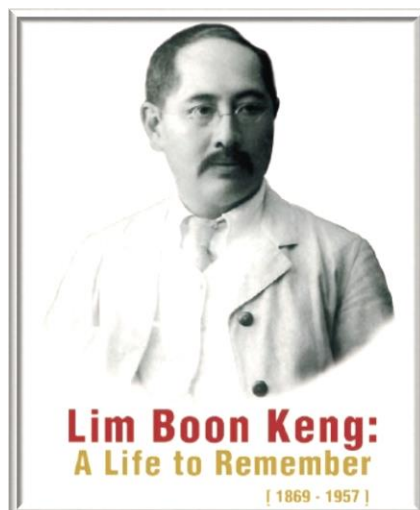


林文慶博士 -- 廈門大學校長當了扶輪社社長
Dr. The Honourable Lim Boon-Keng, OBE, LLD, FRCS, MB, CM, JP
Amoy University President served Rotary Club President
By Herbert K. Lau (劉敬恒) (Rotary China Historian)
1 December 2014



Healer educator and social reformer in China and Singapore

Dr. the Honourable Lim Boon-Keng (林文慶博士), OBE, *Hon*LLD (*HKU*), FRCS, MB (*Edinburgh*), CM (*Edinburgh*), JP, Singaporean Peranakan, was a Charter Member in 1933 and the President 1935-1936 of Amoy Rotary Club (廈門扶輪社) (*see photo on Page 20*) when he was the President of the Amoy University (廈門大學校長) in the Republic of China (中華民國) during the years from 1921 to 1937. Amoy is the former name of the city Xiamen (廈門) located at the south-eastern coastal province Fujian (福建) of China.

Lim was an eminent physician, social reformer, and educator who played a pivotal role in the modernization of Singapore and China. Often called “Singapore’s Grand Old Man,” he bridged the cultural gap between the British colonial authorities and the Chinese community. His key contributions and career were:

- Medical Pioneer: A Queen’s Scholar -- Lim was trained at the University of Edinburgh, Scotland, and returned to Singapore in 1893 to practice. He was a key figure in public health, advocating for sanitary improvements and spearheading the anti-opium movement.
- Education and Social Reform: Lim co-founded the Singapore Chinese Girls’ School in 1899 to promote female education. He also championed the “queue-cutting” movement (removing the traditional Manchu braid) as a symbol of Chinese modernity.

- **Academic Leadership:** At the invitation of Tan Kah-Kee (陳嘉庚), Lim served as the President of Amoy University in the Republic of China from 1921 to 1937, navigating the institution through extreme financial and political turmoil.
- **Politics and Diplomacy:** Lim served as a member of the Straits Settlements Legislative Council for 14 years and was a supporter of Dr. Sun Yat-Sen (孫中山), eventually serving as his confidential secretary and personal physician.
- **Economic Impact:** Lim was an early pioneer in the rubber industry in Malaya and a co-founder of major financial institutions, including the precursor to the Oversea-Chinese Banking Corporation (華僑銀行有限公司).

During the Japanese Occupation of Singapore (1942–1945), Lim was coerced into serving as the president of the Overseas Chinese Association. He used this position to passively resist and protect members of the Chinese community, though the experience left him deeply disillusioned. He spent his final years in quiet retirement in Singapore and died in 1957.



Dr. Lim Boon-Keng was a phenomenon. He was a polymath the likes of which Singapore has never seen and is unlikely to see again. A brilliant scholar, during his long and eventful life, Lim was also medical doctor, legislator, educator, entrepreneur, community leader, social reformer and philanthropist. He was also, at various periods, a Christian apostate, and a Confucian revivalist. Lim was an eminent figure of the Straits Chinese Community. Trained as a medical doctor, Lim was also a public intellectual and writer who championed Confucianism and supported Dr. Sun Yat-Sen's revolution in China. He served as a member of the Straits Settlements Legislative Council for 14 years, and pushed for social reforms such as female education and regulations on opium consumption with the aim of improving the lives of the Chinese community.

In the face of monolithic institutions, and the weight of history and culture, what can one person do? Consider Lim, a man born of a transculture (*the Peranakans*) who bridged the progress of Britain at its height of empire and the socio-cultural values of Confucianist Imperial China, for the good of Singapore. His contributions in public health, education, poverty relief and other social and reform causes helped promote the idea of shared purpose in Singapore during the colonial era. Guided by the compass of empathy, Lim did not allow cultural and institutional barriers to deter him. Lim epitomized the human spirit of compassion and morals. He was charitable, he was altruistic and he had these public spirited humanitarian values. Lim stood for championing and defending the humanitarian causes of basic rights and dignity, and he believed in self-sacrifice in order that others may gain from what he could offer.

Born in Singapore to a Peranakan family, Lim was the first Chinese to be awarded the colonial-era Queen's Scholarship in 1887. Having been educated at Raffles Institution,

Singapore, and later at the University of Edinburgh, Scotland, his outlook was shaped by Western progressivism. However, this did not divorce Lim from his cultural roots. An adherent of Confucianism, he returned from Britain determined to advance his community with the help of the progressive ideals of the West.

At the age of 24, Lim started a private medical practice in Singapore, where he offered free medical treatment to those who could not afford it. Particularly troubled by how opium addiction was ravaging the Chinese community, he founded the Anti-Opium Society and opened the Opium Refuge, where addicts could seek medical help to break their compulsions.

He constantly wrote newspaper articles denouncing the ill-effects of opium consumption, and campaigned against the opium trade, to the anger of the British colonial authorities and the merchants who benefited financially from it. Despite potential threats to his safety for opposing a lucrative trade, he would not be silenced. Lim also fought against other social ills, from the practice of female child slavery, known as *mui tsai* (妹仔), to foot binding and gambling.

Being a Confucianist as well as a Christian by faith, Lim had a deep feeling for the unfortunate and underprivileged – especially those who suffered misfortune by nature of their circumstances. He cultivated strong convictions and motivations to eradicate social ills through his belief and faith in social reforms.

Lim's path led him to the Legislative Council of the Straits Settlements at the age of 26, even though his appointment was initially opposed by colonial Governor Sir Charles Mitchell. The Governor felt Lim was too young and was wary of his reputation as a reformist firebrand. But strong public support eventually saw the appointment through.

In the Legislative Council, Lim argued for the implementation of laws to alleviate poor housing conditions and overcrowding, improve public sanitation, mitigate poverty and curb the opium trade and gambling. He campaigned for these and other social causes across five three-year terms between 1895 and 1921, and also served on the Municipal Commission, Chinese Advisory Board and as a Justice of the Peace for Singapore – all before he was 30.

As a bearer of the cultural torches of East and West, Lim co-founded the Straits Chinese British Association (海峽英籍華人公會), and other cross-cultural literary and philosophical associations that promoted the best of both cultures. He also supported reform movements in China, and worked briefly as Inspector-General of hospitals for the Ch'ing Empire (大清國) before becoming Dr. Sun Yat-Sen's confidential secretary and personal physician.

In Singapore, Lim co-founded newspapers to promote the cause of the Chinese reformists, wrote *The Chinese Crisis From Within* in 1901 and was one of the leaders of the Singapore branch of the Tong-Meng Hui (*Chinese Revolutionary Alliance*) (中國同盟會) in 1906. His concern for his community spanned both cultures and oceans, and Lim served as president of Amoy University (*forerunner of Xiamen University today*) founded by his good friend Tan Kah-Ke in 1921. Having given up his thriving business interests in Singapore to go to Amoy (*Xiamen*) (廈門), Lim served the University without a salary until 1937, when his resources had whittled down to their lowest point.

Lim's self-sacrifice for a cause he believed deeply in did not come as a surprise to those who knew him – he had already demonstrated his zeal for education in Singapore. In 1899, he co-

founded the Singapore Chinese Girls School (新加坡華人女子學校) and served as its president, at a time when education for girls was considered unnecessary and of no consequence. A multi-linguist, he conducted Mandarin classes for the Straits Chinese and promoted the Chinese language among the Peranakan community.

Having led fundraising in Singapore for war relief efforts during the Sino-Japanese War (1937-1945), Lim became a target during the Japanese Occupation. He was appointed as president of the Overseas Chinese Association, which was used to force the Chinese community into raising a \$50 million “gift” to the Japanese government. To avoid being further used as a political tool by the Japanese, the elderly Lim often feigned drunkenness.

A polymath and an academic, a social reformer and an advocate for his community, Lim made his reformist presence felt across society. Most importantly, his compassion was apparent in all of his undertakings. Above all, it was the Confucian traits and character in him, coupled with his Christian faith which drove him with passion and fervour to help uplift those less fortunate.



Science, Confucianism and the Tensions of an ideal Republican University 1921-1937

Dr. Lim Boon-Keng's successes in China and Southeast Asia were challenged in the 1920s during his tenure as the President of Amoy University from June 1921 to 1937 when the Republican China's government took it over and ran it as one of the state universities.

Lim was a man of great personality and integrity, a man of many talents and achievements and a man for all seasons. Lim had many admirers, among them Sir Laurence Gillemard and Tan Kah-Kee. While Sir Laurence recognized the keenness of his intellect, the soundness of his judgment, and his zeal in the service of the government, Tan Kah-Kee heaped even higher praise on him, naming him the most outstanding person among millions of the overseas Chinese. In addition, Tan Kah-Kee lauded him for his spirit of fraternity and self-sacrifice in taking on the job as President of Amoy University at the cost of sacrificing his own material comfort, either winding up his lucrative medical practice and numerous enterprises or entrusting them to his friends and relatives in Singapore. At Amoy University, Lim was able to establish a medical school and a hospital to train students to care for the Chinese masses. For Lim his new assignment at Amoy might mean a new personal challenge. Lim's public-spiritedness and stern moral fibre in taking on the task earned Tan Kah-Kee's lifelong respect and affection. These two were to work together through thick and thin to make the University successful and vibrant, and to develop its potential in the challenging era of revolutionary change in China.

In getting the University off the ground and stabilizing its growth, both Lim and Tan were confronted with numerous problems of financial and political nature. Apart from the problem

of funding, neither Lim nor Tan ever quite came to grips with student unrest at their University. For a start, neither belonged to the generation of May Fourth Movement (五四運動) which demanded more radical change in Chinese society. Many of the students in Amoy University were influenced by the writings of Dr. Hu Shih (胡適博士), Ch'en Tu-Hsiu (陳獨秀), Li Ta-Chao (李大釗) and Lu Hsun (魯迅), who attacked Confucianism and advocated democracy, science and even revolution for solving China's socio-political problems. In addition, they all encouraged the use of the vernacular as against *wen-yen* (文言文), classical Chinese writing style. In this context it was little wonder that students generally were not at home with Lim's political and educational philosophy was so mould the character of students through the teaching of Confucian ethics. He wanted to turn out graduates who were what Confucius would regard as 'gentlemen'. Based on his conviction of the importance of moral training, Lim personally drew up a curriculum including such courses of study as comparative religion, philosophy, sociology, literature, sciences and politics for his students. More than that, Lim tried to produce a generation of graduates who were morally sound (that is, gentlemen), linguistically competent (English as second language), and technically and professionally literate. His moral teaching were overtly or latently resisted by students, who were ever politically and ideologically-oriented. Students were critical of his obsession with Confucianism and his anachronism as a scholar in the age of change. And that Lim was behind the times, and was inevitably swept away by the tidal waves of historical forces for change.

Lim was well aware of disharmony and cliquishness among the staff as one major factor in student unrest. The socio-educational backgrounds of the teaching staff were varied: many of them were graduates from different traditions and institutions in Japan, Europe and the United States. Tan in 1924 blamed a minority of the academic staff for inciting students to strike and asked them to leave his University. The dissension among the staff was also caused by unequal distribution of funding among rival departments, and a lack of funding in some cases.

Despite sporadic student unrest and financial pressures Amoy University did not fare too badly by all accounts during the 'reign' of Lim. In terms of bricks and mortar there was an impressive record of over forty buildings being completed, and over 3,000 rooms used on campus. These buildings including all the usual amenities pertaining to a university, namely student dormitories, gymnasium, a sports ground for track and field events, a science laboratory, a library, and buildings for a medical school, an engineering school, an arts faculty, physics, law, commerce and education faculties, zoological and biological museums, and a meteorological observatory. The University Library, starting with a modest of 200 books, had by 1930 acquired a collection of close to 150,000 volumes.

Apart from a medical and engineering school, Amoy University had five faculties in 1930: Arts, Physics, Law, Commerce and Education. These faculties had under their respective jurisdiction some seventeen departments, including Chinese literature, Western literature, philosophy, history, sociology, mathematics, physics, chemistry, zoology, biology, politics, economics, law, education, banking, accountancy, and industrial and commercial management. However, due largely to financial pressure, Amoy University was re-organized in 1936 with the amalgamation of departments and faculties. Then there were only three faculties, Arts, Physics and Law and Commerce, with Education being incorporated into the Arts Faculty, and only nine departments, a far cry from the heyday in 1930 when seventeen departments were operating. The University employed some 60 academic staff in 1924 and 80 in 1930. Student intake each

year fluctuated between 300 and 600, until 1937. It is surprising that only 571 students had actually graduated from Amoy University by 1937.

Liberal in heart, Lim recruited his staff according to their qualifications and academic standing, regardless of their political or ideological leanings. It is to his credit that he was able to attract to the University such literary personalities and academics as Lu Hsun (魯迅), Lin Yu-Tang (林語堂), and Ku Chieh-Kang (顧頔剛), Cheng Te-K'un (鄭德坤) and a host of others. Bearing in mind that Amoy University was often plagued by financial problems, student unrest and warlord intervention in Hokkien (*Fujian*) (福建), its survival and slow but sure growth were in themselves achievements.

Brief Biography

Early Life and Education

Lim Boon-Keng (林文慶), alias Meng-Qin (夢琴) (b. 18 October 1869, Singapore–d. 1 January 1957, Singapore) was an ethnic Chinese. His grandfather, Lim Mah-Peng (林瑪彭), had migrated in 1839 from Hokkien (*Fujian*) Province of the Ch'ing Empire, to Penang of Malaya, to earn a living where he married a Straits-born Chinese woman. Lim Mah-Peng then moved to Singapore when his only son, Lim Thean-Geow (林天堯), was born.

The earliest education Lim received was a brief period spent at a school set up by the Hokkien Huay Kuan (clan association) (福建會館), where he learnt Chinese classics. He then began his English education at the Government Cross Street School and thereafter enrolled in Raffles Institution in 1879. His studies at Raffles Institution were nearly terminated when his father passed away and the family faced financial difficulties. The then school principal, R. W. Hullett, intervened and Lim was able to continue with his education.

Lim graduated from Raffles Institution and was awarded the Queen's Scholarship in 1887. He studied medicine at the University of Edinburgh in Scotland and graduated in 1892, earning a bachelor of medicine and bachelor of surgery degree with first-class honours. In 1919, Lim was conferred Doctor of Laws (*honoris causa*) by the Hong Kong University (香港大學) of the British Crown Colony Hong Kong. In 1926, Lim was conferred Honorary Licentiate in Medicine and Surgery by King Edward VII College of Medicine, Singapore, The Straits Settlements; and in 1930, Fellowship of the Royal College of Surgeons (F.R.C.S.), United Kingdom.

Medical Career and Health Reforms

Lim returned to Singapore in 1893, setting up his private practice on Telok Ayer Street. In 1896, he entered into a partnership with T. Murray Robertson and co-owned The Dispensary at Raffles Place. Lim later established Sincere Dispensary, also known as Kewsutong (九思堂西藥房), which was located on Hill Street, with a branch on Chulia Street.

Between 1907 and 1910, Lim taught at the Straits and Federated Malay States Government Medical School (later renamed King Edward VII Medical School) on a gratis basis. Lim was outspoken about the ills of opium smoking and was a key figure in Malaya's anti-opium movement that first began in the 1900s.

Political Involvement

In 1895, at the age of 26, Lim was appointed as a Chinese member of the Straits Settlements Legislative Council. He served in this position until his resignation in 1903. Lim was re-appointed to the Council in 1915 when Tan Jiak-Kim (陳若錦) resigned from his seat, and served until his departure from Singapore in 1921. He also held various other positions such as Municipal Commissioner (1905–1906) and was a member of the Chinese Advisory Board from 1896.

A staunch supporter of the British, Lim participated in major events related to the British colonial government, such as the coronation ceremonies of King Edward VII (1902) and King George V (1911). During World War I (1914–1918), Lim helped to implement war taxation and rallied support from the Straits Chinese Community for the Allies' war efforts.

Lim was hugely influenced by the reform movement in the Ch'ing Empire during the late 19th century, and developed close ties with the movement's key figures, Dr. Sun Yat-Sen and Kang You-Wei (康有為), both of whom visited Singapore in the 1900s. In 1911, following Sun's successful revolution that overthrew the Ch'ing Empire, Lim was variously appointed as a medical adviser in the Peking government (北洋政府), inspector-general of the hospitals in Peking and president of the Peking government's Board of Health. He also became the personal physician and private secretary to Sun, the first president of the Republic of China (中華民國).

Back in Singapore, Lim was a founding member of the Tong-Meng Hui set up by Sun in 1906 and subsequently served as its president after the group became the Singapore branch of the Kuomintang (中國國民黨) (literally *The Nationalist Party of China*) in 1912.

In 1921, Lim resigned from the Legislative Council and left for China's Hokkien Province to join Amoy University (forerunner of Xiamen University today) as its president at Tan Kah-Kee's invitation. After heading the University for 16 years, Lim returned to Singapore in 1937.

Social Reforms

Education

Lim believed that education was the key to improving the general character of individuals and thus advocated for various educational reforms. Concerned about the lack of female education in Singapore, Lim, together with Song Ong-Siang (宋旺相) and other prominent members of the Straits Chinese Community, founded the Singapore Chinese Girls' School in 1899. He also started organizing Mandarin classes at his home that year, as he thought that English-educated Chinese also ought to be proficient in Mandarin.

Culture

Influenced by the reform movement and revolution taking place in China in the late 19th century, Lim campaigned for the cutting of queues (or *towchang*, the traditional pigtail worn by Chinese men of the Ch'ing Empire as a symbol of reform. Lim also saw the practice of Confucianism and reformist ideals as means to improve the lives of the Straits Chinese and larger Chinese community. Lim and Song founded 《*The Straits Chinese Magazine*》《海峽華人雜誌》 in 1897. He used the magazine as a platform to express these ideologies, and wrote about the social ills of opium as well as the importance of female education.

Lim also had a hand in the formation of various societies and other publications. These include the Chinese Philomathic Society (華人好學會) (1896), an intellectual group centred on reformist ideals; the newspapers 《*Thien Nan Shin Pao*》 (《天南新報》 1898; with Khoo Seok-Wan 邱菽園) as well as 《*Jit Shin Pau*》 (《日新報》 1899–1901; proprietor); and the Straits Chinese British Association (1900).

World War II

During the Japanese Occupation (1942–1945) in Singapore, Lim was pressured to become the leader of the Oversea Chinese Association. He was tasked with raising 50 million Malayan dollars for Japan on behalf of the Chinese community. While Lim and his committee managed to raise a portion of it, the full amount was eventually reached with a loan of 22 million Malayan dollars from the Yokohama Specie Bank (橫濱正金銀行).

Commercial Ventures

Lim partnered Tan Chay-Yan (陳齊賢), then already an established rubber planter in Malacca, to open rubber plantations in Singapore; in 1909, they formed the company, Serangoon Rubber Plantations. When the Malayan rubber industry boomed in the early 20th century, Lim reaped the profits.

Together with other prominent Straits Chinese, Lim was also involved in other industries such as timber and banking – the latter being the Chinese Commercial Bank (華商銀行), Ho Hong Bank (和豐銀行) and Oversea Chinese Bank (華僑銀行). He was a founding member of the Singapore Chinese Chamber of Commerce (新加坡中華總商會), which was established in 1906.

Selected Works

In addition to his other endeavours, Lim also wrote books and published numerous essays. Some of his articles published in 《The Straits Chinese Magazine》 were written under pseudonyms such as Lin Meng-Cheng, W. C. Lin, M. C. Lin and Historicus.

Chinese publications

1911: 《普通衛生講義》 (Elements of Popular Hygiene)

1914: 《孔教大綱》 (Principles of Confucianism)

English publications

1901: 《The Chinese Crisis from Within》 (published under the pseudonym “Wen Ching”)

1917: 《The Great War from the Confucian Point of View》, and kindred topics, being lectures delivered during 1914–1917

1927: 《Tragedies of Eastern Life: An Introduction to the Problems of Social Psychology》

1929: 《The Li Sao: An Elegy on Encountering Sorrows》 《離騷》

Legacy

After the War, Lim retired from public life and passed away on 1 January 1957 in Singapore, leaving behind his wife, 6 children, 30 grandchildren and 6 great-grandchildren. One of his great-granddaughters is the playwright Stella Kon. Lim was buried at Bidadari Cemetery, which was cleared in the 2000s to make way for redevelopment. His remains were exhumed and the tombstone placed at the Bidadari Memorial Garden at Mount Vernon. “Boon Keng Road” and “Boon Keng MRT Station” are named in his honour.

During a 2004 international conference, then Senior Minister Lee Kuan-Yew (李光耀) of Singapore hailed Lim as a role model of biculturalism that Singaporean Chinese should emulate as the influence of China grows.

Honours

United Kingdom: 1918 -- Officer of The Most Excellent Order of the British Empire (O.B.E.)

British Crown Colony Hong Kong: 1919 -- Doctor of Laws, *honoris causa*, conferred by the University of Hong Kong

Republic of China: Order of Golden Grain 2nd Class (二等嘉禾勳章)

Order of Striped Tiger 2nd Class (二等文虎勳章)

Family

Wife: Margaret Wong Tuan-Keng (黃端瓊) (m. 1896–1905, her death);

Grace Yin Pek-Ha (殷碧霞) (m. 1908–his death)

6 Sons: Robert Lim Kho-Seng (林可勝); Francis Lim Kho-Beng (林可明); Walter Lim Kho-Leng (林可能); John Lim Kho-Liau (林可卿); Lim Peng-Han (林炳漢); Lim Peng-Thiam (林炳添)

1 Daughter: Ena Lim Guat-Kheng (林月卿)



**He Who Serves Best
Profits Most:
Building People and
Leaving a Legacy**

OBITUARY: 《British Medical Journal》 – 19 January 1957

Lim Boon Keng, O.B.E., LL.D., M.B.

Dr. Lim Boon Keng, one of the most prominent men in public life in Singapore, died there on January 1, aged 87.

Lim Boon Keng was born in Singapore on October 18, 1869. From the Raffles Institution he won a Queen's Scholarship which enabled him to study medicine at Edinburgh, where he graduated M.B., C.M., with first-class honours, in 1892. A most able student, he was at one time librarian and later president of the Royal Medical Society of Edinburgh. After graduation he became a junior house-surgeon at the Royal Infirmary and then won a research scholarship in pathology at Cambridge. Among the papers he published at this time were the following: "The Nature of Hysteria," in the *Edinburgh Medical Journal*; "On the Cardiac Nerves of the Dog," in the *Journal of Physiology*; and "On Colonic Fluid of *Lumbricus terrestris* in Reference to a Protective Mechanism," in the *Philosophical Transactions of the Royal Society*. When he returned to Singapore, in 1893, he went into private practice, and it was not long before he entered public life by becoming a member of the Straits Settlement Legislative Council. He was also prominent in the business life of the colony, becoming a rubber planter on a large scale. In 1912 he accepted the post of president of the Board of Health at Nanking, under the Chinese Government. Later he moved to Peking as Inspector-General of Hospitals.

Dr. Lim worked in China for about 16 years and represented the Chinese Government at a number of international sanitary conferences. He acted as personal physician to Dr. Sun Yat Sen, founder of the Chinese Republic. Always keenly interested in general as well as medical education, he was appointed president of the University of Amoy in 1921. Two years before this the University of Hong Kong had conferred on him the honorary degree of LL.D. On his return to Singapore Dr. Lim maintained his connexion with the King Edward VII Medical School by holding the post of lecturer in pharmacology and therapeutics, and he was a member of the Raffles College Council. A Confucian scholar of renown, he wrote a number of books on historical and medical subjects and translated Chinese texts into English. In 1918 he was appointed O.B.E. in recognition of his public services, and he also received a number of decorations from European governments and from the Chinese Government. He was a member of the British Medical Association for over 40 years, and at one time he served on the council of the Malayan Branch of the B.M.A., to the *Transactions* of which he was a frequent contributor. According to the obituary notice in the *Straits Times*, Dr. Lim had very recently urged the members of the Chinese community in Singapore to go forward in friendship with other communities towards the common goal of a unified inter-racial family.



香 港 大 學

THE UNIVERSITY OF HONG KONG

Congregation 1919

LIM Boon Keng

Doctor of Laws *honoris causa*

SPEECH

Your Excellencies, I find it extremely difficult to express in adequate terms my gratitude for the great honour which the University has conferred upon me. I appreciated the honour all the more because it has come from a British source---a centre of British learning at the very doors of China offering to the Chinese people the greatest gift---the best fruits of British culture---at the disposal of the British nation. Through the University the British Empire is extending the hand of goodwill and friendship to a great and ancient nation.

I observe on the shield of the University two words or rather two phrases that shine forth like great lights, showing up the very basis of our human culture, as they involve, in fact, the guiding principles that must determine the great discussions to be held by the wisest men of the nations who are assembling today to consider the peace terms to be imposed upon the barbarous Germans. The Latin legend of the crest is a very apt translation of the Chinese phrases---Ke-wu and Ming-te---but I am afraid many students may not fully realize the true meaning of *Sapientia et Virtus*.

The word *Sapientia* has undergone changes in meaning in the course of time. It was in the middle ages rendered "wisdom". It represents the best results of Ke-wu or Science as we should translate the phrase in modern English. Then there is the other expression Ming-te which the late Dr. Legge had translated "illustrious virtue". With all humble submission to such a venerable authority I venture to think that "illustrious virtue" is too learned and ponderous phrase. The Latin *Virtus*, in the sense employed by the stoics, with emphasis on the *vir*, has no exact equivalent in modern English but it is the right meaning of *te* in Confucian literature. What do we mean, after all, by these words? They indicate simply the application of knowledge to the necessities of life, subject to moral restraints. In that Chinese phrase Ke-wu, we have the basis of modern science---the investigation of things. But science, by itself, does not suffice to maintain civilization, as we have recently seen how science when detached from *Virtus*---in spite of *Sapientia* a wisdom as the ancients translated it, has simply developed into German militarism.

And so this University standing at the very doors of China has a great message and a great duty to fulfill. I have heard it said that it is difficult for the University in Hong Kong to serve as a centre of education for the regeneration of the Chinese people. I do not concur with this view. I think a great deal can be achieved by a University such as ours before the Chinese will be ready to have a proper University of their own, because, after all, a University should not only be a factory for "turning out" machines or mere professional experts. The University must impart something more than technical knowledge and professional skill. True it must provide its students with a complete view of life, but it must also bring to bear upon them its salutary influence so that they will not only have gained a knowledge of life---but what is infinitely better ---they will be able to live with wise teachers in such a way as to get the inspiration to live in their post-graduate days the noblest life known to mankind.

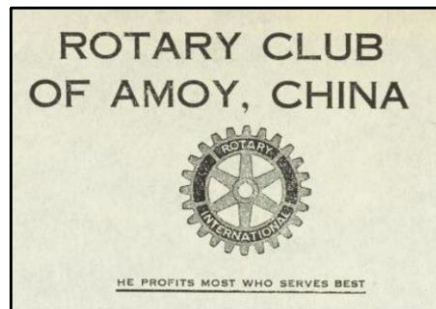
It is therefore very auspicious that the University authorities have wisely chosen two texts from the Confucian Classics to be the motto and the guide of all the succeeding rulers of this great centre of learning. In a recent volume dealing with the great problems that will arise in the future between capital and labour in different parts of Europe and the world, there is a paper by the Bishop of Birmingham in which he says that it is curious to discover in the Confucian Classics the ideal that is worthy of the consideration of the Twentieth Century. That ideal is to be found in the saying of Confucius: "If you wish to establish yourself, seek also to establish others". The idea is that education in its best and highest sense is only the means towards the attainment of the perfect life and that not for the individual alone but also through the perfection of the individual for the family, the nation, and the world. The principle of education is that a man must endeavour to make himself perfect in every way, exercising all his faculties, and training all his senses, so that the eye can appreciate beauty, the ear can understand harmony and so forth till the mind becomes the willing instrument of the spirit. Thus the individual in the totality of his being is in rapport with nature. But this is not all. The cultivation of the arts and sciences should never serve merely as the means of self-gratification or as the stepping stone to advancement wealth and glory for self. Neither must it aim solely at the prosperity and happiness of the family for the latter is after all only a unit of the social organism. "The perfection of self" in the Confucian ethics implies the acquirement of altruism as an active force to extend all the benefits of education perceived by the individual to the family, through the family to the nation, and through the nation to all mankind. Therefore the same enlightenment that leads to the individual to seek perfection for himself, urges him to diffuse the spirit that gives life to understanding, to refinement, and to culture so that the whole human family may attain to the peace and happiness which he, the individual, is seeking for himself. This is, as no doubt everyone is aware, the great ideal of Confucianism and it cannot be an unworthy programme for a University.

We have heard the Pro-Vice-Chancellor speaking in feeling terms when he appealed to His Excellency for the provision of adequate funds for the necessary requirements of this centre of learning. May I venture as a visitor and a stranger from a neighbouring Colony to offer my

criticism or opinion of certain views as to the position of the Hong Kong University today. Speaking now as a graduate, I feel justified in saying a few words to express what I feel about our University. In my humble opinion, the University should not and never been in want of the necessary funds. The Government of this Colony must not look upon the Hong Kong University merely as a little Colonial concern. If I might be bold to employ a figure of speech, I should call the University a great British lighthouse built upon the most prominent rock upon the China coast in the darkest age of Asia. At present chaos in the shape of a political typhoon rages throughout the troubled waters of Chinese life, and darkness reigns supreme. The British Empire has therefore with characteristic generosity built a great lighthouse in Hong Kong, and the late King Edward, whose memory the Great War has taught us to bless, declared that this was the gift of the British nation. Surely it is not asking too much to demand that the British Empire and the British Colonies especially should see that the British lighthouse should be properly and efficiently lighted. Surely the British Empire, which has been prepared to sacrifice its best manhood for the defence of Liberty will not be found wanting in such a good cause where the cost is so small and trivial. I trust Your Excellency will pardon me if I ask the Governor and all the Members of the Civil Service of the Colony to regard the University as the great lighthouse of the British Empire in the Far East. We are building up a structure not only in material things, for over and above the things that are visible, there are elements of greater permanency with light to light up the whole of mankind. Therefore, if we regard our University as a British institution intended as the means of providing the gift of British culture to the Chinese people, we may be sure that the British Empire---particularly the Colonies---will respond to any reasonable appeal by the Government of Hong Kong.

Many thoughts come to one on such an occasion as this but it is impossible in this short address to consider them all. However, before concluding my speech, I wish to emphasize the fact that if the University were to help China in any way at all, the students and the graduates of Chinese race, should not forget that they were Chinese. It is hardly necessary in this hall for me to justify my position as a British subject, as a lover of British ideals, or as a loyal and humble member of the British Empire. The lessons of psychological and history---especially of the long annals of the Chinese nation---show that a man is a better and more loyal subject when he does not forget the source from which he has sprung. The French Canadians have not been ashamed of their French nationality, the Boers are proud of their Dutch origin, the Welsh make much of their Cymric ancestors, and who dares question the Scotch as to whether he has a native land of his own? So surely a Chinese, who is a British subject, does not need to become denationalized in a linguistic, psychological, or ethnological sense, on account of his political allegiance. There are good scientific and philosophical reasons for believing that nationalities develop best and most happily along definite lines of least resistance acquired by long generations of adaptation and inheritance. The happiest results therefore will be achieved when the Chinese, whether subjects of Alien Powers or not, coming to study in this University, do not forget that they are Chinese. Whether they come from the United States, Australia, or Malaya, or from the great

Republic of China, they will surely be better citizens in the future, if they can manage to conserve whatever is beautiful, whatever is good, and whatever is wise in the old traditions of China, while they strive to imbibe the spirit of the British Democracy with its ideals of veracity and justice and law and freedom---which have built up the grandeur and the might of the British Empire. If with the virtues truly characteristic of the British, they succeed in combining reverence for the aged, respect for authority, love of order, and enthusiasm for learning, so conspicuous in Chinese institutions, they will have equipped themselves fully for the uplifting and the amelioration of the great Chinese nation. Then they would be able to go back amongst their people and---perhaps the Chinese would excuse me for my plain language---these young men, wise, learned, but humble, will bring them piety, knowledge, patience, skill and humanity to relieve the Chinese nation of that terrible paralysis of the senses, and one is almost tempted to say, of the mind---that moral and spiritual malady which accounts for all the symptoms of decadence of what was once a brilliant civilization. When that paralysis shall have passed away then, and only then, will the Chung-hua Republic wake up, recover her senses, and banish forever the sights, the smells, the sounds, and the thoughts at present characteristic of Chinese surroundings - the obnoxious and disagreeable evidences of national degeneration and decay! Then shall arise in the Flowery Land a rejuvenated "Middle Kingdom" with beautiful cities, clean homes, high ideals, happy children, refined women, and heroic men, excelling the best features of the glorious times of the T'angs and the Sungs in Ancient China.



The Promotion of World Peace by Rotary!

Dr. Lim Boon-Keng

President 1935-1936 of Amoy Rotary Club, Republic of China

THE fourth object of Rotary is to create a Federation of Nations on the basis of peace that will prevail through understanding and goodwill among the business and professional men of

the world. It is therefore essential that Rotarians should exert themselves as the medium by which the ideal of service may be as widely propagated as possible.

The problem of mutual understanding is in fact not so simple as it seems. To fully understand one another, there must be frequent contact, cordial association and sympathy along many lines until friendship is formed. A study of the aesthetic achievements and the good qualities of a people should be the best preliminary step to bring different nations together. Unfortunately differences of opinions, and racial prejudices have for long been stumbling blocks. The frequent association of Rotarians at luncheon and dinner parties, affords the opportunity of creating a cordial friendship, which opens the gate to full understanding, and real sympathy. In this way, tolerance smooths the path to intimacy. With a sound knowledge of the values and qualities of one another's national culture, Rotarians acquire the understanding which cements their friendship.

It should be understood that the Rotarian ideal of putting "Service above Self" differs but little from the cardinal doctrine of all the great religions. It can only be carried out when goodwill exists in the community. Man, by virtue of his intellect and reason, has ascended one stage higher in the scale of evolution, by having the will to suppress selfish instincts, and by manifesting love as a potent force to mould society as the nucleus of civilization.

In real life, it is not an easy matter to put goodwill into practice, unless the individual has been duly influenced by the dictates of righteousness and until self-sacrifice can easily be made. Unless a man has completely attained self-mastery, and can suppress his natural selfish propensities, there can be no real goodwill manifested in society. One must be imbued with faith in the sanctity of love as a divine force shaping the destiny of the human race, before he will be ready to forget his own interests in order to place his service for the benefit of others.

Therefore when the chaotic condition of world economics and politics is taken into consideration, one cannot but realise that intimate contact of all States, unless preserved by peace, must lead to conflict, war, and disaster.

Though none of the great religions have been quite successful in causing their devotees to live up to their noble ideal of altruism, let sincere Rotarians endeavour to create true friendship among the merchants and professional men of all nations. Understanding and goodwill will increase the bond of fraternity which will ensure peace to all the peoples of the world.

The emphasis laid on the value of service by Rotary should inspire the leaders of society to exert themselves in promoting the cause of peace so that happiness may be enjoyed in every land. May the propagation of the Rotarian ideal lead to international alliances for scientific research, and cultural studies as well as for co-operation in trade and industries. If we do sincerely believe that Rotarian activities will be efficient and effective, there is every hope that in the near future, as soon as possible, the dawn of a new age will appear shedding added lustre upon the past achievements of the human family.

TO THE CLUB SECRETARY:

Under direction club board of directors three copies of this form should be filled out completely. The original and one carbon should be returned promptly to the governor—the other carbon is for the club files.

Purpose of the Report:

- To assist the district governor in discussing matters of club administration with the board of directors of the club on the occasion of his official visit.
- To aid the district governor in preparing his report to the board of directors of Rotary International.
- To furnish the board of directors of Rotary International with information and data needed by it for the proper administration of R.I. in general.

ROTARY INTERNATIONAL
REPORT FROM CLUB
TO
DISTRICT GOVERNOR
ON
CLUB ADMINISTRATION

Rotary Club of A M O Y
District No. 81 Year Club Organized 1933
No. of Members Now 35 Date of This Report 23-10-'35

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20 JAN 1936	
200	205
240	245
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520	525
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640	645
680	685
720	725
760	765
800	805
840	845
880	885
920	925
960	965
1000	1005
1040	1045
1080	1085
1120	1125
1160	1165
1200	1205
1240	1245
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1880	1885
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2080	2085
2120	2125
2160	2165
2200	2205
2240	2245
2280	2285
2320	2325
2360	2365
2400	2405
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9800	9805
9840	9845
9880	9885
9920	9925
9960	9965
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The following questions are based on the plan of operation followed by Rotary clubs generally:

1. Does the club meet regularly each week in the year?

Yes.

2. Does the board of directors meet regularly?

Monthly?
Fortnightly?
Weekly?

3. Does the club assembly (members of the board and chairmen of committees) meet periodically?

Monthly?
Quarterly?

4. Does the president appoint and instruct committees as outlined under the aims and objects plan?

Yes

5. Has the club president obtained from the secretariat suggestions for the help of the club committees?

Yes.

6. Does each of the major committees (A. & O. and four associated committees) report to the club at some regular meeting regarding its work, accomplishments and plans?

Yes.

7. Are the programs for the weekly meetings prepared at least a month in advance?

Yes.

8. Are the programs for the weekly meetings planned so as to cover (over the period of a year) the four service divisions of the program of Rotary (club, vocational, international, community)?

Yes.

9. Does the club have any difficulty in planning and carrying out interesting and constructive programs?

The number of our members being so small sometimes speakers non-members have to be introduced

10. Is the form "Planning Club Meetings in Advance" (251) helpful to the club in planning programs?

Yes.

11. Are the program suggestions furnished by "The Rotarian" Magazine helpful in planning club programs?

The circumstances in our Club are very different.

12. Does the club faithfully adhere to the classification principle of membership?

Yes.

13. Has the list of filled and unfilled classifications been brought up to date?

Yes.

14. How many listed classifications remain unfilled?

None.

all gone
memo

15. Does the club strive to maintain a steady membership growth?

Yes.

16. How many members did the club lose during the past year?

17. Has the club refilled classifications of those members whom it lost during the past year?

Yes.

18. Is each new member specially welcomed into membership and given special attention until he is well instructed in Rotary and has found his place in the fellowship of the club?

welcomed, we try to give special attention as much as possible.

19. Does the club give particular attention to visiting Rotarians?

Yes.

20. Are the regulations respecting attendance enforced?

Yes.

21. Was the club represented by both its president and its secretary at the district assembly (meeting of all club presidents and secretaries in the district)?

No.

22. How many members of the club attended the last district conference?

District just established.

23. Was the club represented (by a delegate or a proxy) at the 1935 annual convention of R.I. held in Mexico City, Mexico?

No.

24. Does the club participate in at least one intercity meeting each year?

Yes.

25. Does the club send its bulletin
To the Secretary of R.I.?
To the district governor?
To other interested clubs?

So far we do not have a bulletin but we are working at it.

26. How many honorary members have been continued by board action this year (see Section I-b of Article IV, standard club constitution)?

None.

27. Please tell about any special practices or procedures followed by your club.

Usual procedures followed.

28. Has the club any comments or suggestions to make concerning the functioning of Rotary International?

No.

29. Has the club any comments or suggestions to offer for the further advancement of the Rotary movement?

No.

30. Has your club yet sent in a subscription to "The Rotarian" and/or "Revista Rotaria" for your local school and public libraries?

No.

THE BOARD OF DIRECTORS OF THE ROTARY CLUB

Of _____ A M O Y _____

By _____
President _____
and
Secretary _____

TO THE CLUB SECRETARY:

Under direction club board of directors three copies of this form should be filled out completely. The original and one carbon should be returned promptly to the governor—the other carbon is for the club files.

Purpose of the Report:

- To aid the district governor in keeping informed as to the activities of the clubs in his district and to assist him in preparing his reports to the board of directors of Rotary International.
- To acquaint the board of R.I. with the manner in which the member clubs are carrying out Rotary's program.
- To furnish the board of R.I. with information and data for its guidance in making helpful suggestions for club activities.

100 110 120 130 140

ROTARY INTERNATIONAL

REPORT FROM CLUB
TO
DISTRICT GOVERNOR
ON
CLUB ACTIVITIES

Rotary Club of A M O Y
District No. 81 Year Club Organized 1933
No. of Members Now 31 Date of This Report 14/1/36

(Please leave this space blank)

27 APR 1936	
200 2700	340 3000
INDEX?	FILE WHERE?
	200

- In the past year what have the members of your club done individually to put Rotary ideals into practice in buyer-seller, competitor, employer-employee, or international trade relationships?

The field of activity of this kind is very limited in Amoy. Whenever opportunity has turned up, it has been taken advantage of.

- Within the year what community needs has your club discovered that are not being cared for by existing agencies and what has the club done about them?

Rickshaw coolies shelters were erected, where tea was served. On October 1st, 1935 the shelters were handed over to the Municipality. A Clinic was established for treatment of poor Chinese children. Already more than 3000 cases have been treated.

- Have some of your members talked to the club about the use of correct business practices in their branch of industry?

No.

- On what specific community service activities would you like information or suggestions?

None at present.

- What proportion of your club members participate as individuals in community service activities?

On 31 members 17, so 55 per cent.

6. In the past year what has your club done to direct the attention of its members to a study of international relationships and the possibilities for promoting international goodwill and understanding?

Several times speakers were requested to let us have their ideas about this matter, which in an international settlement as Amoy/Kulangsu is very important indeed.

Not less than 9 different nationalities were represented in our Club.

7. What is your club doing or has it done to develop to a greater degree international-mindedness in the community generally?

Several social gatherings were organized during which the different nationalities freely mixed and had the opportunity to better understand each other.

8. What is your club doing to cause the community at large to see the Rotary club, not simply as a luncheon group, but as a service organization sincerely interested in the welfare of its community and of society in general?

The activities of the Club, specially the rickshaw shelter and the Clinic have proved our will to serve the community. On the social gatherings many prominent citizens were invited and given an idea of what Rotary's objects are.

GENERAL REMARKS:

THE BOARD OF DIRECTORS OF THE ROTARY CLUB

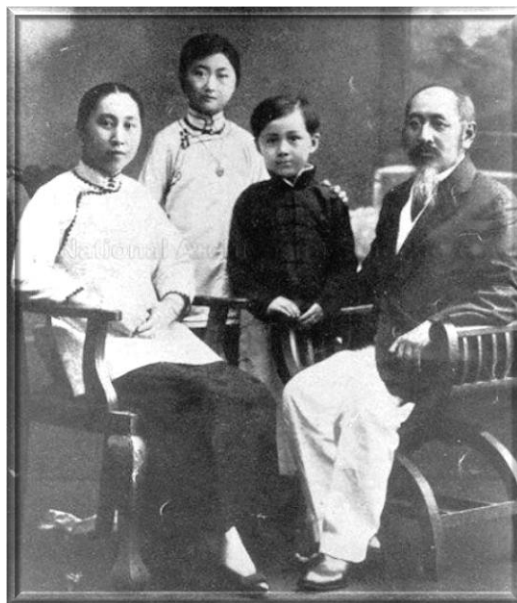
Of _____ A M O Y
By _____
President _____
and _____
Secretary _____

The Rotary Club of Amoy – Board of Directors 1935-1936



Standing (Left to Right): Director Toh Bien Seng, Director H. K. Prossor, Director S. M. Mayes, Sergeant-at-Arms Dr. D. F. O'Brien, Director Rev. W. Short.

Seated: Director Dr. F. S. Wong, Vice-President A. J. Martin, President Dr. Lim Boon Keng, Past-President Director D. A. E. Bell, Treasurer P. C. Hwang, Secretary A. J. Ramondt.



林文慶博士和繼室殷碧霞女士、女兒林月卿、兒子林炳漢合照。(1918-1922)
Dr. Lim Boon Keng and his second wife Grace Yin Pek Ha, daughter Ena Lim Guat Kheng
and son Lim Peng Han (Courtesy of National Archives of Singapore) (1918-1922)



林文慶博士和繼室殷碧霞女士
Dr. Lim Boon Keng and his second wife Grace Yin Pek Ha



1933 年廈門扶輪社的創社社員，1935-1936 年度擔任社長，
林文慶博士是中華民國廈門大學首任校長，從 1921 年到 1937 年，他在廈門大學服務了 17 年。

A Charter Member in 1933 and the President 1935-1936 of Amoy Rotary Club,
Dr. Lim Boon Keng was the first president of the Amoy University in the Republic of China, where he
worked for 17 years from 1921 to 1937.





昔日廈門大學群賢樓（校本部主樓）
The Main Building Complex of Amoy University



Dr. Lim Boon-Keng statue and memorial pavilion inside today's Xiamen University campus.

今日廈門大學校園內的林文慶校長紀念園 -- 林文慶雕像和文慶亭

亭聯：「禾山巍巍懷師德；鷺水泱泱見道心」

塑像基座上刻有銘文：「一九二一年六月，林文慶博士應校主陳嘉庚先生之請，接掌廈門大學，傾其睿智才學，運籌操勞，主理校政十六載。學校事業蒸蒸日上，碩彥咸集，鴻才疊起，聲名遠播海內外，與公辦名校並駕齊驅。」



National Museum of Singapore

Often described as "Singapore's Grand Old Man", Dr. Lim Boon Keng was one of the country's eminent social reformers in the late 19th to early 20th century. As a Justice of the Peace, Legislative Councillor, Municipal Commissioner, and Chinese Advisory Board member, Lim bridged the gap between the British and Chinese worlds in Singapore and highlighted the plight of the city's poor to the colonial authorities. Trained as a doctor in Edinburgh, Lim also visited brothels to treat prostitutes and certified the deaths of those who had died from infectious diseases. An enquiry commission he headed in 1896 revealed terrible living conditions for most of the city's inhabitants, and recommended sanitary improvements to public works.



新加坡文慶地鐵站
Boon Keng MRT Station, Singapore



新加坡文慶路
Boon Keng Road, Singapore

林文慶博士 -- 廈門大學校長當了扶輪社社長



中國和新加坡的醫師教育家、社會改革者

林文慶博士 (Dr. the Honourable Lim Boon-Keng, OBE, *HonLLD (HKU)*, FRCS, MB (*Edinburgh*), CM (*Edinburgh*), JP) (1869–1957)，字夢琴，新加坡華裔公民，祖籍中國福建海澄。他是 1933 年廈門扶輪社 (Amoy Rotary Club) 的創社社員，1935–1936 年度擔任社長；當年，林文慶博士是私立廈門大學 (Amoy University) 的校長 (1921–1937)。(Amoy 是源自福建漳州話對「廈門」的讀音。) 1950 年之前，廈門是中華民國福建省的沿海商貿口岸城市。

林文慶是個傳奇式的歷史人物，一生的成就，一生多姿多彩。他是一代名醫，又是勇於開拓的企業家；是雄辯滔滔的立法議員，也是移風易俗的社會改革家和教育家；是忠實的新加坡國民，不知疲倦地為僑居地華人請命，又是赤誠的民族主義者；始終心繫故國，支持中國的維新變法並投身孫中山領導的民主革命。他一生的成就是多方面的，在中國辛亥革命史上和新加坡華人史上，都留下了他的足跡。

他是一代名醫，開辦「九思堂西藥房」，並創辦「廈門中山醫院」。又是勇於開拓的企業家、實業家，開闢了第一家橡膠園，被譽為「馬來亞橡膠之父」；組織「和豐銀行」、「華僑銀行」，創辦「華僑保險有限公司」。

他是儒學家，在馬來亞發起籌建孔廟學堂。在中國廈門大學成立了「國學研究院」，自稱「對於國學，提倡不遺餘力」。他能用英語解說儒家思想，將《離騷》譯成英文，並發表多篇儒學研究著作。他是語言天才，除英語、馬來語外，尚通巫文、日語、法語、德語、拉丁語、希臘語、泰米爾語、印度語、漢語，並熟諳閩、粵、潮州等方言。

林文慶是社會活動家，是英國海峽殖民地定例局 (立法局) (Legislative Council, The Straits Settlement) 的華裔議員、太平紳士，位高權重。是「海峽哲學研究會」會長，成立「華人好學會」社團、華人活動俱樂部，創辦《海峽華人雜誌》。他是忠實的新加坡國民，不辭勞苦地為僑居地華人請命；又是赤誠的民族主義者，始終心繫故國，支持中國的維新變法並投身孫中山領導的民主革命。他在中國辛亥革命史上留下了足跡，是早期同盟會會員。他曾營救康有為；幫助孫中山營救在新加坡被捕的日本革命盟友宮崎寅藏。在中國政治上，他被中華民國臨時大總統孫中山任命為南京政府內政部衛生司長、外交部顧問。

在新加坡華人史上，也是移風易俗的社會改革家，積極推動南洋華僑社會的習俗改革。在1898年他就發起男子剪辮運動；反對婦女纏足；提倡女子教育；反對吸食鴉片。

林文慶是教育家，在新加坡創辦「新加坡華人女子學校」；在中國，全程主掌了私立廈門大學十六年，為廈門大學贏得了「南方之強」的美譽。他是中國近現代著名大學校長和教育家，畢生追求教育救國理念，是陳嘉庚傾家興學的追隨者。在陳氏的企業收盤後，林文慶四處募捐辦學，捨棄自身利益，頗獲社會讚許。他主政廈門大學十六年，造就人才逾千人，奠定學校發展根基，堪稱中國近現代私立大學校長之典範。林文慶作為大學校長，既是現代科學的傳播者，也是儒學文化傳統的捍衛者，竭力推廣東南亞的華文教育。



廈門大學校園文化傳統的開創者

林文慶博士作為私立時期廈門大學校長，在中國近代大學教育史上具有重要地位。他一生跌宕起伏，時人與今人，海內與海外，對其評價頗有差異。東南亞學者，尤其是新加坡、馬來西亞的華人學者，對於林文慶的評價是相當高的。他執掌廈門大學16年（1921.6.-1937.7.），是廈門大學校園文化傳統的開創者。全面認識和客觀評價其辦學成就與文化貢獻，對於弘揚中國大學優良教育傳統，頗有啟迪意義。陳嘉庚曾這樣評價：「南洋數百萬華僑中，而能通西洋物質之科學，兼具中國文化之精神者，當首推林文慶博士。」

新加坡的陳嘉庚，原籍福建省泉州府，以海運及橡膠致富。1912年，他關心教育事業，出資建立廈門大學，立意使其成為中國第一流學府，以造就福建及華僑子弟。他捐出土地，捐獻鉅款，督造校舍，甚為熱心。只是自己僅受過幾年教育，對辦學完全外行，必須羅致文教界人士掌理校政。廈門大學於1920年4月6日開學，首任校長是美國哥倫比亞大學(Columbia University, USA)出身、北京師範大學前任校長的鄧萃英。但他只幹了一年，於1921年5月辭職。遺缺空懸，陳嘉庚想到了林文慶。於是，商請林文慶接任廈門大學校長。

1921年6月林文慶繼任校長的時候，廈門大學是初創階段。在鷺島上荒涼的角落，真是草莽乍闢，學生僅百人左右。林文慶見聞廣闊，高瞻遠矚，立意建立起規模宏大的學府。他不想造就出僅有科技沒有靈魂的學生，成為文明的野蠻人，而是培養「人人為仁人君子」；因此，取「止於至善」（出自《禮記·大學》）為校訓，並制訂校徽、校歌。

在急劇政治動盪的近代中國，出任私立大學校長是個苦差使。不僅要勇於擔當，更要無私奉獻。林文慶在執掌私立廈門大學期間，歷經兩次學潮；一次世界經濟大危機；日本帝國入侵中國東北，時局動盪；辦學殊為艱難。但他不為其所懼，堅信教育救國，力倡科學精神及儒學價值觀；採取多項舉措，大力推進人才培養和學術研究；堅持不懈地傳承和傳播民族優秀文化，取得了令人矚目的教育成就。

林文慶任校長十六年，不支薪酬。行醫所得，也捐給學校，並且傾家捐獻。1934 年，世界經濟恐慌的餘波所及，使陳嘉庚經營的企業宣告破產，廈門大學瀕臨關閉。林文慶籌維經費，使廈門大學得以維持不墜，勉度難關。

他拔起根，離開生長的新加坡，任廈門大學校長十六年。他不為名，不慕利，把生命中最有用的歲月，無私的奉獻給廈門大學。那段時間，是廈門大學成長發展的時期。可惜，林文慶雖有心作育華人，貢獻中國教育，遺憾他既不是充分的英國紳士，也不是完全的中國儒者。不中不西，亦新亦舊，成為十足的邊際人，也就不免寂寞。

1937 年 7 月，廈門大學被中華民國教育部改為國立。私立廈門大學的第二任校長，也成為最後一任。垂垂老矣的林文慶，離開廈大，葉落不得不歸根，返回新加坡。也許，可以說：「他來時的廈大是磚，他去時的廈大是雲石。」

兩次學潮

1924 年，廈門大學建校三周年，林文慶發表「尊孔」演說，崇揚至聖先師孔子的教育原則。林文慶以醫學立世，但國學功底也是相當深厚。不遺餘力地提倡國學，對儒家學說進行系統的研究。他以《禮記·大學》：「大學之道，在明明德，在親民，在止於至善」中的「止於至善」四字作為廈門大學的校訓，以培養學生「人人為仁人君子」。

林文慶經常在校園內組織尊孔、祭孔等活動，將孔子的生日列為重要節日。並在全校放假，以示恭祝。這在當時也是飽受詬病之舉，甚至也成為他的污點之一。因為當時「五四運動」餘音未了，可謂是冒天下之大不韙。在中國漫長的歷史長河中，有關尊孔、反孔的運動時常上演，並且反覆輪迴。生活在兩千多年前的孔子，經常由於意識形態的需要，而被揪出來折騰一番。那時，正是反教倒孔的時期。胡適、陳獨秀、李大釗、魯迅等把中國一切的災難，都推到「孔老二」身上。「打倒孔家店」成為進步的時髦口號，推崇孔子則成為重大罪行。因此，部分激進的學生，認為這位留英的學者，思想迂腐並守舊，不配為廈大校長，要求他下台讓賢。不過，有校主陳嘉庚全力支持，林得以屹立不動。學生教員要走自便，名教授也不例外，惟校長不走。

1926 年，廈門大學更進一步，成立國學研究院，林文慶自兼任院長。他重金禮聘知名教授，魯迅、林語堂、顧頡剛等等，群賢畢集。不過，這些人中的名作家，名則名矣，並不都是學者。據說，林文慶曾表示希望教授們定時撰著學術作品，交本校學報發表。這只是徵稿，並不是強制規定的迫繳。相距外國名校「不發表就毀滅」(Publish or Perish)的要求，還十分遙遠。這些作家，有的就受不了，以為無異迫母雞按時生蛋。以為工商企業生產管制則可，大學則不可。尖刻有名的魯迅，更詆斥林文慶的尊孔是「洋鬼子信孔教」，不知道這世代用不上孔教了。林文慶寬容忍讓，魯迅的表現，可不是肯向誰俯首的人。雖說「橫眉冷對千夫指，俯首甘為孺子牛」，只幹了四個月，就拂袖而去了。短期的施教，對學子有甚造就，很難衡量。在創辦國學研究院等問題上，林文慶與一些文科教授不睦，造成了魯迅、孫伏園、沈兼士、林語堂、顧頡剛、劉樹杞等教授辭職。當時學生電請陳嘉庚更換校長，而陳嘉庚則回電斥責：「更換校長，權操在我。學生無理取鬧，如不復課，即日停膳、停火，驅逐出校」。陳嘉庚又一次力挺林文慶，顯示出他對林文慶絕對的信任、支持和尊重。

其實，林林文慶對中國古文學的根底，縱然比不上魯迅，可能比許多新文學家高明許多。林文慶愛國學，提倡國故，喜愛屈原的《離騷》。不僅熟讀，且於 1929 年完成《離騷》的英譯，

由英國劍橋漢學家翟理斯(Herbert Allen Giles 1845-1935)和印度諾貝爾獎詩人泰戈爾(Rabindranath Tagore 1861-1941)作序。也許，他敬佩愛國詩人屈原的清操高品。林文慶自己也是堅持原則，不隨流俗，「世人皆濁我獨清，世人皆醉我獨醒。」

推動了學科發展

在長期辦學歷程中，林文慶致力於學科建設，締造了研究型大學的優良學術傳統。不僅為其後廈門大學的發展奠定了根基，而且在中國現代大學史上產生了積極的示範效應。私立時期廈門大學重點建設的教育學、生物學、化學、商學、國文(國學)、法學等學科，後來發展為該校強勢學科，躋身國內學術研究前沿。為人才培養和科學、文化發展，作出了重要貢獻。

在推動學科發展方面，林文慶的突出貢獻在於：一是以發展科學為辦學導向，積極宣導並親自參與科學研究；二是大力引進各科名師，知人善用；三是努力創造寬鬆的校園學術氛圍和學科發展條件，支持和激勵師生追求學術研究，發明新知。

開創廈大校園文化傳統

校園文化是大學理念的外顯形態，它反映了大學創辦者和管理者的文化追求與辦學風格。早期廈門大學校園文化的建設與發展，從校旨、校訓、校徽的制定，學風、校風的塑造，到校園制度文化、物質文化建設，無不與林文慶的精心籌劃與嚴格管理密切相關。作為廈門大學校園文化傳統的開創者，林文慶的貢獻集中表現在以下三個方面。

首先，制定校訓、校徽，奠定了廈門大學校園精神文化的基礎。

校訓是「學校為樹立優良校風而制定的要求，師生共同遵守的準則」，校徽則是校園文化的重要標誌，兩者對於師生行為產生潛移默化的作用。「止於至善」的校訓，一直是師生努力追求的辦學目標與文化境界。這一校訓與校徽是林文慶留下的珍貴文化遺產，至今仍發揮著重要的育人作用。

其次，修訂學校規章制度，推動開展各類課外活動，積澱了豐富、多元的校園文化優良傳統。

私立時期，廈門大學學術風氣濃郁，校園文化豐富多彩。這在相當程度上得益於林文慶的宣導及相應的制度保障，他極為重視課外學術演講和學生社團活動。建校之初，他就組織「實踐倫理演講會」。每週日晚7時親臨發表演講，勉勵學生修身，完善人格修養。他創立師生學術週會制度，每週四上午11時至12時，或下午4時至5時，邀請校內外學者作學術演講。此外，學校還舉辦文藝、體育等多種課外活動，活躍和豐富學生的業餘文化生活。

1928年，廈門大學課外演講增加了「總理紀念週」活動。學校成立紀念週演講委員會，林文慶任主席。每週一上午11時至12時，舉行紀念週演講。林文慶常在紀念週講話，宣傳儒家思想。他重視德育，如1928年12月31日，林文慶在紀念週會上，演講《中國宜恢復仁愛等舊有道德》。此外，他還發表有關科學等方面的演講，如1928年10月26日，應本校理科同學會的邀請，他發表了《現代中國研究科學之重要》。

這類課外學術、文藝、體育活動，使莘莘學子受益匪淺。學生借此不僅獲得了科學文化知識，激起學習興緻；也能愉悅身心，陶冶情操，增強了校園文化凝聚力及師生認同感。這是林文慶開創的又一辦學傳統，對廈門大學優良學風、校風的形成，產生了重要影響。

最後，參與校園建築文化建設，努力改善校園物質生活條件，美化校園環境。

廈門大學周邊山清水秀，風景素稱優美。而校園佈局與建築風格的形成，則端賴校主陳嘉庚先生的精心籌劃和林文慶的建設管理。作為校長和校董，林文慶身兼建築委員會主席，參與校園各項建築的決策和管理，在建設中發揮了不可替代的作用。私立時期，一幢幢獨具建築特色的教學樓、辦公樓、科學實驗樓、圖書館、體育館、運動場、宿舍、動物和生物博物館，以及氣象台拔地而起，無不滲透這位主席的辛勤汗水。在磚和石方面，有令人印象深刻的記錄。營造了超過四十幢建築物，以及在校園內可使用的房間超過 3,000 個。

促進民族文化傳承

教育是文化傳承與文化創新的基本方式，高等教育尤其如此。林文慶身為校長，不忘傳承與創新文化。他在大力發展科學文化，培育各類專門人才的同時，不遺餘力地弘揚本民族優秀文化。後者主要體現在崇尚儒學，重視國文教育與國樂傳承，推動海外華文教育以及翻譯文學經典《離騷》等方面。

雖然是南洋土生華人學者，林文慶認同和回歸儒學文化。這是其教育理念重要來源之一，也是他矢志辦學、傳承中華文化的思想動力。就任廈門大學校長前，他曾發表《孔教大綱》、《The Great War from the Confucian Stand Point》等中、英文著作。就任校長後，他多次發表演說，強調儒學價值觀的現實意義。1931 年，林文慶出版了一部對於儒學文化研究的總結性著作——《中國文化的精華》（英文版）。他在書中指出：文字文學、宗教、孝道、人道主義和民主五個要素構成中華文明的主要內容。

林文慶視中文為傳承中華文化的重要媒介，重視華語、華文及文科教育。《學生通則》規定，學生須在本科第三學年以後畢業以前，通過華語和英語口試、特別華文與英文筆試，方能畢業。他強調人文學科的育人作用，注重文理科教育的平衡發展，藉以造就社會所需要的「通識」人才。如其所言：「廈門大學重視國文、文學、哲學及文科各課程之重要。蓋吾人認為國家文化之進展，全視乎此等學術之研求，因其為一切法律、經濟、倫理及政治之基礎。其餘科學及近代學術亦皆為現代文化之不可缺者，廈門大學自當予以相當之注意。文科學生亦應有相當之科學知識，以便完全實現其所受教育之功用也。」大學圖書館從 200 本書開始，到 1930 年已經蒐集了近 150,000 冊的藏書。

為了傳承民族文化，林文慶聘請國樂專家任教，發揮民族音樂的教育功能。校刊報導：「茲本大學為保存國樂起見，前月（按：1926 年 4 月）間聘請周淑安女士為國樂學侶，蒐集中國古今音樂各種唱譜及彈譜，並以世界通行之五線譜法存記。以便從事研究，發揚其奧秘及旨趣，使人人得知我國音樂有賡續存在之價值。」6 月 11 日下午 3 時 30 分，周淑安女士在群賢樓大禮堂開音樂會，林文慶暨校內師生及外界來賓 300 餘人出席。

林文慶提倡國學，喜愛閱讀楚辭《離騷》。他認為：「兼具詩人、哲學家和愛國者三重身份的屈原一直受人尊崇。他的思想異常現代，品格高貴獨特，毅力非凡。」為了廣泛傳播中華文化精華，也為了警醒世人，汲取「歷史教訓」，1929 年他完成了《離騷》英文譯稿，由上海商務印書館出版。在自序中，他稱「這一譯本純為本人興趣與愛好之下的工作成果」，實際上其中飽含了譯者深沉的文化情懷與強烈的現實憂患意識。他說：「在中國，《離騷》地位獨特，兩千多年來一直享有崇高聲望。在其漫長的歷史長河中，中國經歷了無數朝代更替，但《離騷》的歷史

教訓卻亙古常新。今天，無政府主義的氾濫給人類帶來了可怕災難。在這樣的時代，《離騷》更是一劑時代良藥。」

林文慶主掌私立廈門大學 16 年，在鷺島上荒涼的一角，建立起一座規模宏大的學府。校內設施、院系組織、課程設置以及教授的延聘，都參照歐美大學而改進，使廈門大學成為全國聞名的立案私立大學，為廈門大學奠定了「南方之強」的基礎。然而由於歷史和政治原因，林文慶曾經被刻意遺忘。直到 20 世紀末，才開始有越來越多的人投入研究，為他洗刷過去的刻板印象。雖然對林文慶在廈門大學的貢獻存有爭議，但 2006 年廈門大學校園中修建的文慶亭，和 2008 年豎立的林文慶雕像，還是客觀地尊崇他的事績和奉獻：「禾山巍巍懷師德；鷺水泱泱見道心」。

多姿多彩的成就

林文慶，1869 年 10 月 18 日生於新加坡的一個華僑家庭。父親林天堯，當時是鴉片種植園的助理管理人員。林文慶 10 歲喪母，16 歲喪父，是由祖父母撫養成人的。他童年入福建會館附設書院，讀四書五經。後考入官立英文學校，不久升入萊佛士書院(Raffles Institution)學習。1887 年，因學習成績優異，獲得英女皇獎學金，入英國愛丁堡大學(University of Edinburgh)醫學院。1892 年獲得醫學內科學士和外科碩士學位。其後在 1919 年，又獲香港大學(University of Hong Kong)授予他名譽法學博士學位。

1893 年，林文慶從英國回到新加坡後就在市區開業行醫，並一度到英皇愛德華七世醫學院(King Edward VII's Hospital for Officers)義務講授藥物學和治療學，榮獲該醫學院特頒給他的名譽院士。由於他醫術高明，辨證施治，很快就成為著名醫生。據當時報載：1894 年 3 月 14 日，中國駐新加坡總領事黃遵憲親自贈送匾額給林文慶，贊他「上追二千年絕業，洞見癥結，手到春回」。這期間，他在行醫之餘，還積極熱情地研究和傳播中國傳統文化。1897 年他與新加坡著名律師宋旺相合作創辦了《海峽華人雜誌》，並與《天南新報》創辦人邱菽園組織了「好學會」，以喚起華僑對政治、時事、學術及科學的興趣，曾開設中國古典文學講座。林文慶熱心於新加坡華人社會和華人教育的改革，早在辛亥革命之前，他就排除眾議，勸說一些友好剪掉辮子。1898 年，他發起一個剪辮子運動，在當時華僑社會中引起激烈的爭論。思想保守的認為，剪掉辮子將被視為造反。即使自己不回國，但國內的親屬難免會受連累，所以表示強烈反對，甚至加以諷刺、挖苦。但林文慶及其同志如宋旺相、陳武烈等，仍極力鼓吹。而他提倡女子教育，更是開風氣之先。1899 年，他作為新加坡第一所女子學校——中華女校的創辦人之一，率先捐獻了建校舍的土地。他的夫人黃端瓊也親自到女校任教，黃端瓊係老同盟會員黃乃裳之長女，受到良好的中英文教育，又曾遊歷、考察過英、美等國。1896 年與林文慶結為伉儷後，積極支持並參與丈夫的社會改革事業。為了在華僑中推廣華語，林文慶首先在自己的家裡開辦華裔華語學習班。後來，由於學生多起來，不得不借用「威基利俱樂部」上課。1906 年，林文慶還訪問了巴達維亞(Batavia)（今雅加達 Jakarta）的中華會館，勸說華僑採用華語作為共同語言，並負責開辦了 5 所學校。為此，中華會館特授他金牌獎，以表彰他的卓越勞績。

林文慶興趣廣泛，涉足多方面的活動，而且多有建樹，1896 年，他與陳齊賢合作試種從南美洲引進的樹膠，開辦馬來亞第一家樹膠種植園，被陳嘉庚稱為「馬來亞樹膠之父」。1919 年，林文慶與爪哇糖王黃仲涵以及著名商人黃奕住等組建「華僑銀行」，並擔任主席。翌年，又與一批商界朋友集資創辦「華僑保險有限公司」，成為這一重要商業領域的開拓者之一。他先後擔任過新加坡市政局委員、立法院華人議員、內務部顧問以及中華總商會副會長等職務。在第一次世

界大戰期間，他積極為英國紅十字會籌款。鑒於他對英屬殖民地的貢獻，1918 年，英國國皇喬治五世(King George V)特授予大英帝國最優秀官佐勳章(Officer of The Most Excellent Order of the British Empire, O.B.E.)。

支持孫中山的民主革命

林文慶早年在英國就結識了孫中山。1900 年，孫中山的日本朋友宮崎寅藏到新加坡，為孫中山與康有為的合作進行活動，被當地政府拘捕。孫中山特由西貢(Saigon)趕到新加坡營救，經林文慶代向英當局疏通，使宮崎寅藏很快獲釋出境。義和團運動後，資本主義列強搬出德皇威廉二世所捏造的所謂「黃禍」論，作為侵略中國的口實，林文慶在《新加坡自由報》發表文章，針鋒相對地提出「白禍」，並以資本主義列國強加在中國人民頭上的一系列不平等條約所造成的災難，說明「白禍」比「黃禍」更為可怕。他援引英人托瑪斯·傑克遜的話：「條約只有平等，才能持久」(Thomas Jackson: Treaties, to be useful, must be equal.)，指出當外來者（指教會與洋行）終止享有特權，中國人民對他們的仇恨也就隨之過去，從而也就不會再有排外的暴動。

1906 年 2 月，孫中山到新加坡組織同盟會分會，林文慶欣然入會，成為新加坡早期的同盟會員。

1911 年，林文慶到歐洲遊歷考察了 9 個月，對幾個主要國家的政治與社會狀況進行考察、研究；並作為中國代表，先後出席了在倫敦(London)召開的世界人種第一次代表大會和在德國德累斯頓(Dresden, Germany)召開的衛生會議。在倫敦時，一度擔任中國代表團秘書。

1912 年初，林文慶應孫中山的聘請，到南京擔任臨時政府內務部衛生司司長，同時兼任孫中山的保健醫生。不久，孫中山辭去臨時大總統，政府北遷，林文慶返回新加坡，繼續從事醫務和教育等方面的活動。

晚年的磨難

1937 年，林文慶自廈門大學辭職回到新加坡。因年事已高，他沒有出任公職，不復昔日之活躍。但他德高望重，經常應邀出席一些宗教、藝術、教育等活動。曾多次接受記者訪問，暢談時局問題，並在廣播電臺作講演。人們再度聽到他談儒說孔，以及為正義、和平發出的呼聲。他揭露日本帝國軍隊在中國的暴行，指出日軍除以暴力施虐、破壞文化機關和醫院之外，還助長許多社會弊害，諸如娼妓、賭博和鴉片等。他呼籲華僑盡一己之力，幫助祖國，拯救同胞；也鼓勵華僑在精神和物質上支持英國的反侵略戰爭。

1941 年底，太平洋戰爭爆發，林文慶已是 72 歲的垂暮老人。日本侵略軍佔領新加坡後，急需利用一些社會上有名望的領袖人物來為其服務。而當時公認的華僑領袖如陳嘉庚等人，早已出走，銷聲匿跡。於是年逾古稀的林文慶在劫難逃，被迫出面組織了「華僑協會」。並籌集 5,000 萬元的「奉納金」獻給日軍最高指揮官山下奉文，作為願對日本的軍事統治加以合作和支持的一種表示。林文慶被迫無奈，受盡煎熬。但他也利用「協會」及其「會長」身份，營救了一些愛國華僑。如「南僑總會」財政李振殿被日本憲兵拘捕後，就是由林文慶簽具保證書而獲釋的。據當時在「華僑協會」當秘書的陳育嵩回憶，當李振殿被保釋出來時，日本憲兵隊長水摩指著林文慶對他說：「呸！這位是你的救命恩人，快上去向他跪謝！」李當即跪下去，林文慶不知所措。兩位歷盡滄桑的老人，相對無言，老淚橫流。又如古晉(Kuching)僑領黃慶昌等被日本水上憲兵拘捕，也是由「華僑協會」出面保釋的。所以在第二次世界大戰結束後，英國當局豁免對他的譴責。

林文慶從此不聞世事，縱酒豪飲，「一杯在手，人間何世」。他就這樣排遣時光，默默地度過餘年。他於1957年1月1日逝世。但世人並沒有忘記他，殯葬之日，新加坡政要均親臨弔唁，各族人民前往執紼者不計其數，形成萬人空巷的盛況。

生平年表

1869年10月18日 林文慶出生於英國殖民地的新加坡。祖父林瑪彭原籍大清國福建省漳州府海澄縣，遷居至馬來亞檳榔嶼。娶當地的土生華人為妻，生獨子林天堯，即林文慶的父親。林天堯出生後不久，他們舉家移居到新加坡。後來，林天堯在新加坡娶妻，育有五男二女，其中的林文慶在子嗣中排行第三。孩童時期父母親雙雙去世，林文慶在祖父撫養下長大成人，這激勵他進入醫學的行業。先在福建會館附設的學堂讀《四書》《五經》，又在克羅士街官立學校（Government Cross Street School）學英語。

1879年 在新加坡萊佛士書院（Raffles Institute）求學。

1887年 因成績優異，成為首位接受英國女王獎學金的華人，並進入英國愛丁堡大學（The University of Edinburgh）。1892年畢業，取得內外全科一等榮譽醫學士學位。

1893年 林文慶回到新加坡執業醫師，開設私人診所。1896年，開設九思堂西藥房。他醫術精湛，為人正直，深得華僑社會的敬重，成為名醫。

1895年 林文慶26歲，出任海峽殖民地定例局（Legislative Council, Straits Settlement）的議員，直到1903年。1915年，林文慶再次被任命為議員，直到1921年離開新加坡。此外，他也是一位太平紳士並於1896年成為華人諮詢委員會（Chinese Advisory Board）委員。

1896年 林文慶與黃端瓊結為伉儷，黃端瓊乃華僑領袖、教育家黃乃裳長女。林文慶在行醫之餘，還積極熱情地研究和傳播中國傳統文化。林文慶因土生新加坡，只懂得閩南語、英語和馬來語，對華語一竅不通。為了更好地與華人溝通交流，不僅自己學習華語，還在華僑中推廣使用華語，林文慶甚至還在自己家裏開辦了華語學習班。

林文慶還與人合作，試種從巴西引進的橡膠樹，開辦了馬來亞第一家橡膠樹種植園。試驗種植橡膠樹不但成功，而且還獲得了巨大的經濟收益。陳嘉庚就是在林文慶的影響下開始經營橡膠園的，讚譽林文慶為「馬來亞橡膠之父」。

1897年 林文慶創立「華人好學會」（Chinese Philomatic Society），鼓勵華人多閱讀書報，並與宋旺相律師合作出版了《海峽華人雜誌》。

1898年 林文慶與富商邱菽園合資出版《天南新報》，宣傳對戊戌維新在新加坡的反響。

1898年 林文慶雖然愛中華，愛華人，但受西方開明風氣影響，不贊成華人生活上的陋習。因此，得風氣之先，提倡男人剪辮子。那正是大清光緒帝用康有為進行變法維新的時候，在孫中山惠州起義前二年。他與孫中山同是從事醫藥，早就在英國互相認識。

「剪辮子之舉」在新加坡華人社會引起軒然大波，當時被視為大逆不道，是屬於反對清廷的造反行為。即便自己不回國，也會連累國內的親屬，甚至株連九族。許多華僑對此褒貶不一，反對者則對林文慶諷刺和挖苦。

1899-1901 年 林文慶自資出版《日新報》，在新加坡推行儒家思想。

1899 年 林文慶與丘菽園、宋旺相合資建立「新加坡華人女子學校」，提升當地華人女子的教育（在 20 世紀前，不鼓勵華人女子受教育，所以多為文盲）。他率先捐獻了建設校舍的土地，夫人黃端瓊也親自參與學校建設並擔任教師。林文慶在新加坡所倡導的女子教育，可謂是當時社會風氣之先，其影響是深遠而潛移默化的。

1900 年 8 月 17 日 林文慶與宋旺相、陳嘉錦成立「海峽英籍華人公會」(Straits Chinese British Association)，入會條件是本土出生或歸化英籍的華人。

1900 年 孫中山的日本朋友宮崎寅藏到新加坡拜會康有為，代表孫中山與康有為洽談合作，遊說康有為放棄保皇而支持孫中山。二人交談中發生衝突，被康有為指控為刺客，遭到新加坡警方的拘捕。孫中山聞訊之後，特地從越南西貢趕到新加坡營救。他找到在英國結識的林文慶疏通關係，在林文慶的斡旋下，宮崎寅藏很快獲釋並逃往香港。

1905-1906 年 林文慶出任新加坡市政專員 (Municipal Commissioner)。

1906 年 2 月 孫中山到新加坡組織同盟會分會。林文慶雖然與大清政府駐在的官員有交往，卻對孫中山熱心支助，並欣然加盟為會員。他因為有英國殖民地政府和華僑社會的關係，與陳嘉庚成為孫中山在南洋主要籌款來源。

1906 年 林文慶訪問了巴達維亞(Batavia)（即今日雅加達 Jakarta）的中華會館，遊說當地華僑將華語作為共同語言，以利於海外華僑與祖國大陸之間的溝通和交流。並在當地創辦了五所語言學校，為推廣使用華語做出了一定的貢獻。

1907-1910 年 林文慶在海峽和馬來聯邦政府醫學院(Straits and Federated Malay States Government Medical School)（後來改名為英王愛德華七世醫學院 King Edward VII College of Medicine）任義務講師。林文慶對吸食鴉片煙的弊病直言不諱，是馬來亞反鴉片運動的關鍵人物。他希望禁止鴉片，建立反鴉片的社會。然而，英國政府認為，禁止鴉片將使政府失去鴉片稅的收入。為了彌補損失，政府建議加稅在人民的收入上。由於歐裔和亞裔商人反對此事，所以不了了之。而鴉片也未被禁，只是加重了鴉片稅。直到 1943 年日本佔領新加坡時，鴉片才被禁止。

1908 年 林文慶在廈門鼓浪嶼迎娶好友殷雪村醫生之妹殷碧霞，並在鼓浪嶼置地。不過，那時的林文慶可能還不會想到，再過十餘年，他就將在鼓浪嶼上度過他一生中最重要的也是最艱難的一段時期，那就是出任私立廈門大學(Amoy University)校長，把初創的廈門大學建成為中國最出色的大學之一。

1909 年 林文慶與當時馬六甲橡膠種植園的陳齊賢合作，在新加坡開設橡膠種植園。

1911 年 林文慶作為大清國代表團秘書，先後出席了在英國倫敦(London, England)召開的「世界人種第一次代表大會」和在德國德累斯頓(Dresden, Germany)召開的「世界衛生會議」。並藉機遊歷了歐洲，對歐洲幾個主要國家的政治和社會狀況詳細考察和了解，為時九個月。

1912 年 中華民國臨時大總統孫中山邀請林文慶出任南京臨時政府內政部衛生司長，並為孫的機要秘書兼私人保健醫生。不久，孫中山辭職讓位於袁世凱，政府遷往北京。林文慶遂返回新加坡，重新執業醫師，繼續從事教育及社會公益事業。

1918 年 林文慶獲頒大英帝國最優秀官佐勳章 (Officer of the Most Excellent Order of the British Empire, O.B.E.) -- 在第一次世界大戰期間，林文慶曾積極為英國紅十字會籌款，國王喬治五世 (King George V) 褒獎林文慶對英屬殖民地的傑出貢獻。

1919 年 林文慶獲香港大學 (University of Hong Kong) 頒授名譽法學博士學位。同年，林文慶與爪哇糖王黃仲涵、著名商人黃奕住等人組建了新加坡華人商業銀行 — 「華僑銀行」 (Oversea Chinese Bank)，並出任主席。

1920 年 林文慶又與黃奕住等人合資創建了「和豐銀行」 (Ho Hong Bank)；又與林義順合資成立「華僑保險有限公司」 (The Overseas Assurance Corporation Ltd.)。華僑保險是新加坡第一間當地人擁有的保險公司，林文慶成為新馬華人金融業的開拓者之一。

1921 年 7 月-1937 年 7 月 林文慶接受陳嘉庚的邀請，到中國福建出任私立廈門大學校長；兼任鼓浪嶼醫院院長，繼續懸壺濟世。當時林文慶面臨兩種選擇——一是孫中山邀請他出任廣州軍政府外交部長；一是陳嘉庚邀請出任私立廈門大學校長。而林文慶之所以選擇後者，其第二任夫人殷碧霞起到了至關重要的作用，因為殷碧霞出生於鼓浪嶼。

1922 年 2 月 廈門大學正式遷入屬於自己的校舍，開啟了在鷺島南部海濱的建設和發展。在林文慶的倡導下，廈門大學很快就創建了完整的綜合性大學的學科體系，使之成為東南地區最高學府。

1924 年 6 月 廈門大學發生學潮，這次學潮是因林文慶提倡「尊孔讀孔以保存國粹」而引發的。部分師生甚至發起了「驅林」運動，但陳嘉庚卻支持了林文慶。

1926 年 林文慶獲新加坡英王愛德華七世醫學院 (King Edward VII's Hospital for Officers) 頒授內外科醫學榮譽院士。

1926 年 廈門大學成立國學研究院，林文慶自兼任院長。在創辦國學院等問題上，林文慶與一些文科教授不睦，造成了魯迅、孫伏園、沈兼士、林語堂、顧頡剛、劉樹杞等教授辭職。當時學生電請陳嘉庚更換校長，而陳嘉庚則力挺林文慶。

1928 年 林文慶創建廈門中山醫院 (今天廈門大學附屬中山醫院前身)，任院長。

1929 年 林文慶完成屈原的《離騷》的英文譯稿，英國劍橋漢學家翟理斯 (Herbert Allen Giles 1845-1935) 和印度諾貝爾獎詩人泰戈爾 (Rabindranath Tagore 1861-1941) 寫序言，由上海商務印書館出版。

1930 年 林文慶獲英國皇家外科醫學院頒授院士 (Fellowship of the Royal Colleges of Surgeons, F.R.C.S.)。

1933 年 林文慶參加組織廈門扶輪社 (Amoy Rotary Club)，任創社社員。

1934 年 陳嘉庚經營的企業在世界經濟危機的衝擊下宣告破產，私立廈門大學也瀕於關閉的邊緣。身為校長的林文慶毅然挺身而出，曾多次遠赴新加坡、馬來亞等地募捐。

1935 年 已經 66 歲的林文慶來到新加坡，為廈門大學募捐經費。在新加坡吾廬俱樂部，他為這次募捐發下誓言：「願為廈門大學奮鬥到死。」陳嘉庚多年獨力支持廈門大學，原因即在於捐資辦學的理念難以得到多數人的響應。林文慶在新加坡的名望，在一定程度上解決了這個難題。

1935-1936 年 林文慶擔任廈門扶輪社社長。

1936 年 4 月 廈門扶輪社社長林文慶參加在上海舉行的國際扶輪第 81 地區第一屆年會。出席者有中華民國 11 家扶輪社、香港扶輪社、和菲律賓 3 家扶輪社。

1936 年 10 月 林文慶再次來到新加坡為廈門大學募捐。在他擔任廈門大學校長的後期，校費問題一直困擾着他。在經費最為短缺的時候，他不但把自己的全年薪金全部捐給廈門大學，還把在鼓浪嶼家中為人診病所得，以及夫人的私房錢，也都捐贈給了廈門大學。

1937 年 無論是陳嘉庚，還是林文慶，都已經感覺無力支撐廈門大學經費。無奈之下，陳嘉庚提請中華民國政府教育部將廈門大學改為國立。7 月 1 日，廈門大學正式由私立改為國立。年近七旬的林文慶，至此卸下了 16 年的校長重任。7 月 29 日，林文慶攜同家人離開廈門，返回新加坡。

1937 年 中華民國全面抗戰日本侵華。陳嘉庚、林文慶在新加坡組織「南洋各屬華僑籌賑祖國難民總會」，領導支援祖國抗日救亡。

1941 年 太平洋戰爭爆發。1942 年 2 月，日本侵略者佔領新加坡後，為了維持在新加坡的統治，組織成立了「南洋華僑協會」。日軍逼迫滯留在新加坡的林文慶擔任會長，並要求奉獻 5,000 萬元馬幣作為「奉納金」。林文慶在逼迫之下，勉為其難。雖然林文慶和他的委員設法籌集了一部分，最終還得從橫濱正金銀行貸款 2,200 萬元馬幣。但他也藉著「南洋華僑協會」的名義和他本人的聲望，保護或保釋了一批愛國華僑，免遭日本人的殘害。而林文慶對自己這一段屈辱的經歷，深感內疚。從此閉門謝客，深居簡出，不聞世事，在鬱悵之中默默地度過了晚年。

1957 年 1 月 1 日 彌留之際，林文慶留下遺囑，把廈門鼓浪嶼上的別墅，還有他在新加坡的一塊 51 英畝地產的五分之三份額贈予廈門大學。林文慶享壽 88 歲，安葬在新加坡的比達達利墳場。

家 庭

林文慶結過兩次婚。第一次是在 1896 年和黃端瓊，他們有四個兒子：林可勝、林可明、林可能和林可卿。黃端瓊在 1905 年過世。1908 年，林文慶再婚，娶殷碧霞。他們有一個兒子林炳漢，以及一位女兒林月卿。林文慶還有另一個兒子林炳添，是他的妻子的姪女 Chui Geok 所生。

林文慶的長男林可勝，和他的父親一樣，接受英國女王獎學金進入英國愛丁堡大學，畢業後任教於北京協和醫學院（Union Medical College, Peking）。於第二次日本帝國侵華戰爭期間，領導中華民國軍醫服務戰地救援，官拜軍醫中將，戰後前往美國從事研究。

紀 念

(1)新加坡共和國加冷河和黃埔河之間的地區命名為「文慶」(Boon Keng Subzone)，包括「文慶地鐵站」(Boon Keng MRT Station)、「文慶路」(Boon Keng Road)等。（圖見第 25 頁）

(2)中華人民共和國廈門大學(Xiamen University) -- 2006 年建校 85 周年之際，在校園裡修建了「文慶亭」；2008 年「文慶亭」旁邊立起了林文慶的塑像。（圖見第 23 頁）

廈大第二任校長林文慶：曾被遺忘的中國大學校長

福建人民出版社 《引領時代：鼓浪嶼上的人文之光》（2016 年 7 月 1 日）



1921 年 5 月，林文慶同時接到了兩份邀請。孫中山請他去做外交部長，陳嘉庚請他去當大學校長，他為什麼選擇了後者？

1869 年，林文慶出生於英國殖民統治下的新加坡。1879 年入讀萊佛士書院，1887 年，林文慶成為新加坡第一位英國「女王獎學金」華人得主。留學英國，在愛丁堡大學獲得外科碩士學位，接著前往劍橋大學擔任病理學講師。1893 年，林文慶返回新加坡行醫。1895 年，林文慶成為海峽殖民地立法局的華人議員，從此全力投入華人社會的改良及變革。時值康有為、梁啟超等維新派和孫中山等革命黨人先後來到新加坡活動，林文慶在從他們那裡得到巨大影響的同時，也把自己的志趣方向放在了中國社會的改良及變革上。

1908 年，林文慶在鼓浪嶼迎娶好友殷雪村醫生之妹殷碧霞，並在鼓浪嶼置地。當時，隨著大批閩僑的歸來，這個小小的島嶼正在迎來一個「黃金時代」。不過，那時的林文慶可能還不會想到，再過十餘年，他就將在鼓浪嶼上度過他一生中最重要也是最艱難的一段時期，那就是出任廈門大學校長，把初創的廈門大學建成為中國最出色的大學之一。

孫中山支持他出任廈門大學校長

1921 年，一所完全由民間力量創辦的大學，出現在了廈門。這一年 4 月 6 日，廈門大學開校典禮在集美學村舉行。創辦人陳嘉庚在演講中表示，廈門大學校舍「下月即可興工，俟明年建築工竣，即將大學移廈」，但在此之前，可暫時使用集美的校舍，使教學走上軌道。5 月 9 日，廈門大學第一批校舍在鄭成功演武場舊址奠基。然而首任廈門大學校長卻在 6 天前辭職了，這使得廈門大學剛剛創辦就成了一座沒有校長的大學。

到哪裡另行尋找合適的校長人選？陳嘉庚想到了好友林文慶。

這時的林文慶，早已是新加坡、馬來西亞社會最為閃耀的「華人之星」。他是醫生、議員、科學家，同時也是實業家、改革者、教育家和儒學運動領袖。他在馬來西亞最早倡導和經營橡膠園，又有著「橡膠種植之父」之稱。1906 年，林文慶幫助陳嘉庚進入橡膠種植業，志趣相投的兩人從此結為好友。從 1908 年，也就是林文慶在鼓浪嶼置地的那一年起，他開始不斷地回到中國。民國成立後，他先後出任衛生部長和外交部顧問。1915—1919 年，林文慶暫時回到新加坡，此後又開始繼續追尋他在中國的興趣。

在新加坡，林文慶是最早的華人近代教育開創者。1895 年，林文慶在新加坡第一次做公開演講，講題即是「華人的教育」。1897 年，林文慶在新加坡創辦「中國好學會」，後來孫中山在南洋各地設立閱書報社，即取法於此。1898 年，林文慶在新加坡開辦第一個華語訓練班。1899 年，林文慶和友人創辦了新加坡第一所女子學校。

民國初年，林文慶和陳嘉庚有一次同船從中國返回新加坡。在茫茫海上，兩人「議論時政，相顧唏噓。因慨民智未開，則共和基礎，終無由鞏固。遂歸里設集美學校」。數年之後，兩人又幾乎同時想到了創辦一所大學。當陳嘉庚籌辦廈門大學時，曾同林文慶商議。林文慶也認為，這樣一所學校如能辦成，「對國家的貢獻必大」。

但是，當林文慶接到陳嘉庚邀他歸國執掌廈門大學的電報時，他也收到了另外一封電報，那就是孫中山邀請他前往廣州政府襄助外交。或許是一時難以作出選擇，也或許寬厚性格使然，他不願直接拒絕孫中山，而是回電孫中山，請其代為決定。孫中山回電贊成他出任廈門大學校長，林文慶隨即放下了在新加坡的一切事務，啟程赴廈。

願為廈門大學奮鬥到死

1926 年，南洋橡膠價格開始暴跌，陳嘉庚的公司出現虧損。到 1928 年，已損失過半資產。隨後，世界經濟大危機爆發，陳嘉庚的經營雪上加霜。

廈門的辦學經費幾乎全部來源於陳嘉庚的公司。在廈門大學創立之初，陳嘉庚存有資產 400 萬元。6 年後，更是增至 1,200 萬元。而廈門大學和集美等校每年支出，為八九十萬元。在這種情況下，陳嘉庚認為即便一直是他一人支持這些校費也沒有多大問題。但世界經濟大危機不但讓陳嘉庚的經營陷入谷底，也讓廈門大學迎來了開辦以來最大的危機。

1935 年，已經 66 歲的林文慶來到新加坡為廈門大學募捐經費。在新加坡吾廬俱樂部，他為這次募捐發下誓言：「願為廈門大學奮鬥到死。」募捐開始後，每天早上 5 點多，林文慶就起床做準備。9 點多出發，沿街叩戶，向僑胞募捐，一直到下午 6 點。回家後，林文慶依然要忙碌到凌晨一兩點才睡覺。

有人勸林文慶：「你年紀這樣高了，天天這樣辛苦。明天早上應當休息半天，下午再工作吧。」他就指著募捐團裡的其他成員說：「我老的可以不要，看看他們少年的要不要休息。」每天晚上要停止工作的時候，他都不忘問一下隨行的廈門大學年輕教職工：「今天一共捐了多少？」聽到數字，他就很高興：「假如天天能夠捐得這樣的數目，就是天天這樣跑，我們也是非常願意做的。」

陳嘉庚多年獨力支持廈門大學，原因即在於捐資辦學的理念難以得到多數人的響應。林文慶在新加坡的名望，在一定程度上解決了這個難題。

在這次募捐中，曾郭棠等人也再一次體驗到了陳嘉庚為廈門大學所付出的苦心。當募捐團一行來到馬來亞的峇株巴轄後，遇到了陳嘉庚公司的一名舊夥計。這名舊夥計說：「東家真是可敬可憐呢！因為最近生意稍為不能得利，常常接到他的來信說：『我陳嘉庚的生命是寄托在廈集兩校，如果我們生意不能得利，兩校經費發生竭蹶，而至停辦。到了那個時候，便是我陳嘉庚宣布死刑的日子了。』」

募捐之餘，林文慶去看陳嘉庚。看到他一個人坐在新加坡怡和軒俱樂部的沙發上，一言不發、若有所思的樣子。見到林文慶來了，陳嘉庚這樣叮囑：「從前廈門大學用的都是我們自己的錢，人家尚且還有閒話。現在向人家募得的錢，那就可要更加的小心啦。」

募捐歸來，林文慶向全校師生報告募捐情形，一共募得三十餘萬元，一年之內即可收到總數的二分之一。「此次南渡的結果，不僅在經濟方面獲得大量而有力的幫助，而且把『廈門大學』的校譽傳遍於南洋的社會中」。

生命最後一刻依然心繫廈門大學

雖然遭遇經費危機，但是廈門大學在林文慶的主持下，並沒有裹足不前，反而愈顯興盛。林文慶一邊繼續延請名師，一邊在校舍、教授住宅樓和圖書館之外，興建其他許多教學、生活設施，如動植物博物館、自來水廠、電燈廠、醫院、浴室等。

1927年12月，曾訪問中國多所大學的英國倫敦會海外秘書霍金斯來到廈門大學，對這所美麗的學校留下了深刻的印象。不久之後，霍金斯致信林文慶，表達他對廈門大學的敬仰之情：「自鄙人來華後，曾參觀大學數處……就開辦及經常等費之撙節及成績之優良而言，從未見有勝於貴校者。」

曾多次報導廈門大學辦學情況的上海《申報》，在1936年2月12日這樣報導：「廈門大學為閩南最高學府，自來學風純正，教管嚴格，亦全國私立大學中之佼佼者。」

1937年，在廈門大學迎來16周年校慶之際，廈門大學教師何勵生這樣自信地寫道：「我們廈大歷史雖是不長，但老早就能夠和國內各著名大學並駕齊驅。至於經費的分配，每年能以二十四萬餘元，辦了三個學院和其他各種附屬機關（按：二十四萬經費，國立大學還不夠辦一個學院。江蘇省立教育學院及河北工業學院，一年經費也均有二十餘萬元。），可謂經濟極了，刻苦極了！有十四萬七千四百四十二冊中外的圖書雜誌，有一萬八千餘種，價值十二萬九千餘元的標本，有價值二十四萬九千餘元的儀器、機器、藥品（根據最近本校所編之廿六年度教育補助費申請書統計）。自民國十四年到現在，共有十二屆，五百八十四名畢業生。他們個個都能出其所學，為國家社會熱心服務。」

需要注意的一點是，當時中國大學的規模普遍不大。如林文慶所言：「我們深信學校成績之良窳，並不與學生數之多寡成正比例。」私立時期的廈門大學，畢業生數量雖然不多，但在日後成為中科院院士者即有5人。

1936年10月，林文慶再次來到新加坡為廈門大學募捐。在他擔任廈門大學校長的後期，校費問題一直困擾著他。在經費最為短缺的時候，他不但把自己的全年薪金全部捐給廈門大學，還把在鼓浪嶼家中為人診病所得，以及夫人的私房錢，也都捐贈給了廈門大學。

到了 1937 年，無論是陳嘉庚，還是林文慶，都已經感覺無力支撐。無奈之下，陳嘉庚提出將廈門大學改為國立大學。在《南僑回憶錄》中，他這樣寫道：「民廿六年春，余念廈、集二校雖可維持現狀，然無進展希望，而諸項添置亦付闕如，未免誤及青年。若政府肯接受廈門大學，余得專力維持集美，豈不兩俱有益？此乃出於萬不得已之下策。乃修書閩省主席及南京教育部長，告以自願無條件將廈門大學改為國立。」

1937 年 6 月 4 日，南京國民政府教育部電復陳嘉庚，批准廈門大學改為國立大學。7 月 1 日，經南京國民政府核定，廈門大學正式由私立改國立。7 月 26 日，新任校長薩本棟到校。年近七旬的林文慶，至此卸下了 16 年的校長重任。7 月 29 日，林文慶攜家人離廈，返回新加坡。

又過一年，國民政府教育部按照「捐資興學表彰條例」，下達了《關於表彰廈門大學創始人陳嘉庚、陳敬賢、林文慶的訓令》：「國立廈門大學前由陳嘉庚、陳敬賢、林文慶捐資創建，林文慶並親任校長十餘年，同心協力，慘澹經營，固能成就多材，規模大備。乃至抗戰軍興，暴敵恣意摧殘我們教育文化機關，該校竟為炸毀。政府於迅籌恢復之餘，軫念陳嘉庚等艱辛創業，願力宏毅，嘉惠士林，足資矜式，特予明令褒揚，以彰殊績，而勵來茲。」

回到新加坡的林文慶，直到生命的最後一刻，都在牽掛著萬里之外的廈門大學。1957 年 1 月 1 日，林文慶逝世，彌留之際，他留下遺囑。把鼓浪嶼上的筆架山別墅，贈予他服務了 16 年的廈門大學。另外，把他在新加坡兀蘭的一塊 51 英畝地產的五分之三份額，贈予廈門大學。

