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國際扶輪史上首位華人理事--教育家鄺富灼博士

The First Chinese Director of Rotary International

Dr. Fong Foo-Sec and the Business of Teaching English

By Herbert K. Lau (劉敬恒) (Rotary China Historian)

1 June 2023



Dr. Fong Foo-Sec (鄺富灼博士), HonLL.D. (Pomona), M.A. (Columbia), B.A. (UC Berkeley) (1869-1938), ethnic Cantonese, joined the Shanghai Rotary Club (上海扶輪社) on 4 April 1922 (Classification: Books Publishing), was the first Chinese who served as a director of Rotary International in 1933-1934, but very exceptionally not a past district governor. Other than that, Fong held a smart record of services to Rotary as the Shanghai Rotary Club President 1931-1932; China's representative to the first Council on Legislation in 1934; Rotary International District 81 Governor in 1936-1937; Districts 96-97-98 Governor in 1937-1938; and finally, carried on the service as Governor of Districts 97-98 from 1 July 1938 until 3 October 1938 when he passed away in office after two months of illness.

In June 1922, Fong, a fresh member to Rotary, was the only China's delegate attended the 13th Rotary International Convention at Los Angeles, California, U.S.A. This Chinese Rotarian was so outstanding and easily be recognized. He was then invited for an interview by the official Rotary magazine 《The Rotarian》 entitled 《A Chinese Dick Whittington》. That was the first time in history for the Magazine to interview a Chinese Rotarian.

Fong was soon devoted his whole life in the profession of education, as well as the “architect” of Rotary development in the Republican China, in addition to his dedication to the nation-wide Rotary clubs' war refugee aids under his able leadership. Among his public services may be enumerated the following:— Twelve years as chairman of the National Committee of the International Young Men's Christian Association (Y.M.C.A.) in China; several terms as president of the Shanghai Chinese Y.M.C.A.; first vice-president of the Chinese Mission to Lepers (中華麻瘋救濟會); elder of the Cantonese Union Church in Shanghai (旅滬廣東中華基督教會); on the

executive committees of the National Child Welfare Association and Pan-Pacific Association; president of the American University Club, and a member of the board of directors of a number of educational institutions. He was praised as “a citizen of the world; a statesman; a teacher; and a Christian leader”.



In 2012, Dr. Michael Gibbs Hills (韓嵩文博士), Ph.D., M.A., B.A., Assistant Professor of Chinese Studies and Comparative Literature (2008–2013), University of South Carolina, Columbia, U.S.A., published an article on the 《*China Heritage Quarterly*》 giving a general profile of Dr. Fong Foo-Sec on how he exemplified vocational service as an educator to the public at large. Here below is the full text of the article:

Fong Foo Sec and the Business of Teaching English

Michael Gibbs Hill, University of South Carolina, U.S.A.

(The Australian National University 《*China Heritage Quarterly*》)

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“The Problem of Teaching English to the Chinese”

By 1928, when 《*The China Critic*》 appeared to serve a cosmopolitan English-language readership stretching from Shanghai to Singapore to New York, China’s leading publishing houses had already been bringing out books, textbooks, and magazines in English for over a decade. The driving force behind this new English market was education reform.

In the 1910s and 1920s the Republican government took steps to create a modern school system that emphasized foreign languages. English became big business for China’s private publishers, and the man who stood at its pinnacle was Fong Foo-Sec. From 1910 through 1930, Fong was the most prominent textbook author, editor, and all-around impresario of teaching English in China. Fong’s career and life story cross the fields of Chinese history, Asian-American history, the history of Christianity in China and the history of education and book publishing in North America and East Asia. As such, his work stands as an important precursor to the work of the editors and writers of English-language journals like 《*The China Critic*》 (中國評論週報) and 《*T’ien Hsia Monthly*》 (天下月刊).

Fong was born to a farming family in Taishan (台山) (then called Sunning county 新寧縣) in Guangdong province, a heavily populated area that served as the single largest source of immigrants from China to the United States from the middle of the nineteenth century to the 1940s.[1]

At the age of thirteen, Fong traveled with a neighbour (on a ticket bought with money borrowed by his family) first to Hong Kong, and then to California. Fong arrived in San Francisco but soon moved to Sacramento where he took a job as a cook in a private home. The family he worked for directed him to English language courses taught at a local Congregational Church. Both through his employer and these classes, Fong was introduced to the Christian religion, but his conversion to the church was only finally prompted by the opium habit of his uncle, with whom Fong lived in Sacramento. Fong's disgust with opium led him to move to a Christian mission, and he was baptized within a year of his arrival. He soon joined the Salvation Army, which sent him back to San Francisco to be trained as a preacher to potential Chinese converts. As a member of the Salvation Army, Fong traveled the Pacific coast—as far north as the Seattle area—on religious missions. He also took courses in shorthand and typing, which allowed him to work for the Salvation Army as a secretary for several years.[2]

Fong's success in the Salvation Army opened the door for him to study at much reduced tuition at Pomona College. He started attending Pomona's Junior Prep school in 1896, eventually taking a college preparatory diploma in 1901.[3] After a year of regular college courses at Pomona, he transferred to the University of California at Berkeley, where he took a Bachelor of Arts in 1905. To pay his way through college, Fong, by then in his late twenties, waited on tables, worked as a cook and picked fruit in the summer. In his final year at Berkeley, he recalled: "I was able to concentrate on study, for a friend offered me free board and lodging in his home".[4]

After twenty-three years in California, in 1905 Fong moved to New York City, where he spent a year on scholarship at Teachers' College of Columbia University, taking an M.A. degree in English Literature and Education. By the end of his graduation in 1906, he was thirty-seven years old. His M.A. thesis, *《The Problem of Teaching English to the Chinese》*, shows that he had begun to think about returning to his native country to take a leading role in transforming its educational system. Quoting a 1901 English translation of Viceroy Zhang Zhidong's (張之洞, 1837-1909) famous tract *《Exhortation to Learning》* (勸學篇, 1898),[5] Fong argued that the Chinese state had recognized the pressing need for foreign language education.[6] Looking ahead to the decades of work necessary to remake the educational system, Fong even suggested that China might emulate India and adopt English as the main language of instruction in higher education.[7]

Even if this speculation was off the mark, Fong was correct that the demand in China for teachers of English and other foreign languages had led many schools to hire teachers with marginal qualifications. He wrote:

"A friend of mine left school during the second year of his high school because he found the work too hard, owing to his poor foundation in English. On returning to China he was given a position to teach English in a government school at a salary equivalent to that of the average college professor in [the United States]. Another Chinese, whose knowledge of English was picked up in the mission schools and who can scarcely write a correct sentence, is coining money in conducting a private English school in Hong Kong."[8]

Spreading the Gospel of English

With his degree from Teachers' College in hand, Fong was ideally positioned to launch the next stage of his career. He promptly returned to China, landing a position at a government school in Canton (*Guangzhou*). In 1907, Fong went to Peking to take a special imperial

examination offered to Chinese graduates who had studied at foreign universities, earning the coveted *jinshi* (進士) degree.[9] He was offered an official position in the postal service, but declined in favor of teaching and, as he put it, relying on his own skills in favor of an unpredictable official career.[10] In the event, the Qing government was to fall only four years later.

Fong soon accepted an invitation to work for the Commercial Press (商務印書館) in Shanghai, China's largest publisher and a major player in the burgeoning market for textbooks aimed at new-style schools. He rose to the position of director of the English Editorial Department, a position he held until his retirement in 1929. From this post, Fong quickly became the most important name in English education in China, writing and editing a shelf's length of textbooks and readers. Although many, if not most, of the Commercial Press's English textbooks emphasized reading skills, classroom materials prepared by Fong such as the *Classroom Conversation Book* clearly worked to get students to build an active proficiency in discussing everyday topics. (As of this writing, contemporary readers can access the *Classroom Conversation Book* as a free Google eBook.[11])

Fong was also a regular contributor to *The English Student* (英文雜誌) and *English Weekly* (英語週刊), two widely-circulated magazines for English language learners published by the Commercial Press in association with the Commercial Press's correspondence schools.[12] In these magazines, which blended useful information with a sense of cosmopolitan identity and the gospel of self-improvement, Fong regularly appeared in advertisements for English books and as the subject of biographies of successful businessmen known for their English-language skills.[13] This image of Fong as the successful, worldly urbanite was mirrored in Chinese-language books like *The Road to Success* (成功之路, 1936), a collection from the book-publishing arm of *The Young Companion* magazine (良友畫報) that featured Fong among autobiographies of 'modern men of note' such as the painter Xu Beihong (徐悲鴻, 1895 - 1953) and the scholar and writer Ding Fubao (丁福保, 1874-1952).[14]

Outside of the publishing business, Fong was active in international organizations, especially those associated with Shanghai's Christian community. He served as chairman of the National YMCA Committee of China and chair of the Educational Committee of the Pan-Pacific Association, and was a prominent member of the International Rotary Club in Shanghai. Fong was careful to play up these associations to Christian organizations when representing the interests of his employer, the Commercial Press. In a speech delivered in English before the Shanghai Saturday Club in 1914, Fong pointed out that China's largest publisher was started by humble, devout Christian printers, Xia Ruifang (夏瑞芳, 1872-1914), Bao Xian'en (鮑咸恩, ?-1910), and Bao Xianchang (鮑咸昌, 1864?-1929).[15] Fong also stressed that although the Commercial Press did not publish any missionary materials—a move that might have jeopardized its ongoing campaign to secure official endorsement of its textbooks—the publisher maintained a 'policy not to publish anything antagonistic to Christianity'. [16] Where many histories of the Commercial Press tend to focus on the movement of highly-educated, traditionally trained scholars like Zhang Yuanji (張元濟, 1867-1959) into the Shanghai publishing world,[17] Fong's appeals to the Christian roots of the organization—and its use as a marketing tool in dealing with the expatriate community—point to a rarely explored side of the history of this major cultural enterprise.

In 1922, Fong returned in triumph to the United States, where Pomona awarded him an honorary doctorate for his work as a ‘citizen of the world, a statesman, a teacher, and a Christian leader’.[18] He remained active for the rest of his career in international organizations, many related to the Christian Church in China, especially the Salvation Army and YMCA. In subsequent international trips to the USA, Canada, Australia and New Zealand in 1931 and 1934, Fong represented Chinese branches of the Rotary and YMCA.[19]

Even a brief sketch of Fong Foo-Sec’s career helps us identify patterns in the sociology of English in Republican China, patterns that link early pioneers in English education to Anglophone Chinese of the era of *《The China Critic》*. Fong was a generation older than the writers for *《The China Critic》* and *《T’ien Hsia Monthly》*, and, one would guess, most of their readers, many of whom probably had spent time with his English-learning books. Despite the age difference, however, Fong possessed a similar background to many of *The Critic’s* contributors. Like the editor D. K. Lieu (劉大鈞), who had attended the YMCA school in Shanghai, or Lin Yutang (林語堂), Qian Zhongshu (錢鍾書), and others who had attended missionary schools in China, Fong’s mastery of English had been facilitated by Christian institutions. Christianity was also a part of some writers’ self-identity (Lin Yutang, for example, after moving to the United States publicized his conversion to Christianity in his book *《From Pagan to Christian》*). Like many of the ‘Critic gentlemen’, Fong had attended university in the West. Fong also earned his living as an English-language educator, as did Lin, Qian, Wen Yüan-Ning (溫源寧), and other editor-contributors to *The Critic* who had periods teaching English at universities in China. Language textbook publishing was also important to Lin Yutang, who earned a windfall from editing the bestselling *《Kaiming English Reader》*. [20]

The gospel of English in Republican China, in other words, was bound up not only with the crusades of national modernization and individual self-improvement, but also with the imperatives of religion, celebrity, and profit—a history whose complexities await further exploration.

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Notes:

[1] For a recent study of immigration from Taishan, see Madeline Hsu, *Dreaming of Gold, Dreaming of Home: Transnationalism and Migration Between the United States and South China, 1882-1943*, Stanford: Stanford University Press, 2000.

[2] Much of my account is drawn from two autobiographical essays by Fong: ‘A Living Lesson to the New Youth’, in *In Memory of Dr. Fong F. Sec*, Hong Kong: n.p., 1966, pp.1-17; and, ‘Looking Back Over Sixty Years’ 六十年之回顧, in *An Anthology in Honor of Fong Foo Sec 鄭富灼博士紀念集*, Hong Kong: n.p., 1966, p.23. Although these two books are companion volumes that were published at the same time, their contents are not identical. The English version is significantly longer than the Chinese version, and each volume contains essays and other materials that are not translated into the language of the other volume.

[3] See editorial note by C. L. Boynton, in Fong Foo Sec, ‘A Living Lesson to New Youth’, in *In Memory of Dr. Fong Foo Sec*, p.13.

- [4] Fong Foo Sec, 'A Living Lesson to New Youth', in *op.cit.*, p.14.
- [5] The version Fong quoted was China's *Only Hope: An Appeal by Her Greatest Viceroy, Chang Chih-tung, with the Sanction of the Present Emperor, Kwang Sü*, translated by Samuel I. Woodbridge, Edinburgh: Oliphant, 1901; available online at:
http://openlibrary.org/books/OL13999713M/China%27s_only_hope.
- [6] 'The Problem of Teaching English to the Chinese', MA thesis, Columbia University, 1906, p.1-2
- [7] *Ibid.*, pp.25-26.
- [8] *Ibid.*, p.3.
- [9] For a brief discussion of these special examinations conducted in the late Qing both before and after the abrogation of the original examination system, see Benjamin Elman, *A Cultural History of Civil Examinations in Late Imperial China*, Berkeley: University of California Press, 2000, pp.612-614.
- [10] 'Looking Back Over Sixty Years', in An Anthology in Honor of Fong Foo Sec, p.23. Interestingly the English version of this essay ('A Living Lesson to the Youth', in *In Memory of Fong Foo Sec*) skips over the mention of an official position and stops entirely at 1911. The Chinese version, however, gives an account up through 1929.
- [11] Fong Foo Sec, *A Class-room Conversation Book*, Shanghai: Commercial Press, 1908. See, <http://books.google.com/books?id=FQNFAAAIAAJ&dq> (accessed on 30 August 2012).
- [12] For a history of these journals, see my article, 'Between English and Guoyu: *The English Student*, *English Weekly*, and the Commercial Press's Correspondence Schools', *Modern Chinese Literature and Culture* 23, no.2 (Fall 2011): 100-145.
- [13] See, for example, Francis Zia 謝福生, 'How they Mastered English: Dr. Fong F. Sec', *The English Student* 9, no.8 (August 1921): 561-568.
- [14] *The Road to Success: autobiographies of modern men of note* 成功之路：現代名人自述, Shanghai: Liangyou Tushu Gongsì, 1936.
- [15] For a discussion of these men's work to found the Commercial Press, see *Christopher Reed, Gutenberg in Shanghai: Chinese Print Capitalism, 1876-1937*, Honolulu: University of Hawaii Press, 2004, pp.188-199. Xia and the Bao brothers all met at a Presbyterian school in Shanghai.
- [16] Fong F. Sec, *A Phase of China's Educational Problem: A Speech Delivered by Fong F. Sec before the Saturday Club of Shanghai on February 28th, 1914*, n.p: n.d., pp.1-2. Although no publisher is listed for this pamphlet, it was almost certainly published by the Commercial Press in Shanghai. I have reviewed a copy of the book that is held at Union Theological Seminary in New York City.
- [17] For a biography of Zhang, see Manying Yip, *The Life and Times of Zhang Yuanji*, Beijing: Commercial Press, 1989.
- [18] 'From Coolie Boy to LL.D.', *The New York Times*, 24 September 1922.

[19] Fong's deep interest in these organizations is reflected in a number of letters collected in *In Memory of Dr. Fong F. Sec*, pp.97-139.

[20] Qian Suoqiao, 'Discovering Humour in Modern China: *The Launching of the Analects Fortnightly Journal* and the "Year of Humour" (1933)', In *Humour in Chinese Life and Letters: Classical and Traditional Approaches*. Jocelyn Chey and Jessica Milner Davis, eds, Hong Kong: Hong Kong University Press, 2011, pp.195-196.



The story of Fong Foo Sec, Pomona's first Asian student

By Saru Potturi 28 April 2023

Although Pomona College would not establish its first Asian Studies program until 1936 and its Asian American Resource Center until 1991, the presence of Asian students existed long before the college reached those milestones.

In 1897, a mere decade after the college's founding, Pomona admitted its first-ever Asian student: Fong Foo Sec, who went on to become an educator, publicist and chief English editor of the Commercial Press, the first modern publishing organization in China.

Fong Foo Sec — 龐富灼, alternately romanized as Kuang Fuzhuo — was born in 1869 in Guangdong, China. After growing up in poverty, he decided, at the age of 13, to relocate to the West Coast of the United States, then known to him as the "Gold Mountain," to seek his fortune.

Fong's search for a varied education brought him to Pomona for five years — four at its now defunct preparatory school and then one as an undergraduate student. He then went on to earn a bachelor's degree at UC Berkeley.

Although he did not receive his bachelor's degree from Pomona, he is still considered a "graduate" of the college and an important member of its alumni community.

In 1922, Fong returned to Pomona to attend that year's commencement ceremony, where James Blaisdell, the fourth president of the College, conferred upon him an Honorary Doctor of Laws degree. It was only the second time Pomona had made such a bestowment.

At Commencement, President Blaisdell praised Fong as being a "citizen of the world" and an "heir by birth to the wisdom of [a] wonderful people."

Fong arrived in the U.S. in 1882, the same year that the U.S. government passed its first Exclusion Act, barring Chinese laborers from immigrating to the country. Anti-Asian sentiment had been steadily rising in the American West, and Fong found himself facing rampant Sinophobia.

"I was received with bricks and kicks," Fong said, recalling his experience in his memoir. "Some rude Americans ... threw street litter at us to vent their fury."

Over the next 15 years, Fong accumulated a vast array of experiences in the United States: he worked in a kitchen for a dollar a week, developed a gambling addiction, converted to Christianity, worked for the Salvation Army and battled near-constant racism and xenophobia along the way.

All the while, he remained focused on his education: he attended a mission school, learned shorthand and typewriting and taught himself English, history and archaeology.

The next step in Fong's academic journey naturally appeared to be a formal college education. "If I could obtain higher learning, I could go back [to China] and be of service to society," he wrote in his memoirs.

In 1897, Fong met Samuel Hahn and his son Edwin Hahn PO 1898, then a student at the newly established college. The Hahns conveyed Fong's academic aspirations to Cyrus Baldwin, the College's first president, who personally invited Fong to attend Pomona.

However, Fong's years at Pomona were not without struggle. He had to work multiple jobs, such as cooking, cleaning and waiting tables, to pay his way through college. Moreover, prior to his final year at the prep school, he contracted tuberculosis and had to take a year off to recuperate.

After spending five years at Pomona, Fong transferred to UC Berkeley, where he obtained his bachelor's degree. He then spent a year at Columbia University, where he earned a dual master's degree in English and education.

In 1906, Fong returned to China, where he settled in Shanghai and took up the position of chief editor of the Commercial Press's English editorial department. Education remained his main preoccupation and he wrote and published a number of textbooks for Chinese students in English.

Fong's lifelong commitment to academic and social development made him famous both across China and in the United States. Despite the challenges he faced during his time in the United States, including poverty, illness and xenophobia, he always recalled his time at Pomona with fondness.

"Five years in college and all the assistance from friends," he wrote, "these I cannot forget."



Youth Service in China

Shanghai Rotary Club President 1931-1932 Dr. Fong Foo-Sec (龐富灼博士), in his capacity as a Rotary International Director, attended the 25th Rotary International Convention 1934 at Detroit, Michigan, U.S.A. He delivered a short speech on “**What Rotary Clubs can do for youth -- Youth Service in China**”. Here below is the full text:

For about a quarter of a century, the young men and women of China have exerted a big influence in political reforms. The student movement help the Chinese people to understand their rights and ushered in a nationalism that was unknown in ancient China. Their idea are radical, though seldom communistic.

Led by some strong and progressive men and filled with vigor and enthusiasm of youth, the students contributed a large share in throwing off the corrupt Manchu rule and in founding the Chinese Republic. Their interference in politics hindered their scholastic work. Student strikes were frequent, so that at times our educational machinery was at a standstill. They dictated who was to be the president of their college, what teachers were to be dismissed, what sort of examinations they were to have, etc. They demanded of the officials why a certain thing was done or not done. When the explanation was not satisfactory to them, they sometimes smashed up the furniture and beat up their victims.

The youths of China, though impatient with official graft and corruption, have been sacrificing for the good of their country. However, the great changes that have come over China have at times cut them loose from their moorings. The impact with Western civilization has loosened the hold that ancestral worship had on their forefathers. After centuries of segregation of the sexes, the emancipation of woman brings its perplexing problems -- the young people of

today do not know where to draw the line between liberty and license. Their tendency is to give up the old, but they do not always know what to take up in its place.

Nearly three years ago, when the Japanese occupied Manchuria, the students of China took up military training of their own accord. They offered their services to the government, but the Nanking Government told them that they were not fit for the hard work at the front and that China had plenty of men trained to fight. This dampened their zeal, hence they are less noisy today. They have turned their attention to educational activities -- to editing and publishing a large number of mosquito papers and magazines.

As in other lands, the Boy Scouts movement is doing useful work in developing the youth of China, along constructive lines. The movement began in China in 1911. Today there are about 80,000 Boy Scouts with 4,000 Scoutmasters, some of our highest military officers being its sponsors. It is interesting to note that in China the girls belong to the same troops as the boys, instead of having their separate organizations as Girl Guides. The Y.M.C.A. and Y.W.C.A. are trying to influence the outlook of the young people of China through student conferences, and the Y.M.C.A. is beginning to introduce boys' camps.

A new movement, known as the "New Life" movement, is destined to have a tremendous and far-reaching influence on the Chinese people. It is not confined to youth, but applies to all classes of people. It was started by General Chiang Kai-Shek last year to supply qualities that are needed in the character of the Chinese people of today and to improve their morale. Because the movement was promoted by General Chiang with such earnestness and sincerity, the response to his appeal has been remarkably spontaneous from all parts of the country. Dr. Sun Yat-Sen taught the Chinese people that love and sincerity should be our guiding principles. Since the Japanese occupation of Manchuria in 1931, the Chinese have been forced to see that only by sincerity and unity can we cope with national calamities. The movement enjoins upon the leaders and educated classes to set an example on good manners and cleanliness. It teaches the people to be considerate of each other and to control themselves in the interest of the nation.

China at present is ruled by the Kuomintang, which is the political party in power. Any movement that is not in accord with Kuomintang principles is not allowed to function. This is why we do not hear much of the activities of the students nowadays. The students are under better control, resulting in better work being done in our colleges and universities.

Our national athletic meet was held at Nanking last autumn, when new records were made in almost every event. The meet showed that our young people have made such improvements in athletics that China has decided to send a team to the next Olympic Games. The youth of China are being subjected to stricter discipline than they have been for more than two decades. This has resulted in a saner outlook and improved morale.





Spring 1934 – Rotarians of Rockhampton, Queensland, Australia, would long remember the visit of Dr. Fong Foo-Sec, Director of Rotary International, of Shanghai, China (six from left, at front). He was shown with the members of the Rockhampton Rotary Club. Dr. Fong had been visiting numerous clubs and conferences in Australia, New Zealand, and the United States. Rotarians of the 65th District would recall for many months the delightful visit paid them by International Director Dr. Fong Foo-Sec. During Dr. Fong’s stay, it was discovered that he had just learned of the birth of his first grandson. Therefore the entire District at its Conference at Mt. Gambier, March 12-13, presented Dr. Fong with a nicely encribed silver mug and an Australian manufactured silk dress for the newly born child. As a souvenir of Dr. Fong’s visit, he was also presented with a small box of Australian wood on the top of which was carved a map of the Commonwealth with each state inlaid in the respective type of wood typical of the region.



Summer 1934 – Dr. Fong Foo-Sec, immediate past director of Rotary International and former president of Shanghai Rotary Club, China, planted a Tree of Friendship at Bathurst, Australia. Onlookers (left to right): Past President E.C. Murray, of the local Rotary Club; G. Fred Birks, past vice-president, Rotary International; Rotarian Dr. H. Crotty, Bishop of Bathurst; Past Governor B. R. Gelling (76th District); and Rotarian M. J. Griffin, Mayor of Bathurst.

英文教育家--鄺富灼博士

國際扶輪史上首位華人理事



鄺富灼博士(Dr. Fong Foo-Sec, *HonLL.D. (Pomona), M.A. (Columbia), B.A. (UC Berkeley)*)是國際扶輪史上首位擔任理事的中國人(1933-1934 年度)，但之前沒有當過地區總監。鄺富灼的扶輪服務記錄相當優秀：他於1922年4月4日加入上海扶輪社(職業分類：圖書出版)，1931-1932年度擔任社長；1934年首屆立法會議中華民國代表；1936-1937年度以前任國際扶輪理事身分擔任第81地區(中華民國、英國殖民地香港、美國領土菲律賓群島)總監；1937-1938年度擔任第96-97-98地區(中華民國、英國殖民地香港、葡萄牙領土澳門、美國領土菲律賓群島)總監；最後，繼續由1938年7月1日擔任第97-98地區(華中、華北)總監，至1938年10月3日，病逝於任內。

1922年6月，扶輪新丁的鄺富灼參加了在美國洛杉磯舉行的第13屆國際扶輪年會，是唯一的中華民國代表。這位華人扶輪社員很顯眼兒，馬上被英文扶輪雜誌《The Rotarian》看中，邀請他接受採訪，專文標題為《A Chinese Dick Whittington》(一名中國版的迪克·惠廷頓)，自述成功之路，上載於1922年8月號---這是該雜誌有史以來首次採訪一名中國籍扶輪社員。

鄺富灼一生致力於教育事業，也是中華民國發展扶輪社的「建築師」；華文扶輪刊物的「廚師」。在戰爭時期，他領導全國的扶輪社，奮力援助戰爭難民，鞠躬盡瘁至一息尚存。他被譽為「世界公民；政治家；一名老師；和一位基督徒領袖」。

鄺富灼(1869—1938)，字耀西，廣東台山人，1869年(同治八年)出生於一個世代務農的家庭。8歲進村塾，12歲隨鄉人到美國，當廚工謀生。1889年進入龐蒙納學校就讀，1902年考入加利福尼亞大學，邊打工邊求學，1905年獲文學士學位。同時獲得獎學金，又入哥倫比亞大學主修教育，取得文學碩士學位。回國後，歷任廣州方言學堂及兩廣高等學堂英文教師。1907年(光緒三十三年)秋赴北京參加留學生考試，10月22日獲大清國光緒皇帝賜給文學進士，授職郵傳部。但鄺富灼無意官場，翌年返鄉，迎娶基督徒林憐恩醫生為妻。婚後移居上海，1908年4月，應張元濟之邀進上海商務印書館，任英文部部長。主理編譯部工作，負責英文書總編輯、主任之職，這是鄺富灼下半生的精力投注的地方。編譯所的沈雁冰回憶說，「英文部部長鄺富灼用的，卻是大型的、最新式的有捲簾木罩的寫字臺——這個寫字臺的檯面三分之一裝有約二尺的木架，分成許多小格，備放各種文件。捲簾木罩就裝在木架頂上，把它落下，檯面上文件任其放著，上了鎖，就同放進櫃子一樣保險」。可見，當時商務的負責人對英文部鄺富灼是何等器重。

鄭富灼只能說流利的廣東話和英語，但不擅說國語。所以，他和其他同事有溝通困難。通常，如果不是通過書面交流，他一般說英語。

1926年(民國十五年)前後，他出版了一本自己的英文著作《遠東的國際關係》，對當時初成立的國民政府的外交表示不滿。書出版後，國民政府曾致函商務印書館查詢責難，因此與編譯所長王雲五發生矛盾而退休，前後在商務印書館工作了二十餘年。

關於王雲五與鄭富灼的衝突，當時同在編譯所工作的心理學家高覺敷寫過一段回憶：「我在編譯所任職時，鄭富灼任英文部主任。他是一位洋進士，極受張菊生（元濟）老先生的推重。向例編譯所發稿必須由所長簽字，惟獨英文部可由鄭主任直接發稿交印刷所排印。大約在1926年前後，他發排了一本自己所寫的英文著作：《遠東的國際關係》，對當時初成立的國民黨政府的外交表示不滿。書出版後，國民黨政府曾致函商務印書館查詢責難。因此，王雲五就請鄭富灼到所長室談話，要他公開表示道歉。鄭老先生堅決拒絕，以致王雲五大發脾氣，聲稱要辭去編譯所所長的職務。幾天以後，以國文部主任何炳松為首，發起為『德高望重』的鄭富灼年老退職，在上海大新公司樓上餐廳設宴歡送。」

鄭富灼為商務印書館寫過許多書，銷路很好。在民國時期，他所編著的英文課本為中國學校普遍應用。而譯出來的外國作品，也對五四以後的年輕一代有很大的影響。鄭富灼一生編寫了大量英文教科書，為中國早期的英文教育做出了很大貢獻。一輩子得到的稿費，他都買了商務的股票。但晚年生活清貧，1938年在上海去世。

鄭富灼編著有《新英文典》《英文法階梯》《循序英文讀本》《簡易英文習字貼》《英語作文教科書》《英語會話教科書》《新世紀英文讀本》《初學英文規範》《共和國教科書英文讀本》等。



Rotary's Founder Paul P. Harris greeted International Director Dr. Fong Foo-Sec (鄭富灼博士) of Shanghai Rotary Club, China, at the 25th Rotary International Convention, 25-29 June 1934, Detroit, Michigan, U.S.A.