

中華民國五十二年五月十六日出版

東海大學校刊

第八五期

私立東海大學主編

歡送應屆畢業同學

籌委會舉辦多種活動

謝師餐會書法展覽

亦將於近期內分別舉行

【本刊訊】本校在學生歡送第五屆應屆畢業同學活動事項均經決定於次：

(一) 茶話會，定於 行。

六月十一日(星期二) 話劇晚會，定於六月十三、十四兩晚在學生中心禮堂舉行(星期四、五)晚

單位主管

報告概況

【本刊訊】本校五月份月會，於三日上午九時半，假大禮堂舉行，吳校長任主席，分別邀請各處室主管，各院院長，及圖書館長等報告有關各單位之工作，以及同學今後應注意之事宜。

在三月月會中會計長兼總務長樂安倫先生，係來校後第一次向全體同學講話，因其主題為「東海立校之目的」，言簡意深，在此五屆同學畢業前夕，堪稱為適時之演講，茲錄原文於二三兩版，以享校內外讀者。

【本刊訊】本校第

在學生中心禮堂舉行

，分別招待本校一、

二、三級級學生，及

教職員暨畢業同學。

本校歡送畢業同

學籌備會主辦之國劇

晚會，定於十一日晚

七時半在學生中心禮

堂舉行，劇目有白門

樓，及全部工舞劇等

，演出成績甚佳，據

悉參加此次演出者除

基本社員外尚有本校

愛好平劇之教職員及

校友向芳英自臺北前

來助演，而首次登

場之千名派先生，李

漢英(化工三)華學

南(中一)鍾玲(外

文一)羅文森(化一

)吳開德(建一)諸

同學均有精彩之表演

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五屆應屆畢業同學聯誼會以畢業在即，為表示感謝師恩經決定於本週內邀請全體教職員舉行餐會，並分別致送紀念品。

【本刊訊】本校應屆畢業生擅長書畫者，有王元陣，王少帆，鄭基慧，黃貽，黃大津等茲應本校訓導

校友專欄

一屆校友黃敬先來鴻

××吾師鈞鑒：
今天收到學校寄來的一些去年的東海大學校刊，把一切都重溫一遍，細細地讀每一行每一個字都讀過。不禁想起許多過去在校受教的背景，實在不該很久沒有向諸師請安了！
想來東海比以前提更有學術氣氛，除了多工學堂外，各系陣容比往昔也更見龐大。做一位東海校友的我，真有些羨慕和嫉妒新來的在校同學！
由於遺傳學、微生物學及生物化學的共同耕耘，近三年來所謂：Modern Biology的興起。在這一新興的領域中，以生物物理學家的貢獻最偉。出色者如：Benzer, Crick等。另一方面，由於ray diffraction及Electron Microscopy的集中運用於生物學，遂又有更新興起的Ultrastructure的學問。譬如說，神經傳導早在上世紀就注意到是Electro-chemical events，過去十年迄今，大家的注意力都進入到細胞膜透過性選擇性變態神經傳導的因。但再探討下去，就不得不研究細胞膜的超微構造及其功能的關係了，這只是一個例子。先生當然知道得比我多。生之所以提出上面二個生物學的新方向，是在說明基礎科學的重要性。當我們老的一批同學在這學術田地上混了幾年後，就感到基礎科學的

日或讀報，在組時獲年度勞作紀念日，勞作指導室特定是日分別舉行男女學生清潔比賽，分宿舍及教室兩組，下午二時起檢查評分，其評分要點為：
(一) 宿舍組：便池20%、地面20%、浴間15%、走廊欄杆15%、水槽10%、窗簾15%、其他5%。
(二) 教室組：地面25%、黑板20%、門窗25%、桌椅15%、牆壁10%、其他5%。
其評分結果除列入平常清潔競賽定期舉行
【本刊訊】五月廿

不夠，將來東海生物系的同學，除非不走向新潮流，否則一定要把基礎科學學好，比地質學的基礎科學，而更基本的教學與物理學。
出來的同學，各自都忙於自己的一切，鮮有往來。只知道楊垂緒將攻生物物理等學問未盡，曾談及此滿聲才足，生正在做些 Phospholipid Bilayer 的研究等將來文章刊印於書報出版後，定將寄返。

teachers; growing crime and juvenile delinquency need trained sociologists, lawyers and criminologists to fight them; health and sanitation conditions need sociologists, technicians, doctors and nurses to cope with them, local government and community development need honest, trained civil servants and administrators to develop them. This is not to mention many other areas, such as the national government, the military, the industry, which we know need men of integrity, of enlightenment, of training and dealism. Where else shall the nation look for leadership trained for such tasks but in a college like Tunghai?

So, what kind of graduates shall Tunghai send forth? *Will* they have high ideals? *Will* they have a well-round education? *Will* they be inspired to *serve* their people even at personal sacrifice?

Let me close by reading two short statements. One is from a recent issue of an American church magazine in which the high hopes for colleges like Tunghai are often brought to the attention of American church members:

"In the midst of political and social storms in Asia there stand a number of Christian colleges and universities, holding aloft the torch of higher learning... Their graduates have joined the uphill task of building new societies, free from political domination and local corruption... They prepare men and women with vision clear enough and will strong enough to help transform the societies of which they are part, and, not "conformed to the world," but informed by the mind and spirit of Christ, to give themselves for justice and truth and human welfare wherever they are called to serve."

And the last statement is from our Tunghai University catalog. I urge you to reread again this statement when you return to your rooms and ask *why*, what does it mean for our life, activities, and goals at Tunghai. This is from the declaration of the first Board of Trustees of Tunghai, written just 10 years ago:

"Having chosen the Christian faith as our faith, we find our choice profoundly affecting our view of education... We believe that the Christian faith supplies the moral strength which sustains the most vigorous educational ideals and which inspires the continuing attempt to reach them in that atmosphere of free and insistent inquiry which alone insures the development and support of the democratic ideals and institutions of a good society...etc.—from catalog

PURPOSES OF TUNGHAI

by A. P. Lovejoy

I would like to use my time here this morning to remind you all again of the purposes of Tunghai. Why was Tunghai University founded--so largely financed and supported by people living 5,000 miles from Taiwan? What was in the minds of the founders?

The aim in founding Tunghai was to provide college-grade education to Chinese youth. Would this education differ from that offered by other colleges on Taiwan? Yes, in several respects; let me discuss briefly only a few.

The formation of Tunghai was inspired by religious, by Christianity: the founders, both on Taiwan and in America, were Christians. Thus the educational purpose at Tunghai was motivated by Christian ideals. How would such idealism be implemented?

First, in providing a *broad* rather than a narrow vocational curriculum. The purpose was to offer Chinese youth an introduction to all the major fields of learning, to enrich them from the great cultural resources of both eastern and western society. The purpose of such broad education was to equip students to be responsible members of a complex world. In order to enable the people of the whole world to live together in peace, we need citizens who have a wide understanding of history, customs cultures, and science of the *whole world*, both within and beyond their national boundaries.

To develop such sophisticated and mature adults, their educational experience must be in a climate of free inquiry, of the search for ultimate truth, not simply exposing them to propaganda, whether political or religious

Secondly, the idealism motivating the founding of Tunghai expects its graduates to go out from its gates wanting not to *get*--money, prestige, power--for themselves, but to *serve* their people--even at personal sacrifice, if necessary.

There is much to be done to improve the society on Taiwan: better schools need better
