and from the number of this, a prescription out of a large collection may be secured. Many people claim they have been cured of serious complaints in this way. Very often, the resort to this oracular treatment is made when other means have failed. Curiously sometimes the god refuses to prescribe!

Taoists are very few now-a-days but taoist priests are occasionally employed to hold a religious mass in order to purge a dwelling of spooks. Sometimes they are invited to exorcise demons when a sick person is alleged to have become possessed of an evil spirit. As the taoist claims to be an expert magician, he manages often to exercise considerable influence over the

ignorant and the superstitious.

As the women folks of nearly all classes were formerly illiterate, they had great faith in the powers of priests and exorcists, as well as in the spiritualist mediums, who when possessed by a particular god or spirit, deliver oracles or give medical advice. Spirit invocation is quite popular with some people.

Confucianists are nowadays too insignificant in number to require any lengthy notice especially on account of the absence of any religious faith or place of worship. But the scholars still uphold the Confucian doctrines with regard to nature, to politics and to humanity.

As regards Islam, there exists a small mosque in Amoy but "the faithful" are mostly immigrants from the Kwangtung and western provinces, and their descendants. They are certainly very few in number. Though they strictly observe the main articles of their faith, they do not usually wear any special form of clothing or head dress, and so cannot be distinguished from other members of the community, but they mostly speak Mandarin with the intonation peculiar to the places of their origin.

Faithful buddhists of both sexes have special societies with their own monasteries for laymen, where they live in quiet meditation and in repeating the Sutras. Besides being strict vegetarians they practically live in the same way as monks and nuns do.

A spiritualist revival within the last four years has created a new interest in religion among a large circle of merchants and officials. A very handsome temple has been built in Kulangsu at the foot of the Camel Rock facing south west. At a seance, the devotees ask questions and the medium writes

down on sand with a wooden style mounted on a Y-shaped piece of handle held by his two hands while an observer copies what is written, and rubs off the writing from time to time. The supporters of this spiritualist movement are among the most intelligent and educated members of society. They all allege that the revelations made have been very helpful. No wonder then they are most ardent and devout worshippers.

The popular religion of the people as is well known, is in fact a mixture of the primitive animism of the Chinese race modified by the ancient traditions of a solar religion, connected with feasts held in relation to the seasons. The Spring Festival is the equivalent of Easter, when thousands visit the graves to clean and renovate them, at the time of the vernal equinox. The winter feast is held about the time of Christmas. The Autumn Festival is celebrated by the baking of "moon-cakes" dedicated to the full moon on the 15th of the Eighth Moon. In the summer, on "all souls' day" is the Feast to "hungry ghosts"-the well known Yü-lan-hwe borrowed from the Buddhist Mahayana religion.

The Dragon Boat Festival in memory of Ch'u Yuan who died in the 4th century B. C. has been universally observed.

As regards the Christian religion, the Jesuits were the first to come to this region, on the invitation of a scholar of Aupoa near Chang-Chow. He had visited Peking for the competitive examination, and there became interested in books on the Catholic religion. On becoming a Christian, he invited the Jesuit Fathers from Foochow to come to the Amoy district, whence the religion was propagated to Kang-boe, Chioh-be, Niatau and Chang-Chow city.

In 1655 Father Victorio Ricci a dominican visited Amoy

from Manila and was successful in making some converts. On account of the unrest due to the heroic resistance of Koxinga against the Manchu invasion, Father Ricci retired to Manila in 1664. The mission work thus interrupted was only restarted in 1852 by Father Angel Boforull who came from Manila and started the present Catholic mission in Amoy. The Catholic mission in North Fukien was at first conducted by the Jesuits for some decades, when in 1631 it was handed over to the Dominican Fathers from Manila, and has since then till now worked without interruption. In 1883, the Amoy district was made an independent diocese with Rt. Rev. Andres Chinchon as the first bishop. Since then the mission has extended its work to many other parts of the province. The present bishop the Rt. Rev. F. Emmanuel Pratt has been in Amoy for many years. In Amoy itself there are 375 communicants. In the whole diocese there are 14,039 Catholics in a population of 6,000,000 with 19 European missionaries, eleven Chinese workers, and thirteen dominican sisters. It has many churches and chapels, seminaries, and college for boys, another for girls and five orphanages. From the office records, it is evident the mission has rendered valuable service to the catholic community in the country.

The Protestant Churches started their missions as soon as the port was open to foreign intercourse, the Reformend Church in America being the first to arrive in 1842. The London Missionary Society came in 1844 and the English Presbyterian Church in 1850. The Baptist mission started work in 1909. Many years ago, a sort of union was formed among the Protestant bodies, so that co-operation when possible and division of labour were satisfactorily arranged.

Mr. Abeel of the Dutch Reformed Church came to Amoy before the port was formally opened to foreign trade and mission propaganda. He was succeeded by Messrs. Pohlman and Doty from Borneo. In 1864 Mr. Pohlman lost his life in a shipwreck on his voyage home, but he had left the Sin Khoe Christians a church, built by him from subscriptions collected in the United States. Perhaps the most notable missionary of the region was the Rev. Dr. J. van Nest Talmage both for his apostolic labours joined in by his family and for the preparation of the character Colloquial and the romanization of the local dialect. He largely contributed to the foundation of the Chinese church as an independent organization. He lived many years seeing the growth of the mission to its present position with about 1,400 converts, eleven churches with ordained pastors, a theological seminary, with many schools and two hospitals. Some years ago the Talmage College moved to Chang-chow.

The London Missionary Society also made Amoy the base of its operations in South Fukien. The Rev. W. H. Medhurst published the Hok-kien dictionary in 1831. The Rev. T. Macgowan and Rev. T. Sadler laboured for many years. The local representative Rev. G. L. Phillips has continued the work with energy and success. The Manual of the Amoy Colloquial by Rev. J. Macgowan although only a simple vocabulary with colloquial sentences is the only available compilation on the local spoken language. In 1898, the Rev. T. Sadler founded the Anglo-Chinese College. Two years later, chiefly through the generous help of Dr. A. H. Barbour of Edinburgh, the College was mainly supported by the English Presbyterian Mission.

The English Presbyterian Mission also had very conscientious workers, who firmly established the Chinese church with its chapels, schools and theological college, producing many Chinese pastors.

VI POLITICAL AND DIPLOMATIC RELATIONS ETC.

To understand the political situation, one has to know something of the character of the inhabitants, and to realize the great influence of local traditions. Although the people consist of immigrants mostly from the neighbouring districts, mainly of Chuan-Chow and Chang-Chow and other parts, such as Kwangtung and the North, the majority of them have become permanent residents taking pride in the town, where they have amassed no inconsiderable wealth. Moreover the permanent local population is also considerable forming the bulk of the inhabitants. For centuries the town has been the centre affording safe asylum to political refugees from the metropolis or from the provincial capital. Formerly it was sufficiently far away for political adventurers to meet and prepare plans of revolution. The aboriginal folk had long ago emigrated to Malaya and other regions and left the place to be occupied by new comers from the interior and by political adventurers.

In the 17th century for many decades, as already mentioned, Koxinga and others made many attempts to rise against the Manchus. Since that time, every new generation had its own band of rebels. Revolution was ruthlessly suppressed and the adherents fled to swell the number of the settlers in Malaya, and to create centres of revolution abroad.

Perhaps in no other part of China did the hatred of the barbarian Manchus survive so long as in South Fukien. The last message of Koxinga "Remember the Mings"—became the slogan of the people, religiously treasured as the greatest heritage of the race. It resulted in the institution of certain funeral rites scrupulously observed by all overseas Fukien Chinese until the establishment of the Republic made them meaningless and

unnecessary. When the Ch'ing dynasty was finally established, the recalcitrant political supporters of the Mings had to carry on their revolutionary agitation in secret, even while abroad as the government representatives employed spies to find out their relatives at home and to massacre them without mercy. After a few decades, comparative peace was restored; but the virus of anti-Manchu feeling was never exterminated.

All over Malaya, the hatred of the Ch'ing dynasty was handed down from generation to generation not only by oral tradition but also by a very impressive funeral rite. Before a dead person is put into the coffin, it was robed in Ming dress. The queue of a man was thrown away. The mourners were informed by the master of ceremonies that it was an unpardonable sin for the children of Han, and Tang to go and meet their ancestors in the barbarian robes of the Manchus. It is therefore not surprising that when Dr. Sun Yat Sen broached the question of a Republican revolution, the overseas Chinese rose like one man to support him.

In consequence of this inherent democratic spirit, the people of Amoy never could be happy when the Manchu yielded to the demands of foreigners. However, having understood Europeans better than most Chinese of other parts of the country, they have never been anti-foreign, and during the Boxer trouble, for example, they behaved in the most exemplary manner.

When the Protestant missions arrived after 1842 to carry on active proselytism in the open, there was a strong feeling against the missionaries chiefly on account of their violent iconoclastic preaching against the ancestral tablets and the teaching of Confucius. The Catholics had, however, been working quietly since the seventeenth century.

The revolutionary movement against the Manchus started

by "the long haired" rebels, who claimed the intention of establishing a Great Peace (Taiping) had much support locally. The people of Amoy in 1853 were at the mercy of a band of patriotic rebels, who rose against the mandarins. This was "the small knife insurrection" so-called from the short swords worn by the men. The imperial troops made many attempts by land and sea to capture the port. At last the insurgents were defeated by an overwhelming force. The leaders escaped and left the city to be plundered, while the innocent population was ruthlessly massacred. The frightful atrocities and barbarities of the imperial soldiers were never forgotten and were told to succeeding generations of children to enforce the need for further revolution to free the people from the Manchu rule.

The establishment of consular extra-territorial jurisdiction indirectly resulted in the creation of prejudice against foreigners, since, as compared with the Yamens of the Mandarins, the consular courts readily dispensed justice, and the Chinese were left helpless in the hands of their own inefficient and often corrupt officials. The Christians in case of trouble could get the foreign missionaries to help them, and sometimes the aid of foreign consuls was appealed to by the latter. The public got the impression that it was an advantage when in trouble to be a Christian, as the Mandarins disliked to deal with foreign consuls, who, when dissatisfied, would complain to head quarters in Peking. In this round about way, the idea got abroad that it was advantageous to seek the help of the church or to become the subject of a foreign power in the event of any dispute or litigation. It became a craze among the merchants to trade as naturalized subjects of the foreign powers. After the Sino-Japan war and the loss of Formosa a considerable number of Japanese protégés increased the difficulties of the local government. The

British authorities were among the first to realize the unsatisfactory state of affairs arising from the problems of dual nationality. In course of time, after the people came to realize the value of national prestige, some interested persons made an attempt to create popular prejudice against naturalized subjects of Foreign Powers.

Owing to the rumour of a Japanese invasion the local authorities became scared. The Taotai being a Manchu was afraid of a national rising so that to save his own person and family as well as to safeguard the Imperial sovereignty, he secretly arranged through Dr. Otte with the American Consul to hand over Kulangsu to be the first real International Settlement in China. Since 1903 the Municipal Affairs were managed by the International Council with one Chinese member until lately when the Chinese members have been increased to three. On the whole, the Municipal Council has done its work satisfactorily, and the mixed court established in Kulangsu has generally, dispensed justice to the satisfaction of the public.

About the same time that the International settlement was being formed, the late Mr. Wong Nai Siong returned from Sarawak to start the Revolutionary Society or Tung Ming Hui with the co-operation of Mr. Ng Teng Guan and others. No outbreak of public agitation occurred in 1911 but after Foochow city declared its independence, the public organizations in Amoy followed suit. The people's committee were assisted by Mr. Ong Chin Pang of Soerabaya with funds subscribed by the Chinese in Java. The soliders were paid off, the liabilities of the defunct administration were duly met, and the change was effected without any disturbance.

A couple of years later, during the coup d'etat of President Yuan Shih Kai, the officials detected a lively conspiracy and

some of the residents had to seek safety by flight. Many of them migrated to Kulangsu to come under the protection of the International Council with its extra-territorial privileges.

VII. EDUCATION.

Many years ago, when the competitive examinations were in vogue, education was held in high esteem by all classes. Large sums were devoted to the foundation of the Geok Pin Academy for the use of graduates preparing for the Provincial and metropolitan degrees. In course of time, however, the attraction of trade abroad, and the emigration of large numbers of the population had an adverse effect upon the popular mind, especially after the cessation of the examinations.

The Geok Pin Academy was allowed to deteriorate, while the trustees abused the funds. It was only after the national awakening with the rise of democracy that those responsible for the management recognized their responsibility, and utilized the large investment for the establishment of "The Thirteenth Middle School."

During the period of the last renaissance the people started the Bin Lip School. One of the teachers tried to teach Christian doctrines but the scheme failed, when with the help of the London Mission, which provided the buildings and some teachers, the Hock Bin elementary school was founded.

The first normal school was closed after two years. Then Mr. Ng Teng Guan, Mr. Yeo Chu Hui and others started the Tai Tung School. It was very popular and had over 400 students.

After this many private schools were started all over the town and country.

The education of girls was started by the missionaries. Mrs. Talmage had a school for girls in Amoy city. The Amoy Girls' Middle School or Yü Te was founded by the Reformed Church Mission chiefly through the labours of Niss Duryee. The following note kindly prepared by a friend speaks for itself.

"The Hoai Jin Girls' School was founded in 1878 by a member of the English Presbyterian Mission, Mrs. Macgregor, whose daughter is still in close touch with the school. There are now over two hundred and fifty girls in the Primary and Lower Middle grades, and girls are also trained as teachers for the Primary Schools of the district.

The Hoai Tek Kindergarten was begun in 1899 by Mrs. Wales, also of the E. P. Mission, and there are now about three hundred pupils. A prominent feature is the kindergarten normal department developed by Miss Noltenius, and Hoai Tek graduates are found teaching in Kindertgartens not only in the neighbourhood, but also in Manila, Singapore, Penang and Foochow."

The general conditions of the educational institutions in Amoy have been kindly analyzed by Dr. K. T. Sen and Dr. Jennings P. Chu.

THE FOUNDATION OF THE UNIVERSITY OF AMOY

On April 6th in 1911 Mr. Tan Kah Kee laid the foundation of the first building of the University of Amoy. The site was then a veritable wilderness, and was made use of for various purposes. But undoubtedly the *Feng-Shui* is auspicious, as the

magnificent Nan Pu To Temple right behind at the foot of the hills can testify. Through the public spirit and generosity of Mr. Tan Kah Kee, in a few years has grown up in this place the first University in South Fukien. This University is one of the many emanations of the Tan Kah Kee spirit, which is the living force inspired by the teaching of the sages of the nation. What is it? In plain words, it is altruism to do the best for others what one wishes to have done for oneself. It is the golden rule of Confucius and Jesus, translated into action by a humble man with a noble spirit. Mr. Tan Kah Kee's deeds speak eloquently for themselves, though he is a man of great modesty. The foundation of the University was the culmination of the great constructive educational work begun ten years before at Chip-bee on the mainland of Fukien, where both primary and secondary schools were established. Thus by his own sacrifices and exertions, Mr. Tan has provided the Fatherland with a complete educational ladder from the University right down to the kindergarten grade.

It requires no ordinary ability to create a business such as that which Mr. Tan Kah Kee has built up single-handed. But there are many people all over the world who have done as much or even better than he in making money out of business. As a millionaire he stands only as one among many; but as a lover of his fellowmen, he is certainly unique in the Far East, and has only few equals in the whole world.

For the last twenty years, he has striven to live up to the same great ideals as have inspired the heroes, who have sacrificed their lives for the establishment of the Chinese democracy. Many people preach grand ideals and doctrines. Tan Kah Kee goes down to his workshop to practise what he believes. He has not preached much; but during the last twenty years, he has given

the bulk of what he earned in business to the public in founding the Chip-bee School with its 2,500 students, and the University of Amoy with its laboratories, museums and library. In fact, he has taken up the work of educating thousands of the rising generation of South Fukien, and through the University also a large number from many parts of China.

Ten years ago, he planted the seed of this institution of learning with keen enthusiasm and great hopes. Being a cheerful optimist and a good general, he is successful in his campaigns. Unfortunately he has been away for a number of years and we have not had the benefit of his help and advice on the spot. It is, however, gratifying to recall that he had built the five main buildings with the Chun Hsien Hall in the middle before he left here. He was here at that time every morning watching over details of construction.

Now we have a university which has been living and growing since its inception ten years ago until she is to-day one of the useful institutions which will help to shape the destiny of China. A university is a living organism. She a soul or else she is dead. There are dead institutions. But the University of Amoy is full of life and vigor; her soul is the spirit of Tan Kah Kee; her motive force, love; and her motto, to do her utmost for the best cause.

We have many students coming from distant quarters. Our teachers belong to many provinces. We may safely say the University has made Amoy a center in Fukien of higher education for the first time in history. Everywhere in China, people recognize the noble work of our founder.

The present is a fitting occasion for giving a resumé of our achievements during the past decade, our aspirations for the

future, and of the ideals which we as a corporate academic body have striven to realize.

I. Present Conditions of the University

We have completed as far as possible the machinery for providing adequate university education through the five Faculties of Arts, Science, Law, Education, and Commerce. We have laboratories for the different departments of Science, and at one time these were so striking as to compel others to make improvements. The facilities for research offered by our science departments have attracted to the University some of the most noted scientists in the country.

Large numbers of the public have been attracted to the superb collection of animals in the zoological museum so energetically and ably started by Prof. F. S. Light, Prof. C. Ping and so assiduously added to by their successor, Prof. T. Y. Chen. The serious attention which our University has from the beginning paid to the importance and value of scientific research, strenuously urged by the writer, found strong support by Prof. S. T. Leo, Prof. H. H. Chung, and the prominent scientists who have been associated with the Science Faculty of the University. This emphasis on scientific teaching has not only benefited our University alone by attracting to it the earnest workers in science, but has also produced by a natural repercussion good results elsewhere in the whole country, compelling school and college authorities to pay adequate attention to the teaching of science. The University has been fortunate in securing the valuable service of Prof. H. H. Chung, under whose care the Botanical Department has steadily increased the number of specimens added to the already valuable collection of the University Herbarium. It is only just to say that the indefatigable

labors of Prof. Chung have materially contributed to make the scientific research work of this University known in Europe, America, the Far East and India. It is certainly for good and adequate reasons that the scientific bureaus of England, the United States, Germany, Japan, the Philippine Islands, the Straits Settlements, Netherlands, India and elsewhere, have been extending to the University the courtesy of sending to us valuable specimens of plants, collected from all parts of the earth. On our part Prof. Chung had been assiduous in collecting materials wherever he went, and in generously distributing whatever he had managed to secure. The University takes this opportunity to express its high appreciation of the unselfish services rendered by the scientific institutions all the world over, which have so liberally collaborated with our Botany Department either in helping to identify and name the plants collected or in presenting valuable specimens from their respective collections.

In consequence of the ceaseless researches conducted by Profs. Ping and Chung, many animals and plants new to science have were discovered and described. Some of these have been named after our Founder or after the President of the University, or the discoverer.

The University has justified its existence as an educational institution recognised by the highest authorities among the great nations. Is it therefore not surprising that it stands on record as the first private University registered by the National Government. The recent grant by the Nanking Central Government of an annual subsidy of \$60,000 per annum to the University gives gratifying testimony of the government appreciation of the sacrifices made by Mr. Tan Kah Kee, as well as of the educational work carried on by the University. These considerations considerably increase the responsibility of the public and the local

government, to see to it that adequate funds are forthcoming not merely to maintain the University in the highest degree of efficiency, but also to enable the professors to carry on their researches with satisfactory results. Coöperation is urgently needed. The people and government of Fukien must take a real interest in this institution, which has been a free gift from a great man endowed with a wonderful vision of the possibilities of the future. The Director of Education of Fukien, Mr. Cheng Shih-kuei, had done his level best to recommend the merits of the University to the Provincial Government, and the day is not far distant, let us hope, when the provincial authorities will materially assist to make the University one of the best educational institutions in the East.

The School of Normal Training in this University was originally the only professional department of study, with courses on both Arts and Science subjects. Had this provision been maintained, we would only have a sort of super-normal school on a university standard. Consequently in the autumn session of 1921, fundamental changes were made, and the Faculty of Education was created along with other Faculties. Through the efficient management of Dr. Kwei-ting Sen as Dean and Professor, the Faculty has grown and prospered until its fame has extended far and wide, and has contributed not a little to enhance the reputation of the University as a whole. The best sign of the healthiness of the working of the Faculty is its ability to attract many well-known scholars and educationalists in the country, who have found it worthwhile to come here and continue their valuable studies. The professors in this Faculty, well-known as experts in their own specialities, are publishing a series of books and monographs on education, known as "The Amoy University Education College Library." The first volume entitled "The

Principles of Educational and School Administration" by Prof. Tu Tso-chou has already appeared; and three other books of the same series are now in the press. The series will show the amount of work done by the professor to fulfil one of the important functions of a teaching university.

After the regrettable death of Dr. Huang Khai Chung who did the pioneering work in organizing the Faculty of Law, the burden of building up the department fell on the shoulders of Dean, Dr. C. Y. Au, who brought the school up to the highest possible standard.

The Arts Faculty comprises the four departments of sinology, foreign languages, philosophy, and sociology, including history. It is one of our chief aims to study our national culture, and in this connection the department of sinology has already acquired a nucleus of a Chinese archeological museum.

The Commerce Faculty under Prof. Chen Teh Heng has been making substantial progress in every direction. The prospects of a business expert are brilliant, for the Chinese settlements in the oversea regions are developing their businesses on modern lines, and are becoming leaders in industries and finance so that they are in need of highly trained business experts in the different branches of their multifold activities as merchants, bankers, miners, manufactures and so forth. The great houses started by Fukien emigrants like those of Mr. Oei Tjoe, Mr. Tan Kah Kee and others, will naturally try to get most of their staff from our city of Amoy. In June 1934, Dr. S. G. Su resigned his post as Dean of the Arts Faculty, which he had held for many years. He was succeeded by Dr. B. M. Chiu whose activities to further the cause of Phonetic study led to the publication of a large number of pamphlets on the study of the Amoy dialect or Hagu.

We have also built up a very useful library. Mr. Oei Tjoe generously contributed \$30,000 Amoy currency for the purchase of books. Mr. Chan Kang Swee of Malacca and Singapore contributed the sum of nearly one hundred thousand Amoy dollars in memory of his late father who was a very successful planter and merchant in Malacca. A memorial stone recording this act of generosity was placed in the east wall of the entrance to the Chun Hsien Lou the main building of the University. The late Mr. Chan Huan Chbew was a well known merchant, planter and philanthropist of Malacca.

*II. Future Projects: Medical Education, Scientific Research,
and Training in Practical Politics*

It is unnecessary in this article to emphasize the importance of medical education. The advancement of science has made the training of efficient medical men a matter of the utmost urgency to the nation as a whole. The late Dr. Sun Yat Sen advanced cogent reasons, in his last lectures, for the preservation of the people, which seemed to him to have dwindled in proportion to the rapid increase in the population of other countries.

At any rate, the welfare of the people demands that due attention should be paid to the requirements of modern hygiene. The National Government is alive to the necessity of sanitation in the country and has taken steps to start modern quarantine stations in the seaports. Dr. Wu Lien Teh has recently established such a station in Amoy. Thus the needs of the public for securing properly trained medical practitioners and public health officers must be met by proper medical schools where modern medical science can be adequately taught. Hence the importance of a local hospital financed and managed by ourselves.

The University of Amoy is at present most eligible as the site of a new medical school. Its science college has been sufficiently developed to give training in all the scientific subjects, such as biology, chemistry and physics, which constitute the natural foundation of modern medicine and surgery. It will therefore be necessary only to add the departments which are concerned with purely medical topics. Clinical teaching can be suitably arranged for at the different hospitals in the city and at the forthcoming Chung San Hospital, for which Admiral K. K. Ling has granted a suitable site. A college of medicine in China, however, should not forget our great traditions and our vast literature as well as our long established medical empiricism. The Chinese materia medica well deserve especial study. In this connection a whole series of researches in many directions will be of the greatest interest and value. In this way, Chinese scientists will help to contribute to the advancement of scientific medicine.

There is therefore no inherent difficulty in establishing a medical college in Amoy. All we need is money. The Fukienese are patriotic enough to realize this, we hope, now that their attention is specifically directed to this matter. No form of educational endowment is more worthy of support than this for the benefit of the people as a whole. Indirectly the best method of assuring national health is to eliminate diseases and all the causes that produce debility and deformity of the human body. It may also be pointed out that the preservation of health is a cardinal article of the ancient cult of filial piety, which is the basis of Chinese civilization. We have the authority of Dr. Sun Yat Sen himself that his doctrines of tridemism presuppose a strict adherence to the old ethical traditions of the race. In envisaging our future sphere of activity, we may be permitted

to indulge in the hope that before the twentieth anniversary be celebrated, we shall have in Amoy not only a model hospital, but also a fully equipped Medical Faculty, to put into effect the principles not only of Hippocrates but also of our own Hua T'o as adapted to the requirements of modern science. To insure the health and prosperity of this free democracy, we who live in Amoy must do our utmost to facilitate and hasten the establishment of a Faculty of Medicine in this University.

The creation of a center of scientific research is one of China's greatest needs. This is admitted by all, but beyond rendering lip service to the cause, the public have done practically nothing. As soon as funds are available, a good deal of research work can be profitably conducted by men of experience at the University.

Thanks to the financial grant given to our Zoology Department by the China Foundation, the success of the Summer Institute in the summer of 1930 shows the value of the University as an ideal center for the study of marine biology. The geographical position of the port and the existence of natural aquariums among the group of islets in the harbor as in the fresh water streams and pools, afford exceptional facilities for the collection of materials of the marine and fresh water fauna. The fact that in this neighborhood lies the interesting industry of amphioxus fishing certainly adds greatly to the scientific value of the locality. The lancelet occurs in such abundance that it has been used as food for a long time. But for the University Zoological Department, it would probably be a long time before the true nature of the animal could be determined. Prof. F. S. Light, formerly Professor of Zoology at the University, rendered good service to science in China by commencing his researches on the animal and on the curious industry.

Further, in these days when people universally profess their desire to accept Dr. Sun's teaching on the Tridemism of the Kuomintang, as the political creed of the nation, it is incumbent upon the University in fulfilling its function efficiently, to provide opportunities for research into the intricate and complex problems connected with the economic and social life of the heterogeneous populations of this vast Republic, so that the inevitable and essential readjustments of the political machinery may be carried out with the least possible disturbance. No real advance is possible unless the country has well-trained experts, whose knowledge of the diverse questions is supported by enough experience to enable them to be safe leaders in making revolutionary changes. This is true especially of China, where the people have been satisfied to rely upon the usage of antiquity for ages, preferring stagnation and safety even to the vivid allurements of change and progress, simply because of some possible risks.

The transition from this stationary condition to that of an active and constant advance with the general progress of the world at large, is fraught with dangers unless there be a well defined policy such as the carefully thought out tridemism of the late national leader, and there are also the experienced and educated administrators to carry it into effect. Nowhere else except within a properly established University, can be found the teachers and the necessary equipment for research for such political leaders, who have not only to be experts in their different fields of work, but also men and women of high character in order to gain the complete confidence of the people. The masses must be provided with a certain amount of education if they are to be fit to exercise the powers now invested in them by the tridemistic constitution. Should they understand the

reconstitution which would be necessary, they would naturally select University men as their representatives to fill the high administrative posts, when these political experts could make clear to them the nature of the services to be performed.

Both the people and the government must realize the urgent need for the proper training of politicians, as the labors of reconstruction are many times more difficult than the comparatively easy task of organizing an army for the destruction of a decaying and effete monarchy. It will not suffice to teach the different political and economic theories only. There must be provided full opportunities for intensive research work in every direction, so that every scheme of reform can be properly tested under suitable conditions when the details involving fundamental changes, could be carefully studied, analyzed and criticized by experienced experts. When this could be accomplished, there would be initiated a period of ceaseless progress, which could place the nation among the front rank of the great powers within the shortest possible time. In the interests of Chinese democracy, a properly organized department for the teaching of practical politics is therefore quite indispensable.

III. Liberal Education

The true object of the University is to create national leaders, who shall be cultivated gentlemen as well as experts in some special line of technical or literary research. Our aim is to produce the ideal man—the gentleman or lady with the refinement which should be the outcome of a liberal education.

It is only in recent years that a liberal education in the modern European sense is available anywhere. In Europe and even in Germany too much stress was given to the study of the

structure of the dead languages of Greece and Rome to the neglect of important subjects such as Science, Literature, History, Sociology, and the modern tongues. In China, matters were much worse. Since the reformation of schools, however, the new systems of Europe and America, adopted by Japan, have also been more or less copied. At present the whole question is in the melting pot. Whatever may be the ultimate result, the only rational and safe course is for the educational authorities to consider these facts and problems:

- A.
1. The national culture including the genius of the people, sociology, art and religion.
 2. (a) The Mother Tongue, the National Colloquial, History, Literature, Philosophy.
(b) Foreign Languages, World History, and Great Thinkers of all Nations.
 3. A general knowledge of science:
 - (a) Physical sciences, and Mathematics.
 - (b) Biological sciences.
 - (c) Economics, Law, Politics (The Tridemistic Philosophy, Economics, and Ethics).
 4. The Native environment, Social customs, Political organizations.
 5. Aims and Methods of Education.
- B.
1. What is the best method of teaching or learning Dr. Sun's doctrines of Tridemism, and the actual social and political conditions of the country?
 2. What are the causes of the survival of the Chinese nation?
 3. How is education for all classes to be provided? What is the standard for each class?
 4. By what means can a liberal education be brought

within the reach of the poor?

5. How are the costs to be met?

The object of any rational scheme of education must be to help the nation in maintaining its existence in the struggle for place and power. As far as the individual is concerned, education must afford the means of acquiring the experience of the race and community in order to live successfully and happily.

In China it is utterly impossible for a long time to come to offer the same kind of education to the majority of the population as that at present enjoyed by the small number of the educated classes. Liberal education must be started in the elementary schools, and continued up to the University. Nevertheless the masses must also be provided with home education, which has hitherto consisted of the domestic cult of ancestral worship with its legends, rites, and commandments. Scepticism, foreign religions, science and iconoclasm have come in all at once and have threatened to destroy everything by their violent assaults. The young who receive education at the schools, ridicule the religion and customs of their homes, and unless something is done in time to conserve the national culture, the utmost chaos in morals must be inevitable.

Therefore the remedy must be found in the provision of a liberal education in the schools, so that the natural leaders of the people—the literary classes—may bring about a true reformation of the ancient culture with all its formalities and moral prestige, by showing how the ancient doctrines are really better than the foreign importations, when the crude superstitions have been eliminated through the introduction of science, especially as this sort of reformation had been carried through successfully more than once in our history.

The aim of a liberal education is to produce the intelligent

person, whose knowledge of the past and of the present is such as to give him a clear conception of the laws of life in the face of the struggle for existence. Understanding the forces of the world around him, he is taught to think, to reason and to exercise his will, so that he may live up to his knowledge and may exercise love as the basis of his moral conduct.

To provide the necessary materials for the growth of intelligence and wisdom in order that the conscience will appear as the incorruptible judge, what we call liberal education must bring the senses in contact with nature through science, as well as initiate a permanent interest in literature, history, philosophy, religion and sociology. Above all, the student must acquire the mastery of the national language, and must have his aesthetic sense, if not cultivated, at least awakened from its slumber. When a liberal education has successfully achieved its object, the individual who has enjoyed it, will exercise self-control in the midst of the perils and pleasures of life, always maintaining the *via media*, without loss of cheerfulness, without disturbance of equanimity, and without regrets for suffering what is inevitable. We must strongly insist that the object of education is not merely to instill knowledge and to cultivate skill, but to turn out the good and refined and patriotic citizen.

At the University, the liberal education thus already commenced, must be continued in such directions as the tastes and interests of the student may dictate. We have endeavored in Amoy to provide a wide selection of topics, and to make them the scaffolding, as it were, for later specialization, which is nowadays so essential. It is not possible for any person to remember all details of every subject studied during the course of a university career; but the value of a liberal education and of a wide acquaintance of various subjects can only be appre-

ciated when the time arrives for the graduates to go out into the world, and to establish themselves in the face of keen competition. Then commonsense and general knowledge will be useful in many ways. Through the liberal education providing him with sound knowledge in essential topics, the university man by the time of graduation should have discovered his own self have determined his place in this mysterious universe, and have learned the answers to the riddles that confront the civilized citizen. He must at least be in a position to give good reasons for the opinions which he may hold, and be able to understand the rôle which he may be called upon to play as a leader of the community. This qualification is as essential as that of his technical, literary or professional speciality. The university education must combine the two adequately. If this matter is properly attended to in the universities of China, the prospects of a future revival are very promising, because the cultural foundations are sound, and the bed rock of Chinese morality, upon which is founded the tridemism of the Republican constitution, has been wonderfully buttressed by the discoveries of science.

As regards the teaching of technical and scientific subjects, the most important questions are adequate funds, proper equipment, and full opportunity for direct observation of the things studied, of making experiments and of investigating natural phenomena under the guidance of experienced teachers, who not only know their subjects but are also keenly interested in inspiring their disciples to join them in the work of research. The scientific attitude must be cultivated, and then careful observations, accurate records, logical conclusions, reasonable hypotheses and patient experiments will yield no mean results. Whether discoveries are made or not, the extension of exact

knowledge is assured. It was by this persistent prosecution of research that the Germans more than half a century ago, rapidly raised the prestige of their universities, and made them excel those of other countries. In a similar way, our University of Amoy first attracted public attention through the elaborate preparations made for the teaching of science.

IV. The University as a Living Organism

The University as a living organism should be constantly kept in mind, when the authorities concerned are contemplating what work is to be done, how funds are to be expended, and in what directions its activities may be extended. Prof. Huxley among others emphasized more than half a century ago that unless a university can carry out its true functions, it ceases to be of use and becomes a danger and a nuisance to the cause of national education.

The buildings, the laboratories, the libraries and the other paraphernalia of university equipment constitute only the body and organs of the organism. The teaching staff and the Council of Administration constitute the nervous organ. The instruction given and the students' work, together with all the merely biological activities are comparable to the vegetative functions of the organism. Any institution claiming to be a university and failing to do more than offer courses of lectures and demonstrations, is just analogous to an ape in the scale of animal evolution.

The real university must have the spiritual and psychic manifestations of the human soul. These must be derived from the social life of the university community. The essence of university education then is the academic spirit, which can spread like fire, and which reveals in its illumination the highest

wisdom of mankind, adapted to the genius of the particular national culture. The students and teachers of the University of Amoy possess the further advantage of having the example of the founder before them as a constant incentive.

Having the body and soul of a healthy organism, the many functions which a university may fulfil, may be summarized in five groups:

1. The Creation of a Utopia or nursery of citizens in a model community with the object of creating personality in harmony with the highest culture.
 - (a) An ideal collection of dwellings built with due regard to the requirements of hygiene, comfort, etc.
 - (b) Clubs for social activities, for athletics, etc.
 - (c) Garden, playground, theater, kindergarten.
 - (d) Ideal homes.
 - (e) Intellectual societies and associations for philanthropic or social work, etc.
2. As a research institute for investigation into all things. This brings the light to the front line of man's battle with ignorance and darkness.
 - (a) Laboratories.
 - (b) Libraries.
 - (c) Experimental garden, farm, coöperative society.
3. As a center of intellectual activities and educational propaganda, and as the herald of truth.
 - (a) Publication of bulletins, textbooks, journals.
 - (b) Extension lectures.
 - (c) Social work of the professors.
4. To assume leadership and to give direction in social, educational, national and international affairs in the

interests of culture, truth and righteousness in order to secure the peace of the nations.

5. As an institution for professional and higher education.

The university as a teaching institution determines the courses of study that are compulsory and those that can be selected by the students, thus the latter are to a certain extent free to choose the subjects in which they may take special interest. It should provide the most advanced and the professional education as the last stage of the educational programme, starting from the elementary school.

It can therefore be readily understood how defective education in the schools below will have a serious effect upon the work done by the university. Though entrance to the latter is by means of some examination, the imperfect education of the candidates is always a hindrance, since there is no time for the university to offer elementary courses, and it is not economical either. In this country one therefore sometimes doubts the wisdom of the government regulations in closing the door of the university to earnest and capable students, who in their boyhood had not gone through the regular schools. The greatest and the most serious objection is that unless a student has been fortunate enough to have attended the regular schools, there is no opportunity for him to get into the university afterwards, despite his fitness. A university should have the liberty to permit deserving students to enroll after a satisfactory examination, in spite of the lack of previous school attendance, since some students, especially among the overseas Chinese, may secure a better education by private tuition or in some foreign and unrecognized schools abroad.

The aim of a liberal education is to produce the ideal citizen and scholar with the following characteristics:

1. Good Health and Physique with interest in athletics.
2. Sufficient liberal education with mastery of the national language and with developed intellect and acute æsthetic sensibility.
3. Mastery of a few fundamental subjects.
4. Intensive and practical knowledge of one or two special topics.
5. Experience in the application of his speciality to practical use.

The entire work carried on may be viewed from three aspects:

A. *The Teaching Staff*

1. Lectures, Tutorial Classes, etc.
2. Laboratory Exercises.
3. Experiments and Observations.
4. Technical Demonstrations.
5. Athletics, Games, Military Drill.

B. *The Students' Own Work*

1. Attendance at Lectures, demonstrations, etc.
2. Private study and reading up literature.
3. Making observations, records, etc.
4. Thinking and Reasoning, and Comprehension.
5. Recreation, Club Activities, Military Drill, etc.

C. *The Cultural Association between teachers and students will result in:*

1. Formation of character.
2. Development of cultural and social ideals.
3. The will to carry out one's social duties.
4. The creation of interests and desire to discover or achieve something.
5. Determination to live nobly.

From this synopsis of its functions, we see at once that the teaching of students constitutes only one part of its real work. The good that a university which is properly run may do, is obvious enough. But in singing the praises of higher education, we must not overlook the dangers and the evils which may spring out of any abuse of the privileges or functions of a university. History has conclusively shown how in all lands undue specialism, exclusiveness, class prejudice, dogmatism, sophistry and even pedantry may crop up in a university and generate a rampant conservatism to oppose all new ideas and to condemn every innovation, which appears likely to threaten the vested interests of the school or of its supporters. We hope the University of Amoy may always steer clear of these rocks and shoals.

V. Our Ideals of Moral Training

Besides the academic studies, there is the difficult problem of inculcating a moral and disciplined living with a constant and definite attempt to put into practice the doctrines of the sages. We have felt the need of some kind of moral conviction, which usually comes from the teaching of religion. But the utmost toleration of all creeds is one of our principles. Fortunately the institution of the weekly meeting in memory of Dr. Sun Yat Sen has afforded a splendid opportunity for appealing to the hearts of the young students, and for awakening the interest of all in the national culture. We owe to the genius and the foresight of Dr. Sun Yat Sen for the true interpretation of nationalism and democracy as revealed in the ancient classics. It is therefore possible to revive the spirit of the ancient culture, since our society has remained intact, and the

political changes involve only the substitution of some antiquated machinery for something more appropriate to modern usage. In this way, the continuity of our national culture is forcibly brought to mind. The national traditions, the moral maxims, and the social conventions are all preserved but are now modified and adapted to the changed circumstance of our times.

The University of Amoy is thus establishing a tradition of order, discipline and work, based upon a firm belief in the solidarity of Chinese culture. It is a happy omen for the future that already we have succeeded in bringing together so many workers who have come at great sacrifices to serve the University. But the public must realize that they have a certain amount of responsibility also. These highly educated experts should receive adequate emoluments so that their minds might not be distracted by problems of making a living. We are often told that educationists should not work for money alone. Neither do they in actual practice, but the people and the government must not expect too much sacrifice from them. In no other sphere of work is the labourer more worthy of his hire. Further, we must remember that we expect the professors to be living in a university society, more as ideal gentlemen than merely as learned pundits. They must create an atmosphere of happiness in their individual homes, and reveal the æsthetic sensibilities, which may infect their students with the spirit of culture. Unless and until we can successfully create this sort of Utopia, the cultural work of the university will not be complete although being ideal, the objectives will never be fully realized, though we hope to see steady progress and advancement as the years roll on. This implies that there must be constant contact between teachers and students outside lecture

and laboratory hours, producing on both sides the intimacy and appreciation which stimulate the young students to do good and to achieve success in life, with the full assurance of the encouragement and support of their masters. This association constitutes the highest form of social life that may be enjoyed in any community. Where else except in a true university environment can we have so many men and women of the highest education and experience living together? The students themselves who form the bulk of the community are also thoroughly educated young people, at the most susceptible age to be moulded by external influences. The material environment also with all the aids to be derived from fine art and music must contribute an important quota to the forces which will mould the character of the students. Above all, however, there must be, as the Chinese put it, an exquisite "aura," emanating from the teachers, capable of transforming the thoughts and habits of the young, until the latter can realize and appreciate beauty, wisdom and truth and love in an atmosphere of absolute purity and fragrant aroma. It is only in such surroundings that true culture can be propagated. To experience it, the student has to grow in this society, and will in due time absorb this elusive principle, which cannot be taught by means of lectures or books.

The evolution of the ideal man of civilized society can be best facilitated in a university environment. In modern China there is no other suitable nidus. For over three thousand years, the sages of China have envisaged a practical democracy under the altruistic guidance of the best men, selected for their virtue and literary attainment. In developing and emphasizing the ideal of the superman, the value of obedience had been exaggerated, and the consequence was the submissiveness or docility

of the people on the one hand, and the arrogance of the rulers on the other. Nevertheless the aim has been, especially since the days of Confucius, to bring about, through systematic education, the refinement of human nature, in order to produce rulers of men—the *Chuntze* or commanders of the age of chivalry whom to-day we call gentlemen. We hope to create in the University of Amoy the favourable conditions for the operation of both the external and the internal forces, which are essential to the development of the fine qualities characteristic of an educated gentleman.

We do not believe that the age of chivalry is gone. Under suitable conditions it is possible to produce heroes and knights within the walls of our university as they did once flourish in the ramparts of castles. The external forces are:

1. The natural environment, which here is of unsurpassed excellence in its variety and beauty, and which is a valuable asset to an educational institution where men are engaged in continuous mental work.
2. The human interaction during the intimate contact with teachers, fellow-students, and the outside community necessitating the observance of social etiquette, and other formalities.
3. The discipline and instruction provided by the academic courses, and the military drills which aim to produce the accomplished expert or finished scholar.
4. The material equipment of the University which is to cultivate the æsthetic taste and to quicken the imagination as an aid to the search for truth in the arcana of Nature.

With regard to the internal forces, even a cursory examination will reveal the following psychological factors:— 1. The

imagination producing some form of idealism; 2. Self-consciousness; 3. The will; 4. Power of self-control leading in time to self-mastery; 5. The influence of altruism.

These must operate from within; and, unless they develop and work efficiently, no education can accomplish much for any individual. Once they begin to function, however, the student will naturally increase in knowledge, in wisdom, and in the power of self-mastery. The neglect to consider the psychological aspect of the educative process is responsible for all the faults of educational institutions, where too much stress has been laid on lectures and other forms of instruction with a view merely to passing examinations, with the result that the individual's internal forces are kept passive until they ultimately become immobile, if not paralysed, through prolonged disuse!

For these reasons, it is not necessary for some persons to receive their education at a university. A few of the greatest geniuses have gathered their knowledge without much help, but in all cases, where success has been attained, the working of the mind has been as above indicated. But for most ordinary seekers after knowledge, the training and culture of a university are quite indispensable.

We hope and believe that these facts which have always been kept constantly in mind by every one in this University, have been operative in our midst, and have helped to stimulate the creation of thinkers and scholars.

We emphasize the cultivation of altruism as the natural reflection of the Tan Kah Kee spirit. There is no doubt that, without it, little service will be available to the public. Any attempt to put it into practice is a great social gain. The sacrifices made by our teachers are easily recognized and appreciated by their students. Altruism generates patience, good-

will, and toleration of fools and foolishness. A university teacher who believes in his profession, is always an eager and altruistic propagandist and thus his enthusiasm inspires the interest of his pupils in the great problems of life, to the investigation of which the professor has devoted his whole life. The teacher communicates the infective virus, but the result of the fermentation will depend upon the nature and quality of the wort in the student media. The best of cultures cannot flourish in an incompatible medium. Hence the elimination of the unfit is a necessity, which no university can overlook, however painful and disagreeable may be the process to the teachers concerned.

If we are true to the spirit and traditions of university culture, we must strictly maintain the highest possible standard not only in purely academic attainments, but also in that refinement of conduct, so justly prized in the educated circles of this ancient land. During all these years we have striven to emphasize character, refinement, and altruism; and the results have been eminently satisfactory. We believe that our graduates will go forth into the world not only with an adequate stock of knowledge, but also with the qualities of gentlemen highly trained in specialities and rightly endowed with the will to render social service.

VI. The University and the Oversea Chinese

If we remember that culture grows best in a proper medium and from a healthy stock, then the importance and value of university education in Amoy for the children of the oversea Chinese from Fukien in different parts of the world can be truly appreciated. Transplanted at an immature age in a strange environment, the young mind suffers indelible injury in its most intimate parts, because the harm done is so obscured

that the consequences only can be ascertained when it is too late to offer any remedy. The latest discoveries of Freud and others have thrown light upon the nature of subconscious repression, which is of considerable interest to educationists. With all the modern conclusions of science at our disposal, we may affirm with confidence that the best education must be in harmony with the national culture, and must not give undue shocks to the mind of the student in the attempt to reconcile inevitable conflicts of ideals. When the foundations of personal character have been laid, and the superstructure of knowledge and wisdom has been well constructed, then is the time for the acquirement of special ornaments in foreign lands, in any line of technical or scientific research not at present available in the country.

As soon as the people of Fukien realize the truth of this proposition, we may expect a great awakening. We hope that many wealthy people will then come forward to do their obvious duty. The emigrants who have settled abroad must understand that nowadays professional and higher education is almost a *sine qua non* for their children if they are to hold their own in the keen competition for success in the world markets, where hitherto they themselves have acquired wealth and influence without much previous preparation. Times have changed. Business methods are revolutionized. Our people must evolve accordingly to meet the altered circumstances with their minds enlightened by wider knowledge, and quickened by the refined spirit of the best education, adapted specially to their peculiar needs.

Experience must have taught the Europeans the truth of this, since they always send their children "home" for education. The Chinese must do likewise in the best interests of

their children, and of their business in the future. For the Fukien folks, the various schools in Amoy and Chipbee are most suitable for preparing them for the University. Preferably the young should be educated at the local schools in the neighborhood of their own homes so that the inestimable parental influence may be well established before they are started on the long trek in search of knowledge. The domestic education is of the greatest importance to the Chinese people, especially in their sojourn abroad. Unless this can be given properly, it is safer to send the children to the schools in Chipbee. After they have done with the education that Amoy can give, then they may be fit to seek further experience and knowledge in any foreign land. Chinese from other regions must make the selection of suitable schools in their respective districts such as will be most fitting. The University courses, of course, may be taken anywhere. But it may be claimed that the University of Amoy is striving more and more to fulfil their expectations and to serve their needs. Our faculties of Education and Commerce are indeed of especial value to the students from the oversea Chinese settlements. The opportunities for work as teachers and merchants are abundant, and everywhere in these rich new countries, the man of ability is sure to succeed. The other faculties also are very important to the *Hua Ch'iao*; and, as English is a compulsory subject of study, the graduates will be able to return to their parents in Nanyang fully equipped to help them carry on their respective lines of business more effectively.

VII. *The University Buildings*

A word must be said about our numerous buildings, most of which are very simply constructed without any attempt at

architectural ornamentation. The writer has sometimes heard irresponsible criticisms from unthinking people. To show the value of these opinions, it is sufficient to say they are so contradictory that it is hopeless to please all of them. Some object to the Chinese architecture adopted for some of the buildings, while others like it and will have nothing else. It is quite evident that the majority of those who glibly pass their opinions have no clear idea of the work of a university.

Our object is to carry out the important work of a living and progressive university. The most important things are the teachers, the laboratory equipment, and the library. Would it have been wise to starve all of them and spend the bulk of our funds upon the petrified ornaments of celebrated artists and architects, whose fees alone would suffice to equip one or two much needed laboratories? We started with the firm conviction that Amoy University must first secure the best teachers, adequate teaching laboratories, and a good supply of reading materials in the library; and that in due time, when the public and the millionaires come to our assistance, there will not be much difficulty in erecting the most exquisite facades and show places to please the fancy of the most critical connoisseur, for after all the best architecture must be copied from the established models either of our country or of Europe. In future, with adequate funds, when new buildings will be planned, due attention will be given to the requirements, which will have the characteristics of the national architecture, though the interior will be arranged according to the needs of a modern University library.

VIII. Student Life and Activity

Great responsibility lies with the University in promoting

the social habits of the students. If the doctrines of Dr. Sun Yat Sen are to be put into practice within the shortest period of tutelage, the educated leaders must receive proper training in all the democratic procedures, whereby the powers invested in the people might be duly exercised. In their undergraduate days, these young students should be encouraged to conduct themselves as gentlemen with as little interference as possible. They must be induced to form societies and associations and be guided to practice the methods of voting, debate, control of their own student officers and so forth. The whole political machinery of democracy could be experimented with in this way.

Of course there is a risk that some of the students might go to extremes. Without, however, the instigation of trouble-makers among teachers or outside politicians, who might utilize as tools, there is no difficulty in maintaining proper control of the students the student body.

As for ages it had been the custom to enforce very strict discipline in order to curb any tendency towards unwarranted freedom in speech or behaviour, the great liberty now given to students must appear as something uncanny to the scholars of the old school. In spite, however, of occasional outbursts of violent agitation, the students have always displayed patriotic zeal, and endeavoured to put things right in their own way. The attitude recently adopted by the Central Government in insisting upon students observing school regulations has done good, since things are becoming normal again.

The students from different districts have formed district associations, uniting into a fraternity those who hail from the same region and speak one dialect. This arrangement reminds one of the division of the students into "nations" at the ancient universities of Europe. There is no reason to interfere with

this. Under wise direction, the fraternity can only do good. It is gratifying to put on record that the students in general at this University have maintained the conventional and national standard of behaviour in the most exemplary manner. Extremists are rare among our undergraduates. Critics with some axe to grind had on more than one occasion made aspersions upon the mischievous activities of our students, but on every occasion, enquiry failed to discover any foundation for their allegations.

The local authorities in Amoy and other parts of Fukien have always maintained a correct attitude towards all schools. It is due to them to make this acknowledgment. The people of Fukien indeed have to be thankful that in this time of turmoil, they have, especially in Amoy, enjoyed peace and good government, without which the University could not have carried on many years of continuous work, without being interrupted by political upheavals.

IX. Ideal of Freedom

There is one aspect of University work to which it seems necessary to call public attention in these days of chaos and lawlessness. To carry out its function in a manner really beneficial to the country, the University must enjoy absolute freedom within very wide limits. The professors must have full liberty of speech and conscience, and should be unhampered in the pronouncement of their views and in their criticism of any doctrine or of any government policy. In the course of discussing any social or political theory, a professor is bound to go into many details in tracing its historical origin and growth; he has to explain the true nature of society, as well as to comment on the writings of heterodox authors before he should be able to offer any sound judgment on the subject.

He must have access to some literature, which may be on the political Index Expurgatorius. It might be possible also for such a teacher casually to express his own convictions. As long as men of experience and education are gagged by law or by mob rule, then the greatest harm will be done to human progress, since under these circumstances, hypocrisy will replace scientific veracity, and hearsay will stifle all original thinking. But everything has a limit. Liberty must not degenerate into license. Students have sometimes attempted to bolster up their opinions in contradicting those of their professors or of some recognized authorities. No real harm is done if such students will bring forward sound reasons for their views. Experience and more knowledge will show them their errors. But rowdyism and mischievous turbulence which betray a mistaken conception of "continuing the work of revolution," can under no circumstances be tolerated in a university.

As long as the university is left alone without external interference, there is no difficulty for the authorities to maintain order and discipline. There is however the danger of internal conflicts. Here also the best remedy is to leave the matter to the responsible officers, who will surely appeal for outside intervention, whenever necessary. Uncalled-for meddling with the internal affairs of a university can only do harm, no matter whether it comes from government officials, political societies or public associations.

In this age of Revolution when the young and old are constantly reminded that "the work of the Revolution is still unfinished," every university must be prepared for unrest and for unwanted and mistaken zeal on the part of some teachers or students. The authorities are bound, therefore, to exercise tact and common sense as well as to act reasonably. In the

last resort, however, an exodus of the indigestible elements is the only way to internal peace. Troubles in a university are, therefore, sometimes inevitable when irreconcilable people happen to come together. The work that the revolutionary leaders have left undone is not further destruction, but the almost untouched labour of social reconstruction. The Amoy University is one of the first stones that have been laid in the foundation of national regeneration.

Within the University environment, must be born the love of freedom, and with it, the soul of the scholar must be roused to do its duty both in deciding upon something to achieve, and in creating a driving force by a resolute determination to work. Only in the atmosphere of liberty can we expect the infinite variations of human interests to sprout up and flourish. These will be no doubt mere will-o'-the-wisps in many cases. But they always stir up the imagination and inspire the tyro in the quest of something new and valuable. This awakening of interest and faith in oneself is one of the valuable assets to be gained by living in a university. This has to come of itself. It cannot be pumped in like some thing material. It must be communicated spiritually when the internal strings of the soul like those of the harp are properly tuned and kept in time. In this way admirable harmony will exist among the members of the University, and graduates will recall with pleasure the happy days, long after they had left their *alma mater*.

X. *Aesthetic Appreciation and the University Environment*

To stimulate and develop the mental mechanism for the due appreciation of the subtle elements emanating either from nature or from art, the University should provide both the

material equipment and the human activities, that appeal to the student's curiosity. The interest, once awakened, will not be abated until perception of beauty passes into comprehension and delight. This early initiation in the contemplation of the beauty of nature, and the harmony of music as well as the cheerfulness of refined society, is one of the priceless boons of university life. The psychological effects of the pleasurable emotions play an important part in maintaining the mental equilibrium of the overworked student, and deserve more attention than they have hitherto received, especially in China. Man responds instinctively to aesthetic stimuli. These call into action other centres of the cerebral mechanism, giving rest to the thinking, reasoning and memorizing apparatus. The results are of incalculable value, since they constitute the delights of study. Monotony is banished and fatigue is relieved. Optimism replaces *ennui* and the student returns to his "grind" refreshed and invigorated, with a cheerful determination to achieve success at any cost.

We have therefore many reasons for being grateful that, in the immediate vicinity of the University, bountiful nature has provided such exquisite scenery of infinite variety. What former generations of the inhabitants had converted into a graveyard and a wilderness by reckless exploitation, our botanical department, through the energy and enthusiasm of Prof. H. H. Chung, was transformed into a miniature arboretum and a horticultural garden, with a carefully selected flora of local and foreign origin, chosen for their economic value, their scientific importance or their aesthetic qualities. The beneficent effects of such attractive surroundings are greatly enhanced by the proximity of the grand Nan P'u Tu monastery, with its gardens and temples, its grottoes and pagodas.

One may easily fill a volume in describing the charming scenery as well as the ever changing features of the garden, whose flowers of diverse hues and shapes succeed one another month by month. But it will not be an easy task to convey in words the sensations derived from the blending of the aromas, emanating from the roses, jasmines, plum-blossoms, violets, frangipanis, and other flowers, that come and go with the change of the seasons. The aesthetic aura of the place, combined with the physical appeals to the senses varying day by day, generates the buoyancy of spirit which makes serious study a never-to-be-forgotten delight. To supplement what nature can do, there are collections of works of art and books of illustrations, so that the most divergent tastes may find gratification and means of further cultivation.

The public of Amoy certainly do appreciate the amenities of the place, if one may judge from the throngs of joyful folks of all ages that continually visit the grounds and the museum. Hence it is gratifying to be able to record that some progress has been achieved within this short period in transforming what was formerly a disgraceful waste into a focus of beauty and sweetness and a real Chinese cultural environment worthy of the magnificent scenery roundabout, and of our great national traditions. It is now a suitable home for so many learned scholars, philosophers, scientists, and their eager disciples. The roads are fast becoming avenues lined by shady and picturesque trees. The bushes and shrubberies springing up are decked with lovely flowers in due season. Graceful bamboo groves will cover the once bare hill slopes with evergreen and undulate foliage, which makes the land vibrant with life. In time to come, varieties of the banyans will afford weird resting places amidst their stalactic roots under the ample shade of their spreading

branches. The weeping willows vie with the bamboos in tremulous swayings, while the matchless lotus and water lilies reveal their beauty in form and colour above the still water of the ponds. The kiosks, the pagodas, and the bridges so characteristic of our landscape will further decorate this renovated Eden, as soon as our wealthy citizens and millionaires will rise to the occasion, and do their duty, for the architects are ready to build for them imperishable monuments which at the same time will be of use to others!

The motive behind this display of art so costly to maintain, lies, however, not merely in the desire to cultivate the appreciation of beauty but rather in the expectation that the love of the beautiful may lead the youthful seekers of knowledge and wisdom to the Porch of Truth, and endow them with the Three Fundamental Virtues (三達德) of the accomplished scholar. Foreign critics and our Chinese extremists belittle Chinese civilization and dub its spirit as the apotheosis of mediocrity! Although the orthodox Chinese scholars have laid stress upon the Golden Mean as a moral principle, the national culture rests on a much older and broader foundation than merely that portion of it preferred by the Confucian School. The attainment of the best within human reach is the true cultural ideal of the Chinese. Far from approving mediocrity, the nation aims at the highest achievements for all the people. Sailing between Scylla and Charybdis, the Chinese scholars avoid the phantasies of the idealists as well as the hypocrisy of the altruists, in seeking to appreciate truth to its utmost extent, and to insist upon the practice of morals as the evidence of culture. Some deny that this Chinese cult has any religious element at all. This is a gross misconception; since the people have always been taught to believe in a monistic

universe under an inscrutable Providence, whose attributes of power, majesty, and divinity find their reflections in the mirror of the human soul. In consonance therefore with the spirit of the national culture, the university community must aim at the cultivation of knowledge as the means to spiritual attainments. It is the first duty of the professors to make sure of the high potency and infective virulence of the academic culture, and to select only the wort of suitable materials as the efficient media for the propagation of the Truth. We hope confidently that the graduates of this University will go forth into the world not only to achieve brilliant success for themselves, but also to bring with them the torch of our culture, dispelling darkness, and promoting human happiness everywhere through the illumination of its glorious light!

XI. Conclusions

In reviewing the work of the last ten years, we must bear in mind the immense difficulties in realizing the aims of an ideal university. In the first place, the students have come from various schools all over the country. The practical absence of home education in many cases and the indifferent quality of the training received in a great number of secondary schools render it almost impossible to expect a uniform standard of attainment by the students. This has thrown upon the university an extra burden of the work of preparing students for the preliminary examinations, and has compelled the authorities to set up a Preparatory College, which we have, in compliance with the Board of Education regulations, reconstituted into a Senior Middle School.

Secondly, the public has so far taken no great interest in educational matters. Without public support, especially in a

democracy, which is definitely based upon the Three Principles of Sunyatsenism or "The Tridemism" of Sun Wen, no great achievement can be expected. Therefore, until the people can be aroused to exercise the powers now entrusted to them, our great ideals are still high up in the air. It is to be regretted that the people of South Fukien, of which Amoy is the most important centre, have not done very much for higher education, nor have they improved the domestic and elementary education given to their children. Still it is our duty to call the attention of the people to this important matter; because the University cannot fulfil its functions quite efficiently without the fullest support of the public, and the latter will not be fit to discharge their obligations until they are sufficiently enlightened as to the scope and requirements of modern education.

As soon as circumstances are favourable to a return of trade prosperity, it is the intention of the University to invite the coöperation of all public bodies such as the Educational Society, the Chamber of Commerce, the local officials and clubs, to make a move so that funds might be raised in support of local education. The grant made by the National Government shows clearly that the Nanking authorities are keenly interested in our work, which has received their recognition and support. It is necessary however for the people to come forward and take their due share in helping the university to carry out its programme of education and research work.

To make the policy of the Kuo Min Tang really effective, the people must be roused by properly trained leaders fully to appreciate the position in which they are now placed by the Republican Constitution. Popular education cannot be adequately carried through without qualified teachers. In Dr.

Sun Yat Sen's will, we are reminded that "the work of the Revolution is still unfinished." What this implies is that the scheme of restoration of the body politic after the revolutionary changes and upheavals, has not been accomplished merely by a change of name. The nation must rebuild the foundations upon which the new edifice is to be raised. The educational leaders must themselves receive the best and highest possible education. A live university is one of the indispensable institutions to provide for the education of such men and women. The public must do their utmost to help towards maintaining the University in the highest state of efficiency.

With adequate funds forthcoming, it is now possible to make the University as good as that of any foreign country. The responsibility of our patriotic people is obvious. Hitherto the support has come principally from the generous founder. But the University is not a private concern. It is a national institution, as may be evidenced by the Central Government grant we have been receiving. It is now the duty of the people, especially those of Fukien to come forward and show by practical deeds their belief in democracy. By helping the University, which trains the future teachers of the schools, and the citizens who will exercise the political powers entrusted to them, the public will fulfil their obligations which they owe to the party and the nation, and earn the rights and privileges of sovereignty. It is through enlightenment alone that the unity of the nation may be strengthened, the national interests safeguarded, and the prosperity of the Republic fully assured.

VIII. INDUSTRIAL DEVELOPMENT, SMALL INDUSTRIES ETC.

From the geographical position, Amoy is splendidly situated for the development of all sorts of modern industries. But the deficiency of raw materials is a drawback. There is no lack of capital, and labour from the neighbouring towns is plentiful and cheap.

Nevertheless enterprising men have managed to create some industries, which have proved to be profitable, and also serviceable to the country.

The To Hua Canning Company started in the 34th year of Kuangsu with a small capital of only \$20,000. It has now a capital of about a million dollars, exporting its products in large quantities and reaping vast profits. The result is that many competing companies have been formed, but the Tai Tung Company soon amalgamated with it and most of the others have not fared very well. Some collapsed after a short while.

The Amoy Water Works, the electricity Station and telephone companies have been formed by enterprising capitalists like Mr. Oei Tjoe, Mr. Wee Se Kim and others. Mr. Homer Ling has done splendid service in superintending the construction and maintenance of the water works. The water-supply of Kulangsu is maintained by a complicated process that reflects credit to his enterprise.

The Ice Factory, tanning, aerated water, brick and tile, soap, glass and cement tile works have sprung into existence in recent years pari passu with the development of the town.

There are many small industries and handicrafts that produce the various articles of daily use. These are in demand

by the emigrants as well as by those just returning from abroad.

Though all the tea is imported from the northern part of the province—the world-famed Bohea—it is re-assorted and mixed and sold to the Chinese settlements abroad. Since the loss of Formosa, the export of tea to Europe and America practically ceased.

Amoy's brands of medicated wines find a good market in Malaya and elsewhere. Vermicelli of various kinds, joss paper, incense, joss-stick, tobacco and soy are the chief local products. Also various fruits from Changechow such as longans, oranges, lichi, etc. are exported to Shanghai and Malaya from this centre.

IX. FISHERIES.

The port is one of the great fishery centres in the South. The facilities afforded by the excellent harbour and the spacious waterways naturally facilitate the exploitation of this extensive and paying industry.

All around the city are fishing villages. At Chip Bee there is a special and well equipped fishery school with a steam vessel for the training of students in deep-sea fishing, supported by Mr. Tan Kah Kee.

As the products form the staple food of the population, the industry is carried on extensively either by individual, or by well-endowed firms with considerable capital.

The poor fish with hook and line day and night, and dispose of their catch as hawkers or at one of the numerous shops in the market. They live in small boats near the shore, also using nets to catch small fry and prawns. The greater

part of the fishing is done by a number of large vessels propelled by steam engines and more usually by old-fashioned junks with the customary eyes. The larger ships are financed by fish merchants on shore. Those are wholesale dealers, who sell the products to the retailers of the market. The fishing fleet consists of about one hundred odd vessels.

The captain of a fishing boat has his whole family on board. He and his staff participate in the profits made by the sale of their catch. The capital may be their own or may be borrowed from the fish merchants, who secure the monopoly and charge heavy interest for their advances. As regards capital, an ordinary vessel requires from seven to eight thousand dollars.

Many methods are employed locally, from the simple and primitive hook and line to the most elaborate form of nets and wires.

Prawns are caught by a drag net drawn by a man standing on a bamboo float or in a sampan, close to the shore. For crabs a special kind of net is stretched over the ends of two pieces of bamboo tied to the rope above the net. Squids are captured by a peculiar device, consisting of a short pole one end of which is fastened to a rope. The free end is provided with iron hooks attached to the rod by a leaden strap. The bait is fastened to the middle of the rod and consists of morsels of a squid. The local demand for fish is so great that boats come from Formosa, Foochow and neighbouring towns. The vicinity of Chuanchow is a flourishing fishery centre, where the inhabitants are mostly fishermen. In Amoy, all kinds of fish have a ready sale. Many varieties of fresh water fishes are reared in tubs and tanks and sold while alive.

There are great varieties of fishes sold in the market. From

two to three hundred varieties are known, though the common kinds do not exceed twenty in number.

X. COMMERCE: IMPORT AND EXPORT.

The ancient trade of the port has been incidentally referred to in connection with the town's history.

The greater part of the business consists in trans-shipping imported goods to the interior. The local merchants are just agents acting between the foreign firms and the retail dealers. Some of the important houses are doing direct business with the manufacturers abroad.

The following tables of customs revenue and tonnage of shipping and the list of ten principal articles of Import and Export are instructive:

| Amoy Total Revenue Collection 1911-1935 | | | Tonnage of shipping (last 14 years) | | |
|--|--------------|--|--|------|-----------|
| Year | Hk. Tls. | | No. | Tons | |
| 1911 | 872,288.856 | | | | |
| 1912 | 1052,516.006 | | 1922 | 1996 | 2,946,368 |
| 1913 | 704,759.750 | | 1923 | 2054 | 3,136,384 |
| 1914 | 537,107.660 | | 1924 | 2158 | 3,430,327 |
| 1915 | 525,660.073 | | 1925 | 2092 | 3,384,807 |
| 1916 | 428,118.382 | | 1926 | 2930 | 4,632,475 |
| 1917 | 365,405.184 | | 1927 | 2318 | 4,135,641 |
| 1918 | 347,867.890 | | 1928 | 2352 | 4,497,158 |
| 1919 | 466,706.316 | | 1929 | 2528 | 4,987,244 |
| 1920 | 518,820.773 | | 1930 | 2739 | 5,181,089 |
| 1921 | 729,665.300 | | 1931 | 2745 | 5,009,425 |
| 1922 | 679,316.760 | | 1932 | 2643 | 4,944,223 |
| 1923 | 692,003.221 | | 1933 | 2696 | 4,763,169 |
| 1924 | 781,146.391 | | 1934 | 2610 | 4,661,854 |
| 1925 | 950,894.242 | | 1935 | 2616 | 4,940,160 |

| | | | | | |
|------|-----|----|--------------|----|--|
| 1926 | ,, | ,, | 1131,051.122 | 10 | Principal Imports from foreign countries: |
| 1927 | ,, | ,, | 1174,989.021 | | |
| 1928 | ,, | ,, | 1117,898.493 | | Cotton piece goods, woollen |
| 1929 | ,, | ,, | 2177,232.326 | | piece goods, oil, keroene, |
| 1930 | ,, | ,, | 3453,993.900 | | cement, iron bars, rice, flour, |
| 1931 | ,, | ,, | 4243,165.079 | | wheat, sugar, ammonia, sulphate of gasoline. |
| 1932 | ,, | ,, | 4209,072.490 | | |
| 1933 | St. | \$ | 5111,452.30 | 10 | Principal Exports to foreign countries: |
| 1934 | ,, | ,, | 5507,456.45 | | |
| 1935 | ,, | ,, | 6005,910.53 | | Longans, oranges, fresh soy, tae (black and green), tobacco, prepared vegetables in tins, vermicelli, samshu, medicals, paper. |

*From 1915 duty and Liking on opium ceased.

In 1930, the revenue of Amoy customs forms 1.42% of the total income, ranking tenth among the ports, and is increasing in spite of the world depression.

Comparative values of the Trade of the Principal Ports.

| Total Revenue of Foochow | | Total Revenue of Canton | |
|--------------------------|---------------|-------------------------|------------------|
| 1927-1935 | | 1927-1935 | |
| | Hk. Tls. | | Hk. Tls. |
| 1927 | 600,892.344 | 1927 | 2,963,281.884 |
| 1928 | 690,052.650 | 1928 | 3,074,093.316 |
| 1929 | 1304,178.970 | 1929 | 6,121,427.455 |
| 1930 | 1527,065.828 | 1930 | 9,743,560.552 |
| 1931 St. | \$3069,061.14 | 1931 St. | \$ 17,415,651.59 |
| 1932 ,, | 2953,982.41 | 1932 ,, | 14,460,217.49 |
| 1933 ,, | 2901,412.21 | 1933 ,, | 10,986,528.52 |
| 1934 ,, | 2858,055.09 | 1934 ,, | 8,013,102.50 |
| 1935 ,, | 2785,975.45 | 1935 ,, | 9,616,502.69 |

Total Revenue of Shanghai
1927-1936

| | Hk. Tls. |
|-------------|----------------|
| 1927 | 25,680,706.043 |
| 1928 | 33,659,347.022 |
| 1929 | 69,442,993.975 |
| 1930 | 89,643,483.514 |
| 1931 St. \$ | 195,013,171.13 |
| 1932 ,, | 143,617,423.00 |
| 1933 ,, | 176,197,170.19 |
| 1934 ,, | 175,363,474.13 |
| 1935 ,, | 149,127,439.27 |

Total Revenue of Tientsin
1927-1935

| | Hk. T's. |
|-------------|----------------|
| 1927 | |
| 1928 | |
| 1929 | |
| 1930 | 13,225,347.456 |
| 1931 St. \$ | 36,504,352.58 |
| 1932 ,, | 39,100,174.78 |
| 1933 ,, | 41,804,156.86 |
| 1934 ,, | 41,154,472.04 |
| 1935 ,, | 41,089,011.55 |

Total Value of Trade of Amoy
1927-1935

| | | |
|------|----------|------------|
| 1927 | Hk. Tls. | 42,852,925 |
| 1928 | ,, ,, | 38,214,207 |
| 1929 | ,, ,, | 37,088,227 |
| 1930 | ,, ,, | 45,537,320 |
| 1931 | ,, ,, | 53,875,459 |
| 1932 | ,, ,, | 47,479,501 |
| 1933 | St. \$ | 66,735,900 |
| 1934 | ,, ,, | 44,533,488 |
| 1935 | ,, ,, | 42,509,464 |

Up till about thirty years ago, the local merchants were an unorganized body entirely at the mercy of tax collectors and unscrupulous officials. When the United States began their Chinese Exclusion policy, Amoy people headed by the well known Mr. Wong Nai Siong of Foochow, Mr. Ng Teng Guan and others, started the first boycott but the newly formed Chamber of Commerce many of whose members were traders in the Philippines, kept aloof. Besides at that time, the Chamber

was under the thumb of the local mandarins, who were afraid of getting into trouble with the consuls.

The first president was Mr. Lira Si Hu and the Vice President Mr. Yap Cheng Tee. Gradually the Chamber became more democratic.

The most important business, however, is in connection with the emigration of hundreds of thousands of people to Malaya and other regions. The constant exodus of large numbers of adult males to malarious and newly opened up countries implies an annual loss of lives that has not been sufficiently appreciated. The rôle of the Chinese emigrants in developing the European colonies in Malaya, Indo-China and elsewhere has been well appreciated and recognized; although lately on account of trade depression, many places have been obliged to limit and control the importation of labourers.

XI. THE FAUNA AND FLORA.

The region is the habitat of a very large number of animals, though the hills look so barren. On land, large mammals in the wild state are scarce, but rarely a tiger has been known to make its appearance. It has been known that tigers had swum over from the mainland near Nan-Tai-Wu. In the harbour, the finless porpoise (*Neomeris phocaenoides*) and the white dolphin (*Sotalia sinensis*) are found, while rarely a whale (*Balanopterus sinensis*) might swim in and become stranded on shore.

The bird fauna is similar to that of Foochow and Canton. The sea near the mouth of the Chang-Chow river is bespattered with islands. The river from Chang-Chow to the shore is extensive enough to afford food supply to a large variety of aquatic birds. Pelicans, ducks, geese, spoonbills, avocets and others are

abundant. The ordinary game birds are also plentiful enough in the country in their seasons. The permanent fauna is represented by the hoopoo's, the silver-eyes, the wag-tails, the robins, the warblers and the bulbuls. In the summer, may be seen the egrets, (from which the favourite name of the place, viz. Lu Chiang or egret stream, is derived) the orioles, the cuckoos, the long-tail fly-catchers and the snipes. Owls, hawks, eagles and vultures are found especially in the hilly districts. Indeed a large variety of birds are to be found in the country.

The batrachians, snakes, tortoises, lizards, the blind worms and turtles are also well represented.

The fishes also, both marine and freshwater varieties, are found in abundance. Over ten species are common among which the red winter fish (*Pagrosomus major*), the horse-tail fish (*Trichuris japonicus*) and the yellow fish (*Corvula argentata*) being the most plentiful. The white scale-less tape fish is abundant and forms a common article of food.

The locality has long been famous for its oysters, squids and crustacea. The oysters are extensively cultivated in carefully prepared stones, planted in special areas, especially in the south west of the island, and along the adjacent shore of the mainland. The ancient Zayton or Ch'üan Chow is particularly famous for its large and excellent oysters. Dried and salted oysters, squids and prawns form favourite articles of diet.

The most interesting marine product is the primitive *Bran-chiostoma belcheri* var. *amoyensis*, better known as amphioxus or the lancelet. This species of the Cephalochorda occurs in great abundance at Liu-Wu-Tien, where a special fishing industry has long developed for its capture. Both in the fresh and the dried form, it is sold in large quantities in the market.

Among the new forms of marine fauna brought to the notice

of scientific men through the Zoological Department of the University of Amoy may be mentioned, the jellyfish (*Acromitus tankakeei*) the starfish, (*Asterina limboonkeni*) and the sea-lily (*Oligometra Chinensis*).

In spite of the apparent barrenness of the country, the number of animals such as insects, parasites, worms, smaller mammals and so forth is quite enormous. It may be of interest to recall the fact that about 1891 Dr. Patrick Manson, then resident in Amoy first directed attention to the role of the *Culex* mosquito in the transmission of the *Filaria sanguinis* from man to man. Indirectly the experience of Dr. Manson with regard to filariasis was the cause of his suggestion to Dr. R. Ross that the infection of malaria was transmitted through the medium of the mosquito. The experiments and discoveries of the famous Italian physicians Bignami, Bastianelli and Grassi definitely proved that the anopheles was the responsible agent of carrying the parasites. As far as the local history is concerned, it is most interesting to note that on account of malaria, many villages around the hills in Amoy had suffered severely from chronic ill health and malaria and were deserted. Among these were the two small groups of dwellings on the south eastern side of the Amoy range. The establishment of the University in 1921 led to an active anti-malarial campaign most energetically carried out by Dr. O. K. Khaw and Dr. C. C. Liau with the result that malaria is now comparatively rare.

Owing to the easy access from Amoy to all parts of the interior of the province, and also owing to the facilities of an excellent library and of the science laboratories of the University, it can be easily appreciated that the locality offers many attractions to those interested in making zoological collections. The University zoological museum shows at a glance the wealth

of material available on the spot. The flora is also fairly extensive if the geological structure is taken into consideration. Although the forests have long ago disappeared, within recent years, considerable effort at reforestation has been manifested everywhere. Pine seedlings and other economic plants are planted everywhere, especially through the agency of the economic garden started during the present beneficent regime of admiral K. K. Ling under the superintendence of the energetic Mr. Chow Sing Nam.

The experimental garden is a model little estate under the care of specialists who endeavour to create an ideal economic plantation and nursery to supply the urgent need of the country in the praise-worthy attempt to plant up all waste land. This is one of the many remarkable symptoms of administrative reforms introduced by the present local government. Everything done here is on modern and thoroughly scientific lines.

Through the ceaseless activities of Prof. H. H. Chung, every corner of the country has been thoroughly explored, and the great number of specimens collected have enriched the University herbarium as well as attracted the attention of botanists all over the world to the local school of science, (vide University Herbarium).

The whole country is nevertheless still covered with a dense vegetation, despite the yearly holocaust made by hosts of village folks cutting down every thing that can be used as fuel. In the spring time and summer the waste land, the moors, the hills, the pools and the road sides are bespotted with all sorts of phanerogams, bearing flowers of all shades of colours, though in the case of many of them, they may not be visible except to those who are on the look out for them, for great numbers of the crowd have eyes that do not see such beauties of nature.

Here and there especially in the enclosures of temples may be found aged conifers, and very large banyan trees, as well as many fruit trees, bamboos, willows, and other familiar or popular plants. Many foreign cultivated plants have been introduced so that in the private gardens nearby, all the common flowers in due season may be found. Many varieties of roses, asters, jasmines, snap-dragons, camelias, lilies, begonias, pinks, sweet-peas, petunias, poppies, pansies and so forth seem to grow exceedingly well.

A few new varieties have been found in the vicinity. The most striking is perhaps the *Lagostroemia limii* found on the Nan-Pu-Tu hills. A species of maple is perhaps new to science.

Altogether the most striking plant with its peculiar small and hanging flowers is the *Bryophyllum pinnatum* found on fields and the tops of the hills.

The sea near the shore contains many kinds of algae, one or two varieties of which are cultivated. Some are used as delicacies or ordinary articles of food. Several are collected and sold as fertilizer. The red alga (*Gloiopeltis furcata*) is cultivated on the rocks on the coast so extensively as to yield a crop worth from 300,000 to half a million dollars annually. Some of the algae are of extremely beautiful colour and form.

The following lists of common game found in the neighbourhood, and of the most common plants may be of some interest.

1. Game birds: snipe, quail, duck, goose, dove, pigeon; Mammals: pig, goat, deer, wild dog, civet, leopard, tiger, wolf.

The carnivores are sometimes destroyed by explosives buried in pieces of meat. In the act of chewing, explosion takes place and the animal is killed by destruction of the mouth or head.

2. List of some of the most common weeds in the vicinity of

the University.

Wahlenbergia gracilis Dc.

Euphorbia prostrata Ait.

Zornia diphylla Pers.

Lepidium ruderales Linn.

Eragrostis pilosa Beauv.

Rubus parvifolius Linn.

Sida acuta Burm.

Solanum indicum Linn.

Verbena officinalis Linn.

Lespedeza juncea Pers.

Anagallis arvensis Linn

Oxalis corniculata Linn.

Capsella bursa pastoris Linn.

Chenopodium album Linn.

Polygonum chinensis Linn.

Potentilla chinensis Ser.

Artemisia capillaris Thumb.

Caryopteris incana Miq.

Ranunculus acris Chien.

Rosa amoensis.

Amoy marine algae of economic importance.

1. *Gloiopeltis furcata* is the "Tser Tsai" (赤菜) of commerce.
2. Species of *Porphyra* give the "Purple Vegetable" of commerce.
3. *Rhizoclonium implexum* is the "Tiger Moss" (虎苔) of commerce.
4. Species of *Enteromorpha* give the "Chiao Mao" (礁膜) of commerce.

FACTS AND FIGURES RELATING TO EDUCATIONAL
CONDITIONS IN AMOY.

Appendix

| Children of School Age | | Kinds of Schools | | Students | | Educational Finance | | Social Education | | Programme For the Near Future | |
|------------------------|--|---------------------------------------|----|--------------------|-------|-------------------------|----------|-------------------|--|---|--|
| Attending Schools | boys | University | 1 | University | boys | For Edu. administration | \$ 7,200 | Library | 1 | 1. To carry out compulsory Education. | 2. To raise additional educational funds and to safeguard the financial independence of education. |
| | girls | | | | girls | | | | | | |
| Non-attending | boys | Middle Schools | 13 | Middle Schools | boys | For School Education | \$68,412 | Popular Newspaper | 10 | 3. To enforce universal mass education. | 4. To promote kindergarten education, and to increase the number of kindergartens. |
| | girls | | | | girls | | | | | | |
| Total | 29,507 | Elementary Schools | 81 | Elementary Schools | boys | For Social Education | \$13,200 | Remarks | Popular Educational centers and Schools are being organized. | 5. To extend vocational education. | 6. To expand secondary education and to emphasize the training of teachers. |
| | | | | | girls | | | | | | |
| Remarks | Based on the reports of the city police for 1929-1930. | Kindergartens | 8 | Kindergartens | boys | Emergency Funds | \$ 2,400 | | | 7. To devise meetings for maintaining schools discipline and to emphasize the study of the method of teaching with a view to increasing efficiency. | 8. To convert good old-fashioned, "one teacher schools" into modern one-grade primary schools and to eliminate bad ones. |
| | | | | | girls | | | | | | |
| Total | | Total | | Total | | Total | | Total | | Total | |
| | | Including Public and private schools. | | 16,437 | | \$91,212 | | | | | |

厦门，思念明朝之岛



后记

原书成于20世纪30年代，故以浅近文言译之。历时一年，稿经数易，甘苦自知。如全书诸多拼音乃英国长老会以拉丁文按当时闽南语读音标注，辨识名物颇见难度。不少人氏、地方须经多方查证，乃敢定论。而费时甚多者，如于第18页考证三句音译之谚语为何意。虽贾勇再三，信舛误犹多，一切责任，归于译者本人。并冀高明君子教我。

逸译之事，过犹不及。不及之弊，固无可免，而众人皆知。译者尤不敢“与原文竞赛”，卖弄译笔，不论添足添花、添油添枝，皆不忠矣，盍如自作乎。故本书译文力避此弊。唯译者少时自号偶堂，素来酷爱对仗，如原文第57页“The writer has sometimes heard irresponsible criticisms from unthinking people”颇似偶对，则稍增一二字以见其美，译为“笔者时闻没头没脑之人物，作不尽不实之批评”等等。偶尔技痒，偶然发挥，偶出工句，读者恕之。

另胪列可留意者如左：

- ◆ 书中数处流露当时政治观点及倾向，保留历史原貌起见，一仍本义、不予改换。
- ◆ 此外若干表达已照规定做技术性处理。
- ◆ 本书所涉颇广，或有补于史。如原书扉页注明林氏为英国皇家地理学会会员，似未见史料披露。
- ◆ 可续加探究之处，如第29页摘录友朋所录札记，不知友朋为何人，札记为何书，则望有获于未来。
- ◆ 仍有尚待考正之名称凡一十八条，均已列于附注之内。
- ◆ 译文大致与英文原文逐页对照，因排版之故，可能每页末字句并非完全对应。
- ◆ 原文罗马数字标题体例不一。译文则统一均作黑体，均未加句号。
- ◆ 时见错植误字，可见当年诸事草创之情形。以林氏学养深厚故，信为手民之责。译文就原书舛讹之处，均一一加以注明。

当年购得林文庆先生原书，喜不自胜，特撰五言排律致敬先贤。虽不甚工，略表敬意云：

问学中西贯，名亏笔似刀。
维新当鼎革，捐款尽锱毫。
至善身为训，神童命定劳。
左袒崇儒理，南强赋楚骚。
立锥无地老，存粹等天高。
国手今何觅，吠尧时所号。
九思能论世，大义自滔滔。

借此铭感各方亲友支持。厦门市社科联、市社科院高情厚谊，予以资助出版；李文泰兄，热肠古道，青眼超拔，指点尤为中肯；王依民兄与洪峻峰兄谆谆鼓励，屡指明灯；编辑章木良小姐，耐心细致，时有创见，贡献尤多；家姊林颖女士，主动请缨设计封面，拳拳关爱，一如往昔。当然，内子李梦婵女士之助，无日不可无之。谨一并致谢。

林曦

2017年9月于鹭岛

詩 注：

【問學】其自幼學習優異，後通英、法、德、荷、日、西、馬來等多國語言。

【名虧】其於新文化浪潮中，因尊孔屢為人所厭，累其聲名。

【維新】其志反清，早年加入同盟會，曾營救孫中山。

【捐款】其曾於新加坡創辦銀行、保險公司，陳嘉庚稱林文慶為南洋種橡膠之祖先。後其實業於赴廈後盡數凋零，於廈大時亦曾盡數捐出年薪。

【至善】其創立廈大校訓“止於至善”。

【南強】廈門大學被稱許為“南方之強”。其曾英譯屈原《離騷》。

【立錐】其不謀自身福利，~~晚境~~，乃至寄人籬下。

【存粹】其謂無論大學中學，~~皆宜~~讀孔孟之書，保存國粹。又言周公制禮，如日月经天，江河行地。

【國手】其學醫出身，曾任孫中山秘書及私人醫生。後助陳嘉庚奠基廈門大學十六年（1921—1937年）之發展。

【九思】孔子曰，君子有九思：視思明，聽思聰，色思溫，貌思恭，言思忠，事思敬，疑思問，忿思難，見得思義。又，~~林文慶~~於新加坡開設西醫館“九思堂”。

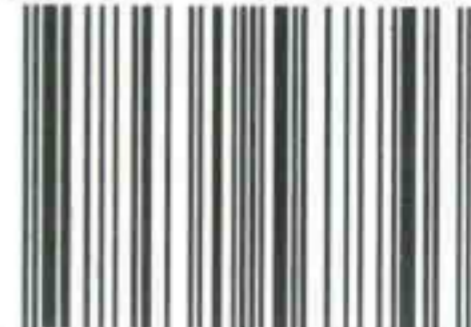
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