

中文版在第 13-21 頁

廣州扶輪社員陳榮捷博士——中華哲學和宗教學的世界領先者之一

Canton Rotarian Dr. Wing-Tsit Chan
One of the world's leading scholars of Chinese Philosophy and Religion
By Herbert K. Lau (劉敬恒) (Rotary China Historian)
15 May 2024



Dr. Wing-Tsit Chan, PhD (*Harvard*), BA (*Lingnan*) (陳榮捷博士) (18 August 1901 - 12 August 1994), American Chinese, was a scholar and professor best known for his studies of Chinese philosophy and his translations of Chinese philosophical texts. Chan's 1963 book 《A Source Book in Chinese Philosophy》(中國哲學文獻選編) was highly influential in the English-speaking world, and was often used as a source for quotations from Chinese philosophical classics. From 1932 to 1936, Chan was an Active Member of Canton Rotary Club (廣州扶輪社), Republic of China (中華民國), holding the classification “Education – Universities”, when he was Dean of Academic Affairs, Lingnan University (私立嶺南大學).

The Lingnan University in Canton used to be home of some remarkable Rotarians including: (1) Dr. James McClure Henry (香雅各博士), President from 1924 to 1927 and as Provost from 1927 to 1948 of the University; Charter Member and Vice-President 1932 of Canton Rotary Club, and Club President in 1933-1934; Rotary International 96th District Governor in 1938-1939-1940-1941; (2) Dr. Lee Ying-Lin (李應林博士), Charter Member and Canton Rotary Club Secretary 1937-1938; President of the University from 1937 to 1948; (3) Professor Feng Rui (馮銳教授) of the Agriculture Faculty; (4) Professor Wu Kai-Yin (胡繼賢教授), University Vice-President from 1927 to 1937, and a professor in economics and English.



Education and Career

Wing-Tsit Chan was born on 18 August 1901 in Kaiping County, Kwangtung (*Guangdong*) Province of the Ch'ing Empire (大清國廣東省開平縣). In 1916 he enrolled at Canton Christian College (嶺南學校) (forerunner of Lingnan University) in the rural area of the Canton City (*Guangzhou*) (廣州). After graduating with a bachelor's degree from, he began his graduate studies at Harvard University in 1924 in the United States. There he studied with Irving Babbitt, William Ernest Hocking, and Alfred North Whitehead, and was advised by James Haughton Woods, an eminent Sanskritist and translator of the Yoga Sutra. In 1929 Chan received his doctorate degree (PhD) in Philosophy and Chinese Culture.

On his return to the Republic of China in 1929, Chan received an appointment at Lingnan University, and served as its Dean of Academic Affairs from 1929 to 1936. In 1935 the University of Hawaii at Mānoa offered him a visiting appointment. In 1937 Chan moved to Honolulu of Hawaii and taught there until 1942. He then taught at Dartmouth College from 1942 to 1966. He was Professor Emeritus of Chinese Philosophy and Culture at Dartmouth College, and from 1966 to 1982, Anna R. D. Gillespie Professor of Philosophy at Chatham University in Pittsburgh, Pennsylvania. In retirement, Chan taught part-time at Chatham and at Columbia University in New York.

In 1962, Chan was recommended along with Dr. Choh-Ming Li (李卓敏博士) to be the first Vice-Chancellor of the Chinese University of Hong Kong (香港中文大學校長), which was established a year later. Chan was eventually not selected. In 1978, Chan was elected Member of the Academia Sinica of the Republic of China (Taiwan) (中華民國中央研究院), the highest academic honor available to a Chinese scholar. In 1980, he served as President of The Society for Asian and Comparative Philosophy.

Chan was the author of 《A Source Book in Chinese Philosophy》, one of the most influential sources in the field of Asian studies, and of hundreds of books and articles in both English and Chinese on Chinese philosophy and religion. He was a leading translator of Chinese philosophical texts into English in the 20th century. He was also the author of articles on Chinese philosophy, Classical Confucian texts, Ou-Yang Hsiu (歐陽修), and Wang Yang-Ming (王守仁/王陽明) in the 《Macropedia》 of the 《Encyclopædia Britannica》 (15th edition, 1977 imprint). He expressed particular satisfaction over his chapter, 《The path to wisdom: Chinese philosophy and religion》, in the book 《Half the World: The History and Culture of China and Japan》 (1973), edited by Arnold J. Toynbee.

Legacy

Rotarian Wing-Tsit Chan died in Pittsburgh, U.S.A., on 12 August 1994. The “Lingnan W. T. Chan Fellowships Program” (嶺南陳氏學者獎學金) was established in his memory by the Lingnan Foundation in 2001, and fellowships are awarded annually to students of Lingnan University (嶺南大學) (Hong Kong) and Sun Yat-Sen University (中山大學) (Guangzhou), of China, through service learning and intercultural experience in U.S.A.



Lingnan W. T. Chan Fellowships



The Lingnan W. T. Chan Fellowships Program provides challenging educational and leadership opportunities for Chinese students through service learning and intercultural experiences in the United States.

The Lingnan W. T. Chan Fellowships commemorate Professor Wing-Tsit Chan, former Dean of Lingnan University and distinguished Professor of Chinese Philosophy and Religion. They also celebrate the Lingnan motto “Education for Service.”

At their core, the Chan Fellowships seek to nurture a lifelong commitment to service. Around this core, there are many secondary challenges and benefits for the Fellows. Through service, the Fellows explore challenges ranging from intercultural communication and non-profit professionalism to personal growth and leadership development.

(For an overview of the Lingnan W. T. Chan Fellowships Program, please view [The Lingnan Spirit – Lessons in Global Learning](#).)

Lingnan W. T. Chan Fellows are selected on the basis of their commitment to service as well as their maturity, flexibility, experience, personal initiative and creativity. After selection and orientation, each Fellow is assigned to work at a non-profit organization in the United States that addresses a critical social need.

With support and guidance from program organizers, the internships are designed to help the Fellows gain practical experience in service work and intercultural cooperation. Fellows live in American homes for the full duration of the program. They also attend seminars on non-profit organization management and community development, cultural events, as well as mandatory weekly reflection meetings while in the United States.

Upon selection, W. T. Chan Fellows are assigned to University of California, Berkeley, hosted at their Public Service Center, or to University of Southern California, hosted at their US-China Institute.

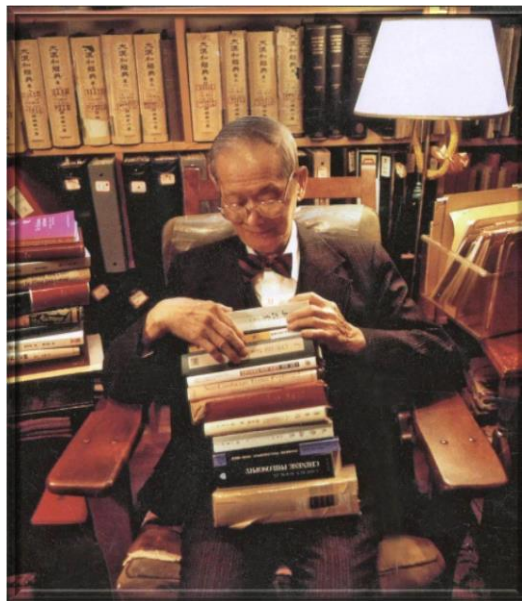
The Fellowships usually run from August to January.

Selected works of W. T. Chan

- A Source Book in Chinese Philosophy (Princeton University Press, 1963). ISBN 0-691-01964-9 (with Wm. Theodore de Bary and Burton Watson)
- Sources of Chinese Tradition (Columbia University Press, 1960)
- An Outline and an Annotated Bibliography of Chinese Philosophy (Yale University Far Eastern Publications, 1969)
- Reflections on Things at Hand: The Neo-Confucian anthology compiled by Chu Hsi and Lü Tsu-Ch'ien (Columbia University Press, 1967)
- Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-Ming (Columbia University Press, 1963)
- Religious Trends in Modern China (Columbia University Press, 1953)
- Chinese philosophy, 1949-63
- The Way of Lao Tzu (Bobbs-Merrill, 1963) (with Ariane Rump) Commentary on the Lao Tzu by Wang Pi (University of Hawai'i, 1979)
- The path to wisdom: Chinese Philosophy and religion, a chapter in Half the world: The history and culture of China and Japan (Thames and Hudson, London, 1973), edited by Arnold J. Toynbee.
- The Essentials of Buddhist Philosophy by Junjirō Takakusu (Greenwood Press, Westport, Connecticut. 1976)
- Chu Hsi New Studies (1989)

Honour

Association for Asian Studies (AAS), 1992 Award for Distinguished Contributions to Asian Studies



1994 年 -- 陳榮捷攝於書房，放在腿上的書是他自己的著作。

1994 – Wing-Tsit Chan in his study, with the books on his lap are his own works.

Remembering Wing-tsit Chan

By Irene Bloom (October 1995)

Wing-tsit Chan, for all of those who were privileged to work with him, and especially for those of us who recognize ourselves as direct disciples, was not only the consummate scholar, teacher, mentor, and friend, but, in addition, a living exemplar of the Chinese philosophical tradition. He was a participant in and contributor to the ongoing career of Chinese philosophy, and there can be no doubt that his active participation in that tradition over the course of many years deepened his effectiveness in his many other roles. Among the leading figures in the field of twentieth-century Chinese philosophy---including T'ang Chun-i, Mou Tsung-san, Fung Yu-lan, and Ch'ien Mu---Wing-tsit Chan was the one who came to the West. He was the one who made his personal life and his scholarly life here, teaching and publishing in English as well as in Chinese. He was---and remains in the minds of all of us---a link between generations, our connection with the early years of this century and with the late Ch'ing period in China. He was---and remains for all of us---a link between cultures, our connection with the best of the Chinese tradition as expressed in an altogether remarkable lifetime lived largely in the West, but always in active touch with Asia, and with his roots.

There is also another sense in which Wing-tsit Chan served as a link between cultures: as a link between the culture of China's past and the culture of its future. During a prolonged period when much of the Confucian tradition was under assault in China itself, Wing-tsit Chan played a crucial role in transplanting it to the West. In a variety of ways he encouraged its life and growth here until, with the thawing of the philosophical ground in China in recent years, it once again became possible for him to play a part in encouraging its renewed growth in the place of its birth. Through correspondence, visits, conferences, and the active encouragement of younger scholars, Professor Chan carried on the work associated with this transmission and retransmission. Those steeped in the Neo-Confucian tradition will be familiar with the term *tao-t'ung*, meaning the transmission of the Way---the transmission of the Way from one Confucian master to another, sometimes across a long gap in time. In the life of Wing-tsit Chan we have seen one of the most extraordinary examples of a modern-day, cross-cultural "transmission of the Way." Wing-tsit Chan, having done more than any scholar in the world to foster that remarkable "transmission of the Way" to the West, was in the closing years of his life engaged in its retransmission back to China, an achievement that made him an altogether worthy successor to his own master, the great twelfth-century Neo-Confucian Chu Hsi. He was a creator and also a transmitter.

I got some insight into this extraordinary lifetime when, between June of 1981 and June of 1983, Professor Chan and I did an oral history project together that resulted in an oral

autobiography in which he described his life, from his childhood in China in the early years of the twentieth-century through his education at Lingnan and later at Harvard, to his teaching career at the University of Hawai'i, Dartmouth, Chatham College, and Columbia, and into the early 1980s. A transcript of that autobiography is now part of the archives of the Oral History Project at Columbia University. All of it is fascinating, but I have been particularly moved by Professor Chan's accounts of his childhood in K'ai p'ing, in the rural Toysan area of southern China at the dawn of the twentieth century.

In one of the memorable stories that figure in his autobiography, he recounted a chapter of his childhood in which he became a "spirit child." It is a touching story, and one I particularly treasure because it seems to prefigure what he was to be and to explain something about him. Wing-tsit Chan was the son of a man who worked extraordinarily hard---harder than most of us here can imagine working. In his early years he worked at pounding rice, and later he worked as a carpenter---in Hong Kong, in Saigon, and in Bangkok. After that, he came to America and worked for many years as a laundryman in Ohio. All of this was to earn enough money to support his family and to educate the most precocious of his children, Wing-tsit. This father was himself the second of four brothers, one of whom---Wing-tsit Chan's third uncle---had died in childhood. As Professor Chan put it in his autobiography:

According to Chinese custom... when this dead boy would have become ... fifteen or sixteen, he should become married spiritually. And so when the time came, my mother, being a very religious person, and my father by that time earning enough money in Ravenna [to send money home], my mother went around to find a girl who had died at the age of two or three at the same time as my dead uncle. And that was found, and the two spirits were married in a kind of ceremony, so my uncle as a spirit was finally married. But once the couple got married in spirit they ought to have a child. And it happened that I was born---I was born in 1901---and that spiritual marriage took place in 1902 or 1903... so I was adopted to be their son. And I was told to call my mother aunt... And all this time my father was in Ohio.

Wing-tsit Chan first saw his father when the latter came back to China in 1911, when the young Wing-tsit was ten years old. And he recalled:

The first time I saw him I was told to call him uncle. I... just revolted. I felt somehow that this was my father. I remember when he came in with a straw hat, you know, Chinese dress, and carrying some figs. That was very popular. And I ran to meet him. I called him father. And my mother thought I was nasty, but I just revolted. And then I began to call my mother, mother, too, and no longer aunt.

How difficult it must have been for such a young child to be a “spirit child” and---to a Western observer, lacking in that astonishing Chinese resilience and strength---how psychologically threatening! But when I asked Professor Chan, in the course of the taping, if he had not felt some insecurity, some emotional deprivation in not having known---or even seen---his father until he was ten years old, he didn’t really understand my question. His mother had taken good care of him, he said. He had been entirely secure. This was the young Wing-tsit Chan, and the resilience and strength were obviously already there, along with the sense of rootedness, belonging, conviction, dignity, worth, and humor that served him so well throughout his life and made him the vital and inspiring person he was. One cannot help but feel that it was a matter of biology and culture and education and, indeed, spirit that made him what he was as a person and that enabled him to be such a prodigious contributor to the field of Asian studies and to the lives of literally all who knew him.

No doubt it was that same spirit, that same sense of commitment and determination coupled with the determination to make a contribution to others---those close to him and to the world around him---that got Wing-tsit Chan to Lingnan College in 1916, when it was still a secondary school known as Canton Christian College. He was the first person from his village to receive a modern Western-style education, and from there he went on to the United States to enroll as a graduate student at Harvard in 1924 and to earn his Ph.D. in 1929. At Harvard he studied with Irving Babbitt, William Ernest Hocking, and Alfred North Whitehead, and was advised by the kindly Professor James Woods, an eminent Sanskritist and translator of the Yoga Sutra.

It was not easy for him. There was no one on the Harvard faculty at that time who was working in the area of Chinese philosophy, and even the library was still very limited. His thesis on Chuang Tzu was done entirely on his own, with no other source than a set of the Tao-tsang, the Taoist canon. Money was very scarce, and he worked extraordinarily hard at a variety of part-time jobs, including a position as a waiter in his uncle's restaurant in Akron, Ohio, during the summers and at the Symphony Restaurant across from Symphony Hall in Boston during the academic year. He had to stop studying for an entire year to earn enough money to finish. But that indomitable spirit---that altogether remarkable blend of warmth, humor, generous acceptance, and utter determination---saw him through, as it would in so many situations in his later life as well.

On his return to China in 1929, Wing-tsit Chan received an appointment at Lingnan, which in 1927 had been reconstituted as Lingnan University, and he soon became academic dean there. By 1935 he was invited to come to the University of Hawai’i on a visiting appointment, and in 1937 he returned to Honolulu and taught here until 1942. This was the beginning of a long teaching career in the United States and also the beginning of the East-West Philosophers’ Conferences, which were born in 1939 out of a collaboration between Professor Chan and his great friends, Charles Moore and Gregg Sinclair. One of Wing-tsit

Chan's fondest memories was having been part of these conferences. It is profoundly appropriate that you are remembering him today at the beginning of your proceedings in 1995, and I am quite sure that he is with you now in spirit.

There is one text above all that I will always associate with Professor Chan because it so thoroughly resonates with the spirit I found in him. It is by the eleventh-century Neo-Confucian scholar Chang Tsai and has become known as "The Western Inscription" because Chang Tsai inscribed it on the west wall of his study. Many of you will know it well---both in the original Chinese and in Professor Chan's translation. It begins:

Heaven is my father and Earth is my mother, and even such a small creature as I find an intimate place in their midst.

Therefore that which fills the universe I regard as my body and that which directs the universe I consider as my nature.

All people are my brothers and sisters, and all things are my companions.

The great ruler is the eldest son of my parents, and the great ministers are his stewards. Respect the aged---this is the way to treat them as elders should be treated. Show deep love toward the orphaned and the weak---this is the way to treat them as the young should be treated. The sage identifies his character with that of Heaven and Earth, and the worthy is the most outstanding man. Even those who are tired, infirm, crippled, or sick; those who have no brothers or children, wives or husbands, are all my brothers who are in distress and have no one to turn to....

And at the end of the inscription:

Wealth, honor, blessing, and benefits are meant for the enrichment of my life, while poverty, humble station, and sorrow are meant to help me to fulfillment.

In life I follow and serve. In death I will be at peace.

For me, the "Western Inscription" breathes the pure Neo-Confucian spirit. It also evokes the extraordinary spirit of Wing-tsit Chan---his sense of naturalness, connectedness, belonging, being thoroughly at home everywhere in the world, as well as his warm and vital humanity. It is a spirit that he embodied, but that also survives him---a spirit that knows no disjunction between the highest ideals and the most thoroughgoing practicality. It is a spirit that connects us, through the power of memory, to the past and prepares us, through a gentle gift of courage, for the future. I hope this generous spirit will inform your conference and that, in this same spirit, as in the quality of your scholarship and the seriousness of your interchange, you will memorialize him in the most fitting possible way.

Obituary

Wing Tsit Chan (1901-1994)

William Theodore de Bary (Columbia University)

Wing-tsit Chan, the eminent authority on Chinese philosophy and religion, died peacefully of natural causes on August 12, 1994, at the age of 92, in Pittsburgh, Pennsylvania, after a long life of dedicated service to scholarship and teaching. An early leader in the development of Asian studies in America, Professor Chan was honored by the Association for Asian Studies toward the end of his career when he received the Association's Distinguished Service Award, with a citation that spoke of him as "More than anyone else in the world, the mediator of the Chinese scholarly tradition to the West."

Born into a peasant family in a village near Canton (Guangzhou), Wing-tsit Chan's intelligence and promise, quickly recognized, earned him his family's support for further education at a Western-style college. After completing his undergraduate degree at Lingnan University, the new Christian College near Canton, he spent a year in travel abroad and then entered Harvard University to study philosophy under W. E. Hocking and A. N. Whitehead, among other teachers there. He received his Ph.D. in 1929. Like other highly gifted young Chinese scholars of his generation, including Hu Shih and Fung Yu-lan, Chan wished to apply his learning and energies to the betterment of his country, and so returned to teach at Lingnan, where, as was quite natural in those days for a new Ph.D. graduate from America---the modern equivalent of a *chin-shih* degree holder---he soon found himself in a position of considerable authority and responsibility as academic dean in the early 1930s.

Unsettled political and military conditions, however, and the proximate threat of Japanese invasion, led Professor Chan to accept a position at the University of Hawaii in 1936. Although he moved from there to Dartmouth College in 1942, Chan retained lifelong personal and academic associations with Hawaii, and frequently returned there for conferences and to assist in the projects of his friend, Charles Moore, especially in the series of East-West Philosopher's Conferences.

At Dartmouth, Professor Chan became known as a lively presence on campus, a stimulating lecturer, and an energetic promotor of Asian studies. Many Dartmouth alumni remember him as an inspiring teacher and Dartmouth colleagues recall him as a warm and generous friend. His close association with Dartmouth continued through two sons and a grandson, at whose graduation the proud grandfather received an honorary degree from Dartmouth.

Professor Chan's special interest in the study of Chinese philosophy and religion

manifested itself in the production of numerous articles, teaching aids, and bibliographical guides. In 1948-49, commissioned to make a study of contemporary Chinese religion, he returned to China and traveled extensively in pursuit of his research, but forced back to Canton and Lingnan by advancing Communist armies, he returned to the United States and Dartmouth to complete his *Religious Trends in Modern China* (Columbia University Press, 1953), which remains an invaluable record of the state of religion in the pre-Communist era.

While still in Dartmouth, Professor Chan began what was to become a series of major translation projects, first collaborating with W. T. de Bary in the production of *Sources of Chinese Tradition*, a widely used textbook for general education and published by Columbia University Press in 1960. Next came his translation of the *Platform Scripture* of the Sixth Ch'an Buddhist Patriarch (St. John's University Press, 1963), and then his monumental *Source Book in Chinese Philosophy* (Princeton University Press, 1963), a standard work still not superseded in this field.

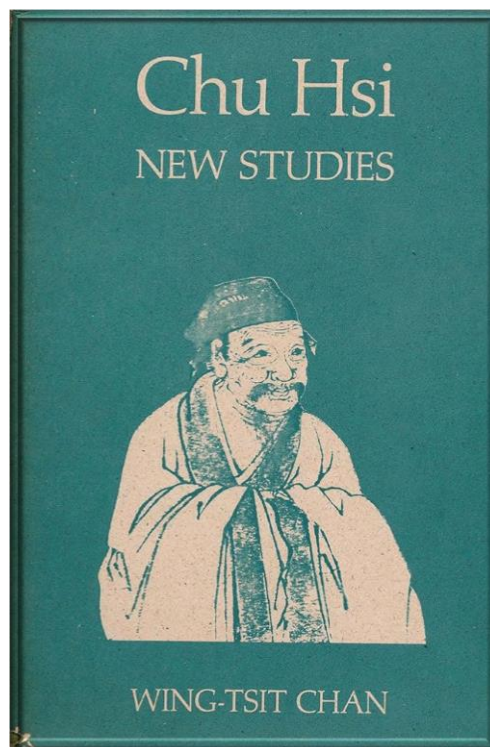
The wide range of China's interests in Chinese philosophy and religion was further shown by his translation of the *Tao-te Ching* as *The Way of Lao Tzu*, published by Bobbs-Merrill in 1963, with a scholarly introduction surveying much of the earlier studies of this classic text. Perhaps the culmination of his work of translation from the Chinese, raised by him to a new level of scholarly art, came with his translations of Wang Yang-ming's *Instructions for Practical Living* (*Ch'uan-hsi lu*) (1963), Chu Hsi's *Reflections on Things at Hand* (*Chin-ssu lu*) (1967) and Ch'en Ch'un's *Neo-Confucian Terms Explained* (*Pei-hsi tzu-i*) (1986), all published by Columbia University Press in its Neo-Confucian Studies series. The extensive research and consistent methodology embodied in these translations not only set a high standard of precise and thoroughgoing translation but also established translation itself as a major form of original scholarly research in Chinese intellectual history, opening up the field of Neo-Confucian studies for many younger scholars.

In 1964, while continuing at Dartmouth, Chan began what proved to be a thirty-four-year association with Columbia University, first as a visiting professor, then as a regular participant in the graduate Neo-Confucian seminar, and eventually as co-founder with W. T. de Bary of two University (i.e. post-doctoral) Seminars, the University Seminar in Oriental Thought and Religion, and the Regional Seminar in Neo-Confucianism. These associations continued after Chan's retirement from Dartmouth, and throughout his subsequent service as Anna R. D. Gillespie Professor at Chatham College.

Through these activities over almost thirty years, Professor Chan extended his accessibility to a wide range of graduate students and scholarly colleagues who came from the New York area and East Coast universities to benefit from his broad and humane scholarship. He was most generous with his time in sharing his great learning, especially in helping younger scholars in these seminars, many of whom, now established in positions at other universities, have vivid recollections of his personal guidance and instruction.

Closely associated with these seminars were numerous scholarly conferences. In addition to the earlier East-West Philosopher's meetings, Chan was particularly identified with a series of meetings on diverse aspects of Neo-Confucianism, beginning with the Conference on Ming Studies held at the University of Illinois in 1966. The conference proceedings, like those of other conferences later, were dedicated to him in tribute to the mature and generous scholarship he brought to the development of studies in Chinese thought and philosophy. The culmination of this process was a major conference on Chu Hsi studies at the University of Hawaii and the East-West Center in the summer of 1982, organized and led by Professor Chan's own studies on Chu Hsi, the leading Neo-Confucian scholar and thinker, of whom Professor Chan made himself a leading and, after the death of Ch'ien Mu in 1990, the pre-eminent scholarly authority---a stature confirmed by such publications as *Chu Hsi and Neo-Confucianism* (University of Hawaii Press, 1986) and *Chu Hsi, New Studies* (Hawaii, 1989).

Professor Chan was a man of lasting loyalties---diverse, but complementary, not competing. He retained a strong affection for colleagues with whom he was associated and for those institutions that had supported his education and scholarly work over the years. This was no less true of his devotion to his homeland. A longstanding and active member of the Academia Sinica in Taiwan, he also contributed generously his family and hometown in Kwangtung, and was pleased to assist during his last years in the translation of his major works into Chinese.





廣州扶輪社員——陳榮捷博士

中華哲學和宗教學的世界領先者之一



陳榮捷博士(Dr. Wing-Tsit Chan, PhD (Harvard), BA (Lingnan)) (1901 年 8 月 18 日 - 1994 年 8 月 12 日)，華裔美國公民，是大學教授、哲學史家、朱子學專家，以其對中華哲學的研究和對中華哲學著作的翻譯而聞名。陳榮捷 1963 年出版的英文著作《中國哲學文獻選編》(A Source Book in Chinese Philosophy)在英語世界影響深遠，並常被用作中華哲學經典的引證來源。1932 至 1936 年，陳榮捷是中華民國廣州扶輪社(Canton Rotary Club)的現職社員，職業分類「大學教育」，當時他擔任私立嶺南大學教務長。

廣州嶺南大學曾經是一些傑出扶輪社員的搖籃，包括：(1) 香雅各博士(Dr. James McClure Henry)，1924 年至 1927 年任嶺南大學校長，1927 年至 1948 年任教務長；1932 年任廣州扶輪社創社社員兼副社長、1933-1934 年度任社長、其後任國際扶輪第 96 地區總監(1938-1939-1940-1941)；(2) 李應林博士，廣州扶輪社創社社員、1937-1938 年度書記；1937 年至 1948 年任嶺南大學校長；(3) 農學院馮銳教授；(4) 胡繼賢，經濟學教授、1927 年至 1937 年任嶺南大學副校長。



生平略傳

陳榮捷，1901 年 8 月 18 日出生於大清國廣東省開平縣。父親陳門南，原業木工，1881 年二十七歲時赴美國，在俄亥俄州(Ohio State)開設洗衣館。回鄉娶妻後返回美國謀生，1912 年再次返鄉，築寶源坊新居。

陳榮捷五歲在私塾開蒙，十四歲附讀於本縣之譚氏學堂，十五歲改讀廣州嶺南學校(Canton Christian College)小學部七年級。十八歲曾參加廣州「五四」學生運動，二十三歲畢業於私立嶺南大學(中山大學前身)。隨即放洋入美國哈佛大學(Harvard University)，先修英國文學，翌年改入哲學系。1929 年，二十八歲獲哲學博士學位。是年九月，應母校嶺南大學之聘為哲學教授，一年後兼任教務長職。

1936 年陳榮捷去美國夏威夷大學(University of Hawaii)任教，1942 年起任新罕布夏州(New Hampshire)達特默爾學院(Dartmouth College)中國哲學和文化教授，後任榮譽教授。1951 年起，任夏威夷大學《東西方哲學》編輯《中國哲學研究》顧問。又曾任教於匹茲堡(Pittsburgh)徹含慕學院(Chatham College)、哥倫比亞大學(Columbia University)。1962 年，陳榮捷曾與李卓敏博士一併被推薦出任一年後成立的香港中文大學首任校長，最後李卓敏獲選。陳榮捷 1966 年退休；1978 年被選為中華民國(臺灣)中央研究院院士；1980 年被選為美國亞洲研究與比較哲學學會(The Society for Asian and Comparative Philosophy)會長；1986 年任北美華裔學人協會副會長。

翻譯著述

陳榮捷對儒學有相當的研究，尤長於宋明理學的研究，是朱熹哲學研究方面的國際性權威。他認為：孔子「從總的方面鑄造了中華文化」，在「特殊方面鑄造了中華哲學」，為中國後來哲學的發展規定了方向並建立了模式。孔子所規定的中華哲學的顯著特徵就是人文主義，孔子把人文主義變成中華哲學中最強大的動力，不僅確立了「正名」、「中庸」、「道」、「天」的基本概念，更特別發展了「仁」的學說，使「仁」的概念成為中華哲學的中心問題。孔子最關心的是是一個以良好的政府與和諧的人倫關係為基礎的社會，主張「德治」。孔子關於「善」的標準是「義」。孔子是中華歷史上，第一個把畢生精力奉獻於教育事業的人。陳榮捷對朱熹有十分深入的研究，認為朱熹對中華思想發生的影響與孔子幾乎相等。朱熹是過去八個世紀中儒家傳統的最權威的解釋者，而且其思想學說影響整個東亞地區。陳榮捷在把儒家思想學說傳播到西方世界方面，作出了較大的貢獻，被人譽為「北美大陸的儒家拓荒者」。陳榮捷的著作主要有：《朱學論集》、《中國和西方對仁的解說》、《西方對儒學的研究》、《現代中國的宗教趨勢》，此外還有中華文化和儒學方面的不少譯著和編譯著作。

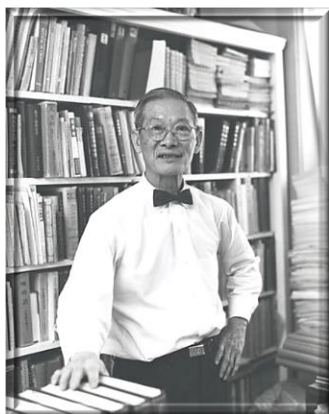
陳榮捷在西方弘揚中華哲學 60 年，著作等身，還從事中華經典哲學的英譯。除《道德經》外，他又譯過《近思錄》、《傳習錄》、《北溪字義》、《六祖壇經》。陳氏英譯，不只是譯文而已。為了推闡中國哲學于歐美，為了方便讀者，凡與所譯之書可能相關而又必要的知識，以及能增進讀者對經典全面瞭解者，無不悉備。以英譯《近思錄》為例，除原文 622 條之外，有長篇引言詳述《近思錄》編纂及譯注之經過，並選譯出有關的言論及宋明清與朝鮮日本注家評論共 600 條。另有附錄《近思錄》選語統計表、《近思錄》選語來源考、中日韓注釋百餘條，與後來仿造《近思錄》選輯之書 22 種的書目。

遺愛人間

陳榮捷 1994 年 8 月 12 日病逝於美國匹茲堡。為了紀念陳榮捷教授，美國嶺南基金會(Lingnan Foundation)從 2001 年開始成立「嶺南陳氏學者獎學金」(W. T. Chan Fellowships Program)。該項目以嶺南校訓「作育英才，服務社會」(Education for Service)為宗旨，通過服務學習和跨文化經歷，為(廣州)中山大學和(香港)嶺南大學的學生提供具有挑戰性的教育和領導力培養機會。現在每年八月到一月，安排入選學生到美國南加州大學(University of Southern California)或者加州大學伯克利分校(University of California, Berkeley)，學習跨文化體驗，實地研究，以及身體力行社區服務項目。

陳榮捷：中學西傳的大學者

清華大學教授 陳來 / 2021 年 4 月 14 日



陳榮捷先生是世界著名的中國哲學權威和宋明理學權威，一生著述甚多。陳老先生編寫的《王陽明〈傳習錄〉詳注集評》，更是受到了國學愛好者的廣泛好評。

陳榮捷先生在美講授中國哲學五十餘年。在不同的時期，其學術活動的重點有所不同。1940 年-1950 年，由於美國對於中國的研究尚在起步階段，陳榮捷先生的著述主要集中在中國哲學、藝術、宗教的總體性論述上，在此期間著有英文著作《現代中國的宗教趨勢》《中國哲學歷史圖表》《中國哲學大綱及附注參考書目》等。1960 年，陳榮捷先生為《大英百科全書》撰寫中國哲學概要以及諸思想家傳記的文章。在上世紀 60 年代，他還為許多其他百科全書撰寫有關中國哲學的文章和條目。事實上，他幾乎成了這一時期各英文百科全書關於中國哲學的唯一撰稿人，一時被歐美學術界譽為「把東方哲學文化思想最為完備地介紹到西方的中國大儒」。

從夏威夷時代起，陳榮捷先生長期致力於中國古代哲學資料的英文翻譯工作。1963 年，陳榮捷先生英譯的四部重要著作出版，即《壇經》《王陽明〈傳習錄〉及其他著述》《老子之道〈道德經〉》和《中國哲學資料書》，前三者分別為儒、釋、道三家的重要經典，其中對於《傳習錄》的翻譯尤有意義。《中國哲學資料書》積作者十餘年之功，全書共 44 章，所有的條目、名稱、名辭都有解釋。所有的引文皆有溯源或說明，注釋多達 3,000 餘條。該書開創了一個很高的中文翻譯標準，至今仍無人超過。該書一直是美國院校教授中國哲學的標準教科書，對英文世界的中國哲學的傳習貢獻極大。

上世紀 60 年代初期以後，陳榮捷先生除了為諸百科全書撰文外，主要精力漸漸轉向新儒學（理學）的研究。他的英譯《近思錄》於 1967 年出版，其中參考日、韓著作甚多，注釋說明尤為精詳。在他生命的最後 20 年，全部的學術關注幾乎都集中在對朱熹的研究和對朱熹研究事業的推動上。1982 年，由陳榮捷先生組織、籌備和擔任大會主席的「國際朱熹會議」在夏威夷檀香山舉行。會議彙聚了當時東西方著名的朱熹研究專家，這次會議是世界朱子學術研究的高峰。此次大會的完滿舉行不僅大大促進了朱子研究，也是陳榮捷先生自己的重要成就，進一步提高了他在國際學術界的聲譽。1982 年以後，陳榮捷先生出版的朱子研究著作，大都以中文形式發表，計有：《朱子門人》《朱學論集》《朱熹》《朱子新探索》《〈近思錄〉詳注集評》。

除以上所述數種關於朱子的中文著作外，先生尚有英文朱子學論著如下：《〈近思錄〉——新儒學文選》《新儒學詞釋：〈北溪字義〉》《朱熹的生活和思想》《朱子新研究》《朱熹與新儒學》。陳老先生在英文朱子學研究著作上的貢獻，在英語學界的新儒學研究中無疑也是首屈一指的。

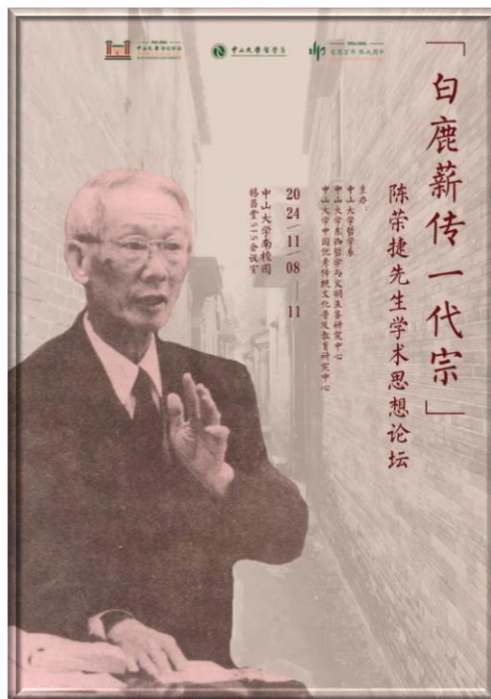
陳榮捷先生尊朱子而不貶陽明，就新儒學研究而言，先生亦有陽明學的中英文重要著作。除 1963 年出版的英文著作《王陽明〈傳習錄〉及其他著述》外，其中文著作有《王陽明〈傳習錄〉詳注集評》《王陽明與禪》，這兩本著作是中文世界在 1950 年-1980 年中最重要的陽明學著作。在新儒學之外，陳榮捷先生還有關於中國哲學的其他英文著作。

陳榮捷先生是 20 世紀後半期歐美學術界公認的中國哲學權威，是英文世界中國哲學研究的領袖，也是國際漢學界新儒學研究的泰斗。美國在二戰前和二戰後初期都不重視理學研究，至 1970 年代，始為之一變。以哥倫比亞大學和哈佛大學為中心，對新儒學和朱熹的研究一時興起。1977 年，陳榮捷先生海外教學四十年紀念時，他曾作詩三首，茲錄其二。

海外教研四秩忙，攀纏牆外望升堂。
寫作唱傳寧少睡，夢也周程朱陸王。

廿載孤鳴沙漠中，而今理學忽然紅。
義國恩榮固可重，故鄉苦樂恨難同。

「而今理學忽然紅」，是指 1970 年代美國關於中國思想研究的變化。這在改革開放後的中國大陸也同樣再現了。「寫作唱傳寧少睡，夢也周程朱陸王」傳神地寫出他對理學先賢的景仰。我想，在他生命的最後 20 年，夢中所見已唯有朱子，他在朱子身上貫注了他的全部生命和全部感情。朱子研究已經毫無疑問地成了他的終極關懷。



白鹿薪傳一代宗——在美國弘揚中國哲學六十年的陳榮捷先生

韋政通 2024 年 3 月 16 日

白鹿薪傳一代宗／流行直到海之東

何期千載檀山月／也照匡廬洞裏風

白鹿原指白鹿洞書院，位於江西星子縣東北廬山五老峰下，四山環抱，風景清邃。最早為唐代李渤所居，因從遊者衆，遂立學館。到北宋時，仍負盛名，至南宋漸湮沒無聞。朱熹於 1178 年出任南康軍，主管南康，正是星子縣境。遂重建書院，並撰《白鹿洞書院學規》揭示來學。1181 年陸象山來會，朱子請他到書院為諸生說書。象山以《論語》中「君子喻於義，小人喻於利」為題，講得全場感奮，「至有流涕者」。有此因緣，遂使詩中「白鹿」成為理學傳統的象徵。所謂「白鹿薪傳一代宗」，是指陳榮捷先生。因畢生鑽研理學，尤其是朱子學，而成為聞名國際的一代宗師。第二句「流行直到海之東」，是指陳氏在美國講學六十年，從當年的沙漠中孤鳴，到今天使理學逐漸流行。一生鞠躬盡瘁，奉獻於中西文化的溝通。後兩句「何期千載檀山月，也照匡廬洞裏風」，是言 1982 年 7 月，在夏威夷由陳老(是年八十一)一手推動召開的「國際朱子學會議」，以及會中討論的盛況。上面這首詩，就是馮友蘭先生應邀出席會議，在會中書贈大會主席陳榮捷先生的。此一傳神之作，曾引起多位與會學者的唱和。

要進一步了解詩中涵義，有必要對陳氏的生平先有些認識。他是廣東開平縣人，1901 年在此出生。父名鬥南，原業木工，二十七歲時(1881 年)赴美，在俄亥俄州開設洗衣館，1912 年返鄉，築寶源坊新居。

榮捷先生五歲於私塾開蒙，十四歲附讀於本縣之譚氏學堂，十五歲改讀廣州嶺南學堂小學部七年級，十八歲曾參加廣州「五四」學生運動，二十三歲畢業於嶺南大學(中山大學前身)。隨即放洋入美國哈佛大學，先修英國文學，翌年改入哲學系，1929 年，二十八歲獲博士學位。是年九月，應母校嶺南大學之聘為哲學教授，一年後於兼教務長職。

1935 年秋，陳氏應夏威夷大學之邀，前往講授中國哲學，不意從此踏入人生新的歷程。國內於「七七」事變後，全面抗戰。遂由訪問教授改為專任，至珍珠港事變爆發，夏大暫停。其時中國半壁江山，已蹂躪于日本鐵蹄之下，報國無門。旋應美國新罕布夏州常春藤盟校之一的達慕思學院，聘為中國文化與哲學教授，直至 1966 年退休。其間，曾任該校文科主任，後又贈以人文榮譽博士。退休後，各著名大學爭聘，終決定前往賓州匹茲堡市徹談慕女子學院就講座教授之職。是因此校無須負行政責任，有較充裕的時間從事著作。且校園風氣自由，環境幽靜清美，酷似嶺南與達慕思。任期一延再延，直至 1982 年方二度退休，並贈予榮譽教授。

除長期任教於達慕思和徹談慕之外，1947 年後，曾七度重返夏威夷大學暑期教學。此外，與哥倫比亞大學的關係也特深。哥大教授狄培瑞與陳氏，不但維持數十年的友誼，在研究與教學方面也合作無間。畢生為推展中國思想的工作，不遺餘力。陳氏數度至哥大任訪問教授，二度退休後，仍一直在哥大講授中國思想。1982 年，陳氏回憶，經過數十載的努力，理學所以能在美國逐漸流行，「此中大原動力乃哥倫比亞大學東方思想教授狄培瑞博士，彼之不斷提倡與我等三十餘年之合作，頗覺有成」。(《朱學論集》序)

除與狄培瑞合作，在中西文化溝通方面，由陳氏直接主持或參與的工作，是經由各種不同的方式，爭取一切可能的機會在進行。下面列舉其中主要的幾項：(一)1939年在夏威夷大學任教期間，夥同國際哲學界知名之士三五人創設「東西哲學家會議」。到1989年，已舉辦六次。每次集世界哲學家於一堂，專討論東西哲學。爲了可以充分溝通，前三次的會期，有六星期之久。中國哲學家除陳氏之外，胡適、方東美、吳經熊、唐君毅、牟宗三、梅貽寶、謝幼偉等，都曾先後出席。(二)1949年，應「美國學術團體聯合會」之邀，擔任宗教歷史巡迴演講。曾在哥倫比亞、康乃爾、芝加哥、多倫多等大學講中國宗教，強調中國宗教應分民間宗教與文人宗教兩個層次，後者以馮友蘭、熊十力爲例。西方提及熊氏者，此爲第一次。這一系列的講詞，旋由哥倫比亞大學出版部刊行，書名《現代中國宗教之趨勢》(Religious Trends in Modern China)，有德文、日文、西班牙文等譯本流傳於世。(三)1950年起，任「美國學術團體聯合會中國思想委員會」委員三年，又任《東西哲學》季刊編委十七年。(四)1960年起連續六年爲《大英百科全書》撰中國哲學篇及儒家、道家、理學等篇。其他百科全書中國哲學部分，幾全由其執筆。(五)1963年世界哲學界聯合編輯哲學百科全書，共八冊，五百萬字，以世界哲學權威七十餘人爲編輯委員。書中特設中國哲學一門，邀陳氏爲主編。除自撰中國哲學簡史、朱子、二程、王陽明等專篇之外，另請我國旅美哲學專家張君勱、梅貽寶、施友忠、謝扶雅、柳無忌等人，分任其他各篇。外人之重視中國哲學，此爲前所未有。該書於1967年出版。(六)1972年，開始爲紐約州教育廳中國哲學宗教計劃，編大學教材，至1977年止。(七)1974年，與各大學同行約48人創立「美國宗教學會」。(八)1975年於任哥倫比亞大學訪問教授期間，又兼「美國東部理學研究組」主席四年。此組集合美東各大學講授宋明理學或相關之科目者，於哥大每月一次，獻文討論。(九)1980年當選爲「亞洲與比較哲學學會」會長。

在學術上要成爲一代宗師，以上的活動只能算是輔助性的條件，其基要條件要靠學術著作的成就。榮捷先生的著作可分爲兩大類，一是中國哲學經典的英譯，一是中國哲學思想的研究。經典英譯之書有：(1)王陽明《傳習錄》。(2)《老子》。(3)惠能《六祖壇經》。(4)《中國哲學資料書》。(5)朱熹編《近思錄》。(6)《王弼老子注》(與瑞士Ariane Rump博士合譯並注)。(7)陳淳《北溪字義》。值得注意的是，陳氏英譯，不只是譯文而已。爲了推闡中國思想於歐美，爲了方便讀者，凡與所譯之書可能相關而又必要的知識，以及能增進讀者對經典有全面了解者，無不悉備。以英譯《近思錄》爲例，除原文六百二十二條之外，有長篇引言詳述《近思錄》編纂及譯注之經過。並選譯朱子有關之言及宋、明、清儒，與朝鮮、日本注家評論共六百餘條，另有附錄《近思錄》選語統計表，《近思錄》選語來源考，中、日、韓注釋百餘種，與後來仿造《近思錄》選輯之書二十二種的書目。其艱難猶不止此，於譯文中還要做到「有詞必釋，有名必傳，有引必溯其源」。歷代哲學家所使用的名詞雖相同，但往往賦予不同的涵義，因此有必要隨文加以解釋。「有名必傳」者，是對書中人名，必一一加注其生平。最困難煩人的工作，恐怕是在「有引必溯其源」。爲了一句引語，有時翻遍千百頁，仍未必能找到答案。自十九世紀中西交會以來，翻譯中國經典的學者多矣。在譯文之外，而能不畏艱巨。多方面從事學術加工如陳氏者，可謂絕無。一部英譯之書，能具有學術價值者，其故亦在此。

在所有英譯著作中，規模最大(846頁)、工時最久、影響最廣的，是《中國哲學資料書》。此書動念於四十年代初仍在夏威夷大學執教時，因有感於西方學界對中國思想的了解，仍局限於上古時期，一直毫無進展。故決定編譯一部從孔子以前的人文精神的發展，到現代的張東蓀、

熊十力與馮友蘭，把上下數千年中國哲學的源流完整地呈現。編譯伊始，因忙於教學與在美國各地做抗戰建國之演講，時作時輟，延至二十年後才完成。此書自 1963 年出版後，一時佳評如潮，風行歐美各國，至今三十年，無可取代者。

榮捷先生編譯此書時，自定以下七項原則：(1)盡量參讀各種經典注疏；(2)所有的中國哲學的名詞必須加以解釋；(3)所有的專有名詞如「五常」等，都必須詳舉其內容；(4)所有引用書籍或論文，均譯其意為英文；(5)所有地名或人名，均加考證或說明；(6)所有原典之引文，盡量追溯其出處；(7)對經典中若干重要章句，均指出它在中國哲學史上的重要性。以第一項工作為例，僅老子部分，便參考歷代注釋三百種以上，莊子也超過百種。至於《論語》難解之處，也使歷代重要注釋並列。一則可使讀者知各家義解之紛歧，再則也可知儒家思想之發展。同時，為了使讀者得知我國思想之承先啓後、古今一貫，而就原典中引文一一溯其原始，就多達九百餘條。單單這一項工作，就真不知要花去多少心血。難怪作者自己，有時也不免有「海底撈針，無從入手」之歎。中國哲學史料，真是浩如煙海。即使做資料彙編，已是不易。而此書「之選材目的在能使成一家之思想統系」，如未對一家思想融會貫通、別具眼力，是做不到的。

英文版的《中國哲學資料書》，近年來在黃俊傑教授主持下，由萬先法，楊儒賓、朱榮貴、吳有能諸先生之通力合作，譯為中文。中文版書名改為《中國哲學文獻選編》，已於 1993 年在台北出版。中文版除將三千餘條注文全譯外，對古代部分(1-19 章)又增「譯注」和「譯者案」。增加譯注是為替讀古典困難的讀者着想，譯者案語則多采自陳氏其他著作。使讀中文版的讀者，較原著更能完整地了解陳氏關於中國哲學的整體見解。一部英譯的中國哲學資料書，又再回譯成中文，這種例子極為罕見。這當然不只是為了其選材精審，而是因為它的注釋具有學術價值。

英譯中國典籍之外，另一類的著作，是中國哲學思想的研究，包括英文與中文。英文的除前文提過的《現代中國宗教之趨勢》，還有《中國哲學大綱與附注書目》、《陳榮捷哲學論文集》(此書為陳氏達慕思大學同事陳澄之先生所編，內有中文論文九篇)、《朱子的生活與思想》。中文的有《王陽明與禪》(此書初版於 1973 年，乃由《陳榮捷哲學論文集》中抽出單行，在台北再版多次。1984 年重印時，又增加論文六篇)、《王陽明傳習錄譯注集評》(此書是就英譯《傳習錄》增益注疏而成，書首又增《概說》一文，略述《傳習錄》歷史、版本與評注，書末則附錄《從朱子晚年定論看陽明之于朱子》一文)、《朱學論集》、《朱子門人》、《朱子新探索》、《朱熹》。

1984 年，榮捷先生在台灣清華大學主辦的「中國思想史國際研討會」上，以《海外講授中國哲學五十年》為題，發表主題演講。他將自己在國外弘揚中國哲學的歷程分為四個時期：(1)1935 至 1962 為介紹中國思想時期；(2)1962 至 1972 為翻譯中國經典時期；(3)1972 至 1982 為討論中國哲學範疇時期；(4)1982 年以後為推闡朱子學研究時期。一生專治中國哲學，在世界各國的會議與專刊上，曾發表中、英、日文論文 183 篇。而朱子學則為一生學術生涯的最後彙聚之點，也使他的學術成就達到最高峰。1982 年以後出版的四本朱子學研究的書，共兩千餘頁，約一百五十萬言。絕大部分為八十歲以後所寫，其活力、其勤奮、其認真，為今之年輕學者所不及。

第二次世界大戰結束後，聯合國為增進各國之間互相了解，發起編聯合國叢書，每國一書

介紹其歷史文化。中國一本由曾在上海滬江大學任教，戰後任芝加哥大學歷史教授的 H. F. MacNair 主編。1946 年陳氏應其邀請，為撰理學與當代中國哲學兩章。其中包括朱子思想專篇，此為陳氏介紹朱子給西方最早之作。1963 年出版的《中國哲學資料書》第 34 章是《集大成的朱熹》，開宗明義便說：「在中國思想上，除了孔、孟、老、莊以外，沒有人像朱熹產生過這麼大的影響。朱子給儒家一種新意義，數世紀以來，不僅支配了中國思想，即韓國及日本的思想，亦屬如此」（據中文版譯文）。1973 年發表《朱熹集新儒學之大成》英文論文（由萬先法先生中譯，已收入《朱學論集》）。1991 年為《中國哲學資料書》中文版寫序，他說：「朱子不特集宋學之大成，而亦集中哲全部之大成。」朱熹在中國哲學史上的地位既如此崇高，這應是他到垂暮之年，仍以無比的熱情從事朱學研究的原因。

《朱學論集》共收文十五篇，其中不乏為朱學研究開辟新領域之作。如《朱子之宗教實踐》一文，即跳出一般宗教思想的討論，直入日常生活之中。抉發其具體的宗教經驗，探討其宗教信仰對實際行為的影響，以論證朱子「實一最虔敬而富有宗教熱誠之人」。儒家之作為宗教，何以與其他宗教不同，此文已有明确的答案。又如《朱子固窮》一文，實是從少人注意的一個特定視角，討論朱子的道德實踐。道德理想能表現在具體生活的言行相顧的道德實踐上，才是傳統儒家的真命脈。朱子之所以能影響數百年，不完全是因為他注《四書》、倡道統、興博學。更重要的是，他在具體生活中為儒家理想的實踐，做了活的見證。《自序》中對內容做了提要之後，他說：「以上諸篇，不敢云有何創見，只是留學（亦教亦學，居美四十餘載仍是留）讀書所得而已。目的為申述朱子，不在宣傳，亦不事辯護。以朱釋朱，不用西洋名詞或觀念，不願以洋冠洋服加諸朱子也。」這是真正的學術態度，對那些喜以西方觀念做比附，喜用西方理論硬套中國思想的人，應有啟發。檢討一下是否在不自覺中，仍殘留着殖民地心態。

關於朱子門人，已往雖有數種專著，「然皆從誇耀朱門出發，錯誤百出。」《朱子門人》一書詳考朱門弟子，足稱門人者達 467 人。並從其地理之分布、社會背景、對政權之反應，與程（伊川）門王（陽明）門之比較，以及對朱學發展之貢獻等方面，探討朱門的特色及其在思想史上的意義。作者自謂「希於研究朱門，別開生面也」，毫不誇張。

《朱子新探索》一書長達 840 頁，文 126 篇，內容從哲學性的命、體用、天理人欲、尊德性、知行合一、哲學範疇，到日常生活的幽默、酒興、高歌、世俗信仰，到代表文人素養的墨迹、聯語、繪畫，也討論了朱子對婦女的態度，朱子與僧、道的關係，和朱、陸私交。使一般對朱子的刻板印象改觀，方面之廣，不啻是朱子的百科全書，為朱子研究開無數法門。

《朱熹》一書，乃應我與傅偉勳教授合作主編的《世界哲學家叢書》之請而寫，時已八十八歲。而文字表達依舊簡明扼要，思路十分清晰。仍保持廣徵博引，言必有據的一貫風格。全書分思想、事功、交遊與傳播四部分，共十九章。就內容言，是對一生的朱子研究做了系統的綜述；就研究歷程而言，這已是他朱子研究的最後定見。

1977 年，陳氏作詩回顧在美的教學生涯，有「一廿載孤鳴沙漠中，誰知理學忽然紅」之句。在《朱學論集》序文中自注「所謂廿載，實三四十載。至謂忽然而紅，則指此十年來之理學哲學博士論文多篇，理學會議數次，理學專書多本而言，從本書第十五篇《歐美之朱子學》所述可見一斑」。嗣後數年，美國學者每有朱子會議之議，然未見實行。到 1980 年，陳氏當選為「亞洲與比較哲學學會」會長，時機成熟。夏威夷老友航界領袖程慶和博士又自願代為籌款（程氏曾負責兩次「東西哲學家會議」經費），於是於 1982 年 7 月在夏威夷東西文化中心召開

了「國際朱子學會議」。爲了使東西方的朱子研究開一新頁，陳氏爲這次會議付出極大的心力。從決定邀請學者名單、發邀請函、催論文稿、到主持十天的會議，以及會後的出版會議論文集（英文版），大部分工作，皆獨力承擔。

朱子會議有若干特色：(1)東西語言受同等重視，宣讀論文皆有翻譯；(2)中、日、韓論文，皆由學者自備英譯全文；(3)四十位提論文的學者之外，尚有青年學者三十餘人，俱爲正式會員。老中青三代學者共聚一堂，共同討論，同遊共膳；除二十八場論文發表會，另爲年青學者開研習會三次；(4)會中東西人士各半，大陸與台灣學者均爲七人(1949年後首次學術交流)。會員來自世界各地，但「會議進行順適出乎意料之外」。

在會議論文中，陳氏認爲有關朱子之《仁說》、《玉山講義》、經權、朱子與胡宏、朱子之宗教地位、朱子興教育、書院、鄉約、太極並非朱子中心思想的幾篇，確實別開生面。會議期間，陳氏在夏威夷大學大禮堂做了一次公開演講。既生動又活潑，表情豐富，動作頻頻。又講又演，內容通俗而充滿趣味，帶來滿堂歡笑。陳氏在會中爲了和馮友蘭先生之詩，就原韻也賦了一首：「朱學大成皆有宗，鸞飛魚躍又徂東，中西日韓天國會，恍如夢裏坐春風」(夏威夷有天堂之稱)。這次會議帶給他心靈的愉悅與滿足，可以想見。

夏威夷的朱子會議，在國內起了連鎖效應，1987、1990、1992，在廈門、福建武夷山、台北中央研究院，都分別召開了國際朱熹會議。陳氏不辭辛勞，每次皆應邀出席，並發表主題演講。十多年的推闡，果然使朱子成爲當代顯學。1992年來台北時健康已不佳，須輪椅代步，離台時由哥大及門弟子朱榮貴博士隨行照料。清晨我獨自一人趕赴機場話別，朱博士爲我們攝影留念，心想這大概是我們最後相見了。陳氏於1994年8月12日病逝於美國賓州匹茲堡，距九十三歲生日只差六天。陳氏不能算是一流哲學家，但對中學西傳的功績，無人能及，也是學術工作者的典範。

『附注』本文有關陳榮捷先生生平，是參考陳澄之輯《廣東開平陳榮捷先生年譜》，收入《王陽明與禪》。其餘則參考陳氏的七部中文著作。



左起：張岱年、馮友蘭、陳榮捷、賀麟