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國際扶輪史上首位華人理事 -- 鄺富灼博士略傳

A Brief Biography of Dr. Fong Foo-Sec
The First Chinese Director of Rotary International

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FONG FOO SEC
Shanghai, China
Director

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*) when he was the Chief Editor of the English Department, Commercial Press (商務印書館). Fong should be credited with numerous projects promoting the welfare of Chinese as well as foreign nationals in Shanghai, such as the Christmas toy drives, the China Institute for the Blind, the Russian School for Boys, and Civilian Refugee Aid, all initiated by the Rotary Club of Shanghai during the 1920s and 1930s.

Fong 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 1936-1937; Districts 96-97-98 Governor 1937-1938; and finally, carried on to serve as Governor of Districts 97-98 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 staff

writer Arthur Melville of 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. 《*Dick Whittington and His Cat*》 is an English folk tale that tells of a poor boy in the 14th century who becomes a wealthy merchant and eventually the Lord Mayor of London because of the ratting abilities of his cat. Probably Arthur Melville thought that the struggling life of Fong was somewhat alike this poor boy Dick in this English tale.

The Fong story was practically the career ladder of a kitchen boy who obtained 2 degrees from the American universities before he returned motherland to be conferred by the Ch'ing Emperor Aisin-Gioro Zaitian (大清國光緒皇帝愛新覺羅·載湉) the tile of “Chin Shih” (文科進士) which was equivalent to a Western degree of Doctor of Letters.



“As you say, God knows what is best, and He sometimes wants us to take time to think, but He cannot get us to do that except to lay us on the bed of sickness. At the time I felt that I was wasting my time and I was restless, but as I look back now I realize that I am richer and live a deeper life because of the opportunities I had for thinking and what I passed through. I hope this is your experience too.”

These deep-felt words of inspiration were not spoken by a great spiritual leader of a gifted pastor, but came from a humble Chinese laborer, Fong Foo-Sec. As a young teenager, Fong became an immigrant coolie doing farm work in the United States. Surprisingly, through hard work and perseverance, Fong eventually became a famous educator and humanitarian.

On 24 September 1922, the 《*New York Times*》 published his story, already legendary, 《*From Coolie Boy to LL.D.*》: Dr. Fong Foo Sec, who came to the United States at the age of 13, a penniless lad, and in the face of almost insurmountable obstacles fitted himself for useful work in his own country, has returned just forty years after that first landing to receive high honors. He was characterized by the president of one of California’s leading educational institutions, which recently conferred on him the degree of Doctor of Law, as “citizen of the world, a statesman, a teacher and a Christian leader.”

Life-Changing Years in America

Fong was born on 3 December 1869, in a rural country in Sunning County, Kwangtung Province of the Ch'ing Empire (大清國廣東省新寧縣). He was living in a poor family with his parents and grandparents. Being the second child, he had an elder brother, a younger brother, and two little sisters. Like most poor children at that time, he had to help support his family by doing dairy-farm work, and thus only could study in the village primary school on a part-time basis at eight years old. At the time, many fellow villagers were becoming wealthy after working for a period of time in the United States.

In 1881 Fong’s father, after obtaining his son’s consent, decided to ask one of his neighbors to take him to San Francisco to seek his fortune. This decision would not only open up a new

chapter of Fong's future, but in fact would totally change his whole outlook on life. Fong boarded a fishing boat for the British Crown Colony Hong Kong with his neighbor after borrowing traveling money from his father's relatives and friends. But, on arrival at Hong Kong, there was no steamer sailing for the United States before the Chinese New Year. Fong, therefore, had no option but to return home.

In January 1882, at the age of twelve, Fong traveled to Hong Kong again and eventually departed for the West Coast of the United States of America. As a new Chinese Exclusion Act (1882) was about to become effective, many Chinese flocked to the United States. On his arrival at San Francisco, anti-Chinese sentiment was running so high that some rude Americans threw street litter at Fong and his fellow passengers to vent their fury.

Fong went directly to Sacramento, the second-largest city inhabited by Chinese in California, and lived with his uncle, who worked as a vegetable dealer. On his uncle's recommendation, Fong worked for an American family as a cook, earning one dollar per week. The uncle, himself uneducated, worried that this job had no prospects for the future, so he encouraged his nephew to study English at a night school set up by the pastor of the Chinese Congregational Church. Yet instead of concentrating on his study, he made some bad friends and became addicted to gambling, which disappointed his uncle.

With his uncle's urging and help, Fong returned to the night school to study hard, where he met his mentor, Chin Toy (陳才), who later became pastor of the church. Fong also became interested in the Christian faith. Years later, in his work 《Reflecting on My Sixty Years》 Fong said, "I met a new teacher in the school named Chin Toy who was very kind to me. Under his guidance, I started to realize what I had lost in the past and I came back to the right track for my life. I had a bias against the church due to the slander of the church I had heard on the steamer. So I just wanted to learn English in the school and didn't have any interest in Christianity. Mr. Chin's kindness and sincerity melted my bias and in the mean-time, the virtues of my schoolmates left a good impression on me. I started to make friends with them and gradually my willingness to consider the Christian faith was getting stronger and stronger."

But he was still troubled by his own behavior and also he couldn't easily discard his traditional Chinese faith and family ties. These burdens kept him outside the door of Christianity.

"But, in my heart, I had hesitated for a long time and couldn't make a decision since some of my inherent concepts and bad habits were entrenched and could not be immediately removed. And as I looked around, none of my parents or friends was Christian. If I believed in Christianity, they would break relations with me. I often wrestled with my thoughts. My family had revered my ancestors and their gods for several generations. If I believed in Christianity, it must go against the will and tradition of my family. This would be harmless for me if Christian faith could be relied on lifelong. Otherwise, the loss would be beyond imaginable. That caused me great anxiety. But every time, arguing with believers, I was persuaded by their teaching or preaching. So my mind was vacillating and I hesitated to make a decision."

While Fong was hesitating, the place where he was living caught on fire and he had to find another place to live. With help of Chin Toy, he lived in the church. This arrangement gave him even more opportunities to learn more about Christianity. Half a year later, he was baptized and became a church member.



New Life with the Salvation Army

One day when he was on his way home after work, Fong met someone from the Salvation Army, which had just begun work in the United States. He was very impressed by the members, who were not ashamed of jeers from onlookers and had great passion for preaching. Thereafter he often attended their meetings, and their messages had great impact on his belief. Later, he recalled:

“One evening in a meeting, I continually felt pricks of my conscience while I was listening to the preaching. So when I heard the preacher inviting people to go forward to the stage for confession, I went with the crowd. The preacher prayed for me, and I earnestly followed in prayer. In a moment, I felt I was in front of Jesus Christ who was standing on a hilltop. I saw the blood running out of His chest. Suddenly I realized that His blood was shed for me and my sins were forgiven. That scene was deeply impressed on my mind so that I never forgot it throughout my life. Afterwards, I felt so relieved, somehow like experiencing a rebirth; I saw everything in the world brighten and was in rapture. From then on, I told everybody I met about this experience.”

The Salvation Army had long planned to work in the Chinese community, but there was no Chinese “soldier” who could be relied on to carry out the plan. Fong, unquestionably, now was the most qualified candidate. In 1889, he resigned from his job and began to work with the Army. First, Fong left Sacramento for the territorial headquarters of the Army in San Francisco, receiving half a year of training there. Later he was sent to preach in several cities along the Pacific Coast. Fong met many difficulties along the way due to the very strong anti-Chinese sentiment at the time:

“I recall that on night when I was walking on the street, I came across a muscular fellow who caught hold of me and gave me a good beating. I could not defend myself, and knew not how to escape. In the nick of time a woman passed and, seeing what was happening, came to my rescue. This saved me. Otherwise, even if I had not lost my life, I might have been maimed.”

Despite this he wrote: “As a Chinese, I suffered more than any Westerner, but I remained enthusiastic as ever, and did not feel a bit upset.”

After more than a year of traveling and preaching, Fong was summoned to serve as a cook at headquarters (since he had had such experience before) while still preaching among Chinese in spare time. After a while he took a leave and went back to school to learn stenography and typing. Six months later, after completing the courses, Fong returned to headquarters as a clerk instead of a cook. Soon he was promoted to become secretary to the ranking leader of the Salvation Army on the Pacific Coast.

During the subsequent four or five years, Fong learned and experienced much. He became well acquainted with the organizational structure and administrative methods and associated with leaders, including the daughters and daughters-in-law of General William Booth, prominent founder of the Salvation Army. By participating in a literature club, he learned to debate and to give public speeches. These experiences and training proved to have a significant bearing on his future career. By the time he left the Salvation Army in 1897, he was an ensign, the first Chinese in the world to be raised to staff rank.

Higher Education to Serve China

Though Fong dreamed of going to college, he did not have enough savings to pay for the tuition fees. While traveling in Southern California, Fong met Edwin G. Hahn, a student of Pomona College, and shared his dream with him. To Fong's amazement, later Hahn met with Dr. Cyrus H. Baldwin, the president of Pomona College (established by the Congregational Church in Claremont) and told him about Fong and his financial difficulty. Dr. Baldwin listened attentively and shortly afterwards, while on a visit to San Francisco, contacted Fong and encouraged him to enter Pomona College, indicating that a part-time job would solve the problem of lack of tuition. Therefore, Fong enrolled in Pomona College as a preparatory student in 1896. He was the first Asian student. Later, Fong named his first son Baldwin in recognition of all that Cyrus Baldwin had done for him.

At Pomona College Fong was no longer discriminated against by others, and the professors and students treated him well since they were mainly members of the church. However, he was diagnosed with the initial stage of tuberculosis and was ordered to suspend his study and to live in the mountains for a year. At the time, Fong suffered the low tide in his life and once thought of giving up his longtime dream. Luckily, however, he was encouraged by his friends, and regained his morale and continued his study after the long period of rest. After five years in Pomona College, in 1902, Fong transferred to the University of California at Berkeley. He still worked hard as a cook or a farm laborer after classes to make a living. Only in the third year was he able to focus entirely on his study, due to financial support from a friend. Meanwhile, he served as a secretary and assistant at the University's Young Men's Christian Association (YMCA).

After Fong finished three more years of study and work, earning his Bachelor of Arts degree in 1905, he received a fellowship to study literature and education at Columbia University in New York City. In 1906, he earned a Master of Arts in education, and his long-standing dream was achieved. Before going back to China, Fong visited Washington, D.C., to call upon the minister who represented China and tell him his desire to serve his country. On the minister's recommendation, Fong was offered work as an English teacher at the College of Foreign Languages (廣州方言學堂) in Canton (*Guangzhou*) (廣州), not far from his hometown. Thus, he returned to his motherland for the first time in 24 years.

Pioneer in Publishing

Back in his hometown, Fong was even more determined to serve his beloved motherland, "In spite of the unceasing changes, and no matter how humble is the life of the villagers, the mystic call of the native soil that comes to every man comes to me. The people are my people, and it does not take long for me to forget that I had seen life—lived, struggled—in the West, and I was one of them once more, just as I was twenty-five years ago."

He taught English in Canton for one year. One student, who later became a colleague, commented about Fong: "Unquestionably he was a great teacher. His kindness, patience, modesty and sincerity to all of his students were most touching and impressive beyond description."

In October 1907, Fong was one of 42 candidates who took the first imperial civil-service examination designed for returned students by the Board of Education in Peking (*Beijing*) (北

京). He was the third best among 38 successful candidates and was awarded the highest-level “Chin Shih” degree (文科進士) as a Doctor of Letters. He was assigned to the Ministry of Post and Communications. On 6 January 1908, Fong married Dr. Laura Lum (林憐恩醫生), an assistant and teacher for the Hackett Medical College for Women (廣東夏葛女醫學校), the first women’s medical college in China. Laura was born in California of Christian Chinese parents in the United States, and came back to China at the age of seven.

The assignment to the Ministry, however, while prestigious was completely different from Fong’s desires. As he later explained, “At that time, I believed China lacked English teachers. With my qualifications, it was better for me to serve as an English teacher rather than working at a government agency.” Just at that time, the Commercial Press in Shanghai was looking for a replacement for the vacancy left by Weiching Williams Yen (顏惠慶), who was also an American-educated returned student, also had received the “Chin Shih” degree, and had just finished the compilation of an English and Chinese standard dictionary 《英華大辭典》 for the Press. Given their similar backgrounds, the Commercial Press lost no time in inviting Fong to serve as chief editor of the English department. Fong was greatly attracted by this position and joined the Commercial Press in 1908.

The Commercial Press was the largest publishing company in Asia in the early Twentieth Century, publishing a wide range of books, magazines, textbooks, and dictionaries that made a significant and far-reaching contribution to the dissemination of knowledge and formation of culture in modern China. To borrow a phrase from Fong, the press is “a marvel of modern China.”

Fong took up the post at the Commercial Press in the head office in Shanghai and worked for the first several years mainly writing or editing school textbooks in English. Then as the Press expanded its work, he also handled advertisement work, contacted schools, and attended conferences held by various regional as well as national educational institutions. His outstanding capacity in editing and publishing work was highly praised by Chang Yuan-Chi (張元濟), chief of the Bureau of Compilation and Translation. Scholars have acknowledged his role as one of the important spokesmen of the publishing industry and the library movement of China. The people who worked with him admired both his working ability and his personal character. One colleague recalled Fong’s style as “just like a Puritan Christian.”

Fong’s contribution to English education in Republican China was achieved through the many English texts published by the Commercial Press. In the early Twentieth Century, the Commercial Press occupied two-thirds of the textbook market in China. From 1907 to 1914, he edited or authored more than 30 English textbooks, including 《Intermediate English Grammar》, 《English Grammar for English Grammar Middle Schools (I-IV)》, and 《A Class-Book of English Letter Writing》. One longtime colleague declared, “It is no exaggeration to say that, without Dr. Fong F. Sec, the English Editorial Department could not have contributed so much to the tremendous success of the Commercial Press.” According to him, every English book edited by Fong was adopted nationwide. Among them, the most popular was 《Model English Reader》. This book was published in 1918 and during the next 25 years went through 5 editions and sold one million copies, dominating the market for primary-school English texts.

Because of his high level of training and teaching experience, those textbooks edited by Fong received favorable comments from educators. For example, “Dr. Fong Sec’s treatment of

'English Grammar' shows that he understands what the Chinese student needs and what are usually his greatest difficulties in beginning the English language ... These two volumes seem quite complete and yet not especially confusing or complicated. They are well adapted for the first two years of middle schools which aim at a good course in English."

Fong took special pride in that fact. He wrote, "I was very proud that the work I had done was accepted and appreciated by the scholars in China and abroad ... I think this is one way I could contribute to my country, and I am also very thankful and appreciative of Commercial Press' trust in me. Now the publications are so popular in China that though I live in Shanghai, I can meet people all over the country via these publications. Those who learn English know me even better." Thus, Fong achieved his goal of serving the country through English education by his work at Commercial Press.

Fong's selection and training of the Commercial Press staff also produced a number of China's urban elite in the early Twentieth Century. Several who worked under Fong later became presidents of famous universities, including Dr. Chiang Mon-Lin (蔣夢麟博士), later the president of National Peking University (國立北京大學), and Dr. Kuo Ping-Wen (郭秉文博士), later the president of National Southeast University (國立東南大學) in Nanking (*Nanjing*) (南京). Though Fong himself could have had such an illustrious career in higher education, he was very content and proud to work at the Commercial Press. Also, he did not take the royalties from his own books, and whenever he had some savings, he would buy stock in the Commercial Press. According to a colleague, at his farewell tea party, Fong told everyone, with tears in his eyes, that the several decades he worked so hard there passed just like one day.

Faith into Practice

In addition to promoting English education, Fong played a leading role in Christian enterprises in China. As he became well known due to his position at the Commercial Press, he moved into broader circles of influence. In 1909, he was invited to address the Educational Association of China (EAC, later the China Christian Educational Association), an organization set up by missionaries to promote the development of Christian education in China. At the meeting, Fong recommended the standardization of courses in mission schools to match the curricula of the Board of Education, in order to secure full recognition by the Chinese government. The editor of a mission journal, 《The Chinese Recorder》, commented, "The recent meeting of the Educational association was made memorable by being the first at which Chinese educators made their voices heard."

Fong's suggestion was endorsed and later acted upon by a number of missionaries, and he was immediately elected to the EAC's executive committee. Between 1914 and 1926, he served as a board member of the editorial committee of EAC's official publication, 《The Educational Review》, and contributed to the journal's special section called "Government Education," which introduced government educational policy and new developments in the schools in different parts of China. In addition, Fong also published a number of articles on education problems in China and the development of Christian education.

With his excellent American education, Fong had no difficulty attending English services in Shanghai (上海). Yet he remembered his hometown fellow Cantonese who lived in Shanghai but could not speak the local dialect and therefore couldn't attend local church services. On the

initiative of Dr. Mary Hannah Fulton (富馬利醫生), a medical missionary with the London Missionary Society, Fong and Au Ben (歐彬), head of the Sincere Company (先施百貨公司) in Shanghai, organized the Cantonese Union Church (旅滬粵僑中華基督教會) in November 1915 and were ordained as elders of the church. On 7 October 1917, a new church was dedicated, with a medical dispensary for the poor, a Sunday school, a Christian Endeavor Society for youth, and other church activities. Fong became the English editor of the 《Cantonese Union Church Bulletin》. As a patriotic Chinese Christian, the development of the independent Chinese church in the long term was Fong's sustained goal. He believed efforts were needed to make it indigenous. To pursue this concern, he actively participated in the work of the China Continuation Committee, the National Christian Council, the National Christian Literature Association, and the Church of Christ in China (中華基督教會). Not surprisingly, Fong also gave practical assistance for the launching of the Salvation Army in China.

A Founding Father of China's YMCA

Fong once said, "Of all that I did in my whole life, editing and writing at the Commercial Press was number one, but second was my work with the YMCA."

When Fong was studying in the United States, he participated in the YMCA's activities. His best friend, Charles L. Boynton, had suggested to John R. Mott, general secretary of the International YMCA, to invite Fong to be secretary of the Hong Kong YMCA. But Fong declined the invitation as he was not proficient in Chinese, and because the offer of college teaching was much better financially. As Fong wrote in a letter shortly after returning of China, "I deem it my duty to relieve the poverty of my family for the present."

This decision did not mean a lack of commitment to the work of the YMCA, however, and even before he arrived in Shanghai to join the Commercial Press, he had been invited to become a board member of the Shanghai-based national committee of the YMCA of China (and Korea, at the time) as well as of the local Shanghai YMCA. Shortly thereafter, he became an editor of the English magazine 《China's young Men》. The YMCA was one of the most influential Christian associations in China in the early Twentieth Century. Besides introducing Western culture, including science, health and physical education, it also promoted various social-improvement activities, such as education for common people, services for Chinese workers, and citizen education.

Fong participated in the YMCA's work for more than 30 years and served as president of the national YMCA for 10 years, continuing to share in its direction and development until his death. Fong unquestionably must be reckoned one of the "founding fathers" of the Chinese YMCA movement.

A Legacy of Leadership in Social Service

Fong's contributions to progress in education and social services were recognized by many through the years. In 1922, he was awarded an honorary doctorate by Pomona College, the third person ever to receive that degree from his alma mater. The head of Commercial Press, Chang Yuan-Chi, sent the College a beautiful Chinese scroll with a Confucian saying from 《The Great Learning》《大學》 in his own calligraphy and added his praise for Fong's great achievement. "Dr. Fong F. Sec studied in Pomona College in the United States. After his return to China, he

joined the Commercial Press, Ltd., devoting his time to literary and editorial work, which has a great deal of beneficial influence on all the students and scholars who come after him.”

Two of Fong’s old friends were at the ceremony. Chin Toy, his former pastor and beloved mentor, watched the festivities alongside Fong and shared his joy. Judge Edwin G. Hahn, the college boy who had led him to Pomona 25 years before, was the commencement speaker. He offered Fong congratulatory words:

“[Fong] Foo Sec: Heir by birth to the wisdom of an ancient and wonderful people; scholars as well of Western learning; holding all these combined riches in the service of a great heart: internationalist, educator, modest Christian gentleman ...He is a friend and confidant of the leaders in China today who are shaping the history of the country. May I venture to predict that when he returns to America the next time, it will be in some position of high importance in the government.”

After an extended trip around the world in 1922, including in June to attend the 13th Rotary International Convention at Los Angeles, California, U.S.A., as a fresh Rotarian, Fong further committed himself to multiple civic and philanthropic organizations.

“I felt so refreshed and god-natured after my trip that I accepted all invitations to speak and served on various committees, and in that way I overstepped the limit of my strength before I realized it.”

In 1923 Fong’s health deteriorated. During the early summer he had an attack of facial paralysis, and the nerve responsible for facial movement on the right side of his face was damaged. As he put it, “The doctor did not seem to know just what brought on the paralysis. It might have been due to the fact that I was trying to do too much.”

Nevertheless, he continued to expand his activities beyond education, social service, and the Christian church, due to his concern for the public welfare of the common people in China.

In addition to his membership as an Active Member of the Rotary Club of Shanghai, in company with other ardent and like-minded Christians, Fong also initiated and participated in two important national social welfare movements, one to fight leprosy and another to protect children. Fong learned from a publication by William M. Danner, the general secretary of the American Mission to Lepers, that the United States had some new technology to cure leprosy. The disease of leprosy was long prevalent in Kwangtung (*Guangdong*) (廣東) and Fukien (*Fujian*) (福建). So in 1926, Fong, working with others, organized the Chinese Mission to Lepers (中華癩瘋救濟會) in Shanghai, with the objective of “Christianizing the lepers, relieving their physical sufferings, and eradicating leprosy in China” by giving medical advice, directing patients to the best possible treatment, publishing literature on leprosy, and advocating the best and most up-to-date methods of treatment.

Through the Mission’s efforts, leprosy clinics were built in a number of cities and over the following decade brought international attention to this new effort in China.

Already there is some improvement in public opinion; indifference is giving way to interest, and a purely Chinese movement is on foot, looking to the amelioration of the condition of lepers ... The Chinese Mission to Lepers, organized in 1926, was taking increasing responsibility for the solution of the leprosy problem in this country... The authorities of the various municipalities

cooperated with the Mission to Lepers in leprosy control, and the various medical centers were being brought in line to cooperate with the Shanghai Leprosy Clinic in making this clinic accessible for teaching purposes. From various angles, therefore, this clinic became one of the most important clinics in China.

In 1928, Fong, with others, started the National Child Welfare Association to protect and insure the rights of the children of China, and to promote in every possible way their well-being. Its work proceeded along four lines (child protection, child relief, child health, and family education) in the 1930s. Due to petitions from the Association, the government inaugurated the Children's Festival (4 April 1931) and the Children's Year (1935). Fong also served on the board of directors for a number of educational and social-service institutions. One Journal editor commented, "Various social organizations felt proud to have Dr. [Fong] be part of their organization because of his moral reputation."

Fong retired from the Commercial Press at the age of 60 in 1929, perhaps partly due to differences with a new bureau chief over management style. He then worked for 2 years with Richard C. Smith, associate professor of English at Yenching University (燕京大學) in Peking, preparing a series of 《Step by Step》 readers, which were used throughout China for many years. In retirement, Fong was appointed a Director of the International Rotary in 1933-1934. He traveled around the world on behalf of the International YMCA and Rotary International.

After the Imperial Japan launched full scale invasion to China in 1937, Fong raised funds inside and outside China, through Rotary International, International Red Cross, Salvation Army, etc., to help his compatriots. Fong wrote, in his usual humble fashion:

"Mrs. Fong and I are not doing so much to help the war at this time. In face of the great need for medical supplies, a few friends and I sent cable messages to some friends abroad appealing for help for the wounded. The response has been very gratifying and supplies are coming right along. At the time we sent those messages, we were thinking in terms of the needs in Shanghai, but since then air raids have been so widespread throughout the country that the need is many times greater. Mrs. Fong and I are not in charge of any hospital."

Yet their efforts were greatly appreciated. On 27 December 1937, according to a foreigner in Nanking during the worst of the Japanese atrocities there:

"There was one bright spot today, though, and that was the arrival...of a letter to me from Dr. Fong See [Sec] — the first and only letter to come to any of us in all these past three or four weeks. He wanted to know if we might not be in need of funds for our relief work and offered to hold some of the money that was coming in response to our appeal through Rotary International. That's Fong all over! And we'll need additional funds all right---many, many thousands. I have a nightmare every time I think of what we'll soon be needing; for where are we going to get it?"

Clearly, Fong's comfort letter brought timely consolation and encouragement to people plagued with fear and hopelessness in war-torn Nanking.

After overworking for many years, Fong had many health problems and suffered an inflammation of the bladder. He confessed, "I am beginning to feel old. I suppose this is a natural feeling for a man of 67 to have. I still enjoy gardening and can give time to Rotary, the YMCA, church work and social activities, but I am gradually withdrawing from some of them."

Fong died at age 69 on 3 October 1938, and was buried in Hongqiao Road Cemetery. This sad news was reported by newspapers in Shanghai and overseas. Fong was survived by his wife, four daughters (Laura, Lucile, Mary, and Mae), and a son (Baldwin), all of whom were well educated, and lived in Shanghai. They later resided in Taiwan (臺灣), Hong Kong (香港), and the United States after 1949.

Fong Foo-Sec's Secrets of Success

Throughout Fong's life, he was not primarily a thinker but a practitioner. He edited many English textbooks used by many Chinese students, resulting in the enlightenment of China's common people through popular education for the purpose of what was then called social betterment. As one later general secretary of the Chinese YMCA put it, "[H]is efforts ... made possible (1) direct access by Chinese students to English books not yet translated into Chinese, (2) free intercourse between Chinese and Westerners, and purposeful interchange of Oriental and Occidental cultures. All this paved the way for better international understanding and goodwill towards which Dr. Fong made a real contribution."

Long-time YMCA Secretary Eugene E. Barnett said, "In China's passage from 'the oldest system of government education known to history' into a twentieth-century system of government education, Fong Sec played a key though un-acclaimed role."

As a biographer of Fong indicated, "The newspaper may flare the names of generals and governors but the influence of Fong Sec upon the youth of China will live when the last of the [politicians] is forgotten."

In this, Fong was like many American-returned students of his generation. Based on their sober judgment, courage, flexibility, vision, willingness to be team players, strong American connections, and (for some) Christian faith, they silently, in a more practical and substantive way, served their country in many professional spheres.

Fong not only believed but also embodied the spirit of the YMCA--- "to serve and not to be served," as he enthusiastically participated in Christian enterprises, especially Chinese Christian institutions, so as to promote the indigenization of Christianity in China. As Barnett said, "Suffice it to say that, during this period, the YMCA came to exert an extraordinary influence in China and was frequently referred to as 'the third strongest' YMCA Movement in the World Alliance. Many factors, of course, contributed to this strength but certainly the stature of the lay leaders and the quality of their commitment to the enterprise must be counted as foremost among them." Though Fong was only one among them, it is fair to say that Fong was one of the most important civic leaders in early Twentieth-Century China.

During his time, neither the "hardware" (official supervision and regulation) nor the "software" (propagation and education) for the public welfare system was maturely developed. Fong's humanitarian activities were very different from traditional Chinese philanthropies, which were dominated by officials, merchants, and the landed gentry---and were limited on a local or regional basis. The public welfare organizations launched by Fong and his partners, which were inspired by those in the West, were organized voluntarily by intellectuals or professionals in China. These civic enterprises embodied a new approach to social service, which became the mode for the reform of traditional philanthropy, and also helped promote the development of voluntary associations in the Republican era.

Fong's foreign ties, especially his work for YMCA and Rotary International, revealed another new feature of modern philanthropy---international collaboration, which never before had occurred on such a scale in China. Such cooperative efforts helped the Chinese people and contributed to the amity and understanding between nations. Up until the mid-Twentieth-Century, unofficial Chinese civilians rarely had such a global perspective. Fong's best friend since his time in America, Charles Boynton, who became a foreign secretary of the YMCA in China, recalled that one of two factors that led him to work in China was "first, my acquaintance with [Fong] Sec, who, I knew, hoped to return to China for Christian work ... I counted this acquaintance one of the better items in my preparation for residence and work in China, for I felt that I was making an acquaintance who would be frank and honest in answering questions which I might raise regarding his country and his people."

Last but not the least, Fong's Christian character had great spiritual impact on his co-workers and also served as a role model for many others. Fong was not ashamed of the gospel of Jesus. One evening in September 1931, he spoke on "Why I Am a Christian" in the wake of the Anti-Christian Movement. Around five hundred students of the University of Shanghai (滬江大學) attended the meeting. When asked to give some advice to the youth of China in light of his personal experience, Fong suggested, first, youth should not despise manual work, thinking that it is not suitable for scholars. Second, they should make good and helpful friends, who would inspire and encourage each other in difficulties. Third, they should turn to Christian faith.

Fong said, "I often think that had there been no Christian teachings to fortify me, I might not have been able to achieve such success as I have."

These three maxims were precisely the secrets that had contributed to his successful life.



龐富灼博士的藏書票 *Dr. Fong Foo-Sec's bookplate*

APPENDIX

28th Annual Convention of Rotary International

Nice, France, 6-11 June 1937

International Round Table

President William R. Manier, Jr., Rotary International, presiding

President Manier:

It will now be the great privilege of the audience to listen to twelve Rotarians from around the world telling of the importance and significance of our movement in their part of the world. Necessarily, on account of limitations of time, they must speak briefly, and only four and one-half minutes has been allotted to each.

We go now to China and hear from Governor Fong Sec. (*Applause*)

Rotarian Fong Foo-Sec:

Chairman Bill, Ladies and Fellow Rotarians:

The report that I bring from China is one of optimism and achievements. No longer is it true that China is a land of civil wars and the Chinese people turn their faces to the past. With national unification, the Nanking government is engaged in a huge program of reconstruction along all lines and the outlook of the Chinese people is upward and forward. Now I wish time would permit me to tell you about the highways that are being built, the emancipation of the Chinese women, and the enthusiasm that the Chinese have for the New Life Movement started by General and Madam Chiang Kai-Shek.

These and other sweeping changes furnish Rotary with a splendid opportunity. In the old order of things, the family or the clan was the unit. While it held China together for centuries, it promoted provincialism. The city and industrial life is breaking down the family system. Into this situation enters Rotary, which serves as the rallying ground for people of different provinces. Rotary sweetens our lives and sends us out in the spirit of service to make the Chinese communities better. China is entering a new life, and the Chinese people welcome Rotary, because it brings us into contact with a great world movement.

My district is composed of the clubs in China and the Philippine Islands. What I say about Rotary's unique opportunity in meeting the needs of changing time applies to the Philippines also. The Filipinos are getting their independence, and they are rising up to meet their new responsibilities. The 81st District is less than two years old. When it was organized, we had fifteen clubs, including one in Hong Kong and three in the Philippine Islands. Dr. C. T. Wang, the governor before me, predicted that we would have 2,000 Rotary clubs in China someday. His prediction seems to have caught the imagination of many Rotarians, for references have been made to it at the international assembly and this convention, again and again.

Dr. Wang is a seer and a man who brings things about. On taking over the work in the district governor's office, I was amazed with the broad foundation he had laid for spreading Rotary in China. At our first district conference held last year, he gave us the slogan to double the number of clubs in the 81st District before our second district conference. I am glad to be able to report that we not only reached our goal but went over the top. At the time of our second conference, we had 23 clubs admitted into Rotary

International with eight others functioning as provisional clubs, applying for charter or preparing to do so. This gives us 31 clubs. Thus, we exceeded our goal by one new club.

We feel that we are only at the beginning of things. Following President Manier's lead, we have been emphasizing the importance of extension in the 81st District during the past year. On the North American continent and the other countries, cities of one thousand inhabitants are being surveyed with the view of outing Rotary clubs in them, whereas we have thousands of cities with 50,000 or more inhabitants as virgin field for Rotary. At the international assembly and in this convention I have caught a new vision of Rotary. The Rotarians in my district decided at our second district conference held lately that we would have 50 clubs by next April. So I shall pass the torch of inspiration to the members of the 81st District, and Rotary International may count on us to do our share towards the 500 new clubs that we shall have during the coming year. (*Applause*)

Outstanding Rotary Figure

By The Rev. William Harrison Hudspeth

An address delivered on behalf of Rotary International
at the funeral service of Dr. Fong Foo-Sec
at Community Church, Shanghai, on 5 October 1938



We are here to-day to honour and to perpetuate the memory of the most outstanding figure in Rotary throughout China. In the Shanghai Club, he was known as "Fong" "Our beloved Fong", to the world he was known as Dr. Fong Foo-Sec. I was going to say we are here to honour a true, heroic Chinese gentleman and then I thought that to use the word "Chinese" would be a mistake. Dr. Fong was so eminent a man that he belonged not to China only but to the world; he possessed within his heart the best qualities of both East and West.

It was no accident that five years ago, he became a Director of Rotary International in his thinking. He leaped over national boundaries and thought in world-wide terms. As a Rotarian, he loved and served his country, but he did more than this, he also loved and served the world.

For details of his well-spent life I would refer you to the daily papers but there are one or two notable features to which I must refer. When he was only 13 years of age, this great country was too small to contain him. He crossed to America where, though he had left school at so early an age, by grit and determination he became a distinguished scholar. He did not use his learning to amass wealth.

Returning to his native land, he gave the best years of his life to interpreting the West to the East and, by "little, nameless, unremembered acts of kindness and of love" he bound together

the minds of people of two continents. To international understanding Dr. Foo, whose memory will ever be fragrant to those who knew him, made a real contribution. His enthusiasm, his unselfishness, his idealism, his personal charm, his gentleness of manner brought to Rotary an atmosphere that made this strange, old world of ours a better place in which we live.

If I were to use a single word to describe Dr. Fong, I would say he was a “builder”. Henry Wadsworth Longfellow has a poem called “The Builders”. The first stanza reads:

All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Fong Foo-Sec was an architect who used “massive deeds and great”. He built not for time but for eternity. As we honour our fellow-Rotarian to-day, let us remember that to men such as Dr. Fong:

There is no death! What seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

“Our beloved Fong” was one who gave and did not count the cost; he fought and did not heed the wounds; he toiled but did not seek for rest; he labored and asked for no reward. Because of this, we will always think of him as a great Rotarian.

If he could have said good-bye to us, I wonder what he would have said. His farewell words might well have been those of Tennyson:

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;
For tho’ from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar.

“Our beloved Fong” has crossed the bar, I feel sure he will meet his Pilot unflinchingly. For the gift of such a man to Shanghai, to China, to the world, all Rotarians of this great city publicly thank God.



1907 年 10 月—鄭富灼身著大清帝國進士官服。
October 1907 -- Fong Foo-Sec in his official Chin Shih attire, Ch'ing Empire.



1908 年 1 月 6 日--鄭富灼進士和林憐恩醫生在廣州結婚儷影
6 January 1908 – Wedding photo of Dr. Fong Foo-Sec and Dr. Laura Lum in Canton



1922年--鄭富灼(右2)獲美國盤馬奈學院頒授榮譽法學博士學位。
1922 – Fong Foo-Sec (R2) was conferred the degree of Doctor of Laws, honoris causa, by Pomona College, USA.



1920年代鄭富灼博士的全家福。
Family photo of Dr. Fong Foo-Sec in the 1920s.



In June 1922 at the 13th Rotary International Convention at Los Angeles, California, U.S.A., Dr. Fong Foo-Sec (鄭富灼博士) (right), two-month fresh Rotarian of Shanghai Rotary Club, China, met Herbert P. Coates (left), of Montevideo, Uruguay, organizer of Rotary Clubs in South America, and Dr. W. A. Osborne (middle), President of Melbourne Rotary Club, Australia, and a professor of the University of Melbourne.



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.



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.

國際扶輪史上首位華人理事 -- 鄭富灼博士略傳



鄭富灼博士(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。鄭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），職業是上海商務印書館英文部部長，主理編譯部工作，負責英文書總編輯。1931-1932 年度擔任上海扶輪社社長；1934 年首屆國際扶輪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，扶輪新丁的鄭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。

鄭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」。



鄭富灼和孫中山同年出生，同在廣東的僑鄉成長，也同在少年時候離開家鄉出國，不過後來的境遇則各有不同。鄭富灼十三歲離鄉，到了三藩市(San Francisco)後，他在兩個華埠（三藩市和薩克利緬度 Sacramento）那裏打工、讀夜校。最後受到一位中國牧師的幫助，信了基督教，並且參加了救世軍(Salvation Army)，從事宣教活動。這樣的經歷，在當時華人移民中並不常見。

鄭富灼在救世軍中服務多年，並且接受宣教訓練；由於勤奮向學，被擢升為書記，成為三藩市救世軍一名積極分子，更是該會華人分部的創始人。1897年，鄭氏在救世軍工作了八年之後，得到救世軍的資助進入洛杉磯東部的克萊蒙（Claremont）的盤馬奈學院（Pomona College）攻讀大學課程，得到接受美國高等教育的機會。鄭富灼在盤馬奈學院讀書的日子並不如意，一方面他要一邊讀書一邊做工來維持生活，另一方面他卻又因辛勞過度得到了肺結核病，以致需要停學一年休息，幸而最後恢復了健康，並且繼續學業。1902年他從盤馬奈學院轉學到柏克萊加州大學（University of California, Berkeley），修讀英國文學，至1905年取得文學士學位畢業。隨後他獲得獎學金再到美國東部紐約市的哥倫比亞大學（Columbia University）深造，主修文學和教育，於1906年取得碩士學位。其後因為有機會和當時大清國駐美國公使梁誠一席交談，得到梁誠推薦任兩廣方言學堂教習，便結束海外二十四年的漂泊生涯，決定於1907年返國。

鄭富灼回國後，怎樣重新適應祖國社會和文化，又如何利用他在美國學來的知識與經驗去為祖國謀求改良和變革？鄭富灼在回國後即參加北京1907年舉行的留學生考試，高中進士第三名，授職郵傳部。另外值得一提的是，同科進士熊崇志（Samuel S. Young）參與1924年籌辦北京扶輪社（Peking Rotary Club）並任創社秘書。

大清國光緒皇帝御賜遊學文科進士

《光緒朝上諭檔》：三十三年九月十六日奉旨：此次驗放之學部考驗遊學畢業生章宗元、王建祖均著賞給法政科進士；鄭富灼、熊崇志均著賞給文科進士；程明超著賞給法政科進士；陸夢熊著賞給商科進士；稽苓孫著賞給法政科進士。

（** 西曆1907年10月22日）

但鄭富灼無意官場，翌年返鄉，迎娶基督徒林憐恩醫生為妻。婚後移居上海，應上海商務印書館之聘，主理編譯部工作，負責英文書總編輯之職。這是鄭富灼下半生的精力投注的地方。在民國時期，他所編著的英文課本為學校普遍應用。而譯出來的外國作品，也對1919年5月4日「五四運動」以後的年輕一代，有很大的影響。

但鄭富灼在美國的詳細情況是怎樣呢？不妨請他現身說法吧。以下將從其自述之作《六十年之回顧》中節錄一些軼事，希望能夠讓大家看看當年一位知識份子那自強不息的精神，實事求是的態度，及捨己忘私的情操。《六十年之回顧》自傳最初於1930年以英文寫成，中文版由《良友》畫報翻譯出版。

童年

鄭富灼在1869年（同治八年）出生於大清國廣東省新寧縣（今台山市），字耀西、一字曜西。生在一個農民家庭，家裡有包括他在內的8個子女，生活清貧。據他自述，幼年教育是這樣的：

「余八歲入村塾，肄業四年，畢四書，五經亦習一二，顧日後則遺忘殆盡矣。記在塾時，師甚嚴厲，學生不成誦者，以朱塗面示罰，余罹此刑，不止一次也。又憶一日，師以事他往，囑吾輩靜坐念書，吾輩待其去後，即喧嘩遊戲恣意耍樂，不意師忽回，睹吾輩狀，大怒，遍撻吾儕，在塾之事，今尚能歷歷記憶者，以此為著。」

出國

鄭富灼半農半讀，到十二歲便決定到美國工作。臨行時祖母的叮囑，證諸鄭先生以後的經歷，實在意味深長：

「余遂於一八八一年(光緒七年)冬季，偕同行者十六人，離別鄉井，向香港出發，臨行時，祖母尚健在，祖母倚閭囑以慎擇良友一語，言猶在耳，惟余白美返時，二老已不可復見矣。」

香港

他途經香港時，有以下經歷：

「自余家至香港，今只需二十四小時，當時則需五日之久。海中遇風，船顛簸不已，余等皆大窘，既抵香港，始悉年內無船開行，同人因廢然作回家度歲計，新正始再往港。小住數天，同行中有一童子，年與余相若，同人俱外出，吾與童子，特以年幼奉命留店中，待諸長者去後，吾二人亦潛出遊睹，余少見世面，即本邑縣城亦罕至，今驟見香港之繁盛，驚奇不已，終日走覽，不覺倦乏，見兩婦衣長裙，雪白之臉，蔽以黑紗，深以為異。又在市中，見攤上售物如糖，購而食之，方悟為西人所用之酵團，尋又見零售劈橘，每片取價一文，余衣袋適有一錢，乃擲諸攤上，取橘一片，置入口中，迨攤主執錢細視，曰，此鉛錢耳，余大窘，幸同行之童，為余代出其值，始得解圍，當日之村魯情形，今日回想，猶不禁啞然失笑也。」

抵美

華工所受到的美式歡迎：

「船抵三藩市(俗稱金山大埠)，同行長者，示余坐行李貨車之頂，往中國市(此為金山埠華人聚店之街)。余初見街上電車往來，心大奇之，時美人之不肖者，見華工聯貫入，競持洋蔥向余輩投擲，此等侮辱，即為余登新大陸，所受之歡迎也。」

當時美國政府抵制華工，鄭富灼被迫匿於地室：

「當時市政府見華人紛至還來，而法令又未便施行，為消極之抵制計，乃下令限制每家住戶，不得超過一定人數，違者處罰，余因此不敢明居室中，匿於地室數日，其後余轉往撒加緬度 Sacramonts (粵人稱之曰二埠以其繁盛及華僑之多僅亞於金山也)，投吾叔，吾叔業菜販，為我介紹，入一美人家當執農之役，每星期得工值金幣一元。」

鄭富灼曾經在《The Chinese Abroad, Their Position and Protection》一書的前言中說過：

「For was I not spat upon, kicked, stoned, and forced to run for my life time and again just because I was a Chinese? 」下筆之沉重，足抵一部華工血淚史。

進德修業

鄭富灼不久便誤交損友：

「余叔雖不學，然知英語可為余進身之益，因命余就中國市網紀慎(按此為撒加緬度之中國市)教會設立之學校讀夜班。余是時年方幼，不經世故，交友不辨損益，不久遂為惡友所誘惑，習染賭

博，並嗜觀戲劇，對於學業日漸懈怠，終且輟讀矣，而積蓄亦盡罄。此事為余叔所聞，乃向余大加申斥，復命余入夜校肄業。」

幸遇良師，扶反正道，亦開始接觸基督教：

「時校中之新任牧師為陳才，與余初面，即垂青眼，對余百般誘掖，導余於正軌，使余感愧不已。初余不知基督教道，在舟中時，已習聞誹謗教會之言，先入余心，故余之肄業於該校，純為英文起見，而對於教會，則抱與我無涉之態度，比與陳君善，受其熱誠之感化，余向之成見，始漸消融。同時校中同學之德行，復與余以良好之印象，余既日與端人相處，久之受其薰陶，頗有向道之意，然胸中猶徘徊萬端，不能驟決，則以向日習染，根深蒂固，一時未易排除，且環顧父母親友，俱非教徒，苟余一旦進教，彼輩勢將與余脫離關係，即余亦常自問，余家敬神拜祖，歷代相傳如此，苟余皈依基督教，必將與家人背道而馳，誠使基督教之道，能永久可恃，則亦無他，否則余損失之巨，寧堪設想乎。因是疑慮，顧每與信徒辯論，又終為其道所說服，余之思潮，由是起伏不已，躊躇而莫能決。」

自十五至十九歲，他一直寄居教會公所，受益友善士所薰陶；雖然工資微薄，亦不忘寄錢回家鄉：

「陳君授余中文與聖道，待余誠懇如家人。西婦加凌敦 Carrington 氏，亦刮目相待，授余英文及初等科學，當日所授之生理學，天路歷程，斐洲遊記等書，俱深入余腦中，至今不能忘。每星期加入學道會一次，按例作學友，如是者半載，即蒙教會為余施洗，而成正式教友，同時余仍執役於人家不輟，所得工資雖不豐，然余能衣食儉約，節省金錢，寄回家中，付還來美時所貸之旅費，補助家用之不敷，即吾兄之完姻，亦藉余之力焉。」

救世軍

鄭富灼加入了救世軍，幫忙宣道，但到處受人侮辱，甚至險遭襲擊：

「救世軍之至西方也，此次原為創見，居民不明其用意，所往視為怪物，無賴之徒，從而擲揄之，百方侮弄，阻其進行，但彼中人漠不為動。其時各派教會中人，亦因未明其旨趣，譏為無理取鬧，自招凌辱，用是彼等所處之地位，其窘苦之狀，可想見矣。」

「該軍每聚集時亦囑余作證，因此而受人之笑罵凌辱，不可勝數，以余為華人，所遭較之西士為尤苦，然余始終不以此為意。」

「余到各處傳道，因余為華人，受人攻擊特甚，加以當時太平洋岸一帶地方，排斥華工激烈異常，華人無不在危險中。一夕，余獨行於路上，突來一壯夫，向余猛擊，余固不敵，又不能逃，正當千鈞一髮之時，適有一西女士至，見狀大抱不平，與之理論，余始得脫難，否則余即不喪命，亦必殘廢矣。一日余道經一棒球場，群童見余。即向余追逐，幸余奔入一西女士家中，始告無事。又一日，美國工人大開會議謀抵制華工之策，余方自外歸寓，有童子數人睹余，立欲向余包圍，余急走避，彼等亦緊緊迫迫，迨將逼近之際，余見勢色不佳，乃掣出身畔小刀示威，彼等始不敢近，然猶遙作恐嚇之狀，視余抵家門始已。又一次，余至塔哥買城傳道，其時當地之人，已盡逐華人他徙，余之同伴，猶不知余已入險地也，而以為余過此傳道一兩天，或不致有意外，然余則頗用惴惴不安，是夜余輩方會議間，突聞門外喧嚷之聲不絕，同伴悟為尋釁者之來，乃急著余易

裝出走，投一友人家，既而友人猶以為未穩妥，復引余跋涉長途至一海灣，在一船上過宿，事後聞人言，則是夜門外果聚數百人，蓋皆欲得余甘心者也。」

鄭富灼乘閒進修，成為書記，交往者多有識之士，自此學問大進：

「既而余見救世軍對於向華僑傳道之計畫，迄未見實行，頗以留待軍中為無聊。乃儲蓄意舍去，欲就商業學校，專習[速寫法]及[打字]焉，余以此意陳諸該營長官，並求許余暫離軍籍，長官初不允，以為余既有工作，則何用學問為，及見余立志堅決，始可余之請，於是余乃實踐余之志願，入校數月便畢業。當余求學之時，每日課餘仍如前之工作，賴此以自給。余學藝既成，仍返軍中，但不復操烹飪之役，而充書記矣，旋又升為太平洋岸某大佐之書記。」

「余居此任有四五年，在此時期內，余之學業大進，蓋每日所與接觸之人，莫不為知識階級中人，耳所聞者，多為文雅之英語，同時常識亦漸廣博，復以當時余有一少年同事者，為余之金石交，時以進德修業之言相勉勵，再則，余于公務之餘，暇晷頗多，足資余自修之用，總之，余當時所交之友，及所觀察之事物，在在皆可以促進余知識者也。在此期內，余嘗側身於文藝界，為某文學會員，籍是得探討占籍，獲益良多，余亦嘗致力於研究救世軍之組織法及管理法。」

大學

他決心要讀大學，半工讀也不辭勞苦，結果有志者事竟成：

「自斯時起，余常覺有更求精造學問之必要，而希冀能入大學肄業，以償私願，夫余既有恆業，而猶欲求學者，則以余關懷祖國一念之所動也。余年事漸長，益覺國事之重要，然念苟碌碌無所長。則曷能為力於國家乎，故余亟欲飽學後方歸國，否則甯終老於異域耳。」

「一八九七年，余以事至加利福尼亞省南部，遇一友人，余告以求學之志，斯友為有心人，後竟為余謀成厥志，余返金山大埠後，友往見盤馬奈大學校長，陳述余之願，及余貧乏之境況，未幾該校長適以事至金山大埠，即來訪余，余告以余之多年儲蓄，僅得三百金而已，渠謂此數已足為入學之用。余復告以余之半工讀計畫，渠亦贊成，並促余作速赴校，於是余辭退救世軍之職，而入盤馬奈大學為預科生矣。初，余在金山大埠認識之人聞余入大學肄業，均笑余之非計，而欲阻止余之進行，蓋當時一般人之心目中，不知有所謂大學教育，況余以有恆業之人而為此，則更令彼等百思莫解也。」

「余每日課餘，即為人灑掃居室，或打字，或當侍者等役，藉博其微小工值，每屆暑期，則往鄉間任摘果之勞，凡此種種，皆為金錢起見，至工作之如何卑賤如何勞苦，則非余所欲計較者也。」

「余因過事勞動，而營養又不足，康健遂互不保。經醫生之督促，余乃停學，並在山上一帳幕內逸居，以小休養。期年，余之康健已完全恢復，遂返校繼續求學，四年預科學程，倏忽已滿，而升入正科一年級，計余在盤馬奈大學肄業凡五年，在此期內，友人時與余以助力，其拳拳意，實余畢生所不能忘者也。余在盤馬奈大學一年級肄畢，即轉入加利福尼亞省立大學二年級，三年後，獲文學士位，時為一千九百零五年也。」

「在大學之末年，余服務于校內青年會之執行委員會，兼充書記之職，自茲起，余之交遊漸廣，余既畢業于加省大學，同時復得免費學額，乃往紐約入哥倫比亞大學，專攻文學及教育學，學年終，余獲文學碩士銜。」

回國

回國後一年，他任教於方言學堂，之後通過考試得文學進士銜，卻棄官不仕，入商務印書館：

「一九零七年秋，（光緒卅三年），余晉京應留學生試，獲文學進士銜，清廷旋以郵傳部某職見委，余接事未幾即棄去，蓋余私念，時國內方缺乏英文人才，苟余回粵任教席者，以己之資格淪，尚可出人頭地，固勝於浮沉無定之宦海也。會商務印書館顏駿人博士辭職，聘余繼其位為英文部主任，正投余之所好，良以余夙主張實事求是，不尚浮華虛譽，文墨生涯，正合余之志。」

[附 錄]

六十年之回顧

《Reflecting on My Sixty Years》

文學進士鄺富灼著（原文以英文撰寫）

（甲）余在美國二十四年奮鬥之閱歷（謝洪賚譯）

家庭之寒苦

余家廣州府新寧縣之鄉間。距城約十餘里。祖居一小村。同村皆鄺姓。共祇十餘家。余以一八六九年（同治八年）生。行二。上有一兄。下有一弟二妹。幼時猶及見祖父母。然少年出門不能省記其音容。惟憶赴美之日。祖母倚閭囑以慎擇良友一語。至今猶如在耳。世業農。余父不善治生。薄田數畝。不足以供一家十口之養。幼時。每不能得大米。僅以山芋甘薯代飯。視為常事。身無完衣。新歲始獲著履。餘時則跣足而已。方能行走。即已助作佃工。牧牛挈水。終歲勤動不已。

村塾之時日

余幼入村塾先後凡四年。如四子書。都已肄習。五經亦完一二。然後日全行忘卻。憶塾師頗謹嚴。學生書不成誦者。以朱塗面示罰。余罹此刑。蓋不止一次也。憶一日師以事他往。囑吾輩靜坐念書。吾輩不待其旋踵。即已喧鬧遊戲。不意師以故半途折回。見吾輩若此。痛責滿堂。在塾之事。今所憶者祇此。

往美之動機

余度半餓半飽之歲月務。且佃且讀之事業忽。忽至十二齡余。父思家中終不足以為余展足之地。又習見鄉中人往美國工作者。類皆囊貲而歸。是時鄰人適有自美回而擬重往者。余父謀以余

託之。得其許諾又詣余。余亦願往。斯議遂決。遂於光緒六年之冬。偕同行者十六人。從鄰人乘釣船。揚帆而向香港矣。所需之資斧。則余父假之於親友者也。

初見新世界

自余家至香港今。祇需二十四時當。日則需五日之久海。中遇風。船顛簸不已。余等俱大困。既抵香港。始悉年內無舟開行。同人因廢然作回家度歲計。新正始再往港。小居數日。同行之中有一童子。年與余相若。同人俱外出。吾等二人。以年幼奉命留一店中。但諸長者去後。余輩亦潛出遊覽。初余罕入縣城。今見香港之繁盛。不啻一新世界也。終日走覽不覺倦乏。見西婦之服飾離奇。面蔽黑紗。深以為異。嘗行市中。見攤上售物如糖。購而食之。則西人所用之酵團也。又見劈橘而售者。每片定價錢一文。余衣袋中祇一文錢。因擲錢攤上。取橘一片。吞入口中。攤主細視其錢。不肯收納。曰。此鉛錢耳。余大窘。幸同行之童。出一文錢。為余解圍。當日之村鹵光景。今日回想。大堪失笑也。

入美之經歷

居港數日。乃登「中國」輪船。舟中乘客甚多。幾無隙地。以美廷禁止華工之例。已經擬定。在數月後實行。此數月間。華工之入美境者。爭先恐後。郵船無一次不滿載而往。余輩見年相似之乘客多人。籃筐中皆携有家人所贈之果餌。余獨以家貧無之。見他人食。不禁垂涎。加以途中遭風。浪如山立。昏暈不快。飯不能下咽。益覺果餌之可口。每忝顏向同行者乞得少許食之。舟中同行者。始以英語授余。及抵金山大埠。同行者命余輩坐運送行李大車之頂而至中國市。(此為舊金山華人聚居之街道。)初見街中電車往來。心大奇之。美人之劣者。見華工羣入。無法禁止。在街中即持廢物擲余輩。以洩其憤。此則余初入美時所受之歡迎也。

執炊之經營

當日中國市中之華工。真在坑滿坑氣象。城中有司既不能禁其不來。於是設法力難之。下令云。凡居室之中。容人不得過若干之數。違者有罰。余輩因此不敢明居室中。乃匿於地室內。幽闇不見天日者數日。余始離金山大埠而往撒革拉門多市。(粵人稱之曰二埠。以其繁盛與華僑之多。僅亞金山也。)就吾叔叔居市為賣菜傭。為我介紹入西人家傭工。業執炊。每星期得工資金一元。其家人相待甚善。一童與余尤相得。常以十錢為贈。余得之寶若兼金焉。

入校之起始

余叔雖不學。然知英語之有用。故令余晚間入學。時有公理會教士。設半夜學校於支那市中。距余執業之家不遠。

余往受讀然心不喜之。好從劣童游。以博為樂。所得零星貴物。皆耗於賭。終則且廢讀而嬉矣。既而叔知之。因大加訶斥。仍導余入校。時校中新來一教師。即今任金山大埠公理會署牧之陳君繡石也。一見垂青。愛余如小友。百方勸掖。導吾向善。陳君者。誠余之知己也。余初不知基督道。在舟中時。習聞人言教會不善。先入余心。故雖往校肄業。祇為習英語起見耳。今得陳君之化。向日之成見。由漸消融。頗有向道之意。加以校中之友皆端人。如某少年者。向偕余同博。此時亦已歸正而為同學矣。余既久經眾人之薰陶。心志益近真理。然胸中猶徘徊萬端。不能驟決。則以向日習染者深。且環顧父母親友。俱非教徒。苟余一申進教之說。則必羣起而攻也。即余心中亦常自問。其意若曰。余家之敬神拜祖。世代相傳。今一旦決心皈基督教。必盡棄之。

苟基督教不可恃。則余之所失者。不已多乎。因此亦不能即定。屢與信徒辯論。又不能勝。故心中往來百般。頗覺躊躇矣。

遷居之謀劃

適於是時。支那市中失火。余所居之地室。亦遭波及。些少衣物俱化灰燼。尋遷居別一地室。晦闇不通空氣如故。而余叔又習吸阿芙蓉。吞雲吐霧。室中益悶不可當。余心久厭之。欲作遷地為良之計。謀諸陳君。教會公所之室。可否容一席之棲。教會向無此例。鑒余苦況始允之。余因即日訴其意於親友。時叔適去他邑。以余託之其友。其人聞余言。大不以為然。見余志決。因邀集同鄉之老成者。齊來勸阻。謂如必欲遷入教堂。亦當先稟父母。待其允准而後可。余終不答。取衣物細作二包。自携其一。友人亦携其一。飄然辭幽晦之地室。而往教會公所居焉。

立身之基礎

余寄居公所數年。(約在十五歲至十七歲。)為一生建立之基礎。以所友盡善士。陳君授余中文與聖道。勤懇如家人。西女士某氏亦刮目相待。授余英文及初等科學。當日所讀之生理學。天路歷程。斐洲遊記等書。俱深入余腦中。至今不能忘。每星期與學道會一次。按例作學友。六月之後。即蒙教會為余施洗。而成正式之教友矣。同時余傭於人家不輟。所得工資雖不甚豐。然余刻苦節省。衣食甚儉。故能時時寄金回家。付還日前之旅費。補助家用之不敷。即吾兄之完婚。亦藉余之力焉。按余之皈依基督教也。一因於良友之薰感。二由於心智之體認。然未嘗有感情之激動也。故無改心之特異。且時覺試誘之環繞。而無法可以自脫。一夕。自工作之處回家。途中聞金角聲。因往觀之。

大改心之閱歷

則救世軍方在街中作宣道之舉也。奇而立聽之。見其傳道熱心異常。不顧人之非笑。因是時該軍初至美之西境。居民不識其用意之所在。指為怪物。惡少年又從而揶揄作弄之。百方狡獪。欲阻止其傳道。但軍中人漠不為動。即其餘各派教會中人。亦因少見多怪。常譏其無理取鬧。自招凌辱。故其所處之地位。誠不易居。余獨敬其救世心熱。佈道志誠。自問吾為基督之徒。亦能坦然處此否。以此時時往其堂中會集。聽其講道。久而余之真理觀念。亦為彼等所感動。自覺己罪之得赦。尚無明證。緣此中心不安。痛苦漸增。終則至不能任受。而切望上帝之援救。一夕在堂中聽道。良心正悲慘異常。聞主講者。邀人上跪講臺之前。以昭懺悔之誠。余亦隨眾前進。主講為余代祈主恩。余亦切心懇禱。倏念之間。目前如見基督現於我前。立在小邱之上。有血自其心窩垂流。此情此景。最實最真。為我畢世所不能忘。當時余心即時徹悟。吾之眾眷。已因基督之血。彌補無存。而良心之重負。亦如盡釋。是夕余出堂門。宛如成一新人。凡天地月星。及市上所見百物。俱若現新光彩。中心歡樂。欲如小兒之距踊不已。自後逢人即述己所閱歷。該軍每聚集時。亦囑余作證。因此受人之笑罵凌辱。不可勝數。以余為華人。所遭較之西士為尤苦。然余心極熱。絲毫不以為意。救世軍久擬對華僑作佈道之舉。但苦無諳華語之教士。及得余為其士卒。(救世軍信徒為軍士)始欲實行其事。爰命余往金山大埠之大本營中。肄習宣教事宜故余居撒革拉門多數年。至此始離之。而居金山大埠。

種種之危險

余入大本營肄習時。始不別執工作。受救世軍之俸給。出外協助傳道。時時受惡人之攻擊。常以木桿自衛。六月卒業之後。奉遣至太平洋沿岸各城。作佈道旅行。加利佛尼亞。阿利岡。華盛頓諸省之城邑。余履行幾徧。到處傳道。因為華人。受人之指斥尤甚。加以當時太平洋岸排斥華工之熱度最高。余輩無一日不在危險之中。憶一夕行於途。遇壯有力之武夫。執余而痛打。余招架不迭。無計自脫。正危急間。適一女士至。見之遂抱不平。始解余圍。否則即不喪命。亦必殘廢矣。一日。過童子踢球場。羣童見余。即來圍繞唾擊。余疾奔入一女士之家中。乃脫於難。一日。美國工人大會。議抵制華工之策。會場距余廬不遠。余出外而歸。遇有多數童子。圍而侮余。余向支那市緩退。諸童子追隨迫余。漸迫漸緊。余見勢不佳。適身畔佩裁紙刀一柄。其式頗大。因取出示威。諸童始不敢近。猶遙作威嚇之勢。迨余入廬門而止。又嘗至塔哥買城傳道。其時邑人盡逐華工。城中無華人踪跡。同人以為余乃因傳道而往。似當無妨。然心終不安。晚間正在會議。聞門外有人聲。友人急令余易裝避入他友之家。後又懼不妥。因導余行若干里。登海灣所泊之舟內宿一宵以避難。後知門外果聚有數百人。欲得余而甘心焉。

救世軍營之廚夫

余如是旅行傳道一年有餘。而後返金山大埠。適大本營中需一廚夫。以余數年來為人家執炊。因倩余其事。有暇則助作說教之事。蓋救世軍持平等主義。各按其能。各執其役。人不以為嫌也。余所受束修。除日用之外。俱以寄粵。亦略自儲蓄。為求學計。既而救世軍布教於華僑之謀。不克成功。而余頗不欲久從事於當日之役。因欲專心自修。以習有用之學科。故擬入專門學校肄簡寫法及印字機使用法。

擢為書記員

余既決計就學。因以其情請於救世軍之有司。有司初以為余方執業又何必別作求學之計。故不之許。然余志已堅。請之不已。卒得離營而入專門學校。習減筆字及印字機。課暇仍為人工作以自養。數月藝成。再入大本營不復操割烹業。乃為書記生。旋陞為太平洋陸軍大佐之書記員。居此任四五年。於吾學業之成功。頗有關係。因此四五年中。恒與上流社會晤談。耳所聞。口所語者。均為正則流麗之英語。且日用之常識。亦與之俱進。爾時更有一同事之少年為余良友。時時以進德修業相勉勵。余從公之餘。頗多時間。足為自修之資。凡所讀之書。所交之友。所見之物。俱足促余知識之進步。數年之久。始終列為文學會會員。習論辯之才。練考古之識。所裨益者亦多。余更留意救世軍組織辦事之法。屢語其軍中之領袖。如蒲斯大將之女兒媳婦等。尤為女中豪傑使人見之意氣頓壯者也。計余年十七歲入軍。至二十五歲離軍。時已擢為旗手之職。以今日而迴思當日八年之景況。頗饒趣味。蓋前半生重要之時期也。

入大學之原因

余既有恒業。而猶離之以入大學者。則以系念故國一事為之動力也。蓋余年漸長。益惓懷宗邦。以為余苟得高等學問。則可歸而效力於社會。否則終身寄寓他邦。似非最上之結局也。此念旦夕盤桓於余衷。然因囊無餘資。家中數口。又待余而舉火。余縱有心向學。奈力之不稱何。一八九七年。以事旅行加利佛尼亞之南部。客中遇友。談論相得。因以此志告之。不謂斯友係有心人。竟為余謀成厥志也。當時余事畢返金山。友往訪盤馬奈大學(在克雷夢城。為公理會所立。學生五百餘人。)之山長告以余之志願。及目前之境地。山長聞而心識之。不久因事來金山。便

來訪余。與余長談。告以多年儲蓄得金三百圓。山長謂是數已足為入學之計。余亦告以願一面工作。一面肄業。渠深為嘉許。因促余急作準備。余乃再向大本營辭職。而南入盤馬奈大學作預科學生矣。方余之往也。金山之相知俱笑余之非計。來相勸阻。蓋高等學問之重要。時人知者尚少。而拋棄目前之職業。又似可惜也。

五年大學之生活

余初入大學未久即暫輟。業因是年適救世軍之創立者蒲斯大將來美。作通國之旅行。大本營電召余為旅行隊中一人。余因隨大將之後。巡迴美國一匝。救世軍中人員當時多有勸余廢學而從軍者。余不之允。旅行既畢。仍返大學。且工且讀。校中學生類此者頗多。故余不以為苦。校中師友俱教會中人。因余為華生。更刮目相待。余之日用。省之又省。烹炊洗濯均躬為之。既而與友人李君同賃一小屋。所食之蔬菜。俱自友人之灌園者摘取。課餘工作頗勤。無問掃地侍席等事。皆嘗為之。夏假中。則往鄉間為人摘取蘋果。要之凡可勞心力而得微資者。雖卑苦不辭也。久而余體因勞動過度。營養不足。而起肺病之象。醫者教余停止誦讀。往山中居布幕一年。體得復元。乃再入學。四年預科畢業。入正科。是時心中忽大懊喪。頗有廢業之心。幸得知己之良友。為余百端譬解。卒回余心。遂仍為學不止。余居該大學先後五年。得良朋之助者至渥。至今念及。每用耿耿也。

東西大學之迴翔

余布盤馬奈大學肄正科一年。即遷至加利福尼亞省公立大學。因該大學例得以中國文代外國之語也。居彼三年。得文學士學位。時正一九零五年也。此三年中。首二年猶自作工。常在學生俱樂部中任侍者之役。夏假中則仍出為人炊烹。或遠至田間為人採果。至第三年。始不工作。得專意誦習。以有知友館余於其家也。是年余在大學之青年會中。多盡義務。歷任委辦及書記員等職。交遊益廣。得文學士學位後。因學業之超卓。故得特別資助學費。藉以東遊紐約市。入哥倫比亞大學一年。專修英文學教育學二科。年終得文學碩士位。斯年為余在大學最愉快之年。因得與中國留學生多人相識。且徧歷東方諸大學。縱覽其宏規盛況。紐約市又天下之鉅觀也。居之期年。可廓無限眼界。因以知美國東西兩方之民俗學風。誠有霄壤之別也。學成將返之際。時值夏令。往各處學生會集。亦足增益余之識能不少。

手執教鞭之時代

余學將成。會往美京謁梁震東星使。自陳回國任事之志願。梁君因介紹余至廣州方言學堂為教員。布置既定。於是遂別二十四年旅居之合眾國而重返故土。當初入里門時。見屋宇改易。景象變遷。長老大半凋零。少年都不相識。祖父母早已謝世。惟雙親尚健在。相見之際。由今溯舊。一番驚喜之情。殊非言語所能殫述也。余在方言學堂凡一年。與同事同學之感情。至相投也。

從事著作

光緒三十三年之秋。北上京師。應留學生試事。倖叨文學進士之榮。遂應上海商務印書館之聘從事著述以助教育之進步。數年以來。未嘗稍輟。余心亦頗以為樂。

前半生之回顧

余處今日而及觀前半生之三十年。覺凡所經歷。俱足以助余之進步。中間二大轉機。即在決心皈依基督。與定志入大學校二事。前者為立身之基礎。後者為成功之途徑也。余生平不願作偽。惟願為真誠之人。願內衷之實在。不願表面之粉飾。凡日用所出。不使逾於所入。交友雖不多。然所交者。均久而不改節。自略通英文時。即已愛誦聖經。以為安心進德之良方。此外則丁尼孫與衛斯完之詩集。亦為余所愛玩。宗教家言。如蒲斯夫人及哈佛克女史之著作。俱闡發道蘊。透露靈妙。為余案上之佳伴侶。幼年誦讀聖保羅之言行。壯我服勞動事之志氣。及後親灸蒲斯大將之音容。見其躬親庶務。精神奮發。益使余心重視工作。不敢輕忽。雖尋常勞動之事。亦視同人生之義務而謹慎將事焉。

對青年之訓示

「青年」記者請余對今世之少年而述訓言。余敢本於己身之閱歷進三言。以為立身之箴。一言曰。少年萬勿輕視勞動之事。勿謂一切力作之事。皆非我輩士子所宜身任。蓋中國古來對於勞動。有不真確之理想。故其流弊之中於人心者如是。今日之有志少年。必當痛革舊習。振興新機。尊崇工藝。苦恤苦力。而後國家之前途。乃有希望。二言曰。少年宜有良友。或以德尊。或以學著。前後夾輔。緩急資助。激其志氣。作其膽識。誠人世第一要務也。三言曰。基督教之思想。不但為出世的救靈的。乃更為處世的立身的也。故為一切少年所宜皈依。余自揆苟無基督教之道旨。為吾立身之大防。則未必能踐今日之優勢。憶昔年在金山同學者。有族弟一人。其人之智力體魄。殊凌余上。然至今日已潦倒不堪。則以無宗教以保持其道德故也。

(乙) 返國後之工作 (伍聯德/梁得所 合譯)

一九〇七年(光緒三十年)余獲文學進士銜後。清廷旋以郵傳部尚書職見委。未幾即辭去。蓋余時念國內方缺乏英文人才。苟余回粵任教席者。以己之資格論。尚可出人頭地。固勝於浮沉於無定宦海也。會上海商務印書館顏駿人博士辭職。聘余繼其位為英文部主任。正投余之所好。良以余夙主張實事求是。不尚浮華虛譽。文墨生涯。正合余志。余在該館歷年工作。幸蒙國人嘉納。而尤以早年著作。謬承海外學者交譽備至。此則可引為自慰者也。該館同人辦事之忠誠戮力。余早信其必能操成功之券。故余稍有積蓄。即以之附充為該公司之股份。其後仍繼續投資有年。余每自顧曰。余不僅為該館之職員。徒為他人作嫁衣裳而已也。余恒告人曰。該館之有今日成績。良非偶然。一則管理有方。二則不受政治牽涉。有以致之也。余每低徊往事。覺余之能向國家稍盡其服務之誠者。全賴商務印書館之力。故余對於該館。常抱無限感戴之意。今者。該館之出版物。已風行全國矣。而余雖足不出上海之門。願能與國人相見於文字中。彼習英文者。則知余更詳也。

余在該館工作。以著作或編輯學校課本為多。惟自館內之英文部擴充以來。該項事業遂以時間關係。鮮克進行。抑余亦從事於館內其他事業。故余除擔任撰述外。或則擘劃廣告之術。藉以

宣傳該館出版之英文書籍。或置身於暑天遊覽之地。或與各學校當局酬酢。或參與各教育會議等等。統而言之。其目的要不外推廣銷路而已。余在該館服務之晚季。對於英文著作方面。輒延致外界投稿。余覺此項計劃之成效。較前尤著。最近該館出版之英文書籍。其中實不乏精彩者。凡留心該館出版物之人。當信余言不謬。而謂該項書籍之內容及式樣。確有進步之實情也。近者各方紛來獎讚之言。該館之英文出品實可與舶來者相頡頏。由是余相信吾人之作品。確已提高程度。同時該館之令譽。亦有蒸蒸日上之勢。此則余至用欣慰者。蓋凡此種種成績。余均與有力焉。余在世上。能有所建樹實為無上之愉快。余殊不能不感謝該館予余以此機會也。

余一生事業之重要者。舍著述外。要以青年會事業為其次。余之與青年會發生關係。蓋始自大學時代。余以為青年會之功用。在最低限度內可以將基督之人格。向青年人廣事宣傳。使之發奮有為。即如余之能奮鬥成功。殆無不拜基督榜樣之賜。余在加利福尼大學讀書時。叨為該校青年會之閣員。藉此得與其他教徒相過從。余曾兩度參與太平洋學生大會。得聆各名人之偉論。且與之論交誼而得其感導之力不少。余因曾致力於青年會工作。故余未回國以前。國人已得聞余之名。香港青年會函聘余為該會幹事。時則余仍在大學四年級肄業。去畢業之期不遠。余當時滿擬接納其聘。惟一念自己國文程度太淺。不足以為人羣服務。復以中國政府方面。畀余以方言學堂之教席。待遇更為優厚。遂此余棄其前而採其後者矣。不明余衷者。或輕余為醉心名利之徒。庸知余為家庭遇計。固不得不如是。再以余之連年顛沛潦倒。今欲稍蘇余困。想亦人之常情。而大雅所能諒者耳。

當上海青年會中人聞余有卜居上海消息。中華青年全國協會。竟預選余為該會執事。同時上海青年會亦舉余為董事。自一九〇八年以至於今。余服務於斯二會未稍輟。余曾連任協會之主席凡十二年。余又曾當上海青年會之會長數年。憶余初與青年會幹事會面時。其情景實與余以莫大興味。蓋余蒞滬未幾。即有一位西幹事駱維廉者。以惠林羅結之傳記假余。其意殆以為惠林之事業。足為余他山之助。誠然惠林者。世界青年會之鼻祖。而其生平事跡。堪為一般基督徒服務之模範者也。余所與接觸青年會中人。有顏駿人博士。及已故之唐价臣君。及黃佐庭君。此三者均為一時之領袖而曾一度為余之導師者也。其他如巴樂滿君來活理博士。及駱維廉君等。則為余之同事。與余論交不惟懇摯。而其言行實能鼓舞人之向上。令人振拔有為。余之在青年會服務。常須參加會議。故每在商務印書館工畢。即須往青年會任事。終日辛勞。幾無時隙之暇。尤甚者。當余任中國青年雜誌主筆之時。恒工作至深夜方止。因是余積勞之體。遂不若前此之健康矣。雖然。余常謂余之在青年會工作。所失者遠不若所得者之多。蓋余在該會習於「乃役於人」之義。及時與幹事切磋砥礪。使余失卻自私之心。且覺悟人生之真理焉。余在美嘗讀教育學。以此之故。再加以余之任職於商務印書館。其工作又屬教育事宜。遂令余有接近教育工作之趨勢。余任中華基督教教育會及華東基督教教會之幹事者有年。迨數年之前。余因身體之欠佳始告退。

余嘗為山東齊魯大學之董事。現當上海郇光學校董事會主席。斯校為旅滬粵僑中華基督教會所設。余為南洋高級商業學校名譽校長。約凡十年。余又曾效勞於上海青年會教育會者歷有年所。中國盲童學校。自開辦以來。余即被任為該校之董事。太平洋教育會。亦委余為該會服務。余嘗一度為暑期學道會之會長。但其後逼於身體衰弱。不堪過勞。始不得已而辭職。余為扶輪社員之一份子。扶輪社者。為世界商界及有專業之人之團體也。會員每星期宴會一次。席間。有音樂及他種娛樂之助興。每會恒有演講。演說畢。乃散會。該社為互助及聯絡感情起見而設。余自一九二二年入社。至一九二九年止。在此七年中。余屢為該社各小組之委員。該社之定規。凡無職業之人。不得為社員。余始告退。顧未幾。余復以名譽會員之名義。被邀重入會矣。

中國之癲瘋救濟會。余嘗致力助之成焉。癲瘋肆毒之厲。莫甚於廣東。余以鄉土關係。審之獨詳也。數年前。美國癲瘋救濟會幹事來華。稱及新發明之治癲瘋醫術。余輩數人。因念及患者罹害之慘。今既患殘廢絕望之人。竟有一線曙光。遂不禁喜出望外。欲為患者設法。而發起中國癲瘋救濟會。並推余為該會副會長焉。早日促成善事。俾癲瘋人得解其厄運也。中華慈幼協會。亦為余贊助團體之一。且叨為該會執事。現在西北飢民遍地。其中不乏童子。亟宜有救濟辦法。同人希冀本會籌得款後。當有以援助之。使災民得脫水深火熱中於萬一也。余嘗為美國國大學會之主席。任滿時。會員贈余銀盾一座。表示彼輩感謝余在一年內指導下之成績也。中國廣告會。予亦嘗為會長。其他美國之紅十字會。森林業會。及文藝會等。均不以余之不才。挽余贊助。余居滬上伊始(一九〇八年)。即覺教會關係之不可臾離。惟以不諳本土方言。對於本地禮拜堂之宣道。鑿柄不能入。而外國教堂又欠融洽精神。殊覺有設立粵人禮拜堂之要。用是。余集合同道。如歐彬夫婦等數人。組織旅滬廣東中華基督教會。會係完全華人自給之獨立教堂。設立之始。得西教士。富馬利亞醫生(醫生在廣東藉醫術傳道多年)之助力不少。至足感也。同人在上海北四川路橫濱橋附近購地一方。樹立教堂之基業。同時建立四層大廈一座。以為郇光學校之校址。該會又在江灣購地數畝。辟為墳場。先施永安二公司曾多年遣其職員到此堂聽道。迨彼等自行設禮拜於公司內始止。自有該行以來。粵人之奉教者。無不稱便。蓋不復有聽道難之苦矣。其對於吾夫婦之益尤多。蓋彼不特與吾儕僂倦肉體之調劑。抑亦使余子女得有宗教訓練之機會也。以余私見。余頗喜英語說教。但從基督徒責任方面着想。則余不宜徒為一己設想。反之余應盡己之綿力。導同胞使向基督所示之光明大道也。余因受此責任心驅使。常企求擴大余為基督服務之範圍。余現以全國青年協會代表資格。參與全國基督教協進會為會員。余夕為全國基督教文社之司庫及中華基督教會執事部之一份子。以上均為余為教會服務之事工也。

一九二二年。余承盤馬奈大學賜以名譽法學博士銜。並邀余親往接受。余從其言。作第二次渡美。旅費悉由商務印書館代出。所以示其優裕之待遇也。授銜之日。主其禮為洛杉磯市之首席審判官愛魂漢氏。氏即介紹余入盤馬奈大學之友人。是日余之恩師陳才先生亦在。昔日嘗提挈余之兩義士。今均躬逢為余特設之盛會。回首當年。彼此不禁感慨系之矣。

美國為余立身之邦。今重遊其地。回溯歷年奮鬥之事跡。覺無時無地不興余憑吊之念也。

旅居期中。輒蒙彼邦舊友或團體與及僑胞寵召。參與歡迎之會。余略事酬酢。即趁船過歐洲。再由海道經蘇彝士運河及南洋各埠而返國。

一九二九年。余已度六十生日。是年春。余辭商務印書館英文部主任之職。親友聞是消息。或謂余已富有。奚用多求。或則謂余勞碌一生。亦宜安居以享餘年矣。西友則以余精力尚富。遽然退休為訝異者。紛紜眾衷。皆莫審余意之所在。誠然余體力固堪執業。然而所以決然捨去者。則以余欲多致力於社會事業。及從事著作。或涉獵書籍。再行有餘力。務庭園之藝也。顧在事業下。則余尚未能整理庭園。余讀未終卷之書。仍未克覽究竟。即在著作上。亦須在偷閒為之。良以社會人事。意余逸居無事。紛以雜務見委。遂使余終未能達到後者之志願也。

余返觀余六十載之歷史。覺余之過失甚多。惟對於事業。則自問已盡所能行己之所事而無愧。積數十年之經驗。余覺立身之道。有三要素焉。其一為努力服務。莫輕視勞動事務。其次為注重衛生。勤於體操。使身心康健以便於任大事。再次則吾人於執業之餘。還有其他活動。以舒身心之僂乏。而不宜斤斤計較於圖利之道也。余行年六十。但他人之視我外貌者。多不信余有此高年。

而以為余祇四十許人耳。意者。余平素達觀。不受俗慮纏擾。有以保持余少壯之顏歟。余生平不食煙。不嗜酒。賭博亦與我無緣。總之。余雅不願縱情恣慾以誤余有定之習慣也。

追懷鄺富灼博士

中華民國二十七年(1938)十月五日假上海國際禮拜堂舉行安息禮拜

王惠民牧師(Rev. William Harrison Hudspeth)演說

嘉禾李敏孚譯(英文原文見13-14頁)

同人等今日前來。尊榮中華全國扶輪社中出類拔萃之社員。並尊其名永垂不朽。斯人也。滬江社內呼之曰「鄺公」或「親愛之鄺公」。寰瀛共知其為鄺富灼博士。不佞方欲言同人等前來尊崇忠實英勇之中國君子。但偶一回溯。猛省「中國」二字之不確當。因鄺博士聲譽隆隆。不僅為中國之鄺博士。抑且為世界之鄺博士。緣其道德。實兼中西之優秀所合成。心目中早已超脫一國疆域。而為國際之重要人物。其於五年前。被選為國際扶輪社社董。匪偶然也。公為真實社員。故愛國為國服務。不僅此也。公愛世界亦為世界服務。公一生事蹟細則。業已載諸各日報。茲不贅。惟不能已於言者。厥為較有價值之一二點。公於十三歲時。已覺中國之大。不能滿其欲望。故遠涉重洋。以抵美國。其學問。雖於幼小時。即行拋棄。然憑諸毅力與決心。終成為博學多藝之人才。第未嘗用學藝以求富。比其返也。用其最有用處之歲月。從事於「政西石成東玉」之工作。且於隱微處。常用無數細小不能記憶之慈惠與仁愛。以拉攏兩大洲之人民。國際之款洽。公實有莫大之貢獻。知之者。均識其馨香流芳焉。公之熱忱。公之無私。公之理想目的。公之引人入勝以及公之儀容之溫良。均能使扶輪社之空氣。籠罩此離奇之世界。俾變成較親善可居之處所。

不佞若以一名詞描摹鄺博士之為人。則必為「建築師」。美國大詩家龍法羅曾著詩一首。題為「建築師」。

命定人為建築師 時間內苑立根基 彼成偉蹟豐功業 此就奇章秀句詩

鄺博士誠為建築師。公之所築。實係「偉蹟豐功」。堪垂永久。同人等尊榮同社社員。須知如公之人。絕無死亡。

匪死是遷變 人生氣吸時 天國郊近處 入口借呼之

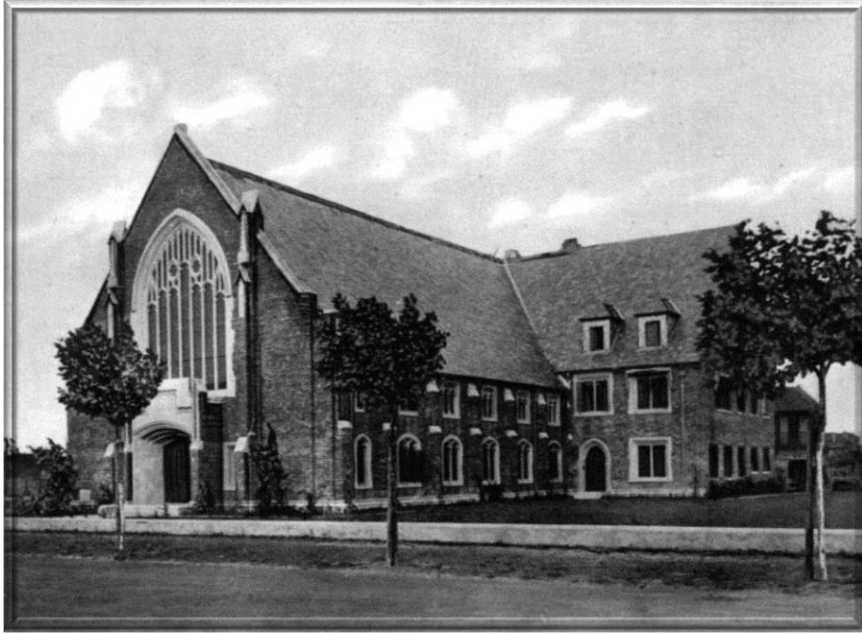
親愛之鄺公。施不計值。戰不計傷。勞不計息。工不計價。因此同人等咸認公為我社中最偉大之社員。

設使公前來告別。不佞不知公之別辭為如何。或可從湯泉森詩集借二首。以達其情。

其壺 黃昏鐘響急 黑暗已先知 判袂無愁苦 魂飛渡越時

其式 時地兩拋棄 洪流促遠離 魂程初發軔 盼即見舟師

親愛鄭公之魂程。現已發軔。晤舟師必毫無畏縮。扶輪社之有公。公之偉蹟豐功能貢獻於斯城。此國。以至天下。同人等惟有翹首。感謝上帝而已。



上海國際禮拜堂

基督教教育家鄭富灼博士

李紹昌教授

一九五八年八月七日草於密治近士忒大學

在辛亥革命前後一二年。有好幾位出類拔萃的中華基督教領袖。致力於改良教育。改造社會運動。其中我幸有機緣認識的是鍾榮光。張伯苓。誠靜怡。劉湛恩。王正廷。余日章。鄭富灼諸先生他們的名言善行。感動我至深。鼓勵我至切。使我做人。常以他們為模範。

鄭均永仁友近擬編一書紀念他的令叔富灼博士。要我寫一篇文述我個人對於鄭博士的認識。我想博士一生的事蹟已有賢豪寫得很詳細。不用我重述。現在我只把我所知鄭博士在基督教教育界的貢獻略說幾句。

歐美基督教新教徒自十九世紀中葉。紛來中華教。他們初到之時備受許多險阻艱難。後來開設醫院。建立學校。繙譯西籍。印行書報。始得智識界份子之注意。一八九〇年(光緒十六年庚寅)他們創立一「中華教育會」以推廣基督教教育。惟對於教會與中國政府之關係尚未知如何調和。對於華人同工之感情。尚未知如何聯絡。引起他們的興趣去研究此重要問題者。是鄺富灼先生。一九〇九年(宣統元年巳酉)「中華教育會」舉行第六屆大會於上海。敦請鄺先生蒞會演說。當時鄺先生任商務印書館英文出版部總理職。他知得該會尚未有請中華聞人演講者。今接請帖。真是「受寵若驚」。為欲聯絡國際感情增進同道友誼。欣然赴會。

在他演講中。鄺博士指出教會與中國政府合作之需要。他提議各教會學校應在中國政府立案。他說如果教會學校得官方承認。他們的畢業生不難得政府任用。在各機關服務。當時聆他偉論之西教士。甚以為然。即公舉他為「中華教育會執行委員會會員」。(後來此會改名為「中華基督教教育會」聯合中西基督徒領袖推廣基督教教育)。

自民國成立至「新文化運動」開始。中國教育受政局紛亂的影響。難有進步。但據董顯光先生在一九一五年六月份之「新青年」所登之報告。民國三年全國學生人數。比武漢起義時多二倍。時鄺博士亦宣言謂「我國人民已知教育與民治主義之關係。教育前途。甚有希望」。他於是更努力從事於教育工作。

西教士創辦一英文月刊。名曰「教育評論」。請鄺博士擔任編輯。關於政府教育。博士除自撰文外。邀請國內教育界領袖執筆。應請投稿者。有范源濂。蔡元培。郭秉文。劉廷芳。顧子仁。趙紫宸。洪偃蓮諸先生等。博士任編輯職七年(一九一四年至一九二七年)。同時又與英文「中國紀錄」月刊記者富蘭樂靈生博士(美國人)合作。著論鼓吹以基督之精神。發展中華教育。

在「五四運動」之後。國民政府成立之前。全國教會學校大受「反宗教運動」之攻擊。值此危難關頭。鄺先生與他基督徒領袖。以鎮靜的態度。超卓的識力。從事於各種中國問題之研究。又勸勉全國同道勤作靈修工夫。躬行實踐基督「非以役人。乃役於人」之道。使信徒在狂潮激盪中。不失其所守。對於教會學校。及基督教各機關。則再主張掃除以前種種令外界生疑的成規。力圖新猷。以應付中國人民之所需。結果。中華基督教會確立自立自給之原則。教會學校向為西教士掌握者。先後在國民政府註冊立案。推華人為校長校董。西來同工。甘處於輔助地位。

鄺博士對於各級教育。竭力贊助其發展。對於人格教育更加注意。人格教育之原則。他與余日章博士等始終篤信要本於基督之道。當反宗教運動風起雲湧之時。他毅然為基督作證。一九三一年。在上海滬江大學演講「我為什麼做一個基督徒」演講之前。他希望五百學生中若有幾個肯來聽。便心滿意足。誰料赴會聆他淑世證道之福音者。有三百餘之多。我聆鄺博士之言。觀鄺博士之行。非常欽佩。他才幹邁眾。智識超羣。若走政界。容易成一大政治家。但他矢志為社會服務為基督作證。他虛懷若谷。勁節如竹。心清若水。誠明如鏡。綜而言之。其言行與操守。實足為我們永遠衿式。

