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YENCHING ALUMNI ASSOCIATION IN U.S.A. AND CANADA

May 31, 1951

Dear Alumni:

This communication falls under three headings:

(1) National Committee for 1951. In an election conducted by officers for 1950, a new committee of five, consisting of the following members, has been chosen for 1951: Philip Ho, C. M. Tan, Emily Tsu-Ying Lu (Mrs. Teddy Kwoh), Yen-Tseng Tung, and Paul K. P. Huang.

(2) Reunion Picnic. The National Alumni Association usually arranges a reunion around Christmas and another during the summer when alumni from other parts of the United States are likely to congregate in New York. This summer we plan to have a picnic in Tibbets Brook Park on Saturday, June 30, from 2:30 to 6:30 P.M. The Tibbet Brook Park is in Westchester County, New York, about half an hour's drive from New York City. We will meet at two o'clock in the International House, 500 Riverside Drive, to start out there by car. The charge for refreshments will be about 75 cents per person (children free). We are sure you will enjoy being there and strongly urge that you come if possible.

Since the last reunion during Christmas time, several more of our former teachers have returned to the United States, among them Miss Cochran and Miss Boring. Even though the Boston and the New York chapters may have had the opportunity of meeting them, the National Association takes advantage of this reunion to invite them to be guests of honor.

(3) List of Addresses. In order that we may the better keep in touch with each other, a list of addresses is enclosed herewith a supplementary list of names without addresses is also enclosed. It is requested that you supply correct addresses written directly on the sheets and return them to the Yenching Office, 150 Fifth Avenue, New York 11, N. Y. If you know of any definite departures from the United States or Canada, please also indicate on those sheets. This will help us keep an up-to-date record.

The Yenching Office has considered this a joint effort with the Alumni Association and has contributed paper, labor, and the cost of mailing. Mrs. Esther W. Chow has been especially kind in typing and mimeographing for us.

The National Committee for this year sends you greetings and wishes you every happiness.

Sincerely,

Paul K. P. Huang

Paul K. P. Huang for
The National Committee

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YENCHING ALUMNI AND FORMER FACULTY IN THE UNITED STATES OF AMERICA AND CANADA

May, 1951

Hereafter, please report any change of address, departure from the U.S.A. and Canada, and new arrivals, to the Yenching Office, 150 Fifth Ave., New York 11, N. Y. so that an up-to-date list may be compiled.

Aeschliman, Miss Patricia	See: McGreal, Mrs. Ian P.	
Ament, Dr. & Mrs. William S.	739 College Avenue	Claremont, Calif.
Anderson, Mr. Paul	Washington State College	Pullman, Washington
Atterbury, Miss Marguerite	Box 57	San Marcos, Calif.
Babcock, Mrs. Walter (Formerly Mrs. R. Duncan)	~~350 Ridgewood Avenue~~ 1184 Ocean Ave	~~Glen Ridge, N. J.~~ Sea BRIGHT, N.J.
Band, Mr. & Mrs. William	Dept. of Physics State College of Washington	Pullman, Washington
Barbour, Dr. & Mrs. George B.	3521 Cornell Place	Cincinnati, Ohio
Barker, Rev. & Mrs. Lee V.	Community Presbyterian Church ~~29 Oak Street~~	Merrick, L.I., N.Y.
Bardens, Mrs. S. J. (Ruth Rooker)	645 West Las Cruces Avenue	Las Cruces, New Mexico
Barnes, Mr. Robert G.	am Embassy ~~Route #5, Box 50~~	Paris, France ~~Alexandria, Va.~~
Bartlett, Rev. & Mrs. R. M.	Plymouth Congregational Church	Lansing, Michigan
Bass, Miss Virginia	See: Komurka, Mrs. Edward	
Beal, Mr. Edwin	2851 Denver Street, S. E.	Washington, D. C.
Becker, Mr. Stewart	611 S. Gilpin Street	Denver, Colo.
Bennett, Mr. & Mrs. Josiah W. (Nancy Nien-tze Chou)	6604 Anmibon Road	Bethesda 14, Md.
Berssenbrugge, Mrs. R. J. (Martha Wang)	14 Mellon Street	Cambridge 38, Mass.
Bien, Mrs. Charles (Susanne Shu-chuin Lu)	Apt. 624, 112 East Lane	Vallejo, California
Bien, Miss Hsu-sun (Rosaline)	Whittier Hall, 1230 Amsterdam Ave.	New York 27, N. Y.
Biggerstaff, Mr. & Mrs. Knight	223 Thurston Avenue	Ithaca, N. Y.
Bisson, Mr. & Mrs. T. A.	~~1 East 54th Street~~ 97 Kingston Rd	~~New York, N. Y.~~ Berkeley
Blaisdell, Mr. & Mrs. T. C.	2906 N Street, N.W.	Washington, D. C.
Bocker, Mr. & Mrs. L. M.	2024 Third Avenue	Seattle, Washington
Boring, Miss Alice M.	44 Martin Street	Cambridge 38, Mass.
Bottorff, Mr. & Mrs. John A. (Ann Nash, Child - Eva)	20-73 Shore Boulevard	Long Island City, NY
Bowman, Mr. Louis A.	224 Home Avenue	Oak Park, Ill.
Boyden, Miss Catherine	See: Mrs. R. J. Vander Graff	
Breece, Mr. & Mrs. Thomas E.	635 North Mentor Avenue	Pasadena 4, Calif.
Britton, Mr. & Mrs. Roswell S.	99 Claremont Avenue	New York, N. Y.
Brown, Dr. Alice Barlow	Roland View Road	Ruxton, Maryland
Bryant, Miss Margaret	See: Duffield, Mrs. Alexander M.	
Chamberlain, Miss Mary	9 Appleby Road	Wellesley, Mass.
Chang, MissHsi-hsien	See: T'ang, Mrs. Chu	
Chang, Mr. Hsi-lin	528 West 114th Street	New York, N. Y.
Chang, Mr. Hsueh-tseng	United Nations	New York, N. Y.
Chang, Mr. & Mrs. Hung-chun	144-14 Village Road	Jamaica, L.I., N.Y.
Chang, Mrs. Mei-yun Fei (Rose Mei-yun Fei)	4247 Ninth Avenue, N.E.	Seattle, Washington
Chang, Miss Rhoda	956 Fifth Avenue	New York, N. Y.

Chang, Mr. & Mrs. Shou-Lien (Sheldon) (Gertrude Ai-mei Hung)	610 Ardmore Road	Springfield, Ohio
Chang, Miss Wan-p'ei (Pauline)	See: Tsu, Mrs. T. C.	
Chang, Mr. & Mrs. Wen-yu (Cheng-shu Wang)	Purdue University	Lafayette, Indiana
Chang, Mr. & Mrs. Yin-tang	Box 736 Colgate University	Hamilton, N. Y.
Chang, Miss Yuome	Box 214, Girls Dormitory College of Mines	El Paso, Texas
Chao, Miss Chi-chen (Grace)	See: Mrs. John Wong	
Chao, Mr. Edward	517 Bertland Street, Apt. 203	Alexandria, Va.
Chao, Mr. Hsiu-fu	Fernald Hall, Univ. of Mass.	Amherst, Mass.
Chao, Miss Isabel Y. C.	Oberlin College	Oberlin, Ohio
Chao, Mr. & Mrs. Ming-chiu (Sam)	147-20 Village Road	Jamaica 2, N. Y.
Chao, Mr. & Mrs. Shih-hu (Lu, Yi-wei)	521 West 122nd Street	New York, N. Y.
Chen, Miss Chih-Lan (Mabel)	See: Wang, Mrs. Teddy Jun-chuan	
Chen, Mr. & Mrs. Chun-chi (Cheng, Chen)	150-43 Village Road	Jamaica, N. Y.
Chen, Mrs. Frank (Chou, Chi-hsin)	6040 S. Ellis Avenue	Chicago, Ill.
Chen, Mr. & Mrs. Joe K. (Frances Pei-yueh Chen)	110 Morningside Drive, Apt. 63	New York 27, N. Y.
Chen, Mr. & Mrs. Kenneth K.S. (T'an, Ch'ao-Ying)	26 Mount Auburn Street	Cambridge, Mass.
Chen, Mr. Lin	520 West 124th Street	New York 27, N. Y.
Chen, Mrs. Man-chu (Evelyn Shou-heng Chu)	417 West 121st Street	New York 27, N. Y.
Chen, Miss P'ei-Tao (Gladys)	See: Wang, Mrs. G. H.	
Chen, Miss P'ei-Yueh (Frances)	See: Chen, Mrs. Joe K.	
Chen, Miss Ruby	See: Mrs. Joe Gin-Young	
Chen, Mr. S. L.	Dept. of Chemistry, Iowa State College	Ames, Iowa
Chen, Mrs. Theodore (Li, Cheng-luk)	6031 Drexel Avenue	Chicago, Ill.
Chen, Mr. Wen-yi (Robert)	1148 Xerxes Avenue, South	Minneapolis, Minn.
Ch'en, Yu-ming	Eastman Dental Dispensary	Rochester 3, N. Y.
Cheney, Miss Monona L.	Barron	Wisconsin
Cheng, Mr. Ch'eng-kun	Harvard-Yenching Institute	Cambridge, Mass.
Cheng, Miss Chia-yin (Rose)	4250 Union Bay Lane	Seattle, Wash.
Cheng, Mr. Fa-Wu	Georgia Tech. Box 809	Atlanta, Ga.
Cheng, Miss Gladys	1432 Girard Street, N.W.	Washington, D. C.
Cheng, Mr. & Mrs. Wei-Ku (Dorothy Wei)	Dept. of Physiology Iowa State College	Ames, Iowa
Cheng, Miss Wei-Kuang	Johnson Hall, Columbia University 411 West 116th Street	New York, N. Y.
Cheng, Mr. Yu-Kwei	Chinese Embassy, 2311 Mass. Ave. NW	Washington, D. C.
Chi, Miss Mei-chuan	Robert Hall, Iowa State College	Ames, Iowa
Chi, Mr. Nai-Chun	Apt. 1C, 64 Riverside Drive	New York, N. Y.
Chi, Mr. Sau-Yu	36 Le Roy Place	Ridgewood, N. J.
Chi, Miss Ya-Chao	See: Liu, Mrs. Ta-chung	
Chiang, Mr. & Mrs. Ho-chi (Robert) (Wang, Ying-Ming)	224-28D 67th Avenue	Bayside, N. Y.
Chiang, Miss Li-Chin	204 12th Avenue, S. E.	Minneapolis, Minn.
Chiang, Miss Sheng-Wan	Florida Southern College	Lakeland, Fla.

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Chiao, Mr. Gene	Apt. 1F, 400 Riverside Drive	New York, N. Y.
Chien, Mr. Chi-Huang	Dept. of Electrical Engineering McGill University	Montreal 2, Canada
Chin, Dr. & Mrs. Chen-hu (Norman) (Jane Wong)	1050 South Harvard Boulevard	Los Angeles 6, Calif.
Chin, Mr. Chi-chun	Rio Apt. Hotel, 10 Fort Washington	New York 32, N.Y.
Chin, Miss Yun-tse (Kummie)	See: Kai, Mrs. Y. L.	
Chiu, Mr. A. Kai-ming	30 Mellen Street	Cambridge, Mass.
Ch'iu, Mr. Yun-Hsi	Westminster Seminary	Westminster, Md.
Cho, Mr. Fu-Lai (Frank)	790 Riverside Drive Apt. 52	New York 31, N. Y.
Ch'on, Miss Mary	168 Commonwealth Avenue Boston University	Boston, Mass.
Chou, Miss Chi-Hsin	See: Chen, Mrs. Frank	
Chou, Miss Kuo-Ping	517 East Ann Street	Ann Arbor, Michigan
Chou, Miss Lu-Hsia (Lucy)	See: Wang, Mrs. K. S.	
Chou, Miss Nien-tze (Nancy)	See: Bennett, Mrs. Josiah Whitney	
Chou, Miss Yi-Chen (Margot)	5115 Fowler Avenue	Cleveland 27, Ohio
Chow, Mrs. John (Ho, Chu-Hsuan Lucy)	133-36 Blossom Avenue	Flushing, N. Y.
Chow, Mr. Kao-Liang	Yerkes Lab. of Primate Biology	Orange Park, Fla.
Chow, Mr. Liang-Yen	611 W. 114th Street, Apt. 6A	New York 25, N. Y.
Chow, Miss Pei-Chen	See: O'Yang, Mrs. Ned	
Chow, Mr. Shou Kai	c/o American Bureau for Medical Aid 1790 Broadway	New York 20, N. Y.
Chu, Miss Chuan-Ling	See: Shou, Mrs. Te-Fen	
Chu, Miss Li-Lai	See: Uong, Mrs. Diang-dick	
Chu, Dr. Liang-wei	School of Public Health University of Michigan	Ann Arbor, Michigan
Chu, Mr. Mu-Hsiang (Frank)	Columbia University	New York, N. Y.
Chu, Mr. Pao-tien	219 Aspinwall Avenue	Brookline, Mass.
Chu, Mr. & Mrs. Paul B. J. (Teng, Phyllis S. Y.)	102-36 64th Avenue	Forest Hills, N.Y.
Chu, Miss Hou-Heng (Evelyn)	See: Chen, Mrs. Man-Chu	
Chu, Mr. Tung-Tsu	435 West 123rd St., Apt. 52	New York, N. Y.
Chuan, Miss Keng Hua (Victoria)	c/o 531 East 20th Street	New York, N. Y.
Chuck, Mr. Kan-Leong (Philip)	c/o Mrs. E. C. Dougherty 1284 Hampshire Street	San Francisco, Calif.
Chuen, Mr. Victor	c/o 531 East 20th Street	New York, N. Y.
Cline, Miss Myrtle	527 West 121st Street	New York, N. Y.
Cochran, Miss Anne (Nancy)	231 East 9th Street	Plainfield, N. J.
Cookingham, Miss Mary	940 Washington Street	San Francisco 8, Calif
Corbett, Rev. & Mrs. CharlesH.	606 West 116th St., Apt. 4B	New York, N. Y.
Corwin, Dr. & Mrs. Edward S.	Old Stone House, Stockton Rd.	Princeton, N. J.
Crane, Miss Katharine Priest	2449 N. Downer Avenue	Milwaukee, Wisconsin
Cummings, Miss Doris I.	825 Prospect Avenue	West Hartford, Conn.
d'Hestroy, Baroness Pierre de Paiffer (Lucy Tou)	c/o Mrs. F. L. Slade 49 East 67th Street	New York 21, N. Y.
Dougherty, Mrs. Ellsworth C (Hsu, Ching-Yi)	1729 Oxford Street	Berkeley 4, Calif.
Duffield, Mrs. Alexander M. (Margaret Bryant)	Box 69, Route #2	Rochester, Michigan
Duncan, Mrs. Robert M.	See: Mrs. Walter Babcock	
Durfee, Miss Elizabeth	P. O. Box H	Bedford Hills, N. Y.

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Durrant, Miss Edna	483 Grosvenor Street	London, Ont. Canada
Etter, Mr. Harold C.	4857 S. E. Sherman Street	Portland 15, Oregon
Eubank, Mr. & Mrs. Bransford	1101 Avenue 9	Brownwood, Texas
Evans, Miss Ruth W.	170 North Mountain Avenue	Montclair, N. J.
Fang, Mr. & Mrs. Chao-ying (Tu, Lien-chi)	223 West 13th Street	New York 11, N. Y.
Fang, Miss Chin-hsuan(Catherine)	425 Riverside Drive	New York 25, N. Y.
Fang, Mr. Michael	N. Dormitory, Bowling Green State University	Bowling Green, Ohio
Fei, Mr. Ching-han (John)	24 Agassiz Street	Cambridge, Mass.
Fei, Mr. Chin-Jen (Samuel)	232 S. Maple Street	Bowling Green, Ohio
Fei, Mr. Ching-Tien (Eddie)	Dept. of Economics University of Washington	Seattle 5, Washington
Fei, Miss Mei-Yun (Rose)	See: Chang, Mrs. Mei-Yun Fei	
Fei, Mr. T'sun-Jen (Brooks)	107 North Dormitory, Bowling Green State University	Bowling Green, Ohio
Fenn, Dr. and Mrs. H. C.	67 Mansfield Street	New Haven, Conn.
Fenn, Dr. & Mrs. William P.	150 Fifth Avenue, Room 903	New York, 11, N. Y.
Freyn, Mr. Hubert	251 Seaman Avenue	New York 34, N. Y.
Frost, Mrs. Arthur (Faye Hibbard)	606 Juniper Road	Glenview, Ill.
Fu, Mr. Ying	513 East Williams	Ann Arbor, Michigan
Fugh, Mr. Philip	5312 28th Street, N. W.	Washington, D. C.
Gabel, Mrs. Dorothea Smith	505 Orena Avenue	Santa Barbara, Calif.
Galt, Mrs. Ralph M.	Kickapoo Friends' Center	McLoud, Oklahoma
Gamble, Dr. & Mrs. Sidney D.	4730 Fieldston Road	New York, N. Y.
Gibb, Mrs. John MacGregor	12 East 87th Street	New York, N. Y.
Gilkey, Mr. Langdon	99 Claremont Avenue	New York, N. Y.
Gow, Mr. & Mrs. Charles (Li, Ya-fu, Billie - Louise)	Wah Chang Trading Company 63 Herbhill Road	Glen Cove, L. I., N.Y
Groff, Mr. Sam D.	1011 S. Oline Street	Mexico, Mo.
Gunderson, Miss Helen L.	118 Chimes Street	Baton Rouge, La.
Gunther, Miss Emma	88 Morningside Drive	New York, N. Y.
Hall, Mrs. Francis Jenks	R. F. D.	McKenney, Virginia
Han, Mr. Shu-Hsin	541 West 113th St., Apt. 6E	New York 25, N. Y.
Han, Dr. & Mrs. Yu-Shan	11672 Rochester Avenue	Los Angeles, Calif.
Hanson, Miss Elizabeth	See: Hayes, Mrs. E. Morris	
Hayes, Mr. & Mrs. E. Morris (Elizabeth Hanson)	c/o Rev. E. M. Hayes 1427 Chicago Avenue	Evanston, Ill.
Hayes, Miss Margaret I.	See: Hollister, Mrs. William	
Hibbard, Faye	See: Frost, Mrs. Arthur	
Higgins, Mr. & Mrs. Daniel F.	20 Jefferson Avenue	Jersey City 6, N. J.
Ho, Miss Chu-Hsuan (Lucy)	See: Chow, Mrs. John	
Ho, Mr. & Mrs. Philip (Laura K'uang)	2 Soundview Avenue	White Plans, N. Y.
Ho, Mr. Wen-Jen	3910 University Way	Seattle, Washington
Hollister, Mrs. William (Margaret Hayes)	179 West Winter Street	Delaware, Ohio
Hoo, Mr. Shih-Ping (Eddie)	42-90 Saull Street	Flushing, N. Y.
Hsia, Miss Lu-Wei	See: Tsoi, Mrs. M. Y.	
Hsia, Dr. Yun	23 East 604 Shanks Village	New Orangeburg, N.Y.
Hsiao, Mr. C. C.	Penn. State College	State College, Pa.
Hsiao, Chi-An	106 Woodlawn Hall, 6208 Drexell Ave.	Chicago, Ill.
Hsiao, Prof. Sidney C.	University of Hawaii, Box 18	Honolulu 10, Hawaii

Hsieh, C. Y.	1629 Newton Street, N.W.	Washington, D. C.
Hsieh, Mr. Ching-Sheng	c/o Division of Field Studies Extension Service, Dept. of Agri.	Washington, D. C.
Hsieh, Miss Wen-Mei	c/o Mrs. S. M. Chu 610 Northampton Drive	Silver Spring, Md.
Hsu, Chao-Ch'un	1359 Fourth Avenue	San Francisco, Calif.
Hsu, Miss Ching-Yi	See: Dougherty, Mrs. Ellsworth C.	
Hsu, Chao-Yung	109 North Thayer Street	Ann Arbor, Mich.
Hsu, Mr. Chi-Chang	c/o Mr. Hsu, Shu Hsi Chinese Delegation to U.N.	New York, N. Y.
Hsu, Mr. Emmanuel	525 11th Avenue, S. E.	Minneapolis, Minn.
Hsu, Mr. Fu-Cheng	5010 Concord Avenue	Great Neck, N.Y.
Hsu, Dr. P. C.	5010 Concord Avenue	Great Neck, N.Y.
Hsu, Mrs. Peng-Cheng (Kung, Lan-Chen)	3704 Brandywine St., N.W.	Washington, D. C.
Hsu, Mr. & Mrs. S. L. (Leonard)	414 West 120th Street	New York, N. Y.
Hsu, Mr. Shu-Hsi	5010 Concord Avenue	Great Neck, N. Y.
Hsu, Miss Sieu-Cheng	Stanford University	Palo Alto, Calif.
Hsu, Miss Wen-Chuen	See: Kan, Mrs. C. H.	
Hsu, Miss Ying (Joan)	191 Claremont Ave., Apt. 63	New York, N. Y.
Hsu, Mr. Yung-Shun	P.O. Box 2148, Univ. of Minn.	Minneapolis, Minn.
Hsueh, Miss Mu-Lien	99 Howe Street	New Haven 15, Conn.
Hu, Mr. Jen-An	600 West 122nd Street	New York, N. Y.
Hu, Miss K. H.	312 Simmons Hall, Penn State Col.	State College, Pa.
Hu, Rev. Ronald R. H.	Union Theological Seminary	New York, N. Y.
Huang, Miss Aileen	532 Elm Street	New Haven, Conn.
Huang, Miss Ching-Fang (Lily)	See: Tan, Mrs. Yun-En	
Huang, Dabina T. H.	5733 S. Blackstone Ave.	Chicago 37, Ill.
Huang, Mr. & Mrs. Kwang-Pu(Paul) (Sun, Chi-Ying)	414 West 120th Street	New York,N.Y.
Huang, Mr. Ti	Apt. C, 150-14 Village Road	Jamaica 2, N.Y.
Huang, Mr. Wen-Wei (Manning)	59 Clement Street	San Francisco,Calif.
Hubbard, Mr. Ward	c/o ABCFM, 14 Beacon Street	Boston, Mass.
Hui, Mr. Lien-Chia (William)	2516 S. Washington Street	Marion, Indiana
Hung, Miss Ai-Mei (Gertrude)	See: Chang, Mrs. Shou-Lien (Sheldon)	
Hung, Mr. Chin-Tsai	c/o Mr.C.E.Kao, 4731 21st Ave. N.E.	Seattle, Washington
Hung, Dr. & Mrs. William	Harvard-Yenching Institute 15 Boylston Hall	Cambridge 38, Mass.
Hutchinson, Miss Mary	320 East 42nd Street	New York 17, N. Y.
Ing, Miss Hsi-fang (Lota Lois)	See: Tsien, Mrs. K. K.	
Irvin, Mr. R. G.	2709 Dwight Way, Apt. 9	Berkeley 4, Calif.
Jacobs, Miss Gertrude	501 West 123rd Street	New York 27, N. Y.
Jen, Mr. Richard	Central News Agency of China 1188 News Bldg, 14th & F Sts.	Washington, D. C.
Jenkins, Dr. M. Elizabeth	Suite 202, 655 Sutter Street	San Francisco, Calif.
Johnston, Mrs. George J.	14 Denton Road	Wellesley, Mass.
Kai, Mrs. Y. L. (Chin, Yun-Tse - Kummie)	257 Washington Street	Marblehead, Mass.
Kan, Mrs. C. H. (Hsu, Wen-Chuen)	425 West 205th Street	New York, N. Y.
Kan, Mr. Pei-Ken	College of the Pacific	Stockton, Calif.
Kao, Mr. C. C.	48 Pearsell Avenue	Freeport, L.I.,N.Y.
Kao, Mr. Chi-En	4731 21st Avenue, N.E.	Seattle, Washington

Kao, Miss Chun-Ch'un (Katherine)	See: Ni, Mrs. Yin-ssin	
Kao, Mr. Ke-Yi (George)	2034 Larkin Avenue	San Francisco, Calif.
Kao, Miss Li-Hua	See: Tan, Mrs. Chuen-Lin	
Kao, Miss Ling-Ying	1230 Amsterdam Avenue	New York 27, N. Y.
Kao, Mr. & Mrs.(John) Yu-Ling (Chin, Yun-Tse - Kummie)	257 Washington Street	Marblehead, Mass.
Kendall, Miss Elizabeth		Dorset, Vermont
Kendall, Mr. Thomas	General Motors Overseas Corp. 1775 Broadway	New York 19, N. Y.
Kennedy, Mr. Melville T.	12 Elm Avenue	Norwichtown, Conn.
Kiang, Mrs. H. C. (Yang, Min-Hsien)	431 East 20th Street	New York 10, N.Y.
Komurka, Mrs. Edward (Bass, Virginia)	22 Jackson Avenue	Hopkins, Minn.
Kong, Mr. Ho-Pak	Wittenberg College	Springfield, Ohio
Kramer, Miss Martha	Kansas State College	Manhattan, Kansas
Ku, Mrs. Pei-Moo (Wang, An-lin)	2 Prescott Street	Cambridge, Mass.
Ku, Mr. Tun-Jou	500 Riverside Drive	New York, N. Y.
Kuang, Miss Laura	See: Ho, Mrs. Philip	
Kung, Dr. H. H.	Bank of China, 40 Wall Street	New York, N. Y.
Kung, Miss Lan-Chen	See: Hsu, Mrs. Peng-Cheng	
Kuo, Chung-Ying	See: Shen, Mrs. Y. K.	
Kuo, Miss Huan-Wei (Mamie)	See: Wang, Mrs. Shih-Chun	
Kuo, Mr. T. L. (Arthur)	150-66 D Gothals Avenue	Jamaica, N. Y.
Kuo, Miss Tsung-Ying(Margaret)	Chinese Delegation to U.N. Empire State Building	New York, N. Y.
Kuo, Mr. Wen-Yuen	P. O. Box 35	College Point, N.Y.
Kwan, Mrs. C. S.(Yang, Margaret)	3900 Greystone Avenue	Riverdale, N. Y.
Kwoh, Miss Huan-Shou (Bertha)	See: Meng, Mrs. Chih	
Kwoh, Mrs. Teddy (Lu, Miss Tze-Ying Emily)	Apt. 4A, 635 Riverside Drive	New York, N. Y.
Latimer, Miss Janet	Y. W. C. A.	Honolulu, Hawaii
Lau, Mr. Kenneth K.	153 Highland Avenue	Arlington, Mass.
Lauh, Mr. T. S.	546 West 124th Street	New York 27, N.Y.
Lee, Dr. Chi-Hao	Harvard Medical School	Boston, Mass.
Lee, Mr. Chih-Wai	1414 E. 59th Street	Chicago 37, Ill.
Lee, Mr. Clarence	937 17th Avenue	Honolulu, Hawaii
Lee, Mrs. Emma Tenn (Teng, En-Feng)	3765 Harding Avenue	Honolulu, 26, Hawaii
Lee, Mr. Kim Tet (Li, Chin-Te)	3765 Harding Avenue	Honolulu, 26, Hawaii
Lee, Miss Lois	See: Li, Miss Hsueh-Hsia	
Lee, Mr. & Mrs. Pao-Chen (Tsen, Kwei-Cheng)	41 Benton Street	New Haven 15, Conn.
Lee, Mr. S. M. (Richard)	166-11 27th Avenue	Flushing, N. Y.
Lee, Mr. Szu-Nien (Richard)	c/o Hardesty and Hanover, 101 Park Avenue	New York 17, N.Y.
Lee, Miss Ya-Shu (Dorothy)	522 West 123rd Street	New York 27, N. Y.
Lei, Mr. & Mrs. Hai-Peng (Lu, Miss Le-Shan)	Dept. of Physiology University of Toronto	Toronto, Ont Canada
Lei, Mrs. Wai-Paak (Carrie Loo)	4312 N. E. Campaign Street	Portland, Ore.
Leitzel, Mr. Robert	479 Highland Avenue	Meadville, Penn.
Leong, Mr. William W. Y. (Liang, Yun-Yu)	P. O. Box 130	Kappa, Kauai, Hawaii

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Lew, Mrs. Timothy T.	430 West 119th Street	New York 27, N. Y.
Li, Mr. Chia-Chih	Psychology Department University of California	Los Angeles 24,Calif.
Li, Dr. & Mrs. Fang-Kuei	4057 Union Bay Circle	Seattle 5, Washington
Li, Mr. Heng-Yu	2116 Channing Way	Berkeley 4, Calif.
Li, Miss Kwan	3916 Grand Avenue, Apt. 26	Los Angeles 37,Calif.
Li, Mr. Meng-Yu (George)	147-15 Village Road, Apt. GD	Jamaica, N. Y.
Li, Miss Sheng-Luk	See: Chen, Mrs. Theodore	
Li, Miss Yi-Ying	See: Tsien, Mrs. H. C.	
Liang, Mrs. Dolly (Sah, Pung-Lien	144-26 Village Road, Apt. A	Jamaica 2, N. Y.
Liang, Mr. Hubert S. C.	c/o North American Newspaper Alliance, 247 W. 43rd St.	New York, N. Y.
Liang, Dr. Ping-Yee	Presbyterian Eye, Ear & Throat Charity Hospital 1017 E. Baltimore Street	Baltimore, Md.
Liang, Mr. Yueh-Huan (David)	315 Brierwood	Ann Arbor, Michigan
Lieu, Yuen-Tu	Physics Dept. Penn State Col.	State College, Pa.
Lieu, Miss K. O. Victoria	Mack Hall Ohio State University	Columbus, Ohio
Liao, Dr. C. K.	6040 S. Ellis Avenue	Chicago 37, Ill.
Lieu, Mr. Chang Kuan	Chinese Industrial Corp. Indusco, Inc. 425 Fourth Avenue	New York 16, N. Y.
Lin, Miss Ai-Ch'un (Hazel)	See: Tsao, Mrs. Utah	
Lin, Mr. Chang-Shan	2110 Knapp	St. Paul, Minn.
Lin, Mr. Cho-Yuan	2713 Terrace Road	Washington, 20, D.C.
Lin, Mrs. H. C. (Wang, An-Chen)	600 West 141st Street	New York 31, N. Y.
Lin, Hwa-Tong (Stella Jee)	620 West 114th Street	New York, N. Y.
Lin, I	Dept. of Chem. Albright College	Reading, Pa.
Lin, Miss Yi-Yun	See: Mei, Mrs. Lincoln	
Liu, Miss Hsiu-Yeh	See: Wang, Mrs. C. M.	
Liu, Miss Chin-Hua (Carol)	See: Lu, Mrs. Chih-Wo	
Liu, Mr. Chin-Po	3 Chrystic Street	New York, N. Y.
Liu, Miss Chin-Ting	See: Yang, Mrs. Fu-Sheng	
Liu, Dr. & Mrs. Ching-Tung (Tan, Pin-Pin)	Veterans Hospital	Canandaiqua, N. Y.
Liu, Miss Hsiang-Chu	See: Miao, Mrs. Chin-Tien	
Liu, Dr. & Mrs. Mao-Ling	71 University Village	Minneapolis 14, Minn.
Liu, Mr. & Mrs. Tze-Chien(James)	622 West 113 Street, Apt. 63	New York, N. Y.
Lo, Mr. Charles	Chinese Embassy, 2311 Mass. Ave.NW	Washington, D.C.
Lo, Mr. Jung-Pang (Winborne)	2414 Telegraph Avenue	Berkeley, Calif.
Loehr, Dr. George	19 University Place	Princeton, N. J.
Lou, Miss An-Chi	See: Wang, Mrs. Yi-Tung	
Lou, Miss Mei-Pi (Mabel)	See: Pian, Mrs. Richard	
Lu, Mr. Chen-Chung	600 West 122nd Street	New York, N. Y.
Lu, Rev. & Mrs. Chih-Wo(Andrew) (Liu, Chin-hua Carol)	1054 South King Street	Honolulu 53, T. H.
Lu, Miss Ching-Shan	See: Pan, Mrs.	
Lu, Mr. Cho-Ju (Daniel)	1522 Geddes Avenue	Ann Arbor, Mich.
Lu, Mr. David C. H.	2800 Woodly Street, N. W.	Washington, D. C.
Lu, Mr. K. C.	821 E. University	Ann Arbor, Mich.
Lu, Miss Shu-Chuin (Susanne)	See: Bien, Mrs. Charles	
Lu, Le-Shan	See: Lei, Mrs. Hai-Peng	
Lu, Dr. Sung-Nien	B. S. Pollak Hospital 100 Clifton Place	Jersey City, N. J.

Lu, Miss Tzu-Ying (Emily)	See: Kwoh, Mrs. Teddy	
Luan, Miss Shu-Chiu (Louise)	2517 S. Prairie	Chicago 16, Ill.
McGowen, Miss M. Marguerite	4027 E. Oak Rt. 10, Box 713A	Phoenix, Arizona
Ma, Dr. Chia-Chi	c/o Am. Bureau for Medical Aid to China, 1790 Broadway	New York 20, N.Y.
Ma, Dr. Mohling (Roberta)	5103 Berwyn Road	Berwyn, Md.
Mao, Miss Ellie	See: Mok, Mrs. Robert	
Mao, Mr. Ying-Tou	2939 Northampton St., N.W.	Washington, D. C.
Marshall, Mrs. Ogden (Meriam Terman)	1041 W. 110th Street	New York, N. Y.
Martin, Mr. Frank	School of Journalism University of Missouri	Columbia, Mo.
Mead, Mr. & Mrs. L. M.	5 Phillips Place	Cambridge, Mass.
Mei, Mrs. Lincoln (Lin,Yi-Yun)	1506 Kainer Avenue	Berkeley, Calif.
Mei, Dr. Y. P.	211 South Grant Avenue	Crawfordsville, Ind.
Meng, Dr. & Mrs. Chih (Paul) (Kwoh, Bertha)	China Institute in America 125 East 65th Street	New York 21, N.Y.
Miao, Mrs. Chin-Tien (L	45-22 167th Street	Flushing, N.Y.
Milam, Dean Ava B.	127 North 26th Street	Corvallis, Oregon
Miller, Mrs. Eugene H.	160 Ninth Avenue	Collegeville, Pa.
Mok, Mrs. Robert (Ellie Mao)	147-36 Charter Rd., Apt. E	Jamaica, N. Y.
Morrison, Miss Charlotte M.	276 Glen Drive	Sausalito, Calif.
Morrow, Dr. Louise	650 W. Harrison Avenue	Claremont, Calif.
Murphy, Miss Ella McC.	State Teachers College	Winona, Minn.
Musgrove, Miss Mary	2380 Hoomaka Way	Honolulu, Hawaii
Nan, Miss Yin-Chen (Sylvia)	See: Mrs. Yee	
Nash, Miss Ann	See: Bottorff, Mrs. John A.	
Nash, Dr. Vernon	Greenwich Towers	Greenwich, Conn.
Newell, Miss Jane I.	c/o Univ. Extension Division University of Wisconsin	Madison, Wisconsin
Ni, Mrs. Yen-ssin (Katherine Kao)	5540 Woodlawn Avenue	Chicago 37, Ill.
Nieh, Candia K.	Apt. 1C, 20-25 Crescent St.	Long Island City, N.Y.
Osborne, Dr. Ernest	444 Russell Hall, T. C.	New York, N. Y.
Ouyang, Dr. Tze-Hsiang	146 Adams Street	Garden City, N.Y.
O'Yang, Mrs. Ned (Chow, Pei-Chen)	188 Crann Street	Hillside, N. J.
Pan, Dr. & Mrs.(Lu, Ching-shan)	50 Haven Avenue	New York 32, N. Y.
Pao, Mr. Chia-Shan	126 Chestnut Street	Garden City, L.I.N.Y.
Park, Dr. & Mrs. Robert E.	Fisk Univ. Dept. of Sociology	Nashville, Tenn.
Parlin, Mrs. Charles C.	123 Hillside Avenue	Englewood, N. J.
Pian, Mrs. Richard (Lou, Mei-Po)	415B Hawthorn Lane	East Lansing, Mich.
Porter, Dr. & Mrs. Lucius	847 College Street	Beloit, Wisconsin
Price, Mr. & Mrs. Harry	3228 Worthington St., N.W.	Washington, D. C.
Pyke, Mrs. James	c/o Merrill, 83 McAllister St.	San Francisco, Calif.
Rathbone, Dr. Josephine L.	T.C., 525 W. 120th Street	New York 27, N.Y.
Reed, Mrs. Harold (Alice Stryker)	20 Collingwood Road	Maplewood, N. J.
Rhodes, Mrs. Timothy(Janet Smith)	768 Foxhole Avenue	Winnetka, Ill.
Ritter, Rev. & Mrs. Richard H.	Wailuki	Maui, Hawaii
Robinson, Mr. James W.	129 Summit Avenue	Summit, N. J.
Rooker, Ruth	See: Bardens, Mrs. S. J.	
Rowe, Dr. David N.	Thornton Street	Hamden, Conn.
Rugh, Mr. & Mrs. A. Douglas	247 Wells Street	New Britain, Conn.

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Rugh, Mrs. Arthur	Swiftwater	Pennsylvania
Russell, Miss Helen B.	Harding Guest Ranch	Tuscon, Arizona
Sah, Miss Mollie	See: Shen, Mrs. T. Y.	
Sailer, Dr. & Mrs. Randolph C.	47 Claremont Avenue	New York, N. Y.
Schuster, Mr. Carl	253 West 16th Street	New York, N.Y.
Sha, Yi-Hsien	Dept. of Chem. Univ. of Calif.	Los Angeles, Calif.
Shadick, Mr. & Mrs. Harold	133 Cascadilla Park	Ithaca, N. Y.
Shang, Mrs. Ting-Lin (Tang, Lily)	615 West 113th Street	New York, N.Y.
Sharman, Dr. & Mrs. H. B.	P. O. Box 475	Carmel, Calif.
Shek, Mr. Hon-Cheung (Shih, Han-Chang)	1235 Powell Street	San Francisco, Calif.
Shen, Mr. Albert C. S.	B-Am. 321, Univ. of North Carolina	Chapel Hill, N.C.
Shen, Mr. Shu-Chu	Boston City Hospital	Boston, Mass
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Shen, Mrs. Y. K.(Kuo, Chung-ying)	1629 Hobart Street, N. W.	Washington, D. C.
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Smith, Miss Janet	See: Rhodes, Mrs. Timothy	
Snow, Mrs. Edgar	Mungertown Road	Madison, Conn.
Soo, Hou-Pin	See: Yang, Mrs. Tien-Fu	
Speer, Miss Margaret	The Shipley School	Bryn Mawr, Pa.
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Stone, Miss Editha	163 Prospect Street	Leonia, N. J.
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Sun, Mr. Bozen	3508 Fifth Avenue	Pittsburgh 13, Pa.
Sun, Mr. Chen-Pao	Metallurgical Engineering Dept. Lehigh University	Bethlehem, Pa.
Sun, Miss Chi-Ying	See: Huang, Mrs. Kwang Pu	
Sun, Mr. Nien-Min	617 West 34th Street	Los Angeles, Calif.
Sung, Chih-Ho	See:Mr. Ben Soong, Jr.	
Sung, Mr. Hsien-Yung	Antioch College	Yellow Spring, Ohio
Sweet, Mr. & Mrs. Lennig	34-06 81st Street, Apt. 51	Jackson Heights, N.Y.
Sze, Mr. Palmer C.	67-18 D 195th Lane	Flushing, N. Y.
T'an, Miss Ch'ao-Ying	See: Chen, Mrs. Kenneth K. S.	
T'an, Mr. Chen-Mou	303 West 105th Street, Apt. 1A	New York, N. Y.
Tan, Mr. & Mrs. Chuen-Ling (Kao, Li-Hua)	543 West 123rd Street	
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Tan, Mr. & Mrs. Yun-En(Fred Tom) (Huang, Ching-Fang or Lily Wong)	c/o Hall's Pharmacy 868 Stockton Street	San Francisco,Calif.
Tang, Mrs. Chu (Chang, Hsi-Hsien)	298 W 11th Street	New York 14, N.Y.
Tang, Mr. Teh-Chen	425 Riverside Drive, Apt. 15D	New York 25, N.Y.
Tang, Miss Wen-Shun (Lily)	See: Shang, Mrs. Ting-Lin	
Tao, Mr. Frank	Chinese News Service 30 Rockefeller Plaza	New York 20, N.Y.

Tao, M. C.	School of Hygiene & Public Health Johns Hopkins Hospital	Baltimore, Maryland
Taylor, Mr. & Mrs. George E.	Far Eastern Dept. Univ. of Wash.	Seattle, Washington
Teng, Dr. Ching-Tseng	Dept. of Biochemistry Harvard Medical School	Boston, Mass.
Teng, Miss En-Feng	See: Lee, Miss Emma Tenn	
Teng, Dr. Ssi-Yu	Oriental Institute, Univ. of Ind.	Bloomington, Ind.
Teng, Miss Phyllis S. Y.	See: Chu, Mrs. Paul	
Teng, Mr. Ssu-Yu	5532 Ellis Avenue	Chicago, Ill.
Terman, Miss Miriam	See: Marshall, Mrs. Ogden	
Terman, Mr. E. L.	260 West 99th Street	New York, N. Y.
Tewksbury, Dr. Donald G.	2 Alden Place	Bronxville, N. Y.
Thompson, Dr. Seal	7 Audubon Street	Wellesley, Mass.
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Torrey, Rev. Archer	P. O. Box 88	Brunswick, Ga.
Tou, Miss Lucy (Hsueh-chien)	See: Baroness Pierre de Paiffier d'Hestroy	
Tsai, Mr. Stephen, Jr.	8 Yale Station	New Haven, Conn.
Tsao, Mr. Teh-Chien	1815 University Avenue	Columbia, Mo.
Ts'ao, Mrs. Utah (Lin, Ai-chun)	216 Bidwell Avenue	Jersey City, N.J.
Tseng, Mr. Tse-P'ei	Apt.6, Rm. 4, 522 W. 123rd St.	New York 27, N. Y.
Tsien, Mrs. H. C.(Li, Yi-Ying)	21-27 150th Street	Whitestone, N. Y.
Tsien, Mrs. K. K. (Ing, Shi-fong)	147-35 Village Road, Apt. GD	Jamaica, N. Y.
Tsoi, Mrs. M. Y. (Hsia, Lu-Wei)	2684 Myrtle Street	New Orleans, La.
Tsou, Miss S. C.	256 Cedar Street	New Haven, Conn.
Tsu, Mrs. T. C. (Chan, Wan-Pei)	119 N. Patterson Street	State College, Pa.
Tsung, Miss Wen-Hui	See: Chen, Mrs. H. E. (Theodore)	
Tu, Miss Lien-Che	See: Fang, Mrs. Chao-Ying	
Tu, Mr. Lien-Yueh	Physic Dept. Penn State College	State College, Pa.
Tu, Dr. Shu-Tung	P.D. Eisendroth Tanning Co.	Racine, Wisconsin
Tung, Mr. W. L.	D-22 McColough Hall Harvard Business School	Soldiers Field Boston 63, Mass.
Tung, Mr. Yen-Tseng	500 Riverside Drive	New York, N. Y.
Uong, Mrs. Diang-Dick (Chu, Li-Lai)	459 Lindell Avenue	Leominster, Mass.
Van Allen, Mrs. Chester	State Hospital, Vikaner	Rajputana, India
Van der Graaf, Mrs. R. J. (Boyden, Miss Catherine)	15 Fairmont Street	Belmont, Mass.
Van Zile, Mr. John	U. S. State Department	Washington 25, D. C.
Veghte, Miss Adeline	1390 New York Drive	Altadena, Calif.
Vincent, Dr. & Mrs. H. S.	Blaisdell Homestead	Bradford, N. H.
Waddell, Miss Eleanor Lee	1918 Franklin Street	San Franciso, Calif.
Wagner, Miss Augusta	Shipley School	Bryn Mawr, Pa.
Wan, Miss Charlotte C.	State University of Iowa	Iowa City, Iowa
Wan, Miss Grace J.	1230 Amsterdam Avenue	New York, N. Y.
Wang, Miss An-Chen	See: Lin, Mrs. H. C.	
Wang, Miss An-Lin	See: Ku, Mrs Pei-Moo	
Wang, Mr. Ch'eng-Ching	c/o Summit Ind. Corp. 80 Wall St.	New York, N. Y.
Wang, Miss Cheng-Shu	See: Chang, Mrs. Wen-Yu	
Wang, Miss Chia-Soon (Ma, Yang-Tsao)	609 West 115th Street	New York, N. Y.

Wang, Mr. Chih-Yi	2829 16th Ave., South	Minneapolis, Minn.
Wang, Mrs. G. H. (Chen, Pei-Tao Gladys)	4420 Fontainbleau Drive	New Orleans, La.
Wang, Dr. Hai-Hsi	Apt. 74, 423 W. 120th St.	New York 27, N.Y.
Wang, Dr. & Mrs. Jun-Chuan(Teddy) (Chen, Lan-Chih, Mabel)	630 Lincoln Street, N.E.	Minneapolis, Minn.
Wang, Dr. Jun-Tien (Timmy)	Univ. of Tenn. Psychiatric Hospital, 42 N. Dunlap St.	Memphis 7, Tenn.
Wang, Mr. Kung-Chih	277 Benefit Street	Providence 3, R. I.
Wang, Kung-Lee	Brown University	Providence, R. I.
Wang, Mr. Kung-Ping	1403 N. Taft Street	Arlington, Va.
Wang, Mrs. K. S. (Chou, Lu-hsia)	c/o Chinese Embassy	Washington, D. C.
Wang, Miss Martha	See: Berssenbrugge, Mrs. R. J.	
Wang, Miss Ming-Chen	8 Ellsworth Avenue	Cambridge, Mass.
Wang, Mr. & Mrs. Shih-Chun (Kuo, Huan-Wei, Mamie)	70 Haven Avenue	New York 32, N.Y.
Wang, Dr. Yang	245 Pond Avenue	Brookline 46, Mass.
Wang, Miss Ying-Ming	See: Chiang, Mrs. Ho-Chi (Robert)	
Wang, Mr. & Mrs. Yi-T'ung (Lou, An-Chi)	642 State Street	Madison, Wisconsin
Wang, Mr. Yun-Shen	407 Matthews Street	Columbia, Mo.
Ward, Miss Jane Shaw	8227 Terrace Drive	El Cerito, Calif.
Wei, Miss Dorothy	See: Cheng, Mrs. Wei-Ku	
Wei, Miss Wen-Yen	c/o Mr. Liu Ho, Chinese Embassy	Washington, D. C.
Welles, Dr. and Mrs. Henry H.	New Canaan Country Day School	New Canaan, Conn.
Wiant, Mr. Bliss Leighton	Buckeys Club, Ohio State Univ.	Columbus, Ohio
Wiens, Mr. & Mrs. Harold J.	63 Morse Street	Hamden, Conn.
Williams, Mrs. Walter	Rockford College	Rockford, Ill.
Williston, Mr. F. G.	Far Eastern Dept. Univ. of Wash.	Seattle, Washington
Wilson, Mr. Peter G.	c/o Mrs. E. O. Wilson	
	Dorsey Hall, Scripps College	Claremont, Calif.
Wilson, Mrs. Earl O.	Dorsey Hall,Scripps College	Claremont, Calif.
Wilson, Dr. & Mrs. Stanley D.	1405 Via Zurita	Claremont, Calif.
Wong, Dr. George C. C.	115 South 38th Street	Philadelphia, Pa.
Wong, Miss Jane	See: Chin, Mrs. Chen-Hu (Norman)	
Wong, Dr. Yan-Tim (Jun-Tien)	Bureau of Mental Hygiene Queens' Hospital	Honolulu, T. H.
Wood, Miss Mabel	University of Oregon	Eugene, Oregon
Worley, Dr. Edwin	10919 Wellworth Avenue	Los Angeles, Calif.
Wu, Mr. & Mrs. Alfred C.	Wah Chang Trading Corp.	Glen Cove, L.I.,N.Y.
Wu, Miss C. Y. (Grace)	816 South Forest Street	Ann Arbor, Michigan
Wu, Miss Hsiu-Min	306 Eddy Street	Ithaca, N. Y.
Wu, Mr. Hsueh-Cheng	University of Minnesota	Minneapolis, Minn.
Wu, Miss Jane	207 East 68th Street	New York, N. Y.
Wu, Dr. Laurence T. F.	Staten Island Hospital	Staten Island 2, N.Y.
Wu, Mr. Tze-Cheng	233 Sheldon Avenue	Ames, Iowa
Wu, Mr. Yun-Shu	528 West 123rd Street	New York 27, N. Y.
Yang, Mr. Chao-Chih (George)	5103 Berwyn Road	Berwyn, Maryland
Yang, Mr. & Mrs. Fu-Sheng (Liu, Miss Chin-Ting)	4078 Union Bay Circle	Seattle, Washington
Yang, Mr. Hsi-Yi	237 East 81st Street	New York, N. Y.
Yang, Dr. Mao-Chun (Martin)	c/o Div. of Field Studies & Training Extension Service, Dept. of Agri.	Washington, D. C.

Yee, Mrs. Sylvia Nan	224-52 64th Avenue, Oakland Garden	Bayside, N.Y.
Ying, Miss Hsi-Ying (Elizabeth)	See: Yu, Mrs. Horace	
Young, Mrs. Joe Gin (Chen,Ruby)	147-60 F Charter Road	Jamaica 2, N. Y.
Young, Mr. Shih-Min (Steven)	548 West 113th Street	New York, N. Y.
Yu, Miss H. H.	205 W. 23rd Street	New York, N. Y.
Yu, Hsi-Hsuan	6177 Buena Vista Avenue	Oakland 18, Calif.
Yu, Mrs. Horace (Ying, Shih-Ying)	30-37 150th Street	Flushing, N. Y.
Yuan, Dr. Chia-Liu (Luke)	15 Claremont Avenue	New York, N. Y.
Yuan, Mr. Huan-Yu	101 Cooper Street	New York 34, N.Y.
Yuan, Yung-Cheng (Mrs. Frank M. S. Shu)	4 Davenport Drive, Southfield Pt.	Stamford, Conn.
Yung, Mr. & Mrs. C. H. (Yang, Yu-Chieh)	Apt. 3A, 160 Claremont Avenue	New York, N. Y.
Zia, Miss Wen-Mei (Ruth)	503 Van Buren Street	Syracuse, N. Y.

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LIST OF NAMES OF YENCHING ALUMNI WHOSE ADDRESSES ARE WANTING

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and mail back to Yenching Office, 150 Fifth Ave.,
New York 11, N. Y.

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Benner, Mr. Edward R.
Bien, Mr. & Mrs. Mei-Nien (Edward)
Carey, Mrs. William F.
(Carol Shoemaker)
Chang, Mr. C. T. (George)
Chang, Mr. Ch'uan-Kung
(Chang, Tsuen-Kung)
Chang, Dr. Tien-Min
Chang, Mr. Ting-Chu
Chao, Mr. Yi-Wei
Chen, Miss Ch'ung-Hui (Paula)
Chen, Mr. Huai-Chen
Chen, Miss Tung-Yu (Jeanette)
Chen, Mr. Wei-Hsiang
Cheng, Mr. & Mrs. David
Cosman, Mrs. C. M.
(Tania Manoiloff)
Cox, Mr. Lawrence E.
Davies, Mr. John
Eskelund, Mr. & Mrs. Karl
(Mary Fei)
Galt, Mr. Wendell
Gifford, Mrs. Robert
(Jane D'Olive)
Gilkey, Mr. Langdon
Green, Mrs. J. H.
Hausske, Mr. Harland A.
Hopkins, Miss Helen
Hsia, Mr. Cheng
Hsia, Mr. Hsiu-Yung
Hsieh, Mr. Ch'iang
Hsiung, Mr. Ju-Cheng
Hu, Mr. & Mrs. Hui-Hsuan
(Chao, Miss Ching-Hui)
Hunter, Mr. J. Robert
Hwang, Miss Si-Ling
Jee, Miss Stella
Kao, Dr. Hsueh-Chung
Kao, Shang-Jen
Kao, Tzi-En
Kao, Miss Yu-Hsing
Ke, Dr. & Mrs. Ting-Sui
(Ho, Yi-Chen)
Keh, Mr. Chi-Yang
Ku, Mr. T'ing-Ch'ang
Ku, Yun-Yu
Kuan, Miss Shu-Chuang
Kuang, Miss Jui-Fang
Lah, Mr. Edward
Lee, Mr. Luke T.

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Lee, Miss Mavis S.
Lew, Miss Sou-Fung
Li, Miss Bessie
Li, Miss Chia-Te
Lin, Min-Chi
Lin, Miss Yu-Keng
Liu, Fu-Kuang
Liu, Mrs. Ta-Chung
(Chi, Ya-Chao)
Lu, Mr. Ho-Fu (Hoff)
Lu, Miss Wan-Ching
Lu, Miss Yi-Chuang
Lu, Miss Yu-Yu
McClure, Mr. George W.
McCormich, Miss Catherine
McGreal, Mrs. Ian P.
(Paricia Aeschliman)
Ma, Miss Teh-Yin
Mao, Mr. Yu-Yueh
Marshall, Mrs. Ogden
(Meriam Terman)
Meiklejohn, Mr. Gordon
Meng, Mr. Ssu-Ming
Meng, Mr. Ssu-Ming
Miller, Mr. J. Clayton
Min, Mr. Chen-Tieh
Mitchell, Mr. Stewart
Moran, Major Sherwood
Ong, Mr. H. C.
O'Yang, Tsai-Wei
Pannabecker, Mr. Richard
Pyke, Miss Jouise T.
Raymond, Mr. Robert
Robinson, Miss Margaret
Scholosser, Miss Frances E.
Scott, A. P.
Scott, K. O.
Senger, Miss Nettie M.
Shen, Mr. Shih-Chang (James)
Shoemaker, Mr. Arthur, Jr.
Shou, Mr. & Mrs. Te-Fen
Soong, Mr. Ben., Jr. (Sung, Chi-Ho)
Stevenson, Mr. Robert L.
Storojen, Mr. Vladimir
Stranks, Mr. Gordon
Struthers, Capt. Robert G.
Swift, Mrs. L. B. (Gladys Hubbard)
T'an, Dr. Chung-Chang
Tao, Mr. Shih-Chen
Teng, Mr. Chih-Chiang
Teng, Miss Dorothy
Timperly, Mr. Harold J.
Toussaint, Mr. Donald R.

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Tsai, Mr. Wen-Ho
Tsen, Miss Teh-Mei
Tsou, Mrs. Tang
Tsung, Miss Jen-Ming
Tu, Yeh-K'e
Voskuil, Miss Margaret
Wan, Hsin-Hui
Wang, Mrs. C. M.
(Liu, Hsiu-Yeh)
Wang, Mr. Chiu-An
Wang, Mr. Hsiu-King
Wang, Miss Hui-Chen (Jane)
Wang, Miss Ming-Yu
Wei, Miss Han-Hsing
Wei, Miss Wen-Chiao
Wei, Miss Wen-Yuan
Wen, Mr. Hsi-Tseng
White, Mr. J. D.
Wong, Mr. Chen-Chin
Wco, Miss Kyang-Tsao
Wu, Mr. C. C.
Wu, Mr. Ching-Hsueh
Wu, Mr. San Don
Wylie, Miss Sarah
Yang, Hei-Yung
Yang, Mr. Sheng-Mao
Yang, Mr. Shou-Peng (Harry)
Yang, Mr. Stephen
Yao, Mr. Shan-Yu
Yeh, Miss Hui-Lan
Yeh, Miss K. S. (Rose)
Yen, Mr. Tung-Sheng (Andrew)
York, Mr. Oliver
Yu, Mr. & Mrs. K'ang-Yuan
(Wan, Alice)
Yuan, Mr. Chia-Chang
Yung, Dr. Winston W.
Zimmerman, Mrs. Donald
(Ruth Wylie)

YENCHING ALUMNI ASSOCIATION IN U.S.A. AND CANADA

December 9, 1953

Dear Friends:

So many changes have occurred since the last directory of Yenching alumni and former faculty in the United States and Canada was sent out in May 1951, that it has seemed desirable to revise this list and bring it up-to-date. The assistance of the United Board for Christian Colleges in China (which carries on the work of the Yenching Office) has been of great help in getting out this directory - paper, labor, and advice have all been contributed by the UBCCC, for which all of us are grateful. The result - Yenching Directory No. 2 - is sent to you herewith in the hope that it will help us all to keep in touch with our friends, especially as the holiday season approaches.

Sincerely yours,

Yu-chen Wu Chang

Yu-chen Wu Chang
for the National Committee

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YENCHING ALUMNI AND FORMER FACULTY IN THE UNITED STATES OF AMERICA AND CANADA

December 1953

Please report any change of address, departure from the U.S.A. and Canada, and new arrivals to the United Board for Christian Colleges in China, 150 Fifth Avenue, New York 11, N.Y. so that this list may be kept up to date.

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ALLEN, Henry W.	628 Jefferson Avenue Falls Church, Virginia
AMENT, Mrs. William S.	739 College Avenue Claremont, California
ANDERSON, Mr. Paul	Washington State College Pullman, Washington
ASHWORTH, Jessie	See: Mrs. Eugene H. Miller
ATTERBURY, Miss Marguerite (Daisy)	Whittier Hall, Box 190 1230 Amsterdam Avenue, New York 27, N.Y.
BABCOCK, Mrs. Walter (Formerly Mrs. Robert M. Duncan)	350 Ridgewood Avenue Glen Ridge, N.J. — mail rec'd
BAND, Mr. and Mrs. William	Dept. of Physics, State College of Washington, Pullman, Washington
BARBOUR, Dr. and Mrs. George B.	3521 Cornell Place Cincinnati, Ohio
BARDENS, Mrs. S.J. (Ruth Rooker)	645 W. Las Cruces Avenue Las Cruces, New Mexico
BARKER, Rev. and Mrs. Lee V.	Community Presbyterian Church 29 Oak Street, Merrick, L.I., New York
BARTLETT, Rev. and Mrs. R. M.	First Congregational Church, Shrewsbury Worcester, Mass.
BASS, Miss Virginia	See: Mrs. Edward Komurka
BEAL, Mr. Edwin	2851 Denver Street, S.E. Washington, D.C. — mail ret'd
BECKER, Dr. Stewart	Route 5, Box 974 ~~3645 Cactus Blvd., Route # 5, Box 630~~ Tucson, Arizona
BENNER, Mr. and Mrs. Edward R. (Rosalie Wolferz)	1518 Second Avenue San Mateo, California
BERSSENBRUGGE, Mrs. R. J. (Martha Wang)	6½ Grant Street Cambridge 38, Mass.

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BIEN, Mrs. Charles W. N. (Lu, Shu-chuin Susanne)	Apt. 624, 112 East Lane Vallejo, California Mail Rtd
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BIGGERSTAFF, Mr. and Mrs. Knight	102 North Sunset Drive Ithaca, New York
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SHIH, Han-chang	See: Shek Hon-cheung
SHIH, Mr. Shang-tah	c/o Dr. E. E. Barnett, International Committee of Y.M.C.A., 347 Madison Ave., New York 17, N.Y. mail ret.
SHIH, Mr. T. S. (Wang, shih-yi)	2800 Woodley Road, N.W. Washington, D.C.
SHIH, Mr. & Mrs. Vincent — 4813 Second Aven. E. seattle Washington.	
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SMITH, Dorothea	See: Mrs. Dorothea Smith Gabel
SMITH, Mr. and Mrs. E. K.	4313 9th Avenue Brooklyn 32, N.Y.

SMITH, Janet	See: Mrs. Timothy Rhodes
SNOW, Mrs. Edgar	Mungertown Road Madison, Conn.
SOO, Hou-pin (Joan)	See: Mrs. Frank T. F. Young
SOONG, ~~Mr.~~ and Mrs. Norman (Tan, Hsiu-hung Irma)	828 Harvard Avenue Claremont, ~~California~~
SPEER, Miss Margaret B.	The Shipley School Bryn Mawr, Pennsylvania
STAHL, Miss Ruth L.	796 19th Street San Bernardino, California
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STONE, Miss Editha	163 ~~Prospect~~ Street Leonia, ~~New~~ Jersey
STRYKER, Alice	See: Mrs. Harold Reed
STUART, Dr. J. Leighton	5312 28th Street, N.W. Washington, D.C.
STUCKERT, Mr. and Mrs. R. C.	11602 Jesse Avenue Cleveland, Ohio
SUN, Mr. Chen-pao	Metallurgical Engineering Dept., Lehigh Univ., Bethlehem, Penna.
SUN, Miss Chi-ying	See: Mrs. Huang, Kwang Pu (Paul)
SUN, Mr. Nien-min	617 West 34th Street Los Angeles 7, California
SUNG, Chen-Yi	Dept. of Pharmacology, ~~Medical Center~~ ~~San Francisco 22, California~~
SUNG, Chen-Yu	1317 Third Avenue San Francisco, California
SUNG, I. C.	China Trade and Industrial Service, Inc. 42 Broadway, New York, N.Y.
SUNG, I. S.	China Trade and Industrial Service, Inc. 42 Broadway, New York, N.Y.
SWEET, Mr. and Mrs. Lennig	34-06 81st Street, Apt. 51 Jackson Heights, New York, N.Y.
SZE, Mr. Palmer C.	~~67-18D 195th Lane~~ ~~Flushing~~, New York, N.Y.

T'AN, Ch'ao-ying	See: Mr. and Mrs. Kenneth K. S. Chen
T'AN, Mr. Chen-mou	Chinese Consulate General, 1250 6th Ave. New York 25, N.Y.
TAN, Mr. and Mrs. Chuen-lin (Kao Li Hua)	543 West 123rd Street New York 27, N.Y.
TAN, Hsiu-hung (Irma)	See: Mrs. Norman Soong
TAN, Miss Pin-pin	See: Mrs. Ching-tung Liu
TAN, Mr. and Mrs. Yun-en (Fred Tom)	902 Filbert Street San Francisco, California
TANG, Mrs. Chu (Hsi-hsien Chang)	298 W. 11th Street New York 14, N.Y.
TANG, Mr. Teh-chen	425 Riverside Drive, Apt. 15D New York 25, N.Y.
TANG, Miss Wen-shun (Lily)	See: Mrs. Ting-lin Shang
TAO, Mr. Pu-ching	400 Riverside Drive New York 25, N.Y.
TARARIN, Mr. Peter	Riviera Wilshire, 1201 Westwood Blvd, Los Angeles, Calif.
TAYLOR, Mr. and Mrs. George E.	Far Eastern Dept., Univ. of Washington Seattle 5, Washington
TENG, Dr. C. C.	210 E. 64th Street, The Eye Bank New York, N.Y.
TENG, Dr. and Mrs. Ching-tseng (Chao Hsi-chih Dora)	Dept. of Physiology, Baylor University College of Medicine, Houston 5, Texas.
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TEWKSBURY, Dr. and Mrs. D. G.	444 Russell Hall, Teachers College Columbia University, New York 27, N.Y.
THOMPSON, Dr. Seal	77 Audubon Street Wellesley, Mass.
TING, Mr. Sheng	Bank of China, 40 Wall Street New York 5, N.Y.
TOM, Fred	See: Mr. and Mrs. Tan Yun-en
TOONG, Mr. David Ta-wei	56 Tyler Street Boston, Mass.
TORREY, Rev. Archer	45 Park Avenue Athol, Massachusetts
TOU, Miss Lucy	See: Baroness Pierre de Gaiffier d'Hestroy

TSAI, Mr. Frank	420 W. 206 Street New York 34, N.Y.
TSAI, Mr. Stephen, Jr.	~~8 Yale Station~~ c/o P. C. Lee 41 Benton St. New Haven, Conn.
TSAI, Wei-kang	Petroleum Refining Dept., Univ. of Tulsa Tulsa, Oklahoma
TSAI, Mr. and Mrs. William	436 Sylvan Knoll, Seaside Avenue Stamford, Conn.
TSANG, Mrs. H. L. (Fang Chin-hsuan Catherine)	425 Riverside Drive New York 25, N.Y.
TS'AO, Mrs. Utah (Dr. Lin Ai-ch'un Hazel)	216 Bidwell Avenue Jersey City 5, N.J.
TSENG, Mr. Tse-p'ei	Dept. of Physics, Ohio State University Columbus 10, Ohio
TSIEN, Mrs. K. K.	147-35 Village Road, Apt. GD Jamaica, New York
TSU, Mrs. T. C. (Chang, Wan-p'ei Pauline)	119 N. ~~Patterson~~ St. mail ret. State College, ~~Pa.~~
TU, Miss Lien-chi	See: Mrs. Chao-ying Fang
TU, Mr. Lien-Yueh	Physics Dept., Penn State College State College, Pa.
TU, Dr. Shu-tung	The ~~P.D.~~ Eisendroth Tanning Co. Racine, ~~Wisconsin~~ mail ret.
TU, Wu	See: Dooh, Irving
TUNG, Mrs. William L. (Yueh-chiung Pu Tung)	103-15 Metropolitan Avenue, Forest Hills, New York, N.Y.
UONG, Mrs. Diang-dick (Chu Li-lai)	459 Lindell Avenue Leominster, Mass.
VAN der GRAFF, Mrs. R. J. (Catherine Boyden)	15 Fairmont Street Belmont, Massachusetts
VEGHTE, Miss Adeline	1390 ~~New York Drive~~ mail ret. Altadena, ~~California~~
VINCENT, Mrs. H. S.	Blaisdell Homestead Bradford, New Hampshire
WADDELL, Miss Eleanor Lee	1918 ~~Franklin Street~~ mail ret. San Francisco 9, ~~California~~
WAGNER, Miss Augusta	Shipley School Bryn Mawr, Pa.
WAN, Wei-fang (Alice)	See: Mr. and Mrs. K'ang-yuan Yu

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Yenching Alumni and Former Faculty -

Wan, Miss Charlotte C.	c/o Mrs. A. W. Yu, 784 George St. New Haven, Conn.
Wan, Miss Grace J.	784 George Street New Haven, Conn.
WAN, Hsin-hui	University of Wisconsin Madison, Wisconsin mail ret.
WANG, Miss An Chen	See: Mrs. H. C. Lin
WANG, An-lin	See: Mrs. Pei-moo Ku
WANG, Mr. Ch'eng-ch'ing	c/o Summit Industrial Corporation 80 Wall Street, New York, N.Y.
WANG, Mrs. C. F.	601 West 140th Street New York, N.Y.
WANG, Mr. Chih-yi	2829 16th Avenue, South Minneapolis, Minnesota mail ret.
WANG, Mrs. G. H. (Gladys) (Ch'en P8ei-tao)	4420 Fontainbleau Drive New Orleans, Louisiana
WANG, Dr. Jui-hsiu	436 Prospect Street New Haven, Conn. mail ret.
WANG, Dr. Capt in Med. Corp. U.S. Army and Mrs. Jun-chuan (Teddy)	630 N. E. Lincoln Minneapolis 13, Minnesota mail ret.
WANG, Dr. Jun-tien (Timmy)	102 McMurray Rd San Antonio 9, Texas Univ. of Tenn. Psychiatric Hospital 42 North Dunlap St., Memphis 7, Tenn.
WANG, Dr. Kai-hsi	1 Academy Road Albany, New York Chestnut Hill Loudonville, N.Y.
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WANG, Mr. Kung-ping	1403 N. Taft Street Arlington, Virginia mail ret.
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WANG, Miss Martha	See: Mrs. R. J. Berssenbrugge
WANG, Dr. and Mrs. Shih-chun	379 Englewood Avenue West Englewood, New Jersey
WANG, SHIH-YI - See: Mrs. Vincent Shih WANG, Dr. Yang	245 Pond Avenue Brookline 46, Mass.
WANG, Mr. and Mrs. Yi-t'ung (Lou An-chi)	642 State Street Madison, Wisconsin mail ret.
WANG, Miss Ying Ming	See: Mrs. Ho-chi (Robert) Chiang

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WANG, Mr. Yun Shen	407 Matthews Street Columbia, Missouri
WARD, Miss Jane Shaw	8227 Terrace Drive El Cerito, California
WEI, Mrs. Benjamin C. F. (Chou, Yi-chen Margot)	449 W. 123rd Street, Apt. 2C New York 27, N.Y.
WEI, Mr. and Mrs. Pei-hsiu	19 Trim Street ~~Camden, Maine~~ // Rawson Ave. Camden, Maine
WELLES, Dr. and Mrs. Henry H.	New Canaan Country Day School New Canaan, Conn.
WIANT, Mr. and Mrs. Bliss	382 N. Franklin Street Delaware, Ohio
WIANT, Mr. Bliss Leighton	Buckeye Club, Ohio State University Columbus, Ohio
WILLIAMS, Mrs. Walter	Rockford College Rockford, Illinois
WILLISTON, Mr. F. G.	Far Eastern Dept., Washington University Seattle, Washington
WILSON, Mrs. Earl O. Scripps College Claremont, Calif	c/o Eric D. Wilson, 251 Riggin Ave., Monterey Park, California
WILSON, Mr. Peter G.	251 Riggin Avenue Monterey Park, California
WILSON, Dr. and Mrs. Stanley D.	1405 Via Zurita Claremont, California
WOLFERZ, Dr. and Mrs. Louis E.	6222 Catherine Street Philadelphia 43, Pa.
WONG, Jane	See: Mrs. Chen-hu Ch'in (Norman)
WOOD, Miss Mabel	University of Oregon Eugene, Oregon
WORLEY, Dr. Edwin	Dept. of Physics, Univ. of Nevada Reno, Nevada
WU, Mr. and Mrs. Ching-hsueh (Alfred)	Wah Chang Trading Corporation Glen Cove, L.I., New York
WU, Miss Hsiu-min	306 Eddy Street Ithaca, New York
WU, Miss Jane	207 E. ~~68th~~ Street New York, ~~N.Y.~~ Margaret.
WU, Mr. Tze-cheng	233 Sheldon Avenue Ames, Iowa
WU, Yu-chen	See: Mrs. Hung-chun Chang

WU, Mr. Yun-shu	528 West 123rd Street New York, N.Y. mail ret.
YANG, Mr. Chao-chih (George)	2725 Nicholson Street Hyattsville, Maryland
YANG, Mr. C. K.	Dept. of Sociology, Univ. of Pittsburgh Pittsburgh, Pa.
YANG, Mr. and Mrs. Fu-sheng (Miss Liu Chin-ting)	4078 Union Bay Circle Seattle, Washington
YANG, Mrs. Louise Chang	c/o Miss Katherine Chang, Smith College, Northampton, Mass.
YANG, Miss Margaret	See: Mrs. C. S. Kwan
YANG, Dr. Mao-ch'un (Martin)	137 Girard Avenue Hartford, Conn.
YANG, Min-hsien	See: Mrs. H. C. Kiang
YANG, Mr. and Mrs. Tien-fu	See: Mr. and Mrs. Frank T. F. Young
YANG, Miss Yu-chieh	See: Mrs. C. H. Yung
YAO, Miss Nien-ying	431 E. 20th Street New York 10, N.Y.
YEH, Mrs. George K. C. (Yuan, Yung-hsi Edna)	820 B Street Davis, California
YING, Hsi-ying (Elizabeth)	See: Mrs. Horace Yu
YOUNG, Mrs. John	3220 17th Street, N.W. Washington, D.C.
YOUNG, Shih-min (Steven)	~~548 W. 113th Street~~ 521 West 22nd St New York, N.Y. MO 6-1373
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YU, Mrs. Horace (Ying Hsi-ying Elizabeth)	30-37 150th Street Flushing, L.I., New York
YU, Mr. and Mrs. K'ang-yuan (George) (Wan Wei-fang Alice)	Institute of Languages, Yale Univ. New Haven, Conn.
YUAN, John	2800 Woodley Rd., N.W. Washington, D.C.
YUAN, Dr. Luke Chia Liu	15 Claremont Avenue New York, N.Y.

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YUAN, Yung-cheng — See: Shu, Mrs. Frank M.S.

YUAN, Yung-hsi (Edna) — See: Mrs. George K. C. Yeh

YUNG, Mr. and Mrs. C. H.
(Yu-chieh Yang) — 160 Claremont Avenue, Apt. 3-A
New York 27, N.Y.

Zoubee, Mrs. M. G. (49-52) — 8 Ashford St, Haverhill, Mass.

1955

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YENCHING ALUMNI AND FORMER FACULTY
IN THE UNITED STATES OF AMERICA, CANADA AND HAWAII

February 1955

Please report changes of address, departure from the U. S., Canada or Hawaii, or arrivals to the United Board for Christian Colleges in China, 150 Fifth Ave., New York 11, New York, so that this list may be kept up to date.

ADOLPH, Dr. and Mrs. William 賈維廉	1929-48	1047 Whitney Ave. Hamden, Conn.	SP 6-6606
ALLEN, Henry W.		628 Jefferson Ave. Falls Church, Va.	
AMENT, Mrs. William S.		739 College Ave. Claremont, Calif.	
ANDERSON, Paul.		Washington State College Pullman, Washington	
ASHWORTH, Jessie		See: Mrs. Eugene H. Miller	
BAND, Mr. and Mrs. William		Dept. of Physics The State College of Washington Pullman, Washington	
BARBOUR, Dr. and Mrs. George B.	1920-34	3521 Cornell Place Cincinnati, Ohio	UN-2820
BARDENS, Mrs. S. J. (Ruth Rooker)	1933	645 W. Las Cruces Avenue Las Cruces, New Mexico	
BARKER, Rev. & Mrs. Lee V.		Community Presbyterian Church 29 Oak St. Merrick, L. I., N.Y.	
BARTLETT, Rev. & Mrs. R. M.		First Congregational Church Shrewsbury Worcester, Mass.	
BASS, Virginia		See: Mrs. Edward Komurka	
BECKER, Dr. Stewart 貝克	1926-28	3645 N. Cactus Blvd. Tucson, Arizona	Tucson 6-0841
BENNER, Edward R.	1937-38	1518 Second Ave. San Mateo, Cal.	
BERSSENBRUGGE, Mrs. R. J. (Martha Wang) 王傳秀		9 Wayside Ave. Framingham, Mass	

1153

BIEN, Edith deceased 卞菊年		See: Mr. & Mrs. Palmer C. Sze
√ BIEN, Dr. & Mrs. Charles W. N. (Lu, Shu-chuin Susanne)		627 Las Cadena Vallejo, Cal.
BIEN, Hsu Sun (Rosaline) 卞煦孫		See: Mrs. Yi-wen Shen
BIGGERSTAFF, Mr. & Mrs. Knight		102 North Sunset Drive Ithaca, N. Y. Ithaca 9-967
BISSON, Mr. & Mrs. T. A.		97 Kinston Rd. Berkeley, Cal.
BOCKER, Mr. & Mrs. L. M.	1922-23	2026 Third Ave. Seattle, Wash. EL 4818
BORING, Miss Alice M. 博愛理	1923-50	44 Martin St. Cambridge 38, Mass. TR 6-4335
BOSLAND, Thelma		See: Mrs. Mao Ling Liu
BOWMAN, Louis A.		217 So. Euclid Ave. Oak Park, Ill.
BOYD, Miriam E.		See: Mrs. Charles C. Parlin
BOYDEN, Catherine		See: Mrs. R. J. Van der Graff
√ BOYNTON, Edith	1925-31	755 Berkeley Ave. Claremont, Cal.
√ BOYNTON, Grace M.	1919-50	46 Powder House Rd. Medford, Mass MY 8-0059
√ BREECE, Mr & Mrs. Thomas E.		55 North Sierra Bonita Ave. Pasadena 4, Cal.
BROWN, Dr. Alice Barlow		1313 Tenth St. Corpus Christi, Tex.
BURGESS, Mrs. J. S.	1918-1929	781 Plymouth Rd. Claremont, Cal. LY 5-4692
√ CHAI, Dr. & Mrs. Philip		1314 Powell St. San Francisco, Cal. GA 1-5866
CHANG, Mr. Chuan-kung (Chang Tsuen-kung)	1936	Dept. of Geography University of Nebraska Lincoln, Nebraska
CHANG, Hsi-hsien		See: Mrs. Chu Tang
CHANG, Hsin-pao 張馨保	1940-46	365 Harvard St. Cambridge, Mass. TR 6-4112
√ CHANG, Mr. & Mrs. Hung-chun (Wu, Yu-chen) 張鴻鈞	1925 1929	Apt. D. 144-44 Village Rd. Jamaica 35, L.I., N.Y. OL 8-8445

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CHANG, Margaret 張 蘋 1935-41
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CHANG, Wan-pei Pauline
See: Mrs. T. C. Tsu

CHANG, Mr. & Mrs. Yin Tang
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CHAO, Ching-hui 趙景輝
See: Mrs. Hui-Hsuan Hu

CHAO, Dora Hsi-chih 趙熙祉
See: Mrs. C. T. Teng

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CHAO, Grace Chi-chen
2425 S. W. 27 Ave.
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CHAO, Mr. Hsiu-fu 1939
Fernald Hall
University of Massachusetts
Amherst, Mass.

CHAO, Mr. & Mrs. Samuel Ming-chiu 1934
(Bessie Li) 趙敏求
888 Bryant Ave.
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CHAO, Mr. & Mrs. Shih-hu 趙石湖 1928-32
(Yi-wei Lu) 1930-34
35-50 85th St., Apt. 6D.
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CHAO, Shih Ping 趙世平
See: Mrs. Cho

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CHAO, Yun-tsung			5538 S. Ellis Ave. Chicago 37, Ill.
CHAR, Tin-yuke			2106 Dahn Ave. Honolulu, T. H.
CHEN, Chin-ping	陳金屏	1928-31	Egenton Home St. George Rd. Roland Park Baltimore 10, Md. TU 9-2999
CHEN, Mr. & Mrs. Chun Chi	陳春沂	1932	150-43 Village Rd. Jamaica, N. Y.
CHEN, Frances Pei-yueh	陳佩月		See: Mrs. Joe K. Chen
CHEN, Mrs. Frank (Chi Hsin Chou)		1941-44	5616 So. Drexel Ave. Chicago, Ill. DO 3-0624
CHEN, Gladys Pei-Tao	陳佩桃		See: Mrs. G. H. Wang
CHEN, Mr. & Mrs. Joe K. (Francis Pei-yueh Chen)	陳廣藻		110 Morningside Drive, Apt. 63 N.Y. 27, N. Y. MO 2-1120
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CHEN, Mr. & Mrs. Kenneth K. S. (Tan Chao-ying)		1933 1931	11 Farmer Rd. Arlington, Mass.
CHEN, Lin			254-36 77 Crescent Bellerose, L. I., N. Y.
CHEN, Mabel Chih-lan	陳芝蘭		See; Mrs. Teddy Jun-chuan Wang
CHEN, Mr. & Mrs. Man Chu (Shou-heng Chu)			417 West 121st St. N. Y. 27, N. Y
CHEN, Mr. & Mrs. Robert Wen-yi		1939	109 Russell Rd. West Newton, Mass.
CHEN, Mr. S. L.	陳紹澧		Dept. of Chemistry Iowa State College Ames, Iowa 4329 Rowalt Dr. College Park, Md.
CHEN, Mrs. (Chien, Hsin)			

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CHEN, Dr. Shang Yi	陳尚義	1928-34 1939-46	1399 Villard Rd. Eugene, Ore. Eugene 4-7163
CHEN, Mrs. Theodore (Sheng-luk Li)			312 Geneva St. Dundee, Ill.
CHEN, Mrs. Theodore H. E. Chen (Wen-hui Chung)		1931	936 Victoria Ave. South Los Angeles, Cal. Whitney 6993
CHEN, Mr. & Mrs. Tieh Ming			1434 Hearst Ave. Berkeley, Cal. AS 3-0780
CHEN, Tung	陳 冬		See: Mrs. Sin-ming Chiu
CHEN, Tung-yu Jeanette		1933	2941 Newark St. N.W. Washington, D. C.
CHENG, Dr. C. K.			University of Hawaii Honolulu, T. H.
CHENG, Cheng-kun			Harvard Yenching Institute Boylston Hall Cambridge, Mass.
CHENG, Gladys	鄭麗華		See: Mrs. George Tan
CHENG, Yu-Kwei	鄭友揆	1932	1831 Belmont Rd., N.W. Washington, D. C.
CHEO, Mrs. John (Lucy Chu-hsuan Ho)			149-15 25th Ave. 100 Fairview Blvd Hampstead, L.I. Whitestone, L.I., N.Y. IN 3-2615
CHEONG, Raymond			2126 Manoa Rd. Honolulu, T. H.
CHI, Nai-chun	齊耐羣		64 Riverside Drive, Apt. 1C N. Y., N. Y. TR 3-2945
CHI, Mr. Sau-yu	齊守愚		36 Le Roy Place Ridgewood, N. J.
CHI, Ya-cho			See: Mrs. Ta-chung Liu
CHIANG, Mr. & Mrs. Robert Ho-chi (Wang Ying-ming)	江鶴起		229 Cushing Ave. Williston Park, L.I., N. Y. 2-7332
CHIANG, T. C.	江尊羣		See: Mrs. Chan Szutu

CHIAO, Mr. & Mrs. Gene	喬晉樑		400 Riverside Drive, Apt. 1F N. Y., N. Y. RI 9-2160
CHIEN, Hsin			See: Mrs. Chen
CHIN, Mrs. Henry (Hsing-ling Ku)		1932	34-43 72nd St. Jackson Heights, Queens N. Y.
CHIN, Dr. & Mrs. Norman Chen-hu (Jane Wong)	秦鎮湖	1937	1129 N. Richman Ave. Fullerton, Cal.
CHIN, Yun-tse (Kummie)			See: Mrs. John Wu Ling Kao
CHING, Clara			See: Mrs. Fook-tan Ching
CHING, Mrs. Fook-tan (Clara Ching)			2226 Hyde St. Honolulu, T.H.
CHING, Hung Wo			1944 C Ualakaa St. Honolulu, T. H.
CHING, William			Island Chemical 1350 A.
CHIU, A. Kai-ming			30 Mellen St. Cambridge, Mass.
CHIU, Mrs. Sin-ming (Tung Chem)			1105 W 29th St. Los Angeles 37, Cal. RI 7-9915
CHO, Frank Fu-lai	卓孚來	1944	320-B W 81 St. N.Y. 24, N.Y. SC 4-6329
CHO, Mrs. (Shih-ping Chao)	趙世平	1932-36	67-30 Dartmouth Ave. Forest Hills, N.Y.
CHONG, Mrs. Lily Cheng			University of Hawaii Honolulu, T. H.
CHOU, Mr. Carl Nai-wen			105-07 66th Rd., Apt. 2G Forest Hills, L.I. N.Y. TW 7-1176
CHOU, Chi Hsin	周紀馨		See: Mrs. Frank Chen
CHOU, Kuo-Ping	周國屏		616 N. Lake St. Apt. 2AL Madison, Wis. AL 6-1766
CHOU, Lucy Lu-hsia	周綠霞		See: Mrs. K. S. Wang

CHOU, Margot Yi-chen	周懿貞		See: Mrs. Benjamin C. F. Wei
CHOU, Mr. & Mrs. Shun-hsin	周舜辛	1935	423 W. 120th St., Apt. 36 N.Y.,N.Y. MO 2-0366
CHOW, Kao-liang	周果良		4840 Lark Park St., Apt. 3C Chicago 15, Ill.
CHOW, Liang-yen	周良彥	1936-41	P.O. Box 853 Army Language School Presidio of Monterey, Monterey, Cal.
CHOW, Pei-chen	周培眞	1936-41	See: Mrs. Ned O'yang
CHU, Evelyn Shou-heng			See: Mrs. Man Chu Chen
CHU, Frank Mu-hsiang	朱木祥	1932	Albert Lee Co. 655 Massachusetts Ave. Boston 18, Mass. HI 5-3727
CHU, Dr. George			University of Hawaii Honolulu, T. H.
CHU, Grace deceased	朱曦		See: Mrs. T. C. Chu
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CHU, Tung-Tsu	瞿同祖		501 W. 110th St., Apt. 6D N.Y. 25, N.Y. MO 6-2057
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CHUAN, Keng-yin	全庚瑛		See: Mrs. Ma Chi-chang
CHUAN, Lydia Keng-yen	全庚燕		See: Mrs. Jonathan Lee
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CHUNG, Samuel Santung			3888 Sierra Drive Honolulu, T. H.
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CORWIN, Dr. & Mrs. E. S.	Old Stone House Stockton Rd. Princeton, N. J.
CROSS, Dr. & Mrs. Rowland M.	435 W. 119th St. N.Y., N.Y. UN 3-5476
CUMMINGS, Doris I. 孔佩 1929-40	825 Prospect Ave. West Hartford, Conn. Jackson 3-9155
d'Hestroy, Baroness Pierre de Gaiffier (Lucy Tou)	Belgian Embassy Ottawa, Canada
DICKINSON, Jean	See: Mrs. Truman Potter
DOOH, Irving Tu Wu	1282 Wellington St. Ottawa, Canada
DOUGHERTY, Dr. & Mrs. Ellsworth C. 1935 (Ching-yi Hsu)	740 Keeler St. Berkeley, Cal. AN 1-9881
DUNCAN, Shirley	See: Mrs. Alfred Hudson
DURFEE, Elizabeth	P. O. Box H. Bedford Hills, N. Y.
DURPANT, Edna	483 Grosvenor St. London, Ontario, Canada
EDWARDS, Dr. & Mrs. Dwight W. 艾德敷	R. D. # 2 Carter Rd. Princeton, N. J.
ETTER, Mr. Harold C.	4857 S. E. Sherman St. Portland 15, Ore.

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EUBANK, Mr. & Mrs. Bransford		1101 Ave. 9 Brownwood, Tex.
FANG, Catherine Chin-hsuan 方慶瑄		See: Mrs. H. L. Tsang
FANG, Mr. & Mrs. Chao-ying. (Tu Lien-chi)	1920 1920	c/o Hoover Library Stanford, University, Calif.
FEI, Eddie Ching-Tien 費景天	1937-38	Dept. of Economics University of Washington Seattle 5, Wash.
FEI, John Ching-Han 費景漢		24 Agassiz St. Cambridge, Mass
FEI, Rose Mei-yun 費美雲		See: Mrs. K. T. Chang
FENN, Dr. & Mrs. H. C.		Warner Rd. Clintonville, Conn.
FENN, Dr. & Mrs. William P.		150 Fifth Ave. N.Y., N.Y
FISHER, E. McCracken 費恩		Riva, Md. Colonial 3-7286
FONG, Baldwin 鄺文瀚	1932-36	5 Manor Drive, Apt. 9H Newark 6, N. J. Essex 4-6151
FONG, Michael 方振號	1945-46	133 E. Norwich Ave. Columbus, Ohio
Frost, Mrs. Arthur (Faye Hibbard)	1932-33	606 Juniper Rd. Glenview, Ill.
FUGH, Phillip 傅涇波	1921	5312 28th St., N. W. Washington 15, D. C.
GALT, Mrs. Howard S. 高厚德		460 West 10th St. Claremont, Cal.
GALT, Mrs. Ralph M.		Kickapoo Friends' Center McLoud, Okla.
GALT, Wendell		20227 Runnymede Canoga Park, Cal.

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GAMBLE, Dr. & Mrs. Sidney D.		4730 Fieldston Rd. N.Y., N.Y.
GEE, Mrs. N. Gist		15 Durst Ave. Greenwood, S. C.
GILKEY, Langdon		Vassar College Poughkeepsie, N. Y.
GOO, John Y. S.		Aiea, Oahu, T. H.
GOO, Tin Chong		54A. Kukui Lane Honolulu, T. H.
GOODRICH, Grace		See: [redacted] Mrs. E. K. Smith
GOW, Mr. & Mrs. Charles 高澤民 (Louise Billie Ya-fu Li)		6 Redwood Path Glen Cove, L.I., N.Y. GL 4-1670
GRANT, Dr. & Mrs. J. B.		49 W 49th St. N.Y., N.Y.
GRIMES, Curtis		1009 University Ave. Honolulu, T. H.
GROFF, Mr. & Mrs. Samuel D. 葛魯甫 (Gertrude Wood)	1929-32	1101 S. Olive St. Mexico, Mo.
GUNDERSON, Helen L.		118 Chimes St. Baton Rouge, La.
GUNTHER, Emma		88 Morningside Drive N.Y, N.Y.
HAGUE, Hilda L.		244 Barrie St. Kingston, Ontario, Canada
HALL, Mrs. Francis Jenks		1205 Lake Ave. Richmond 26, Va.
HAMLIN, Mrs. Harold C. (Janet Latimer)	1935-36	1031 Eastern Ave. Schenectady 8, N.Y. 7-2175
HAN, Shu-hsin	1931	541 W 113th St., Apt. 6E N.Y. 25, N.Y.
HAN, Dr. & Mrs. Yu-shan 韓玉珊	1921-26	11672 Rochester Ave. Los Angeles 25, Cal. Arizona 9-1906

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HAUSSKE, Harland A.			c/o Mrs. Albert Hausske Route 4, Box 896 Bellevue, Wash.
HAYES, Mrs. Elizabeth Hanson			320 E. Broadway Imperial Beach, Cal.
HIBBARD, Faye			See: Mrs. Arthur Frost
HIGGINS, Mrs. Daniel F.			c/o Greenwait 200 Woodward St. Jersey City, N. J.
HILDEBRAND, Mrs. Carl			580 East Claremont St. Pasadena, Cal.
HO, Alfred Kuo-liang	何國樑	1937-41	1122 Military Ave. Seaside, Cal Monterey 5-8288
HO, Mr. & Mrs. Hui-chien			4 Greenough Ave. Cambridge, Mass.
HO, Lucy Chu-hsuan	何祝萱	1936	See: Mrs. John Cheo
HO, Mr. & Mrs. Philip (Laura Kuang)	何 麟	1926-30 1929-32	2 Soundview Ave. White Plains, N. Y. WH 8-4870
HO, Philip Wen-jen	何文仁	1938	4038 12th Ave., N.E. Seattle, Wash.
HO, Mrs. Sybil Lo			3030 Nuela Drive Honolulu, T. H.
HOPKINS, Helen		1918	208 North Ivy St. Monrovia, Cal.
HSIA, Cheng	夏 震		Chinese Delegation to U.N. 350 Fifth Ave. N.Y, N.Y.
HSIA, Hsiu-yung	夏修勇	1941	Far Eastern Dept. University of Washington Seattle 5, Wash.
HSIA, Dr. Yun	夏 雲	1931	13th Floor, Pupin Building Physics Dept. Columbia University N.Y, N.Y.
HSIAO, Mr. C. C.		1936-37	Penn State College State College, Pa.

HSIAO, Chi-an	蕭濟安		5735 Woodlawn Ave. Chicago 37, Ill.
HSIAO, Shu-hsi			Graduate School Brandeis University Waltham, Mass.
HSIAO, Dr. Sidney C.			University of Hawaii Honolulu, T. H.
HSIEH, Mr. C. Y.	謝志耘	1928-30	3636 16th St., N. W., Apt. 262 Washington, D. C. Dupont 7-1575
HSU, Dr. Chao-chun		1937	P.O. Box 34 Brownsville, Brooklyn 21, N.Y.
HSU, Chao-yung	徐兆鏞		Room 330, Chinese YMCA 855 Sacramento St. San Francisco 8, Cal.
HSU, Ching-yi	徐敬儀		See: Dr. & Mrs. Ellsworth Dougherty
HSU, Emmanuel	徐中約		c/o Dr. Shu-hsi Hsu 5010 Concord Ave. Great Neck, L. I., N. Y.
HSU, Fucheng	徐福承		c/o Dr. Shu-hsi Hsu 5010 Concord Ave. Great Neck, L. I., N.Y.
HSU, Patty W. Y.	許文英		See Mrs. C. P. King
HSU, Mr. S. Leonard	許士廉	1924-33	314 W.77th St. N.Y. 24, N.Y. SC 4-4206
HSU, Dr. Shu-hsi	徐淑希		5010 Concrod Ave. Great Neck, L.I., N.Y.
Hsu, Wen-chuen	許婉君		See: Mrs. C. H. Kan
HSU, Ying(Joan)	徐 英		191 Claremont Ave., Apt. 63 N.Y., N.Y. UN 4-0387
HSU, Yuan Yueh	徐元約		c/o George Yang 2725 Nicholson St. Hyattsville, Md.

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HU, Mr. & Mrs. Hui-hsuan (Ching-hui Chao)	胡惠萱 趙景輝	1937 1938	6177 Buena Vista Ave. Oakland 13, Cal. OL 3-0531
HU Rone C. K.			Palolo Chinese Home 2459-10th Ave. Honolulu, T. H.
HUANG, Mrs. Davina T. H.	黃德卿		5548 Maryland Ave. Chicago 37, Ill.
HUANG, Lily Ching Fang			See: Mrs. Yun-en Tan
HUANG, Mrs. Lois			5103 Berwyn Rd. College Park, Md.
HUANG, Manning Wen-wei			59 Clement St. San Francisco, Cal.
HUANG, Mr. & Mrs. Paul Kwang Pu (Chi Ying Sun)	黃光普 孫琦瑛	1931-35	228-09 B 69 Ave. Bayside, L. I., N.Y. BA 5-7164
HUANG, Ti	黃 迪		110-50 64 Rd. Forest Hills, N.Y.
HUBBARD, Ward			6610 81 St. Cabin John, Md.
HUDSON, Mrs. Alfred			3506 O St., N. W. Washington, D. C. Adams 4322
HUI, William Lien-chia		1936	2516 S. Washington St. Marion, Ind.
HUNG, Agnes		1934-41	1 Gray St. Cambridge, Mass.
HUNG, An-li			See: Mrs. Pei-hsiu Wei
HUNG, Chin-tsai	洪謹載		National Bank of America Seattle, Wash,
HUNG, Dr. Frederick	洪 紱	1926-27	Western College Oxford, Ohio OX 3-4125
HUNG, Gertrude Ai-mei	洪愛梅	1941	See: Mrs. Sheldon Chang
HUNG, Dr. & Mrs. William	洪煨蓮		31 Gray St. Cambridge, Mass.

HSU, Mr. C. Y.			Committee for Free Asia 105 Market St. San Francisco, Cal. YU 2-4640
ING, Henry K. H.			Pacific Motors 1163 Kapiolani Blvd. Honolulu, T. H.
ING, Shi-fong	應幟芳		See: Mrs. K. K. Tsien
JACOBS, Gertrude			70 Morningside Dr. Apt. 44 N. Y., N. Y.
JEE, Dr. Kenneth (Chu Cheng-hwuan)	朱振寰		Sunny Aires Hosp. Cleveland 22, Ohio
JEE, Stella	朱瑞琳		See: Mrs. Albert Lin
JEE, Virginia Lar Ching	朱蘭卿		See: Mrs. Thomas Yu
JEN, Elizabeth	任永寧		See: Mrs. John Young
JEN, Richard	任玲遜	1924-28	Central News Agency of China 1046 National Press Building Washington, D. C. NA 8-2738
JENKINS, Dr. M. Elizabeth			See: Mrs. Ormond Nelson
KAN, Mrs. C. H.			425 W. 205 St. N.Y., N.Y.
KAO, Chi-en	高稷恩		4731 21st. Ave. N.E. Seattle, Wash.
KAO, George Ke-yi	高克毅		547 South Hampton Dr. Silver Spring, Md.
KAO, Mr. & Mrs. John Yu-ling (Kümmie Yun-tse Chin)	高毓靈	1933	40 So. Westmore Ave. Lombard, Ill.
KAO, Katherine Chun-chun	高君純	1936	See: Mrs. Yen-hsin Ni

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KAO, Li-hua	高麗華		c/o Mr. Chuen-lin Tan N.Y. University Washington Square, N.Y.
KENNEDY, Melville T.			12 Elm Ave.. Norwichtown, Conn.
KIANG, Mrs. H. C. (Min-hsien Yang)	楊敏嫻		58 Elm Ave. Larchmont, N.Y. LA 2-5286
KING, Mrs. C. P. (Patty W. Y. Hsu)			Box 441 George Peabody College for Teachers Nashville 5, Tenn.
KOMURKA, Mrs. Edward (Virginia Bass)			22 Jackson Ave. Hopkins, Minn.
KRAMER, Martha		1937-41	Kansas State College Manhattan, Kan.
KU, Hsiu-ling	古秀玲		See: Mrs. Henry Chin
KU, Mrs. Pei-moo (An-lin Wang)	王安琳	1938	8411 Spencer St. Chevy Chase, Md. JU 5-4758
KU, Tun-jou	顧敦柔	1929	137 Girard Ave. Hartford 5, Conn. AD 3-1145
KUANG, Laura	鄺文偉		See: Mrs. Philip Ho
KUNG, Dr. H. H. deceased	孔祥熙		Bank of China 40 Wall St. N.Y., N.Y. WH 3-5000
KUO, Bill	郭文允		25-71 23 St. L.I. C., N. Y.
KUO, Chung-ying	郭崇英		See: Mrs. Y, K. Shen
KUO, Mamie Huan-wei	郭煥煒		See: Dr. & Mrs. Shih-chun Wang
KWOH, Bertha Huan-shou	郭煥綬	1936-37	See: Mrs. Chih Meng

KWOH, Mrs. Teddy (Emily Tze-ying Lu)		635 Riverside Dr., Apt. 4A New York 31, N.Y.
LAI, Gene		Headquarters Co. 2101 ASU Ft. George G. Meade Md.
LAM, Howard		1729B S. Beretania Honolulu, T.H.
LATIMER, Janet 賴美貞		See: Mrs. Harold C. Hamlin
LAU, Kenneth K.	1936	Liberty Bank Building Honolulu, T.H.
LAUH, Mr. T. S. 駱志聖		435 Riverside Drive N.Y., N.Y. MO 2-8391
LEE, Dr. Clarence		1109 Bethel St. Honolulu, T.H.
LEE, Emma Tenn		3749 Harding Ave. Honolulu, T.H.
LEE, Herbert K. H.		Liberty Bank Bldg. Honolulu, T. H.
LEE, Mr. & Mrs. John		1143 Spruce St. Berkeley, Cal. LA 4-4180
LEE, Mrs. Jonathan (Lydia Chuan)		87-07 35th Ave., Apt. 3 Jackson Heights, N.Y.
LEE, Mrs. K. L. (Wen-yuan Wei)		916 Ist N.W. Washington, D.C.
LEE, Kim Tet		3749 Harding Ave. Honolulu, T. H.
LEE, Luke T.	李宗周 1941	St. Lawrence University Canton, N.Y. Canton 2465
LEE, Mr. & Mrs. Pao-chen 李抱忱		Box 3879 Carmel, Cal.
LEE, Richard Szu-mien		166-11 27th Ave. Flushing, N. Y.
LIAO, Fanghin 王廖奉南 deceased		See: Mrs. Wang

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LEE, Mrs. Robert		770-25 Ave. San Francisco, Cal. EV 6-1566
LEE, William		P.O. Box 2998 Honolulu, T.H.
LEI, Mrs. Carrie Loo Wai-paak		4312 N.E. Campaign St. Portland, Ore.
LEI, Mr. & Mrs. Hai-peng (Le-shan Lu)	1939-38 雷海鵬 盧樂山	Dept. of Physiology University of Toronto Toronto, Canada
LEONG, Mr. & Mrs. Milton (W. Y. Wei)	 魏文彥	547 Grizzly Peak Berkeley, Cal LA 6-8023
LEW, Mrs. Timothy T.		430 W. 119th St. N. Y. 27, N.Y.
LI, Bessie	李麟英	See: Mrs. Samuel Ming-chin Chao
LI, Dr. & Mrs. Fang-kuei	 李芳桂	University of Washington Seattle, Wash.
LI, George Meng-yu	1935 李夢魚	147-15 Village Rd., Apt. GD Jamaica, N.Y. OL 8-1934
LI, Mr. & Mrs. Heng-yu		c/o C. H. Li 901 Arlington Ave. Berkeley, Cal. LA 4-1345
LI, Hui-lin		Blandy Exp. Farm University of Virginia Boyce, Va.
LI, Louise Billie Ya-fu	 李雅馥	See: Mr. & Mrs. Charles Tse-min Gow
LI, Miss Sheng-luk		See: Mrs. Theodore Chen
LI, Miss Una Kwan	李 璿 1923-28	625 W 156 St., Apt. 3D N. Y. 32, N.Y. AU 3-5112
LEW, Dr. D. H.	刘毓学 1937	530 W 236 St. Riverdale 63, N.Y.

LI, Yau-tze	李耀滋		30 Orchard St. Watertown, Mass. WA 4-0496
LIANG, David Yueh-huan	梁耀寰	1935-37	315 Brierwood Ann Arbor, Mich.
LIANG, Mrs. Dolly (Sah Pung Lien)			99-05 63rd Dr. Rego Park, L.I., N.Y.
LIANG, Dr. Ping Yee-			711 Belle Terre Ave. Baltimore 18, Md.
LIAO, Dr. C. K.	廖崇國	1933-34	6032 S. Ellis Ave. Chicago 27, Ill.
LIN, Dr. & Mrs. Albert			1321½ Chapel St. New Haven, Conn.
LIN, Dr. & Mrs. Chien			33 Bow St. Arlington, Mass.
LIN, Dr. Hazel Ai-chun			See; Mrs. Utah Tsao
LIN, I.	林一	1933-35	3729 Locust St. Philadelphia, Pa. BA 2-6277
LIN, Mr. S. Y.			905 Varnum St., N.W. Washington, D. C.
LIN, Yi-yun	梅林綺雲		See: Mrs. Lincoln Mei
LIU, Chih-chen	劉志貞		See: Dr. & Mrs. C. C. Tan
LIU, Chin Po	劉錦柏		144-34 78 Rd. Flushing 67, N.Y. AX 7-5115

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LIU, Dr. & Mrs. Ching-tung (Tan Pin-pin)	劉慶東	1931-33 1933-37	2558 Fern St. Oakland, Cal. AN 1-9881
LIU, Mrs. Han-chuan (Lu Ching-fang)			28 W 757 Aurora Rd. Warrenville, Ill.
LIU, Hsiang-chu	劉湘珠		See: Mrs. Chin-tien Miao
LIU, Mr. & Mrs. K. H.			279 Harvard St. Cambridge, Mass.
LIU, Mrs. Mao-ling			630 Lincolon St., N. E. Minneapolis, Minn.
LIU, Miss S. F.			See: Mrs. Stella Welty
LIU, Mrs. Ta-chung (Chi Ya-cho)			920 Patton Drive Silver Spring, Md.
LO, Arthur W.	羅元念	1938	Tudo Court, Apt. 1-3 800 N. Broad St. Elizabeth, N. J. EL 3-1449
LO, Charles	羅孝超		Chinese Consulate General 1250 6th Ave. N.Y. 20, N.Y. Cl 6-3403
LO, William			6108 Summer Honolulu, T.H.
LO, Winborne		1934	c/o Mr. L. Wolfong 6222 Catherine St. Philadelphia, Pa.
LOEHR, Dr. George	Prof.		19 University Place Princeton, N. J.
LOO, Carrie	盧祺英		See: Mrs. Lei Wai-paak
Lou, An-chi	婁安吉		See: Mr. & Mrs. Yi-tung Wang
LIU, Mr. & Mrs. James Tzi-chiu (Jane Hui-chen Wang)	刘子健	'38-'46	Far Eastern Studies, Univ. of Pittsburgh, Pittsburgh 13, Pa.

LOU, Mabel Mei-po	婁梅博	1946	See: Mrs. Richard Pian
LU, Ching-fang	盧靜方		See: Mrs. Han-chuan Liu
LU, Ching-shan	盧青山		See: Mrs. S. Y. Pan
LU, Daniel Cho-ju	陸卓如	1938-44	1522 Geddes Ave. Ann Arbor, Mich.
LUU, David	盧祺新		3511 Abemarle St., N. W. Washington, D.C.
LU, Emily Tzu-ying	陸子瑛		See: Mrs. Teddy Kwoh
LU, Hui-ching	盧惠卿	1934	110 Morningside Dr., Apt. 62 N.Y. 27, N. Y. RI 9-6859
LU, Mr. K. C.	盧開正	1935	821 E. University Ann Arbor, Mich.
LU, Le-shan			See: Mrs. Hai-peng Lei
LU, Margaret Yu-yi		1941-46	See: Mrs. Tien-chioh Tso
LU, Suzanna Shu-chuin			See: Mrs. Charles Bien
LU, Wan Ching	盧婉卿		c/o Mrs. Joe K. Chen 110 Morningside Dr.,Apt. 63,NYC
LU, Dr. Yi-chuang	盧懿莊		See: Mrs. Tang Tsou
LU, Yi-wei			See: Mrs. Chao Shih-hu
LUAN, Louise Shu-chiu	栾淑秋		2517 S. Prairie Chicago 16, Ill.
MCBRIDE, Mr. & Mrs. Philip (W. C. Wei)			1457 Francisco St. Berkeley, Cal. BE 7-6743W

MCGOWEN, M. Marguerite 1929-32 503 W. State Ave. Phoenix, Ariz. WI 3-9666

MA, Mr. & Mrs. Chi-chang (Chuan Keng-ying) 麻繼昌 1920 193 Tarrytown Rd. White Plains, N. Y. WH 8-6949

MA, Dr. Roberta Mohling 1930-33 7814 Elm Ave., Wyndmoor Philadelphia 18, Pa.

MANICE, Edward A. 孟德華 1943-49 267 Yale Station New Haven, Conn. SP 6-5095

MAO, Y.T. 毛應斗 2939 Northampton St., N.W. Washington, D. C. WO 2959

MAU, Harry Y. S. Occidental Life 1163 S. Beretania Honolulu, T. H.

MAU, Yuk Kon 5413 Paniolo Place Honolulu, T. H.

MEAD, Mr. & Mrs. Lawrence M. Cornwall, Conn. Orleans 2-6143

MEI, Mrs. Lincoln (Lin Yi-yun) 1659 California St. Berkeley, Cal. TH 1-2387

MEI, Dr. Y. P. 梅貽寶 1928-48 16 Moore St. Princeton, N. J. Princeton 1-0329

MEIKLEJOHN, Gordon 1929-48 145 Ivanhoe St. Denver, Colo.

MENG, Mrs. Paul Chih 1936-37 Seven Cobb Ave. White Plains, N.J.
孟郭煥綬 (Bertha Kwoh)

MIAO, Mrs. Chin-tien (Liu Hsiang-chu) 45-22 167th St. Flushing, L.I., N.Y. FL 3-4315
繆劉湘珠

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MILAN, Dean Ava B.	See: Mrs. J. C. Clark
MILLER, Mrs. Eugene H. (Jessie Ashworth)	160 9th Ave. Collegeville, Pa.
MINN, Pin Kyau Zane	Depart. of Public Welfare Honolulu, T. H.
MORRISON, Charlotte M.	732 Baylor St., Baylor Apt. 5 Claremont, Cal.
MORROW, Dr. Louise	Claremont Manor Claremont, Cal.
MURPHY, Ella McC	Suffolk University 20 Derne St. Boston, Mass.
MUSGROVE, Mary	3429 Kahwalu Dr. Honolulu, T.H.
NAN, Sylvia	See; Mrs. Fred Yee
NASH, Dr. & Mrs. Vernon	601 Litchfield Lane Santa Barbara, Cal.
NELSON, Mr. & Mrs.	325 14th St., N.E. Washington, D. C.
NELSON, Dr. Elizabeth Jenkins	539 9 St. Eureka, Cal.
NEWELL, Jane I.	139 W. Highland Ave. Philadelphia 18, Pa.
NI, Mrs. Yen-hsin (Katherine Chun-chun Kao)	1701 K. Building Veterans Hospital Downey, Ill.

NIEH, Candia K. 聶永修
215 W 98th St., Apt. 10B
N.Y. 25, N. Y. UN 4-5089

O'LIANG, Phebe
See: Mrs. Richard Wang

OSBORNE, Dr. Ernest
444 Russell Hall
Teachers' College, Columbia
N.Y. 27, N.Y.

OWYANG, Mrs. Ned 周培真
(Pei-chen Chou)
188 Crann St.
Hillside, N. J.
Elizabeth 3-0023

PAN, Dr. & Mrs. Shih-yi 盧靜方
(Lu, Ching-fang)
194-14 65th Crescent
Fresh Meadow 65, N.Y.

PARLIN, Mrs. Charles C.
(Miriam E. Boyd)
123 Hillside Ave.
Englewood, N. J.

PIAN, Mrs. Richard 婁梅博(卞)
(Mei-po Lou)
1940-41
1943-45
702 Cherry Lane
East Lansing, Mich. 8-3100

PORTER, Dr. & Mrs. Lucius C. 1931 博晨光
735 College St.
Beloit, Wisc.
Emerson 2-3763

POTTER, Mrs. Truman
(Jean Dickinson)
117 Northampton Rd.
Amherst, Mass.

PRICE, Mr. & Mrs. Harry
3228 Worthington St., N.W.
Washington, D. C.

PRUITT, Ida
103 W. 93rd St.
N.Y., N.Y.

PU, Yueh-chiung 蒲熠瓊
See: Mrs. William L. Tung

OUYANG, Tze-hsiung 欧陽子祥
301 Country Center Rd. Scarsdale
White Plains, N.Y.

PYKE, James	白濟民	1933-51	39 Woodcliff Drive Madison, N. J. Madison 6-0562
RATHBONE, Dr. Josephine L.			225 Norfolk St. Springfield, Mass.
REED, Mrs. Harold (Alice Stryker)			Coronado Dr. Oklwaha, Fla. Cherry 5-2535
RHODES, Mrs. Timothy (Janet Smith)		1941	768 Foxhole Ave. North Shore Country Day School Winnetka, Ill.
RITTER, Rev. & Mrs. R. H.			~~Union Church~~ Box 618 Wailuku, Maui Hawaiian Islands, T.H.
ROBINSON, Dr. James W.			129 Summit Ave. Summit, N.J.
ROCKER, Ruth			See: Mrs. S. J. Bardens
RUGH, Mr. & Mrs. A. Douglas			58 Theodore St. Newington, Conn.
RUGH, Mrs. Arthur			Swiftwater, Pa.
SAH, Mr. & Mrs. Ben (Wen-chuang Yen)			2406-34th Ave. San Francisco, Cal. LO - 4-4236
SHA, Mollie			See: Mrs. T. Y. Shen
SAH, Pung Lien			See: Mrs. Dolly Liang
SEU, Sung dai			755-10th Ave. Honolulu, T.H.

SHA, Yi-hsien		2625 A. Benrenue Ave. Berkeley 4, Cal.
SHADICK, Mr. & Mrs. Harold		133 Cascadilla Park Ithaca, N.Y.
SHANG, Mrs. Ting-lin (Tang, Wen-shun)	1940	Woodcrest Ave. Burlington, Mass. BU 7-5688
SHARMAN, Mrs. H. B.		P. O. Box 475 Carmel, Cal.
SHEN, Dr. Shi-chang		75 Side Hill Road North Haven, Conn.
SHEN, Shu-chu		Boston City Hospital 818 Harrison Ave. Boston, Mass.
SHEN, Mrs. T. Y. (Mollie Sah)		89-56 210 Pl. Queens Village, L.I., N.Y.
SHEN, Mrs. Y. K. (Chung-ying Kuo)	1933	3100 Connecticut Ave. N.W. Apt.123 Washington, D. C.
SHEN, Yao 沈垚	1935	English Language Institute University of Michigan Ann Arbor, Mich.
SHEN, Mr. & Mrs. Yi-wen (Rosaline Hsu Sun Bien) 沈聿温	1934-39 1934-36	414 W. 120th St., Apt. 610 N.Y., 27, N.Y. UN 5-4465
SHIH, Mr. T. S. 石道生		2800 Woodley Rd., N.W. Washington, D. C. CO 5449
SHIH, Mr. & Mrs. Vincent 施友忠		4313 Second Ave., Northeast Seattle 5, Wash.

SHU, Mrs. Frank M. S. (Yung-cheng Yuan)	1932	Sterling Farm Newfield Rd. Stamford, Conn.
SMITH, ~~Mr. &~~ Mrs. E. K. (Grace Goodrich)		Washington, D.C. c/o Dr. C. Goodrich 640 W 238th St. ~~N. Y.~~ 63, N.Y.
SMITH, Janet	1941	See: Mrs. Timothy Rhodes
SNOW, Mrs. Edgar	1934-35	Mungertown Rd. Madison, Conn.
SOO, Joan Hou-pin 蘇厚彬		See: Mrs. Frank T. F. Young
SOONG, Mr. Ben Chu-ho, Jr.	1937	2529 Manoa Rd. Honolulu, T.H.
SOONG, Mrs. Irma (Hsiu-hung Tan) 譚秀紅		824-11th Ave. Honolulu, T.H.
SPEER, Margaret B.		The Shipley School Bryn Mawr, Pa.
STAHL, Ruth L.	1919-48	796-19th St. San Bernardino, Cal. 3-1469
STEWART, Mr. & Mrs. Maxwell S.		R. D. #1 Annandale, N. J.
STRYKER, Alice		See: Mrs. Harold Reed
STUART, Dr. J. Leighton		5312-28th St., N.W. Washington, D.C.
STUCKERT, Mrs. Beatrice	1931-2	11602 Jesse Ave. Cleveland, Ohio
SUN, Chi-ying 孫琦瑛		See: Mrs. Paul Kwang Pu Huang

SUN, Dr. Nien-min	孫念敏	1935-40	Dept. of Economics Park College Parkville, Mo. Sherwood 0761 (Kansas City)
SUNG, Dr. Chen-yi			Dept. of Pharmacology Tufts College Medical Sch. Boston, Mass.
SUNG, I. C.	宋以忠		China Trade & Industrial Service, Inc. 42 Broadway, N.Y.
SUNG, I. S.	宋以信		72-61 113 St. Forest Hills, N. Y. BO 3-8534
SWEET, Mr. & Mrs. Lennig	甘霖格	1920-34	34-06 81st St., Apt. 51 Jackson Heights, N.Y. DI 9-0700
SZE, Mr. & Mrs. Palmer C. (Edith Bien)	施紀元	1933-34	255-11 73rd Ave. Glen Oaks Floral Park, N.Y. FL 7-4302
√SZUTU, Dr. & Mrs. Chan (Tseu-chung Chiang)	司徒展		192-18 109 Ave. St. Albans, N. Y. HO 5-8222
TAN, Chao-ying			See: Mr. & Mrs. Kenneth K. S. Chen
TAN, Chen-mou	譚楨謀	1932	Chinese Consulate General Room 1415 1250 6th Ave. N.Y., N.Y. CI 6-3403
TAN, Chi-ming	譚啓明		18-20 21 Ave., Apt. 2D Astoria, N. Y. YE 2-7311
TAN, Dr. Chuen-lin	譚春霖		New York University Washington Square, N. Y.
√TAN, Dr. & Mrs. Chung-chang	譚中彰	1933	3522 Brown Ave. Fresno 3, Cal 7-4715
TAN, Mr. & Mrs. Fred Tom Yun-en	譚允安	1932 1933	902 Filbert St. San Francisco, Cal.

TAN, Shu Tsun	譚書俊	1927-29	333 Kearny St. San Francisco, Calif. DO 2-7234
TAN, Irma Hsiu-hung	譚秀紅		See: Mrs. Irma Soong
TAN, Pin-pin	譚斌斌	1933-37	See: Mrs. Ching-tung Liu
TAN, Mr. & Mrs. S. T.			604 Nevada Ave. San Mateo, Cal. DI 4-1311
TANG, Mrs. Chu			298 W. 11th St. N.Y. 14, N.Y.
TANG, Dr. J. T.	湯潤德	1925-27	Medfield State Hospital Mefield, Mass.
TANG, Lily Wen-shun		1940	See: Mrs. Ting-lin Shang
TANG, Teh-chen	湯德臣	1928-32	Chinese Central News Agency United Press Bldg. 220 East 42nd St. N.Y. 17, N.Y. MU 2-8583
TAO, Frank	陶啓湘	1935-37	Chinese News Service 30 Rockefeller Plaza N.Y.,N.Y. CI 6-5240
TAO, Tony Pu-ching	陶步青		400 Riverside Dr., Apt. 5A N.Y. 25, N.Y. UN 4-5824
TARASIN, Peter			Riviera Wilshire 1201 Westwood Blvd. Los Angeles 24, Cal. AR 7-7921
TAYLOR, Mr. & Mrs. George E.			1734 E 55 Pl. Seattle 5, Wash. KE 7316
TENG, Dr. & Mrs. Ching-tseng (Dora Hsi-chih Chao)	鄧慶曾	1936	2022 Rosedale Houston 5, Tex. JA 4833
TENG, Paul C.	鄧建中		420 W 206 St., Apt. 24 N.Y. 34, N.Y.
TENG, Ssu-yu			905 Hawthorne Bloomington, Ind.

TERMAN, Mr. & Mrs. E. L.		Route #4 London, Ohio
TEWKSBURY, Dr. D. G.	都學華	444 Rusell Hall Teachers College Columbia University N.Y. 27, N.Y.
THOMPSON, Dr. Seal		73 Audubon St. Wellesley, Mass.
TING, Sheng		Bank of China 40 Wall St. N.Y. 5, N.Y.
TOM, Fred		See; Mr. & Mrs. Tan Yun-en
TOM, (Tan) Mrs. George (Gladys Cheng)		1545 A Mokuna Pl Honolulu, T. H.
TOONG, David Ta-wei		56 Tyler St. Boston, Mass.
TORREY, Rev. Archer		45 Park Ave. Athol, Mass.
TOU, Lucy Hsueh-chien		See: Baroness Pierre de Caffier d'Hestroy
TSAI, Frank Wei-kang	蔡為剛	420 W 206 St. N.Y. 34, N.Y.
TSAI, Stephen W.	蔡為倫	420 W 206 St. N.Y. 34, N.Y. WI 2-0675
Tsai, William	蔡為陵	436 Sylvan Knoll Seaside Ave. Stamford, Conn.
TSANG, Mrs. H. L. (Catherine Chin-hsuan Fang)		842 Barry Ave. Chicago 14, Ill.
TSAO, Mrs. Utah (Dr. Hazel Ai-chun Lin)	1932-	216 Bidwell Ave. Jersey City 5,N.J.

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TSIEN, Mrs. K. K. (Shi-fong Ing)			147-35 Village Rd., Apt. GD Jamaica, N. Y.
TSO, Mrs. Tien-chioh (Margaret Yu-yu Lu)		1941-46	7502 Dartmouth Ave. College Park, Md. AP 7-6346
TSOU, Mrs. Tang (Dr. Yi-chuang Lu)		1935	Dept. of Sociology University of Utah Salt Lake City, Utah
TSU, Mrs. T. C. (Pauline Chang)			c/o Mr. T.C. Chu Drexell Institute of Tech. Philadelphia, Pa.
TU, Lien-chi	杜連詰		See: Mrs. Chao-ying Fang
TU, Lien-yueh	杜連耀	1929-48	Dept. of Engineering Research Penn State College State College, Pa. AD 7-4693
TU, Dr. Shu-tung	杜書東	1936-37	Oakhurst Park Ipswick, Mass. Ipswick 1339
TU, Wu	杜武		See: Irving Dooh
TUNG, Mrs. William L. (Yueh-chiung Pu)	滿耀瓊	1927-31	103-15 Metropolitan Ave. Forest Hills, N.Y. BO 1-9161
VAN DER GRAAF, Mrs. R. J. (Catherine Boyden)			15 Fairmont St. Belmont, Mass.
? VINCENT, Mrs. H. S.			Blaisdell Homestead Bradford, N. H.
WAGNER, Augusta			Shipley School Bryn Mawr, Pa. Lawrence 5-4300
WAN, Alice Wei-fang			See: Mr. & Mrs. Kang-yuan Yu

WAN, Charlotte C.	萬秋芳	1948	c/o Mrs. A. W. Yu 784 George St. New Haven, Conn.
WAN, Grace J.	萬榮芳	1936-40	135 Howe St. New Haven, Conn.
WANG, An-lin	王安琳		See: Mrs. Pei-moo Ku
WANG, Mrs. C. F.	王孜夫人	1934-47	601 W 140 St. N.Y., N.Y. AU 6-2234
WANG, Dr. & Mrs. Chi-hua	王其華	1940-42	70 Strathmore Rd. Brookline, Mass. AS 7-7662
WANG, Colonel C. N,			Senior Marine School Quantico, Va.
WANG, Cheng- ching	王惠珍	1938	c/o Summit Industrial Corp. 80 Wall St. N.Y., N.Y.
WANG, G. H. (Glad Pei-tao Chen)	陳佩桃	1930-35	8200 So. Indiana Ave. Chicago, Ill. VI 6-4713
WANG, Jane Hui-chen			See: Mrs. James T. Liu
WANG, Mrs. K. S. (Lucy Lu-hsia Chou)		1938	1053 Cragmont Ave. Berkeley, Cal. LA 4-5955
WANG, Kung-chih	王恭志	1941	5 Waite Ave. Edgewood 5, R.I. William 1-4057
WANG, Kung-lee	王恭立	1943-47	601 W 140 St. N.Y., N.Y. AU 6-2234
WANG, Kung-ping	王恭斌		2800 Quebec N..W. Washington 8, D.C. Kelby 7-0276
WANG, Kung-yeh	王恭業	1947-48	3729 Locust St. Philadelphia, Pa.

WANG, Mrs. (Fanghin Liao)	1934-47	601 W 140 St. N.Y, N.Y. AU 6-2234
WANG, Mrs. Marina Yu-shen (Marin Yi- shen Wang)		Madison House 222 N. Arlington Ave. East Orange, N.J.
WANG, Dr. Mark Kai-hsi 汪凱熙	1926-29	Box 1176 Chestnut Hill Londonville, N.Y.
WANG, Martha		See; Mrs. R. J. Berssenbrugge
WANG, Dr. & Mrs. Pei		Paradise Rd. Ipswich, Mass.
WANG, Mrs. Richard (O'Liang, Phebe)		149 Nassau St. Princeton, N.J.
WANG, Dr. & Mrs. Shih-chun 郭煐煒 (Mamie Huan-wei Kuo)		379 Englewood Ave. West Englewood, N.J.
WANG, Dr. & Mrs. Teddy Jun-chuan (Mabel Lan-chih Chen)	1934	c/o Dr. & Mrs. Yan Tim Wong 3376 Paty Drive Honolulu, T.H.
WANG, Dr. Timmy Jun-tien		3376 Paty Drive Honolulu, T.H.
WANG, Dr. Yang 王楊		c/o Mrs. John Goette 304 E 42 St., N.Y. 17, N.Y.
WANG, Mr. & Mrs. Yi-tung 王伊同 (An-chi Lou)	1933-41 1935-39	12 Prescott St., Apt. 35 Cambridge, Mass. TR 6-1234
WANG, Ying Ming 王暎名	1934	See:Robert Ho-chi Chiang
WANG, Yun Shen 王雲深	1941-46	7810 Meckel St. Dearborn, Mich. LU 2-4822

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WARD, Jane Shaw		8227 Terrace Dr. El Cerito, Cal.
WEI, Mrs. Benjamin C. F. (Margot Yi-chen Chou) 魏周懿貞		2739 Wickersham Ave. Linden, N. J.
√WEI, Mr. & Mrs. Pei-Hsiu (An-li Hung)		94 Marcy Ave. East Orange, N.J.
WEI, Mr. W. D.		3804 Graystone Ave. Riverdale, N.Y.
WEI, Miss W. Y.		See: Mrs. Milten Leong
WEI, Wen Chiao 魏文昭		See; Mrs. Philip McBride
WEI, Wen-yuan	1940	See: Mrs. K. L. Lee
WELLES, Dr. & Mrs. Henry H.		New Canaan Country Day School New Canaan, Conn.
√WELTY, Mrs. Stella (S.F. Liu)	1938-46	6415 Harper Ave. Chicago 37, Ill.
WEN, Hsi-tseng 溫錫增	1940	University of Southern Cal. Los Angeles 7, Cal.
√WIANT, Mr. & Mrs. Bliss	1923-51	45 University Ave. Delaware, Ohio 2-2465
WILLIAMS, Mrs. Walter		Rockford College Rockford, Ill.
WILLISTON, Mr. F. G.		Far Eastern Dept. Washington University Seattle, Wash.
WILSON, Mrs. Earl O.		Scripps College Claremont, Cal
WILSON, Peter G.		251 Riggin Ave. Monterey Park, Cal.

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WILSON, Dr. & Mrs. Stanley D.			1405 Via Zurita Claremont, Cal.
WOLFERZ, Dr. & Mrs. Louis E.			6222 Catherine St. Philadelphia 43, Pa.
WONG, Jane		1937	See: Mr. & Mrs. Norman Chen-hu Chin
WONG, Dr. & Mrs. Yan Chin			3376 Paty Drive Honolulu, T.H.
WONG, Dr. Yan Tim			Same as above
WONG, Yeu Wah			329 Kawaena Pl. Honolulu, T.H.
WOOD, Gertrude			See: Mrs. Samuel D. Groff
WOOD, Mabel			University of Oregon Eugene, Ore.
WORLEY, Dr. Edwin	李勇英	1933-34	135 Bisby St. Reno, Nevada Reno 2-0688
WU, Mr. & Mrs. Alfred Ching-hsueh			Wah Chang Trading Corp. Glen Cove, L.I., N.Y.
WU, Dorothea	吳琬蓮	1946-48	5 Maplewood St. Watertown, Mass.
WU, Julia Wei-hsien	吳維先	1939	See: Mr. & Mrs. Shun Hsin Chou
WU, Ray	吳 瑞		3729 Locust St. Philadelphia,4, Pa.
WU, Tze-cheng	吳子誠	1945	233 Sheldon Ave. Ames, Iowa
WU, Yu-chen	吳瑜珍	1925-34	See: Mrs. Hung-chun Chang
YANG, Mr. C. K.	楊慶堃	1929-34	Dept. of Sociology University of Pittsburgh Pittsburgh, Pa. MA 1-3500 Ext. 596

YANG, George Chao-chih		2725 Nicholson St. Hyattsville, Md.
YANG, Mrs. Louise Chang		c/o Miss Katherine Chang 545 W 111 St., Apt. 3F N.Y. 25, N.Y.
YANG, Dr. Martin C. Mao-chun	1931	137 Girard Ave. Hartford, Conn.
YANG, Min-hsien 楊敏嫻		See: Mrs. H. C. Kiang
YANG, Mr. & Mrs. Tien-fu		See: Mr. & Mrs. Frank T. F. Young
YANG, Yu-chieh 楊玉潔		See: Mrs. C. H. Yung
YAO, Nien-ying 姚念瑛	1944	431 E 20th St. N.Y. 10, N.Y. GR 5-0422
YEE, Francis B. S.		2431 Ala Wai Blvd. Honolulu, T.H.
YEE, Mrs. Fred (Sylvia Nan) 南旺英彰	1937-40	86 Elliot Place Freeport, N.Y.
YEE, Dr. & Mrs. James		206 Anza St. San Francisco, Cal. FI 6-9621
YEE, Samuel L.		1163 S. Beretania Honolulu, T.H.
YEH, Mrs. George K. C. (Edna Yung-hsi Yuan)		820 B St. Davis, Cal.
YEN, Wen-chuang		See: Mrs. Ben Sah
YING, Elizabeth Hsi-ying 應惜陰		See: Mrs. Horace Yu
YOUNG, Mr. & Mrs. Frank T. F. (Joan Soo) 楊天孚 蘇厚林	1929-32	98-37 212nd St. Queens Village, N.Y. Hollis 4-6335
YOUNG, Mrs. John (Elizabeth Jen) 楊任永甯		1845 Irving St. N.W. Washington, D. C.

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YOUNG, Steven Shih-min 楊世民 1938-42 521 W 122, Apt. 1
N.Y.,N.Y MO 6-1373

YU, Mr. & Mrs. George Kang-yuan 1940
(Alice Wan) 1939 784 George St.
New Haven, Conn.

YU, Mrs. Horace
(Elizabeth Hsi-ying Ying) 30-37 150th St.
Flushing, L.I., N.Y.
FL 9-2311

YU, Mrs. Thomas 朱蘭卿 1930-34 711 So. D. St.
(Lan Ching Jee) Oxnard, Cal.

YUAN, Edna Yung-hsi 袁永熹 See: Mrs. George K. C. Yeh

YUAN, H.Y. 袁楨敭 101 Cooper St.
N.Y. 34, N.Y. LO 9-5298

YUAN, John 2800 Woodley Rd. N.W.
Washington, D.C.

YUAN, Dr. Luke Chia Liu 1932 15 Claremont Ave.
袁家騮 N.Y.,N.Y.

YUAN, Yung-cheng 袁永貞 See: Mrs. Frank M. S. Shu

YUNG, Mr. & Mrs. C. H. 160 Claremont Ave.,Apt. 3-A
(Yu-chieh Yang) N.Y. 27, N.Y.

ZOUBEE, Mrs. M. G. 8 Ashford St.
Haverhill, Mass.

RITTER, Rev. & Mrs. R. H. ~~Union Church~~, Box 618 Wailuku
Maui, T. H.

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May 23, 1956

Dr. J. Leighton Stuart
5312 - 28th Street, N.W.
Washington, 15, District of Columbia

Dear Leighton:

This is to acknowledge your excellent list of Yenching alumni. I see Mrs. Frank Hsu from time to time. She is not only a member of the United Board but also of the Presbyterian Board of Foreign Missions, one of the first non-Americans to be elected to such a position. The staff now includes a man from the Philippines — Mateo F. Occena, a woman from India — Sybil Bailey, and a couple from Japan — Kyoji and Nobulso Buma.

Sincerely yours,

Charles H. Corbett

CHC:mk

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5312 TWENTY-EIGHTH STREET, N. W., WASHINGTON 15, D. C.

May 14, 1956

Dr. Charles H. Corbett
United Board
150 Fifth Avenue
New York 11, New York

Dear Charles:

The five names you mentioned in your letter to me on April 27 are all Yenching graduates. But Professor Hsu Ti-shan has been dead some fifteen years, and James Wei's present position is the Commissioner of the China Broadcasting Cooperation in Taiwan.

Since this is of the nature of a sampling, herewith I am adding a few names which may be considered as outstanding Yenching graduates:

Mr. Shen Chang-Huan 沈昌煥
Vice-minister of Foreign Affairs
Taipei, Taiwan

Mr. Hu Ching-yu 胡慶育
National Chinese Ambassador to Argentina

Mr. Jen Ling-Shun 任玲遜
Director Central News Agency
Washington, D.C.

Dr. T. T. Chang 張天澤
Acting President of Nan-Yang University
Singapore

Dr. Chang Hung Shun 張鴻鈞
United Nations
New York

Mrs. Frank Hsü 袁永貞
Philanthropist

Miss Lu Hui-Ching 盧惠卿
Hongkong True Light Girl School

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5312 TWENTY-EIGHTH STREET, N. W., WASHINGTON 15, D. C.

Dr. K. ~~L.~~ P. ~~Ping~~ Wang 王恭武
Department of Interior
Washington, D.C.

Dr. H. W. Ching 程慶和
President Pacific Management Company, Ltd.
Honolulu, Hawaii

Mr. Char Tin-yuke 謝forget王
Prominent Business Man
Honolulu, Hawaii

Reverend Andrew Lu
Prominent clergyman
Taiwan

Reverend ~~Stephan~~ Stephen Wang 王有
Prominent clergyman in Chinese community
London, England

With every good wish,

Very sincerely yours,

J. Leighton Stuart

Tab

YENCHING ALUMNI ASSOCIATION, INC.

in the United States and Canada

Association Address:
40 Wall Street
Room 1440
New York 5, N.Y.

DIRECTORY

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Compiled: January, 1959

NAME	ADDRESS	SCHOOL YEAR
ALABAMA:		
Nelson, Mrs. Paul (Evelyn Wen-Hsi Wu)	6-C Common St., Mobile	1948
ALASKA:		
Cookingham, Miss Mary	Jesse Lee Home, Seward	-
CALIFORNIA:		
Bien, Dr. & Mrs. Charles	627 La Cadena, Vallejo	-
Boynton, Miss Edith C	755 Berkeley Ave., Claremont	-
Breece, Mr. & Mrs. Thomas E	55 N. Sierra Bonita Ave., Pasadena 4	1947
Chai, Mr. & Mrs. Phillip	1314 Powell St., San Francisco	1932
Chang, Mrs. Rose Fei (Fei Mei-Yun)	2121 Virginia Road, Los Angeles 16	1940
Chen, Mrs. Theodore (Chen Chung Wen-Hui)	5324 Weatherford Dr.,	1931
Chow, Mr. Liang-Yen	612 Central Ave., Pacific Grove	1940
Chuan, Mr. & Mrs. Victor	1524 Francisco Ave., Berkeley	-
Cross, Mr. Rowland	735 Priscilla Way, Claremont	-
Crothers, Rev. & Mrs. J. M.	148 Maxine Dr., Pleasant Hill	-
Dougherty, Dr. & Mrs. Ellsworth (Ching-yi)	830 Shevlin Dr., El Cerrito	-
Fang, Mr. & Mrs. Chao Ying	982 Miller Ave., Berkeley	-
Fei, Mr. Albert Ching-Yun	1373 3/4 Cloverdale Ave., Los Angeles 19	1938
Green, Mr. & Mrs. Jack (Lucile Wolfe)	761 Colusa Ave., El Cerrito	-
Han, Yu-Shan	11672 Rochester Ave., Los Angeles 25	1924

CALIFORNIA (Cont'd):

Hayes, Mrs. Betty Hanson	110 G. Street, Apt. 4, San Rafael	-
Ho, Mr. A. K.	2440 Morano Dr., Los Angeles 39	-
Hsu, Mr. & Mrs. Chao Yung	1400 Washington St., San Francisco 9	-
Hu, Mr. & Mrs. H. H.	6177 Buena Vista Ave., Oakland	-
Huang, Dr. & Mrs. T. C.	1031 Leavenworth St., Apt 11, San Francisco	-
Irwin, Mr. & Mrs. Richard	430 Panoramic Way, Berkeley	-
Jung, Mrs. Fred (Sarah)	2731 Haste St., Berkeley	-
Lee, Mr. & Mrs. John	1143 Spruce St., Berkeley	-
Lee, Mrs. Mabel Wong	1362 Leavenworth St., San Francisco	-
~~Lee,~~ Miss Man-Kui (Went back to China)	%4101 Lakeshore Ave., Oakland 10	-
Lee, Miss Mavis S	P. O. Box 638, Berkeley	-
Lee, Dr. Pao Chen	P. O. Box 3879, Carmel	-
Leong, Mr. & Mrs. Milton	547 Grizzly Peak Rd., Berkeley	-
Li, Mr. Heng Yu	759 Hillgirt Circle, Oakland	-
Lim, Mrs. Lydia	1317 Leavenworth St., San Francisco	-
Liu, Dr. & Mrs. C. T.	1025 Ardmore Ave., Oakland	-
Liu, Mr. & Mrs. Vincent	1553 Leavenworth St., San Francisco	-
Lu, Dr. Hui-Ching	856 Stockton St., San Francisco 8	-
MacBride, Mrs. Wen Chao	2416 Stuart St., Berkeley	-
Mei, Mr. & Mrs. Lincoln	1658 California St., Berkeley	-
Robinson, Rev. & Mrs. Harold W.	430 E. Ellsworth Court, San Matco	-
Sah, Mr. & Mrs. Ben	2821 Taraval St., San Francisco	---
~~Stahl,~~ Miss Ruth (deceased)	796 - 19th St., San Bernatino	-
Tan, Mrs. Chun Fang	%Bank of Canton, San Francisco	-
T'an, Mr. S. T.	46 Linda Vista, Atherton	-
Tararin, Mr. Peter A	11717 Goshen Ave., Los Angeles 49	1941-1946
Waddell, Miss Eleanor	385 Valley St., San Francisco	-
Wang, Dr. & Mrs. H. F.	701 Carlston Ave., Oakland	-
Wang, Mr. & Mrs. K. S.	2616 Telegraph Ave., Berkeley	-

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CALIFORNIA (Cont'd):		
Wang, Mrs. Lucy Lu-Hsia Chow	2616 Telegraph Ave., Berkeley	1938
Wee, Dr. & Mrs. K. A.	616 Florida St., Vallejo	-
White, J. D.	89 Lovell Ave., Mill Valley	-
Wilson, Mr. & Mrs. Stanley W	1405 Via Zurita, Claremont	-
CONNECTICUT:		
Adolph, Mrs. William H	124 Wafefield St., Hamden	1929-1948
Manice, Mr. Edward A	380 Yale Station, New Haven	1948-1949
Mead, Mrs. Eleanor M	Cornwall	1928-1939
Rugh, Mr. & Mrs. A. Douglas	36 Theodore St., Newington	-
Shu, Mrs. Grace (Yuan Yun-Cheng)	1347 Newfield Ave., Stamford or Caixa Postal #21020, Brooklyn-Paulista, Sao Paulo, Brazil (For Spring, 1959)	-
Tsai, Mr. Stephen Wei Lung	36 Brownell St., New Haven	1947
Tsai, Mr. William Wei Ling	25 Mid Roch Dr., Norwalk	1946
Wan, Miss Grace Yung-Fang	135 Howe St., New Haven	1940
FLORIDA:		
Allen, Mr. Walter P.	9950 SW 35th Terr., Miami 5	1935-1937
Reed, Mrs. Harold C	Coronado Dr., Oklawaha 1	1924-1926
HAWAII:		
Char, Mr. Tin-Yuke (Hsieh T'ing-yu)	Continental Insurance Agency of Hawaii, Ltd. P. O. Box 5398, Honolulu	1928
Chun, Mr. Calvin Tsao Hsi	2314 Hoonanea St., Honolulu 14	-
Mau, Mr. Harry Y. S.	3742-a Old Pali Road, Honolulu 17	-
Mau, Mr. Yuk Kon (Mao, Yu-K'un)	5413 Paniolo Place, Honolulu 16	1933
Musgrov, Mrs. Mary	3429 Kohawalu Dr., Honolulu 17	-
Ritter, Mr. Richard H	Box 618 Wailuku, Mani	-
Seu, Mr. Sung Dai	755 Tenth Ave., Honolulu 16	-
Soong, Mrs. Irma Tam	824 11th Ave., Honolulu 16,	-
Tom, Mrs. Gladys C	1559 B-b Thurston Ave., Honolulu	-

ILLINOIS:

Chao, Mr. Yun-Tsung	5538 St. Ellis, Chicago 37	1934
√ Chen, Mrs. Frank (Chow Chi-Hsin)	8912 So. University Ave., Chicago 19	1941-1945
Liu, Mr. Arthur Fu-Ju	5416 Dorcester Ave., Chicago 15	-
Ni, Mrs. Katherine Kao	Bldg 1702, V. A. Hospital, Downey	-
Wang, Mrs. Gladys C.	8200 S. Indiana Ave., Chicago	-
Wong, Mrs. Kam Y. (Davina Teh-Hsin Huang)	3814 S. Ellis Ave., Apt 3K, Chicago 15	1938

INDIANA:

Wang, Mr. Kung Chih	3743 Terry Lane, Mishawaka	1940-1941

IOWA:

Cheng, Mrs. Dorothy Wei (Dorothy Han-Hsin Wei)	615 9th Ave., Coralville, Iowa City	1936
√ Mei, Dr. Y. P.	228 S. Summit St., Iowa City	-

LOUISIANA:

Tang, Mr. Chen Chiu	143 E. Wilkinson, Shreveport	-

MARYLAND:

√ Bennett, Mr. & Mrs. Josiah W. (Nancy Nieh-Tze Chou)	6004 Anniston Rd., Bethesda	-
Chen, Mrs. Eva	7512 Girard St., College Park	1930
M/F Ma, Dr. Roberta	3314 Stanford St. Uni Hills ~~5103 Berwyn Road, College Park (Tel. TO9-6486)~~ Hyattsville, Md. 20783	-
Tso, Mrs. Margaret L. (Lu Yu-ni)	4905 Blackfoot Road, College Park	1946
Yang, Mr. George Chow Chih	6642 24th Place, Hyattsville	1943

MASSACHUSSETTS:

√ Boynton, Miss Grace M.	46 Powder House Rd., Medford	-
Chu, Mr. Mu Hsiang	655 Massachussetts Ave., Boston 18	1932
Chu, Mr. Tung-Tsu	16 Dunster St., Cambridge	1934
de Groaff, Mrs. R. J. Van	90 Follen Rd., Lexington	-
√ Hung, Dr. William	31 Grey St., Cambridge	-
O Shang, Mrs. Lily Wen Shun Tang	Woodcrest Ave., Burlington	-

Mrs. Ting Lin Shang
Wiesgasse 11 CH 8304 Wallisellen, Switzerland

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MASSACHUSSETTS (Cont'd):		
Taylor, Mrs. Doris C. (K'ung Ming)	20 Mossfield Road, Waban	1929-1940
Thompson, Mrs. Seal	73 Audubon Road, Wellesley	-
Wang, Dr. Yang (M.D.)	Mass. General Hospital, Boston 14	-
MICHIGAN:		
Liang, Mr. David Yao Hwei	1134 Olden, Ann Arbor	1939
Wang, Mr. Yun-Shen	7810 Nockel, Dearborn	1946
MISSOURI:		
Groff, Mr. & Mrs. Samuel D (Mrs. Gertrude Wood Groff)	1011 S. Olive St., Mexico	1931
Sun, Mr. Norman Nieh Ming	7803 Highway 9, Parkville	1939
NEVADA:		
Worley, Mr. Edwin	135 Bisby St., Reno	-
NEW HAMPSHIRE:		
Tang, Dr. Yun Teh	New Hampshire State Hospital, Concord	1938
NEW JERSEY:		
Corwin, Dr. & Mrs. Edward S.	Old Stone House, Stochton Rd., Princeton	-
Edwards, Mr. Dwight W.	Carter Rd., Princeton	1948
Fong, Mr. Baldwin Wen Han	5 Manor Drive, Apt 9H, Newark 6	1936
Loehr, Dr. George R	15 West Fairview Ave., Dover	1925-1946
√ Nieh, Caudia	422 Liberty Rd., Englewood NJ.07631	-
Cwyang, Mrs. Pei-Chen Chow	188 Crann St., Hillside	1937
Parlin, Mrs. C. C.	Englewood	-
√ Sze, Mr. Palmer C. & Mrs. ~~Edith B.~~ Maaret	4 Clark St., Chatham	-
√ Tsao, Dr. Hazel Liu	216 Bidwell Ave., Jersey City 5	-
√ Wang, Dr. & Mrs. S. C.	379 Englewood Ave., West Englewood	-
Wei, Mrs. Margot Chou	2739 Wichersham Ave., Linden	-
NEW YORK:		
Chang, Mr. & Mrs. Sheldon (Gertrude Ai-Mei Hong)	2440 Sedgwick Ave., New York 68	1938-1939

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NEW YORK (Cont'd):

Chao, Mr. & Mrs. Shih-Hu (Mrs. Foo Wei Lu Chao)	35-50 85th St., Apt 6D, Jackson Heights 72	1932
Chen, Mr. & Mrs. Joel (Frances Pei-Yueh Chen)	70 La Salle St., Apt 6F, New York 27	1931
Cheo, Mrs. Lucy Chu Shuan Ho	100 Fairview Blvd., Hempstead	1936
Chia, Mrs. Dewy (Chin Shuen-Hwa)	105-30 66th Ave., Forest Hills	1937
Chiang, Mr. & Mrs. Robert H. (Mrs. Ying-Ming Wang Chiang)	15 Briarwood Drive, Glen Cove, L.I.	1933-1934
Chih, Mrs. Meng (Kwoh Huan-Hwei)	7 Cobb Ave., White Plains (Tel. WH8-4145)	-
Deng, Mr. Paul Chien Chung	601 W. 112th St., New York (Tel. RI9-9256)	-
Cho, Mr. Fu Lai (Frank)	37 Wall St., Rm 1430, New York	1938-1944
Cho, Mrs. Shih Ping C.	67-30 Dartmouth St., Forest Hills 75	1935
Corbett, Mr. Charles H	606 W. 116th St., New York	1918-1925
d'Hastroy, Baroness Pierre de Gaiffier (Lucy Ton)	Permanent Mission of Belgium Delegation to U. N., 630 5th Ave., Rm 3001, New York	1936
Fok, Mrs. Stanley (Lily Suei-Y)	33 Catharine St., Apt 14, New York 38 (Tel. WA5-9560)	1946
Gow, Mrs. Louise Ya-Fu Lee	6 Redwood Path, Glen Cove	1941
Hamlin, Mrs. Janet L.	1031 Eastern Ave., Schenectady 8	-
Ho, Mr. & Mrs. Philip (Mrs. Laura Kuang Ho)	395 Old Mameroneck Road, White Plains	1926-1929
Hsia, Dr. Yun	Columbia University, New York	1928
Hsu, Miss Joan	191 Claremont Ave., Apt 63, New York 27 (Tel. UN4-0387)	1928
Hsu, Dr. Leonard S.	314 W. 77th St., New York 24	1924-1933
Huang, Mr. Kenny	635 Riverside Dr., Apt 5D, New York 31	1950
Huang, Mr. & Mrs. Paul K.P. (Mrs. Chi-Ying Sun Huang)	~~228-09B 69th Ave., Bayside, L. I.~~ (Tel BA5-7164) 505 La Guardia Place N.Y. N.Y. 10012	1935
Hudson, Mrs. Shirley	110 East End Ave., Apt 14A, New York	1938-1941
Kan, Mrs. Katherine Wan Chun Hsu	425 W. 205th St., New York 34	1928
Kao, Miss Diana Li-Hwa	549 W. 123 St., New York 27	-
Kiang, Min-Hsien	58 Elm Ave., Larchmong	1937

NEW YORK (Cont'd):

Ku, Dr. Tun-Jou	515 W. 122nd St., Apt 21, New York 27	-
~~K'ung, Dr. H. H.~~	~~Bank of China, 40 Wall St., New York 5~~	1900
✓Kwoh, Mrs. Emily La	The Mandarin House, 133-35 W. 13th St., New York 11	-
Lai, Mrs. Hsiao-Hsin Chang	101 W. 72nd St., Apt 4N, New York	1937
Lew, Mrs. Katherine	430 W. 119th St., New York 27	-
Li, Mr. George Mun Yu	147-15 Village Rd., Jamaica	1945
✓Li, Mrs. Una Kuang	35-50 21st St., L.I.C. 6	1927
Liu, Mr. Chin Po	144-34 78th Rd., Forest Hills 67 (Tel AX7-5115)	-
Lo. Mr. Charles Hsio-Chao	404 W. 114th St., New York 25	1934
Loeh, Mr. Tsu-Sheng	435 Riverside Drive, New York (Tel B09-8420)	-
Lu, Mrs. Jonathan (Lydia Ken-Y Chuang)	87-07 35th Ave., Jackson Heights	1948-1949
Ma, Mrs. Chi-Chang (Chuang Ken-Ing)	193 Tarrytown Rd., White Plains (Tel WH8-8949)	-
Mao, Mr. Lung	67-08B Cloverdale Blvd., Bayside 64	1936-1939
✓Meng, Mrs. Paul Chih	7 Cobb Ave., White Plains (Tel WH8-4145)	-
✓Miao, Mrs. Siang Tsu Liu	45-22 16th St., Flushing	-
Mok, Mrs. Ellie Mao	150-40 Goethal Ave. (D), Jamaica 32	1942
✓Moore, Mrs. Maurice T.	1000 Park Ave., New York 28	-
Rathbone, Dr. Josephine	Teachers College, Columbia U., New York	-
✓Sailer, Dr. & Mrs. Randolph	47 Claremont Ave., New York 27	-
✓Shaddich, Mr. & Mrs. Harold	133 Cascadilla Park, Ithaca	-
✓Shen, Dr. & Mrs. Yi-Wen (Mrs. Hsu-Sun Bien Shen)	70 La Salle St., New York 27	1936-1939
Sung, Mr. I-Hsin	China Trade & Industrial Service, Inc. 42 Broadway, New York 4	1929
Sung, Mr. I-Jung	Ditto	1928
Tan, Mr. Chi-Ming	22 E. Broadway, New York	1945
Tan, Dr. Chun Lin	456 Riverside Dr., New York	1938
√Tang, Mr. Teh-Cheng	Central News Agency of China, 220 E. 42nd St., New York	1931

NEW YORK (Cont'd):

Tsai, Mr. Frank Wei-Kan	420 W. 206 St., New York	1946
Tsai, Dr. Kuo-Ying (Paul)	110 W. 96th St., Apt 10A, New York 25	1931-1935
Tung, Mrs. Yueh-Chiung Pu	40-22 185th St., Hollis 23	1931
Wang, Mrs. C. F. (Mrs. Fung-Lin Liao Wang)	601 W. 140th St., Apt 55, New York	1945-1946
Wang, Miss Rosalind Mei Lin	718 Madison Ave., Albany 8	1946
Wolferz, Dr. & Mrs. L. E.	34 Oriole Rd., Yonkers	-
Wu, Mr. Alfred C.	2 High Pine, Glen Cove	-
Wu, Mr. Ray	524 E. 20th St., Apt 3E, New York 9	-
Yang, Mrs. Kitty Yu-Chih	160 Claremont Ave., New York 27 (Tel MO2-3195)	1935
Young, Mr. & Mrs. Frank Tien-Fu (Mrs. Joan Hou-Ping Soo Young)	86-38 162nd St., Jamaica 32	1932 1935
Yu, Mrs. Elizabeth Shih-Ing Ing	147-11 Hawthorne Ave., Flushing 55	1936
Yuan, Mr. Huan Yu	84-48 159th St., Jamaica (Tel RE9-4764)	1939

OHIO:

Barbour, George & Dorothy	3521 Cornell Pl., Cincinnati 20	-

OREGON:

Chen, Mr. Shang Yi	2043 Ouyx St., Eugene	-
Clark, Mr. & Mrs. J. C.	127 North 26th St., Corvallis	-
Lei, Mrs. Carrie Chi-Ing Loo	1010 S.W. Mitchell St., Portland 1	1931
Wang, Mr. Chan-Juan	2509 N.W. Lonejay St., Portland 10	1946

PENNSYLVANIA:

Chou, Shun Hsin & Julia	5270 Keeport Drive, Apt 6, Pittsburgh 36	-
Ho, Mrs. Y. T.	1917 Addison St., Philadelphia	-
Liu, Mr. James T. C.	3436 Ward St., Apt 10, Pittsburgh 13	-
Miller, Mr. Jessie Ashworth	160 9th Ave., Collebville	-
Wagner, Miss Augusta	The Shipley School, Bryn Mawr	1925-1943
Yang, Dr. & Mrs. Ching-K'un	227 Palm St., Pittsburgh 18	-

SOUTH CAROLINA:

Chang, Mr. Jen-Chi	Claflin College, Orangeburg	-

1 199

TENNESSEE:

Wiant, Dr. Bliss Tien Hsiang	P. O. Box 871 Nashville 2	-

TEXAS:

Hsu, Dr. Katherine H. K.	2022 Rosedale St., Houston 4	-
Teng, Dr. & Mrs. Ching Tseng	Dept. of Physiology, Baylor University, College of Medecine, Houston 5	-

VIRGINIA:

Chou, Mr. & Mrs. Shun Hsin	4814A Chamberlyne Ave., Richmond 27	-
Hall, Mrs. Anna H.	1205 Labe Ave., Richmond 26	-
Welty, Mrs. Paul S. (Liu Shih-Feng)	1322 Stoneybrae Drive, Falls Church	1946

WEST VIRGINIA:

Cheer, Mrs. Faith Chun-Shin Tao	% Dr. S. N. Cheer, V.A.C. Medical Service, Martinsburg	-

WASHINGTON, D. C.:

Chang, Mr. Hsin-Pao	The Boston House, Apt 309, 1911 Mass. Ave., N.W. Washington 6, D. C.	-
Cheng, Mr. Yu-Kwei	1466 Columbia Rd, N.W., Wash. 9, D.C.	-
Fugh, Mr. Philip	5312 28th St., N.W., Wash. 15, D. C.	-
Ho, Mrs. Cheng-Y Chang	3627 S St., N.W. Wash. 7, D. C.	-
Hsu, Mr. Yuan-yo	2500 Q St., N.W., Wash. 7, D. C.	-
Juan, Mrs. Yolanda Hsien-Tsai	2610 Tunlaw Rd., N.W., Wash. 7, D. C.	-
Shih, Mr. Tao-Sun	2800 Woodley Rd., N.W., Wash., D. C.	-
Smith, Mrs. Ernest K.	The Cavalier, 3500 14th St., N.W., Wash..10, D.C.	-
Soo-Hoo, Mrs. Theodore	4325 Yuma St., N.W., Wash. 16, D. C.	-
Tao, Mr. Frank Chi-Hsiang	Chinese Embassy, Mass. Ave., N.W., Wash., D. C.	-
Wang, Mr. Kung-Lee	3032 Podman St., N.W., Wash. 8, D. C.	-

WASHINGTON STATE:

Band, Mr. William	1609 Fisk, Pullman	-
Bocker, Mr. L. M.	3725 Magnolia Blvd., Seattle 99	-
Liu, Dr. & Mrs. Mao-Ling	322 Sunset Drive, Pullman	-

WASHINGTON STATE: (Cont'd)

Shih, Dr. & Mrs. Vincent Yu-Chun (Mrs. Shih-I Wang Shih)	1520 E. 110th St., Seattle 55	1930
√ Taylor, Mr. George E.	Far East Dept., University of Washington, Seattle	-
Williston, Mr. Frank G.	University of Washington, Seattle 5	-
Yang, Dr. & Mrs. Richard Fu-Sun (Mrs. Myrtle Chin-Ting Liu Yang)	4407 Sunnyside Ave., Seattle 3	1939 1943

WISCONSIN:

√ Chou, Miss Kuo-Ping	425 Hawthorne Court, Madison	-

CANADA:

Liu, Mr. Daniel	Chinese Consulate, Vancouver	-
√ Durrant, Miss Edna D.	483 Grosvenor St., London	-

added 2/10
in file.

YENCHING ALUMNI ASSOCIATION, INC.

With Compliment to the United Board.
Jan. 30, 1960
Joan Hsu

in the United States and Canada

Association Address:
40 Wall Street
Room 1440
New York 5, N.Y.

DIRECTORY

Compiled: January, 1959

NAME	ADDRESS	SCHOOL YEAR
ALABAMA:		
Nelson, Mrs. Paul (Evelyn Wen-Hsi Wu)	6-C Common St., Mobile	1948
ALASKA:		
Cookingham, Miss Mary	Jesse Lee Home, Seward	-
CALIFORNIA:		
Bien, Dr. & Mrs. Charles	627 La Cadena, Vallejo	-
Boynton, Miss Edith C	755 Berkeley Ave., Claremont $5. 12/57. + prom	-
Breece, Mr. & Mrs. Thomas E	55 N. Sierra Bonita Ave., Pasadena 4	1947
Chai, Mr. & Mrs. Phillip	1314 Powell St., San Francisco	1932
Chang, Mrs. Rose Fei (Fei Mei-Yun)	2121 Virginia Road, Los Angeles 16	1940
Chen, Mrs. Theodore (Chen Chung Wen-Hui)	5324 Weatherford Dr., Los Angeles 56, $30. 1/55	1931
Chow, Mr. Liang-Yen	612 Central Ave., Pacific Grove	1940
Chuan, Mr. & Mrs. Victor	~~1524~~ 1512 Francisco Ave., Berkeley	-
Cross, Mr. Rowland	735 Priscilla Way, Claremont $5 - 5/59	-
Crothers, Rev. & Mrs. J. M.	148 Maxine Dr., Pleasant Hill	-
Dougherty, Dr. & Mrs. Ellsworth (Ching-yi)	830 Shevlin Dr., El Cerrito	-
Fang, Mr. & Mrs. Chao Ying	982 Miller Ave., Berkeley $10 - 6/59	-
Fei, Mr. Albert Ching-Yun	1373 3/4 Cloverdale Ave., Los Angeles 19	1938
Green, Mr. & Mrs. Jack (Lucile Wolfe)	761 Colusa Ave., El Cerrito	-
Han, Yu-Shan Dr + Mrs.	11672 Rochester Ave., Los Angeles 25 $20 1/45	1924

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CALIFORNIA (Cont'd):

	Hayes, Mrs. Betty Hanson	110 G. Street, Apt. 4, San Rafael	-
✓	Ho, Mr. A. K.	2440 Morano Dr., Los Angeles 39 $15 - 1/45 Mail ret'd /57	-
	Hsu, Mr. & Mrs. Chao Yung	1400 Washington St., San Francisco 9	-
✓	Hu, Mr. & Mrs. H. H.	6177 Buena Vista Ave., Oakland $5 - 7/45 Mail returned 1950 on	-
	Huang, Dr. & Mrs. T. C.	1031 Leavenworth St., Apt 11, San Francisco	-
✓	Irwin, Mr. & Mrs. Richard	430 Panoramic Way, Berkeley $25 9/59	-
	Jung, Mrs. Fred (Sarah)	2731 Haste St., Berkeley	-
✓	Lee, Mr. & Mrs. John	1143 Spruce St., Berkeley $20 6/59	-
	Lee, Mrs. Mabel Wong	1362 Leavenworth St., San Francisco	-
	Lee, Miss Man-Kui	%4101 Lakeshore Ave., Oakland 10	-
✓	Lee, Miss Mavis S	P. O. Box 638, Berkeley	-
✓	Lee, Dr. Pao Chen	P. O. Box 3879, Carmel $5 - 1/60	-
✓	Leong, Mr. & Mrs. Milton	Wen-yen 506 ~~547~~ Grizzly Peak Rd., Berkeley	-
	Li, Mr. Heng Yu	759 Hillgirt Circle, Oakland	-
	Lim, Mrs. Lydia	1317 Leavenworth St., San Francisco	-
✓	Liu, Dr. & Mrs. C. T.	1429 Nursery Lane, Walnut Creek, Cal. ~~1025 Ardmore Ave., Oakland~~ $10 - 1/60	-
	Liu, Mr. & Mrs. Vincent	1553 Leavenworth St., San Francisco	-
✓	Lu, Dr. Hui-Ching (Miss)	856 Stockton St., San Francisco 8 check	-
✓	MacBride, Mrs. Wen Chao	2416 Stuart St., Berkeley	-
✓	Mei, Mr. & Mrs. Lincoln	23 Parnassus Road (12/59) ~~1658 California St.~~, Berkeley 8	-
✓	Robinson, Rev. & Mrs. Harold W.	430 E. Ellsworth Court, San Matco $5. 12/59	-
	Sah, Mr. & Mrs. Ben	2821 Taraval St., San Francisco	---
✓	Stahl, Miss Ruth	520 N. Los Robles, Pasadena ~~796 - 19th St., San Bernatino~~ $5. - 12/58	-
	Tan, Mrs. Chun Fang	%Bank of Canton, San Francisco	-
	T'an, Mr. S. T.	46 Linda Vista, Atherton	-
	Tararin, Mr. Peter A	11717 Goshen Ave., Los Angeles 49	1941-1946
✓	Waddell, Miss Eleanor Lee	385 Valley St., San Francisco $5. 6/47	-
✓	Wang, Dr. & Mrs. H. F.	701 Carlston Ave., Oakland	-
✓	Wang, Mr. & Mrs. K. S.	2616 Telegraph Ave., Berkeley	-

CALIFORNIA (Cont'd):

○	Wang, Mrs. Lucy Lu-Hsia Chow	2616 Telegraph Ave., Berkeley	1938
✓	Wee, Dr. & Mrs. K. A.	San Rafael Military Academy ~~616 Florida St., Vallejo~~ 5th + College San Rafael	-
○	White, J. D.	89 Lovell Ave., Mill Valley	-
✓	Wilson, Dr. Mr. & Mrs. Stanley W	1405 Via Zurita, Claremont $50. 12/59	-

CONNECTICUT:

✓	Adolph, Mrs. William H	124 Wafefield St., Hamden $20. 11/59	1929-1948
✓	Manice, Mr. Edward A	380 Yale Station, New Haven	1948-1949
○	Mead, Mrs. Eleanor M	Cornwall	1928-1939
	Rugh, Mr. & Mrs. A. Douglas	36 Theodore St., Newington	-
○	Shu, Mrs. Grace (Yuan Yun-Cheng)	1347 Newfield Ave., Stamford or Caixa Postal #21020, Brooklyn-Paulista, Sao Paulo, Brazil (For Spring, 1959)	-
✓	Tsai, Mr. Stephen Wei Lung	36 Brownell St., New Haven Taiwan	1947
○	Tsai, Mr. William Wei Ling	25 Mid Roch Dr., Norwalk	1946
○	Wan, Miss Grace Yung-Fang	135 Howe St., New Haven	1940

FLORIDA:

○	Allen, Mr. Walter P.	9950 SW 35th Terr., Miami 5	1935-1937
✓	Reed, Mrs. Harold C	Coronado Dr., Oklawaha 1 $5 - 1/60	1924-1926

HAWAII:

✓	Char, Mr. Tin-Yuke (Hsieh T'ing-yu)	Continental Insurance Agency of Hawaii, Ltd. P. O. Box 5398, Honolulu $5 - 1/55	1928
✓	Chun, Mr. Calvin Tsao Hsi	2314 Hoonanea St., Honolulu 14 $10 - 10/44	-
○	Mau, Mr. Harry Y. S.	3742-a Old Pali Road, Honolulu 17	-
○	Mau, Mr. Yuk Kon (Mao, Yu-K'un)	5413 Paniolo Place, Honolulu 16	1933 —
✓	Musgrov, Mrs. Mary	3429 Kohawalu Dr., Honolulu 17 $10 - 2/54	- (Staff)
✓	Ritter, Mr. Richard H	Box 618 Wailuku, Mani $3 - 12/59 (Rev. + Mrs.)	-
○	Seu, Mr. Sung Dai	755 Tenth Ave., Honolulu 16	-
○	Soong, Mrs. Irma Tam	824 11th Ave., Honolulu 16,	-
○	Tom, Mrs. Gladys C	1559 B-b Thurston Ave., Honolulu	-

ILLINOIS:

Chao, Mr. Yun-Tsung	5538 St. Ellis, Chicago 37	1934
Chen, Mrs. Frank (Chow Chi-Hsin)	8912 So. University Ave., Chicago 19	1941-1945
Liu, Mr. Arthur Fu-Ju	5416 Dorcester Ave., Chicago 15	-
✓ Ni, Mrs. Katherine Kao	Bldg 1702, V. A. Hospital, Downey Mail ret'd after 1948	-
Wang, Mrs. Gladys C.	8200 S. Indiana Ave., Chicago	-
Wong, Mrs. Kam Y. (Davina Teh-Hsin Huang)	3814 S. Ellis Ave., Apt 3K, Chicago 15	1938

INDIANA:

✓ Wang, Mr. Kung-Chih	3743 Terry Lane, Mishawaka Mail ret'd since 1944 ($3.)	1940-1941

IOWA:

Cheng, Mrs. Dorothy Wei (Dorothy Han-Hsin Wei)	615 9th Ave., Coralville, Iowa City	1936
✓ Mei, Dr. Y. P.	228 S. Summit St., Iowa City 6/59 - $25.	-

LOUISIANA:

Tang, Mr. Chen Chiu	143 E. Wilkinson, Shreveport	-

MARYLAND:

✓ Bennett, Mr. & Mrs. Josiah W. (Nancy Nieh-Tze Chou)	6004 Anniston Rd., Bethesda $40 - 6/45	- try
Chen, Mrs. Eva	7512 Girard St., College Park	1930
✓ Ma, Dr. Roberta	5103 Berwyn Road, College Park (~~Tel. TO9-6486~~) $10 - 12/59	-
Tso, Mrs. Margaret L. (Lu Yu-ni)	4905 Blackfoot Road, College Park	1946
Yang, Mr. George Chow Chih	6642 24th Place, Hyattsville	1943

MASSACHUSSETTS:

✓ Boynton, Miss Grace M.	46 Powder House Rd., Medford $5 - 12/58	-
Chu, Mr. Mu Hsiang	655 Massachussetts Ave., Boston 18	1932
Chu, Mr. Tung-Tsu	16 Dunster St., Cambridge	1934
de Groaff, Mrs. R. J. Van	90 Follen Rd., Lexington	-
✓ Hung, Dr. William	31 Grey St., Cambridge $25. - 9/48	-
Shang, Mrs. Lily Wen Shun Tang	Woodcrest Ave., Burlington	-

	MASSACHUSSETTS (Cont'd):		
o	Taylor, Mrs. Doris C. (K'ung Ming)	20 Mossfield Road, Waban	1929-1940
✓	Thompson, Mrs. Seal	73 Audubon Road, Wellesley $5 - 7/43	-
o	Wang, Dr. Yang (M.D.)	Mass. General Hospital, Boston 14	-
	MICHIGAN:		
o	Liang, Mr. David Yao Hwei	1134 Olden, Ann Arbor	1939
o	Wang, Mr. Yun-Shen	7810 Nockel, Dearborn	1946
	MISSOURI:		
✓	Groff, Mr. & Mrs. Samuel D (Mrs. Gertrude Wood Groff)	~~1011 S. Olive St., Mexico~~ 634 Glenside Drive Lafayette - Cal - $10 - 3/58	1931
o	Sun, Mr. Norman Nieh Ming	7803 Highway 9, Parkville	1939
	NEVADA:		
o	Worley, Mr. Edwin	135 Bisby St., Reno	-
	NEW HAMPSHIRE:		
o	Tang, Dr. Yun Teh	New Hampshire State Hospital, Concord	1938
	NEW JERSEY:		
✓	Corwin, Dr. & Mrs. Edward S.	Old Stone House, Stochton Rd., Princeton Contr. through Prud. Ch. to Gillman 1958	-
✓	Edwards, Mr. Dwight W.	Carter Rd., Princeton	1948
	Fong, Mr. Baldwin Wen Han	5 Manor Drive, Apt 9H, Newark 6 $6 - 5/48	1936
✓	Leehr, Dr. George R	15 West Fairview Ave., Dover	1925-1946
o	Nieh, Caudia	422 Liberty Rd., Englewood	-
✓	Owyang, Mrs. Pei-Chen Chow	188 Crann St., Hillside	1937
✓	Parlin, Mrs. C. C.	Englewood $500 - 4/59	-
o	Sze, Mr. Palmer C. & Mrs. Edith B.	4 Clark St., Chatham	-
o	Tsao, Dr. Hazel Liu	216 Bidwell Ave., Jersey City 5	-
o	Wang, Dr. & Mrs. S. C.	379 Englewood Ave., West Englewood	-
o	Wei, Mrs. Margot Chou	2739 Wichersham Ave., Linden	-
	NEW YORK:		
✓	Chang, Mr. & Mrs. Sheldon (Gertrude Ai-Mei Hong)	~~2440 Sedgwick Ave., New York 68~~ Purdue U Lafayette, Ind.	1938-1939

NEW YORK (Cont'd):

Chao, Mr. & Mrs. Shih-Hu (Mrs. Foo Wei Lu Chao)	35-50 85th St., Apt 6D, Jackson Heights 72	1932
Chen, Mr. & Mrs. Joel (Frances Pei-Yueh Chen)	70 La Salle St., Apt 6F, New York 27	1931
Cheo, Mrs. Lucy Chu Shuan Ho	100 Fairview Blvd., Hempstead	1936
Chia, Mrs. Dewy (Chin Shuen-Hwa)	105-30 66th Ave., Forest Hills	1937
Chiang, Mr. & Mrs. Robert H. (Mrs. Ying-Ming Wang Chiang)	15 Briarwood Drive, Glen Cove, L.I.	1933-1934
Chih, Mrs. Meng (Kwoh Huan-Hwei)	7 Cobb Ave., White Plains (Tel. WH8-4145)	-
Deng, Mr. Paul Chien Chung	601 W. 112th St., New York (Tel. RI9-9256)	-
√Cho, Mr. Fu Lai (Frank)	37 Wall St., Rm 1430, New York $6. 6/48	1938-1944 Tmy
Cho, Mrs. Shih Ping C.	67-30 Dartmouth St., Forest Hills 75	1935
√Corbett, Mr. Charles H	~~606 W. 116th St., New York~~	1918-1925
d'Hastroy, Baroness Pierre de Gaiffier (Lucy Ton)	Permanent Mission of Belgium Delegation to U. N., 630 5th Ave., Rm 3001, New York	1936
Fok, Mrs. Stanley (Lily Suei-Y)	33 Catharine St., Apt 14, New York 38 (Tel. WA5-9560)	1946
Gow, Mrs. Louise Ya-Fu Lee	6 Redwood Path, Glen Cove	1941
Hamlin, Mrs. Janet L.	1031 Eastern Ave., Schenectady 8	-
√Ho, Mr. & Mrs. Philip (Mrs. Laura Kuang Ho)	395 Old Mamaroneck Road, White Plains $10 - 12/48	1926-1929
√Hsia, Dr. Yun	~~Columbia University, New York~~ $5. - 1/50	1928
√Hsu, Miss Joan	191 Claremont Ave., Apt 63, New York 27 $1 - 11/50 (~~Tel. UN4-0387~~)	1928
√Hsu, Dr. Leonard S.	314 W. 77th St., New York 24 $10 - 5/57	1924-1933
Huang, Mr. Kenny	635 Riverside Dr., Apt 5D, New York 31	1950
Huang, Mr. & Mrs. Paul K.P. (Mrs. Chi-Ying Sun Huang)	228-09B 69th Ave., Bayside, L. I. (Tel BA5-7164)	1935
Hudson, Mrs. Shirley	110 East End Ave., Apt 14A, New York	1938-1941
Kan, Mrs. Katherine Wan Chun Hsu	425 W. 205th St., New York 34	1928
Kao, Miss Diana Li-Hwa	549 W. 123 St., New York 27	-
Kiang, Min-Hsien	58 Elm Ave., Larchmont	1937

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NEW YORK (Cont'd):

✓	Ku, Dr. Tun-Jou	515 W. 122nd St., Apt 21, New York 27 $5 - 6/59 6159	-
✓	K'ung, Dr. H. H.	Bank of China, 40 Wall St., New York 5 $50 -	1900
o	Kwoh, Mrs. Emily Lu	The Mandarin House, 133-35 W. 13th St., New York 11	-
o	Lai, Mrs. Hsiao-Hsin Chang	101 W. 72nd St., Apt 4N, New York	1937
o	Lew, Mrs. Katherine	430 W. 119th St., New York 27	-
o	Li, Mr. George Mun Yu	147-15 Village Rd., Jamaica	1945
o	Li, Mrs. Una Kuang	35-50 21st St., L.I.C. 6	1927
o	Liu, Mr. Chin Po	144-34 78th Rd., Forest Hills 67 (Tel AX7-5115)	-
✓	Lo, Mr. Charles Hsio-Chao	404 W. 114th St., New York 25 $25 - 2/45	1934 Try
o	Loeh, Mr. Tsu-Sheng	435 Riverside Drive, New York (Tel B09-8420)	-
o	Lu, Mrs. Jonathan (Lydia Ken-Y Chuang)	87-07 35th Ave., Jackson Heights	1948-1949
o	Ma, Mrs. Chi-Chang (Chuang Ken-Ing)	193 Tarrytown Rd., White Plains (Tel WH8-8949)	-
o	Mao, Mr. Lung	67-08B Cloverdale Blvd., Bayside 64	1936-1939
✓	Meng, Mrs. Paul Chih	7 Cobb Ave., White Plains (Tel WH8-4145) $5 - 12/58	-
o	Miao, Mrs. Siang Tsu Liu	45-22 16th St., Flushing	-
o	Mok, Mrs. Ellie Mao	150-40 Goethal Ave. (D), Jamaica 32	1942
✓	Moore, Mrs. Maurice T.	1000 Park Ave., New York 28	-
✓	Rathbone, Dr. Josephine	Teachers College, Columbia U., New York	-
✓	Sailer, Dr. & Mrs. Randolph	47 Claremont Ave., New York 27 $10 - 2/59	-
✓	Shaddich, Mr. & Mrs. Harold	133 Cascadilla Park, Ithaca $40 - 12/58	-
o	Shen, Dr. & Mrs. Yi-Wen (Mrs. Hsu-Sun Bien Shen)	70 La Salle St., New York 27	1936-1939
o	Sung, Mr. I-Hsin	China Trade & Industrial Service, Inc. 42 Broadway, New York 4	1929
o	Sung, Mr. I-Jung	Ditto	1928
o	Tan, Mr. Chi-Ming	22 E. Broadway, New York 2	1945
o	Tan, Dr. Chun Lin	456 Riverside Dr., New York 27	1938
✓	Tang, Mr. T.C. Teh-Cheng	Central News Agency of China, 220 E. 42nd St., New York $12 - 4/48	1931

NEW YORK (Cont'd):

Tsai, Mr. Frank Wei-Kan	420 W. 206 St., New York	$15 - 6/45	1946
Tsai, Dr. Kuo-Ying (Paul)	110 W. 96th St., Apt 10A, New York 25		1931-1935
Tung, Mrs. Yueh-Chiung Pu	40-22 185th St., Hollis 23		1931
Wang, Mrs. C. F. (Mrs. Fung-lin Liao Wang)	601 W. 140th St., Apt 55, New York		1945-1946
Wang, Miss Rosalind Mei Lin	718 Madison Ave., Albany 8		1946
Wolferz, Dr. & Mrs. L. E.	34 Oriole Rd., Yonkers	$25 - 12/59	-
Wu, Mr. Alfred C.	2 High Pine, Glen Cove		-
Wu, Mr. Ray	524 E. 20th St., Apt 3E, New York 9		-
Yang, Mrs. Kitty Yu-Chih	160 Claremont Ave., New York 27 (Tel MO2-3195)		1935
Young, Mr. & Mrs. Frank Tien-Fu (Mrs. Joan Hou-Ping Soo Young)	86-38 162nd St., Jamaica 32	$20 - 7/44	1932 1935
Yu, Mrs. Elizabeth Shih-Ing Ing	147-11 Hawthorne Ave., Flushing 55		1936
Yuan, Mr. Huan Yu	84-48 159th St., Jamaica (Tel RE9-4764)	$10 - 4/47	1939 TRY

OHIO:

Barbour, George & Dorothy	3521 Cornell Pl., Cincinnati 20	$11. - 12/52 (more earlier)	-

OREGON:

Chen, Mr. Shang Yi	2043 Ouyx St., Eugene		-
Clark, Mr. & Mrs. J. C.	127 North 26th St., Corvallis		-
Lei, Mrs. Carrie Chi-Ing Loo	1010 S.W. Mitchell St., Portland 1	$12 - 11/50	1931
Wang, Mr. Chan-Juan	2509 N.W. Lonejay St., Portland 10		1946

PENNSYLVANIA:

Chou, Shun Hsin & Julia	5270 Keeport Drive, Apt 6, Pittsburgh 36		-
Ho, Mrs. Y. T.	1917 Addison St., Philadelphia		-
Liu, Mr. James T. C.	3436 Ward St., Apt 10, Pittsburgh 13		-
Miller, Mr. Jessie Ashworth	160 9th Ave., Collebville		-
Wagner, Miss Augusta	The Shipley School, Bryn Mawr	$5 - 5/57	1925-1943
Yang, Dr. & Mrs. Ching-K'un	227 Palm St., Pittsburgh 18		-

SOUTH CAROLINA:

Chang, Mr. Jen-Chi	Claflin College, Orangeburg	Mail ret. 5/53 $5 - 4/52	- TRY

1209

TENNESSEE:

√	Wiant, Dr. Bliss Tien Hsiang	P. O. Box 871 Nashville 2	-

TEXAS:

o	Hsu, Dr. Katherine H. K.	2022 Rosedale St., Houston 4	-
o	Teng, Dr. & Mrs. Ching Tseng	Dept. of Physiology, Baylor University, College of Medecine, Houston 5	-

VIRGINIA:

√	Chou, Mr. & Mrs. Shun Hsin	4814A Chamberlyne Ave., Richmond 27	-
√	Hall, Mrs. Anna H.	1205 Labe Ave., Richmond 26	-
o	Welty, Mrs. Paul S. (Liu Shih-Feng)	1322 Stoneybrae Drive, Falls Church	1946

WEST VIRGINIA:

o	Cheer, Mrs. Faith Chun-Shin Tao	% Dr. S. N. Cheer, V.A.C. Medical Service, Martinsburg	-

WASHINGTON, D. C.:

o	Chang, Mr. Hsin-Pao	The Boston House, Apt 309, 1911 Mass. Ave., N.W. Washington 6, D. C.	-
√	Cheng, Mr. Yu-Kwei	1466 Columbia Rd, N.W., Wash. 9, D.C.	-
√	Fugh, Mr. Philip	5312 28th St., N.W., Wash. 15, D. C.	-
o	Ho, Mrs. Cheng-Y Chang	3627 S St., N.W. Wash. 7, D. C.	-
o	Hsu, Mr. Yuan-yo	2500 Q St., N.W., Wash. 7, D. C.	-
o	Juan, Mrs. Yolanda Hsien-Tsai	2610 Tunlaw Rd., N.W., Wash. 7, D. C.	-
o	Shih, Mr. Tao-Sun	2800 Woodley Rd., N.W., Wash., D. C.	-
o	Smith, Mrs. Ernest K.	The Cavalier, 3500 14th St., N.W., Wash..10, D.C.	-
√	Soo-Hoo, Mrs. Theodore	4325 Yuma St., N.W., Wash. 16, D. C.	-
√	Tao, Mr. Frank Chi-Hsiang	Chinese Embassy, Mass. Ave., N.W., Wash., D. C.	-
o	Wang, Mr. Kung-Lee	3032 Podman St., N.W., Wash. 8, D. C.	-

WASHINGTON STATE:

√	Band, Mr. William	1609 Fisk, Pullman	-
√	Bocker, Mr. L. M.	3725 Magnolia Blvd., Seattle 99	-
o	Liu, Dr. & Mrs. Mao-Ling	322 Sunset Drive, Pullman	-

12 10

WASHINGTON STATE: (Cont'd)

✓	Shih, Dr. & Mrs. Vincent Yu-Chun (Mrs. Shih-I Wang Shih)	1520 E. 110th St., Seattle 55	1930
✓	Taylor, ~~Mr.~~ Dr+Mrs George E.	Far East Dept., University of Washington, Seattle $10.-1/48	-
✓	Williston, Mr. Frank G.	University of Washington, Seattle 5	-
✓	Yang, Dr. & Mrs. Richard Fu-Sun (Mrs. Myrtle Chin-Ting Liu Yang)	4407 Sunnyside Ave., Seattle 3	1939 1943

WISCONSIN:

✓	Chou, Miss Kuo-Ping	425 Hawthorne Court, Madison $5.-12/59	-

CANADA:

o	Liu, Mr. Daniel	Chinese Consulate, Vancouver	-
o	Durrant, Miss Edna D.	483 Grosvenor St., London	-

3 1 1 4 7 7 8

Boston
Hartford
Albany
Washington
Baltimore
Cincinnati
Cleveland (?)
Chicago (2 ?)
So. Calif.
- San Diego (1 in)
Berkeley, Calif.
Seattle
Oregon St. College - Dean of (Milan ?)

Call

212/-1/211

CHINESE CHRISTIAN COLLEGES ALUMNI
in Los Angeles

YENCHING UNIVERSITY

Mrs. Theodore Chen
936 Victoria Avenue
Los Angeles 19, Calif.

陳鍾文惠

Dr. Yu-shan Han
Dept. of History
Univ. of Calif. at Los Angeles
Westwood, Calif.

韓玉珊

Mrs. K. T. Chang
5551 Blackwelder St.
Los Angeles 16, Calif.

黃美雲

Mr. Hsi-tseng Wen
3467½ So. Hoover St.
Los Angeles 7, Calif.

溫錫增

Dr. Hsueh-chung Kao

高學忠

Dr. and Mrs. Norman Chin
1129 N. Richman Avenue
Fullerton, Calif.

秦鎮湖

Mrs. Sin-ming Chiu
1088 W. 38th Street
Los Angeles 37, Calif.

陳冬

UNITED BOARD
for CHRISTIAN HIGHER EDUCATION in ASIA
475 Riverside Drive, New York 27, N. Y.
continuing and extending
United Board for Christian Colleges in China
MALAYA INDONESIA PHILIPPINES HONG KONG FORMOSA KOREA JAPAN
Telephone: RIverside 9-2200
Cable Address: ABCHICOL

November 20, 1962

Dear

General George C. Marshall once wrote of the late Dr. J. Leighton Stuart, president of Yenching University and American ambassador to China:

> "I doubt if there is anyone whose understanding of Chinese character, history, and political complications equals that of Dr. Stuart. His high standard of integrity made his opinions all the more important."

The great influence of Dr. Stuart on generations of Chinese college students as well as many others in cultural and political life has led the Yenching Alumni Association to sponsor, in cooperation with the United Board for Christian Higher Education in Asia, a memorial service in New York for Dr. Stuart. It will be held Friday, November 30, 1962 at four o'clock in the Chapel of the Interchurch Center, 475 Riverside Drive, New York.

We are most anixous to have persons know about the service who were associated in any way with Dr. Stuart. May we ask your help in this? Enclosed is a copy of our news release. We would be very grateful if an announcement could be made in your church bulletin - or another appropriate place - inviting any who are interested to attend.

Very sincerely yours,

Albert L. Seely

Albert L. Seely
Associate Secretary

ALS:su
Enc.

Henry P. Van Dusen, President; John W. Decker, Chairman of Trustees; Mansfield Freeman, Treasurer
William P. Fenn, General Secretary; Frank R. Hunt, Executive Secretary

12 14

Yenching Alumni Association, Inc.

November 15, 1962

Dear Alumnus:

On October 28, 1962, your officers held a meeting at the residence of Mr. Philip Fugh in Washington, D.C. which was attended by Miss Joan Hsu, Mr. K.L. Wang and Mr. H.Y. Yuan. It was decided that a Memorial Service be held in honor of our Beloved President, Dr. John Leighton Stuart. It was further decided that this service be held in New York City co-sponsored by the Yenching Alumni Association, Inc. and the United Board for Christian Higher Education in Asia.

Please be advised that this Memorial Service will be held on November 30, 1962, at 4:00 P.M. at Interchurch Center Chapel. Please refer to the enclosed announcement for further details.

Kindly omit flowers, but since we are setting up a Memorial in the name of Dr. Stuart, please send contributions instead to the Yenching Alumni Association, Inc. care of our Treasurer, Mr. T.S. Loah, 435 Riverside Dr. New York 27, New York.

We would like to call attention to the Alumni listed below and request them to inform the members and friends of Dr. Stuart in their area regarding this service.

New York Area	Boston	West Coast
Mrs. C.F. Wang	Miss Grace Boynton	Dr. Hui Ching Lu
Mr. Candia Neih	Mr. Tung-Tsui Chu	Mr. Philip Chai
Mr. Joe Chen	Mrs. Lily Tang Shang	Mr. Ta-Chang Hsiung
Mr. George Li		Mr. C.S. Tan
Mr. T.S. Lauh	Chicago	
Mr. C.P. Liu	Mr. Y.C. Chao	Honolulu
	Mr. Wei Hsuen Hu	Mr. Tin Yuke Char
	Mrs. G.H. Wang	Dr. J.T. Wang

Sincerely,
Yenching Alumni Association, Inc.

H.Y. Yuan

HYY: ss

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YENCHING UNIVERSITY ALUMNI ASSOCIATION OF HONG KONG

c/o Pui Ying Middle School,
3 Babington Path,
Hong Kong.
November 5, 1965.

Dear Yenching Alumni in Different Places,

(1) Enclosed I am sending you ..... copy/copies of the Directory of the Yenching alumni in Hong Kong. In case you receive more than one copy, please help to distribute them to other alumni in your area for correspondance.

(2) If you have compiled a Directory of the Yenching Alumni in your area, please send us a few copies too.

(3) The activities of The Yenching Alumni Association in Hong Kong are outlined as follows :

(a) General Meetings : 2 to 3 times a year.

(b) Monthly Meetings : Held on the first Saturday of each month from 1:00 - 2:00 p.m. at the State Restaurant.

(c) Up to now, we have raised about HK$23,000 to establish the Dr. Leighton Stewart Memorial Scholarship Foundation Fund. Solicitation for further contributions from Yenching alumni everywhere still continues and all contributions are welcome.

(d) Cooperation with the Chinese Christian Universities Alumni Association in Hong Kong :

This Association consists of 12 former Christian Universities in China. Its officers hold a meeting each month. Generally it has an outing and an annual ball each year. Moreover, it contributes two Scholarships and some athletic prizes to the Christian Colleges in Hong Kong.

(4) Often small dinner parties in honour of our alumni departing from or coming to Hong Kong and those on transit through Hong Kong if we know of their arrival.

(5) We intend to get acquainted with our Yenching alumni in other places by having correspondance with them, by sending our publications to them such as the Directory of the Yenching Alumni in Hong Kong and the Yenching University Alumni Bulletin. Information of individual alumni as well as group activities or programs are welcome to be published in this Bulletin.

(6) When we know of the death of an alumnus' parent, usually we send representatives to attend the funeral service with a wreath. Upon invitation from any alumnus on the wedding of his son or daughter, usually we all go to the wedding dinner.

These are the activities that we have here in Hong Kong. We hope very much that you would remember us and whatever suggestions you can give us are earnestly welcome.

Wan Kam Ming

Wan Kam Ming,
(a graduate of the Class 1930)
Chairman,
Yenching University Alumni Association,
Hong Kong.

This list was sent to us by:

Dr. Y. P. Mei
Center for Far Eastern Studies
The University of Iowa
Iowa City, Iowa . 52240

in answer to request from LAC of 6/26/67.

7/26/67 Names not already included in our file were carded. [illegible]

RECEIVED

JUL 24 1967

Ack'd.

3 1 1 4 7 7 8

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DIRECTORY OF SOME YENCHING ALUMNI

(Compiled by Hong Kong Alumni Association in 1965)

(A) IN CANADA

* 李炎玲先生 (M28)
Mr. Yenling Li,
3375 Oak St., Apt. 39,
Vancouver, B. C.,
Canada.

徐淑希教授 ( )
Dr. Shu-Hsi Hsu,
The Chinese Embassy,
Ottowa,
Canada.

郭明坤先生 (M45)
Mr. Ming K. Kwok,
207 W. Hasting Street,
Vancouver, B. C.,
Canada.

(B) IN EUROPE

* 鄭德坤教授 (M30)
Prof. T. K. Cheng,
Cambridge University,
England.

(C) IN AUSTRALIA

* 張振誰先生夫人 (C37)
Mr. & Mrs. C. H. Chang,
C. H. Chang & Co.,
230 Elizabeth Street,
Sydney,
Australia.

(D) IN U. S. A.

D1. In U.S.A., East

傅涇波先生 (B26)
Philip Fugh, Esq.,
5312, 28th St., N.W.,
Washington, D. C. 20015,
U. S. A.

* 陶履中先生 (M32)
Mr. L. C. Tao,
5249, 42nd St., N.W.,
Washington D. C. 20015,
U. S. A.

徐英女士 (F28)
Madame Joan Hsu,
191 Claremont Ave., Rm. 27,
New York 27, N. Y.,
U. S. A.

吳橋先生(M31)
Mr. Chun Wu,
510 W. 110th St.,
Apt. 7D,
New York 10025, N. Y.,
U. S. A.

湯德臣先生 (M31)
Mr. T. C. Tang,
425 Riverside Drive,
New York City, N. Y.,
U. S. A.

司徒展先生夫人 (30) (33)
Dr. & Mrs. Gene C. Szetu,
3 Brewater Ave.,
Carmel, N. Y.,
U. S. A.

陳春沂先生 (M32)
Mr. Chun-Chi Chen,
150-51 Village Road,
Jamaica, New York 11432,
U. S. A.

* 袁恒獻先生 ( )
Mr. H. Y. Yuan,
84-48 159th Street,
Jamaica 32, New York,
U. S. A.

( )
Miss Margaret B. Spear,
Shipley School,
Bryn Mawer, Pa.,
U. S. A.

D1. In U.S.A., East

王伊同教授 (M37)
✓ Prof. Y. T. Wong,
442 Cathedral of Learning,
University of Pittsburgh,
Pittsburgh, Pa.,
U. S. A.

✓ Dr. & Mrs. Bliss Wiant,
133 West Winter Street,
Delaware, Ohio,
U. S. A.

傅尚霖教授夫人 (C32)
✓ Prof. & Mrs. Fu Shang-Lin,
805 Plummer Drive,
1 Greensboro,
North Carolina 27410,
U. S. A.

張仁濟教授 (C36)
✓ Prof. Jen-Chi Chang,
Florida Memorial College,
St. Augustine, Florida,
U. S. A.

D2. In U.S.A., West

陳興樑先生 (M44)
✓ Mr. Malulani C. Afong,
~~1633 Talmadge Street,~~ 2/67
~~Los Angeles, Calif.~~ 90027,
U. S. A. 206 Anza St. San Fran.

翟觀亮先生 (M32)
✓ Mr. Philip Chai, (+mrs.) 2/67
~~PAA, 1829 Hyde Street,~~
California, 2760 Sacramento St. apt 11 San Franc.
U. S. A.

林悅明先生夫人 (30) (30)
✓ Mr. & Mrs. Wilhoid Lin,
570 Ashton Ave.,
Palo Alto, California,
U. S. A.

黎國慶先生 (M32)
✓ Mr. Chester K. C. Li,
3521 Redding Street,
Oakland, Calif., 94619,
U. S. A.

李保真先生夫人 (30) (C32)
✓ Dr. & Mrs. Pao-Chin Lee,
P. O. Box 3879,
Carmel, California,
U. S. A.

(F30) 2/67
✓ Dr. & Mrs. Charles W. Bien, M.D
~~627, La Cardena,~~ 1322 Del Mar Ave
Vallejo, California 94590,
U. S. A.

* 熊大偉先生 (M30)
✓ Mr. Ernest. K. Hung,
1136 Fulton Street,
Palo Alto, California,
U. S. A.

✓ 盧惠卿博士 (34)
Dr. Lu Hui Ching,
856 Stockton Street,
S. F. 8, California,
U. S. A.

D3. In U.S.A., Central

周國屏博士 (F35)
✓ Dr. Kuo-Ping Chou,
Professor of Chinese,
University of Wisconsin,
Madison, Wisconsin,
U. S. A.

✓ 鄧嗣禹教授 (M32)
Prof. Teng Szu Yu,
University of Indiana,
Bloomington and Indianapolis,
Indiana,
U. S. A.

✓ 黃文瀅先生 (C29)
Mr. M. L. Wong,
4918, N. Magnolia,
Chicago 40, Ill.,
U. S. A.

* 梅貽寶教授夫人 ( )
✓ Prof. & Mrs. Y. P. Mei,
~~Schaeffer Hall,~~ 1/67
~~State University of Iowa,~~
Iowa City, Iowa, 1201 Hunter Ave.
U. S. A.

✓ 金勤樸先生 (M32)
Mr. Chin-Por Chin,
815, 14th Ave.,
Coralville, Iowa,
U. S. A.

✓ 陳陸麗嫦女士 (C32)
Mr. & Mrs. Ted Chan,
Rte. 2 Box 368A,
Winding Trail Road,
Dundee, Illinois,
U. S. A.

D4. In U.S.A., Hawaii

* 謝廷玉先生 (M28)
✓ Mr. Tin Yuke Char,
2106 Oahu Avenue,
Honolulu 14,
Hawaii,
U. S. A.

~~楊慶堃教授 (M32)~~
~~Prof. C. K. Yang,~~
~~(1) Sociology Dept.,~~
~~University of Hawaii,~~
~~Honolulu, Hawaii 96822,~~
~~U. S. A.~~

(2) After 1966 -
✓ Prof. C. K. Yang,
Sociology Dept.,
University of Pittsburgh,
Pittsburgh, Pa. 15213,
U. S. A.

12 18

(E) IN S. E. ASIA

E1. In S. E. Asia, Vietnam

* 羅宗寰先生 (M30)
Mr. T. S. Lo,
12 Le-van-Huu,
Saigon,
Viet Nam.

E2. In S. E. Asia, Thailand

* 伍亞力先生 (M41)
Mr. Ng Ah Li,
Pan-Asia News Agency,
353/1 Mahaputaram Road,
Bangkok,
Thailand.

張鴻鈞先生夫人 (26) (C28)
Mr. & Mrs. Hung-Chun Chang,
United Nations,
E C A F E,
Bangkok, Thailand.

E3. In S. E. Asia, Malaysia

程曦教授 (M48)
Prof. H. Cheng,
Dept. of Chinese Studies,
University of Malaya,
Kuala Lumpur,
Malaysia.

* 黎名郎博士 (M31)
Dr. M. H. Li,
Lee Wah Bank Ltd.,
18 South Canal,
Singapore,
Malaysia.

陳光洋先生 (M35)
Mr. H. T. Chen,
Bangkok Bank Ltd.,
14 Ampang Street,
Kuala Lumpur,
Malaysia.

E4. In S. E. Asia, Indonesia

* 謝國振先生 (C37)
Mr. Hsieh Kuo-Chen,
Gg Li Ko No. 2, Karet,
Tengsin Djakarta,
Indonesia.

林維新先生 (C37)
Mr. Lin Wei-hsin,
C. V. Perdas,
Pintu Besar 34,
Djakarta-kota,
Indonesia.

E5. In S. E. Asia, North Borneo

* 余鴻發先生 (M32)
Mr. H. F. Yue,
Education Department,
Miri, Sarawak,
North Borneo.

E6. In S. E. Asia, Solomon Islands

* 鄭震寰先生 (P32)
Mr. C. H. Cheng,
c/o H. Y. Kwan Pty Ltd.,
Honaira,
British Solomon Islands.

E7. In S. E. Asia, Philippine

*謝玉銘教授 (B26)
Prof. Y. M. Hsieh,
University of Far East,
Manila,
Philippine.

(F) IN BAHAMA ISLAND

*袁孙贞女士 (C32)
Mrs. Frank Hsu,
P. O. Box 04083,
Nassau,
Bahama Island.

(G) IN TAIWAN

F43 台灣高雄市 後興一路 55號之一 劉國璋女士	M26 台灣台中市 東海大學 張鏡予先生	M22 台灣台北市 南海路25號 農復會 劉如松先生	M28 台灣台北市 南海路25號 農復會 劉廷蓀先生	M27 台灣台北市 牯嶺街10巷12號 羅學廉先生
	M32 台灣台中市 康區樂業街229號 蕭敬貞女士	台灣台北市 南海路25號 農復會 蔡一諤先生(教授)	F30 台灣台北市 羅斯福路四段 24巷12弄36號 李曼瑰女士	M30 台灣台北市 外交部 胡慶育先生
	M 台灣高雄市 硫酸鋅廠 潘世暘先生	M41,44 台灣台南市 亞洲航空公司 吳振華先生	F35* 台灣台北市 教育部 國民教育司 葉楚生女士	F31 台灣台北市 杭州南路二段 18巷55號 陸慶女士

1220

(H) IN HONG KONG

(Please refer to the Special Directory in booklet form)

(I) IN SOUTH AMERICA & AFRICA (UNKNOWN)

Notes : (1) Additions and corrections are welcome to inform :

YENCHING UNIVERSITY ALUMNI ASSOCIATION
C/O MR. WAN KAM MING
PUI YING MIDDLE SCHOOL
3 BABINGTON PATH
HONG KONG.

(2) Exchange of Yenching Alumni Directories from different places are cordially welcome.

3 1 1 4 7 7 8

1221

These alumni have been contacted DEK

February 16, 1967

Addresses of Yenching Alumni and Friends in the United States.

Dr, and Mrs. Charles W. N. Bien
1322 Del Mar Avenue
Vallejo,Calif.
Mrs. Graduate of Yenching
Dr. Graduate of P. U. M. C
but interested in Yenching
Really prominent among the
alumni

Mr. and Mrs. Edward M. Bien
1311 L. Street
Bakersfield Calif. 93301
Both Yenching Alumnim and
prominent. Brother of
above doctor.

Dr. and Mrs George S. Bien
21 Discovery Way
LaJolla Calif.
Mrs. Yenching alumna
Husband not.
Brother of above two
men.

Dr. and Mrs K/ K. Chen
7975 Hillcrest Road
Williams Creek
Indianapolis Indiana
Wife also Dr. she
only Yenching. Husband
not Yenching
Prominent.

Mr. and Mrs. Richard J. Chen
15 Pine Street
Winchester Mass. 01890
Husband only Yenching

Dr. and Mrs. Kenneth Chen
44 Maclean Circle
Princeton. Husband
member of Princeton
faculty

Dr. andMrs. Norman Chen-hu Ch'in
1129 N. Richman Ave.
Fullerton Calif.
Both Yenching
He hold a highly
paid position

Mrs. K. T. Chang
(Rose Fay) (Fay)
208 Vista Del Parque
Redondo Beach, Calif.
She is very active
as Alumnia

Prof and Mrs. S. Y. Chen
Department of Physics Graduate of Yenching also former faculty at Yenching
University of Oregon
Eugene Oregon 97405
He full Prof. at Oregon

Chi Mei-chuan
321 East 45th Street
New York 17 N. Y

Mrs. Robert H. Chiang
229 Cuching Avenue
Williston Park
L. I. New York
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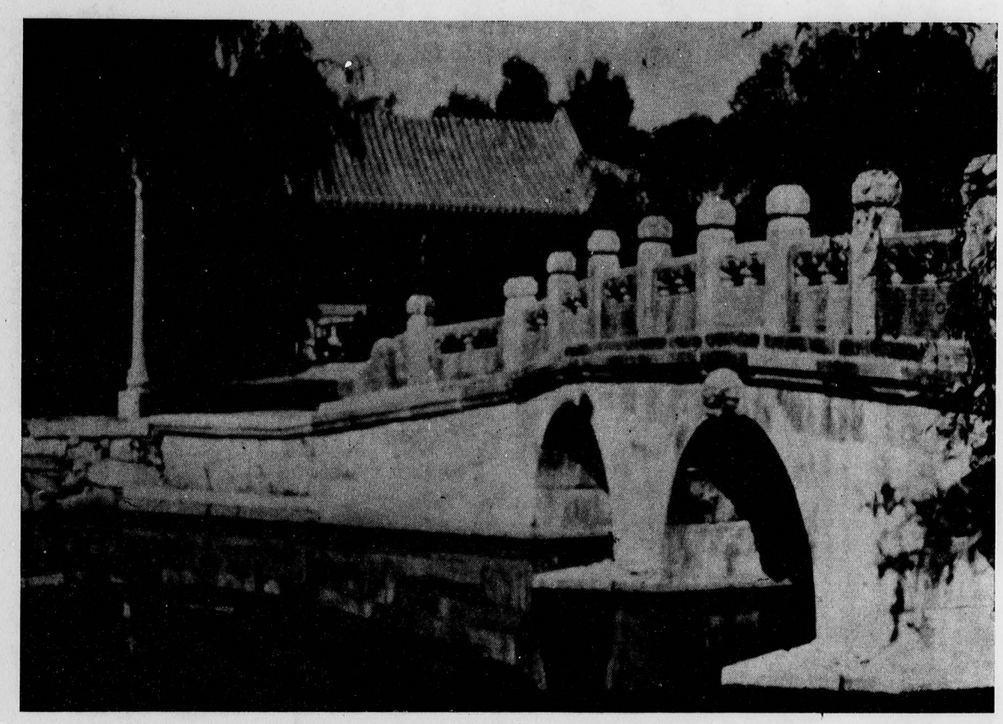

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燕京大學香港校友會編

一九六七年十月十五日出版

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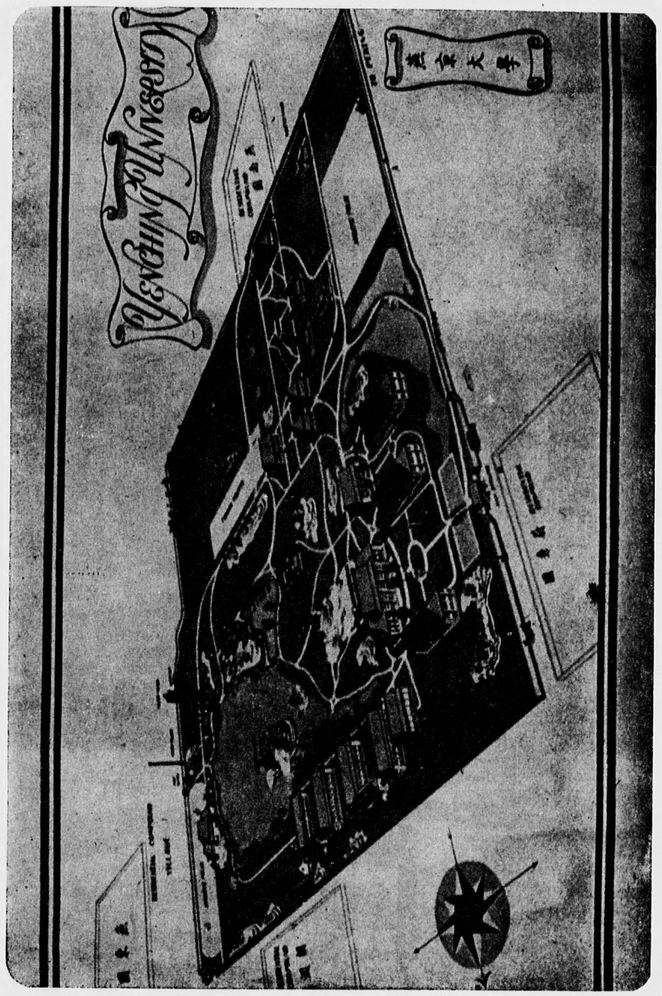

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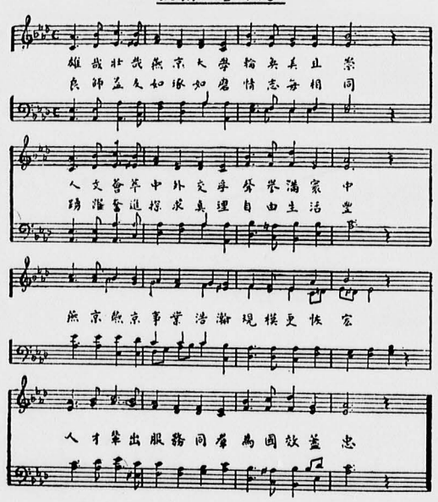
以服務

UNIVERSITY MOTTO: Freedom through Truth for Service.

燕京大學校歌



YENCHING UNIVERSITY SCHOOL SONG

T. C. Chao — arr. B. Wiant

Lift we high united voices joyfully to sing
Loud in praise of Alma Mater, glorious Yenching.
Drawn from every part of China here to old Peking
Now as one our college honor—Hail! Oh hail, Yenching!



一九六六年度執行委員

翁喜光　李　權

梁樹祥　陳禮頌　譚級就　劉汝森

一九六六年度職員姓名一覽

會　長　譚級就
副會長　張樹柏　陳　哲　陳北海
文　書　李　權　錢乃信　趙存貞　黃篤修
總務　劉汝森　徐慶豐　高雁雲　劉選民
財政　梁樹祥　馬瑞斌　施彥博　蔡念蘇
聯誼　高苕華　温金銘　伍志剛　姚　剛
康樂　翁喜光

紀念故校長司徒雷登博士獎學基金委員會委員

主　席　譚級就
文　書　陳禮頌
司　庫　温金銘
委　員　高雁雲
委　員　高苕華



一九六七年度職員姓名一覽

會　長　譚級就
副會長　陳禮頌
文　書　李　權
總　務　劉汝森
財　政　梁樹祥
聯誼　錢乃信
康　樂　黃翠平

幹　事：劉選民　高苕華　蔡念蘇　馬瑞斌　傅世仕　盧惠卿　徐慶豐　陳　哲　施彥博　葉秀英

一九六七年度職員留影

梁樹祥　翁喜光　李　權　錢乃信　劉汝森　高雁雲

陳禮頌　譚級就　黃翠平　高苕華　温金銘

感謝和願望

譚級就



一九六三年春，温金銘學長榮任香港校友會會長，我被命爲職員之一；三年間追隨温會長工作，對他那股勤謹忠誠的幹勁，非常欽佩。他對校友會有遠大的理想，有去達到理想必具的服務精神，更有謙虛大量的領袖才幹。一九六六年一月，校友會舉行週年聯歡，我因旅行未克參與盛會。改選時諸學長乘虛而入，將會長一職放在我的肩上，使我感愧交集。懇辭不蒙允許，温學長且爲安排得無微不至，答應繼續指導，借培英中學爲本會的工作中心。大家又決定加選校友會台柱陳禮頌爲副會長，分担重責，選請在培英執教的李權和劉汝森分担文書和總務兩要職。這樣體貼的盛情實在難卻，我也就只好恭敬不如從命了。

做一位英明領導的繼任人是最難討好的差使，過去一年來我雖努力以赴，仍乏成績奉告，深感有辱使命。所幸諸學長，特別是各執行委員和幾位前任會長，處處提醒，事事合作，時刻發揚燕大團契精神，使一切工作成爲愉快的服務。我謹藉此表示衷心的感謝。

今年改選時，男同學又一致以尊重婦女爲題，強囑連任。我以萬事既有各學長合作精神足以信賴，未敢堅辭。深信來年大家仍在和諧共處的氣氛中，喜樂地一同推進會務。

校友會最主要兩種作用是：珍惜和保持同窗的友誼，鼓勵和協助同學們在事業上有更大的貢獻。因此但願：

一、在港各校友經常互通信息，踴躍參加本會的活動，時常賜以寶貴的意見，以愛護母校的心情，支持校友會；

二、海外校友多賜佳音，過港時給予聚首聯誼的機會，香港校友在旅行時不忘拜訪各地同學，帶回海外校友消息；

三、全體校友和衷共濟，互相提攜，通過校友會的聯繫，解決個別的問題，加强工作的魄力。每人在工作的岡位上，發揮光與鹽的作用。記得：「人才輩出，服務同羣，爲國效蓋忠。」！

會務報告

李權彙記
阿爽續記

茲將一九六五年以來之種種活動，簡報於後：



一九六五年

一、徐慶豐醫生歡宴校友　本會幹事徐慶豐醫生每年旅行度假，足跡遍及歐美澳菲，並在各地拍攝景物，佳作極多。返港後，特於本年五月二十三日在鄉村俱樂部歡宴校友，同時歡迎蔡一謇先生伉儷過港，祝賀姚剛校友榮任本港保良局總理要職。是晚到會校友甚衆，幾與年會人數相埒。主人復大展其攝影絕技，「滿場飛」地爭取鏡頭。自助餐開始，菜式豐富，到會者各取所需，熱鬧非常。

二、歡迎梅貽寶教授伉儷　梅教授由台講學完畢，偕夫人倪逢吉教授作環球旅行壯舉，六月底過港盤桓數日，校友會特於七月一日假座九龍格蘭酒店舉行歡讌，並歡迎馬尼拉校友姚貽恩，及自台北來港探親之校友楊式昭（即胡慶育夫人）。餐前由梅博士報告在美國愛我華大學主理中國語文研究之概況。梅博士對本會歷屆由陳禮頌主編刊行之校友通訊，甚表讚許。是晚到會校友四五十人，梅教授均能認識，因其曾在母校任註冊課主任及代理校長要職多年也。

三、温會長歡宴校友　八月十六日温會長伉儷假培英中學歡宴由美來港之楊慶堃教授伉儷，歡送李炎坮夫婦榮休赴加拿大並賀培道中學楊偉靈校長榮休。承邀叨陪耆約五十人。開席前並在該校視聽室放映年來本會各種活動之影片及中國風景彩色幻燈片，使人有舊事重温，舊地重遊之感。席間酒菜豐富，加上會長太太親手特製的北方餃子，吾等莫不大快朵頤。

四、送　往　迎　來　年內到港公幹或度假之校友頗多。計有來自台北之劉如松、婆羅洲之容筱韞、馬來亞之程曦及王邁侗，紐約之徐英、伊利內之陸麗嫦、加利佛利亞之陳立人、盧惠卿及王恭斌、英倫之會恩波、祖國之郭佩誠等。校友會均曾分別舉行歡宴

聚餐，九、抽獎（十一、）故改選結果（十二、）宣布（十三、）散會。

是晚節目均屬精彩，其中本會會員粉墨登場演出之國語劇「駁妻術」，最為精彩，演來維妙維肖，可謂極盡該國語調之能事矣。抽獎項目，人人有份，皆大歡喜。

徐慶鳌、盧佩卿、傅世仕、施彥博、蕭修華、蕭翠平、溫金銘、劉運民、高若華、高雁堂、馬瑞斌、李權總務：錢乃信、劉汝森（權總）聯（總）聯、財政：梁樹祥（財政）聯（政）聯、副會長：陳禮頌（副會長）聯（會長）聯、名譽如下：文友、改選結果，書：康樂、幹事：黃翠平、溫金銘、劉運民、高若華、高雁堂、劉汝森（權總）聯（總）聯、財政：梁樹祥（財政）聯（政）聯、副會長：陳禮頌（副會長）聯（會長）聯、名譽如下：文友、改選結果，書：康樂、幹事：黃翠平、溫金銘、劉運民、高若華、高雁堂、施彥博、蕭修華、蕭翠平、徐慶鳌、盧佩卿、傅世仕、陳北海、越存貞、張樹祥、陳哲、高若華、馬瑞斌、劉汝森、伍志剛、姚剛

一九六六年

一、九六六年度新舊職員午膳

一月十四日由正副會長讓給，假月宮酒樓。

陳禮頌為東道，徐慶鳌、盧佩卿、傅世仕、施彥博、蕭修華、蕭翠平、溫金銘、劉運民、高若華、高雁堂、馬瑞斌、李權總務：錢乃信、劉汝森（權總）聯（總）聯、財政：梁樹祥（財政）聯（政）聯、副會長：陳禮頌（副會長）聯（會長）聯、名譽如下：文書：康樂、幹事：黃翠平、溫金銘、劉運民、高若華、高雁堂、劉汝森（權總）聯（總）聯、財政：梁樹祥（財政）聯（政）聯、副會長：陳禮頌（副會長）聯（會長）聯、名譽如下：文友、改選結果，書：康樂、幹事：黃翠平、溫金銘、劉運民、高若華、高雁堂、施彥博、蕭修華、蕭翠平、徐慶鳌、盧佩卿、傅世仕、陳北海、越存貞、張樹祥、陳哲、高若華、馬瑞斌、劉汝森、伍志剛、姚剛

二、歡迎新舊職員午膳

歡迎新舊職員午膳招待新舊職員。

三、高若華校友歡宴幹事伉儷

高若華校友會於二月四日（星期六）中午在寒舍當奴（一）蔡念蘇夫人原是生得頗小玲瓏，惹人憐愛，在（二）駁妻術中，担任女主角，被朱三叉喝又打（三）高若華，蔡念蘇等校友及馬瑞斌夫婦。

四、舉行復活節郊遊會

本年四月九日（星期六）舉行春季郊遊。

是日天朗氣清，雖值清水灣酒店為主要節目。而以參觀影城為次，而且老少咸集，載言載笑，足見遊興不淺。仍逾百人，先至影城，由該公司派人導引三隊進行參觀，參觀完畢，再轉赴清水灣酒店為駐足地點，承該公司特備九輛汽車來往接送。是日上午十一時在紅磡碼頭集合，共租二輛大會，以九輛

收會費，僅得九十一位，約合總數三份之一強。這當然不能怪同學不熱心和吝嗇那十元八塊，只是怪負責財務的人辦事不力與交費不便。那就是想到要交費時，未有人收，見到收費的人時，又把交費的事忘掉了。爲亡羊補牢和便利同學繳付費計，最好隨時想到交會費，就請開一張「燕京大學香港校友會」台頭人劃線支票，連同最新住址寄來香港郵政信箱 1737 號本人收（如係現鈔，請寄掛號信），當即將收據寄奉。今年希望同學踴躍捐助，使會務得以發展，實深利賴，謝謝各位合作。現將一九六六年財務收支概況列後，以供省覽。如有錯誤，祈爲指正。

燕京大學香港校友會一九六六年財務報告

收入		摘要	支出	
$ 469	70	上年結存（高苕華交來）		
940	00	本年共收會費（91位交費芳名畧）		
240	00	週年聚餐會售券48張每券五元		
430	00	週年聚餐會同學捐贈禮物代金（温金銘交來）		
20	00	上年聚餐盈餘（高雁雲交來）		
62	00	新華印務捐贈		
555	00	清水灣郊遊售出餐券 111 張每券五元		
28	77	東亞銀行存款兩期利息		
		女青年會聚餐費一單	385	00
		捐贈女青年會	30	00
		週年聚餐會購買禮物兩單（高苕華手筆永安公司）	310	00
		週年聚餐會車費（高雁雲手）	5	60
		週年聚餐會發通信郵費（温金銘手）	10	95
		郵票雜用等費（李權手）	100	00
		清水灣酒店聚餐一單	525	00
		清水灣酒店待役小賬	50	00
		淘化大同巴士司機小賬	20	00
		賀姚剛同學榮任三院要職花籃一個	20	00
		賀基大同學會滬江大學60週年校慶代金	20	00
		印基大同學會餐舞會相片12張備用	12	00
		購基大同學會郊遊會餐券三張（請客三位爲參加同學照相）	9	00
		輓張嘉會太太花圈一個	15	00
		電李炎玲太太慰問電報費	18	00
		信箋封印刷費（劉汝森手）	22	00
		一九六七年郵政信箱年租	40	00
		本年結存（東南亞銀行）	1152	00
$ 2745	47		$ 2745	47

財務組：梁樹祥編製　　31.12.1966

又本年（一九六七）截至六月底止，所收到校友會費，共九十三位。

紀念故校長司徒雷登博士獎學基金委員會財務報告

温·金·銘

（A）獎學金概況

紀念故校長司徒雷登博士獎學金之籌募，於一九六四年十月由燕京大學香港校友會發起，蒙香港校友之努力，各地校友之響應，計至一九六七年三月三十一日止，總共收得捐款 HK $27,328.24，分別放存銀行，由香港校友會推選之基金委員負保管及收支之責，每年以所得利息，撥交香港崇基及浸信會兩書院代辦紀念司徒校長獎學金，查現在是期存款有 HK $26,000，以本息八厘計，今後除利息稅外，每年約可得利息 KH$1,768。此種獎學金由一九六六起已經正式開始頒發。惟是年銀行利息收入較少，故僅撥支獎學金 HK$1,200。至於今後每年約可撥支HK $1,700。茲謹將獎學金賬收支概況及捐款一覽，分別開列如下，俾知梗概。

年	月	日	摘要	進(Hk$)		支(Hk$)	
1967	3	31前	捐款	27,328	24		
1966	3	5前	銀行利息	583	01		
1966	4	1	銀行利息（匯豐財務）	698	08		
1966	10	13	銀行利息（匯豐財務）	681	56		
1966	4	2	印花			3	75
1966	4	15	撥崇基及浸信會書院獎學金			1,200	00
1967	4	31	結存:1.恒生銀行儲蓄戶(No.76224)			2,029	40
			2.恒生銀行往來戶(No.11-830-6)			58	04
			3.恒生銀行定期存款(66,3,29-68,3,29)			6,000	00
			4.匯豐財務定期存款(65,3,26-69,3,26)			15,000	00
			5.匯豐財務定期存款(65,8,17-69,8,17)			5,000	00
			合計HK$	29,291	19	29,291	19

（B）紀念故司徒校長獎學金收支賬

（C）已收到「紀念司徒雷登獎學基金」捐款一覽表（至一九六七，三，三十一止）

捐款人	捐額(HK$)
金世澤	二〇〇
潘景煌	二〇〇
周廷壎	二〇〇
陳涵芬	二〇〇
魏宗鐸	二〇〇
蔡兆祥	二〇〇
司徒新	二〇〇
禤偉靈	二〇〇
何宗頤	二〇〇
陳作樑	二〇〇
林慧貞	一〇〇
柯武韶	一〇〇
劉碧蓮	一〇〇
會瑞振	一〇〇
伍志剛	一〇〇
余秀華	一〇〇
沈挺發	一〇〇
梁樹祥	一〇〇
潘其沛	一〇〇
朱達三	一〇〇
葉秀英	一〇〇
方行	一〇〇
錢乃信	一〇〇
李素	一〇〇
呂振中	一〇〇
王仰曾	一〇〇
張令昭	一〇〇
邱繼成	一〇〇
朱嘉理	一〇〇
鄭震寰	一〇〇
夏日華	一〇〇
李權	一〇〇
羅牧	一〇〇
謝善才	五〇
張永輝	五〇
黃玉梅	五〇
陳北海	五〇
黃文安	五〇
陳性男	五〇
尤愛維	五〇
伍仲賢	五〇
劉汝森	五〇
黎國慶	三〇
周兆文	一〇
傅涇波	(US$100)五七二·二五
朱木祥	(US$50) 二八七·一二
梅貽寶	(US$50) 二八六·一二
無名氏（A）	(叻幣$25) 四四
楊慶堃	(US$50) 二八七·八五
紐約同學會	(US$200)一，一四六·〇〇
盧惠卿	(US$50) 二八五·五〇
何子焯	五〇〇
劉選民	二五〇
傅世仕	一〇〇
歐陽淑婉	一〇〇
陶履中	($40) 二二九·四〇
何憲成夫婦	五〇〇·〇〇
合共	Hk$二七，三二八·二四
無名氏（B）	六五〇
翁喜光	五〇
利榮森	五〇
錢乃仁	五〇
李炎玲	五〇
温金銘	五〇
賈學詩	五〇
程兆經	五〇
高苕華	五〇
陳禮頌	五〇
柔·嘉	五〇
姚·剛	五〇
周泉源	五〇
阮雁鳴	五〇
葉紹蔭	五〇
江可伯	五〇
羅宗實	四〇〇
李連枝	三〇〇
高雁雲	二〇〇
何德安	二〇〇
韓·度	二〇〇
羅香林	二〇〇
黃翠平	二〇〇
無名氏（C）	一，〇〇〇
徐慶豐	一，〇〇〇
張漢靈	一，〇〇〇
施彥博	一，〇〇〇
馬瑞斌	一，〇〇〇
陳·鵬	一，〇〇〇
趙存貞	一，〇〇〇

（D）歡迎續捐

此次籌募獎學金，目的原爲港幣伍萬元，即使以六折計算，亦應爲Hk$三萬元，現僅收到捐款HK$二萬七千三百二十八元二角四分，距離六折之數仍欠HK$二千六百七十一元七角六分，望我校友，繼續努力。查認捐而未繳足者，尚有數位，其已捐而願續捐者，未捐而新捐者，認捐未繳足尚待補繳者，或鼓勵有力同學慷慨解囊者，一律歡迎，如能募足三萬元，則每年銀行利息，除去利息稅外，至少亦有港幣二千元，送去崇基與浸信會書院之獎學金，每年如足港幣千元，似較得體，願我校友，繼續努力。

紀念故校長司徒雷登博士獎學基金認捐通知書

本人樂意認捐「紀念故校長司徒雷登博士獎學基金」　幣　元

此致

紀念司徒雷登博士獎學基金委員會財務温金銘君

（附財務地址：香港巴丙頓道三號培英中學温金銘）

(Mr. Wan Kam-Ming
Pui Ying Middle School
3 Babington Path
Hong Kong)

認捐人

日期

本會活動照片



歡讌鄭德坤校友留影

陳禮頌 高雁雲 王仰曾 謝善才 潘景煌 陳哲 鄭德坤 阮雁鳴 葉秀英 陳作樑 傅世仕 羅香林 劉汝森 錢乃信 溫金銘



歡讌徐英校友留影

錢乃仁 武金鐸 劉汝森 高雁雲 張永輝 梁樹祥 朱達三 陳北海 陳禮頌 李權 潘景煌 溫金銘 伍志剛

李素 劉碧蓮 徐英 武夫人 趙存貞

崇基郊遊





一九六六年崇基郊遊會留影

「旗下」人：
楊偉靈 劉汝森 梁樹祥 歐陽淑婉 陳林淑儂 譚紉就 溫王彩珠 陳禮頌



一九六五年崇基郊遊會留影

李權 陳北海 高天柱 高雁雲 陳禮頌夫人 歐陽淑婉 陳穎 陳彥 何格恩 陳安娜 Miss Bent

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衆觀上台



全國基督教大學同學會各校代表合影
（一九六六年十一月廿七日郊遊崇基時攝）



大學站候車留影



大學站候車又一影

陳林淑儂　溫王彩珠　歐陽淑婉　柯柯瑞儀　柯女士之子公女



影留上府授教榮道蘇訪造



影留上府授教林壽黃訪造



一九六六年五月六日全國基督教大學周年餐會留影





肖維妙維婦香夜裝化友校銘金温

一九六六年五月六日全國基督教大學周年餐會舞唱歌校時又一影



一九六六年五月六日全國基督教大學周年餐會舞唱歌校時留影



節活復日九月四年六六九一
遊清水灣水灣出發前留影



崇基學院禮拜堂前留影



一九六六年四月九日在清水灣酒店留影

翁高黃陳葉盧徐劉譚施王王
光喜雁翠北秀惠碧紱彥夫仰
雲平海英卿英蓮就博人會靈
權森祥樹汝劉梁銘金溫頌禮陳
李



餐時會衆「予取予攜」之情形

清水灣酒店進



參觀清水灣邵氏製片場留影



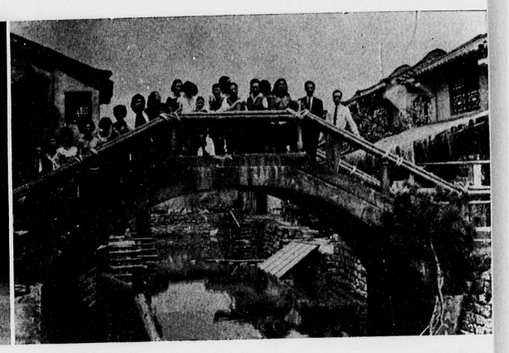
清水灣酒店前留影



參觀清水灣邵氏製片場一又



參觀漢靈校友經營之福生園鷄場留影



影留景佈橋拱城影



影留園樂康埔大遊



太太小姐們在府上飯前茶敘留影



二之照劇術妻馭



一之照劇術妻馭



四之照劇術妻馭



三之照劇術妻馭



影留餐野友校分部



」青璧」山徑　一九六七年復活節郊遊



」麓圃」別墅聚會留影



」賜廬」別墅留影



詞致長會譚會大年周
（學中英培於晚日八月一年七六九一）



影留友校三陶楊何迎歡日三月二十年六六九一

陳劉李翁劉陶何施梁
禮汝　喜選殷憲彥樹
頌森權光民中成博祥

高鄭陳譚楊高溫
雁震夫紉月苕金
雲寰人就英華銘



務會告報長會譚



形情到報理辦會大年周



形情餐聚會大年周年七六九一



五之影留會讌



四之影留會讌



程歸賦



「食爭」



代一下的潑活
（墅別圃蘿）



六之影留會讌
儷伉友校郇名黎迎歡長會譚



譚紹就
孟昭芳（陳哲夫人）
吳愉珍（張鴻鈞夫人）
Miss Bent
張鴻鈞博士
馮寶中

影留儷伉士博鈞鴻張讌歡長會譚
（一九六七年十月五日於沙田東遠咀飯館）



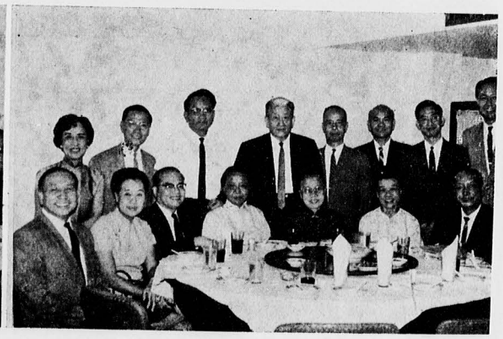
八之影留會讌



支可不樂英秀葉　七之影留會讌



三之影留會讌



二之影留會讌



讌會留影之九

司徒新　蔡兆祥　温金銘　韓度





張鴻鈞博士伉儷登機前一瞥

飛機場送別張鴻鈞博士伉儷留影



二之影留會餐念紀年周三世逝長校徒司於友校約紐
（一九六五年五月廿六日）



一之影留會餐念紀年周三世逝長校徒司於友校約紐
（一九六五年五月廿六日）

燕大校友在香港

特約記者

據目前所知，在香港的燕大校友共二百四十餘人。從事教育事業的七十餘人，佔全數將近三分之一。香港教育司對教師的資歷，規定極嚴。母校雖非英國正統，而被承認爲供給師資的最高學府之一，足以證明在學術界確有地位，校友們在工作上贏得信心所致。七十多人中，有十位以上在大專學府授課，十二位校長，可謂浩浩蕩蕩的隊伍。

香港是商埠，經商的同學佔次席，約四五十人。有的辦出入口行，有的經營保險、百貨，亦有的參加大公司洋行的職務。

雖非直接從事教育，但是立筆墨之功，與文化結不解緣的有二十餘人，包括編輯、主筆、寫作、翻譯和辦書店印刷等業。

母校有醫預科和護士預科之設，所以本港名醫之中有十位是燕大校友。此外在醫藥界服務的還有七位。

其次的是銀行界，有十五位之多。

燕大的社會學系頗負聲譽，本港同學在社會服務圈中有十三人。其中有的在政府任高級福利人員，有的在志願團體任領導；有的受職，有的是義工。

戰後香港由轉口埠變爲工業城，中小型工廠林立，有如雨後春筍，校友在工業界的雖只有十二人，但多數是各工廠的首長。製品包括紡織、毛衣、食品，假髮，塑膠等。

女同學忙於相夫教子，担起主婦的神聖天職的有十一人。她們大多會任職，後以家務太重，才專心建立美滿家庭。

在政府任公務的有六人，尚有四位社會福利官列入另項，一位漁業專家，本也屬於公務的。

藝術界、律師、牧師、辦農場漁業的也各有兩三位。辦旅遊事業的有五人，這是香港的新興行業，很有前途。

現將一九六七年香港校友名錄，按職業分列如下：

（教　育）78人

王平元　王仰曾　方信侯　朱達三　伍志剛　牟潤孫　吳剛峯
阮雁鳴　李連枝　李伯言　李　權　李墨珏　李漢強　李禦瀾
何桂姬　何宗頤　何格恩　余秀華　林慧貞　林卓園　林藻勇
林春猷　林東海　周舜華　周景眞　胡之薪　馬　蒙　容慕韜
高紀常　高彭秋　司徒新　夏修永　翁喜光　陳如葆
陳禮頌　陳　哲　孫家鈞　張華羅　梁詠珍　麥健曾　馮寶中
黃　幹　黃麗菁　温金銘　葉　英　楊宗翰　楊郁莘　楊文松
齊　修　趙榮光　趙存貞　蔡秀靈　周妙兒　鄭祖述　周兆文
陳永昌　張伯紳　楊偉靈　錢乃信　盧祺芳　歐陽淑婉　劉選民
劉碧蓮　劉汝森　劉少梅　劉錫三　魏秀靈　羅　牧　羅香林
羅慕華　饒世芬　賀卓勳　鄧宗鑾　蘇善貽　張永輝　邢敬和
鄧婉蘭　陳北海

（文　化）20人

王皎我　田興智　伍乾滋　李宗瀛　李立睿　李　素　李宜培
何巧生　宋德和　柯武韶　馬廷棟　裘開明　葉俊祥　趙澤隆
劉偉民　謝善才　閻仁進　簡又文　韓廸厚　許曉成

（不　詳）7人

蘇文光　葉惠康　黃美瓊　馮普育　梁其亨　郭澤尼　武皎然

（商　業）47人

尤愛維　史久華　朱英瀚　伍仲賢　老洪澤　李鴻勳　利榮森
余瑞堯　林聖熙　林秀川　林泉祥　施彥博　姚　剛　高雁雲
孫越驥　翁景光　陳　鵬　陳道森　張景宋　張嘉會　張樹柏
梁樹祥　梁定粵　許登文　曹鳳珠　傅世仕　馮健輝　黃振聲
賀方達　曾瑞振　楊　玉　蔡念蘇　劉榮袞　劉家驊　潘其沛
歐陽浣浩　龍榮生　古寶貞　伍廷偉　余鴻發　邱繼成　林凌霄
楊兆沛　謝其捷　馬有光　金世澤　吳正心　鄭震寰

（農場漁業）3人

余日森　張漢靈　梁其琰

（醫　藥）18人

香港校友消息

韓　度（一一）現任本港社會福利署兒童福利組主任。一九六六年八月赴美考察，十二月返港述職，其公子去年考入加省某大學，成績優良云云。

周廷墉（一一）現任本港社會福利署救濟主任，一九六六年正式任社會福利官。本港遭受水火兩災時，周同學必廢寢忘餐，日夕在災場指揮救濟工作，備極辛勞，頗得各界讚揚。

韓廸厚（一一九四三）現任翻譯要職，工作之餘仍勤學不倦，在香港大學進修，專攻社會福利，畢業後返港服務，貢獻甚大。

李　褲（一一九六六年）榮獲碩士銜。一九六六年聖誕節假，現已返港。

温金銘（一一）經常被請到各教堂講道，聖工結果甚豐云云。

容慕麗（一一九三六）現任培英中學校長，亦本校友會三屆會長，去年與同學同時在台一堂被封爲該堂執事。容同學爲鋼琴專家，除在香港眞光教會外，另設帳授徒，桃李滿天下矣。

高哲華（一一九四七）現任基督教女青年會總幹事，一九六六年八月會代表香港該會出席在錫蘭舉行之男女青年會聯合會議，秋間亦已返港。

司徒新（一一九三〇）現任香港中文大學聯合學院教授。最近曾作環球旅行，壯遊。

鄺慶寶（一一九三〇）前任本港中文大學聯合學院院長，榮休後赴所羅門羣島發展，曾撰文詳述該羣島概況。一九六六年攜眷環遊世界，遊罷返港安居，現任中華基督教會秘書要職。

魏約瑟（一一）自任屬詹織染公司經理以來，廠務極忙，該廠專織供應歐美市場之高級毛衣，質料式樣均盡新型。在魏同學主持之下，生意發達，訂單如雪片飛來，大有應付不暇之概。

馮寶中（一一）前任伊利沙伯中學英文教師，一九六六年被聘爲香港中文大學聯合學院講師，並已遷居半山區。新宅雖在大廈內，馮同學爲助其夫婿張樹柏同學裝修趣雅，特在車房旁闢一花圃。樹柏凡每週必爬山越嶺作事認眞，頗得甚高評價云云。

馬瑞斌（一一）亦相當豪豪，最近開辦秀髮廠，忙於工業。太座頭上，日日翻新，美髻如雲，美發諸女同學也。

馮憲熹（一一九二八）爲著名眼科醫生，數年前曾攜兒赴美，一九六六年返港復業。已有五名外孫，倡仿風采不減當年。其最幼之公子已考入 John Hopkins 醫學院，大女公子亦早在加拿大懋德大學濟世。一門英傑，馮同學教導之功也。

麥健壇（教授）現任香港中文大學崇基學院經濟學教授，主持經營系。其公子去歲亦獲博士銜，就任香港中文大學新亞學院生物系講師。兩代博士同堂講學，教導之功也。

盧祝英（一一九三一）數年前會同港省親，借在奉旨給老父赴美重遊的途中，忽遭喪夫之痛。其夫壻李惠伯，生前爲著名則師，逝世前一年方精工設計二別墅式住宅，無論屋內佈置，園庭花木，均屬獨出心裁，美輪美奐。一旦撒手塵寰，深感惋惜。幸祝英同學，虔誠信主，尙得安慰。她的三位愛女已長大成人，最幼的也已入大學讀書了。幼女且有乃父遺風，長於繪事，必爲未來的藝術家無疑。住址：Mrs. Carrie Lu Lei, 1010, S.W. Mitchell st., Portland, Oregon, 97201

盧慧卿（一一九三四）原在三藩市設館授太極拳，年前又受某置業公司之聘，兼營地產生意。會於去年回港小住半載。今春應香港中文大學崇基學院之聘，任該校輔導主任要職，已於一月中旬抵港上任。

賈乃漢牧師（一一九三二）仍在澳洲，負責禮拜堂之傳道工作，二位公子均已進大學攻讀，通訊處爲：Rev. Stephen Wong, The Chinese Mission Church, 123 Little Bourke Street, Melbourne, C. I. Victoria, Australia。據聞該社將易稱賈牧師現幷担任電台國語廣播工作云。

朱木祥（一九三二）自前年赴美後，即定居彼邦，其通訊處爲：Mr. Mu-hsiang Chu, 4903 Battery Lane 101, Bethesda, Maryland, U.S.A.

王家松（一九三〇）馬仰曹（一九三一）伉儷久居英倫，他們的愛女學成牙醫，也在英倫服務。他們已是兩個外孫的祖父母了。

凌叔華（一九二四）是中國著名的女作家和畫家，善寫文人畫，曾在英法馬來亞等地舉行多次個人畫展，深得好評。一九六六年秋應加拿大多朗都大學之聘，前往講學。最近英國文藝協會將在倫敦舉辦一項具規模的展覽，選擇甚嚴，藉以提高中國書畫部門。聞其選出持中國書畫參加展出者僅二十人，她的作品已入選。

楊　蔚（一九二八）任職聯合國的 FAO 住在新羅馬（EUR）。他是農村經濟專家，在聯合國的研究工作很有貢獻。夫人嶺梅女士，精於書畫，理家之餘，繪得一手好油畫。他們的一對孿生愛女，活潑可人，是羅馬美國學校的高材生。

趙繼振（一九三一）原住紐約，從事寫作。最近來信，謂已遷居中部，新地址是：Grace Chao, 14634 Michels St,. Dearborn, Michigan 48126

黎國慶（一一）在舊金山某銀行任職，兩年前購置新居，竣院正宜發展栽植花卉。地址是：Chester Li, 3521 Redding St., Oakland, California, 94619 U.S.A.

周光瑚（一一）一九三三年入母校醫預科，在校時名周月賓。一九三五年獲獎學金赴比利時深造，抗戰期間一度回國參加工作，戰後往英國完成醫科學業。她以韓素音（Han Suyin）筆名寫成多本小說，並在世界名國雜誌經常發表文章，亦常被邀到歐美作巡迴演講，博學多才，早成現代著名作家。以下是她的作品的簡單介紹：

| | | |

1. 目標重慶（Destination Chungking）——背景是抗戰期間的中國。
2. 生死戀（A Many-splendoured Thing）暢銷歐美，並已拍成電影——背景是戰後的香港。
3. 鑫風飲雨（And the rain my drink）——背景是馬來亞。
4. 青山不老（The Mountain is young）——背景是尼泊爾。
5. 孤影（Cast But One Shadow）——背景是柬埔寨。
6. 冬戀（Winter Love）——背景是歐洲。
7. 她正在以中國近半個世紀歷史爲背景寫著半自傳式的長篇小說，共五大冊。第一冊「枯木逢春」（The Crippled Tree）及第二冊「花開花落」（The Mortal Flower）已先後出版。第三冊「長夏」（The Long Summer）正在寫作中。

鄭德坤（一九三〇）英國劍橋大學教授，一九六六年應馬來亞大學之聘，客座講學。經港時，曾與本港部分同學餐叙。今春已回劍橋授課。

王遼侗（一九三七）治圖書館學多年，現任馬來亞大學圖書館中文部主任；今年適逢休假，二月間應西德漢堡大學禮聘，飛往協助整理藏書，將於涼秋九月經法、英、美、日過港返吉隆坡銷假。

陳熙橡（一九四八）自前年舉家飛美之後，景況甚佳，最近在舊金山開辦餐館，生意興隆。其近址爲："Mr. Malulari C. Afong, 206, Anza st., San Fransico, Calif., 94118, U.S.A.

徐　英（一九二八）旅美七年來，單刀匹馬在美創辦海外中國音藝中心，推動介紹我國國粹文藝，組織文藝小組小隊在美各州作三年輪迴表演。去歲春夏之交曾由美返港會晤親友，並曾返台灣收集不少資料，業於八月初旬返抵紐約矣。

何憲成（一九三二）任華聯銀行吉隆坡分行經理。一九六六年十月間曾偕太座楊月英（一九三二）環遊各地經港，曾與本港部分同學茶叙。

余容筱韞（一九三七）任教職於婆羅乃，一九六五年三月間回港省親。部分同學曾假大元飯店餐叙。其近址爲："Mrs. S.W. yung yee,c/o Anthony Abell College, Seria, Brunei. 聞本年暑期又再回港度假云。

劉如松（一九二二）供職台北農村復興委員會，曾於一九六五三月間因公偕夫人過港，部分同學曾假大元飯館餐叙。其近址爲："Mr. Ju Sung Liu, Joint Commission on Rural Reconstruction, 37 Nan Hai Lu, Taipei, Taiwan.

——函好友方各致范天祥教授——

133 West Winter Street
Delaware, Ohio
Christmas 1966

Dear Friends:

A new Batak song, words by an unidentified Christian, melody by an Indonesian, E. L. Pohan, whom we met in Hongkong in 1964 at an East Asia Institute on "The Use of the Fine Arts in Worship," greets you with a new song to celebrate the coming of "the infant Lord of all."

We are gratified to observe the fact that throughout East Asia the challenge for Christians to express their faith in their own way is being met with indigenous hymns. Please learn to "sing unto the Lord a new song."

The contents of the newly-revised Methodist Hymnal which has come into use this year are a witness of the fact that American Methodists are cognizant of the contributions to hymnody which non-whites have made. As far as is known, there is no hymnal published by any major denomination which has so significantly included hymns from Asia and Africa, as well as negro spirituals. For this recognition of the fellowship among Christians across cultural, denominational, national and racial lines we do give thanks. The Wise Men from the East have, in this instance, substituted for gold, incense and myrrh, hymns of praise and adoration.

The days of 1966 have been full of activities connected with many projects—local, national and international. Among the most important is that of the solicitation of funds for Church World Service. Ohio was chosen by this great organization as a pilot project for a house-to-house visitation of all inhabitants, asking for monetary contributions amounting to a half million dollars. Our own county was asked to raise $ 10,000. The goal, in terms of dollars may have been too high, but not in terms of an attempt to meet human need.

Our county-wide Thanksgiving Eve service centered around this theme. We now realize that we live as one great human family aware of mutual needs. sharing as we can for our mutual welfare.

For our own Thanksgiving fourteen of us, representating three generations, came to the home board: Allen, his wife and five children; Cecilia, her husband and three children. Delay of the process of fossilization for the old folks is caused by having Janice, 18 years old, freshman at Ohio State University in nursing, an A student, followed by eleven more, ending with Lydia, 1½ .years old! How wonderful they all are!

Allen is working on a very special project in connection with a highly versatile radar outfti with North American Aviation. Cecilia's husband Michael, is very happy in his position as market analyst with Volkswagon-covers two states. Their oldest son, Andrew, is in nursery school, getting along very well.

Leighton, Ben and families are keenly missed at such gatherings. Leighton's are leaving their mission station at Bukitlan, Sibu, Sarawak, Malaysia in July of 1967 headed for Europe first, thence for the USA and further studies at Cornell University, Ithaca, N. Y. Their work at Bukitlan is rapidly developing into an educational center for the training of students in addition to much experimental work. The young man who has assisted them for three years is leaving with no replacement in sight yet.

Ben and his wife have two sons. They are still in the Verde Valley School near Sedona, Arizona, directing the music in that unique institution. They were with us for seven weeks this summer while Ben commuted to Cincinnati to take private coaching in piano and conducting. We are now planning to visit them in January.

We've been so gratified that both the League of Women Voters and the American Association of University Women are putting special emphasis on Chinese Studies for a year. Both of us are involved in programs of various sorts in this connection. Mildred is directing a special group from the A.A.U.W. here, meeting them twice monthly, endeavoring to create in them an admiration and respect for the Chinese people through a study of their culture before the West intruded. Our art objects of many kinds are so helpful. The group is very enthusiastic. Later, historical and political studies will be added. Today our attitudes toward China are too much influenced by present-day Communism and we overlook her indigenous nature.

As president of the Asburch W.S.C.S. Mildred is trying to find ways and means to involve women in some phase of community betterment; deeper study of poverty and affluence. Smugness and self-satisfaction are such a major part of our contemporary life that many **do not want to think** about the unhappy condition of most of the human race. We've always "had it so good," so why trouble ourselves to do anything about it. From such complacency "good Lord, deliver us!"

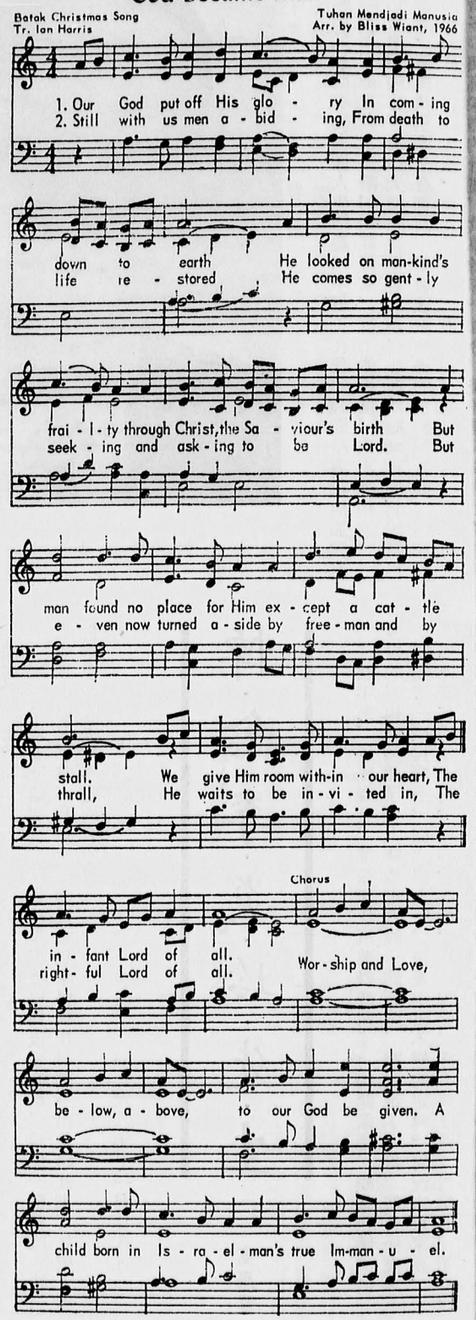
May the Lord Jesus help us, His disciples, to do all we can to bring "peace and good will among men" in our generation. This is our mission.

Devotedly your friends,
Bliss and Mildred Wiant

God Became Man

Batak Christmas Song
Tr. Ian Harris

Tuhan Mendjadi Manusia
Arr. by Bliss Wiant, 1966



悼李炎玲夫人(李張陶世女士)致譚會長謝函

805, West King Edward Ave.,
Vancouver 9, B. C.
Jan. 30th 1967.

Dear Miss Tan,

Please forgive me for this delay in thanking you for your card of sympathy. I was unable to locate your address, not until this morning. I didn't want to look at Yenling's papers & his address books until this morning. Thank you for your thoughtfulness in sending me that lovely card & the message inside was so beautiful. Kindly thank members of Yenching alumni for their kind telegramme which reached me on Nov. 28th. There were so many letters & cards sent to me ..... & I was so very sad, & couldn't bring myself to do anything.

Now, I have answered quite a number of them already. I went to Ripon, California to pass the Christmas & New Year, as my former college friend didn't want me to stay alone at that Festive Season. The old Chinese New Year mill soon be here, & I dread terribly, because it will remind me of the old, happy time we had together.

Yes, I miss Yenling terribly, & there isn't a minute I have not thought of him. He was such a good man & real good husband to me, & I depended so much on him. Now he is gone & left me all alone here, & life is not the same with me after he is gone. The house looks so empty & desolate without its master. I really don't know what I will do, I can only plan a day ahead. Probably, I will stay on in Vancouver, because Yenling is burried here & I should stay on in order to be with him. Then, too, I've bought a piece of ground next to his grave for my own burial place, when I died I want to be buried next to him.

He was still young, & was in good health as I thought, but he was taken because of his heart.

It was so very sudden, poor soul, he suffered & I cannot understand why good man was taken while bad ones stay on & live. I still cry a great deal because I miss him so very much, & I only wish I can also be taken, but——

Please pray for me asking God to give me his comfort & his strength. Also kindly remember me to the members of Yenching alumuni association. Best wishes,

Sadly yours,
Dorothy Li.

前幾天，接到李炎玲先生謝世的消息，心裏又起了一陣悲慟之情。他是我中學時代的教務主任，又是先後兩度（培正和燕大）同學。這十多年來，我們常通電話，一起談笑，或玩橋牌。我們可以說是居於師友之間。他喜歡旅行，更愛釣魚，曾約過我幾次，都未如願。如今，秋盡冬初，正是釣鱸魚的好季節。可惜釣魚人杳，空對海潮。

李先生是和靄可親的，臉上總是掛着笑容，圓圓厚厚的。一舉一動，又是慢條斯理的，不慌不忙，彷彿是一尊菩薩，雖然未能做到有求必應，至少他是樂於助人的。更絕不輕易開罪他人，可說是一個「好好先生」。你也許覺得他太平凡了，但誰知道他年青的時候，曾有過一段轟轟烈烈的事蹟？他負笈北平，正是「五四」學生運動的當兒，懷着滿腔熱血，參加示威遊行，反對北京政府秘密和日本締結「五九」國恥條約，隊伍經過京城門外，卻遭軍警開槍射殺，有的學生犧牲了，他也受傷入院，竟月始愈。他手上還留着當年的傷疤，這是他赤誠愛國的標誌。

李先生是唸教育的，也終生獻身教育，誨人不倦，如今桃李滿天下。最後幾年，卻担任學校的財務，自非初衷。管的是最傷腦筋的錢，這是公家的，難免計較。凡事，「豈能盡如人意，但求無愧我心」，也就算了。他終於退休了，而且移居加西，以度晚年，聽說他在那兒經營了一所頗爲雅緻的小別墅，有花有草，享着田園之樂。我們正感欣慰，誰想到卻從那邊傳來他的不幸的消息。難道「上帝寵愛的人，都早歸天國」麼？天命如此，夫復何言！

關山萬里，無法撫棺致哀，謹成斯文，以弔故人。



李炎玲校友遺照

悼

譚紹就

十一月廿四日接到炎玲伉儷的聖誕賀片，信內夾着一片嫣紅的楓葉，一張一九六七年將在加拿大舉行的世界展覽會的宣傳印刷品，片上有炎玲親筆的簽名和一句問話：「何日君再來？」字跡是那般蒼勁而秀麗，語氣是那般溫和而熱誠，那片楓葉又是何等的充滿人生情趣！不料正在我的心靈浸浴在他那股友情的溫暖中的剎那，他竟與世長辭！噩耗傳來，我不能相信，也不願相信！

八月中旬我遠道趨訪，炎玲夫婦陪我暢遊名勝，並在精緻幽雅的新居宴以親手烹調的晚餐。飯後我們圍坐在窗前，望着後院池邊的垂柳和杜鵑，津津有味地講述他們在海外的退休生活。種花養魚，河邊垂釣，遠足旅行，驅車訪友……他們懷着多少興高采烈的計劃，共享餘年。如今，炎玲嫂只有在回憶中尋找美夢，甘苦難分了。人生眞的如此殘酷？

大概是一九六一年我開始在燕大校友會的職員羣中服務，初次認識了炎玲。對他的勤勞儉樸的生活，勇於服務的精神，溫和爽朗的丰度，極爲敬佩。校友歡聚，有他在場，必倍增喜樂氣氛。某年溫會長火鍋宴客，炎玲整晚站着，給這個夾魚片，給那個送大蝦，手不停揮，招呼週到。相信他那晚的快樂不在那些豐富的菜肴，而在與諸同學分享。一九六三年我施手術病倒在牀上，校友中最親切最關心的是炎玲。他每次到訪，必帶來幾本輕鬆而有趣的書報，減少我病中許多寂寞。他喜植花，我案頭還有他栽的一盆紫羅蘭，也是我一次小病時他送來的。這時我手執禿筆，面對瓶中的楓葉盆上的蘭花，心裏無限的空虛、悲傷、沈重。

雲高華旅舍門前握別，互道珍重，總以爲後會有期，誰知一別竟成永訣！人生聚散原是無常，我對生命的長短也早已視作等閒；但此時此刻，什麼人生哲學也難除去我心底的哀悼！

一九六六年十一月廿八日

悼·念·李·炎·玲·先·生

高雁雲

近年來，好些親友，都像深秋落葉般凋謝了。初聞噩耗，頗爲悲慟。但，慢慢的，也就晏然了。人總是走着同一的道路，誰先走了一步，那有什麼大不了的呢？「來自塵土，歸之塵土」，這是宇宙不變的定律。何況宗教家說，天國那邊，有的是光明、和平、温暖、歡笑和愛，那不更好麼？可惜的，始終沒有人從那邊給我們帶來更完美的消息。我們祇是期待，永無了期的期待。

復活佳節憶先夫

——恩　慈——



李振聲君，輔大畢業，一九三三——三四曾在母校社會系研究院肄業。先後服務於北平、天津、青島、長沙青年會，國立湖南大學，藍田師範學院，台中師專及私立東海大學。不幸於五十二年（一九六三）十一月十八日逝世。太太周恩慈校友在喪夫的悲戚境遇之下，竟能鼓起勇氣，面對現實，教養子女，努力聖工，這是很難得的。

編者附識。

這是春的季節，人們心靈中充溢着一片歡欣鼓舞的氣息，個個奮發向上，生命中充滿了新的活力，我們置身於天朗氣清，風和日麗的春天，眼見百花盛開，草木爭榮，萬物逢春，輕鬆活潑的景象，更感覺到上帝造物的神奇與偉大，天父世界的壯麗與美好！

欣逢耶穌基督復活良辰，信徒們在這一切都充滿生氣的春天，莫不以歡欣雀躍的心情迎接此一快樂節日。由於救主耶穌的衝破墳墓，戰勝死亡，因而證實了眞理必勝，正義永存的信念。所以復活節是基督徒最值得紀念的好日子。

今年（一九六六），已是先夫去世後第三度復活節日。第一年，我們母子曾在回憶與哀慟中度過此日。去年（一九六五），因爲環境的轉變，信心的增長，憂思已漸漸減輕；而今年此日，因基督的復活使我益增「信他的人雖然死了，也必復活」的信念！

當我們一同住在台中東海大學校園時，每逢此日，師生們，特別是身爲基督徒的人，總是以各種不同方式，紀念、慶祝。此時的大度山校園，正是萬紫千紅的花季。在那片廣闊無垠的校園中，萬物欣欣向榮，到處充滿着青年學子們活潑愉快的聲氣。先夫生前服務東海八年有奇，自拓荒之期開始直至民國五十二年十一月離世爲止。因負責課外活動，經常與學生們在一起，離世前雖已屆中年，卻永遠具有着樂觀進取的態度，思想活躍，精神奮發，體力充沛，行動敏捷，體力與健康遠勝一般青年學生。

先夫不但熱愛工作，更對同學愛護極深，因而深得同學之敬佩。每當春來時，大度山進入迷人季節，到處天桃沃李，有的含苞待放，有的展顏盛開，每當輕風拂面，雲淡風清的週末下午，我們經常全家相偕漫步於東海路，台中港路以及學校對面的台中示範公墓美麗的園地中。而今，先夫雖已逝世近三年，他的影子仍舊一直跟踪着我。靜下來時，心靈中仍然充溢着思念的哀愁，我們婚前婚後，相處二十五年，兩人均爲基督徒，在信心和服事上互相勉勵。近年來，子女漸長，使我們頗多共同出遊的機會與閒暇。如今，生死異路，一想到今生今世永無再見的機會，感到萬分悲傷，往日、往事以及它們留給我的回憶與憂愁，在孤單寂寞中甚難排遣。但是身爲基督徒，我確信肉體的死亡並非人生最後的歸宿，墳墓也不是人生終局，而是歸客途中一程旅店，當年救主耶穌也曾在墳墓中留宿。但祂復活了，凱旋了，我願今後好好把握住基督復活的信仰，不再對人生抱持着失望的心情。

回憶先夫在世時，我們曾經彼此相敬相愛，互相幫助，同甘苦，共患難，廿餘年來，隨着國家的多難，跑遍了大半個中國，也過慣了異地漂泊的生活。而今，折翼之痛，是難以輕易忘卻的；每一念及往日的歡愉，仍舊淒然欲淚。今天，在哀傷中想到基督復活的事實，想到祂復活的光芒，像晨曦牛把大地的黑暗衝破，給迷惘的世人帶來一線明朗的希望，也使我悼亡的心靈獲得了極大的安慰和鼓勵。

在以往，我曾認爲，只有失去了的日子是最可愛的，只有過去了的往事是最溫馨的，也只有異鄉客悼亡的心情是最痛苦的。但是，兩年多以來，我已漸漸往憂苦中獲得了新生命，不再企圖逃避現實，因爲主耶穌的柔聲呼喚，已驚醒了我遲鈍的心靈。

春夜，不宜尋夢，寂靜中，頭腦極清醒，回憶着如夢如烟的往事，想到先夫一生的淡泊明志，努力工作的胸懷，從未使他純潔的靈魂在名利的陷阱失過足。他盡忠職守的精神，正似甘心負重的駱駝，平日毫無怨言，也不偷懶，更不知投機取巧爲何物，只是默默的負荷重担，爲國家，爲青年供獻了大半生；最後，因公殉職，犧牲了他寶貴的生命。每當聽見東海同學對他的懷念，對他生前熱心工作的態度加以讚美時，都使我以此爲榮！

我們於民國廿六年抗戰前夕相識於故都北平，自初識，結褵以至永別，前後廿五年有餘，在這漫長的歲月中，我們曾一同工作，一同歡樂，一同哀愁，一同夢想，一同流淚，在今日這充滿凌亂與悲觀的社會裏，我們也曾彼此勉勵，效法基督精神，努力與惡劣的環境奮鬥。可悲的是先夫尚在盛年，壯志未酬身先死的遭遇。留下極重的担子要我一個弱女子獨負十架，養老撫孤，在異鄉爲異客的情形下遭此劇變，在世人看來是何等的淒涼、無助；然而上帝無限的大能是極可信賴的，於是，我懷着充份的信心，再加上充份的努力，甘願爲子女，爲社會造福的崇高目標而奮鬥，因爲上帝的大愛，預示着人類來生的希望，並保證着信徒未來的永生。

人生對死亡原是模糊不清的，咸認死亡爲剝奪生命的惡魔，是吞噬生命的暴君，對它毫無應付之策，只有任死神的毒刀宰割而不能作絲毫的反抗。

但是，基督的復活，在人類生死的大問題中，給了我們更深的意義。指示出更正確的道路。祂是一道永生的橋樑，我們可由這橋樑越過死亡冷河，到達上帝永生的樂園。我們藉着基督的復活，用信心來接受永生的種子，再將它種植在肥沃的土地上，結出美好的果子。我們要記得耶穌的話，「你們心裏不要

憂愁，你們信上帝也當信我，在我父家裏有許多住處，若是沒有，我就早已告訴你們了。我去原是爲你們預備地方去，我若去爲你們預備了地方，就必再來接你們到我那裏去，我在那裏，叫你們也在那裏！」（約十四1—3）又說：「復活在我，生命也在我，信我的人，雖然死了，也必復活。」（約十一25）

如今，我相信，墳墓外，還有更豐盛的生命，天國是實在的，它的門戶是洞開的，每念及此，似乎聽見先夫的聲音說：「我曾死過，現在又活了，直到永永遠遠。」（啓1—18）

這時，我不禁歡喜高唱：

「主復活！從今以後，死亡恐怖，再不驚心；
主復活！從今以後，墳墓幽暗，再不困人。
阿勒盧亞！」（普天頌讚一三五首）

因此，在憶念中，充滿了日後與先夫在天家相會的信心，以及將來永遠活在一起的希望。

一九六六年四月復活節前夕。



我翻譯基督教聖經之工作

呂振中

（一）過程：

一九四零年二月一日　在北平燕大開始譯經。
一九四一年　移居北平東城斗室繼續工作。
一九四五年秋　燕大復校。
一九四六年六月廿四日「呂譯新約初稿」非賣品由燕大宗教學院出版。
一九四六年秋至一九四八年夏　赴美國英國研究譯經學問。
一九四九年四月底　蒙英國聖經公會獨力贊助來港繼續翻譯。
一九五二年十月「新約新譯修稿」由香港聖書公會出版。（現由九龍界限街130號晨星書屋總經售）
一九五二年元月　開始翻譯舊約。
一九五三年七月廿三日　舊約脫稿。
一九六六年四月一日　舊約修稿完竣。
一九六六年十月十日「新約新譯修稿」重修歲事。

全部工作共歷二十七年。將來校對，恐尚需兩年。

以後擬將舊新約合訂出版。

但英國聖經公會出版部經費現極支絀。非洲、亞洲許多地區譯本皆須延期付印；呂譯碍難例外。然則呂譯聖經未知何年何月始得與大家見面。或者四五年後吧。

（二）譯稿舉例

（甲）詩篇第十九篇1至6節

1 諸天敘述上帝的榮耀；
穹蒼宣說他手所作的。
2 一日過一日傾吐言語；
一夜過一夜陳述知識。
3 並不是言，也不是語，
其聲音也無可聽。
4 但其聲音①發出於全地，
其言詞傳到世界之盡邊。
其間有帳棚爲日頭安設着。
5 日頭如新郎出洞房，
如勇士高興地跑路。
6 其出發，出於天這邊，
其繞行，繞到天那邊；
沒有一物能隱藏，
而不得到其熱氣的。

註①傳統抄本作「準繩」。今仿七十子及耶柔米譯本稍加點竄譯之。參敘利亞譯本。

（乙）使徒行傳第七章51至53節

51「頸項剛硬、心與耳沒受割禮的人哪，你們永遠抗拒聖靈；你們的祖宗怎樣，你們也怎樣。52 53哪一個神言人、你們的祖宗沒有逼迫過？他們把預先傳佈那義人之來臨的人殺了。如今你們、你們這些由天使之宣諭領受了律法、而不遵守的人，你們竟成了那義人的出賣者和兇手了！」

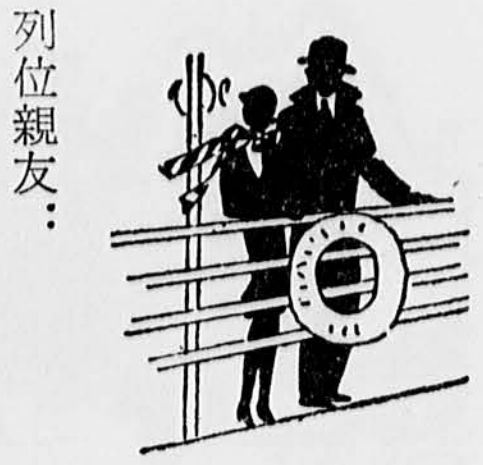
* * *

級就校友：來示敬悉，謝謝好意！除將譯經年譜錄出外，茲摘舊約半篇，新約三節，以見一斑，請指正。倘乏篇幅，希勿勉強，爲荷。順祝

春禧！（或者將詩篇直排，不作詩歌排，亦可。）

振中

一九六七年二月十七日



環遊寄東

抱忱 瑰珍

列位親友：

祖國觀光五週半

闊別了將近八年的祖國，終於如願的偕妻重返故土了。其實，嚴格的說起來，抱忱已經是三返，而瑰珍卻是初返。雖然在台僅僅停留了五個半星期，但是無時不是陶醉在友誼的溫暖裏。抱忱兩次環遊全球，深深的覺出來，祖國人情之溫暖深厚，全世界任何地方都比不上！親友們不辭辛勞的到機場接送，帶着妻子兒女到旅舍探望，午飯晚飯的約會排滿以後，還堅約出去吃早點，或是到夜總會去宵夜。這還不夠，行前還送厚儀。這一切的一切，雖然令我們受之有愧，事後回想起來還是受之有愧，但是當時卻在親友無上的友誼裏，卻之不恭的禮貌下厚顏盡情的享受了。

十二月十一日本來到機場有很從容的時間同送機的親友們握別道謝，但意外的出了兩件事，雖然最後都順利的解決了，當時卻把我們攪得心慌意亂。第一件事是我們不知道在台的時間三天以前必須肯定通知飛機公司按預定班機飛行（在美規定是一天前就可以了）。因爲我們沒有這樣作，台北飛機公司把我們的座位給取消了。後來幸經老學生外交部夏公權司長，和中華航空公司楊華沙小姐兩方同時代爲交涉，請公司用電報向東京總公司在原班機上補加了兩個座位。第二個當頭大難是原來許可留台期間是一個月。因爲不知道這項規定，所以事先沒有請求延長，致超過了限期一週。走的那天正趕上星期日，主管機關不辦公。最後幸得警務處周中峯處長電話通知機場，先准旅行後再補辦出境手續。最後，事雖順利解決，可是當時已經是滿頭大汗——簡直的是心慌意亂！所以說得如此詳細緣故是請求那天到機場送行的親友原諒我們一切不週到的地方。還記得那天抱忱在機場那張口結舌的窘態，不但在嘴邊的謝謝的話說不出來，並且有的熟朋友連怎樣稱呼都忘了。抱忱一生中有幾大快事，幾大醜事。機場一幕肯定的是後者之一。



我們懷着兒童的歡欣，十一月四日回到祖國

祖國的溫暖還不僅上述各點。各處給我們排的節目都是那樣的緊湊，充份的露出來那親切不棄，令人感激的氣氛。記得（若是有無心的遺漏，千萬請原諒）①演講（文化學院音樂系和音樂舞蹈專修科、國立藝專音樂科、育英中學、中國語文學會、新竹華語學校、東海大學、台中音樂研究會、台中市一中、台南成功大學、台東男中、女中、師範三校聯合、師大夜間部、政治大學、東吳大學和扶輪社）；②參觀—有的地方還兼參聽（台灣製片廠、榮星兒童合唱團、復興劇校、新竹省中合唱團及竹聲合唱團、音樂幼年班、台中美國外交學院中國語文學校、高雄加工出口區，屏東師專校友演奏會、台東各校特爲我們舉行的音樂會（張玉柱黃步龍兩位音樂老師特別把抱忱的三四個作品排進去）、中興大學、台中兒童合唱團、台北語文學院、輔仁大學、一女中、國防語文學校和實踐家專）；③客串指揮（康謳兄組織的樂牧合唱團在十一月十九日舉行音樂會，特約抱忱客串指揮三首自作或改編的作品：「歌聲」、「金馬勝利之歌」和「上山」；十一月二十日在台中音樂研究會八合唱團演講後，由該會特邀抱忱三十年前改編的「鋤頭歌」，約抱忱客串指揮，李明訓徐保名兩位音樂老師協助；十二月十日台北中廣音樂組林寬兄組長組織的中廣合唱團爲抱忱舉行惜別音樂會，節目裏包括四五首抱忱的作品如「旅人的心」、「汨羅江上」、「誓約之歌」等，最後又約抱忱客串指揮自己改編的「一串佛曲」和「滿江紅」—這都是抱忱非常寶貴的經驗）；④座談會（十一月二十四日屏東師專校長張效良兄在該校校友演奏會前特爲抱忱約請當地音樂老師數十人舉行座談會；次日台東男中、女中、師範三校長梁惠溥兄、許俊哲兄、劉慶賡兄也爲抱忱約請當地音樂老師數十人舉行座談會；十二月十日又由國軍文藝活動中心在該組織舉行國軍音樂座談會，出席人除該組織數十人外，向有藩而化兄、王沛倫兄、張錦灃兄、康謳兄等音樂名家—在很短的時間內就對祖國樂教有了新的認識和更大的敬佩）；⑤論評（在屏東和台東聽完了校友演奏會和特爲我們舉行的音樂會後，兩地都請抱忱論評。這是一生幾大快事，幾大醜事外，幾大窘事之一。抱忱當時想，老遠的參與盛會，人家又誠懇的約你出來作論評，總不能虛情假意說三個「好」啊。若眞批評，那就要涉及個人的演奏，覺得也不是滋味。個人的演奏問題，甚至錯誤，若是私下告訴演員，他

會接受你的善意，甚至謝謝你。若是公開的給他發表，跡近「揚惡」，有點不合作人的大道理。因此，除了盡力「揚善」以外，在弱點方面只作了幾點原則上的廣泛討論，希望沒刺傷了任何人。）；⑥訪問（中廣「音樂風」、「劉秀曼的話」和大陸部三次的訪問、正聲電台的訪問、電視公司「藝文夜談」的訪問、台南和台東中廣的訪問、中央日報、聯合報、大華晚報、新生報、中華日報、台灣日報、國語日報，以及國魂雜誌、勝利之光、新中國出版社、台灣畫刊、世界新聞專科學校小世界週刊社、實踐家專月刊，和僑務委員會學校教育科的訪問—以上其實都是被訪問，這裏再加上一項半官方的訪問，是抱忱代表工作地點的蒙特瑞城，以姊妹城委員會委員的資格訪問姊妹城台南市。由葉廷珪市長，林全興議長，李英樵主任委員，中華日報趙效沂社長分別設宴招待，並由市長陪同參觀台南名勝，盛意極爲可感。）；⑦遊覽（日月潭，台南的郡王祠、赤嵌樓，安平堡和孔廟，高雄的澄清湖和全段橫貫公路。）。

在五週半如此忙迫的節目之外，還收集了一些爲自己參考的音樂材料，和錄了三十種不同的中國方言，這令我們頗爲自豪。令我們惴惴不安的地方是本來預備拜訪的朋友、參觀的地方，因爲時間不足，未能盡如所願。這是此次返台唯一的憾事，希望朋友們鑒諒。

祖國在這八年裏一切的進步，實在令人眉飛色舞。我們從南部返台北後，曾向記者說，我們計劃三年後提前退休，定居祖國，將我們剩下的有用之年，獻給祖國樂教。沒想到記者當作事實般的宣佈了。這樣也好，在「十目所視，十手所指」的局面下，到時瑰珍就不能改主意了！

在台五週半中，瑰珍最先是參加抱忱一切活動。後來瑰珍利用抱忱演講參觀時間，瑰珍去參觀台灣的手工藝，或是到街上去買東西（抱忱按：如同作了十幾件旗袍甚麽的）。誰知道第二星期就又出新花樣：瑰珍不約同抱忱竟一個人學起太極拳來了！不約抱忱一起學的理由是抱忱一天到晚工作忙，早晨需要睡眠。倒也是！瑰珍天天早晨六時半起牀，到新公園打兩個鐘頭的太極拳，回來時抱忱有時剛剛起來。（抱忱又按：雖然如此，背後會不會隱藏着一些眞正的原因？會不會是她預備以後「整」我的計劃？脫手一式「倒撵猴」，教我「只有招架之功，並無還手之力？」」（瑰珍按：眞教你老小子猜着了！咱們學了很多招數，如同「彎弓射虎」，「玉女穿梭」；再給您加上一招「雙風貫耳」，您就等着瞧吧！）（抱忱作哆嗦狀！）



攝於聖城耶路撒冷（背景）郊外橄欖山上

環球旅行五週半

我們這次十一週的「第二次蜜月」環球旅行，在抱忱第一次「呈閱」的時候，「太座」就批准了這次行程—一半時間在祖國，一半時間分給全球。在祖國這五週半的時間（十一月四日至十二月十一日），天天「箭上弦，刀出鞘」，非常緊張。幸而「寶刀未老」，結果雖不敢說「面不更容，氣不湧出」，但總可以說「應付裕如，幸無殞越」。那裏知道我們的好運氣已經在祖國都用光了。一到香港以後，以爲從此可以毫無任務的盡情遊覽了。精神這樣一鬆弛，於是百病乘虛而入，在港的第二天我們就得了感冒，第三天又轉爲重感冒。除了幾次應酬和一次清華書院的公開講演，因爲已經約好，只好勉強扶病而去外，其餘的時間都消磨在病牀上了。因此，有很多該去的地方沒去，該看的朋友沒看，該打的電話沒打，該買的東西沒買。十七日病未復原的飛到泰國首都曼谷，天氣苦熱（其實那時還是曼谷的冬天呢），所以那裏也沒有遊覽，亞運會也沒去，除了外甥孫女高岫霞和她丈夫韓效愈先生請我們出去吃了一頓曼谷「飲茶」以外，兩天的時間全躲在旅館裏「避暑」。十九日飛到印度首都新德里，由抱忱從前一位學生，印度軍官沙望上尉代爲安排一切行程，代僱小汽車供我們三天自己遊覽之用。他除了自己親陪之外，還代我們聘請一位職業嚮導。我們一路浩浩蕩蕩，除我們二人外，還有一位司機，一位嚮導，和一位副官，儼然像VIP（Very Important Person）似的暢遊了三天。印度給我們印象最深的一個地方是Agra城的「愛之廟」（Taj Mahal）。這是幾百年前一位印度皇帝爲他的愛后用大理石建造的墳墓。皇帝死後，也葬在這裏。這是世界七大奇蹟之一。

二十三日清晨離印，到開羅赴約旦國的耶路撒冷，當日下午四時即到達這座「聖城」。這是我們環遊全球的第二高潮—第一高潮當然是祖國的五週半！我們在耶路撒冷的古城裏順着「十字架的路」，從耶穌被定死罪後，背着十字架，一直走到被釘十字架的地方，又到附近參觀了橄欖山，耶穌升天的地方，客西馬尼園，耶穌的墳墓，耶利哥古城和死海。聖誕夜時又到離耶路撒冷二三十英里的伯利恒，看見耶穌誕生的地方。那時有千千萬萬的基督教和天主教徒到聖地去朝香。聖誕節和復活節是耶路撒冷每年的旅行旺季。

二十六日抵希臘的首都雅典，我們旅行印度和約旦時，並未完全康復。一到雅典，兩人都感冒復發。聽瑰珍的主意，臨時將羅馬之行取消，在雅典養了四天的病，三十日直飛巴黎。一直到行前才算十九復原，由大使館易主事開他的小汽車用了一個小時陪我們看了看雅典城內的古代希臘廢墟。

計劃的行程是趕到巴黎三天時間，遊覽聖母教堂，愛佛鐵塔，凡爾賽故宮博物院。但最有趣的一個經驗是除夕在全世界聞名的紅

風車夜總會(Moulin Rouge)看了一個內容、佈景和服裝都不同凡響的一個節目。抱忱八年前在巴黎已經欣賞過這種節目。瑰珍還是第一次「開眼」。這時，我們的感冒已完全好，所以巴黎幾天玩得格外痛快。

元月二日飛馬德里，住了四天，參觀了些三十年內戰的遺跡故宮博物院和西班牙歷史上名畫家(如Greco)的美術館。這裏的嚮導的英文攙雜上太多西班牙口音，實在令人難懂。參觀時，我們爲了禮貌，也只好時作領悟狀。連兩天都是參觀冷森森的故宮和美術館，瑰珍又有些鼻子不通氣，嚇得我們第三天留在旅館一天，只是晚上參觀了兩個夜總會。抱忱就是在這個白天開始給各位寫這封報導的。

六日飛葡萄牙首都里斯本。除了一天陰雨留在旅館外，其餘三日都出去遊覽—還不是些故宮、古堡、美術館等名勝！旅行到了尾聲，忽然有了快結束的感覺。已經旅行十週了，有些「飛倦知還」了。

十日坐了七小時的飛機，從里斯本飛到紐約。當日下午承老同事郭煥星小姐遠道來接機，把我們開回到耶魯大學所在地新港，住在老學生王瑞棣(耶魯大學化學系講座教授)的府上。又承王氏夫婦常晚設宴，把耶大的中國老同事都請了來，暢談甚歡。第二天到紐約，承聯合國中國代表團老同學夏震兄及夏夫人老同事錢俊女士設宴招待，在夏府打擾了一夜。

十二日乘機赴聖路易士同小女樸虹，小婿蔡維俞博士(現在華盛頓大學任機械工程教授)，及五歲和三歲的兩外孫明曦明昊歡聚三日。午睡時雖然常被外孫叫醒—「老爺，該起來了！」—但是樂在其中。

十五日晨離開冰天雪地的聖路易士，中午前抵舊金山與小兒樸辰歡聚二小時，轉機返蒙特瑞。下午一時半在機場見到二十餘位同事及家屬，使我們立刻感覺到又回到了溫暖的第二故鄉！

回到離蒙特瑞四哩半的佳美城山木齋，第一眼看見的是一位同事代收的兩大紙箱的信件和賬單。預計一陣忙亂後，這封報導到達各位親友當在舊曆年。我們特在此敬賀

春釐！

抱忱
瑰珍 拜 年 並再深謝各位熱情的招待

五十六年舊曆年前

命運傳奇——一個相士的巧遇

黃鴻修



年青的時候，顧盼自豪，常有天下英雄，捨我其誰的抱負；但近年來飽經憂患，對於自己，不獨失去以前豪邁之情，相反地每覺意氣消沈，未老先衰。每天起牀盥洗，對着鏡子，看到自己一張又黃又青的嘴臉，亂似飛蓬的頭髮，黑白不分的眼珠，跟尚未裝上假牙的大口，便覺得驕傲不來。

老妻常常說我漱口時嘔得大聲，其實那裏是刷牙的水使我作嘔，只因看到這副嘴臉，令到自己反胃而已。

特別是我一雙黑白不分明的眼睛，從小就是這樣，在諸兄弟姊妹中，父親最不疼愛我，或者是由於這對混濁眼睛而使他老人家討厭的緣故。記不起有多少次了，他毫不留情地批評。有一次因爲和他鬧蹩扭，引他的憤怒，背後向母親說：『我看老六這一對「奸臣眼」，將來千萬不要做官，否則必定變成貪官汚吏，辱沒祖宗。』母親最疼愛我的，不值老頭子的殘酷批評，竟和他大吵了一頓。大抵在母親的心目中，我的雙眼，不特無奸險惡詐，而且還有它的可愛與吸引之處吧！

讀書時，因爲這一對黑白不分而喜歡看女人的眼睛，還弄出許多不愉快的事情。戰前在菲律賓大學農學院肄業時；每逢週末，和友人入岷市玩耍，很多次往舞廳隨喜，一進入大門口，每每被司閣的土著菲人，誤爲天皇臣民，對我：『哈囉，日本仔！』侮辱地招呼一下，令我心中極端不快，好幾次因此和人吵架。結婚後，在閨房和老妻對鏡偎倚，這雙眼睛常常受着她的嘲笑：『你看，你雙老鼠眼，黑白既不分，又沒有眼皮，連部位都長得不好看；且看我的眼睛吧。』她嫵媚地凝視我說：『黑的是黑，白的是白，三四重雙線，它在我臉上好像兩顆星星，有光有彩，不像你的晦澀不明。』她說完了輕拍一下我的面頰，這閨房戲謔之言，使我啼笑皆非，不好生她的氣；也不知有多少次受她類似挖苦了，眞是有冤無路訴。直到大年前，遇着一位從國內逃來香港，纔成名爲神相家的舊同學吳君，這雙眼有如千里馬遇伯樂，數十年來所受的冤氣爲之一伸。

吳君原籍北平，爲華北望族，父親吳××(諱其名)曾任北洋軍閥時代的財政總長，他肄業燕京，固屬貴介公子，風流倜儻，雄姿英發，不減公瑾當年。燕大在北平西部，乃遜清舊王府故址，塔影波光，爲北平名勝之一，附近的朗潤園、清華園、頤和園，更爲尋幽探勝好去處，數里外的玉泉山與西山上的靈隱寺，曾作孫總理靈柩停厝之所，爲遊客必到之地。北平的秋天是最美麗的，其時暑氣盡消，空氣清新朗爽，早上起來，全身骨骼格格作响，整個人好像重獲新生，精神振作，不像南國的時候，儘管你怎樣睡足一晚，早上仍有些昏頭昏腦的感覺。

吳君和其他同學一樣，也免不了愛上西山楓葉，常把遊屐帶到西山，遂結識方丈某和尚。這個和尚相術甚精，但輕易不肯替人看相，大家過從既久，隔膜漸漸消除。有一天他們又見面談話。和尚起初什麼都不說，只談禪機，他勸吳君看破紅塵，跟他出家。那時吳君家運興隆，父親位居總長，本身又生得眉清目秀，正是一位翩翩濁世佳公子，怎會無端地遁跡空門呢？直至過了一年後，這老和尚知道吳君不能放棄塵俗了，才坦白對他說出一番話。原來這和尚已看透吳君的命運，說他在三十九歲之年，一定難逃大劫，就算保存一命，也要弄到家破人亡，妻離子散，流落江湖。在那新時代又是大學生頭腦的吳君，那會相信這一套，可是他和一切公子哥兒一樣，歡喜胡謅，反正無事可做，便以玩耍態度，向老僧討教相術。老僧也喜歡吳君聰穎，遂傳授他手掌紋相術，並勸他不要小覷這江湖小藝，將來或者有用到的一天，便可憑此絕處逢春，闖蕩江湖了。

吳君畢業後，承受先人基業，大展宏圖。他除了父親遺蔭的商業外，又加上自己聰明，做一間打包公司，在平津市上，極其得意。不數年間自己亦變成鉅商，老和尚教他那一套工夫，自然拋到九霄雲外去了。

孰料好景不常，經過八年抗戰，好容易勝利來臨，國共內戰，一夜之間，神州易主，考驗來了。這時候吳君正逢老和尚所謂三十九歲大劫之年。因爲父蔭關係，吳君被指爲豪門世家，列入清算名單，全部財產充公還在其次，可憐他連一個結褵多載已經替他養了九個兒女的恩愛嬌妻，也隨着一個朋友夜半私奔！那老和尚的預言，不幸言中了。這家財百萬，瀟灑風流人物，眞個是家破人亡，妻子離散，只剩隻身逃出，當然不敢再居住華北一帶，隨着國民黨軍隊的敗退，飄泊江湖，由上海而漢口而廣州，來到香港邊界。據他自己說，過深圳時口袋裏只剩國幣二角，粗衣敝屣，連一件破布包的行李都在逃難中失掉了，孑然一身，進入這被稱爲「東方之珠」的地方。驚魂甫定，才憶起當日老和尚一套危言，惘惘回憶，幾乎沒有一件不實現。他在香港街道露宿幾天，餓着肚子，越想越奇。自念既然一個人的命運註定如此，只好坦然處之；最可欽佩的是他雖在餓死邊緣，尚能保持天賦傲骨，明知此地有些舊日同學，多少必能加以援助，但這位經過磨折洗鍊後反爲堅強的吳君，街邊踽踽獨行多日，咬實牙根，決定自己找尋出路。所謂天不絕人，不久便在荃灣一間小戲院裏找到一份帶位的職業，不獨解決住宿和吃飯的問題，每個月還有多少入息足以購買幾包廉價香烟，享受以前未曾體驗過的孤家寡人獨處的樂趣。

荃灣是九龍半島西南角一個小市鎭，爲環繞半島公路必經之地。那時地廣人稀，只是一個不大重要的漁農區和部份工廠開設，然而因爲市鎭附近有無數的美麗沙灘海灣，離最繁盛的半島市區不過十餘英里，所以許多富商巨賈，沿着公路邊綿延的坳山內或海灘前，建築各種型式的別墅和小屋，作爲夏天游泳憩息之用。由七咪至十八咪公路，別墅式小屋星棋滿佈，點綴在青山綠水之間。

吳君雖一時落魄海隅，卻天生情種，不知怎的在荃灣鎭外結識了一位女郎，沙灘邂逅，頓成膩友，於是清晨月夜，時相過從，直至她的未婚夫吃醋起來，幾乎釀成殺身之禍。他看看荃灣不能立足，轉到九龍寄居友人之家。有這麼一天，無意中在彌敦道上遇着一位舊時女同學。她也同樣淪落天涯，在歌台獻藝。這個天賦被女人看見就喜歡的多情種子，落拓天涯，重逢故劍，份外親熱。那位小姐聽到吳君處境，極爲同情，工作之餘，時時來找他遊玩；有一天晚飯之後，酒到半酣，談起了西山那個老和尚的神相。那女子對他說：『吳，你是個受過高深教育的人，這樣虛度日子下去，豈不可惜，看相雖屬小道，也算是江湖一藝，大丈夫委屈從權，做個相士，不見得鄙薄到那裏去，現在我要試試你的功夫如何，若果看得準確，我有辦法助你一臂之力，至少暫時用這你這一套鋪口，以待時機如何？』

『我這兩天來實在曾經注意到你的氣色，鬢角發光，驛馬星動，相法上主近日有遠行，且準頭紅潤，必有橫財可得。』吳君說。

『眞的嗎？』她笑着說：『如果發了財，我分給你一半。』

大家說說笑笑，和平日一樣，不以爲意。

兩星期後一清早，他從被窩裏聽到一陣緊密的扣門聲，便揉着睡眼開門一看，原來是那位歌星小姐，手持某航空公司贈送的旅行袋，西裝短裙，花枝招展似的站在門口。她看見吳君驚愕發呆，便燕子翻飛似的衝到面前，伸出一雙玉手熱烈地拉着他，良久才說：

『我剛從澳門回來，下船後等不及放下行李，便一直跑到了這裏來。第一來向你報喜，第二來謝謝你靈驗的預言，記得嗎？』不等吳君開口，她繼續說：『兩星期前我們一齊晚飯時你曾研究我的氣色，說了一大堆什麼什麼，當日我還以爲是你故意編造令我喜歡的，毫不留心，那知你的預言成爲事實了。』

她一面說一面打開皮包來，數出一疊疊紅色的百元大鈔遞給吳君說：『你看，這就是你的一半的一部份，我答應和你均分，拿去吧！』

吳君很久沒有看見那麼多的鈔票。自從破家蕩產顚沛流落香港以來，手上摸過最大的鈔票也祇十元面額的，現在眼看着這一大疊「紅底大牛」(港俗稱百元鈔票)，瞠目不知所措。

『你怎麼啦！』他口吃吃的對這個歌星說：『還不請進來裏面坐坐，儘站在門口顯露錢財，小心給人看見了！』他一面說一面讓路。

一反平常端莊儀態，這位小姐嘻嘻哈哈的，一直幌着她的嬌軀入屋，不客

氣地在牀上坐下來。

『不要焦急到十句拼做一句說話，小心給口沫嗆了你！』吳君向她說：『坐下來慢慢說給我聽，你這筆大財是從那裏打劫來的？』歌星小姐用手輕掠雲鬢，忍住笑意，然後一五一十從頭到尾講述她的奇遇。

原來她和吳君分手後，回歌台上班，鴻運即到。適逢有一位從澳門來的周郎，也在聽衆之中，對她的歌喉台風，非常激賞。這位周郎之所以自澳來港多天，走遍許多夜總會和舞榭歌台，是帶着一個任務，代表澳門某方面勢力來港物色一位歌唱的明星，禮聘赴澳爲某巨公作十天的大壽獻唱。當晚聽到她的歌聲之後，即到後台和她訂約，以一千元聘禮，請她到濠江作十日之遊。她到澳門後，在宮殿式圍牆內居住一日數宴，還由某巨公第五夫人選派隨身俏傭二人奉侍，如禮貴賓。自第一晚起連晚登台獻歌，地點是某巨公的私人劇台，座上都是前來祝壽的港澳巨賈及過去官僚，連澳門最高當局亦派代表蒞臨，湊湊熱鬧。僅開始歌唱兩三晚，便得到各方面的讚美和賞識。當地的報紙，因投巨公所好，齊聲捧場，數日之間，一躍而成爲當地新聞人物，高踞明星寶座，使那一批聘她去獻歌祝壽的名流，面子上大有光彩，尤其巨公本人對她愛護備至，晨昏定省，奉侍惟恐不週。賞賜之多，令她自己都不敢相信。最後兩晚，一幫大人物像羣星捧月擁着她同往一間九層樓的夜總會跳舞消遣。那裏是一間遠東最巨型的賭場，使澳門成爲東方蒙地卡羅的中心點，樓上樓下有各種賭具設備；其他旅館、餐廳、舞場，應有盡有。遊客可以一面吃餐，一面跳舞，一面賭錢。霓虹管散寶牌每隔兩分鐘亮一次，左邊從四至十一爲小，右邊從十二至十七爲大，又有各種各式賭法，一元下注全骰，賠一百二十元的誘惑。他們跳舞後已屆天明，計算衆人共贏了萬餘元，爲表示滿意她的服務，竟毫不踟躕地全數送給她做路費，並且微中示意要她在澳居留，長期獻唱，也好使年老的巨公得以時親香澤。她計算此行所得，不下四萬餘元。橫財順利，適可而止，亦因人地生疏，不願多留，便買棹回來。她也是豪俠兒女，不會食言自肥，所以上岸後首先找到吳君，照前約均分所得。

聽她娓娓陳述了大半天，吳君肚子已格格作响。『你先把錢收起，我們出去喝一杯咖啡再談，反正我這裏也沒有安全放錢的地方，而且，話要說回來，我絕對不能接受你這筆錢的，就打死我也不能要它！』吳君堅決拒絕接受她的餽贈。

如此推讓了半天，知道吳君決心不移，她幽怨地說：『如果你一定不要我的錢，我不勉強，免傷感情，不過在回港船上我曾替你想起一條出路。你的相術如此精明，在尚未找到職業之前，不如利用它出來「撈撈世界」，我有一個表親在彌敦道做牙醫，當日先父對他有點恩義，助他學成，如果你同意的話，我可試向他疏通一下，借用他的醫療所的前面客廳一角，給你做看相場所。如果每人每次五塊錢，一天來五個客，吃住費用有着落了。』她連珠炮似的一直說下去，不等吳君表示可否，已經站起身，好像已經獲得對方同意似的。又說：『來，我們馬上就去問問！』

受她熱情催促，吳君毫無考慮的餘地，隨着她拿起皮包就走出門外。一經接談，果然順利成爲事實。

吳君沒有登廣告，也沒有懸掛招牌，然而因爲這麼一個女人的熱心鼓勵，專心誠意守下去，他的相術，在這都市中不上半年光景，即成爲家傳戶曉的神相。慕名來領教的接踵而來。自是以後，他那不名一文的難民口袋，開始「麥克麥克」了——想起了老和尚當日的評語，更覺得宿命論之不可不信。

我也是聽到許多人說起吳君的大名，起初並不知道有先後同學之誼，因爲我平日對於掌紋學頗有興趣，聽說有這麼一個人，不妨試試他的功夫。便和一個友人同往，預備花五塊錢，借此度過一個無聊的午後時光而已，想不到牙醫所裏面，竟坐着十多個要等待指示迷津的同路人，男女老幼，大部分是中產階級份子，其中有幾位輪候已久，坐立不安，皺眉蹙額，一時可分不出誰是牙病難忍等候牙醫診視，還是有疑難待決，等候吳君指點的人。

記得那一天下午，我還特地化了裝，穿上一套「短打」衫褲，有如一個大牌檔的伙計，故意垂首斂眉，作末路窮途之狀。走入他的寫字間裏，到底名不虛傳，枉費我半天心機，裝模作樣，還是逃不出吳君慧眼。我們甫進大門，他正在替一個女人看掌，用眼角斜望我們一下，數分鐘便忽忽結束了和那個女人的談話，像迎接老朋友似的與我們親熱招呼，撇下一堂先到的客人，優先接待我們。我依然裝成鬱鬱不得志樣子，告訴吳君說是在一家銀行當下級職員多年，屈居人下，職卑位微，薪金微薄，甚不得志。聞得先生大名，特來請教前途休咎，希望他指點迷津。吳君靜靜聽我講話，一言不發，一邊執着我的手掌慢慢端詳，一邊按着一張白紙，振筆直書，約摸二十分鐘之久，把寫完的命批向我一擲，毫無表情地瞪着我說：『這是你老哥掌紋的大概。你可以自己看看，便能清楚。現在你已大權在握，像一把龍泉寶劍脫鞘而飛。將來發展，無可限量，你必定是一個名聞海內外的實業家。可是你命帶桃花，情場得意，多少會減少事業成功。所以對於女人的引誘，應該盡量避開，以免誤己誤人，愼之愼之！』

吳君那幾頁洋洋灑灑的批命書，其中一段對於我的雙眼讚揚備至；他說我的秀眼藏威，寓知人之明，無論做何種事業，必是成功的領袖。視線正直而深蘊情感，具威武不能屈，臨難不苟免之特性。做朋友可以共患難同安樂，有可以寄妻託子高義之風，爲先人祖澤遺傳美德。這些話說得我心花怒放，差不多連相金也忘了給他。連忙夾着這兩三張拍紙簿寫的批命書，趕回家裏，找到老妻研究半天，一連歡喜了三四天。以前的自卑感不知跑到那裏去了。

數月後，偶然在一個宴會裏，由燕大同學熊大絳兄之介，正式認識了吳君。我談及當日化裝求教之事，他渾然淡忘，毫無印象。此時他確已發達了。據他說：一天看五六十人的掌紋，正是行雲流水，那裏記得誰人嘴臉？記得那宴會中我喝多了兩杯「長頸鶴」拔蘭地，藉着三分酒意，班門弄斧，反拿他雙掌



嫁女感懷

陳先澤

禮頌兄：

十一月七日來書，賀我女兒在美國結婚，盛情至感。你要我替「校友通訊」寫點嫁女感懷一類的小品文章，老實說，在銀行計算機噪聲裏，恕我寫不出什麼來，就隨便寫一封「通訊」來補白塞責吧。

我半生飄泊，所有的五個兒女，都以出生地命名。這個最近結婚的長女陳香，一看便知是香港出生的，你和嫂夫人也許猶能記得她嬰兒時的樣子吧？我家裏還保存着一張褪了色的照片，那是當年在九龍秀竹園道寓所花園中所攝的，你的太太抱着你們的長公子，我的太太抱着那個女嬰便是陳香。當時我正主持星島日報編輯部，距珍珠港事變日軍同時攻擊港九不過一個月而已。日子過得眞快呀！一轉眼就是二十餘年！

你向我道賀，那是人情之常，我十分感激。可是我初次嫁女所體驗的，則是一段輕烟薄霧般的哀愁。一部份也許因爲我夫婦太疼愛這個大女兒吧，當她一朝要離開我們的時候，不免有一種莫明其妙的傷感。一部份也許因爲女婿是一個異國人（泰國人），我們不免意識到女兒今後會和我們漸漸疏遠。我曾和妻在起居間細談長女的事——她的博士論文因爲婚事可能延擱完成的日期，她婚後到曼谷定居是否能適應那個繁複的社會等等，窗外細雨霏霏，心頭另有一番滋味。秦觀詞云：『自在飛花輕似夢，無邊絲雨細如愁』，其此之謂歟？

去年暑假，香女由美國來吉隆坡團聚三個月，當時她沒有提及有要好的男朋友和準備結婚的事。今年中，我們才接到她從美國寄來一封十五張紙的長信，我們一開封便意識到必會發生的事情現在發生了。她早明白父母不喜歡兒女和外國人結婚，而她的對象剛剛是一個泰國人，這使她有不知如何向我們揭露之苦，她大畧把這個泰國青年傳可偉（我給他譯的姓名）介紹一番，然後要求替他看掌紋。斷定他最近事業線與感情線互相接引，鴻星高照，妻財兼收，且旅行線浮動，主遠走高飛，重洋發展之象。酒餘飯後，胡扯一頓，大家握手言別，明早醒來，自己也忘記得一乾二淨了。

數月後返星，有一天突然有人來訪，原來是吳君和他的新婚太太要去南美洲，經過星洲時想起我替他看掌的事，特地上岸，一敘契闊，並告遠行。這一對嘉賓造訪，令我對於自己看掌本領，更增自信，於是數年之間，逢人便執掌談相，以爲談資之助。在朋儕中居然被稱爲掌紋專家，當宴會盛開之中，偶爾興起，替人家看掌紋，談休咎，在談言微中，便樂在其中，雖然老妻依然不甚贊成，以爲我藉看掌紋爲名，摸索揩油人家女伴的手掌爲實也。

（轉載自所著「東鱗西爪」一書）

我們同意她和他結婚，並說明沒有父母的同意，她是不會和任何人結婚的。她也要求我們不要反對得太厲害，如果我們不同意的話。我當時即和妻立刻討論這個問題，並幾乎是立刻決定給予同意的答復，好讓她早些安下心來。

告訴你，也許你不大相信，這個女兒從小到大，我夫妻從未拒絕過她的任何要求，這一次是她自己的終身大事，縱使女壻是個異國人令我們不大愜意，我們也沒有反對的道理。香女聰慧過人，行萬里路，讀萬卷書，現在是康奈爾大學碩士，不久可得博士學位，她的選擇也許比父母還好，因爲傳可偉是英國劍橋大學學士，美國康奈爾大學碩士和博士，能在這種世界第一流的大學獲得這樣高的學位的人，應該不會太離譜吧。我們最注意的是男孩子本身，女兒自己認爲好的，我們應該表示十二分的信任，男方的家世如何我們不會關心，所以我們在沒有調查男方家世之前便對女兒按亮了綠燈。至於男方本來是泰國有名的望族一節，那還是我們決定同意後無意中間接得知的。

我們在美國加州大學（Berkeley）研究院攻電工的兒子陳川（生於四川），深知我們對香女和泰人結婚心裏有些不自在，所以他的來信中有一段這樣說：

『我認爲這是一件很幸運的事，姊姊從此常住曼谷，而不是在你們難以看到她的遙遠地方，我相信她今後有許多機會到吉隆坡。總之，曼谷和吉隆坡的距離，和我這裏與吉隆坡的距離比較，眞是近得多多了。對於一個常作遠程旅行的人，這點路程才不算什麼，我深信姊姊會常常回家省親的。她此次從美國回曼谷，又可會見我們在曼谷的許多老朋友，眞是高興。姊姊會適應任何環境，她在曼谷不會感覺陌生，可謂得其所哉。這若干年來，她和泰國人，泰國文化，泰國語文等都有密切的接觸——泰國已是她生命的一部份，所以在她一方

面而言，她並沒有什麼轉變，最有趣味的一點，便是姊姊作爲Mrs. Poshyanada以後所處的社會，無疑的迥異於你們現在所處的社會，亦迥異於我將來進入的社會，可是我們須明白，「異」是生活的要素；化「異」以爲「同」的文化才是多姿多采呢！』

我的小兒子陳谷（生於曼谷）在美國普度大學電工系肄業，今年暑假曾到康奈爾大學探視姊姊，就住在當時是未來的姊夫的宿舍達十天之久，他最近於姊姊結婚後來信說：

『你們就快要看到姊姊和姊夫了。我很喜歡可偉，他和我所見過的泰國人不同。』

記得香女會經提過，可偉離開泰國十四年，在英國、瑞士和美國讀書，故其性情和氣習與一般泰人不盡相同。谷兒的話證實了香女的觀察不錯。這一點也令我們放心得多了。現在新婚夫婦已遊完歐陸回到曼谷定居，我們做父母的心事也告一段落。

你要我寫點嫁女感懷一類的小品，現在就以這封信來代替，如果「校友通訊」缺稿的話，就用它補白，也好讓同學們知道我的「升級」消息。謹祝

編安！

弟陳先澤拜

一九六六年十二月三日



傅世仕校友求婚自述

·李權筆錄·

一九六六年八月八日，乃是傅世仕與歐陽淑婉兩位校友共締良緣的日子，在婚筵裏，溫金銘校友首先向新郎提出要求，請他講述求婚的經過。在鼓掌聲中，新郎站立起來說話了。他說話時態度是那麼大方，談吐是那麼爽朗，使人想到他眞是「人逢喜事精神爽」了。以下便是他表白的內容：

我和淑婉之間，說起來是從小的時候便已認識的，青梅竹馬，彼此的感情早已非常深厚。故當我們兩人尚在年青的時期，我曾向她提出過結婚的事。她答應了，只是有一個條件，就是要我先行下跪；依照她的看法，以爲不如此便不足以表示我對她愛慕的深意，求婚的眞誠。但當時年少氣盛的



新婚夫婦儷影

我，覺得這簡直是奇恥大辱，一個男人大丈夫怎能向一個弱質女子下跪呢？這是絕對不可以的！就是因爲我當時的不肯低頭，而她亦不肯退讓半步，以致事情陷入於無可挽回的僵局。這樣，不知不覺地又過了數十年，隨着時光的推移，自己的見識較廣，經驗較多，回想往日那種不可一世的自負的態度，不禁自覺可笑。但淑婉方面，經過這數十年來的人生體驗，對於求婚條件的看法，不知是否也有改變？我於是便想法試探一下，於是在某一個機會中，我很認眞地，衷誠地再度向她提出結婚的要求，但沒想到，她對那下跪的條件還是像從前一樣地堅持着，絲毫沒有改變。在無可如何之中，我忽然想起一位救星，那就是溫金銘同學，溫同學現在是培英中學的校長，恰巧是淑婉的直接上司。如果能得到他的援手，以上司的身份向淑婉施加壓力，事情想必大有轉圜的可能。於是我就急不及待地走到溫同學處，將我的苦情一五一十地向他傾訴。他聽了之後，沈吟了半晌，忽然問我是否很愛淑婉？當我肯定地回答了個「是」字之後，他便命令似地叫我立刻去接受那個下跪的條件，我詢問他的原因，他望着我笑了一笑，隨即向我附耳低聲說：『因爲我當年向太太王彩珠求婚的時候，也是要下跪的呀！』



讀黃篤修著「東鱗西爪」

征人

當星馬華文出版物不甚活躍的今天，同學黃篤修君出版了這本「東鱗西爪」，可以說是適逢其會，稍爲填補這個空虛了。十多年前，著者也曾印行了一本「遊踪寄語」，描寫美國的景物，還能記得那是一本筆調十分輕鬆的書，處處引人入勝，我一口氣把它讀完。「東鱗西爪」也具有同樣的吸引力。看了這本書的目錄，不難想像著者對我們所要說是甚麼？他遊了一個地方，便有一篇很優美的報導，更難得的，是他的觀點和豪邁的性情，都盡情地活躍在紙上了，使這本書的發行，更增加光彩了。不消說這是一本圖文並茂和裝釘相當美觀的書，而內容引用古今名人的詩詞，此呼彼應天衣無縫，引人入勝，足見著者對於文學的熱愛和修養。著者性好幽默，談鋒極健，同是一句話，在別人的嘴裏，一點味道都沒有，但他的口氣裏，就變成了非常有風趣。他經常忙於廠裏的業務，很少有閒空與朋友們接觸，但一旦聚首，莫不個個覺得賓至如歸。事實上，他已是一位名聞遐邇的大實業家，在他的書裏，還說選錯了行，如讓他在文學上馳騁，也許會有更輝煌的成就。其實一個聰明能幹的人物，其人格是統一的，就使是給他不是幹這一行，他也可以搞得很有成績。香港廠商聯合會選他爲會長，他領導有方，不負所託，就是一個很鮮明的例證。

這本書是以四部份的寫作來構成的。

第一部，東鱗西爪，計分爲六個項目來敘述，每篇都可分開來讀，這一部（沒有插圖）與其說是遊記，不如說是著者對於過去斷片的回憶，字句讀來很順口，材料也是經過選擇的。每篇都是很優美的散文。當我讀「不惑之年」時，讀後還想要再讀。「電影場中有峴里拉」，主題是在討論男女說話所用詞彙的不同，而語氣和語法的表現，也有其互相巡庭之處。但女人與生俱來就有那高揚的音調，這是她們的便宜，她們的資本，她們迷人的地方，男人往往被那尖脆柔和的女人聲音所征服了。「找不到心」和「失掉了自己」，可以聯在一起讀，這是著者對於讀一本書所引起的感想。科學的進展，確實是太驚人了，人們在這核子時代，悚悚然不能自已，大家都彷徨起來，找不到心，這現象在美國的社會裏尤甚。因是，我們的是英國的民族性，次談英國大政治家的怎樣領導議會民主，使這一股力量在世界上歷久不衰，這是甚麼原因呢？你不妨讀那篇「不沈的母艦」，就可得到答覆，姑節錄一段於下：

『相信在這個世界舞台上，無論任何變化，英格魯撒克遜民族的堅忍，善於適應環境的特徵，一定會繼續佔據一個重要的角色，無論保守黨聯任或工黨上台，對一些比較小的問題，或有不同的政策，可是英格利士民族基本的思想，對於整個國策之對內隱定國家大勢，尋求安定繁榮，對外看風轉舵，以保持英國利益爲第一大前提，是不會有多大變動的。殖民地政策行不通了，改爲獨立的聯邦系統，軍事佔領守不住了，改爲政治聯系，政治手腕碰壁了，改爲經濟合作，脫下帝國主義的外衣，忘記了殖民地主人的氣燄，扮演着另一副笑臉，大家不究既往，公平交易，做做生意好了。這就是英國的偉大，這就是英倫三島成爲永遠不沈的母艦的原因。』

普通的印象，都以爲工黨是比較左傾的，代表進步的力量；保守黨，顧名思義，自然是很向右了，象徵封建的社會。但事實上，並不這樣，兩黨對外的政策是一模一樣的。不僅如此，她對於處理膚色的問題，也有她高明的一手，不像美國對於黑人的問題，硬綳綳的對付着，有時弄到全國騷然，幾乎難以收拾。正如著者所說：『英國人比較穩重，把感情蘊藏在心裏，不易表示出來。』美國人的情緒較爲衝動，所以對於處理膚色的問題，常感到棘手。

接着，著者又談及英國阿飛（披頭狂包括在內）的問題，說『這是新的力量對舊的秩序的一種反抗，表明這守舊的國度，已經壓制不了新的改變，如果老一輩的人不會好好地引導各種新思潮逆流走上軌道，這衝突將無法改善，而會繼續的惡化下去。』這是另一種的歐風美雨，已向東方漸漸的襲來，我們的家庭及社會將要負起這種的挑戰。不過據西方精神分析家的意見，嘗謂這種對父母及社會背叛的行爲，並不怎樣的不正常，不久將會緩和下去。

還有一個跟我們有切身關係的納稅問題，凡是國民皆有納稅的義務，並且要有勇氣去面對着更高度的征稅。著者謂英國『已達高度社會主義化，所得稅和溢利稅之高，逐漸消滅貴族和富豪階級。國家津貼制度，維持許多老弱及貧窮的家庭，除極少數殘存有錢人外，貧富的分野被拉平了，大多數的人民收入差不多相等……普通人納稅約三十至五十巴仙，但如果收入超過一個額數時，一鈔（二十先令）的入息，繳納十九先令的溢利稅，而留下一個先令給你自我陶醉，可謂聊勝於無而已。』本來在財產私有制的社會裏，一個人刻苦勤儉，努力經營，是可以成爲巨富的，但在國家施行這樣高度抽稅的政策時，要成爲富翁，就沒有那麼容易了。因此，是可以斷定的，大勢所趨，將來在我們所住的社

海外友聲



伐木丁丁 鳥鳴嚶嚶
鳥其鳴矣 求其友聲

一、梅貽寶博士由美致溫金銘（時溫君任本會會長）函

金銘先生大鑒：夏間弟等由台過港，晷得盤桓。諸蒙優渥，兼奉教益，感念實深。離港後，道出馬、泰，漫遊印度三週。朝拜佛蹟而外，獲與留印僑胞聯繫，藉表慰問之情。並應印度國際、班納瑞士及德里各大學之請，講述儒教精神。旨在宣揚中國文化，藉以喚醒他人迷夢。中印關係如獲另翻新頁，殆亦兩國之福也。由印過歐返美，途經伊蘭近東，頂禮基督聖蹟，環遊希臘各島。意大利南部及西班牙亦各作勾留。九月初到達紐約，世界博覽會並得晷獲一瞥。抵愛我華後，百務蝟集。未能早日肅箋申謝，兼候起居，至覺歉疚。惟環球跋步，賤軀尚稱頑健。堪以告慰耳。翹首雲天，臨穎神馳。專此敬候

近安！並賀

年釐！

弟 梅貽寶上

十一月二十五日（九六五年）

二、岳昌烈校友由美致陳禮頌函節錄

禮頌先生鑒：

週前晤見熊大絳學長承其出示台端主辦之燕大校友通訊（一九六五年一月出版）內容豐富，捧讀之餘，不忍放下。

茲有請教者：

（一）聞謝國振同學最近來美，可否將其新地址見示，昌烈於一九六三年底，在港會晤見國振同學，惜未記錄其地址。

（二）裴陶裴榮譽金鑰獎似有會員會，未悉該會會員在何地，負責人姓名地址，擬懇請見告。

（三）本人係一九四一年畢業生，同班胡光渤 John Hu 約一九五二年間在日本，其地址不悉有無辦法詢問？

麻煩之處。敬此申謝，此請

近祉！

岳昌烈啓 一九六五年六月二十一日

三、張仁濟校友由美致陳禮頌函節錄

禮頌課兄：

音訊鮮通，又有時矣，不勝遙念；最近會有拙文發表，茲特檢奉單行本，敬乞指正！今春南方社會學會年會時，與傅尚霖教授晤。彼仍在原處。前於去年七月十一日航寄「追懷司徒校長」一稿，已蒙錄用否？便中尚希惠我數行。即請

鐸安！

弟仁濟 一九六五年六月八日

禮頌兄：

暑假開始，我就來到紐約一帶。聶光地學長夫婦約我們吃飯。他們的小姐

的，社會是新陳代謝，將有一羣優秀的接班人繼承上來。這是自然律的現象，沒有一個人能夠例外的。嘆息何用，我們的責任就是將我們的經驗傳授給別人，意思就是說，有生之一日，努力去爭取更多的光明，而留給後來者。德國大詩人歌德一生追求光明，甚至在他彌留之際，還說：『要光明，要更多的光明！』(Light, More Light!) 老人家的心就是這樣的熱烈，希望創造一個更美好更幸福的社會。

一九六六年六月十日於星洲。

末了，我讀那皇帝與夜鶯的故事，是著者錄用他人所引述的一則故事，『說古代有一個皇帝，夜間和羣臣在宮內議政，有一夜鶯從殿外南窗飛入，穿經皇室，又從北窗飛出，國皇感喟地說：人生就是這鶯一樣，從黑暗中來，又從黑暗中去，中間經過的光明很短暫。』是的，人生由少而壯而老而衰，在這過程中，眞正能爭得到的光明是極有限的，一剎那就不見了。人生全部時間幾乎都給黑暗佔住。一個人過了中年之後，兩鬢如絲，顧影自憐，未免會興起「時光易逝，人生若夢」的感慨。所幸

也在座。聽說，他們的兒女都已長成。原來內子儀珍和他們很熟，還是有些親戚關係。我們愈談愈高興。光地兄一向愛護母校，想你是知道的。

光地兄告訴我，在紐約一帶的校友，就要在司徒故校長八十冥壽的日子聚會。可惜我們已經預訂他行，不克參加！回來，光地兄嫂又約我們到府，親由光地嫂備辦佳餚，痛吃一餐。我們一到，光地嫂就把光地兄帶回留給我的一份本年一月出版的「燕大校友通訊」給我。我就隨即翻閱一下，編材豐富而美。並且知道老兄多才多藝，文畫兼長。恭喜，恭喜。校友會得到老兄主編，眞是一件幸事！

拙稿和與兄兩次通訊，均蒙披露，謝謝！光地兄見到後，說道，他也想寫幾篇。主編先生一定歡喜知道這樣的消息吧。他很健談。他對母校抱着無限的期望。遇到多年不見的老同學，談談雖然不免是感慨叢生，但也是人生難得的機會。尤其是飄流在外，那能找到這樣彼此了解——知音的——的朋友呢?!

內子和我在這一帶，留過本月，在八月初南下，回到佛州去，又要預備下年度的教學了。

隨函奉上支票一紙，面計美金十元，藉作印刷補助。諸位學長前一併問候。

並頌

文綏！

閣府統此！

弟仁濟上 一九六五年七月十六日於客次

再：還和沈聿溫學長長談一次。聿溫兄在長島大學任教。你們有他的消息嗎？老同學一見到，就親愛如一家人。這樣的燕大校風，多令他人羨慕。

〔編者附言〕由仁濟兄函知聶光地校友有意撰稿支持本刊，不勝欣喜，惜時逾二年，尚未見聶君大作寄到，殆係公務忙碌之故。總之，仍盼望聶校友實現其曾向仁濟兄所許下之「諾言」。

禮頌學長吾兄有道：久未奉候，時在念中。頃接……僑港潮汕文教聯誼會會刊第二期……吾兄墨寶文藝兼輝，欣佩精妙，近來燕大同學會尚有若干活動否？弟在此粗安，本月杪學期即將結束，六月中旬暑校開始，爲期八週。九月初又爲一學期之新頁矣。近聞九龍會有龍工肇事，至希得以迅速平息，恢復常態。不盡欲言，即頌

鐸安！

闔府統此！

弟張仁濟拜 一九六七年五月十三日

四、傅涇波校友由美致陳禮頌函節錄

禮頌硯弟道鑒：

朵雲展誦，敬悉一是。因……事遊亞歐之舉不得不暫時擱淺，將來確定後，定先函告。履中邇來應酬甚忙，渠現下之住址爲 5249 42nd Street,N.W.Washington,D.C,20015,距舍下並不遠。

吾弟雖然担任校友會文書職已歷七八屆，如換他人，恐不如吾弟之能駕輕就熟也。香港燕大校友會之所以能如斯成功者，皆吾弟及衆執委之力也，最好不要擺脫。但此信到後恐年會已過，結果如何，希示知爲禱。最近兩年來，世界局勢波譎雲湧，變化叵測，個人升沈更不足道耳。謹頌

闔第吉祥！

波拜上 一九六六年一月八日

禮頌硯弟如晤：正思念間 朵雲飄降，得悉諸事平安，慰甚，……刻下陶履中兄在台灣數週後當來香港，……一俟稍閒，當至三樓尋找先師文件中有無可供發表者……專此敬祝

闔第吉祥！

波拜啓 一九六六年十月卅一日

前上一函想已達記室，數日前又寄上司徒師所撰之中國四字箴言一冊，如到達時，希示知爲禱。已晤履中否？至以爲念。幾日來美東岸氣候如春，昨日七十三度，今日將與昨日同！希望聖誕蒙福，新年吉慶，並祝

闔第平安！

諸事如意！

涇波偕眷同賀 一九六六年十二月廿日

五、李炎玲校友由加拿大雲哥華致陳禮頌函

禮頌同學：

級就同學於八月中匆匆在雲哥華停留兩天多。臨行時，我曾允寫一郵簡報導她的行踪給你。她在舊金山來信說，我寫雲埠素描，說得天花亂墜，使她繞道北來探我，但如所寫的不兌現，則將向我索償機票費，當時美國一部份航空公司因機械人員罷工，要得機位頗不易，到西雅圖轉機時，因飛行時間稍脫節，個人在機場，候機至四小時，抵雲埠隔一天才通電話給我，而跟着翌日便要東飛往 Toronto。那天，她和另一位朋友坐巴士環遊市區。星期日及公衆假期，花五角加幣，可整日遊車河，除雲西市區是另一巴士公司不能通用，雲埠長四十哩，闊廿哩的地方只要該公司巴士到的地方都可以乘搭，不再收費。晚上在我家吃完便飯，才煩培正同學會長何國權君，驅車一遊省立大學 U·B·C·；在該校園內驅車轉了一週，停車片刻看看教職員俱樂部，英女皇曾下榻此間。Graduate Student Centre會獲建築設計獎。著名的日本花園 Nitobe Memorial Garden，卻因天黑，未參觀。U·B·C·創立於一九〇八年，短短

3117
4778
1249

的車數百輛，在建築中的體育場要數三千五百多，走讀學生加倍。校內的汽車停場和准泊的地方，可容車一萬輛。寄宿生只能容三千多，最近將擴充醫學院，將建一可容二千人之大禮堂，以及三幾層的樓房。最近將擴充醫學院，將建一可容二千人之大禮堂，以及三幾層的樓房。校內的建築，多是三層高的。巴士特別派車行走校內。

U．B．C．的院系，除文、理、法、工、醫之外，有牙科、商業管理、農、林、教育、家政、體育、社會工作、護士等。近年來更注意發展研究院，名聞港大的研究生，每年都有十人、八人。在加國，U．B．C．的校園是著名美麗的。學費並不貴，每年只加倍五百元，讀醫和工程的學費較高。

這裏的公立中小學是不收費的。在中學時期，才有一當經紀的課照。如有機來合，當爲合北校友之上賀。今年雙十節，因係合灣光復三十週年，情況將更鼓起民氣，熱愛祖國，聯絡感情，香港華僑必亦有一番熱烈慶祝。……

Mr. Lawrence Cox 現任職合北美國學校，去冬曾赴港見到一些同學，高君奚籍，哈佛畢業，二年級時就讀母校心理學系（一九三五年——一九三六年）可能您不認識他。暇時尚望多賜教，此祝

秋安！

學弟周恩慈敬啓　一九六六年十月八日

禮頌

七、張鴻鈞師伉儷由日、美致陳禮頌函節錄

今晚即搭機直飛舊金山，倍承照拂，復蒙至機場送行，盛意至感，謹此道謝！

日可達紐約，與子孫等見面。不在 Honolulu 停留，以免上下飛機煩，計程廿

禮頌

儷安！

鴻鈞同啓　一九六七、五、十七正午於東京

禮頌

弟夫人：

謝謝你們……到機場送行。我們到東京後決定不停 Honolulu，直飛舊金山。在那裏見到熊大絳和林悅明他們。甘迺到 New York。現在住虎森家。

健康快樂

後再定行止。掌此即祝

榆珍　一九六七年六月七日

禮頌

弟婦吾弟：五月十八日及七月八日手示，均已拜悉。……最近檢查身體結果極好，此後不必再心存畏懼，且可以担任任何喜愛工作……知關錦注，併聞。

弟婦來所攜相片甚佳，謹謝！匆此即頌

儷安！

榆珍小兒鴻鈞　一九六七、七、十一

秋安！

再談，祝

學弟周恩慈敬啓　一九六六年九月十七日

六、周恩慈校友由臺北致陳禮頌函節錄

炎埼　一九六六年八月廿七日

禮頌學長：

六函早已奉悉，因等候所寄刊物到達一并函謝，故遲至今日，請見諒。

看見燕大校友通訊，同憶卅年前剛剛入學的金色年代，不禁神往，實在謝謝您，希望不久再接到其他各期通訊。

在港校友陳哲夫人是我中學同學，便代問好，……

自由談一份乖乖寄上，希望您不久可以收到它。

我幾年前寫的燕園憶舊只存一份雜紙，目內得空當抄寄給您，不過此起諸位學長的大作，實在汗顏，倘請您多指正。

我的表姊謝佑幼女士爲一九三六級校友，低您一班，……您也許記得她……。

少與此地學長見面。我多羨慕您們在港能時常聚首之樂啊！我多年，去年先夫去世後轉到北市工作，因公私均忙，很

U. S. SUMMIT CORPORATION (Overseas)

KAYAMALLY BUILDING 5TH FLOOR

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美國森美洋行香港分行

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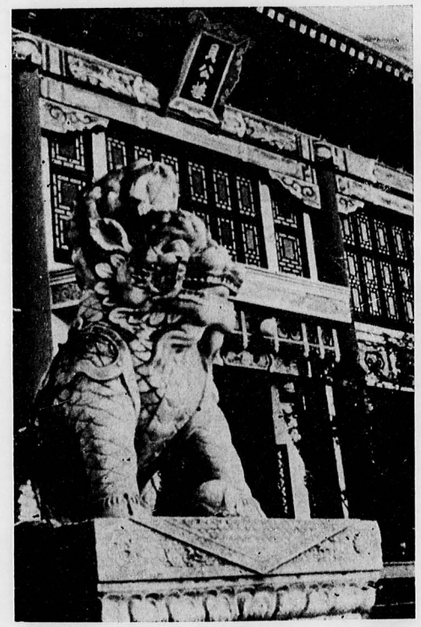
Sole Agent:-

U. S. SUMMIT CORPORATION (OVERSEAS)

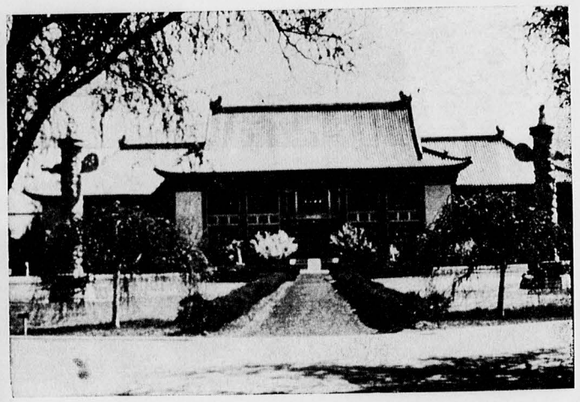
校景選輯



蔡元培書燕京大學區額



麟麒石之前樓公貝



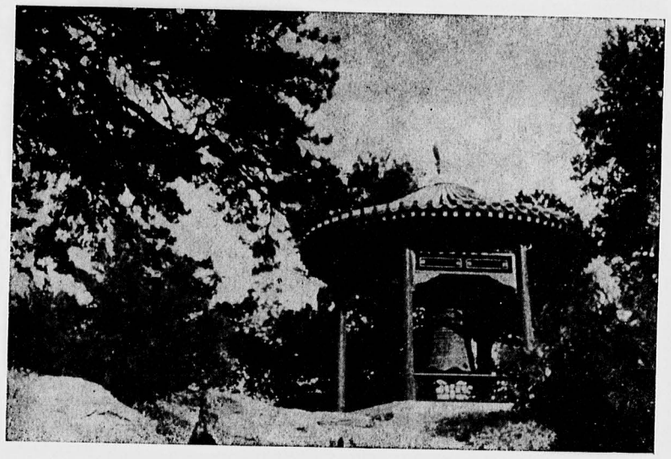
貝公樓即燕大之校本部所在，樓下爲校公務處，二樓爲大禮堂及新聞學系。）



館　書　圖



樓　睿　與　樓　公　貝



亭　　鐘



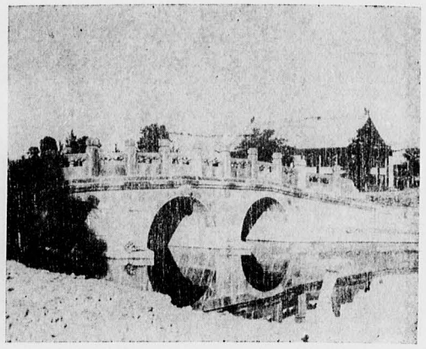
景　一　園　潤　朗



軒　湖　臨



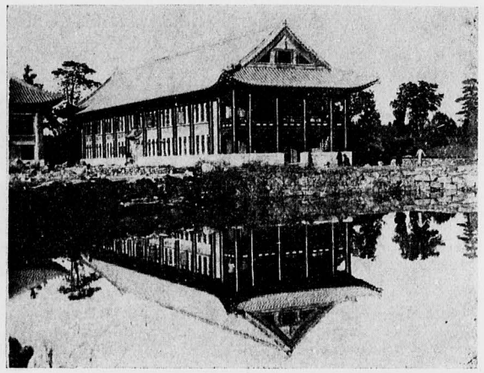
（亭島稱又）亭義思



橋　拱　孔　三



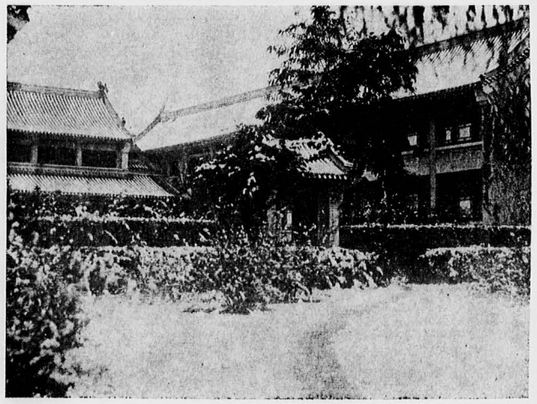
舍宿生男三、四樓



樓　四　舍　宿　生　男



前門院二舍宿生女



舍　宿　生　女

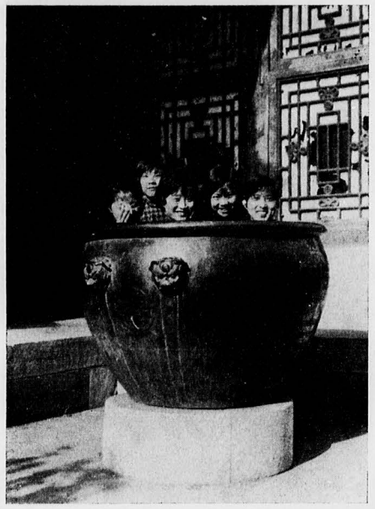
燕園生活陳跡



一九二八年社會學系同人留影



一九二九年社會學系同人留影



甕中人：譚級就　盧祺英　張品惠　楊月英　王明眞

* * * *



「請君入甕」



頤和園遊踪



湖上泛舟



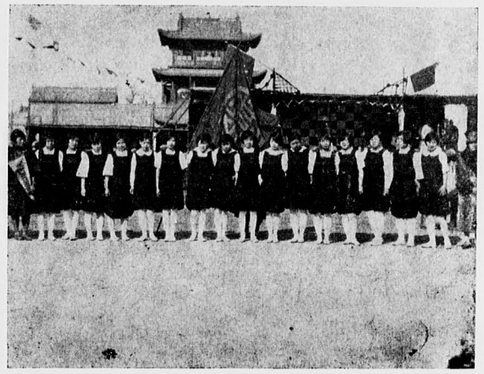
小憩



赴太原途中（一九二九年燕大出席華北運動會選手）



火車上（一九二九年燕大出席華北運動會選手）



燕大排球女選手



燕大出席一九二九年華北運動會全體女選手



一九二九年華北運動會燕大籃球女選手



中西合璧的樂隊

所謂「燕京精神」

——小題大做

韓迪厚

燕京大學已經停辦了十幾年，照通常絕版書的行情來說，咱們都身價百倍了。筆者年前在曼谷與一位前輩檢討燕大開辦廿餘年的成績，前輩說：『連一個部長都沒有出！』言下不勝感慨。我經常喜歡抬槓，當下大放厥詞。不過這次抬槓自覺並非強辭奪理，確是有感於衷。

我是一個十分平凡的人，這固然是個人智力所限，與所受教育無關；也就是說，即使當初我進了一所以培養天才馳名的學府，結果也不會把我提高一等。不過，我相信整個的人類社會是中常人的社會。這個概念，我認爲我得之於燕大教育。這樣說來似乎很簡單，其實這是一個深邃的哲學問題，一個支配人類行爲的人生觀。

相信社會是中常人的社會，便是在基本上承認別人和我一樣，因此我便不會有崇拜狂，也不會有自卑感，這是對人。對事的看法是平實，一分耕耘一分收穫，絕無僥倖。我相信維持中常人的社會的原則是「體育精神」和「機會均等」。法治是人類的恥辱，因爲你儘可壞事做絕，卻並未干法紀，無論在現行的哪種社會制度之下都一樣。我用了一大堆好字眼，跡近吹牛，其實用洩氣的口吻來說，承認別人和我一樣便不會有野心，沒有野心便不能出人頭地，怎麼能榮任部長!?試看我們的同學大多數的職業是醫生、教員、青年會幹事和報人。這些人的社會地位不算高，但是他們是社會的中堅份子。部長有沒有關係不大，這些人卻不可一日或缺。這不就是「燕京精神」的表現嗎？我說過，我是一個平凡的人，當然不能夠代表「燕京精神」，我只是主觀地歸納出一個「燕京精神」的趨向。也許終有生之年，我只能在出發點上做本位打步。但是我的臉總是朝着大多數學長所走的方向的。

燕大是近代東西文化先鋒的重點之一，司徒雷登和吳雷川兩先生便是融匯貫通兩大文化的典型人物。中國儒家的學說缺點在欠積極，物質文明因而裹足不前；而代表西洋文化的基督教之教義只能在形而下的範圍內打圈子，經不起學者的追究探討。這兩位前輩巧逢際會，得償截長補短之願。司徒先生生於基督教世家，卻不失爲碧眼儒者。吳先生是中國末場翰林，卻虔信基督。他們殊途同歸的秘訣很簡單：便是溝通儒家的「仁」和基督教的「愛」。這也就是「燕京精神」的眞諦。

燕大的校訓是：「因眞理得自由以服務」。我有一個杜撰的詮釋：「我明白自己和別人一樣，所以能夠心安理得，且以這種心情隨時樂意幫助別人。」我的想法難逃大雅指責，但是我確實一向以此自勉。

一九六七年二月



和珅及淑春園史料劄記

洪煨蓮

淑春園地址即本大學校園之北部，洪煨蓮先生曾用英文著有「和珅及淑春園」一文，由校務長辦公室刊印單行本出版。上星期四，（編者案：即一九三四年二月十五日）大學講演委員會請洪先生用英語演述和珅及淑春園之故事，爰向洪先生索得史料劄記一篇以實本刊，（編者案：指校務處出版之燕京大學校刊而言。）想爲讀者所樂覩也。（記者）

和珅傳，見國史列傳卷三十四，清史列傳卷三十五，清史稿卷三百二十五；皆官樣文章而已。和有嘉樂堂詩集一卷，與其子豐紳殷德之延禧堂詩集一卷，皆刻於嘉慶十六年中。從其中可知和珅生於乾隆十五年（嘉頁二十），十八歲時娶妻（嘉頁三十二），二十六歲時豐紳殷德生（延頁二十二），尚有幼子死於嘉慶元年（嘉頁二十八），和珅妻死於嘉慶三年（嘉頁三十二）。此皆不見於諸傳者也。

和氏於乾隆三十七年爲三等侍衛，旋挑補黏杆處侍衛。四十年遷乾清門侍衛。一月而擢副都統，不數年而爲相，子尚公主，圖形紫光閣，晉公爵。

際遇之奇，遂爲野史傳說之資。陳康祺，郎潛紀聞（筆記小說大觀本卷四頁九）云：『一日警蹕出宮，上偶於輿中閱邊報，有奏要犯脫逃者，上微怒，誦論語「虎兕出於柙」三語。扈從諸校，及期門羽林之屬，咸愕然。互詢天語云何。和珅獨曰：「爺謂典守者不能辭其責耳。」上爲霽顏，問：「汝讀論語乎？」對曰：「然。」又問家世年歲。奏對皆稱旨。自是恩禮日隆。』薛福成，庸盦筆記（板同上，卷三頁三）云：『一日大駕將出，倉卒求黃蓋不得。高宗云：「是誰之過歟？」各員瞪目相向，不知所措。和珅應聲云：「典守者不得辭其責。」高宗見其儀度俊雅，聲音清亮，……遂派總管儀仗。」清朝野史大觀（冊四頁四十五）云：『當雍正時，世宗有一妃，貌姣艷。高宗年將冠，以事入宮。過妃側，見妃方對鏡理髮，遽自後以兩手掩其目。蓋與之戲耳。妃不知爲太子，大驚，遂持梳向後擊之。中高宗額，遂舍去。翌日月朔，高宗往謁后，后瞥見其額有傷痕，問之。隱不言。嚴詰之。始具以對。后大怒，疑妃之調太子也，立賜妃死。高宗大駭，欲白其冤，逡巡不敢發。乃亟返書齋，籌思再三，不得策。乃以指染硃，迅往妃所，則妃已縊帛，氣垂絕。乃乘間以指印妃頸。且曰：「我害爾矣，魂而有靈，俟二十年後，其復與吾相聚乎。」言已，慘傷而返。迨乾隆中葉，和珅以滿洲官學生，在鑾儀衞選舁御輿。一日駕將出，倉猝求黃蓋不得。高宗云：「是誰之過歟？」和珅應聲曰：「典守者不得辭其責。」高宗聞而視之，則似曾相識者。驟思之，於何處相遇，竟不可得，然心終不能忘也。同宮後，追憶自幼至壯事，恍然於和珅之貌，與妃相似。因密召珅入，令跪近御座。俯視其頸，指痕宛在。』事無可稽，傳聞異辭，姑妄聽之而已。

想和珅相貌，或俊秀可觀。紫光閣中，今尚有其圖像否，後當一查。去年偶於琉璃廠得所謂和相行樂圖之影片。有跋云，『歲庚申，在厚載門外書肆，見人持宮裝行樂女像一幀。貌頎而瘦，敷色工秘，書斯當東，在熱河及北京時，頗與和氏周旋，彼二人則謂和氏風度溫藉，識見精到，且竟以大人物許之。見斯當東著使團記（倫敦一七九八本冊二頁二二二）。

嘉慶四年正月三日高宗崩，不數日而和珅入獄，又不數日賜死矣。未死前，上元夜，在獄中有對月詩二首云：『夜色明如許，嗟余困不伸。百年原是夢，廿載枉勞神；室暗難挨曉，墻高不見春。星辰環冷月，縲紲泣孤臣；對景傷前事，懷才悞此身，餘生料無幾，空負九重仁。今夕是何夕，元宵又一春。可憐此夜月，分外照愁人。思與更俱永，恩垂節共新，聖明幽隱燭，縲紲有孤臣。』見嘉樂堂詩集中。世傳和珅獄中對月詩（清朝野史大觀，冊六頁三十八），僅有前一首，文字亦有不同處。

和珅罪案，大畧見東華錄各諭中。李岳，春冰室野乘（廣智書局本頁二十八），載曾見和珅供詞二紙，共十七條。供文頗有與仁宗諭中所謂二十大罪者相照。又清單一紙，開列珠寶金銀等項，與世傳籍沒清單不同。世傳籍沒清單，見庸盦筆記（卷三頁四下）。近世中國秘史（第二編頁六十五）即用其文。日人稻葉君山之清朝全史（但燾譯，中華書局本，下冊頁二十二），英人濮蘭德等之清廷史記（倫敦一九一四本頁三四七），及蕭一山先生之清代通史（北京本卷中之二頁二零一），各書中叙和珅事，皆引用之。然近故宮博物院出版之史料旬刊，六、七、八、十四，各期中頗載和珅案文件。既無籍沒清單，而世傳清單中之月日及物品數目，復輒與案件衝突，其爲膺造無疑矣。滿清外史（滿清稗史本，下卷頁一）引昔譙云：『和珅跌倒，嘉慶



和珅梅花行行樂圖

屬余題識，然猶不敢遽定也。偶以示完顏亮生子中昆仲。子中云：『二十年前曾至和相家祠，見和相行樂數軸，與此正同，其爲和相之像無疑。』蓋豐紳殷德之女孫適瓜爾佳承霖（官直隸霸昌道）。其所生女，卽子中夫人。故子中與和相家有連，新正賀歲，覩其祠堂影像，因了然其服飾形狀云。今其家日益衰落矣。和相小有才，未聞君子之大道，宜乎身獲重戾。覩其嘉慶已未上元獄中對月詩，悽愴動人亦可哀也已。丁卯嘉平月既望，長白寶熙題並書』。關伯衡先生，瑞梧女士父也。去年已故。琉璃廠商人云，原圖早又易主矣。

清人著作，議論及和珅者甚多，大約皆攻其奸佞忮刻，絕無善稱之者。唯英使馬戛爾尼，及使團秘書斯當東，在熱河及北京時，頗與和氏周旋，彼二人則謂和氏風度溫藉，識見精到，且竟以大人物許之。見斯當東著使團記（倫敦一七九八本冊二頁二二二）。

嘉慶四年正月三日高宗崩，不數日而和珅入獄，又不數日賜死矣。未死前，上元夜，在獄中有對月詩二首云：『夜色明如許，嗟余困不伸。百年原是夢，廿載枉勞神；室暗難挨曉，墻高不見春。星辰環冷月，縲紲泣孤臣；對景傷前事，懷才悞此身，餘生料無幾，空負九重仁。今夕是何夕，元宵又一春。可憐此夜月，分外照愁人。思與更俱永，恩垂節共新，聖明幽隱燭，縲紲有孤臣。』見嘉樂堂詩集中。世傳和珅獄中對月詩（清朝野史大觀，冊六頁三十八），僅有前一首，文字亦有不同處。

和珅罪案，大畧見東華錄各諭中。李岳，春冰室野乘（廣智書局本頁二十八），載曾見和珅供詞二紙，共十七條。供文頗有與仁宗諭中所謂二十大罪者相照。又清單一紙，開列珠寶金銀等項，與世傳籍沒清單不同。世傳籍沒清單，見庸盦筆記（卷三頁四下）。近世中國秘史（第二編頁六十五）即用其文。日人稻葉君山之清朝全史（但燾譯，中華書局本，下冊頁二十二），英人濮蘭德等之清廷史記（倫敦一九一四本頁三四七），及蕭一山先生之清代通史（北京本卷中之二頁二零一），各書中叙和珅事，皆引用之。然近故宮博物院出版之史料旬刊，六、七、八、十四，各期中頗載和珅案文件。既無籍沒清單，而世傳清單中之月日及物品數目，復輒與案件衝突，其爲膺造無疑矣。滿清外史（滿清稗史本，下卷頁一）引昔譙云：『和珅跌倒，嘉慶

喫飽』。不知何所據。然和以賄敗，當時人疑其蓄藏必遠過上諭中所舉之數，故有薩彬圖之奏。後之好事者更揣仁宗之貪，疑籍沒未嘗有漏，遂僞造清單以實之歟？陳其元庸閒齋筆記（筆記小說大觀本卷九頁十四），謂陸定圃寓滬記內，載和珅籍沒單一紙，因摘抄其金銀之數八項。此數項數目，與薛氏所載清單，亦不相符。是世傳和氏籍沒單，或不只一種也。陸氏寓滬瑣記，余未見。

史料旬刊第十四期中，有查抄和珅海甸賜園中金銀器皿房間清單。此園地址，卽燕大校園之北部也。和珅名之爲十笏園，見禮親王昭槤，嘯亭雜錄（商務印書館鉛印本，頁一六三）。然其普通名稱，則爲淑春園。未賜和居之先，已有其名，見會典事例（商務印書館石印小字本，卷一千一百九十四頁二），乾隆二十八年，內務府『奏准圓明園所交淑春園並北樓開外等處水田……』云云。和既死後，亦尚以淑春園稱，見延禧堂詩集（末首）。又見嘉慶萬壽慶典彙總畫樣（燕大圖書館藏）。和珅敗後，園之西部仍賜十公主及豐紳殷德居住。東部則賜成哲親王永瑆。均見史料旬刊所載上諭中。

讀豐紳殷德詩集，僅知淑春園中有牡丹而已。和珅集中雖有吟詠風景之作，然不可固指其在淑春園中。其必關此園者，僅一首，述病也。中云：『駕幸御園日已多，病羈城內路修阻，朝朝侍從忽睽違，恍如嬰兒離慈母。有時憤恨不欲生，淚浮枕簟心意憮。夜便覺甚晝少安，晴則畧減陰偏侮。胡天不憖遺藐躬，連朝雨雪增戕斧。月之二十痛少瘥，臥興到園勇氣賈。何期途次受風寒，孱體不克禁撐拄。臥至二鼓疾又來，手足仍舊瘈僂傴。倦眼纔昏痛卽醒，睡魔不敢力相拒。飲食言動甚鞭笞，衾裯衣帶如網罟。』詩甚長，且甚不佳，不具錄。

成哲親王及和孝公主均卒於道光三年中（見王公章京襲次全表及清朝野史大觀冊一頁四十三）。淑春園遂歸內務府管理。時已頗荒廢，故內府工築，輒於園中取瓦木。又其後乃以賜睿親王云。見瑞敏郡王奕誌，樂循理齋詩稿（卷六頁三十三），永通丈人歌序。然園中舊時景物尚可於游人詩詞中，稍見其概。

潘德輿，養一齋詞（卷三頁六），水調歌頭，游海甸和相舊園：『一徑四山合，上相舊園亭，繞山十二三里，烟草爲誰青。昔日花堆錦繡，今日禽餘香火（園有花神廟），懶悔付園丁。綠野一彈指（綠野亭亦存），賓客久飄零。壞墻下是綺閣，是雲屏，朱樓半卸，曉鐘催不起娉婷。（園池爲漁人利，適有還舟吹橫笛者。），斗把卅餘年外。綺夢總吹醒。悟徹人間世，漁唱合長聽。』按註云：『園有花神廟』似誤。花神廟舊址在今男生網球場北兩井之間。其地不在睿王園地契之內，相其地勢亦當在和氏園南墻外。昔有乾隆十年十二年圓明園總管王進忠，彭開昌等所立碑。民國九年移去，今在燕南園內馬道旁。

斌良，抱沖齋詩集（卷三十四頁九），游故相園感題：『銅鋪塵冪徑苔侵，策馬荒園寄慨深。愛蓄名花歌玉樹，曾移奇石等黃金（聞園中太湖石係巖商某甲物，以千金運至。）。繽紛珂織馳中禁，壯麗樓台擬上林（園中樓閣均仿圓明園制。）。猶勝荒地秀蒲稗，澹烟廢綠遠陽沈。』

禧恩詩（燕大圖書館藏稿本），至睿邸園看荷：『賜園舊有餘閒地，茶社新開爲看荷。一帶清流光瀲灩，四圍濃蔭影婆娑；亭亭不染舒雲錦，冉冉輕香近鏡波。偶至欣知師儉素，竹籬草舍萬花羅。』按此詩作於咸豐元年，時睿王僖王仁壽主人迭零落，一例幻雲烟。

石舫：餘概模糊辨，軒楹慨劫灰，竟成塡海物，不是濟川材。渭水曾推轂，嚴陵尚釣臺。臨流一憑弔，蛩語動蒿萊。

巨石（臨風待月樓前，太湖石一座高約二丈，奇形不可名狀。夾以老松二株，傳係和相時種。）：韋運千鈞苦傳郵，窮奢豈可例風流。相公空慕封松寵，閒客非緣拜石留。移此補天原有用，學他反璞自無尤；卽今屹立崢嶸勢，似向沙河暗點頭。（和相墓俗名沙河身，識者以地名爲惡讖。）

孤嶼：傑閣凌雲久渺茫，邱墟宛峙水中央。敝垣媵礎蹤猶認，斬棘披榛興亦狂。未覩蓬瀛仙萬里，已成縲紲法三章（聞是嶼樓閣皆禁園蓬島瑤臺，逮問後列入大罪之一）。從來盛氣驚溝幻，每斷風帆過客腸。』

按醇王四律，殆作於同治十年中，同卷內有輓倭仁詩也。舒春園應作淑春園，以音譌也。巨石殆卽成哲親王所題爲永通丈人者，瑞敏郡王有長歌，茲不錄。所謂臨風待月樓者，似於光緒丙子尚可見，九思堂詩稿續編（卷六頁十九）蔚秀園詩中有『不堪一抹隋墻外，偏見臨風待月樓。』句也。孤嶼、石舫今尚存。石舫之作殆仿清漪園舊物。乾隆丙子，高宗有詠石舫詩（御製詩二集卷六十頁二十）云：『雪棹烟蓬何礙凍，春風秋月不驚瀾。載舟昔喻存深慎，磐石因思奠永安。』相國園中之石舫，其亦寓此意乎？今寧德樓西北有石四塊臥於地上，刻二聯云：夾鏡光激風四面，垂虹影累水中央；畫舫平臨蘋岸闊，飛樓俯映柳陰多。』昔嘗疑其或爲石舫上之舊建築品，然未敢必也。

醇賢親王奕譞，九思堂詩稿（卷七頁十三），水調歌頭，中秋後游舒春園四律：『是園乾隆年間歸和相珅。籍沒後，入官。傳聞：禁園工作，每取材於茲，足徵亭臺之侈之鉅。後輾轉爲睿邸園寓。雖棟宇僅存，山水之秀美固自若也。余園近在比鄰，曾未獲游覽。迨庚申變後，遂就荒蕪。去歲匆匆一涉，輒爲俗冗所擾，未得從容吟詠。茲赴差之便，更續舊游。逐物成詩四章。

臨風待月樓：相業負林泉，登臨悵昔年。高樓悲去鶴，孤塚咽啼鵑。果僅耽風月，何由汙簡編？

，和相池館，皆仿王苑）。魂定暗傷樓外景，湖邊無水不東流。』。餘七章茲不錄。傳聞如可信，所謂湖與樓者，頗與潘四農詞相映。鄧文如先生（之誠）骨董瑣記（原印本卷五頁二十一）載曾見抄本嘉慶四年正月上諭云：『二十日奉上諭據刑部會同順天府府尹奏，奉旨管押和珅家屬，本日午刻有和珅之妾吳氏自縊身死一案內，有吳氏淚詩十首並自序：『妾吳氏字卿連，吳門人也。其年十五，已入平陽王第選侍。乾隆四十四年，歸和處。今又二十一春矣。分香者何人，賣履者何人。風淒日黯，如助妾之悲悼也。詩成後投環自盡。晚妝驚落玉搔頭，家在湖邊十二樓。魂定暗傷樓外景，池中無水不東流』餘九首茲亦不錄。此與野史稍異，野史似轉錄自陳文述者。余曾檢陳之秣陵集，碧城仙館詩抄、岱游集、西冷閨詠、仙詠各書，未見原文。至其餘之西冷三集、華胥七編、戒後詩存、畫林新詠、頤道堂全集等書，則尚未得見。抄本吳氏詩存謂歸和在乾隆四十四年。然王亶望之籍沒正法在四十六年。此類詩文，多好事者所爲，不可盡信也。

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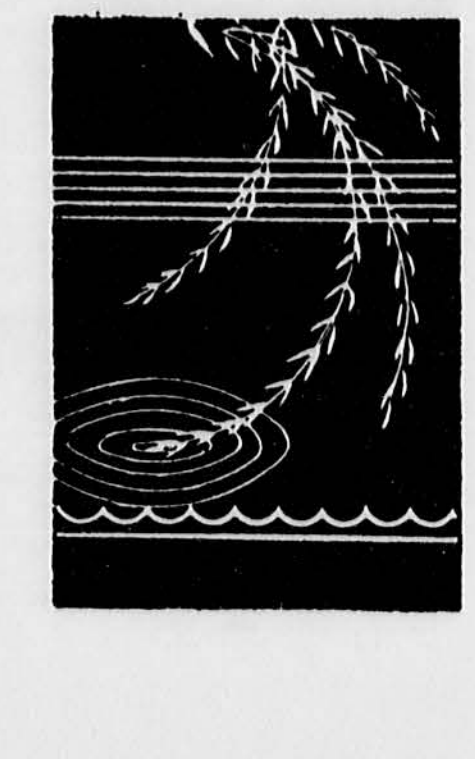
燕京賦

李素



平西郊外，海甸鄉中。十頃庭園，林木蔚鬱；百里湖山，煙雨迷濛。華屋星羅，有如帝子之殿；亭臺棋布，彷彿王者之宮。暮攬西山之夕照，落霞片片；夜窺東岡之新月，明星點點。漣漪波光，搖漾於前湖後湖；曉霧殘雲，掩映於小島大島。塔聳於東，與煙突同凌霄漢；鐘懸於西，合旗杆共參雲表。廣場、宿舍、科學館、課室樓，殆不知其若干座矣。

莘莘學子，咸負笈以來游，芸芸士女，亦聯翩而蒞止。聽鐘鳴而驚醒，聞鈴聲以趨蹌，蹀躞道路，出入課堂，如蜂碌碌，如蟻遑遑。簌簌如雨灑枯枝，展書頁也；沙沙如風捲殘葉，寫筆記也。或俯首支頤，傾聽而心不在焉；或瞪目呆口，凝視而意不屬焉。偶乘笑以舒腰，時橫目而流盼。竟日孜孜，其懨懨爲何如耶？蓋已有死氣沈沈之概矣。

及夫課罷，則又生趣盎然。月已上兮柳梢頭，人未來兮黃昏後。於是革履咯咯，徘徊於女校門前；電鈴叮叮，叫喧於寢室窗外。挾愛侶兮閒步，笑語輕輕；邀良朋兮共酌，謔浪聲聲。時逢日曜，馳車兮結隊進城；每當休假，騎驢兮聯轡郊行。風飄飄兮衣香馥馥，塵滾滾兮帽影亭亭。乘良辰兮行樂，對美景兮賞心。春秋佳節，麗日晴天，神遊功課之外，魂銷靜美之境，浪漫逍遙，從未感流光之易逝也。

然亦有奮勉儒生，勤學志士，埋頭破紙堆中，藏身圖書館內；搔首低眉，絞腦汁於篇章，搖頭聳額，傾心血以成文；如蛾之撲火，如蠹之嚙木。瞻文壇之巍峩壯偉，心焉嚮往；覩學海之淵深浩瀚，意氣飛揚，一若不能雄跨兩岸，則亦甘自沈溺以窮其源也者。窗外之柳影花香，鶯啼燕語，與夫湖光山色，暮靄朝霞，概留贈飄逸公子，婉美佳人。書獃子之頭銜，固所願也。老學究之名稱，何足道哉！

若夫夕陽影裏，奔走於球場，雖寒風刺骨，而汗喘如牛者，體育健將也。月明之夜，臨水調絃，清歌妙曲，一唱三歎者，音樂大家也。俯仰低徊，踽踽獨步，心忐忑以踟躕，情脈脈而凝睇者，詩人也。他如深思不足，狂躁有餘，亦步亦趨，模棱兩可者，閒散糊塗之流也。

舉行紀念週，則到者幾若晨星之寥落。開映電影片，則觀衆奚啻晚潮之急激！接茶話之請帖，而歡聲雷動。閱試驗之告示，而苦臉雲遮。殆亦學子之常情也歟？

殘秋將盡，霜風日緊，落葉飄蕭兮氣象陰森，桐雨淋冷兮心意昏沈。雖然，行將見未名湖水，凍結成冰，燕大之名士美人，又將迴旋於水晶場中，翩躚於琉璃板上：團團轉兮如遊龍之戲鳳，步步趨兮猶猛犬之逐獵，輕巧兮如蜻蜓點水，曼倩兮若乳燕迎風，翕忽兮迅如流星，矯健兮疾似飛鷹。衣袂拂拂，玉臂搖搖，穿梭織錦，搓碎瓊瑤，既覩玲瓏影倩，復聆裂帛聲清，佇立堤岸，有不悠然神往者耶？

入此桃源深洞，誰復知世外雲煙？優遊哉，斯足以卒歲矣乎!?

＊　＊　＊

附記

你儘管說秋光如何俊朗，秋色如何淒美，但萬物的蕭瑟之態，誰也無法一手掩盡；尤其是當這羣魔亂舞的時候，天地間已瀰漫着哀傷落寞之感，更是不必諱言的了。何況今年的中秋，眞眞確確是：「共看明月應垂淚，一夜鄉心(何止)五處同」喲！秋，是思往事、懷故舊的最佳季節。我流落香港十六年了，對居住大陸的老師，同學及親友，雖經常在懷念中，但自恨劣性難移，最懶寫信。除了三兩位必須接濟的親戚，我從未給老師們請安，只給同學寫過三四封信。我一向因此深感慚愧。誰知道世事變幻，竟如此出乎意外！往昔的愧疚反而換來今日的心安，欣幸沒有增重他們的災禍；雖則對他們的安全與生活狀況，更感焦念，片刻難忘。

三十餘年前的師友們，正是最高學府之一的知識分子的精華，是民族文化承先啓後的中堅人物，除了星散海外和老成凋謝的以外，所剩的更可珍貴。現在他們怎麼樣了？怎麼樣了啊？

想當年……燕京學府眞是人才濟濟，堪稱盛極一時。當年的我雖然最貧苦，卻生活得最快樂，至今仍認爲大學生活是我生命中唯一的黃金時代。那半酸半苦和得意忘形的甜蜜，每次回憶，在夢裏也會笑出聲來。

我原是個樂天任性，胆大妄爲的女孩，只讀了一二十首詩詞，三幾篇賦什麼的，便敢抓起筆來，不理會什麼格律，亂寫一通，還認爲天下無難事而沾沾自喜呢。最可愛還是那股衝勁和朝氣，明知是幼稚拙劣，見不得人的東西，也竟再於獻醜。我生平就愛東拉西扯地胡說，心志不專，故至今仍無一技之長，眞是活該，愧煞我也！

幾年前我爲「大學生活」連續寫「燕京回憶」時，曾提到我剛升上二年級，在錢賓四老師教導下，寫過一篇東拉西扯的習作「燕京賦」，並且因它失落了二十多年，使我不勝惋惜。幸而皇天不負苦心人，追尋已有了結果。

我衷心感謝譚叡就會長替我打聽譚超英學長的地址，於是半月前竟承譚超英學長從她畢業那年的燕大年刊上，把它影印了，迢迢的從美國寄來了。誰說不是喜從天降？我簡直高興得又跳又笑，一口氣連讀了三遍並改正了四個不妥當的字。在剎那間，時光突然倒流了三十多年，我彷彿掘到了寶藏，尋回了失落已久的歡樂的青春。我重新當一個短髮、短裙，抱着書本的大學生，而且是過着如詩如畫的生活的大學生。

＊　＊　＊

「燕京賦」這篇幼稚拙劣的習作，只是遊戲筆墨，難登大雅之堂，但在我個人看來卻有可貴的歷史價值，因爲它確實表現了燕大生活，包括了我生命中的黃金時代。每讀一遍，便等於重溫舊夢，感到無限欣悅，甜美與溫馨，使我深深陶醉；當然，同時也引起了懷戀，悽愴和悵惘；正如李義山說的，「此情可待成追憶，只是當時已惘然。」

時局瞬息萬變，烽火連天，人間再沒有桃源。在焚書坑儒，中國積聚了五十餘年的文化遭逢最大劫難的今天，我抄完這篇舊作，眼睛已經濕潤了。可愛的紅牆碧瓦，塔影湖光，也許依然無恙，但那座宏大壯麗的學府，在我心目中，十多年前早已成爲沒有自由，亦即沒有文化的廢墟。所幸「因眞理得自由以服務」的燕大精神，原是寄託在全體師生身上，散布在四方，我深知每一位燕大校友，都一直在努力完成各自的使命。

我虔誠地祝望現在各大專院校的青年朋友，加意珍惜他們這幾年的可貴歲月，這一段轉眼飛逝的黃金時代。我固然想博得他們展露一絲會心的微笑，但更期待他們以惋惜和悲憤的心情，同我一起憑弔這座文化廢墟，因而激動奮發，共謀攜手合作，增建與發揚中華文化於無盡的將來。

（轉載自香港星島日報「文學天地雙週刊」第二十三期）

燕京夢痕憶錄（續）

陳禮妃



十六　鄭振鐸氏寫作精勤
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十六　鄭振鐸氏寫作精勤

鄭振鐸教授，福建長樂縣人。民國八年五四前後，以郭源新、西諦等筆名，

發表文字。大抵有關文學理論，與乎文學史之類作品，則用鄭振鐸本名，小說用郭添新，其他散文用西諦。大致言之，鄭教授在新文學上之貢獻，僅限於文藝理論與文學史之整理工作。鄭教授乃前商務印書館編譯所所長高夢旦先生之快婿，校友高君珊、高君純即其大小姨也。

鄭教授係文學研究會會員。其最膾炙人口之作品爲其四大巨冊之文學大綱。本書乃按編年體例綜合介紹世界各國文學發展之成就，分別闡述各國重要文學名著，附有世界名畫插圖；歷時四載，始告蔵事。其蒐羅之富，綴輯之勤可以概見。此外，尚編著有關於中國文學之專著，如：插圖中國文學史、中國俗文學史及中國文學研究；翻譯有民俗學、戀愛故事、泰戈爾之新月集、梅特林克之青鳥等。鄭教授間亦著有小說、散文及雜文。

鄭教授藏書頗富，對於版本之學甚有深究。按其所撰清代文集目錄序，自述其藏書之經過頗詳：『……予收書始於詞曲小說及書目。繼而致力於版書，遂廣羅凡有插圖之書。最後乃動博取清代文集之念。……尤著意於嘉、道二朝所謂樸學家之文集。……予之不收詩集而專取文集者，蓋以詩集多不勝收，清新之作少，而庸腐之篇則充棟汗牛。文集固亦有濫竽充數者，而大體則都爲有用；或富史料，或多考訂之作。而治經子金石文字者，尤多精絕之言，爲我人所不能不取資者。……』（見所著劫中得書記頁一九七）。教授曾將其所藏各種西廂版本，公開展覽，校中師生往參觀者，莫不歎觀止焉。教授於一九三二、三三年間，曾任母校國文系教授及系主任之職。一九三六年受聘爲上海暨南大學文學院院長。

余於一九三二年曾選讀其「明清小說」一科。鄭教授面貌清癯而紅潤，身裁高逾六呎，髮作藝術家髮型，鼻準高，御深度近視眼鏡。授課時，每每口若懸河，滔滔不絕，明清數百年間之稗官小說，宛若視掌紋而數家珍者然。其口頭禪爲「……這個東西」，每堂必連用十數句「……這個東西」。凡曾選讀其功課者，必仍存有深刻之印象也。

教授之議論文除間有用字稍嫌拖泥帶水者外，大致尚屬「言之有物」之佳作；其文藝譯作，大致屬優美之筆。其文言文亦甚熟練，所著「劫中得書記」一書，即係全以文言文記述者。實則教授此類文字，似遠較其語體文爲自然。教授之語體文殆屬「解組派」，尚非十足流利之口語化者。

教授致力文化工作歷三十餘載，曾先後主編北京大達書局之文學季刊，上海生活書店之文學與文諫月刊，與乎革新後之小說月報。迨大陸變色，即行輩攄。已於數年前乘機赴蘇聯途中墮機身亡矣。

十七　熊教授倣屣分數制

熊佛西教授乃並時畢業母校之三大文學家之一，其餘二人即許地山與謝婉瑩（冰心）二位教授也。熊教授，湘人，專攻戲劇，佩深近視鏡，頂微禿，講解戲劇理論時手舞足蹈，甚富戲劇意味，復能深入淺出。其時聽講者除主修者外，旁聽者亦不少，堪稱叫座一時。熊教授一向不重分數制，故凡選讀其功課者，莫不成績優良，皆大歡喜。

某次期考，熊教授照例每人給予「G」（良）以上之分數。當時教務處特下條子通知熊教授所評分數太寬，詎料熊教授將原有分數單取消之後，一律反而重新改爲「E」（優），嗣後教務處亦終無如之何也。教務處方面本其行政之立場，熊教授方面則本其授業解惑敝屣分數之立場，蓋雙方立場不同，處事自然互相逕庭。後熊教授任職於晏陽初博士領導下之定縣實驗區，致力於民間話劇運動。記得其所著「屠戶」即是當時定縣一帶賣座話劇之一。

十八　郭教授撰聯輓周君

一九三二年間，有將於該年畢業之同學周壽康君，不知因何感觸而在其所居之男生第一宿舍房間，服火柴頭藥並自縊，實行雙料自殺。查周君即周貽春（寄梅）校長之長公子也。校友周華康醫生即周君介弟。周君尊大人寄梅先生乃金融界聞人，曾任清華、燕京校長，按理此次周君之自盡，必非因經濟困難而出此，然亦非緣於失戀。其時日本方繼瀋陽事變後，發動滬戰之時，故一般均揣測其殆因憂國憂時所致，然終無從確知其所以然也。

國文系主任郭紹虞教授曾爲口語化輓聯輓之，其詞曰：

如此世界，如此人生，活着有何意義？

這樣年華，這樣學識，死了未免可惜！

郭紹虞教授原籍江蘇吳縣，時居校本部偏北之朗潤園，即以中國文學批評史一書馳名當代者。

十九　冰心自負惹來沒趣

冰心女士，民國初期新文學女作家中之佼佼者，亦係文學研究會中以文章清新優美見著之作家，舉凡詩歌、小說、散文、翻譯均所擅長。其新詩集如繁星，其小說如超人、南歸、往事，其通訊形式之散文如寄小讀者，其翻譯如先知，均係膾炙人口，可以傳後行遠之傑作。女士原名謝婉瑩，福建之閩侯人。其先人早歲服務海軍，故特多歌頌海洋之詩歌及散文，其描述母愛亦係女士所最擅長之寫作題材。畢業燕大後，繼續留學美國衛斯里女子大學，歸國後任母校國文系教授職，歷有年所。迄一九二八年始與吳文藻師結褵。

冰心女士一向頗自負其文藝創作天才，於是某次（約一九二七、二八年間）於上大學一國文課時，突向堂上諸生發問曰：『余之文藝創作何如某某與某某乎？』良久，未見同學發表任何意見。冰心女士又再三發問，忽聞有人起立以尖銳之浙江口音應之曰：『弟子認爲先生幸而生爲女性，始能成爲女作家中之翹楚。然而，小說方面描寫之深刻辛辣，先生不及魯迅遠甚，至於新詩方面之情永超逸，先生亦遜於徐志摩。』衆睨而視之，發言者浙江海寧籍吳世昌君（字子臧）也。冰心女士聞言，色現不懌，但頻頻點首，爲之結舌者良久，蓋殊不料吳君如此直率敢言也。

吳君雖眇一目，而能言善辯，思想激烈，文筆老辣，詩詞亦佳，筆名「燕京布衣」，校中人常背地稱之爲「獨眼龍」。清華大學歷史系教授吳其昌即吳君之兄也。吳君中西學均有根柢，後任教英倫牛津大學中國語文系。數年前冰心女士曾遊經英倫，與吳君晤面，吳君亦有詩記其事。冰心女士不記舊惡，吳君爽朗如昔，雙方雅量，均屬難得，殊可欽佩。

二十　圖中閱書內幕種種

大學教育主要在置重學問研究之啓發與誘導，不重灌入之呆板方式，於是各科之教師，每登講壇，即在黑板上列出各指定參考書 Assignments，教師每次指定多至三四章，非歷數日不爲功，而每門之指定參考書冊數，又患粥少僧多，不足分配，圖書館方面則規定每次借閱指定參考書僅以二小時爲限，擬續借者，充其量亦僅限一次。於是處此書荒與功課繁忙之雙重威脅之下，同學間乃迫得私自組織小組，運用分工合作辦法，每人負責精讀一章，隨讀隨作筆記，然後各以所作讀書筆記互相交換借用傳鈔。此亦當日燕大圖書館借閱指定參考書之一權宜辦法也。

圖書館中所陳列之指定參考書，每門僅備五六本或三四本不等。故此凡屬熱門之書，往往須預先登記輪流借閱，點者乃結成「黨羽」，輪流登記借閱，於是週而復始，歷一二日，該書仍在其黨手中，幾等於長期霸佔矣。

燕大當日圖書館座位仍嫌不足分配，日間尚多空位，夜間則每告滿座。凡寫作畢業論文之應屆畢業生，爲便利就近借用參考書起見，故多在圖書館中負隅之地，將參考書堆疊如城，圈爲各人之「勢力範圍」，於是日夕坐擁書城，筆不停揮，人亦原諒其情，不與相爭計較。

圖書館中庋藏有插圖金瓶梅一套，畫圖甚工而精緻，栩栩生動，然須得教師介紹，乃可借閱。於是血氣方剛之後生小子，莫不趨之若鶩，多砌詞向館中主任田洪都先生情商借閱，以一飽眼福爲快焉。

二一　得魚忘筌舊書召頂

每屆學期伊始，及學期末，校內公共佈告板上必貼滿種種式式之舊書召頂紙。殆以學業既成，何必藏此笨重累贅之勞什子爲也？此類同學頗深得莊子「得魚忘筌」「得兔忘蹄」之妙諦。宿舍齋夫每爲此項交易之仲介，買者與賣者無需面洽討價也。余則只有購入，并無賣出，是殆爲一向視書如命之特性所使然歟!?

二二　教授哲嗣華洋莫辨

母校心理學系美籍教授夏仁德博士（Dr. Sailor），身裁高瘦，健步如飛，冬季喜著長棉袍，恂恂然儒者也。博士有二子，忘其名，姑以老大、老二呼之，昆季二人，就讀於燕大附屬中學，該校教師多係教育系肄業生。某次期考發給家庭報告表，老二惟黨義一科及格，其餘全部盡紅。

一日老大駕自行車，無意將老二連人帶車碰倒道左，老二無名火起，載指其兄，破口大罵曰：『洋鬼子，你瞎啦嗎？豈有此理！老子非揍你不可！』聞者莫不爲之絕倒。

二三　社交公開出雙入對

燕大屬男女同校之大學，男女比例，約爲四與一之比。男女社交向稱公開，男女生間自由戀愛成爲司空見慣之事，有等手腕高強之男生，大學一二年間即已覓得伴侶，於是出出入入，如影隨形，同學間心目中亦陰以「某叔」「某嬸」或「某哥」「某嫂」稱之，宛若會經婚姻註冊處辦妥手續，列入鴛鴦譜中者然。其由司徒校長證婚而有情人終成眷屬者，每年必有多起。

大抵促成戀愛成功之可能性不出如下之各種關係：①世交，②表親，③同學系，④同鄉，⑤學生會同事，⑥旅行遊侶，⑦冰場舞侶。蓋因來往接觸機會既多，雙方了解自較易於透徹，蜜運成功把握亦自較大。

校內有姊妹樓者，即兩座同等型制之宮殿式樓宇之總稱，（由本期通訊拙作扉畫「雪中之姊妹樓」，可見一斑。）其地位適居聖人樓之前，稍近女生宿舍，其靠南者係單身女教授之宿舍，其靠北者校方特將之闢爲男女生交際叙談場所，及女部辦事處。

有等男同學因素慕某女同學，又苦於無計，因而勉強託人居中撮合者，亦未見必可奏功也。總之，情場波譎雲詭，瞬變萬端，成敗得失，殊難逆料。有時冷眼旁觀，宛如觀劇、觀電影者然。蕭伯納曰：『人生如戲臺』，誠不誣也！



未名湖夢憶

高雁雲

（一）往事如烟

快三十年了，往事如烟。

本來，過去的，已隨着行雲流水消逝，還有什麽可說的呢？縱使當年是萬紫千紅，如今，也不過是一個遙遠的夢。更何況，那些影像，已有點模糊，彷彿罩上一層暮春的薄霧。但，奇怪的，有時卻晶澈得像黎明的露珠，還是那麽鮮妍，值得戀念。

人，總有一份懷舊的感情，我又豈能例外？吟詩、飲酒、狂歌、痛哭，都是人類感情的一種發洩。懷舊，不過是另一個方式。其意味更爲深長，也是人生最難得的慰藉。

我是生長在窮僻的南海之濱的漁鄉，眞沒想到竟能投身於那千百年來的老大的帝都，而又生活在那充滿着詩情畫意的未名湖畔。這是造物者對我獨厚的安排，也可說是神的恩典。雖然，短短的，祇是四個年頭，那才是我一生的黃金時代。

這段好時光，我曾沈醉過。不知怎的，竟給它輕輕的溜走了。正是「此情可待成追憶，祇是當時已惘然。」我就想藉着這拙劣的筆觸，希望把那已殘破的夢，一鱗半爪地勾畫下來，作爲永久的憶念。這樣做，成麽？我祇在試。

（二）帶點禪味的鐘聲

我剛踏進風景如畫的燕園，就聞歇地聽到幾杵疏鐘，是那麽雄渾，又是那麽沈厚，而且有點禪味，使人陷入清靜無爲的境界。我初以爲附近必有一座清幽的古寺，或是巍峨的廟堂。不然，這鐘聲究從何處飛來，而散入這弦歌不絕的門牆？

後來，我才知道這是學校特別設置的一口仿古巨鐘，還蓋了一座幽雅的亭子。依照航海的計時方法，每半小時敲一下，四小時一轉，週而復始。不知道這是誰的主意？誰的心思？這麽巧妙，這麽高超。

清晨，還是睡意朦朧，聽到了上午六時，該起牀的時候了。何況倭寇日深，聞鐘起舞，再不能遲了。同時空氣是那麽柔和，你不該好好地享受一下麽？接着也就是一天生活的開始了。

旁晚，雖是同樣杵數的鐘聲，也是夕陽斜照，炊烟隨處了。飯罷，作着湖邊漫步。那疏疏落落的鐘聲，伴着湖光塔影，使做夢一般的沈思，更增添了一些縹緲迷離的情意。

我最難忘的，還是那職司敲鐘的老者，天天的踏着熹微的陽光，或淒清的月色，一步步走上那羊腸小徑。終於傴僂的背影，隱沒鐘亭中。接着一杵杵的鐘聲，響徹未名湖畔。晨昏如此，年復一年都如此。你覺得厭倦麽？這就是工作，也就是人生。

我得感謝這一杵杵的鐘聲，給我們更多的警惕和鼓勵，使我們的學業，及時完成。同時，我也感到無限惆悵，我們僅有的青春，也在這若斷若續的鐘聲裏，靜悄悄的溜走了，祇留給我們一點傷逝之感。

鐘聲已杳，那嫋嫋的餘韻，彷彿還在我的腦海中蕩漾着。

（三）雪，長在憶念中

那是一個寒冷的清晨，有人在喊：「下雪了！」我從溫暖的被窩裏爬起來，推窗外望，果然是一片銀色的世界。這是我有生以來第一次見到的，當時眞有說不出的喜悅。不但我們同來幾個人津津樂道，而且我的家書，也有了更新的資料。你覺得可笑麽？我是生長在嶺南的人，那兒的氣候，雖然不能說祇是無休止的長夏，至少冬天的踪影，是飄忽的，也是短暫的，一幌就過去了。不但見不到晶瑩的薄冰，更難有柳絮般的飛雪。故此，季節上的人生樂事，也就減少了，這是無法補償的缺陷。

雪花如夢，漫天飄着，一點點的，一片片的。就算落在人的頭上，肩上，以至身上，都是那麽輕輕的，恐怕開罪了誰似的。踏在脚下，又是那麽軟綿綿的，彷彿是一牀天鵝絨。我私自欣幸，我能趕上這麽美的雪天。

我們知道，世間雖有那麽多骯髒的東西，祇要一夜的工夫，雪卻把這一切都掩埋住了，換上另一番新景象，眞是「別有天地非人間」。

雪，不但我喜悅。尤其是孩子們，巴望整年，才有這麽一個雪天。煽悶的戶裏，還能呆得住麽？打雪仗，堆雪人，那是他們快樂的天下。我們雖還年青，當然可以分享。不過興緻沒有那麽濃，更沒有那滿場飛的勁，鬢髮跟雪一樣白的人，斗室圍爐，淺斟細語，另有一番情意。

既然下了雪，簷前就會掛着或長或短的晶澈可愛的冰柱，還有湖邊的垂柳，也變成玉樹瓊枝，簡直是琉璃世界的景色。

雪，無論怎麽皎潔照人，終歸是要融化的。正如人一樣，都要老去，化爲塵土。不過，雪還可捲土重來；人呢，就不堪問了。

雪融的時候，天氣更冷，還刮着凜冽的北風。更兼道路泥濘，濕漉漉的，大有行不得也哥哥之勢。到了這種情景，我也不願多說了。

總之，雪，長在憶念中。

（四）「拖屍」這玩意

「拖屍」（Toss），雖是洋玩意兒，卻已成爲燕園的一種傳統，或者是風尚。

說到「拖屍」，各有各的意見，或看法。我以爲祇要玩得不過份，那是怪有意思的。每個中學生，畢了業，都似乎不可一世。就算踏進了大學門檻，還是那麽趾高氣揚，目空一切。其實，那兒再不是他們獨霸的小天下，已由大阿哥變成小弟弟了。最好及時給他們一點教訓，使他們早些知道人生的旅途，不是他們想像那麽平直，難免有點或大或小的挫折。

就以我們幾個人來說，不辭千里迢迢，奔來北國。也許格於方言，常常走在一起，大聲說，大聲笑。宿舍如此，飯堂也是如此。一天，我們接到「大二拖屍團」的小條子：『諸君新從南國來，吃饅頭剝皮，有傷天道，特此警告！』我們不能不有所顧忌，一舉一動，都得檢點。連新縫洋服，也不敢穿了，祇著藍布大褂，竟成了愛好。四年，就在這質樸中過去了。

初時，我們確有點反感，說是學了人的皮毛。但我們踏進了大二的階段，想法就兩樣了。自然會有人去組織拖屍團玩弄新生了。花樣迭出，越來越新奇。每個新生的襟頭，都得掛着一個小牌子，寫着姓名，還加上「新丁」兩個字，說是萍水相逢，易於認識。頭上也要戴上一頂紙帽，男的女的、紅的綠的，好像春天花間的蝴蝶，飛滿校園，煞是好看。這批新人，在生活上還得遵守十誡：「Thou shall not……」我記不起來了。一句話，就是要他們不可破壞這校園的優良傳統。

爲了「拖屍」，這座古城，曾在輿論上掀起了一場不大不小的風波。到頭來，自然沒有什麽結果。

如今，時移世易，這玩意恐難再見了。

（五）臨湖軒的雅集

開學不久，已是深秋了。國文學會在古色古香的臨湖軒舉行迎新大會，還柬請名滿故都的名流作家，如胡適、周作人、冰心、巴金、沈從文、俞平伯、沈從文、俞平伯頗像老式的掌櫃先生，沈從文是一個白面書生，沉櫻是後期的女作家，詩人梁宗岱爲了她，鬧着婚變，轟動整個古城，有情人終成眷屬。雖然是短短的叙會，有說有笑，很輕鬆地就過去了。以後還常有機會見到的是冰心女士，她是我們的老大姐，又是系主任吳文藻師的太太，有時還到她的家去。一年暑假，我們幾個人到山東去實習，她還給我們獻花，至今難忘。時間過得直快，我們總算畢業了，馬鑑師請我們幾個人到他家去吃飯。他說廣東話有許多古音，他盼望能夠到那兒去，作一個較深的研究。經過幾年的烽火，我由重慶去陝西漢中，道經成都，跟他見過一次面，又提起了這件事。想不到抗戰完結，他眞的到香港來了，還担任香港大學的中文系主任，日夕與廣東人相對，可謂如願以償。可惜的是，天不假年，竟終老海隅。痛哉！

位學人作家，已是不勝仰慕，何況今叙一堂，更覺快慰。那天說話最多的是胡適和冰心，也最風趣。胡先生見到我襟上掛着寫了姓名的字條，他就說，姓高的最先見於某朝，還有好些話，我都忘了，不脫考據家的口吻。巴金最沈默，周作人簡直是一位土財主，俞平伯頗像老式的掌櫃先生，沈從文是一個白面書生，沉櫻是後期的女作家，詩人梁宗岱爲了她，鬧着婚變，轟動整個古城，有情人終成眷屬。雖然是短短的叙會，有說有笑，很輕鬆地就過去了。以後還常有機會見到的是冰心女士，她是我們的老大姐，又是系主任吳文藻師的太太，有時還到她的家去。一年暑假，我們幾個人到山東去實習，她還給我們獻花，至今難忘。時間過得直快，我們總算畢業了，馬鑑師請我們幾個人到他家去吃飯。他說廣東話有許多古音，他盼望能夠到那兒去，作一個較深的研究。經過幾年的烽火，我由重慶去陝西漢中，道經成都，跟他見過一次面，又提起了這件事。想不到抗戰完結，他眞的到香港來了，還担任香港大學的中文系主任，日夕與廣東人相對，可謂如願以償。可惜的是，天不假年，竟終老海隅。痛哉！

燕園情

周恩慈

燕京大學位於故都北平西郊。校舍未經建築之前，雖爲先代名園，然園中建築，早經荒廢。自民國拾年之後，由燕京當局積極經營，校舍次第落成，各項設備日臻完善，燕京譽爲國內外第一流大學，全球知名。尤以校景之幽美，爲中外人士所稱譽。

燕園四時皆美，風味各有不同，花紅草綠的春景，香荷襲人的夏季，紅葉似血的深秋，冰雪如銀的冬日，莫不使人陶醉。

燕京校舍的建築，外型爲中國宮殿式，莊嚴巍峨的朱紅色校門上嵌以蔡元培先生所書「燕京大學」橫匾。兩旁守門石獅栩栩如生。進門處校友橋下碧水一泓，池中游魚可數；倚欄看金魚，靜聽潺潺流水聲，是課餘之暇最高的享受。

抬眼更見堅潔的銀壁，青雲直上的華表，鮮紅的柱子，自由蕩漾的水波，濃綠的柳浪，如茵的芳草，整潔的道路，巍峨的校舍建築物，環境清幽，壯觀雄偉，令人肅然。

貝公樓及其他主要建築物，類多紅牆碧瓦，氣魄雄渾，瓊樓玉宇，雕樑畫棟。各樓大多以捐助人或所紀念之人的姓氏爲名。內部設備則皆爲西式。學生宿舍，環境幽美，整潔寬敞，空氣陽光充足，設備簡單舒適。

校園內道路，均整潔，平坦而寬闊，濃蔭夾道。每日均有專人負責清掃，修剪花木，路旁碧桃綠柳間植，陽春三月，繁花似錦，未名湖景色如畫，沿岸綠楊垂柳互相輝映，天桃濃李，爭相競豔。春日月夜石舫上，三五同學小聚，邊吃邊談，情趣倍增。夕陽西下時，思義島石桌旁靜坐，遠觀日落西山之美景，近賞未名湖中之碧波，晨曦中的湖畔，微風拂面，黃昏島亭小憩，點心冷飲俱備，經濟實惠，爲好友，情侶們暢叙之好所在。

春天的燕園，處處桃李爭妍，丁香、海棠、梨花、桃花、牡丹、玫瑰……百花齊放，巧綠嫣紅，絢爛似錦，幽香四溢，司徒校長住宅臨湖軒前古老的白皮松傲岸聳立，蒼勁雄偉。庭前青綠的草坪上，二月蘭如顆顆小星點綴其間，四周花木扶疏，軒後臨湖的斜坡上，茂林修竹，風光如畫，師生們經常在這裏聚會遊樂，均有賓至如歸之感。

女生宿舍共分四院，除一年兩次的校友節和聖誕節宿舍開放外，平時男賓止步，故稱之爲皇宮禁地。宿舍前花架曲徑，紫籐成蔭，綠草蓋地，薔薇處處，景色奇絕。

姊妹樓爲兩棟互相對稱的建築物，其一爲單身女教師職員住所及音樂教室，一爲交誼室及女部主任辦公室。四週遍植花木，室內佈置舒適別緻，爲女同學會客的好地方，樓後池塘中，香荷清新，塘岸美人蕉豔麗，薔薇更嬌美，名花各有千秋，眞使人有眼花繚亂，目不暇接之感。

水塔十三姊（節），矗立於燕園東門內，全校用水皆儲於此塔，中有自來水沈澱池，以石灰除去水之硬性並濾清，此塔建於未名湖畔，湖光塔影，爲燕園一景，許多沒有女友的男同學，常坐水塔下，伴十三姊冥想或讀書，以聊慰寂寞情懷。男生體育館建於湖之東側，入夜燈光輝煌，映着碧綠湖水，煞是好看。

除校園之美好外，燕京更以民主自由的風氣，探求眞理的精神，日常生活以多采多姿見稱，師生在共同生活中互相感化，青年們在這所優秀的高等學府，永遠保有敢去找尋眞理，追求自由的勇氣。因此，燕京校友，無論身在何處，都能像在學校時一樣的熱情、活潑、眞誠、樂觀、充滿希望。

燕京師友間之互相切磋琢磨精神，更爲可嘉，每週一次的師生大會爲全校師友共聚一堂的好機會，或請校外名人演講，或由校內師長訓話，或由學生團體主持，討論各種有關共同生活事宜，每次都是禮堂滿座。司徒校長每以「追求眞理，酷愛自由，熱心服務爲人生之至高使命」訓勉同學；言及校政，則如家長之閒話家常，無話不說。有關學術演講，則諸師必本其畢生所學，循循善誘。凡屬勉勵之詞，則莫不情詞懇摯，動人心弦，當眞做到了燕京一家的精神。

燕京音樂氣氛異常濃厚，設有音樂學系，每年聖誕節及復活節均有數百人組成之聖歌隊在校園及城內北京飯店演唱彌賽亞神曲和鎮魂曲。間或趁假期到京、滬、杭各地旅行演唱，極負盛名。每次均載譽而歸。此外鋼琴、提琴及國樂，西樂隊，口琴隊亦經常於週末在校園內演奏，凡有鋼琴之教室，時時樂聲悠揚，興奮激昂，莊嚴肅穆的曲子固爲同學們所愛好，而輕鬆的樂聲亦時有所聞。

有幾位特別使我懷念的師長，他們給予人的印象使我畢生難忘，年高德厚的高厚德師，愛學生如子姪，服務我國教育界達四十餘年之久，而且老當益壯，六十多歲的年紀還經常和同學打網球、比賽爬山。和藹的面孔時時掛着慈愛的微笑；言論行爲均感人至深。晚節彌堅的吳雷川校長，道德文章皆爲同學所欽仰，退休後仍經常對同學予以指導和鼓勵。苦口婆心的司徒雷登校長，對學生如慈父，不時找大家去談談，學生到他家吃飯時，老人親爲佈菜，愷切慈和。清晨在校園散步時，看到每個學生的面孔都能叫出他們的名字。老人尤其關心我國國事，愛護中國青年，畢生獻身燕京。敵僞時在北平的三年時光，燕京絃歌不絕，皆繫於此老呵護之力。而今老人已作古，思之令人追懷不已！

母校同學全部住校，女生宿舍四院共容三百人左右，男生宿舍六樓可容五六百人，設備均極爲完善。教職員分別散居於燕東園、燕南園、朗潤園、蔚秀園，及成府、海甸各地。

燕大除本科，並設有各系研究院，宗教研究院，理學院附設醫預護預科。全校共設文、理、法三學院，此外附屬中學、小學、幼稚園、托兒所、平民學校等，設備充實，規模均極完善。

燕京校園佔地極廣，各項設施完備，儼然一小城市，舉凡公共事業如電燈、自來水、瓦斯廠、交通車、郵局、電話、銀行，其他如牛奶廠、農場、合作社、醫院、醫務室、理髮館、洗衣部、飯館、小食部、日報（燕京新聞）等，應有盡有，師生生活極爲方便。

而今，大陸赤禍橫流，燕京也已兩度遭劫，一次是珍珠港事變後日本軍閥的破壞，不料勝利後復原僅兩年，即再慘遭共匪摧毀，以至師友星散，每憶起那廣闊的校園，美麗的校景，自由的學術氣氛，視學生如子姪的師長，互相切磋琢磨的同學，……一切的一切都是那麼遙遠了。蒼天悠悠，白雲飄飄，北望母校，無限思念。但願寄居在海內外自由世界的燕京師友，本着母校「因眞理，得自由，以服務」的校訓，勇敢的追求並實現我們自始至終一貫的理想。

猜猜看

——隱秀——

一、北國名駒（每句射香港校友一名）
二、成功名聞天下
三、大川幾乎成災
四、舊人生觀
五、沒有鈔票甭談
六、勿出埃及
七、代代高官貴爵
八、唐明皇守齋
九、南面望和尚
十、爲善最樂
十一、重遊九龍壁
十二、答應發表大作
十三、預感生女成巾幗
十四、發夢中了馬票
十五、在天願爲比翼鳥
十六、佛教始祖庇蔭後裔
十七、庸醫取價低廉
十八、求職必先送禮
十九、背誦東坡詩句
二十、練習值錢的箴言
廿一、唐朝霸主
廿二、半邊白臉
廿三、爲什麼正在此時出世？
廿四、後浪推前浪
廿五、我天天種樹

（謎底見頁66）

燕園夢

彥原仁醒寤燕園夢雜劇

河北 程 曦仲炎撰

楔子

〔正末扮彥原仁引雜扮車夫上詩云〕湖橋秋柳亂離披。一枕荒唐睡起遲。落拓風流天下罕。只愁少個解人知。小生姓彥名原仁。生長富厚人家。飽受摩登教育。代數幾何。般般皆會。踢球打彈。樣樣都精。衝口的幽默文章。滿肚的中西雜耍。前者燕京大學招考。小生前往赴試。想不到榜上題名。今朝開學吉日。不免來校報到。來此已是門首。待俺進去則個。〔做進門科〕〔雜下〕〔外老旦扮舊生淨旦兒扮新生上〕〔外云〕好也好也。今朝雲開雨霽。天朗氣清。俺在門前迎新。只見前面又來了一個新人。待俺迎接指引則個。〔老旦爲正末繫黃綢科〕〔正末唱〕

【仙呂端正好】俺則見畫樓深。又則聽鶯歌溜。輕波動水影悠悠。便仙源也只合人消受。好正是雨過山橫秀。

【衆做繞場歡笑科下】

第一折

〔正末上云〕一自秋間入學。寄宿校中。轉眼嚴冬已屆。俺論讀書是逢場作戲。只有談交際玩遊藝是本分。燕園有如世外桃源。現今華北雖然淪陷日軍之手已經四年。這學府環境特殊。無人擾亂。倒也安寧自在。且說同學中有一位陳其繡小姐。天生麗質。聰慧無雙。只是小生尚無緣相識。不免煩悶於心。旁的是是非非。卻管不了那許多。今日一早起牀。走出門外。但見晴光滿目。煞是幽靜也呵。〔唱〕

【仙呂點絳脣】煙散雲收。遠山如鏃。低迴久。望不見燕侶鶯儔。不語頻搔首。

【混江龍】晨光寒透。過霜風吹靜小書樓。更有那一湖衰柳。遮掩着幾樹青楸。兀的那池面琉璃堆落葉。也便似夢中心事惹閒愁。酒錠歌席只尋常。螢囊雪映都悠謬。俺只待百年歡慶。記千古風流。〔淨扮張三上云〕小生張三是也。清早收拾上課。遙望着彥原仁在那裏念念有詞。不知是弄甚麼鬼哩。〔正末云〕張三何來。〔淨云〕見你若有所思。想必是關心天下大事。這幾日太平洋上風雲緊急。說不定戰事就在目前。不知你的看法如何。〔正末云〕管那些閒事則甚。〔唱〕

【油葫蘆】又何必信口開合論是否。俺摘瓊英堪泛酒。高歌暢欲莫遲留。一任他漫天鞺鼓蒼龍鬬。俺只看重幃人影黃花瘦。那裏便排刀槍金鐵鳴。動風雲雷電吼。你聽那清鐘敲響遙山岫。敢可也滌煩憂。

〔冲末扮李四上云〕小生李四是也。甫纔去到前門。忽驚事變。待我去告與同學每知道。〔做見科云〕你每還在這裏逍遙自在哩。外面已有大隊日方軍警闖入門來。把各大樓都封佔了也。〔正末淨做驚科〕〔正末云〕他每可曾到女院去擾亂。〔冲末云〕這倒不知。想是不曾去。〔淨云〕待俺到處去探聽一下。再作計較。〔下〕〔正末唱〕

【天下樂】似驀地裏狂風捲得一葉舟。都休。剛到頭。覓偏安片時又那處求。笑從前慕遊仙。怕今番做楚囚。便翻乾坤怎措的手。

〔正末冲末急下〕〔雜扮諸生上繞場下〕〔正末上云〕早間大衆到禮堂集會。日方代表高聲宣講。說是太平洋戰爭已起。他每奉令接管這大學。着全體諸生明朝掃數離校。方纔大衆默默到食堂膳罷。各自回歸寢舍。看俺大一片園林。煞時間死寂了也。〔唱〕

【醉中天】門掩金環扣。風緊鳥羣收。滿目荒涼上小樓。看庭竹多枯朽。剩蕭瑟的寨林土丘。隱約約路燈如豆。靜悄悄聽不得人語聲啾。

〔云〕這些日本軍閥好強梁霸道也。〔唱〕

【金盞兒】早引起了國家仇。掀起了廟堂憂。他可便縱橫馳騁惹得刀兵搆。待併吞天下運機謀。把萬民做砧上肉。把四海做掌中囚。忘老天還有眼。甚敗子肯回頭。

〔云〕明朝各奔東西。大料再也無從與那陳小姐相見。罷了罷了。〔唱〕

【賺煞尾】從此後黯淡了少年心。冷落了鈞天奏。毀多少黃鐘瓦缶。還只待遺世佳人開笑口。只索看睡夢裏絲絲楊柳輕柔。漫凝眸。見靜沈沈的織女共牽牛。耿耿銀河星自流。身在這渺茫宇宙。誰管你徬徨去就。念漁郎空羨煞武陵舟。【下】

第二折

〔正末上云〕自那年燕園遭受日人封閉。多少師長身繫縲紲。抗節不屈。俺閉居在家。不甘心長年鬱鬱。便立意南來。依託於自由祖國。後來聞得燕京大學已在川中復校。俺便間關跋涉。來到成都。居住在華陽縣文廟側廂。飲膳在大成殿上。師生數百人同甘共苦。生活雖則艱辛。精神卻更淬礪。絃歌不輟。又歷春秋。遙望着萬里幽燕。久勞魂夢。但不知待何日歸去也呵。〔唱〕

【正宮端正好】憑一片歲寒心。激動了青雲望。甘煞耐宿露眠霜。只待長風衝破鯤鯨浪。壯志也空摩盪。

〔云〕這錦城呵。〔唱〕

【滾繡球】是亂世的安樂鄉。浮生的歌舞場。好端端昇平景象。說甚麼異域殊方。有無邊的桂子香。奔騰的錦水長。下澄川輕舟逐浪。入新秋天氣生涼。滿城蘭麝迷鬢影。幾樹梧桐出畫牆。別樣的風光。

〔云〕有些同學。每日清歌妙舞。舉止豪華。小生非無及時行樂之心。怎奈阮囊羞澀。生怕有人邀我去跳舞場。坐咖啡館。因此上不敢同他每十分親近。非得已也。〔唱〕

【叨叨令】見他人徹歌逐酒爭時尚。俺這裏臨風對月空惆悵。甚心情揮毫灑墨充疏放。總算是吟詩作賦都虛妄。兀的不悶殺人也麼哥。誰管我思鄉念遠增悽愴。

〔四旦扮四女生上云〕彥原仁。〔彥原仁云〕呀。你這懶人。你看夏去秋來。天氣這般爽快。壩上綠草如茵。柳絲搖曳。我每今天特去練習鋼琴。你何不趁此暑假期間。同去遊賞一回。過幾天開了學。想去也去不得了。〔正末云〕也罷。同你每走一遭。〔做繞場同行科〕〔正末唱〕

【脫布衫】亂紛紛花落陂塘。裊娜娜人著新裝。列天際秋高雁行。繞溪頭風搖竹響。

〔云〕華西壩已到了也。你每自去彈琴。我從這答兒轉回去也。〔四旦下〕〔正末轉身行科唱〕

【小梁州】回首江城草樹荒。隔青林仙樂悠揚。晚煙古道黯斜陽。郊原曠。燈火已昏黃。

【么篇】待歸來一燈青影搖書幌。這心情格外淒涼。世俗地。利名場。容不得腐儒強項。塵海久滄桑。

【上小樓】說甚麼辛酸備嘗。總不過異鄉流浪。銷磨盡來日雄圖。今日風情。舊日鋒鋩。盼甚麼遊玉輦。乘巨浪。青雲直上。誰料想幾年間落得這般形相。

〔云〕還不及那李白呵。〔唱〕

【么篇】他長流夜郎。卻不曾投荒邊壤。還落得一代風華。百世聲名。千古文章，也曾經馳帝鄉。邀宸賞。醉吟酣暢。到今日錦詩篇光燄萬丈。

〔內作爆竹響科〕〔正末唱〕

【滿庭芳】纔看了清波浩蕩。又則見華燈明亮。暮靄蒼茫。正街頭聲聲爆竹連雲響。奮精神健步軒昂。也不索徘徊瞻望。順風兒鑼鼓鼕噹。敢可也聲悲壯。亂忽忽熙來攘往。滿路盡紅妝。

〔云〕來此已是文廟大門。待我進去休憩則個。〔冲末扮李四上云〕有一個好消息告訴你。方纔有人傳說。日方已宣布要投降了也。〔正末云〕是眞的麼。〔冲末云〕我也不知。你何不同我到報館去探問一下。〔正末云〕快走。〔正末冲末同奔科〕〔正末唱〕

【快活三】心也忙。腿也忙。神徬徨。意徬徨。當前物我兩相忘，敢是人欺誑。

〔外扮老警士持爆竹上呼云〕過往人士聽眞。敵人業已投降了也。〔做燃放爆竹科〕〔雜扮民衆敲鑼打鼓上呼云〕中華民國萬歲。〔正末冲呼云〕中華民國萬歲。〔雜繞場下〕〔正末做趨前握外手科唱〕

【朝天子】心裏慌張。眼裏淚汪。捷報從天降。忘了形相。迷了方向。恕我都無狀。作客他鄉。念家山把魂勞夢想。這肝腸也震盪。卻原來華夏重光。兀的不似汪洋大海裏的排山浪。

〔冲末云〕我兩個快回文廟去告訴他每知道。〔外下〕〔正末冲末做行科〕〔正末云〕到了文廟。只見滿地都是硝烟爆竹。人都出去了也。〔唱〕

【四邊靜】輕煙浮漾。古木森森蔽上蒼。空枝搖盪。空庭閉曠。剩下了清風兩廊。我猛可裏心迷惘。

〔冲末云〕好了。不日便可還鄉了也。待俺再出去看看。〔下〕〔正末唱〕

【耍孩兒】再不索水邊林下空凝想。斯賴着至聖先師側廂。高樓買

醉又何妨，趁冷風天際翱翔。卻不道卽從巴峽穿巫峽。便下襄陽向洛陽。又何必憑欄望。從此後千秋燕樂。萬里康莊。

〔云〕八年虎鬬龍爭。多少將士在前方浴血抗敵。這功勳是不可沒也。〔唱〕

【五煞】他每的志氣長。膂力剛。管甚麼功成圖畫凌煙像。早熬盡了五更鼓角風吹浪。百里旌旗露結霜。兀的不聲威旺。便摧平戰壘。掃淨槐槍。

〔云〕他日大軍凱旋。理應狂歡慰問。〔唱〕

【四煞】去得那大道旁。望着那遙遠方。有多少雲屯霧集雄兵將。到他日凱歌動地容壯。也則是洪福齊天國運昌。敢可也人爭仰。還不待龍騰雀躍。準備着簞食壺漿。

〔云〕這些在後方苟安享樂的人。眞好慚愧也。〔唱〕

【三煞】戰陣上半死傷。樂國裏自徜徉。錦衣玉食賓朋享。一任他影搖紅燭昏羅帳。香裊金猊暖畫堂。高據着層樓上。看盡了掌中曼舞。飛盡了座裏瑤觴。

〔云〕想那些北地親友。如今還在夢中哩。〔唱〕

【二煞】睡呼呼夢正長。黑甜甜夜未央。索居誰作非非想。還不是千家寂靜芙蓉帳。一枕沈酣薜荔房。淨等着雄雞唱。管甚麼莊周蝴蝶。神女高唐。

〔云〕但不知那陳貫繡小姐。現今在何處也。〔唱〕

【一煞】這年來隔一方。那人兒在那鄉。山河滿地空崇仰。則俺這郎當僕僕風塵狀。愧近他巧笑盈盈脂粉香。訪得到嬌模樣。怕則待苧蘿村冷。茂草臺荒。

【收尾】滿庭松柏風。一窗燈燭晃。幾年來心頭塊壘都奔放。且去把大成殿上的金鐘先撞響。

〔下〕

第三折

〔正末方巾袍服上詩云〕劍外頻年憶舊都。歸來景物未應殊。名園小憩無多日。又向風前泣鷓鴣。俺彥原仁自川中北返。仍到燕園。續成課業。也見着一些人衣錦榮歸。躊躇滿志。可說得上名利雙收。小生初返之時。衆人也刮目相向。後來見俺只是一介書生。便無人理會。又值家道中落。更被人白眼相加。所幸閉門讀書。不無進益。如今暑假已到。畢業典禮方始

完畢。想如今萬方多難。生民困苦百端。人海茫茫。正不知何處是安身之地也。〔唱〕

【大石調六國朝】只爲了這一箋憑證。費了我萬里途程。抵多少黃卷伴深更。幽窗迷燭影。花落春歸去。渾誤了壯歲功名。重來到昔日繁華地。竟改了少年心性。不堪望他樓外陰陰密柳。不堪聽他枝頭嚦嚦流鶯。舊夢已重溫。遠圖渾未逞。

【喜秋風】卻好似大丹成。春夢醒。惹凡塵則笑人喜奔競。走天涯更懶得誇雄麼勁。久沈吟自回省。

〔云〕細想起來。還是當俺奔馳在那川陝路上之時。倒好雄闊豪邁也。〔唱〕

【歸塞北】記幾度翻重嶺。看幾許野岸繞荒陵。空蕩蕩乾坤憑我馳騁。莽蒼蒼原野任我經行。有甚麼書劍感飄零。

〔云〕北歸之後。剛與那陳小姐有了一面之交。卻不料她舉家南遷。從此杳無消息。眞是驚鴻一瞥也。〔唱〕

【鴈過南樓】恨渺邈山河阻梗。記依微倩影娉婷。枉自把滄海來量。把奇緣來等。悵仙踪轉徙無定。空隱着一片心。空問着三生命。怎管得他水雲般行徑。

〔雜扮男女生喧笑繞場下〕〔正末云〕這些新進少年呵。〔唱〕

【六國朝】衣冠潔整。意態驕矜。神抖擻語聲高。氣昂揚軀幹挺。年少誇才俊。儼似那虎帳談兵。屈指數英豪。莫待是池蛙坐井。論賢哲唯唯否否。消寂寞我我卿卿。待澈悟了寶鏡幻空花。敢可也雄心成畫餅。

〔冲末扮李四上云〕俺領了文憑。已束好行裝。卽時遷出宿舍。彥原仁。日後彼此關照。就此別過了。〔下〕〔正末唱〕

【憨貨郎】故人多志誠。回首漫叮嚀。立路歧。折楊柳。送長亭。

〔雜扮畢業生提箱籠上繞場下〕〔淨扮張三上云〕走也走也。彥原仁。你還不走。更待何時。〔正末云〕俺走。俺走。是走的時候了。〔淨下〕〔正末唱〕

【歸塞北】亭館靜。人在畫中行。過目兩番眠食地。酸心一曲踏歌聲。不覺淚縱橫。

〔下〕〔外扮白髮車夫拉車上云〕大家都是做學生。舊的走了新的來。他每前後兜圈子。我也時刻常奉陪。人在車前。車在人後。說去那兒。拉了就走。〔正末斂衣提包裹上做登車科唱〕

【初問口】舊書卷來去匆匆。管甚麼樓空人靜。再不索走晨昏帶雨

穿芳徑。砌草荒。苔痕淨。緊鳴蟬又盼得風初定。

【尾聲】渾燦爛園林勝景。忒迷離錦繡前程。長記得晚鐘沈。斜月冷。未名湖一片空明。人面波光共輝映。有那好詩篇則向誰投贈。兀自這眼兒邊還浮動着去年的秋樹影。

〔同下〕

第四折

〔冲末扮李四上云〕俺與彥原仁同住此間。已有數月。近來見他心事重重。鎮日閉門悶坐。足不出戶。今晚又在一邊自酌自飲。手不停杯。這早晚尚未就枕。俺也不去管他。則好納頭便睡也。〔做伏桌睡科〕〔正末上云〕小生畢業之後。覓到一些小事餬口。張三卻也同在一處。則他善能吹拍拉攏。八面玲瓏。不久便高升高轉。小生處世魯直。又受不慣世俗閉氣。惱性子辭職出來。後來又得李四推薦。另獲一職。且同他在一處謀生。數月以來。但見一些同事鬆懶油滑。全無振作。因此上鬱鬱無聊。欲待轉換行業。急切間也難打定主意。今晚喝了幾杯寡酒。身體困乏。就此盹睡一下則個。〔做伏桌睡科〕〔冲末扮虛下〕〔正末打夢做起科云〕呀。卻不料回到燕園來也〔唱〕

【雙調新水令】暢清風衣袂正飄飄。爛陽光百花含笑。方池魚戲水。華表鶴歸遼。吹不斷樓外瓊簫。這景物儘凝眺。

【沈醉東風】響篌篌幽篁翠篠。意閒閒垂柳平橋。鎮湖心思義亭。立水畔花神廟。向風前幾樹桃夭。罨畫園林燕語嬌。共一片烟波浩渺。

〔云〕走來走去。路都不認得了。前面有一座高山。從未到過。待俺上去看看。〔唱〕

【慶東原】絕頂上雲霞密。疾風中塵土高。清泉見底青峯峭。悠蕩蕩過山長水遙。恍惚惚趁萍浮絮飄。紛擾擾讓蝶媚鶯嬌。空谷野花香。石洞靈光妙。

〔云〕看這裏好一處清幽去處。想俺在世間萬般沈悶。有何意致。倒不如長此住在這裏。也不做和尚。也不做道士。只做一個無是無非自由自在的人。倒也罷了。〔做坐地歇息科〕〔正旦扮陳貫繡上云〕妾身陳貫繡是也。聞得那彥原仁入山不返。待我來勸說於他。〔做見科云〕彥原仁。久違了也。〔正末做猛驚起立科唱〕

【鴈兒落】神仙離碧霄。草木生光耀。俺只待山林託此身。誰承想日月來相照。

〔正旦云〕你在此冷冷清清。如何是了。還是下山去罷。〔正末云〕多謝小姐關懷。只是俺在塵海之中。受盡奚落。實在不想再回去了。〔唱〕

【得勝令】舉世盡滔滔。風雨感飄搖。人海千重浪。田園半尺蒿。蕭條。俺待向那蒼天叫。迢遙。這說不盡的窮愁氣怎消。

〔正旦云〕你且到這邊來望一下。〔正末正旦做同行登高科〕〔雜扮儻民扶老携幼匍匐上繞場下〕〔正旦云〕你看山下那些困苦黔黎。作何感想。

〔正末唱〕

【沽美酒】渾不覺灑山風淚點飄。低頭望掩塵寰烟霧杳。痛哭生民多餓殍。仰青天劃然長嘯。四野轉蕭寥。

〔正旦云〕你且下誠然困頓。他每何嘗不更困頓。他每不及你智能之多。也不如你失望之甚。他每只是求活。卻短少了些謀生的智能。你不去塵世上與他每同甘共苦。豈不是見死不救也。〔正末云〕罷了。任俺在山上山下。此心總不過如此也。但若俺到了山下。卻又到那裏尋你去。〔正旦云〕去到那裏都尋得到。塵世閨秀。都是我的化身也。〔正末唱〕

【太平令】猛可裏愧當年枉效那武陵年少。走烟塵裘馬輕驕。只待要醉夢裏歡騰歌笑。怎料得在風浪裏翻騰困擾。今日裏與這舊交共遨鵲橋。渾似那長夜中天雞報曉。

〔正旦做閃下科〕〔正末做伏桌睡科〕〔冲末虛上仍做盹睡科〕〔正末做醒寤科云〕呀。原來卻是一夢也。李四。李四。現在是甚麼時候。〔冲末做欠伸科云〕還早哩。〔正末云〕我要出去了。〔下〕〔冲末云〕奇怪。外面還滿天星斗。他要到那裏去。這傢伙昨宵貪一醉。想必是整夜都無寐。誰管他五更跑出門。俺這裏且自蒙頭睡。〔下〕

題目　陳貫繡感應塵世心

正名　彥原仁醒寤燕園夢

跋

燕園夢雜劇之作，雖出於一時遣興，然不同於傳奇志怪者也。劇中人士非實有，劇中情理非盡無。而當時史事，則悉眞確，蓋亦變亂中人海波瀾之可歌可泣者也。宇宙萬象，陸離光怪，凡屬近於情理者，莫不可呈現，第吾人未盡聞見耳。余偶所見者，大地湖山一曲間少數人物中之極少數人物，嘗有類此之心境感慨，因納之一端，藉元人法式以傳之，初不過我手寫我口，不計是非工拙也。天地悠遠，世事遷易，不久而此情理且將變改。知我者，其此極少數人物乎。

中華民國三十六年歲在丁亥仲秋月程曦跋於海淀燕京大學

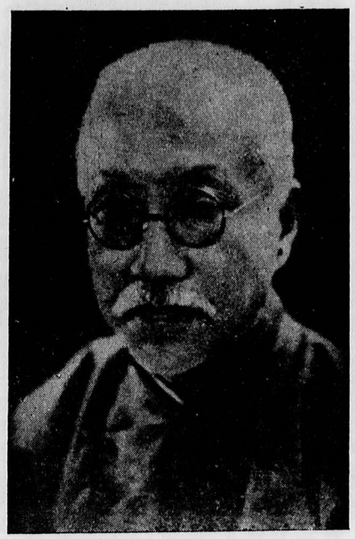


憶吳雷川先生

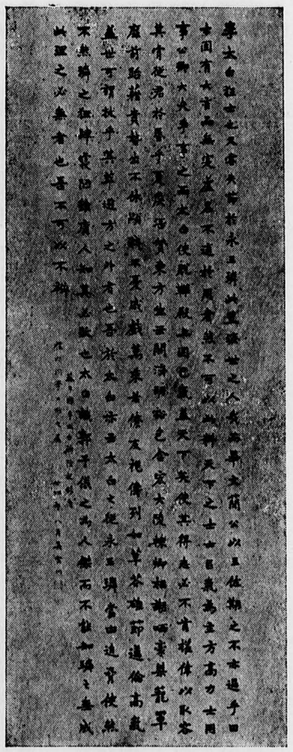
秦佩珩

在故都與雷川師作別，轉瞬四年；在這四年中，我流離遷徙，迄無寧日，回首故都，千山萬水，而雷川師作古已一年以上了！（編者案：吳師歿於民國三十三年，享年七十有五。）

教育家是一個民族或一個社會階層的感覺器官，是用精神來守衛民族，或社會階層的忠實兵士。教育是一種神聖的事業。雷川師終身盡瘁於教育事業，志不旁騖。尤其自七七事變以來，在那樣惡劣的環境中，處處使人窒息，處處使人苦悶。當時一般惡化分子，奉張邦昌、洪承疇作榜樣，盡皆袍笏登場，而雷川師視利祿如敝屣，高臥海甸，一塵不染。方期嚴冬過去，在春暖花開的時候，重聽他的教誨，誰料他竟與世長辭了。有一個英國人曾說過：「寧可失去一個印度，卻不願失去一個莎士比亞。」在抗戰艱苦的八年歲月中，我們寧可喪失了其他一切，卻不願失掉我們民族的精神堡壘。而雷川師正是我們民族的精神堡壘啊！時代的每一階段，都有那一時代的人物，出來替國家找出路，替民族爭光榮。也有些時代，有一代之才而不克盡一代之用。那是不能使人才與時代要求相配合的緣故，在個人說是一種不幸，在整個社會說也是一種損失。雷川師的學問、道德、經驗、能力，……從任何方面看，我們說他是一代之才，實在並非過分。但是他，具有一代之才的人，卻不曾盡一代之用。尤其在事變以後，他甘受窮困，寧處孤寂，住在北海的松坡圖書館裏，以至於死，眞令人在欽仰無極之餘，不勝懷道不行之痛！



吳雷川校長遺像



吳校長書贈編者墨寶

我跟雷川師讀過好幾年書，我讀書的興味和方法，可說是他引起我、教給我的；而他的思想和人格更給我很大的影響。他對子學特別有研究；在宗教方面，也有很多的貢獻。我讀過他的許多著作，雖不能完全了解，但我這六七年來，無論在治學或作人方面，都是他的精神在領導着我。

我最初認識雷川師是廿六年（一九三七年）的秋天，在燕京大學的穆樓。我跟他念過好幾門課程。大學本科的國文，有一組便是他担任的。他教學很認眞，從不缺課；每一份的作文卷子，他都批閱得極其詳盡，幾乎一筆不苟。他講書的聲音不大，但極其清晰；他講話的態度極自然，但不隨便。以後，他因爲身體有病，由國文系主任郭紹虞先生來代課，但是作文卷子上依舊落着他的筆跡，他並不因病而放棄了他的責任。

以後我還跟他念了「公文程式」的課程。教「公文程式」，在燕大他總算第一手了。他教了這課程多年，但一些也不隨便，也可以見出他的治學態度。張東蓀先生在他七十歲的壽辰時曾經說過，前輩的治學是謹嚴的。（大意如此）

雷川師在燕大住在朗潤園，隔橋便是郭紹虞先生的家。國文學系的文學系會常常輪流在他們兩家開。我除聽他的專題講演之外，有時還受他特別的指導。有一次，會還沒有開，我就到了，便在他書房裏翻書，見到了不少極有價值的好書。他從來不吝惜任何秘本。後來我努力於明代經濟史的研究，他對我的幫助很大。他不僅介紹「西園聞見錄」等書，供給我珍貴的史料，並且告訴我他的主張，經濟史應該與經濟地理合流。他不把地理看成歷史的附庸，他說地理該是治歷史的工具，必要的工具。這對我是一個很重要的啓發。他極鼓勵我用西洋經濟史的方法來治中國經濟史。他答應我在書作成時，一定爲我作序。現在書尚未印，序尚未寫，而他已逝世了！

雷川師的日常生活極嚴肅。每日起來很早。對於任何同事及同學都很誠懇。除了他很忙，信件永遠不隔宿，有時還怕他的用人把回信送錯，會親自送到你宿舍。對於青年學子提攜尤力。所謂提攜，包括精神和物質兩方面。他不願在學校多拿一文薪津，『教一點鐘拿一點鐘的錢！』這是他自己的話。但他卻替一羣窮苦學生繳了不少的學費。有一位朋友告訴我說，吳先生吃穿都極節儉，惟有一件事不節儉，就是替學生繳學費！說到他的誨人不倦，也令人敬畏，對於任何學生，都誘導着向學問方面走。他把他所藏的善本書，一無隱匿的公開給他的學生們，國文系的學生得他的助力尤多。他沒有一點秘密，沒有一點保留，更不願「留下一手」，他照人的光芒太熱了。有人曾問他：爲什麼教育部次長都辭去了，而來燕大國文系教窮書？他很坦白地說：『我並沒有感到窮啊！我覺得每個人都應當咬菜根，尤其在這風雨如晦的時代，應該做些事情爲社會的表率。教學生就好比栽花，有時澆澆水，看看他開了，心中便快樂，我也並沒有想到替我結果子吃啊！』這話是我親自聽他說的。

凡是和雷川師商量什麼事情，需要他一些助力的時候，他總是熱誠地給你許多鼓勵與幫忙。他的同情又總是站在弱者一方面。七七事變以後，他對於那羣文化漢奸恨之刺骨，而對有志南來的青年則極力設法幫忙。當我要離開那罪惡的天津，去北平辭別的時候，他在抽屜中拿出一本小冊子來，上面滿錄着南方許多校友們的住址。他一一念給我聽，最後並用熱烈的目光向我道別，那目光中好像在說：『祝你一路平安，而此處的一切也請放心。』誰知此後竟成永別！

後來我到了洛陽，他給我信說，正努力於墨子的研究，我便很担心他的健康。不久我到成都華西大學教書，就聽說他身體多病，並聽友人說他又有回到故鄉杭州的打算。這話引起了我的一種十分奇異的聯想，這種聯想使我很恐懼。果然，不久之後我到光華大學教書，就接到他去世的消息；這消息使我難過了許多天！

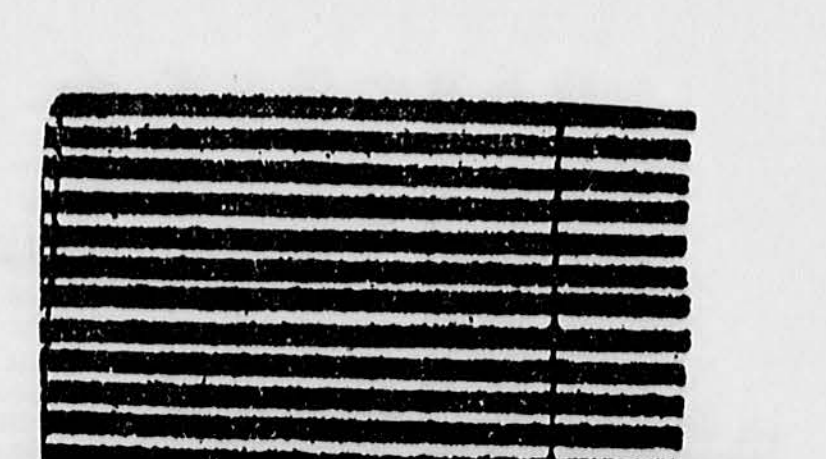
東方之狼的日本剛剛毀滅，全民族在外力壓迫之下，剛要出頭，而我們的思想界和精神界的毅勇奮進的導師忽然撒手去了——去了，永遠不再回來了！

於成都杜工部草堂。

（轉載自卅五年十二月廿日出版國文月刊五十期）

我所認識的許地山先生

黃華節



許地山先生諱贊堃，筆名落華生；福建龍溪人；是我國「新思潮」時代的溫和戰士，曾躬與「五四運動」。治學之外，行有餘力，更寫作小說散文，成爲新文學的名家，桃李和私淑弟子滿天下，仰止嚮慕的人，更不可勝數。可是我相信眞正認識他的人，卻寥寥可數，因爲他不是「風頭人物」，在社會上他不大喜歡露臉。鄙人叨天之幸，得列他的門牆，拜受他很多啓發誘導，才摸到一點兒爲學的門徑和端緒，雖然我不大明悉他的身世——這是我的癖性，他也不高興輕于示人——但三幾年的耳濡目染，腦子裏不經不覺鏤刻上不能磨滅的印象；固然，我不敢效尤以「我的朋友胡適之」的訣詞，暗中抬高自己的聲價，但爲了使締造我國新文化的大宗師的往跡不致湮歿，和表達自己飲水思源的誠悃，我覺得，我有責任把我的印象，拿楮墨複製出來，我沒有替他作傳記的資格與能力，只能傳述親見親聞的一些瑣事細故，相信明眼人自能小中見大，觀微知著。

先畧說一說許師的治學方法——我以爲那是神仙的「點金手指」，比學術的造詣還寶貴。有一次，我大胆批評他：『許先生，像你這樣無所不窺，無所不學，眞不明白你的小小腦袋，怎能容納得如許之多的智識資料，也不明白你的方寸靈台怎能夠分配到宇宙人間的森羅萬象。』對此，他莊容正色，卻又莞爾而笑答：『爲學如造金字塔，根基要廣博充實，上層要巍峩矗立，你不能一蹴就鑽入牛角尖，也不能一嘶就造成象牙塔，不過還有一個要訣，愈是博就愈需要有融會貫通的線索，才能夠把巨椽、大石、泥土、沙礫、竹頭、木屑，構築成摩天樓和金字塔，工師大匠沒有水，是絕不能建造出一間伸手可扳的平房陋室的。』經過他這一番提點，於是乎我就無書不讀，所到之處，亦無不學效孔夫子入太廟，無事問了。他又說：天壤之間無廢物，鷄零狗碎也是學術資料，他的精彩散文之一是閒話落花生那一篇小作品，主旨是指陳那種粗賤的殼果，小而至於枝葉外殼，無一不有重大的用途，因之卽採取「落華生」做他的筆名，後來我把他這番大道理，濃縮成一句簡單的格言：博而後能專，專而後能精。

許先生治學和教學的第二個法門，是不靠書本而多靠視覺，眞學識是由實地觀察和及身體驗得來。他有個慣例，每學年，一定帶領上他的課的學生，到值得考察的地方去，叫他們用眼睛代替耳朵去求學識。記得我受業的第一個學期，他領我們到社稷壇、天壇、地壇、日月壇、太廟和壽皇殿，叫我們細心放眼觀看，有所不知，便隨便向他發問請教，他無不如數家珍地扼要作答。第二個學期領我們鑽入人山人海的雍和宮，去觀察喇嘛「打鬼」。第二個學年，他更向院長替全班請兩整天假，親自率領我們坐四十里貨車，走四十里山路到北平遠郊的金頂妙峯山去體驗善男信女進香朝聖的宗教「虔誠」，往返沿途氣喘吁吁回答任一個同學提出的任一個問題。這兩天的苦旅行，比上一個學期的課，得益還多，他曾經私下教導我：『大社會和大自然就是一間最充實的圖書館兼博物院，眞材實料，正確學問，必要向那裏去探討。』他這句寶訓，是的而且確的，就以他本人施教爲例，他貢獻了兩個科目，一是道教史，一是中國禮俗史，整個學年沒有缺過一課，但道教史只講授到道教的草創，禮俗史連住居和衣著還沒有講授完了，然而繼續研究宗教史和禮教史的原則和方法，卻已經清清楚楚傳授給我們了。老實說，後來我蒙他介紹我到定縣做禮俗研究員，用的就是他授給我的兩宗法寶，至今擴大研究範圍，也差不多完全得力於他的指引和啓發。

說到他的學術園地，當眞可以說得上包羅萬象，所謂「正經」學問固然不用說，連迂腐的儒者斥爲穢褻的房中經和春意圖，他也半公開地用功研究。有一次我向他請問：兩漢的學風獨尊儒學，於是學者都以經學爲課藝，可是儒生斥爲卑汚的房中家言，卻偏偏在那個時代風靡一時，房中經的出現如雨後春筍，連欽命的史臣，也把房中學的著作，一股腦兒敘入正史藝文志裏面去，這是又是什麼道理？他沈吟半響終提不出確定的解答。我又進一步大胆提出我的假設：我以爲房中術是從西亞、近東和中東經由所謂西域在兩漢時代輾轉傳入華土的。他連連點頭說：『你這假設大有成立的可能，用功去證實它罷！』我抱憾地說：「可惜我蒐集不到足夠的資料！』過了幾天，他約我到他家裏去，翻出好幾本專研性學的洋裝書，法文、德文、亞拉伯文、梵文、日文的都有，還有好幾套或精或粗的春意圖，乃至於以春宮爲辟邪護身銅錢和鼻烟壺、四摺扇都有。他正襟危坐鄭重說：『別以冬烘頭腦和道學眼光研讀這一類圖書，最汚穢的廢物，也可以提煉最珍貴、最有益的資料，只看在如何處理而已，英國的學會和大學，都半公開刊印這類書，不過冊數有限，只賣給有資格的學者學子，我就花過兩鎊買一本全譯而且附有插圖的天方夜談原本。借助這些做參考下功夫證實你的假設罷。性畢竟是個重要課題，與食經、茶經、菜譜同等。』我又抱憾說：『奈何不懂這幾種語文！』『不要緊，看圖便可領會其中意，看不懂的問我。』可惜，我的學力與時間，都苦於無法分配，因此，我的假定至今還是個未證實的假定。卽此又可見許先生的學園何等廣漠，頭腦何等開明。

惟其是於學術無所不窺，他的著作便駁雜而無奇不有，除了他專長的科學、文藝之外，小而至於扶乩、鬼詩，僻而至於梵文俚語，他都有著述，但多數不曾出版，在坊間可以見到的，不及他的等身著作十分之一！他著有一部扶乩心理出版了；也蒐集了一厚帙鬼詩，題名「鬼唱集」，命我替他作緒言，我卽以我國民間盛傳的人鬼戀愛故事其實是禮教森嚴時代「淫奔」、「苟合」那些風流韻事的烟幕爲主文，草成二萬餘言的一篇導論，他很高興地採納了，更進一步指點我去深研紫姑傳說和紫姑卜，前者寫好了卻不見出版，後者我也遵命做得七七八八。再有一次，我訥訥地大胆妄肆批評他的著作苦工，我說：『許先生！你費了絕大的氣力，寶貴的時光，去編纂梵文辭典，雖然作成了，能夠利用或肯利用的人，至多不滿十個，費力多而收效少，何不轉而移用時間精力多做對千千萬萬人有益的著作呢？』對這大胆的諍言，他半笑半嘆說，『那是一門很有趣的冷門學問，快要湮沒失傳了。』只此又可見他的學問眞是浩如烟海，深似九淵，高如山岳，恐怕連大嘆「生也有涯，而知也無涯」的莊子，也要接住說，『許地山眞天下之好也，才士也乎！』

他的著作已經面世的，總算不少了，可是據我所知，他的未刊和未完成的遺稿，粗粗計算，至少還十倍於此數我知道有一部份他的太太帶返她的家鄉，又一部份保存在香港大學馮平山圖書館，有好幾種聽說交到朱經農先生手裏，但未見刊行，再有不知多少下落不明，更有若干部不知怎的竟流到澳洲去！這麼些文化之宮的瓌寶，竟作廣陵散，叫萬千學子，白白喪失了大量的遺產，連整個中華民族，也不幸遭受無法補償的大損失。一想起這件事，我的心便隱隱作痛。

許師的學問所以那麼淵博，我想，是有兩大原因。第一，他自幼至老計壽數不過短短五十餘年，但到過的地方，卻很廣闊，他是閩南人，少時隨他的尊翁宦遊百粵，足跡遍及廣州府屬及南路各州縣，壯年他到過緬甸南洋，留學英倫，旅遊北美，中年在休假期間，又巡禮過五天竺，歐亞美三大洲都印有他的雪泥鴻爪。太史公說，「士當讀萬卷書，行萬里路」，許先生確然已經辦到了。再加上他的敏銳的觀察力，靈活的理解力，精細的分析綜合力，又何怪乎他的爲學，與著作和講學的資源是取之不盡用之不竭，等同源源渾渾的活泉呢？他的傑作「同命鳥」、「綴網勞蛛」、「商人婦」，以及「讀芝蘭與茉莉因而想及我祖母」，不盡是虛構，多半是採擷自親見親聞的事實的。

第二個原因，是他的語言天才，除了閩語、國語是他的 **Mother tongue**，英語是他的第二語文不算外，他還能夠操很流利的好幾種廣東方言；這之外，他還懂得緬甸語文；至於梵文更是他的專門知識，日本語文也是他的小本領，還看得懂德文、法文乃至亞拉伯文的書籍。語言文字是求知的主要媒介，讀書要通曉文字觀察體驗全靠能懂能說各該 **field** 的語言，方能與對手方交換意見，通達情思。這兩大條件，許先生都具備了，然則凡是足跡所到的地方，及身接觸的人物，他都透澈了解，又何足怪呢。

末了，讓我畧說一說許先生的品格吧，關於這一點，我倒不便多所諛揚，免得蒙犯吹捧拍的嫌疑

，我只舉述三兩宗瑣事細故，讓會心人卽小見大吧。

首先值得一提的，是他的教學勤懇。他在燕市西郊的燕京大學執教鞭，卻住在城裏，兩地相距二十多公里。他沒有汽車，也不乘坐校車，只僱了一輛長行黃包車。單以我受業的兩三年而說，他從來沒有缺過一課，沒有請過一天假，也沒有遲到早退過一次。縱然是風雪刺骨，黃沙撲面，一樣是準時到校授課。課餘之暇，他絕不擺大教授的架子，任何人向他發問，他都就便坐在路邊或草地，給一個詳明的解答。孔夫子的美德之一是「誨人不倦」，這一點許先生認爲是當然，不算是「德性」。

不寧惟是，他獎勉和扶掖後學的精神，也是熱烈得叫人感動的。老實說，沒有他的獎勉提挈，我這庸材也不會像這樣子發憤求知咧！只舉一兩個實例，一九三二年，我害了一場大病，更不幸碰上國難一、二八之役，日本軍閥濫炸閘北，把商務印書館一個主要部份炸燬，連同我恃以爲膏火的資源也轟陷了，我幾乎被迫輟學。天幸許先生不待我求告（那是我的怪癖），便約同吳文藻教授和鄭振鐸先生三人各月賜十元做我的學膳雜費，我才能夠在那裏受業兩年。離校後我這不識世務，又不肯開口求人的書痴，常常淪於失業和饑寒的困境，孤癖不讓我求人替我謀求差事，所以一失業便是長期的，但許師不知則已，一知便不待我開口，千方百計替我奔走「鑽營」。這弄出一個笑話，也是在海隅，在「七七」的前夕，我照例瀕於饑餓的邊緣，他老人家介紹我去當一位大律師兼「紳士」的家庭教師，我的「倒運」不肯放鬆我，但「不自隕滅」，卻「禍延」我的貴介弟子，不夠三個月，害病夭折了。許師嘆了口氣說：『唉！你眞是賣鹽也賣到生蟲！』可是，嘆完氣之後，重又替我四出謀差事。光是這兩件事，就可見他是多麼愛護他的學生，至於他的諄諄教誨，誠誠懇懇指引弟子求學的正確路線以及不吝傳授爲學秘訣，那更不在話下了。

許老師扶植後學的熱誠，還有比這更偉大的。他自己既不求名聲也不盜虛聲，他的學位不過是B.A.，但贅上括弧內oxen一個字，雖有機會，他也不到美國去花兩年時光求取PH.D.的榮銜，在燕大，他只安於副教授的講座，後來南來港島，當起中文系院長，他卻不以爲榮，只一心要切切實實負起培育英才，百年樹人的神聖而艱巨的任務。港府和港大當局，對中文學院的經費是很慳吝的，致令他載與俱來的三項錦囊大計，無一項能夠實施，還要多方籌措這學系的經常費。閒談中，我率爾問：『先生日夕與香港紳士周旋，不以爲苦嗎？』他作了一個苦笑道：『有什麼辦法呢？要辦好中文系就不得不委曲地老着面皮應酬他們了。』又一次，是他自己對我輕輕嘆了一口氣說：『我希望積儲或籌集得一筆資金，到鄉下去辦一間中學。』這句話所隱含的赤誠，當時令我幾乎忍不住兩眶熱淚。他就是這樣的一個人。是偉大抑或是退嬰呢？我不敢置評，且付諸明眼人公評吧。

正惟是富於提攜後進的熱誠，所以他老人家奉甚儉，而對人卻很慷慨，上兩段講及他自動解囊資助我病後的膏火，已見其端。一九三三年，他就任港大中文系主任講座，薪金不會很少，我知道他一領到便按月全交給太座掌管，只留下爲數不多的「月費」。可是每逢知道我快要斷炊，便不待我羞澀啓齒，創減自己的使用，惠賜「延命湯」給我。別人曾否受過他的恩惠，照例我是無從得知的，不過我準估得到一定不在少數。至於他自己呢？我從來不曾見過他穿著綾羅綢緞或名貴呢絨。在北平冬季禦寒的，也不過是一件廉價的白胎羔，和一襲粗呢絨的大氅。他的最大消費是買書。可是不見他沾染碩學名流的習氣，斥重資收藏珍本善本。他說，學校和國立圖書館有的是，何必定要擺在自己的書櫥，徒供玩賞。

許老師學問的精湛淵博是如彼，品格的崇高純潔又如此，而「上帝」（他是信奉基督教徒的，所以我用這個詞兒）竟不永其壽，卻悍然奪其紀，只活了短短的五十餘年，便捨我這庸材和無數幸莘而嗷嗷的後學而逝了！「上帝」啊！你是善妬抑或是瞎啊！你是善妬抑或是瞎呢？更使我懷慚內詆的，是我從他那裏得益如許之多，他辭世後埋骨在港島離市中心不遠的華人永遠墳場，和平後我流浪在這小島也有二十多年了，卻總不曾拜祭過他的陵墓。並不是我忘恩負義，實在的原因：一是自愧學業無所成，無顏覲見嚴師於別個世界；二是自知是個神經質的人，鼓不起勇氣去向土饅頭洒一掬哀痛之淚。不過我的宗教重內心而不重儀式，我相信一瓣心香和一番默念，比一束生芻，或一次跪拜，來得眞誠得多。我沒有得到他的手澤紀念品，但曾經在河北定縣天齊廟和他並肩照過一幀小照片，以及觀察故都壇廟的寫眞，只這些已足夠我拿來做哀思默念的對像了。

許先生在「空山靈雨」寫個一句至理名言：『假如生命是無意義的，我不要來生；假如生命是有意義的，今生儘夠了。』我服膺斯言，所以我一方面斷了來生相見的痴念；可是卻又免不了興起另一個矛盾的妄想，希望有死後的生命讓我再見師顏，並且向他作一個爲學的交代。

謎底

·隱秀·

一、馬蒙
二、鄭震寰
三、江可伯
四、陳哲
五、錢乃信
六、劉選民
七、傅世仕
八、李素
九、王仰曾
十、施彥博
十一、陳北海
十二、許登文
十三、姚剛
十四、周金華
十五、李連枝
十六、牟潤孫
十七、黃翠平
十八、賀方達
十九、蔡念蘇
二十、溫金銘
廿一、李權
廿二、左雪顏
廿三、何巧生
廿四、邱繼成
廿五、余日森

（謎面見頁58）



五月十九念「五哥」

梅貽寶教授，天津市人。曾任母校註冊課主任兼哲學系教授。抗戰時期母校西遷成都，梅教授曾一度任代理校長。

梅貽寶

我們一家兄弟五人，月涵居長，貽寶居末。因爲「大排行」的關係，月涵的弟妹們都稱他爲「五哥」。「五哥」是我們大家庭的柱石，更是大家庭現代化的樞紐。我們這個梅族，據家譜上說，乃是明成祖時代由江蘇武進北遷，來負責駐防天津衛的。不過到了滿清末葉家道早已中落了。父親的功名還是考來的，兩位叔叔的，則都是捐來的了。庚子年義和拳鬧亂，閤家逃亡。趕到回來，則所有家業，洗劫一空。貽寶恰巧此時出生，可謂生不逢辰。諸兄姊每人都有一位奶媽（亦稱乳娘），到了貽寶時期，只可一切從簡，奶媽免聘了。母親乳水不足，則佐以糕乾（成分大都是米麵粉畧放些糖而已）。當時「五哥」十歲有餘，抱着嬰孩貽寶餵糕乾乃是他家庭勞作之一項。月涵寡言，舉世皆知，卽是家人聚首，亦無二致。然而他曾屢次描述抱着我餵糕乾這一幕。據我的心理分析，這是他對這還知自愛上進的小么弟親切滿意的一種表達。最後提到餵糕乾的一次，據我回憶是四十四年。當時「五哥」五嫂住在紐約一間公寓，我在普林斯頓大學授課。有一天我到紐約去看他們，不知怎的，話頭又引到餵糕乾了。那時他已耳順之年，我亦年逾知命了。我說，我這賤軀，雖然比不上運動員、大力士，但是通常的辛苦，在這抗日反共的歲月，亦還担當過一些，至今未見衰頹。「五哥」應把這餵糕乾一幕，眞確的寫出，就教於那些營養學的科學家們。隨後月涵忙起設置原子爐來了，就把那追問餵糕乾與營養關係一節給忘了。

由餵糕乾到「五哥」回國這十幾年是我家近代史中最艱辛的一段。除去幾間舊房庇身以外，我家夠得上準無產階級了。父親的收入有限，家裏人口可觀。一切周章挪補，都要母親傷腦筋。我一直到十幾歲，恐怕是「五哥」回國以後，才穿到一件直接爲我做的新袍子。家境雖然清苦，人口雖然衆多，父親卻咬定牙，叫每個兒子受教育。後來天津開辦了女子學校，他叫兩個未出嫁的女兒亦上學校。「五哥」是我們的長兄，多少叔伯戚友勸父親，等他保定高等學堂畢了業，就該叫他就業了。作個中小學教員呀，到租界洋商寫字間裏當個「擺」（Boy）呀，怎樣都可貼補家用，替父親分些重担。但是「五哥」努力上進，考取清華第一批留美。而父親毫不遲疑的命他放洋。五哥放洋四年，時而把撙節下來的膏火，五塊十塊的寄回家來。我當時才入小學不久，不甚懂事。只記得「五哥」不時寄回一些五彩的美國風景明信片，當時看了，心嚮往之。並且在若干照片中得以認識楊錫仁、張彭春、金仲藩諸先生，當時都是翩翩少年。

民國三年「五哥」回國，家人歡欣逾常。父親自認他那一套舊學舊識不合時宜，命諸子惟「五哥」之命是聽。五哥立卽把我送進南開中學。學費每月三圓，交付不出。張伯苓校長因爲是世交，而且「五哥」是他的得意門生。所以亦不催促。但亦未明言算作免費獎學金，乃以記帳方式出之。（至今我亦不明白那一年南開的學費是否還記在帳上。現在想償還亦無法償還，只可「難得糊塗」了事。）

「五哥」那樣人品，那樣資歷，當時說媒保親的，不計其數。他好幾年概不爲所動，顯然是爲顧慮全家轉年，我考入清華中等科，應屬二三級。大概因爲南開讀書一年的關係，教員們把我考了考，問了問，升了一班，改屬二二級。我入清華當學生的那年，亦卽是「五哥」入清華當教員的那年。在物理班上他是我的業師，所以物理這一門我尤其小心預備，以免班上彼此「那個」。學年結業時這一門我得了個「甲」等。「五哥」住在學務處（卽工字廳）西偏院裏，我有時去看看。他在時，則是彼此互看一番，Interview而去。他不在時，則偸吃些花生蛋糕而逃。他亦從未問過我這些瑣事，大概是心照不宣的了。有一次學校國語演說比賽，我參加了。題目已忘記，大概與歐戰有關。這次去看「五哥」，居然根據講題同我討論了好久。我當時不過十幾歲的頑童，不覺頓開茅塞。回房好好預備了一番，演說比賽竟獲第一。此後每天看報，尤其注意國際新聞，數十年如一日。

「五哥」直接教導諸弟的時候可說沒有，但是他對我的學業爲人種種方面的影響，是不可言喻的。後來讀書，明白儒家道家的「垂拱而治」，「政者正也」，「無爲而無不爲」等等道理，甚至佛家亦有「無言之教」之說，這都可見潛移默化的功能。我從未聽過「五哥」述說這些道理，而實施此理最著成效的教育家中，恐怕要以「五哥」爲祭酒。

「五哥」初入清華供職，另有三個弟弟在各中學讀書。不久分別升入北京師大及清華高等科。這幾年大家庭的費用，諸弟的教育費，全由「五哥」一人負担。大概還清償了一部分家裏的舊債。像「五哥」那樣人品，那樣資歷，當時說媒保親的，不計其數。他好幾年概不爲所動，顯然是爲顧慮全家

大局而自我犧牲的了。眼看「五哥」行年已近三十，幸而漸漸的聽說常往韓家坐坐，他同韓詠華女士民九結婚，這就是我們的「五嫂」，清華同學們稱之爲梅師母。當時朋友們送喜聯，好幾幅的上款把「月涵」題成了「悅韓」。

在美求學時，「五哥」曾皈依基督教，信仰相當誠篤。回國來還在天津青年會服務一年。烟酒他是絲毫不沾的。入了清華，他的生活習慣漸漸從俗些，但亦還未聽說開懷暢飲過。他做了清華校長以後，有一年校友返校節，學校在工字廳設宴款待返校校友，大家互相讓酒中，忽然有人倡議，各級依次向校長敬酒。每級集團敬酒都要求乾杯，不乾不退，校長只可照乾。如是者，乾了一杯又一杯，我們在場的家裏人實在有些着慌而又不好出來勸阻。只可聽之，但盼無事。未料他老先生席散後，自行邁步回家睡了一覺，起來繼續招待賓客，當晚參加同樂會，若無事然。大家這才放了心，同時大家亦得了一大發現——「梅校長酒量可以的。」這恐怕亦是他自己在中年的一大發現。這個名聲傳出去以後，當然若干貪好杯中物的同志們都要來討教一番。同時國事日蹙，顯然公私各方，順心事少，而逆意事多。我料想，到後來他喝酒，雖免是藉酒來澆愁解悶的了。至於喝酒時而過度，是否對於他後來的病症有關，我們不通醫道的人，不敢多說。「五哥」二三十年來在全國各地結交了不少的酒友，而且酒品極好，似乎人人都說他酒德甚高。稱之曰：「酒聖」。據說酒友們用字，與字典不完全一致。但是能以「德」、「聖」稱之，大概總是好的一方面吧。

「五哥」畢生從事中國高等教育，服務於清華，將近五十年。其間亦經過若干的艱辛，受過可觀的窮困。三十四年美國國務院約請燕京大學，指派教授一人，赴美報聘。教授會議推舉我去應邀，由成都起飛。道出昆明，在「五哥」五嫂家裏住了一夜。校長住宅倒也罷了，只是人口多些，擠些，晚飯實在太簡單了。當晚只見祖彥姪悶悶不樂，迥異尋常。臨睡給我搭了張行軍牀，借了條被，就設在

「五哥」書桌前。他一面看學校公事，我們一面敘談家常。我問到祖彥，「五哥」才道，兩天前跑警報，彥姪把一副眼鏡連盒給跑丟了。家裏無錢給他再配一付，而他沒有眼鏡就不能念書，故而父子都覺十分窘困。我素來服務於私立學校，大致比國立機關待遇好些，而家裏多半有兩份職務收入。亦曾聽說「五哥」在昆明主持聯大，生活不寬裕，但未料到他們一貧至此。遐邇傳聞的校長太太製賣「定勝糕」的佳話，大概就屬於這個時期。現在想來，近乎奇談，亦應視爲吾國教育界從業員的美談。

戰後大家在北平復員，「五哥」一家搬回清華園校長住宅。住處是寬敞多了。但是伙食日用，仍甚拮据。隨後我們都不甘受共黨壓廹，離開了北平，各自輾轉到了美國。「五哥」從事保管清華基金，設置研究員名額以維持若干留美學人，恢復清華學報，並從旁協助華美協進社若干業務。而其自訂生活費甚低，幾乎無法維持生活。先前住的還是一棟通常的公寓。後來退掉了，搬進一個很不像樣的家人聚餐，大概是吃了一頓爛麵。飯後他把家裏三間屋子巡視了一周，叫我到書房看他的一套大英百科全書。櫃樹裏還存有各種好酒若干瓶，他看了看，然後問我點首微笑。上車回醫院前，我給「五哥」五嫂在汽車前面照了個像。不料回院後第二天他感覺不支，並且又發起燒來。看來這回家一舉，是過了力，是闖了個禍。原意那次回家，乃有演習用意。如若經過良好，校友返校節有試赴新竹的打算。退一步講，亦可以在金華街辦事處舉行一個校長親臨的集會。然而病況經這一反覆，一切計劃，只可打消。現在想來，那回家叫麵的一天，怕是「五哥」臥病時期中最健旺，最愉快的一天了。我們原定四月底離臺，期近頗覺依戀。「五哥」竟亦明言叫我們多住兩天，於是展到五月初才動身。臨行到醫院再看了他幾分鐘。我敏感今番作別，不同往常。強打精神說了幾句淡而無味的安慰他的話。他呢，只點了點頭，哼了幾聲。我們退出，登上汽車赴機場。果不其然，這就是我同「五哥」的永訣！多少朋友來送行，但是五嫂不在其內。我們一致認爲

牀上批閱處理。適逢清華原子爐籌備已達最後階段，指日即可開爐應用。說是要請政府大員參加開爐典禮，他自己興緻勃勃的準備去新竹主持招待。我在離美以前就同若干醫生談論過「五哥」病況，到臺北又聽了高天成院長兩次報導以及他的意見。我不得不承認「五哥」所染是不治之症，問題只能延遲多久而已。「五哥」以及若干他人都裝樂觀，吾當然不願打斷他們的高興，只可保持一種「但願如此」的態度，在他的病牀前我曾婉轉提過兩點：一是設立梅月涵獎學金，一是立個遺囑。對這兩點他毫無反應，我明白都非他所願。他不許我爲生人設獎學金，必是出諸謙虛，而並非忌諱。至於不立遺囑，大概是因爲既無遺產之可言，又何需遺囑一舉？這是我的揣測，我想大致不差。

在我們離臺前，有一天天朗氣清，春風和暢，「五哥」的病況亦恢復到滿意點，便叫汽車中午由醫院開回金華街一一〇號。路上他叫車夫繞道中華路，他很高興的指給我們看新建的中華商場。我們間屋子巡視了一周，叫我到書房看他的一套大英百科全書。櫃樹裏還存有各種好酒若干瓶，他看了看，然後問我點首微笑。上車回醫院前，我給「五哥」五嫂在汽車前面照了個像。不料回院後第二天他感覺不支，並且又發起燒來。看來這回家一舉，是過了力，是闖了個禍。原意那次回家，乃有演習用意。如若經過良好，校友返校節有試赴新竹的打算。退一步講，亦可以在金華街辦事處舉行一個校長親臨的集會。然而病況經這一反覆，一切計劃，只可打消。現在想來，那回家叫麵的一天，怕是「五哥」臥病時期中最健旺，最愉快的一天了。我們原定四月底離臺，期近頗覺依戀。「五哥」竟亦明言叫我們多住兩天，於是展到五月初才動身。臨行到醫院再看了他幾分鐘。我敏感今番作別，不同往常。強打精神說了幾句淡而無味的安慰他的話。他呢，只點了點頭，哼了幾聲。我們退出，登上汽車赴機場。果不其然，這就是我同「五哥」的永訣！多少朋友來送行，但是五嫂不在其內。我們一致認爲

這時五嫂必須留守在臺大醫院特一號病房的。

五十一年五月在美國愛我華鎮接獲電報，說是「五哥」於十九日與世長辭了，兄弟手足從今幽冥永隔了。好幾天寢食俱廢，甘苦莫辨。自念對於「五哥」病況從來客觀，目爲不治。至於人的生死問題，因爲常要給各班學生們講哲學，講宗教，亦能說有個一知半解。但是臨到「五哥」離我而去，竟無法不動情，動惰而竟無法遏止。「五哥」長我十



香港中文中學會考改良芻議

倪金生

緒言

香港中文中學會考，自一九五二年施行以來，已經十四載了。這制度的優劣和應存應廢，見仁見智，莫衷一是，不在本文範圍之內。現所討論的則爲會考辦法應該怎樣改良，以求更加完善。即所謂檢討過去，所以策勵將來是也。茲將會考問題，列舉五項，分述如下：

（一）關於命題方面

（A）命題人須爲現教會考班或會考課程的教師而非專家名士——因爲現任會考班或會考課程，教師知道教的是什麼，學的是什麼，應該怎樣命題，他們瞭如指掌。回憶會考施行初期，教育司署函請各參加會考學校高中教師分別擬題，再用各該科主席圈定：後來則改請專家命題，惟此類專家未必有中學教育的經驗；即使過去教過中學而現任行政職務者，但對現在教的是什麼，學的是什麼，學生程度如何？總有些隔膜。

（B）要依會考課程綱要命題——過去會考題目，常有超出會考課程範圍之處。這由於命題人多屬專家名士之流，根本不閱課程綱要，僅憑個人理想命題。想避免這種弊病：

（甲）命題者必須爲現任中學教師，而非專家名士。

（乙）聘請命題人時須附送該科課程綱要，並要叮囑切勿超出範圍。

（丙）命題完畢之後，須有專人負責細核；所命之題有無超出範圍，內容是否適切，份量是否適中，時間與各題分數之分配是否適合；甚至標準答案嚴寬是否得體等。

（C）客觀測驗題與文字題均須兼重——如全爲文字題，則所考範圍有限；掛一漏萬，測驗結果，必不可靠。如全爲客觀測驗題，則無法測驗學生之分析力、綜合力和想像力。是以兩者均須兼顧。

（D）事實題與思想題均須兼顧——思想根據事實。事實爲根思想爲果。雖然有根未必有果，但是絕對沒有無根之果。

會考報告常常批評學生對於事實題答得不錯，惟對於思想題的作答，全不理想，此或爲事實。不但中文會考如此，英文會考亦然。但切勿以此完全側重思想題而忽畧事實題。況且事實題應較思想題爲多，因爲普通每卷作答時間有兩小時，除去閱讀題目，改正答案或草稿（如作文）等外，實際作答時間僅有一時半左右。所有題目若均爲思想題，試問考生有沒有足夠時間，來充分發揮呢？

（E）題目不應太多或太少——題目太多則考生時間不足，太少則測驗範圍太狹。如果想題目又多，考生又夠時間作答，則命題不能不分兩種，就是包括測驗題與思想題。測驗題不妨多，因其作答需用時間少；至於思想題則不宜太多，因爲發揮意見，頗費時間。

（二）關於給分方面

各題分數如何分配才算是公正和可靠呢？這是一個問題。例如一九六五年公民試題，試卷上註明「本試卷分甲乙兩部：甲部佔分數百分之四十；乙部佔分數百分之六十」，甲乙兩部試題的分數已經確定。如考生只答對甲部，事先知道最高分數爲四十；如只答對乙部，亦事先知道最高分數爲六十。如考生認爲時間只足回答甲部或乙部，不能全答甲乙兩部，則應趨重避輕選答乙部。因乙部分數佔百分之六十。而且甲部共十四題，每題分數多少，已在題末註明，

一歲，生爲兄長，業爲尊師，兼代嚴父。我自念平生所受感染影響多端，而無一人能超過「五哥」者。若干朋友呼我爲「小梅」，我負責燕京大學時期，熟朋友們竟稱我爲「小梅校長」，以示區別。而今已矣，「五哥」與我長辭矣，「小梅」的綽號可以解除矣。但那餵糕乾的恩德，亦就反哺無從矣。嗚呼傷哉！

「五哥」逝世以來，曾有若干紀念儀式，若干紀念刊物，無論向我徵稿與否，我都覺得義應參加，有所表示。但均無法提筆。一兩次勉强的寫了幾行，便寫不下去了。現事隔三載，姑爲一試，仍是邊寫邊拭淚。生疏粗陋的文字，亦殊不願加以潤色藻飾。文中不無涉及吾家瑣碎，有擾讀者清神，尤覺不安。

五十四年三月　抆淚撰於臺北

（轉載自傳記文學六卷五期）

這是此次公民科試題的優點。但是乙部共五題，只知此五題所佔總分爲百分之六十；每題各佔若干分，未經註明。依理係平均分配，每題佔十二分；惟科主任亦可酌定某題多佔分數，某題少佔分數。

例如一、二、三、四各題可佔十分，而第五題可佔二十分，合共亦六十分。假如有甲乙二生均因時間限制僅能作答四題，甲生作答（一二三四）四題僅得四十分，而乙生作答四題（二三四五）可得五十分。由此可見每題不註明分數，結果不同，會影響考試的可靠性和產生不公平的現象。至於一九六五年歷史地理等題每部每題所佔分數若干，全無註明，那就更不可靠和不公平了。

至於一九六五年地理試題中有一題爲「試列舉用以製造食糖之兩種主要農產品，任擇其一詳述其種植條件。」此題之內定標準答案及分數分配如下表：

標準答案給分法

（甲）類別		（乙）類別細目	（丙）各佔分數	（丁）一般答案得分
（I）糖之原料		(1)甘蔗	3	3
		(2)甜菜	3	3
(II)種植條件	(A)雨量	(3)雨量多	1	1
		(4)如少過 125 吋雨量，必須灌溉	3	
	(B)氣候	(5)氣溫高於 80° F 以上	2	1
		(6)最忌霜雪	3	
	(C)生長期	(7)冬天時要保護	1	
	(D)種植方法	(8)14月方有收成	5	
		(9)如天氣轉冷要 22 個月	2	
	(E)土壤	(10)輪耕方法	2	
	(F)勞工	(11)三年種植一次	2	
		(12)肥沃土及HEARY SOIL	5	5
	(G)生長地帶	(13)廉價勞工	5	
		(14)濕潤亞熱帶氣候：古巴爪哇台灣	3	2
		合計	40	15

附註：一般考生作答內容，有如（乙）項類別細目中，有橫線者，其所得分數佔爲15，有如（丁）行所列。

由上列的標準答案和分數分配，其可批評之點，有如下列：

（A）地理各題分數未註明試卷上，對考生殊欠公允。

（B）普通考生經常摘要作答，大概僅可答出六點（食糖之主要農產品爲甘蔗與甜菜，至其種植條件要雨量多，氣溫高，土壤肥沃，此類植物多產於濕潤亞熱帶地區如台灣。）而結果僅得十五分，而非四十分。是否太嚴呢。

（C）標準答案分十四點，視中學生爲專家，這與會考目的「測驗考生之普通學識」，是否符合呢？

（D）況且標準答案分點重重複複，又不分主要點與次要點，有時反而次要點比主要點給分更多，殊不合理，以雨量來說「雨量要多」是主要點，「雨量小過一二五吋必須灌溉」是次要點，何以次要點佔三分，而主要點反僅佔一分呢？又如以氣溫方面來說「氣溫須高於 80F° 以上」是主要點，「最忌霜雪」是次要點，何以次要點佔三分，而主要點僅佔二分？這是否適當呢？

（E）第（八）點生長期標準答案爲十三至十四個月，且此答案分數佔五分（共四十分，分十四點細目，每細目平均不足三分），一則所佔分數太多，二則生長期定爲十二至十四個月，香港流行課本，全無此項記載，改卷人均不知何所根據，這是否公允呢？

（F）第（十三）點「廉價勞工」爲一切農工商業發展普遍優越條件之一，實在不能作爲種植製糖農產品的特殊條件，而其所佔分數竟達五分，超過十分之一，是否欠當呢？

（G）第（十）（十一）兩點實在是一而二，二而一。因爲「三年種植一次」豈不是也是「輪耕方法之一」嗎？「輪耕方法」豈不是也包括「三年一種」嗎？勉強分開兩點，各給兩分，是否有意將考生分數減低一半呢？

（三）關於合格標準方面

根據會考章則，考生必須有五科及格才算整個考試及格。而及格之主要科當中必須包括（一）國文，（二）英文或社會科中之一科及（三）數理科之一。至於各科的及格標準，在一九六五年以前，規定（一）每科及格分數四十。（二）如某科之試卷多過一卷時，則每卷之分數不得少過二十五。惟自一九六五年起，則將成績用九級分等，凡成績列七八九級者均不合格，對於用這種新法來定奪學生的合格與否，我們還不大明瞭，不但我們不明瞭，連大多數的會考委員和會考執行委員恐怕也都不大明瞭。以不大明瞭新法的份子來決定採用新標準，這簡直是盲人騎瞎馬，滑天下之大稽。我們對於這個新標準有下列的疑問，望主考當局詳爲解答，至少對於立法諸公如會考委員和會考執行委員等也要作個詳細的解釋。

（A）考生是否必須至少有三分之一不及格？因爲各科成績既規定分九等給分，其列七八九級的均是不合格，豈不是在九級當中有三級不合格？亦即三分之一不合格麼？

（B）根據中文中學歷年會考及格比率如下：

年份	考生及格率
1952	67.90
1953	67.60
1954	69.45
1955	65.54
1956	75.77
1957	65.17
1958	69.74
1959	70.99
1960	69.70
1961	76.60
1962	76.70
1963	76.50
1964	67.90
1965	64.00
總數	983.56%
平均	70.26%

據上列數字，一九六二年及格率爲百分之七六點七，成績最優，一九六五年及格率爲百分之六四，成績最低，歷屆平均及格率爲百分之七〇點二六，約等於三分之二，亦即不及格人數約佔三分之一。

（C）依照曲線常模來說，若把學生成績分爲九級，則大多考生成績理應列在中間三級（即四五六級）之內。至於頭三級（即一二三）及尾三級（即七八九）應佔少數。頭三級及尾三級考生各不應超過百分之廿五方爲合理。換而言之，總及格人數應在百分之七五以上。

（D）若照曲線常模來定考生成績分爲九級，依一九六五年會考結果及格學生只佔百分之六四，而不及格學生竟佔百分之三六，超過三分之一。這種標準似乎太嚴，摧殘學生，使其走向悲觀失望的途徑，須知會考目的，正如會考規章所定爲「測驗學生之普通學識……而不在於選取學生升入大學，或發給獎學金」。依照常模計分法不及格學生應佔百分之二十左右，亦即九級中之八九兩級而已。

（E）又依照新標準，將考生各科成績用九級分等，列七八九級成績爲不合格，理應每科及格百分比率相同。但事實上一九六五年會考各科及格比率高低不一，有高至百分之八二點四者（如國文科是），有低至百分五〇點六（如英文科是），這又作何解釋呢？若果不以百分比來定及格標準，則應以一定分數來定及格標準，但是一九六五年不以四十分爲合格，而且各科及格分數，事實上亦不一致，有以四十分爲合格者，有以少於四十分爲合格者，亦有以高至五十餘至六十分然後合格者，這不是等於毫無標準麼？若以過去及格比率爲標準，而過去平均及格比率爲百分之七〇左右，爲何今年及格比率僅在百分之六四呢？

（F）若果每科成績均有三分一不及格，則總平均不及格人數恐會超過百份五十，因各人不及格的科目未必相同啊！

（四）關於閱卷方面

（A）應採用集中及分題閱卷法：

查閱卷方法，一向一卷由一人全責批閱，最近雖已畧爲改善，每人初步閱卷十本，先交回科主席核閱，其給分太低的，則畧提高，其給分太高的，則畧降低。這方法只是兩人之意見，況且科主席之意見，閱卷人未必完全接納施行。同一試卷分數之高低，因人而異，因時而異，因地而異，因閱卷人心情不同而更有異；例如好文言文者，則凡寫文言文之試卷分數必高，而寫白話文之試卷，分數必低；反之亦然。爲補救此種偏見，最好閱卷人集中閱卷，每人只閱一題，隨即給分。如英科試卷，共有十題，則將十人之分數的總和爲該卷之成績。這樣每題標準一致，較爲公允。此種改卷定分方法，在國內會考，早經施行。或謂集中閱卷，地點有困難；竊思參加中文中學會考考生，歷年人數不過二千至三千左右；自於一九六五年會考，因高三與中五兩級同時舉行，所以人數較多；最近將來考生人數或達四千。惟小學升中試考生數達三萬，尚且可以集中閱卷，爲何中學會考不能集中閱卷呢？況且集中閱卷效率快，時間有，流弊不多；如有問題，隨時請示，又何樂而不爲呢？

（B）閱卷人員的選聘

至於閱卷人員之選聘方法，通常約有下列數種：

（甲）請參加會考的中學校長介紹教會考課程之教師。

（乙）由教育司指派若干視學官。

（丙）登報徵聘閱卷人。

上列三種方法（甲）（乙）兩法早經採用，聞（丙）種方式亦將不久施行，鄙見以爲第（丙）種方法絕對不可施行，因爲登報聘請之閱卷人：（一）應徵者未必是現任教育界工作者，對教育或全無經驗；（二）或非在中文中學教書者，對於中文中學所教所學和學生程度懵然不知；（三）目的在閱卷費而非爲教育。至於應否由視學官担任閱卷，也有商量的餘地，因爲一般視學官，平日工作已極繁忙，會考之時，又須主理試場，若再加上閱卷工作，實在太苦了，我們應表同情。所以最好免去視學官對於閱卷的兼勞，而全由現教會考課程教師担任，因爲他們對於課程內容，學生程度，洞悉無遺，必能勝任愉快；且會考之後，會考班學生多不上課，他們亦有空閒前來閱卷。如此就地取材，不假外求，多麼易辦。

（五）關於繳費方面

關於考生繳交考試費，自一九五二年起，每名考生繳費十元；數年前才改增至十五元。依照現在草擬中計劃，聞考生所考科數如不減少，則由一九六七年起每名考生大概要增至六十元以上。十餘年間，增加五六倍，市面上物價都沒有增加得那麼快，實在太高了。但是過去會考收支，實在入不敷出，若將來主考人，高級考試人，助理考試人和命題閱卷人等費都要增加的話，則收支不敷，數目更大。此次之增費一方面固然因開銷增加，而最主要的原因則爲根據教育白皮書的建議，會考費用原則上要自給自足，政府不負津貼之責。其實即使改收六十元，實際還未完全自給自足，因爲教育司考試部部長薪金，書記薪金，助理員薪金，和辦公應用之打字機計算機等設備，和會考辦公處租金等還未包括在內。若果要完全自給自足，則恐增至一百元還不敷開銷，甚至不久將

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來，以同樣理由，再次增加也不足爲奇。不過我們要首先辨別清楚的，究竟中學教育是否係社會事業之一？中學會考是否中學教育之一部份工作？如其答案爲「非」，則政府可以全不負責；如其答案爲「是」，則政府應負起津貼責任，不必全由考生負責。

結語

香港中文中學會考，行了十餘年。初時很多人以爲無關重要，只是多得一個資歷，多得一紙證書，而與升讀大學無關（會考章程明定會考宗旨：……不在於必取學生升入大學）。故有些意存觀望而不參加。豈知自此以後香港各師範學院，必須會考合格，才可正式入學；中文大學，必須會考及格，才可報考；政府機關職員，必須會考及格，才被錄用；甚至赴美留學，亦必須會考及格，美領方予簽證。我們身居香港，不能離開現實環境，而姑捨之。所以會考制度之在香港不啻等於學校的考試，爲學生必經的階段。能夠及格的，好像多一保障，不及格的，就好像沒有上進的機會。故在學生自身言之，多麼重要。既然有這樣的重要關係，那末，會考的方法，不能不縝密處理，且須力求改善，用昭公允，以杜濫竽，而免委屈，否則無異扼殺青年的前程，不是辦教育者的本旨。筆者身負教育責任的一員，意有所及，不嫌固陋，特提供改善的方法，摘其大者如上述的五項：（一）關於命題，（二）關於給分，（三）關於合格標準，（四）關於閱卷，（五）關於繳費。這五項完全根據事實，不是風聞，且多目擊，豈可默爾而息，知而不言，因爲人才的養成，出自學校教育，人才的出路，繫乎會考制度。所以謹將一得的愚見，作爲改良的芻議，深盼教育長官，教育先進，社會賢達，賜予指示，則拋磚引玉，獲益不少了。（完）



從宗教教育的任務說到學生休閒時間的輔導問題

李·權·

要幫助學生在主裏獲得靈性上的進展，下列的幾個因素是起碼不能忽略的：（1）通過「教」的關係，（2）通過團契的關係（3）通過「自發作用」與（4）通過「活動」關係。

爲什麼我們要教呢？大概說來，我們教，目的是希望藉着這種方法，好讓上帝的話語進入聽者的心田，從而發芽，開花，結子，加入教會，成爲基督的門徒，歸榮上帝。

但談到教，我們首先要認識到，其內容除了以聖經爲主體外，上帝藉着各種事件所啓示的眞理意旨，以及先進聖賢的豐富的宗教經驗，亦應包括在內，同時，我們教的時候，我們不單是在傳授有關上帝、耶穌、聖經、教會的種種智識，我們還要通過這些智識，來培育學生的虔誠的信仰，好讓他們能自覺自悟地去體驗上帝的意旨與恩慈，從而轉變、皈依降服於上帝之前，並且在信仰和善行方面作不斷的長進。

其次，我們更要認識一點，即是從沒有傳道者能改變一個人的靈魂，亦從沒有教師能「教授」信仰，因爲一個人的信仰之建立與靈魂的改變，都是上帝的恩賜，是聖靈作工的結果，而事實上，靈性的教師亦祇有一位，就是我主耶穌基督，因此，當我們進行「教」，我們倚賴祂，不是祂倚賴我們，因此，我們就應當虛心地忍耐地去工作，避免自己陷入靈性的驕傲，而反以自己的意思爲上帝的意思，以致阻塞學生與上帝間的直接交通。

若是這樣，則我們到底憑着什麼來教呢？私意以爲。

第一，我們教，因爲我們都是基督的門徒，願意遵行祂的意旨。主耶穌在世的日子，除了祂自己常常教人之外，「祂的使徒們，就每日在殿裏，在家裏，不住的教訓人，傳耶穌是基督。」（徒五：42）這樣，作爲宗教教育工作者的我們，也應有同樣的使徒精神。

第二，我們教，因爲我們都是屬於教會的份子。從歷史看，「教」的工作，一直是教會的主要工作之一，教會藉着這種方法，不知培育出多少主基督耶穌的信徒，我們既屬教會的份子，對於教會這一主要工作的推進，自屬責無旁貸的。

第三，我們教，因爲我們本着一個希望，即是我們要學效保羅，只在栽種；亦學效阿波羅，只在澆灌，而上帝則會加添我們的力量，堅定我們的信心，藉着祂聖靈的作工，以達於收成。正因爲這是上帝的作爲，故我們的責任就在怎樣去做上帝的忠僕，希望受教育者能進而加入教會，直接地面向上帝。

可是，一個學生在靈性上眞能獲得進展，除了通過「教」的關係之外，同時還要通過團契的關係

，爲什麼呢？

第一，因爲基督教自始便是一個團契運動，當日主耶穌開始工作時之呼召四徒，其後又增添爲十二門徒，祂就在這小小的團契中，「給他們權柄，能趕逐汚鬼，並醫治各樣的病症。」（馬太十：1）龔斯德博士有一次討論到上帝怎樣引導我們的時候，他曾舉出祂的七種方法，其中的一種方法就是「祂叫集體的組織——教會來引導我們，集中外古今許多人的智慧來作我們的引導。」

第二，因爲團契以基督耶穌爲根基，以實行愛心生活爲中心工作，所以耶穌基督常以「你們要彼此相愛，像我愛你們一樣」來教訓門徒。因此，我們在通過「教」的關係中所希望學生做到的，就是要使他們在緊密的團契中實行分享，或表現出來；沒有團契的生活，則我們所教的只是死的智識，或是沒有生命的信條，同時，在我們「教」的過程中，要使教的工作奏效，亦必須教者與教者之間，學生與學生之間，教者與學生之間，先有密切的團契關係，大家彼此以愛、以謙卑、以祈禱的心情來分享、研究、探討、互勉，才會收到事半功倍的效果。

第三，因爲在團契裏教育上所謂暗示模仿，「潛移默化」或「無言而化」的功能，最能發揮盡致。憑我們的經驗，我們知道在家庭、學校裏，父母、師長的一言一動，處處都給兒童以深切的影響，這在人格的教育方面，情形尤爲顯著，關於這一點，我主耶穌基督的麵酵的比喻，最能幫助我們瞭解。酵種之在麵團裏默爾無聲地遵行，以致「全國都發起來」，這就是說明了酵種的感染力，每個人在團契裏所表現的行爲與見證，其潛移默化的力量亦同樣地在秘密進行。因此，我們不難明它，爲什麼上帝不用有聲的語言向人們的耳朵說話，而常用無聲的默示來向人的心裏說話。其實，耶穌基督之所以著重團契生活，其原因也在於此。

但是，一個人的靈性之能獲得進展，除了通過「教」的關係和團契關係之外，我覺得還要同時顧及到另外的兩個連屬因素，這兩個連屬因素，我們名之曰「自發作用」與「活動」關係。

一、所謂「自發作用」，就是學生方面自動地去瞭解、研究和面對眞理的意思，普通在「教」的方面，教者與其說是要向學生注入眞理，不如說是要用眞理來面對學生，使他們能自覺自悟地去發現眞理，平常教導之所以未能奏效的理由，是因爲教者向學生所提出的對於問題的答覆，大半不是學生所要求的。我私人常常有這樣的感覺，以爲聖經既是上帝所默示的，則教者與其將上帝的話語向學生不斷作注入式的宣講，不如設法引導學生自己去瞭解和面對問題，從而自動地去尋求答案。這時候，列代先進聖賢的滿有靈性、智慧的話語，就大有裨益於學生們的尋求了。

二、所謂「活動」關係，是指種種有益身、心、靈的活動而言。學生們的天性是好動的；尤其是少壯時期，精力最充滿，因爲精力最充滿，故所需要的發洩也愈烈，而「活動」就是發洩的途徑。故當他們在活動的時候，他們總是全力以赴的，通過種種活動，團契中各份子彼此之間的關係，不但會倍見深切，而上述的所謂「自發作用」的情形，亦更容易發生。

但關於「活動」的問題，本人無意在這裏作較詳細的討論。事實上，面對着有經驗的教師，要討論學生應否參加活動？或什麼是有益身、心、靈的活動？等等，都是不必需的，不過，我想在這兒提出一點，就是：在通過「教」與「團契」兩種因素以求學生在靈性上的進展，如果沒有種種內容充實的活動以爲配合，則所謂「教」與「團契」云云，也就變成了了無生氣或無肉的果殼了。

根據以上的討論，我們大概知道我們在宗教教育上應負的任務。總而言之，要幫助學生在靈性上獲得進展，則上述的因素，是絕不能加以輕視的。但這種因素運用與推行，在學校的範圍來說，必然會引起我們注意到學生休閒時間的利用問題，因爲，若我們對學生的休閒時間能善爲運用，則不但可以引導學生養成良好的習慣，培養高尚的興趣，同時亦可以達成我們在宗教教育上的目的與任務。不過有關這方面的討論，實在不是容易的事，而粗淺如本人，自然更感到難於入手。但凡事總得先有個起頭，當不能因難而退，故不自量力，提供幾點意見，目的在拋磚引玉而已，現在讓我先談一般性的原則：

第一，須認清休閒的眞意義，而加以活用。所謂休閒，我們不一定要依着普通習慣上的說法，以爲是指上課以外的一段休息時間（或稱之爲課餘時間）。我們所謂休閒，似應包括兩個意思：一個是指靜態的，就是我們平常所謂休息的時間，亦即是我們從持久的工作中抽出來的一段或長或短的恢復疲勞的時間，在這段時間內，什麼工作都不做祗是休息；另一種是指動態的，這又包括兩個方向，一是指我們工作方面的轉向(**Diversion**)或「換口味」，亦即是不同性質的工作的「更番轉替」，在這樣「更番轉替」的工作當中，我們的精神就得到調劑和休息；一是指我們完全放棄了正常工作，而去從事一些無所爲而爲的活動，這裏所謂無所爲而爲的活動，是指那些不帶有實用目的的活動，如娛樂、遊戲、欣賞之類，以別於那些帶有實用目的的活動——工作，如把「休閒」作如是看，則當我們在引導學生利用「休閒」的時候，就要隨時顧到以及活用各種不同的方式。

第二，應不厭求詳地隨時向學生解釋正當的「休閒」在生活上以及教育上的重要。向學生說明正當的「休閒」在生活上以及在教育上的重要，目的在引起他們對「休閒」有正確的概念，從而養成良好的休閒習慣，使有更新向上的精神與生活。創世記記載，上帝用六日的時間創造天地萬物，待萬物造齊之後，「上帝看着一切所造的都甚好，到了第七天就歇了祂一切的工，安息了」，祂並且「賜福給第七日，定爲聖日」，這一段簡單的記載，使我們明白到工作是重要的，但休閒也一樣的重要，因爲「休閒」不是偷懶，而是使我們恢復疲勞，蓄養精力，使我們對工作有回味領畧的機會，故休閒是值得賜福的。但話得說回來，休閒活動的提倡，

不過是「教」育施行上的一種運用，到底不是教育的全部，故教育者須得小心運用，絕不能過於偏廢。

第三、宗教教育者自身應先有誠摯的態度和良好的修養。我們平日要視學生也和我們一樣，同是上帝的兒女，我們要在平等的地位上對他們表示親切與關係，和獲得他們的尊敬和信任，使他們敢與我們接近，否則輔導就無從談起。同時我們自己的生活亦應善爲安排，向學生樹立良好的「休閒」榜樣。老實說，如果宗教教育工作者的本身都不能善用自己的休閒時間，試問我們怎樣能夠去說服學生？我常見到好些同道喜歡在學生面前表示自己是非常的「忙」人，其結果，便弄到學生不敢前來「騷擾」他們，因爲「忙」字把他們嚇跑了。

第四、宗教活動或其他有益身、心的活動，應盡量設法予以設置，使每一學生都有參加的機會。但所謂盡量設置，仍須視各校的地方大小，傳統與背景，以及人手多寡而定，以免事功上之虛大不掉。同時，所謂「盡量設置」的目的，不是要每個學生全部參加，因爲這是事實上所不容許的，但我們要鼓勵、引導他們至少去選擇其中之一、二項參加；而且，學生之參加活動項目，我們不應加以條件上之限制，若一定要說條件，則唯一的條件就是他或她「肯」來參加，同時我們不必要求他們先有表現，才許參加，而應待他們加入之後，才慢慢去發現他們的才具，或慢慢設法培養他們的興趣與愛好。

第五、在校內的種種休閒活動，應該設法妥爲安排在授課時間表內，這樣，不但可以使每個學生都能對活動作有恆的參加，養成良好習慣，而且亦使活動在整個教育系統中有適當的地位及受人重視。這種辦法，在目前香港的一般基督教學校中，事實上已有或多或少在做着，如聖經堂之外的崇拜週會、早禱、晚禱等等之編入授課時間表內。我們還得要小心，應極力避免使這些活動變成形式化或機械化。

第六、對於任何活動，學校方面應盡量供給一切必要的設備與方便，否則對於活動本身而言，就是一種阻礙，譬如祈禱室，小禮拜堂，聚會地點或康樂中心以及各項活動器材等等，如學校能在可能範圍盡量予以設置與供應，或從大處着眼，小處下手，則在工作之推進上一定大有助益，因爲一般學生若能在校內找到適當的寄託身、心的活動，則他們同時就會減少參加其他場合的不正當的活動。因此，我們要禁絕學生把休閒時間放在有害身、心的活動上，學校方面就得在各方面提倡有益身、心的種種活動，充實活動的內容並供給各項活動的種種方便。

第七、有關休閒活動之輔導，應視作教師的正式職務，不能視爲附帶的工作。因爲這樣，故教師的課業方面應當怎樣予以調整，使不致負担過重；待遇上如何酌予增加，作爲額外精力付出的報酬，這是學校當局應該加以考慮的。至於負責輔導「休閒」之導師，對於種種休閒活動之開展，絕應避免霸持，其原則應爲：「少干涉，多協助；少責備，多鼓勵。」同時，爲使事功進行順利起見，在行政系統上，應設有一專人負統導之責。組織上切忌架牀疊屋，如宗教部門之外，又有生活部門之類。否則，行政上因爲步伐不一致的結果，「休閒」輔導就會引起相反作用。這是學校行政當局所應加以注意而設法避免的。

第八、休閒活動應有永久的記錄與詳盡的報導。設永久記錄的用意：一、可供平日之參考；二、可供研究，以發現學生興趣之所在；三、可作將來改進之根據。關於詳盡的報導，目的在使學生對於每一活動之旨趣、理想、價值等等，有較明確之認識，從而自動參加，進而愛護；而其他有關人士或家長也因爲平日對各種活動性質、內容之瞭解，才能加以欣賞和給予支持。

以上八項可以說都是一般性的條目，任何休閒活動，其實都可據以參考，除此以外，本人還想就宗教教育的範圍來提供幾點實際經驗，請大家指教：

第一，如果「教」是宗教教育的進程上的一個重要因素，而聖經一課在好些學校中已規定爲必修課程，則下列幾點，似有注意的價值：

A、「教」，正如我們開始討論時所講過，其內容當然是以聖經爲主，但我們進行時切忌拘泥呆板，其他有關材料亦應同時加以活用，而對學生的生活經驗與興趣或人生問題，亦應隨時顧及，務使談「經」風生，趣味盎然，一掃學生們對聖經一課起「枯燥無味」或歧視之偏見，使進而愛好與研習。

B、「教」，切忌急進或「塞滿」心理，勿以爲學生祇要讀完聖經，就可馬上變成基督徒，因爲要求急進，而用塡鴨式的方法，態度上就表現草率從事，不誠不敬之處，所給予學生的壞影響，眞是不可以道里計的。

C、「教」，在進行時，應勿忽暑氣氛，上聖經「課」最好有特別的「課室」，有花、有十字架，坐位可圍成圓圈，使一切都在分享，和在愛中進行，間中亦可進入小禮堂（設若有此設備）上「課」，在崇拜的氣氛中，使學生能自己面向上帝。因此，講授前或下課時的祈禱是不應忽略的。

以上的三點，從表面上看來，似與「休閒」無關，其實，我們如能引導學生對聖經起愛好之心，把他們從其他的課程中暫時拖出來，按照我們上述的「更番轉替」或「換口味」的活動方式，在心理上，他們是休息的；如果他們因愛好聖經而自動地去繼續追求、欣賞、默想、研究，他們就無形中自己養成了正當的休閒活動了。

第二，在發展團契方面，組織上亦應加注意。據我個人的經驗，學生可以粗畧地分爲三類：一類是已寄洗或已領洗的；一類是慕道的；一類是全無宗教經驗，或對宗教無可無不可的。依着這種情形，我們在學校內不妨鼓勵組成三種不同的團體，爲了那些已寄洗或已領洗的學生，我們可以組織「基督徒學生團契」，勸導校內每一基督徒學生加入；爲了那些慕道的學生，我們不妨提倡組織「耶穌之友團」或「青年團契」由學生自由組合；爲了那些全無宗教經驗或對宗教無可無不可的學生，我



香港兒童法庭之沿革與童犯問題

黃翠平

1. 緒言

筆者參加香港政府感化組工作，於今已有十六載。回想當年本組只有同事五人，由一位海外派來的主任感化官主持，並隸屬於社會局下（社會福利署之前身）。初期連辦公室亦無固定：起初假跑鵝區街坊福利會內，與局方之救濟組比鄰；繼而遷入亞畢諾道中區裁判司署；直至一九五八年，社會福利署經已組成，脫離華民政務司署獨立，其後復遷往銅鑼灣新裁判署辦公，本組之行政首腦方有確定之辦公處所。最近社會福利署各行政首長復遷往利園大廈辦公，但駐各裁判司署之感化組辦事處則仍繼續就地執行職務。

2. 香港兒童法庭之沿革

A. 兒童法庭之源起

本港於一九三二年制訂「童犯法例」，俾兒童得與成人犯分別處理；由於開始在香港中區裁判司署，及九龍加士居道裁判司署各設立兒童法庭，專審理

我們不妨組成一大團體，如「基督教學生青年會」之類，讓他們自由參加，這三種團體或團契，不論是「基督徒學生團契」，「耶穌之友團」或「學生團契」，或「基督教學生青年會」，在組織上，每個團體名稱之下應分爲許多小單位或小組，每單位的人數，最好以不超過十人爲原則，分成小單位起碼有幾種方便：一、份子間接觸機會多，認識易；二、小單位容易召集，容易互通聲氣；三、開會可以不太受地點之限制，進行上較爲自由。四、各分子間之情緒亦較親切；不過，一個大團體之內分成許多小單位，並不是忽畧整體之集會，在安排上應兩者兼顧，若徒有小單位之活動，那就會有顧此失彼之嫌了。

不過分別組織小單位，在分子之分配上最應小心。在開始時不妨讓同一班級的隸屬一組；學生因爲同班級的關係，在許多方面容易投合，然後再由此而展開單位與單位之間的聯誼，一步一步地做去，可收事半功倍之效。

這樣的團契若組合得好，學生們都會將他們一份的休閒時間投在上面去的。

第三，在休閒活動方面，亦正如上面所說過，向各位提出什麼是可能的活動是不必需的；不過，所有的活動，都不外乎動與靜兩方面。作爲宗教教育的工作者，切勿以爲引導學生過「靜」的活動就算，同時還要鼓勵他們參加「動」的活動；不要以爲引導他們過「靈」的生活就算，同時還要他們參加其他的有關德、體、羣、美等活動，教就是生活，不單是「靈」的活動而已，一個宗教教育工作者如把所謂屬「靈」的活動和「其他的活動」對立起來，我個人覺得是最不智之舉。

在鼓勵學生們參加各種活動，目的在使他們精力有發洩，這點在上面已經提及過。故各種適當活動之提倡，一方面固可牽學生將休閒時間投入正道，另一方面亦大有裨益於宗教教育工作的推動；同時，通過這種種適當活動，學生的身量、智慧與神、人對他們喜悅的心就自然會跟着一齊增長。不過說到這裏，我們似不應忽畧，在「靈」以外的一切活動進行之前，如能先來一次禱告，即使是幾句話，當可培養我們的謙卑與感謝之心。如遇團體集會，例如普通的班級聯誼會，美術學會等，在開會之前安排一個簡短的靈修節目，亦會引使他們慢慢養成敬拜上帝和凡事謝恩的習慣。同時，這也是一個以宗教領導休閒活動的途徑。

還有，在一星期內由學校規定一日爲「寧靜日」或「宗教日」，是日除宗教活動或靈修默想外，其他的一切課外活動都暫停止。而在這一日裏，我們可以利用其中一段課外時間，特別在早上上課前或中午大息時，播放一些聖樂，最好附着解釋，使學生能在寧靜中欣賞默想上帝的恩慈，既可以調劑身心，復可領悟人生中的靜趣，引導學生將休閒時間作這樣的利用，確是有益而值得提倡的。

關於休閒時間之輔導問題，應討論的地方還很多，如輔導人員之培植，活動經費之籌措，家庭方面之合作，活動分數制之建立，課外社團之組織，課外活動與普通學業之配合等等都是很重要的。

總之，休閒時間之善用，是一種藝術，上面所提的，不過是我個人的一些淺見。其實時至今日，教育的觀念，已有更新的趨向，大概一個懂得生活藝術的人，已不把工作與休閒，教育與娛樂等作機械式的區分了。關於這方面，恕我不作討論了。

（轉載自香港基督教育協會會刊第二期）

兒童犯法事件。一九三三年委派最早兩位感化官分駐該二庭，從事調查童犯出身與接受感化之可能性，報告法官，作爲判案之參考。

當時之感化官會先後隸屬於警務處與監獄處內；至第二次大戰結束後，本港社會局成立，然後改隸社會局感化組；但初期之感化官，仍只對法庭負責，尚未設有主任統理一切有關感化業務；迄一九五〇年，聘得首任主任感化官，自後本組工作方畧具規模。

B. 兒童法庭之興替

本人自一九五一年至一九五五年，駐香港中區裁判司署工作。當時港島及九龍半島各設一兒童法庭，每日上午例行分別審理童犯案件，由二三感化官負責進行個案調查犯人背景，造具報告，與善後執行感化輔導事宜。

一九五五年，本人調職至九龍裁判署；該處兒童法庭與港島者並無大異。惟以社會犯罪數字日增，爲適應要求，司法部亦逐漸擴充，於一九五九年秋，開辦大埔道口北九龍裁判署；該新建築物復有特別設計之兒童法庭，面積寬敞，法官與犯人在同一水平坐立，無分高下，氣氛較近融洽，非衙門氣象森嚴所可比擬。由是九龍方面之兒童法庭乃遷入北九龍裁判司署，至今仍係九龍半島本部獨一之兒童法庭。

同年銅鑼灣裁判司署開始辦公，中區裁判署之兒童法庭從此取銷，遷往該新署組庭。

一九六〇年新界方面成立粉嶺裁判司署，其中特闢一小室，作爲審訊童犯之用。於是九龍及新界方面之童犯，得就拘控地區，分別在北九龍或粉嶺裁判署內之兒童法庭提訊。

迨一九六三年本人再調返港島工作，以迄於今；而一九六五年春，西區裁判署亦告成立，於是港島方面，分設東區與西區兩個兒童法庭，審理就近地區拘控案件。

至目前爲止，港九新界各裁判司署合計有兒童法庭四處，分設於：銅鑼灣裁判司署，處理自花園道以東之兒童犯法行爲；西邊街西區裁判署，負責審理自花園道以西，以及各離島案件；北九龍裁判署，受理全九龍半島之童犯事件；粉嶺裁判署則專行處理新界各地區之童犯案。

本組分駐港、九、新界各裁判署工作之感化官，共達三十人，包括兩位高級感化官在內；後者專門負責督導轄下各感化官，謀求改良技術，提高水準，增進效能，並一般行政事宜。

C. 兒童法庭之特質

本港兒童法庭之組織，雖脫胎自英國法律，但對於兒童年歲之規定則稍異；英國之童犯，係包括十足歲至十七足歲之青年；而本港兒童法庭，則審訊七足歲以上十六足歲以下之男女兒童，經由警方提訴者。

法官方面，在初期均係由初級法庭之第一庭法官兼任，每日均設兒童庭。其後港島首先委任一位紳士充當兒童法庭法官；後改爲每隔日開庭一次。而西區裁判署之兒童法庭，更由紳士組成審訊團輪值，亦係隔日開庭，由二或三人負責處理童犯案件。北九龍兒童法庭，其始亦由第一法庭法官兼任，並每日均設庭；年前開始，每週兩日由二三紳士組成審訊團，另一日由一位法官兼審。粉嶺兒童法庭則沿用舊習，均係第一庭法官兼任，而開庭則視需要而定。

根據本港童犯法例，惟有兒童法庭之工作人員，包括：法庭書記官、警方起訴官員、感化官、被告及其家長、原告人、雙方律師，及經法庭認可之報界記者或其他經特許之參觀人士，方得入內。其審訊程序，着重溫和自然之氣氛，與成人法庭法官居高臨下，犯人又每被置於檻內之肅穆景象迥異。

3. 香港童犯之種類及其處理

A. 兒童犯案之種類

兒童犯案數字，在過去十多年間，大有急劇增加之趨勢。其種類絕大多數屬物慾引誘之結果；但打鬥傷人及強搶案件亦日見增加，不過遠不及十六至廿一歲之青年，犯此等嚴重案件之厲害。

茲就最近五年警方公佈數字列舉如后：（註）

種類 年度	各種偷竊自行車案	嚴重傷害他人身體案	搶劫案	家內行竊及非法闖入	小計	全年嚴重案件合計
一九六一—六二	九〇二	二三	四六	一五	六二	二一、〇五〇一	四、〇〇
六二—六三	六二九	三一	六〇	二六	五五	八〇二一	二一九
六三—六四	四五五	三九	六三	四五	四〇	九	六五一	九七九
六四—六五	七二〇	一〇六	九七	一一三	七二	三二一	一三九一	六一二
六五—六六	七一〇	一六四	六七	九〇	六九	一四一	一一四一	四九〇

由此可見，童犯數字歷有起跌，不若報章報導或一般人士以爲在直線上升之不正確印象。

又根據相同來源，同期童犯數目佔成人犯之比率，相當固定，平均約百分之十五。

B. 兒童犯案之處理

本港兒童法庭係最早採用感化輔導方式處理犯人之法庭。自一九五六年本港「犯人感化條例」通過，於是各級法庭（包括高等法院，地方法院在內），不分罪案輕重（除立法指定應判死刑者），或年齡高下，均漸利用感化方法，予犯人以改過自新之機會。

兒童法庭之法官，往往爲明瞭童犯之家庭背景，及其生活習慣，交遊範圍與個人特性等等，輒將童犯先行押後約一週，令感化官進行調查，造具書面報告；按犯事原委，犯童本人之需要，有無悔過之念，家庭及環境方面能否予以相當之合作及支持；經考慮感化官之建議，得將犯童判予接受感化官之督導（俗稱被監視守行爲），依法指定爲期自一年至三年均可。

此外，犯案亦可被判輕予儆戒；責成家長簽字，保證該童於指定期間內不得犯法，否則可再傳訊，另予處分；罰款；入羈留所（不得超過六月）；接受感化而外，復指定住男（女）童院，但以不超過十二個月爲限；或判入青山男童院，受二至五年之感化教育；若年滿十四歲之男童，又可判入監獄署轄下之赤柱教導所，受九個月至三年之較嚴格訓練；他如體罰甚或全案取銷……不等。

爲使讀者對於日常出現各兒童法庭之人物有更明確之概念，就不得不畧提兒童小販被拘控情形。彼等數字實屬驚人！單以去年（一九六五至六六年度）全年各初級法庭經辦之童犯案件爲例，合計達一六、二八一宗；可見小販數目，幾達其他犯案總數（計一、六四四宗）之九倍！當然，小無牌阻街不能認爲犯罪，而是在香港如此特殊社會環境，如此特殊制度下之被犧牲者耳！

C. 童犯問題

本人從事感化工作觀察所得，發覺童犯問題有若干特點：

一、犯案地區分佈

一九五一至五五年，港島童犯多來自筲箕灣及灣仔區。究其原因，係與所犯案情有關。筲箕灣向來是字花出沒地帶；而此種非法營生，又與三合會之行徑，強凌弱，衆暴寡，利用貧苦無知大衆之賭博僥倖心理而得橫行無阻。當時該區犯童除被歹徒利用售賣字花外，亦多犯偷竊案，當街聚賭等等。不少竊犯又係離家出走之童，既無生計，不得不鋌而走險，以盜竊所得餬口矣。

灣仔則以擦鞋童及小乞丐見著。由於環境接近兵艦商船水手登岸地帶，不少下層兒童藉此賺錢渡日，甚或維持家計。於是當街聚賭，爭鬥打架現象，異常普遍。該區域又有球場等公共場所，可予小偷諸多便利，進行扒竊偷盜種種活動。至於酒吧餐室汽車往還頻繁之所，街童往往藉開車門之微小服務，向人求乞，亦屬司空見慣者。

中區有一時期拘捕擦鞋童及乞丐極嚴，前者多來自潮籍家庭，父兄多充苦力，收入不豐，於是無知父母竟有鼓勵小童在鬧市向過往行人兜攬生意者。至於乞丐在同期多係難民父母所指使，冀獲路人同情予以施捨，曾一度成爲警方忙於應付之瑣務。

迨一九五九年銅鑼灣裁判署成立，東區案件漸多「亞飛」爲患之問題；蓋銅鑼灣北角區多住中等家庭，又爲不少僑眷聚處。此等青年多係學生，但缺乏家長督促，不少父兄又在外洋謀生，其母連本地方言尚不能了解，既無學識，又不諳本地情況，惟有受子女愚弄蒙蔽；此等青年過犯，包括：逃學，上小舞院生事，吃霸王飯，爭風吃醋而致打架傷人等等；若住小公寓玩弄舞女，小則向家人騙財及盜竊以充揮霍，大者甚且窩藏少女，逼良爲娼，利用所得賴以度日，亦時有所聞。

最近兩年，西區裁判署成立，該地區除小販問題外，以藏毒及毒犯之問題較爲嚴重；但兒童吸毒被繩於法者，尚屬鳳毛麟角，偶得一見。

至於九龍半島方面，各地區之犯案數字，歷年互有增加。計油蔴地旺角區，商業繁盛，以盜竊貨財案爲顯著；深水埗九龍城黃大仙及官塘等，以徙置區及工廠林立，人口密集，藏毒販毒活動，比較容易，打鬥傷人案亦多有涉及兒童在內。

新界兒童犯極爲稀少；有之，多屬偷竊事件。

二、童犯之家庭背景

據本人觀察，童犯絕大多數皆來自中下階層社會：其父母或充小販、苦力，或係商店店員、半熟練工人、低薪白領階級等。每月收入多在五百元上下。家中人口平均約有子女五人，或有祖父母之一同居。住所香港東區方面北角一帶，多住戰後新樓；灣仔一帶則係舊樓及天台木屋居多；筲箕灣區及大坑附近，多屬山邊木屋；西區幾全部住舊樓及天台；香港仔並有蜑戶；九龍方面油蔴地者多住舊樓；深水埗黃大仙官塘等之徙置區域，無可否認，係藏垢納污之所，此等處所一方面良莠不齊，另方面居室淺窄，人口密集，兒童近朱者赤近墨者黑，最易習染。加上父母大多數竟日在外操作謀生，無暇照顧子女之生活起居動態；兒童得整日任意在外嬉戲作樂，或流浪街頭，寧露宿貨車及新建築物等較舒展之地，以致終陷法網。

至於畧受教育之家長亦多係無知頑固，不明兒童身心各方面之需要；平時未盡親職，予以正常之指導及匡扶，及子女一旦犯法，被警方走告，方知子弟已遠離自己卵翼多時！至是方發覺自己過去疎於約束子女，惟爲時已晚矣。

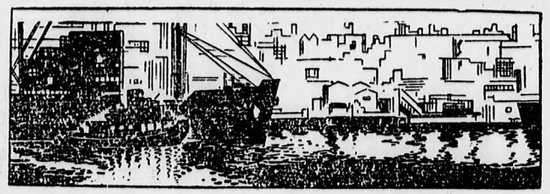
三、童犯之預防及處理

根據大部份童犯之出身，可知彼輩不但生於惡劣環境之家庭，備受人爲之

香港工業化之途徑

司徒新

司徒新博士係一九三一級校友。現任香港中文大學聯合書院商學及社會科學學院院長，本年（一九六七）四月十五日曾應香港西區扶輪社之邀，作此項專題之演講。



工業對香港之重要，已簡述如上。現畧述有助於香港工業滋長之主要因素。

香港之經濟體系已經由一個商埠蛻變成爲一個工業中心。十七八年前，香港倚靠轉口貿易，尤其是倚靠與中國間之轉口貿易來維持經濟之安定與繁榮。由於地理環境及海港設備之完善關係，使到香港成爲華南貨物輸出及輸入必經之門戶。一九五〇年，由香港輸入中國之貨品總值爲港幣十四億六千餘萬元，由中國輸入香港之貨值爲八億六千餘萬元。自從聯合國禁止與大陸中國貿易，同時大陸中國亦限制貨品進口後，由港輸往大陸之貨物大減，由大陸中國輸入香港之貨品卻增加，一九六六年爲二十七億七千萬元。

由於自然之人口繁殖，加上從大陸湧進之人口，使香港人口激增。一九四九年，香港的人口總數是一百八十六萬，至一九六六年底，照官方人口統計爲三百七十八萬餘人，十餘年間，人口增加兩倍之多。另一方面，香港又缺乏天然資源，可耕種之土地亦少；轉口貿易既已衰落，則祇有賴於工業，以維持日漸增加之居民生活，作爲香港經濟繁榮之有力支柱。在以往十七八年來，香港工業都在不斷發展中，尤其是在輕工業方面，更有顯明之效果。至一九六六年底爲止，香港工業製品佔該年出口總額百分之七十六。由此可以明白工業對香港經濟之重要性。

概括而言，可分爲以下五點：

（一）資金供應　由大陸中國及東南亞各地流入香港之資金對發展工業有很大的助益，因香港經濟安定、幣值穩固、外滙自由、稅率又低。由外地流入香港之龐大資金中，有一部分是投資於工業的。

（二）勞力供給　十七八年來，從外地，尤其是從大陸中國各城市來港居住人數很多。移來香港居住的人，其中不少係熟練及半熟練技工。這對工業發展，頗爲有利。

（三）海運便利　香港位置於中國東南海岸，形成爲出入口及轉運之中心。有港口、倉庫、碼頭、銀行、保險等良好設備，有助工業之建立。

（四）聯邦特惠稅制度　因有聯邦特惠稅制度之存在，香港產品輸往聯邦國家，享受免稅或低稅率之實惠，使港產商品，在聯邦國家市場之競爭力增加，促成工業之發展。

（五）現行政策　現在施行營業純利抽百分之十五低稅率政策；外滙又自由，對於資金滙入，利潤滙出，均無統制，而且，香港爲自由港，對原料及機器之輸入免徵稅項。這些都有利於興辦工業。

因政治、經濟、社會之變動，內在及外在情勢之影響，以前對香港工業有利之因素現在有些已變成不利因素。香港工業目前面對之困難，如不尋求解決，將會限制工業之擴展。其主要的困難有如下幾點：

（一）工業資金短缺　前幾年，地產業的蓬勃現象吸引大量資金從事地產及建築業之經營，有些工業資金亦被用來投資於地產。現時，因置業生意尚未恢復景氣，致一部份可以用作工業投資之資金仍受凍結。加以美國、加拿大放寬限制華僑親屬入境條例，僑滙日少。早期由大陸中國流入

之寶貴教訓，重申爲父爲子應有之敬愛關係，以樹立快樂之家庭生活；夫婦相敬如賓，言行一致，以身作則，教導兒女，分辨善惡，明察是非，知所抉擇；手足友愛，朋友有信，能共患難，憂感分担；對主管要盡忠；對下屬要和平友善；對自己要能反省，並勇於認過，此修身齊家治國平天下之道理；惟二千五百年來之中國社會行之仍不力！我人生於今日香港社會，眼見無辜兒童常蹈法網，能不竭力設法防止犯罪行爲，運用有效方法，處理該問題，以謀解決耶?!

（注：錄自本港警務處一九六一年——一九六六年歷年犯罪統計報告）



（一）楔　子

一九六六年冬，燕大校友會譚會長，代表會刊，屬文於我，同硯殷殷，使我回首當日負笈燕園情況；每當斜陽西下晚風襲人，未名湖畔，絃歌舞詠，姊妹樓前，相濡以沫，曾幾何時，人去樓空，數十年來，南北闖蕩，幾經浩劫，夢沈書遠，壯志消盡，「記得少年騎竹馬，看看盡是白頭翁」。莊子所謂：「知命之情不務

香港工業一年來回顧與前瞻

黃篤修

（二）轉口港蛻變成工業城市

香港自百餘年前開埠以來，採取免稅自由貿易政策，成功爲一個轉口商港。第二次大戰之後，因緣際會，蛻變成爲一個工業城鎮。這在世界工業先進國家眼中，確是石破天驚的一項奇蹟。充分顯出了中國民族勤勞創造的優秀傳統的特質。十餘年來，香港不獨代替了戰前的日本做東南亞的供應站，且能夠再進一步以精良的出口，銷運到國際與工業先進國家抗衡爭席。尤其是輸往英屬地區工業品，因有特惠稅優待，獲得了不少助益，因而促成了工業爲香港社會經濟建設的領導地位。

香港之資金，久已停止。由東南亞各國流來的資金，亦日漸減少。工業資金短絀情形，在小型工業方面，尤爲顯著。雖然銀行存款增加，而小型工業常因無適當之抵押品，籌借不易，致缺乏流動資金，無法繼續經營。

（二）技工及管理人員短缺　工業專門學校及兩間大學所訓練適合工業社會需要之技術及管理人才有限，未能普及供應。工廠自設訓練班訓練工人的辦法，尚未普遍。故熟練及半熟練工人缺乏，工資上升。以前以廉價勞力爲有利之條件將不復存在，因台灣、南韓等地之工資比香港爲廉。

（三）擴充港產商品外銷市場月漸困難　英、美、意大利、挪威、及西德對香港產品限制輸入。現時，歐洲自由貿易聯盟由瑞典、瑞士、英國、挪威、丹麥、葡萄牙及奧大利七國組成，會員國間貿易的入口關稅的廢除，打擊香港產品輸往英國及其他六國市場。將來如英國加入歐洲共同市場時，聯邦特惠稅取消，必將打擊香港製品之輸往英聯邦市場銷售。又因爲香港是無稅港，除五種貨品入口需繳稅外，其餘貨物免稅輸入。在本銷市場，港產品面對外國產品競銷及傾銷，處境困難。在東南亞及其他市場，因各該地之政府，竭力發展輕工業，對港製之輕工業品入口，時加限制。

（四）越南戰事影響　越南戰事一日不停止，總會影響香港工業之投資心理。因投資工業是長期性的，戰事繼續，可能升級，對工業投資，造成不利氣氛。

香港之經濟維繫是倚靠工業製品之輸出，以交換糧食、原料及其他必需品之輸入。香港原有對工業發展有利之因素，有些漸演變爲對工業發展之窒碍。爲適應此種轉變，香港必需依循工業化之途徑前進，宜加以考慮者有四：

（一）獎勵將營業所得之利潤重新投入爲擴充資金之用　鼓勵私人之有限公司組織改爲公衆有限公司，使股票能在股票市場公開發售，社會大衆都可購買公司所發之股票，而成股東。這樣可幫助工業資金之籌集。

（二）着重生產力之提高而非工資之減低　香港工資日趨上漲，如果生產效能亦隨之增加，這對國民經濟是有益的。高工資不一定是昂貴勞力。工資提高，生產力增加，生產之單位成本可能降低。今天香港面對的問題，係如何使機器、原料、廠房設備、人力資本等能有效的配合，使生產效能增加；日漸高漲的工資，是不足引以爲慮的。

（三）利用限額制度作適當的入口管制　香港仍保存自由貿易的政策，但必要時爲保護值得發展的幼稚工業，及避免外國貨品在本港市場傾銷，致打擊本港工業，亦值得考慮引用限額方法，而不必用入口稅、及外匯統制方法，致有損自由港之美名，及可能引起外國採取報復。

（四）平衡及適合工業發展之政策　瑞士之工業發展，值得香港借鏡之處很多，在十六及十七世紀，瑞士因由法國及意大利之移民很多，興辦很多新工藝，且資金充足，有助工業之建立。但瑞士國內市場有限，工業製品必需外銷，而工資既昂貴，又無出口海道，所以集中於生產價值昂、體積小、運費廉、需要專門及熟練勞工之商品。例如錶、化學品、陶器、玻璃、紡織、製紙、電子、打字機、計算機等工業。現在，東南亞各國已致力於工業之發展，勞工成本比香港爲低。香港應注意工業之平衡發展，及鼓勵生產適合香港工業發展條件，與需要較高技術之工業產品。

香港因人口增加，必需要工業化，才能支持經濟之安定與繁榮。惟如何促使工業不斷的發展，此項工作必有賴於企業家、政府及社會大衆，同心協力，俾香港工業能在適應香港環境及符合經濟情勢之下，向前邁進。

（三）限銷是香港業工無情的桎梏

香港工業正當欣欣向榮生機蓬勃的時候，英國蘭開夏首先發起對香港棉織品的限銷。這個導因，自然是蘭開夏棉產工業所生產的棉織品無法與港產織品抗衡，利用政治壓力，以宗主國力量，施行對港貨橫加限制的一道殺手鐧。棉產工業是香港重要的經濟支柱，每年出口佔總數五十巴仙以上，關係香港整個社會的榮枯。英國這種背道棄義的措施，不僅對於香港棉業打擊重大，而且惡例一開，美國亦如響斯應地跟着限銷，接踵而來的是西德對香港毛紡進口也援引效顰，加以限制；香港工業在重重限銷限額的鎖鍊桎梏下，仍舊掙扎不輟。終於能夠以卓越的技能提高產品本質，來答覆國際間的不平等的壓迫，所謂：「烏自高飛，羅將奈何？」可爲香港工業界同人詠也。

（四）歐洲共同市場的陰影

在個別地區實施限銷的困難下，香港工業界表現了抵禦地產跌價的反彈力，在中東菲洲、南北歐各地不斷開闢新的市場，背水爲陣地依然向前跨進。但是目前面對的一件更加嚴重的威脅是：英國參加共同市場的問題。這一問題現在已經到了呼之欲出的階段。溯自共同市場成立以來，在六國之邊境已經築起一道經濟圍牆。英國一旦加入共同市場，香港所有特惠稅之優待，必隨之被取消；這是一個我們不能不特別關心的問題。英國本土是香港工業品主要銷場之一，每年達港幣八九億元之鉅，特惠稅之能否存在，關係工業發展前途，不可等閒視之。情勢發展，似已如箭在弦，看來英國之加入，僅是時間問題而已。那麼香港工業界將如何應付這一可能來臨局面呢？吾人必須內外並重，事先部署，未雨綢繆，以免臨事周章，措手不及也。共同市場這一威脅能否抵禦，是我們同人以及整個香港市民一個重大的考驗。

（五）銀行風暴下考驗了工業基礎

整個香港經濟，十年來都在矛盾重重的不平衡中個別發展，尤其是在一九六五年初銀行擠提所引起地產跌價的風暴，影響整個社會的不安。使工廠利潤比前縮小，生活指數日見高漲，這種惡性的經濟循環，使這個畸形發達的社會的經濟危機表露無遺。工業界也因城門失火殃及池魚，而受到無可估計的損害。在這重重困難之下，大部份工業，依然屹立不倒，證明香港工業潛力仍具有不可侮的堅強力量。現在銀行風潮可謂已成過去，然而要恢復好景舊觀，尚有待於更大的努力。

在本年下半年以來，銀行存款增至八十餘億元。而且生產率亦隨而提高，與去年同期間比較增加了百分之二十四，就業的勞工人數亦相對地上昇，這是一個非常可喜的現象。目前銀行信貸並無大幅度放寬顯著跡象，即有之，亦僅能做到週轉較爲便利的程度而已。這與我們一向所希望的支持工業發展距離尚遠。因此，我們以爲政府應考慮調回部份海外三十餘億的存款，以便利工業之運用，作爲設立工業銀行的資金，以扶助工業發展。這是非常必要的措施。

（六）香港工業需要政府協助與扶植

香港工業界的創造毅力，可以說是史無前例的、畸形的。所以政府必須負責正常扶植現有的工商業團體，加強官民緊密合作，打破傳統性的隔膜及敵視心理；同時注重改變教育政策，培養下一代人才，提高市民自尊向上觀念，務使法例處罰事件，減少到最低限度，這對建設本港一般事業實有莫大好處。

在七十年代潮流中，我們覺得接班人的培養不容再緩，務使本港工業進入眞正技術化、科學化、專業化階段，以應付日就尖銳之各國競爭。在這裏，我願大聲疾呼籲請政府效法隣近新興國家之先例，設立有規模的經濟發展局、工業銀行；同時改善移民條例，以鼓勵外來投資、開放新界土地，以便利建廠、撥地充作永遠展覽場、舉行定期交易會，使國際間顧客商家知所問津。凡此種種，均工業界不能忽視的當前重要課題。

末了，鄙意認爲工業界同人應時時警惕，在各工業團體旗幟之下以苦行者情操爲大衆服務，充實自己，並爭取行政局的席位，參加政府各項政策的制定與推行，藉此消除官民隔膜，免致政府若干措施與工業背道而馳，而損害廣大市民利益。

一九六七年前途預測仍舊是可以樂觀的，但是由於種種內部潛伏的弱點的存在，國際間的疑忌壓迫有加無減，殖民地的內外矛盾，難獲解決，困難甚多。經濟建設的航路本來不能避免逆流，特別是這突出過甚而沒有基礎的香港工業，在生存競爭的浪潮之下，要避免意想不到而隨時可能發生的阻力，本來是不容易的。



香港工業之我見

鄭震寰

香港自一九六五年銀行擠提風潮後，工商業均陷於動盪不安之狀態中。由於銀根短絀，信貸緊縮，中小型工廠資金週轉不靈，工業利潤普遍減低，地產跌價，建築業一落千丈，生活指數日趨高漲。在此時期，香港經濟已陷於極度危險之境地！幸獲政府之有效措施，及工業界之艱苦奮鬥，至一九六六經濟形勢復告穩定。

根據工商署統計：一九六六年香港產品輸出總額爲五十七億二千九百八十餘萬港元，較一九六五年之輸出數額五十億二千六百八十餘萬港元，增加百分之十四強。同時，產品在世界各地展出及推銷，均獲得一致好評，此乃本港工業界努力之成果，值得吾人欣慰者。

再就香港產品輸出之主要市場而言：美國、英國、西德及加拿大均爲香港產品推銷之最重要市場。根據下列統計，對上述各國市場之輸出均有進展。例如：一九六六年輸往美國之港產品爲二十億三千六百餘萬港元（一九六五年爲十七億一千八百餘萬港元），輸往英國之港產品爲九億八千七百萬港元（一九六五年爲八億六千萬港元），輸往西德之港產品爲四億二千萬港元（一九六五年爲三億七千萬港元），輸往加拿大之港產品爲一億七千五百餘萬港元（一九六五年爲一億三千五百餘港元）。

茲將香港一九六五年及一九六六年輸出產品價值比較列表如下：

輸出產品價值（百萬爲單位）

國別及主要產品	一九六五年	一九六六年
美國：	一，七一八・八三	二，〇三六・三二
衣服	六二三・八二	六七一・九四
其他製成品	五九九・三九	六〇五・二三
電器	一八〇・三五	三四四・九三
棉織品	一三七・五六	二一三・六六
衛生設備	二一・四二	三四・四二
英國：		
衣服	八六〇・六八	九八七・二八
棉織品	三三三・一三	四〇六・五四
其他製成品	二四五・五八	二四六・六六
皮鞋	一一七・八四	一四三・〇九
電器	六〇・二八	七九・六八
	四一・五七	四〇・七四

西德：		
衣服	三七〇・六六	四二〇・四五
其他製成品	二九二・六九	三三三・三六
棉織品	二〇・三三	二九・〇二
	一五・一一	一六・五五
加拿大：		
衣服	一三五・一〇	一七五・四八
其他製成品	四八・八七	六八・〇七
棉織品	三八・六三	四七・九八
	一五・五五	二三・九五

然而，國際市場綜錯複雜，且變化無常。日本素以工業立國，港貨無法介入競爭。菲律賓入口稅加重，泰國與印尼又常受政治因素影響，故港貨在東南亞地區亦無法大量推銷。至於非洲方面，近年來新興國家崛起，本港產品亦有爭取該區市場之可能。澳洲、新幾內亞、所羅門羣島、菲芝及大溪地，尚堪爲港貨輸出可拓展之市場，吾人如能努力推銷，未來成績必更有可觀。中、南美洲大部地區比較落後，對港貨甚表歡迎；歐洲各國經濟及政治比較安定，亦爲港貨拓展之較佳市場。

最近英國積極進行加入歐洲共同市場，四月間英首相威爾遜訪問意大利，外交大臣布朗先後訪問法國與比利時，雖然法國總統戴高樂對英國參加歐洲共同市場問題態度冷淡，仍未有妥協之表示，惟已不復如一九六三年時之堅決反對，但比利時則表示支持，該集團之其他國家如意大利、西德、荷蘭、盧森堡等均無反對意見。英政府根據所得資料，經愼重考慮後，提交內閣通過，於五月二十日正式宣佈申請參加歐洲共同市場，復獲國會之通過，於五月十一日正式向該集團六個國家分別送交申請書。由此看來，英國之加入「共同市場」，已是勢在必行，實現之時間亦當在不遠。

英國爲着本身的重大利益與生存，竭盡全力以爭取加入歐洲共同市場，其主要理由有三：（一）爭取歐洲市場，拓展其工業品銷路；（二）在互惠之自由競爭下有利於其固有之重工業，更易謀改良與發展；（三）欲藉工業與貿易之進展，建立在歐洲之經濟地位，配合政治力量，重爲歐陸盟主。但英國是香港工業產品之主要市場，而香港工業在聯邦特惠稅之優待下，始獲得重大之發展。如果英國加入歐洲共同市場後，而香港又無法爭取副會員之地位，則香港工業產品必爲共同市場國家所排斥，無法享有英國領土所具有之經濟權利，現有之特惠稅制度亦必隨之而取銷，此乃香港工業之嚴重問題。

香港工業界對上述之隱憂，必須先作未雨綢繆，自力更生，另謀發展。除注意與研究英國參加共同市場之事態發展，敦促英政府應顧及香港之利益，及爲香港爭取副會員之資格外，尤應設法拓展亞、非、澳、美各洲之市場。但此種艱鉅任務，有賴於香港政府之全力支持，全港工業界團結一致，通力合作，共同挽救香港工業之危機，朝着新的發展途徑邁進。

香港中華廠商聯合會乃香港工業界所組成之領導機構，當然有責任推動香港工業之發展，開拓工業產品之市場，故主辦每年一屆之香港工業出品展覽會先後已歷二十四屆，均有偉大成效，且獲一致好評。以去年第二十四屆爲例：由去年十二月六日至本年一月十日，展覽期間共爲三十六天，參展單位達一千五百零五個，此外尚有國際工業機械及原料參展者十八家。展覽品中，計代表性製品三千餘件，新出品一百二十三件，一切陳設，均能表現堂皇瑰麗。該展覽會更設有新出品陳列館及貿易諮詢處，專供中外客商參觀與貿易查詢，成績非常美滿。據統計：會場之建設及電力消耗達三百五十餘萬元，參觀人數達一百六十餘萬人，另有海內外工商團體三千三百人，嘉賓章免費入場人數亦有二十六萬次，港、九各校學生進場參觀者十二萬人，總共進場人數超過二百萬人，這種空前盛況之偉大場面，殊值得吾人欣慰與讚揚。我們希望廠商會今年更舉辦一次規模更偉大之國際工業出品展覽會，將世界各地工業出品和香港工業出品一同展出，一方面可顯示香港工業出品之優美，同時得與國際產品比較，知所改進。

香港政府爲發展本港工業及推動工業產品之外銷，拓展海外市場，協助成立香港工業總會、貿易發展局、生產力委員會及生產力中心、出品保險信託局及科學管理協會等機構。茲分別介紹如下：

（一）香港工業總會：該會從事貿易促進工作，改進海外人士對本港工業之印象，以協助本港工業界推銷產品。其主要工作爲：一、組織或協助工業或專業參加貿易代表團，赴海外工作；推動個別廠商或全行工業，參加海外之貿易展覽會，或組織本港工業品在海外展覽。二、進行海外宣傳聯絡工作，及蒐集市場情報，使本港產品在國際市場能有良好之銷路。三、進行對會員有利之調查工作，提供統計及其他方面之資料，幫助會員計劃產品之推銷工作。四、爲會員舉辦檢定及簽證服務，使能向海外買家證明產品質素優良；設立樣品規格登記處，以協助解決會員與海外買家之糾紛。五、向會員轉達海外買家對本港工業產品之徵詢；協助海外製造商在港設立聯營企業或特許本港廠商製造其產品。六、將世界各地之工業動向與發展情況，經常向會員報導。

（二）貿易發展局：專責海外研究市場之需要與推銷技術，加強對外貿易之成效，對本港工業之進展，有很大之貢獻。至於該局之主要任務，可分爲以下數項：①研究產品之改良及現代市場技術。②如何提高產品之質素。③計劃設立「工業設計中心」。④提供工業界有關各種資料，使能了解本港及海外工業之新產品，及海外市場之實際情況。⑤協助工業界組織考察團，前往先進工業國參觀及考察其工業情形，以資參考。⑥鼓勵工業界前往海外參加工展會，使海外人士明了及賞識香港之工業產品。過去該局曾協助本港工業界前往參加之國際展覽會，計有：Barcelona 之國際展覽會（International Sample Fair），斯托含（Stockholm）之展覽會，曼谷（Bangkok）之亞洲國際展覽會，美國之東亞展覽會，倫敦之香港產品展覽會，西德之展覽會，及最近在加

爾大蒙特利爾之國際博覽會，均相當成功，本港產品且獲得各國人士一致好評。⑦該局有駐外辦事處五所，分設於紐約、普魯士、雪梨、非洲之肯雅（Kenya）及倫敦，其目的在聯絡當地商場，搜集各地工商業資料，及推銷港貨。根據上述各點，足見香港貿易發展局之工作，對本港工業發展之重要性。

（三）生產力委員會及生產力中心：該委員會之職權爲：一、促進香港工業生產力之增長及激勵將其中資源作更有效之利用；二、檢討香港工業生產力之各有關事宜；三、向總督提供有關香港生產力之意見與關於設計增加此項生產力之措施；四、設立及維持一個生產力中心。而生產力中心之工作爲：①與香港或其他地方爲增進生產力之計劃、方法及技術而從事研究，發展或宣揚之個人或團體，進行商討、聯繫及加以援助；②鼓勵大衆對生產力之興趣；③徵集及宣揚有關生產力之情報；④以任何方法鼓勵對生產力之研究，並訓練與增加生產力之增進有關之人材；⑤供給生產力技術之訓練；⑥向工業人士或團體提供諮詢服務及技術援助。以配合本港工業全面發展及適應各階段之需要。

（四）出口保險信託局：該機構雖非一政府部門，但其資本全部均由本港政府撥給，且政府保證信託局給予保戶一切之担承。現在國際貿易漸多採用先付貨後收款之辦法進行，出口商之負担亦因而增加，信託局將以保險單方式保障廠商或出口商免遭受在未收貨款前可能發生之損失。不但國外買客本身可能未能支付貨款，其國家亦可能立法禁止或阻延支付貨款。此種保險制度可免出口商於付貨出口後引致損失之危險，藉以保障其業務，從而促進對外貿易，此項措施實有助於本港工業之發展。

（五）科學管理協會：該會與本港及國際方面，足以影響科學管理之情況趨勢及演變，經常保持接觸；對科學管理之理論研究及應用技術，蒐集參考資料，並向會員介紹；舉辦科學管理之教育與訓練，並鼓勵其發展；以達成對科學管理教育與訓練之目的。如編訂訓練課程、舉辦研討會、演講及討論小組，介紹科學管理各方面知識；設立圖書館，以供會員進修；出版中英文對照之「科學管理」雜誌，介紹本港及世界之現代科學管理理論及方法，免費寄贈會員閱讀；進行國際聯絡，與美國及歐、亞兩洲各主要國家之科學管理協會保持密切工作聯繫，經常獲得科學管理方法之最新參考資料，以求達到服務會員之目的。

綜合本港之工業現狀及實際情形之需要，依作者之愚見，以爲香港中華廠商聯合會既由本港大部份（一千七百餘家）廠商組合之領導機構，其責任除謀會員福利，促進對外貿易及拓展海外市場外，更須注意下列兩項建議：

一、廠商會應設立一個健全之研究部門（Resarch Department），聘請經濟學專家一人主理。該部門之工作大綱包括如下數端：①搜集海外工商業資料，②搜集有關工商業統計，③研究各國工業之進展，④比較各國工商業產品、質素、市場及關稅政策，⑤發行定期刊物（月刊或雙月刊）。

二、廠商會負責舉辦有關工商業講座，每週舉行一至兩次，該項講座聯絡香港大學、中文大學、香港工業專門學校、香港經濟研究所、亨利佐治經濟研究學院、香港生產體工廠，聘請有關工業專家作有系統之演講；尤其注意工業技術、工業設計、質素改良等主要問題之探討，使工業界人士有進修之機會。此種講座之對象，不祇限於注意辦理工廠之人士，對於吸引青年新血投入工業界之興趣，亦有誘導與輔助之成效；其次，有關於學徒之修養與訓練尤應注意。香港中華廠商聯合會過去已有輝煌的成就，如能再進一步注意研究工作方面，及有效地實施工業教育講座，則廠商會對本港工業之貢獻必更偉大，今後香港工業之發展，與社會經濟之繁榮，定可獲致美滿之碩果。



三法語筆

譚超英

清明前後，恰值我家庭園鬧春忙的時候，紛就從港來信，約我爲今年特刊寫稿。她提議寫稿性質，可爲海外生活素描，或上次我們出外旅行報導。我自度筆硯久荒，恐寫不成章，貽笑大方，猶豫久之。但繼思故人雅愛，久疏音問，恭敬不如從命，推辭不得，貿然答應。可是，提起筆來，又不知從何寫起。去國卅載，遷徙八方，生活動盪複雜，千頭萬緒，摘寫不易。近年兒女日漸長成，各奔前程，家務始化繁爲簡。觀勝於課藝之餘，仍終日埋頭研究寫作；我則因體能精力，日趨衰萎，已辭卻公務，卜築湖上，植樹種花，抱甕灌園，引以爲樂。自思，既行萬里路，應讀萬卷書，來充實自己，才配作理想的文學修養。惟每一念至「老日讀書苦無年」之句，又不禁黯然神傷。來日無多，萬卷之願，不敢覬覦了。有生之年，讀一卷算一卷罷了。嘆平生交遊，零落星散。況我生性疏懶，魚雁鮮通，然想念故舊之情，老而彌篤。故人如問我海外生活，也祇能因陋就簡，寥寥數語作答：冉冉光陰逐水流，更深幾度夢神州。醒來展卷還鋤地，爲種紅花伴白頭。如此而已。

至於旅行，對我本人，畢竟是偶然的機緣巧湊。原因是前年夏天，輪到觀勝在普大教學例假，他想利用假期，到日本去作爲期一年的學術研究，搜集有關唐朝佛教史實的材料。原定旅程，是先飛西

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所見當地人民生活水準，幾乎和聖經所載的情形不相上下。我們同家後，向親勝一位同事請教，因他是寄給聖經學者。我問他現代還有沒有很大的改變？以我們每天的內容，如何是改變的？他說：「沒有。」

他回答不出來。

各個畫家，以時代，國籍，環境之不同，他們每人的推想，大都工整華美，居處也並不簡陋。』我提出這一點，原因是我們一些聖母聖子圖中所描繪的聖母子，常常帶給人一種富貴的感覺。

料之外的，他的回答是：『不瞞二千年，說二千年前的猶太習俗土風是不是沒有很大的改變。由乎我們讀各個畫家，以時代，國籍，環境之不同，他們每人的推想，大都工整華美，居處也並不簡陋。』我提出這一點，原因是我們一些聖母聖子圖中所描繪的聖母子，常常帶給人一種富貴的感覺。

聖經每句每字的內容。他們是以聖母作爲一個經驗中的聖母自然名異。況且藝術家的筆觸所寫的聖經，是名符其實，所以不一定是富貴的，想像其如，並不一定是貧窮。

牧童打扮，長髮披肩，身著「駱駝毛的衣服」，再加上一條褐色腰巾，手執木杖，這個吃「蝗蟲野蜜」的孩子（聖經說他比耶穌只大六個月）一身和平的裝情。旁邊站著的約翰，像個七八歲的孩子，閒著唱，像在猜想什麼康的神字：圖眼睛，高鼻梁，長大的孩子，顯示著健康的約翰。聖母抱著重孫式的耶穌，祖孫三人為一個親密的家庭。

利用寫實的有限空間，我們有作重點式的安排，不勝收。要細看，需要很長的歲月。爲了集中精神，就得摒除一切的雜念，將來還要的時機與空間，安靜的永恆環境，這條最適合的畫家作畫。

徐徐勇現出一座美輪美奐的教堂，名爲勝利聖母堂。

堂前的廣場上，有一個噴水池，池中有一個小孩，騎在海豚的背上，海豚口中噴出水來，形成一個美麗的噴泉。

背後是一帶綠色的山巒，遠處有一個城堡，城堡的上面，有一個小小的十字架，表明這是一座教堂。

這個教堂，是我們同家後，向親勝一位同事請教，因他是寄給聖經學者。我提出這一點，原因是我們一些聖母聖子圖中所描繪的聖母子，常常帶給人一種富貴的感覺。

料之外的，他的回答是：『不瞞二千年，說二千年前的猶太習俗土風是不是沒有很大的改變。由乎我們讀各個畫家，以時代，國籍，環境之不同，他們每人的推想，大都工整華美，居處也並不簡陋。』我提出這一點，原因是我們一些聖母聖子圖中所描繪的聖母子，常常帶給人一種富貴的感覺。

聖經每句每字的內容。他們是以聖母作爲一個經驗中的聖母自然名異。況且藝術家的筆觸所寫的聖母，亦應其如，並不一定是富貴，所以不一定是貧窮。

牧童打扮，長髮披肩，身著「駱駝毛的衣服」，再加上一條褐色腰巾，手執木杖，這個吃「蝗蟲野蜜」的孩子，顯示著健康的神字：圖眼睛，高鼻梁，長大的孩子，閒著唱，像在猜想什麼

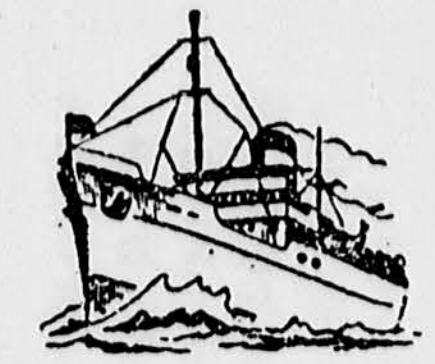
當然我在畫廊上徘徊最久，不忍遽去的對象是達文西，連奧諾那幅「永遠的微笑」夢娜麗莎了。這幅名畫年前被美國華府美術院借展時，在警衛森嚴下，人山人海去參看，我怕擠，沒有去。可巧我到巴黎前，已被運了回來，嵌在走廊的牆上。看這畫的人，比看別的畫似乎特別多，也有警察守護着，但他們並不來干涉觀看久暫。本來觀勝和我一起看的，不知不覺間，他已溜到別處，兜了個大圈回來，我還是目不轉睛地看着。關於這幅名畫，研究藝術的人，早就有一套行家對行家作品議論的文字報導。我自慚不是行家，也不敢亂說妄評，只說幾句外行人欣賞的話而已。這幅畫面，是一個五官輪廓生得極爲端正，眉宇表情得極其微妙的少婦倩影。一身古雅而大方的服式，恰好陪襯她那輕紗薄罩着的栗色秀髮。髮裝齊整，一絲不苟。臉部，頸項，前上胸，纖纖十指，天然肌膚，柔滑生光。兩隻充滿神秘而愉悅的眼睛，像坦然得毫無芥蒂地在和你談話一般，表示她心中無限光明磊落。希臘式，高雅，端正的鼻梁，只有造物者的手才捻的這樣勻稱。兩邊咀角微彎，兩唇輕鬆地貼闔着，而又含蘊着的就是所謂「永遠的微笑」了。以我看來，這是一個尙未露發的笑意。像清晨早露未乾前一朵要開未開的玫瑰蓓蕾，充滿着必然四散的內心馨香。這是美麗的希望應驗來臨前那一剎那的，不可捉摸的雅緻。一雙豐盈，柔滑像古玉般的手，輕輕鬆鬆地依托在扶手欄杆上，流露着一派從容不迫的旋律。遠景是小徑通幽，小橋流水，田舍古莊，一直引到林泉天外天，夕陽山外山的境界。這邱壑所帶來的，竟然是宋人山水畫的氣氛！大畫家筆下，好像把簡單的棕褐兩種顏色，幻出無窮的變化，結果是那樣雍容，自然。

當你心裏仍然感染着這個甜的笑意時，你已進入了一個無比清逸的境域裏，安閑地欣賞藝術家精心的創作，你會慶幸自己的眼福不淺。轉彎抹角地走着，看着，前頭一幅巨型的畫像，赫然閃爍，把你的眼神像磁力般吸引住。這幅畫，佔了牆壁上主要的位置。原來這就是畫拿破崙大帝爲其第一任皇后約瑟芬加冕的大典禮。文武一堂，權貴滿廷，人人瞻依，個個仰慕；拿氏正春風得意，手捧着那尊貴榮華的金冕，將要加戴在風華絕代的約瑟芬頭上。這真是權能，富貴，威武，顯赫的登峯造極的一剎那。既有江山，復有美人，上下古今，唯我獨尊了。約瑟芬衣香鬢影，像神仙中人；她可能還引惹起當時一些的「天下父母心，不重生男重生女」的癡夢呢。然而，命運之捉弄人，誰能幸免？約瑟芬戴上那頂金冠，不過五年。拿破崙爲要把他所享有的權位，世世代代承襲給自己的子孫，可憐約瑟芬已無再生育兒女的希望，（她爲前夫曾生養過兩個兒女）在利慾薰人的驅使下，拿氏竟毅然斬斷這段情愛，與她離婚。三個月後，拿氏另行娶了十八歲的奧國公主瑪麗露綺絲爲新后。樂極生悲，興盡哀來，約瑟芬果真是紅顏薄命；富貴浮雲，榮華朝露，生命的盡頭等待她的是淒清寂寞的餘生。那位新后，雖然生了一個兒子，可是此子並沒有承襲父親的寶座。拿破崙劫數難逃，滑鐵盧之役大敗後，他的內閣不再信任他，連他央求降低身份，以一個將領的名義，重整旗鼓與敵週旋的申請也被拒絕了。他名義上是遜位給兒子，可憐那四五歲大的孩子，一直被養在奧宮裏。拿破崙的丈人峯，到頭來還是加入了盟軍，合力向他進攻。滑鐵盧之役，是英、普、俄，奧集合了七十萬大軍，由東、南、北三面侵法的，拿氏那時剛從厄而巴逃回不久，倉卒間只練得二十萬新兵，且以帶病之身，臨陣應戰。客主之勢懸殊，再加上情報錯誤，雨後濘泥道路，不適作戰。他按兵躊躇，俟普軍及時趕到作英軍的後援。結果，滑鐵盧的勝利英雄，不是拿破崙而是威靈敦了。英雄末路，竟由新貴的舊皇室把他交給盟軍處置。他自己明知逃不了，親筆上書向英政府投誠，希望在英國法律保護下能僥倖作一個自由的平民，也許還可以流亡到大陸去度過餘生。可是他竟失望了。當英國軍艦把他帶進英國海口時，英國政府的諭令是把他流放到南大西洋的聖海倫島去。而且一再聲明此舉之動機，是爲全歐洲從此淸除一個擾亂和平的惡霸！他沒有戰敗而亡，到此時也沒有引劍自戕，竟毅然決然隨着命運的驅逐，流放到六千里外的荒島去，甘自捱過六年的孤苦歲月，究竟爲的是什麼？只有他自己知道。在流放的日子裏，他的生活起居，備受守衛他的英國軍官限制，連想與自己妻子通個消息問候也不獲與。他死時，他的兒子才十歲，據說到了二十二歲時因肺病死了。起初流放時與他爲伴的幾個親近臣僕，也先後一一爲英國守衛官所嫌疑而遠放他方，他自己的胃癌症，又受了環境、食物之鞭撻，再加上心靈上孤獨無告的煎熬，終至抑鬱飲恨而死。死時才五十二歲，遺書上，自嘆死非其時。

由這幅畫所引起的一連串的歷史事蹟，誠然是一個可歌可泣的國家英雄故事。法國人究竟是胸襟豁達的，蓋棺論定，這個叱咤風雲三十多年，幾乎把整個歐洲征服的英雄，畢竟爲法國爭取了無限的光榮、領土、寶物。以這樣一個曠世奇才，除了軍事而外，對其他如歷史、文化、教育方面，都有過不可磨滅的功績。他以一個平民出身，居然在短短的三十年間，扭轉了歐洲的政局，讓法蘭西的權能威武、文化、藝術，以至法律、建築，達到當代文明的最高峯。因此，他死後十九年，當時的法國政府，迫於全國人心對拿氏的愛戴與感激，派遣大臣，不遠千里，到那絕域荒島，尋找到一脈淒清的泉水邊，兩柳相依的垂蔭下，一塊無姓無名而祇刻着「葬此」二字的獨石碑，在那裏，愼重地收回了這個生前成敗得失被血淚交織成的英雄遺骨，爲國迎葬。這算是法國人謹遵了拿氏死前親筆遺囑說他「深願我的灰骸，能安息在賽茵河畔，永遠與我所親愛的法國人民爲伴」的話。當我們去參觀那座圓頂之巨型建築內拿氏的墓陵時，果然氣象不凡。正廳圓頂之下，二層樓環繞着一個長廊，參觀的人，從樓上憑欄下望。所見拿氏的遺槨，是幾塊完整的紅紋棕，色澤漂亮，刻鑿典雅的花岡石造成的。支撐的基座，又是磨得光彩奪目的深綠色花岡石。據說，那紅花岡石是芬蘭的特產，而深綠色的花岡石是從俄國採來（有說是法國自家特產）。無論如何，是深山玉石，千千萬萬年的天然靈氣結晶，堪配作爲英魂安息之所。國葬之日，舉國盡哀。奉安處，法國的國魂，永遠依附着，永遠瀰漫着。墓旁站立着那白色大理石所雕鑿的天使像，肅然警衛着。拿翁，法國人對得起你！願那些純潔的天使們的翅膀，永遠守護你，安慰你吧。

當然，巴黎市內，叫人想起拿破崙的遺蹟眞也不少。那凱旋門，就是他開始興建，歌頌歷年戰績的勝利門。這拱門氣象宏偉，浮雕也極精彩。無名英雄墓前的聖火長燃，不分晝夜；門外白鴿飛翔，象徵世界對和平的渴望。法國的國賓，也常來此獻花。不遠，就是崖父塔，登上昇降機，到絕頂去俯瞰全市，的確有窮千里目之勝概。一如我們來是從飛機下望的更清楚，更親切。花都果是名不虛傳。夕陽把聖母院的五彩玻璃窗映射得燦爛輝煌，無以復加。這聖殿指示人們以「諸惡莫作，衆善奉行」的昇華途徑。康可廣場石像噴泉，有如永恒不息的甘泉雨露，足以長久滋潤乾渴的靈魂，那筆直的金色尖塔，把人們的眼界，帶到白雲無盡裏去。

此外，我們也曾到離市十八公里的凡爾賽宮作半日的壯遊。好一座西方的阿房宮，幸而沒有遭上「楚人一炬，可憐焦土」的命運。宮內鏡廳中的長桌，就是曾用來簽署凡爾賽條約的。見了它，不由你不苦憶起我們當年的山東問題來。一如我後來在國民圖書館裏，看敦煌的佛經寫卷時，所引起的同樣遺憾！



萬里行旅

譚紉就

速戰速決

人到垂暮，心頭原已別是一般滋味。公私俗務又多纏纏繞繞，胸襟日益狹窄，神經漸趨緊張。信不信由你，擠在香港的四百萬人之中活着，有時竟如獨處荒島似的孤寂！如何打發這等頹喪的心境呢？旅行，換換空氣吧！暫時拋開一切難決的問題，讓它們自由發展；自己找個怡神悅目的地方度個假，順道探訪親友，一鳥多石，不能算是個壞主意的。

二十年前第一次被邀出國參加會議的地點是挪威的奧斯羅，當時爲了家庭突遭變故，不能接受使命，失去一個大好機會。以後兩次環球旅行，都未曾涉足北歐。今夏香港苦熱，不如跑到那淸涼世界，一償夙願。到旅行社打聽行情，知道往返北歐的費用不在環球之下，索性再繞個圈兒。炎子學長來信兼賜稿，把雲高華描寫得美妙如仙境。惠卿學長在加省的太浩湖經營的樂園，也說是可比天堂。我三次赴美，不是時間所限，就是季候不容，始終未到過黃石公園。有了三個藉口，再到北美一行也不爲過。惠卿來信，說是想上「天堂」，必須在八月六日以前抵三藩市。接令已是週末，八月一日又逢公共假期，二日取得簽證，三日訂票，四日晨以亂刀斬麻手法收拾了一隻提篋，就此上路，原子時代，一切速戰速決。

校友歡聚

乘上噴射機一口氣飛到了舊金山，惠卿熱情地跑到機場相迎，並且破例地接我到她府上作客。一同暢遊「天堂樂園」，不在話下。天堂雖好，卻非一般凡夫輕易進得去的。得個遊覽機會已知足了。回到三藩市不免想見見老朋友，一打招呼，又他們從鄰城飛車跑來歡聚。林悅明、劉耀眞伉儷，吳發祥、金夷渝伉儷，熊大綠，黎國慶，熱熱鬧鬧地暢談竟夕。在酒家聚餐之後，各人分別買了許多水菓，花生之類，闖入盧府，兒回到母校的宿舍，沒有主題地高談闊論，直到午夜才依依話別。他們回到家中已過凌晨，這份友情，眞是感人肺腑！

我有一位黑種的美國知己朋友住在波倫城，母校時的同班盧祺英也在那裏。祺英數年前返港省親，歸途上痛失夫婿，我一直很惦念她。所以雖在美國航空公司罷工風潮中，我仍爭取順道訪問她們。三日的同聚，使我更認識了祺英，更爲她虔誠的信心所感動。她送給我的幾本宗教書籍是我此行的一大意外收穫。

在雲高華與炎玲伉儷的暢聚已成了帶着苦味的甜夢，不願多提了。

在英倫見到的校友是凌叔華，她正在整裝赴加拿大講學，但仍有兩次的談聚。是位多才多藝的作家、畫家和詩人。她的作品給人以清逸超脫的感覺。待人又是那般的懇摯，一個難得的良友。

楊蔚（文若）學長伉儷在羅馬他們在新羅馬的風景區請我晚餐，給我旅行中加多一個溫暖愉快的回憶。

無名英雄紀念碑

無論走到那一個國家的京都或大城市裏，旅客必遊的「名勝」之一必定是一座無名英雄紀念碑。它是一所堂皇的紀念館也好，一座擎天高塔也好，或只是一塊簡單的石碑也好，給我的感想都是一樣。它充份地表現人類的矛盾，所謂萬物之靈的人倒像是頗爲愚蠢的動物！我們費盡心血把一個可愛的小生命撫養成人，小心翼翼地管教，要他不但有強壯的身體，屬世的智慧，更有寶貴的靈魂。但是一聲吶喊，他就成了灰燼！那一場戰爭不說是維護眞理？那一次屠殺不說是支持正義？撫育之後宰殺，宰殺之後紀念，無非鼓勵青年的生命再甘心情願地被宰殺！我並非反對一切犧牲「小我」以保存「大我」的鬥爭，更不反對自衛，但是，一個做了母親的女人，說什麼也不能同意以戰爭（或稱之爲合法的大屠殺）來解決人類任何問題的。

在美京華盛頓曾遊亞靈敦墓場，山上憑弔亡魂的市民和旅客絡繹不絕，山下不遠的五角大樓內軍事家們也正忙於越南戰事的籌劃，說不定鄰近就有一所孤兒院。眞是人間一大諷刺！美國政府把活潑潑的青年派到越南打仗，也說爲的是維護世界和平。眞理的標準就大成問題了。所謂成者爲王，敗者爲寇；是非的判斷往往被時代和環境所左右。而被犧牲的無辜青年的冤魂只有在無名英雄紀念碑前領受「光榮何價」的憑弔了！

廿年後又是一條好漢

大日本帝國發起的侵華戰爭蔓延成太平洋之戰，再會合歐洲的希、墨兩魔的逞強，世界被第二次大戰毀得焦頭爛額。曾幾何時，日德意三國又在當年制服它們的美國支撐之下繁榮起來了。孰是孰非？誰敵誰友？我此次萬里之行，足跡所至，只是東鄰的人士成羣結隊，到處是他們的世界。插着小膏藥旗的旅行車在各大都市的馬路上飛馳，頗有當年戰車的威風。這次他們手裏握的不是槍，而是訂貨單，經濟戰術的展開已是有目共睹，不用說別處，就在我們香港，那間公司不滿堆着日本貨？那家店舖門前沒有日文的招牌？甚至於夜總會的表演上場，司儀用英語介紹之後，也得跟着來一套日本話。以提倡國貨港貨爲宗旨的工展會場，也被用爲日貨展覽地。這股經濟狂潮將來發展到什麼地步，不可不認爲是值得注意的。廿年後又是一條好漢呢。

「大日本帝國」的國璽戰後本已停用了，去年忽的又復出現。東京的靖國神社還正式追悼「戰歿英靈」，日皇又大頒勳章，重温舊夢。戰後曾被認爲是可恥的歷史，竟又變爲可歌可泣，值得緬懷追憶的好時光了。天曉得！

重温舊夢

講到帝王重温舊夢，使我想到歐洲的不少國度，仍陶醉在帝制的政體中，崇拜皇室貴族的威嚴。各國鄉導們在旅客面前炫耀的往往是一些皇室的奢侈生活。例如宮殿的描金裝飾耗去多少眞金，宴客時如何的排場等等。即使以社會主義治國的國家也不例外。名爲民主政治，領袖們一旦大權在手，就趨於發展個人英雄主義，甚或將自己尊爲偶像，實在是一個失望的現象。

一個人只知道從祖先的功績中尋求慰藉，絕不能改善他面對的生活，一個國家只靠原有的舊文化或舊威望，也不會逃脫眼前的窘境。中國如果不能自力更生，五萬年的文化也不會使我們掙脫外人的鐵蹄，英國如只記得那不見日落的大不列顚帝國的威風，也是無法從窮困的經濟中找到出路的。

海道和世展

此行各地見到不少新建設，科學的動力迅速地改進了人類的生活。跟着效率的提高、時間的節省，生活上增加許多享受。「按鈕」即行的科學設備給人一個多麼利落，痛快的感覺！

我在此特別提出的是加拿大去年邀請英女皇揭幕的「海道」（Seaway）。這工程控制了聖羅倫士河牀的高低，使以前只能停在港口的貨輪直駛入河內，載運貨物出口省了無數的金錢和時間，是加拿大的經濟發展一大貢獻。

在參觀「海道」的途中經過今年世界展覽會（EXPO' 67）的會場，各國正在趕工裝修。聽說許多香港人已經在作赴會的準備了。

北歐拾零

悔未熟讀竹馬居士遊歐歸來所著的東鱗西爪，這回跑到北歐做了一次「志願老襯」（Volunteer Sucker）。北歐各國物價之高，使人咋舌，旅店固然比英美還貴，食物也貴得離譜。一份「無上裝三文治」（Open Sandwich）就要港幣五元左右。所謂無上裝三文治不過是少了上蓋一片麵的三文治而已。一片麵包上面胡亂放上一些牛油蔬菜或幾粒蝦仁算是什麼美肴？在哥本哈根的某大酒店吃一頓丹麥午餐（這是吸引旅客的一個節目）代價是四十丹元，約合三十五元港幣。內容是種種式式的無上裝三文治和免費啤酒及葡萄酒。幸而還加上一場皮裘展覽，不然眞要餓着肚子叫冤了。

曾被人像過腦袋的銅製美人魚是丹麥的商標，當然不能不去欣賞。乘車輾轉來到面前，只不過是一座不及常人尺寸大小的銅像。彫刻的藝術則不敢擅爲批評了。

北歐各國都臨海，水上之遊是旅客的必修科。設在船上的航海學校是海旁的特色。海上曾見到往返於瑞典與丹麥之間快速的飛翼船。可惜生怕暈浪，未敢一試。

在挪威的奧斯羅城某大公園內看到名彫刻家偉倫的數百件作品，眞是多采多姿。他着重於面部表情，喜怒哀樂各種情緒都在這位藝術家的手下表現出來了。最大的一支高柱，刻滿了人像，每個人根據他的遭遇露出不同的表情。這座名爲人生之謎的大作品，給人一個非常深刻的印象。其中有的戰戰兢兢勞苦一生，有的在強大的壓力下掙扎，有的只顧自己往上爬，而不理會地一腳踏在別人的頭上……可說是社會的一面明鏡。

瑞典的博物院正舉行克絲汀娜女王的展覽，當年耀武揚威的紀念品、畫像，琳瑯滿目。北歐各國之間的恩恩怨怨，此一女王的關係表現十足。這時誰與誰聯婚，那時誰又與誰交戰，我無心記憶。直到現在，那國的國王是那國皇后的父親，或是那國國王的姪兒，實在搞不清。奇怪的是在這個時代仍有以聯婚維持外交關係的現象。

奧斯羅的大會堂裏有一幅大壁畫，寫盡第二次大戰時的家仇國恨，給市民一個警惕。如今他們對德國人的態度如何，我不知道，相信不會像我們同胞對日本人的寬宏大量吧。

馬來西亞

歸途到吉隆坡探望兒孫。抵達這新興獨立國的首都第一件觸目的是那美輪美奐的新型飛機場。據說每日飛機的升降數字非常小，而國家耗資數千萬建此機場，主要的是爲窗作用。

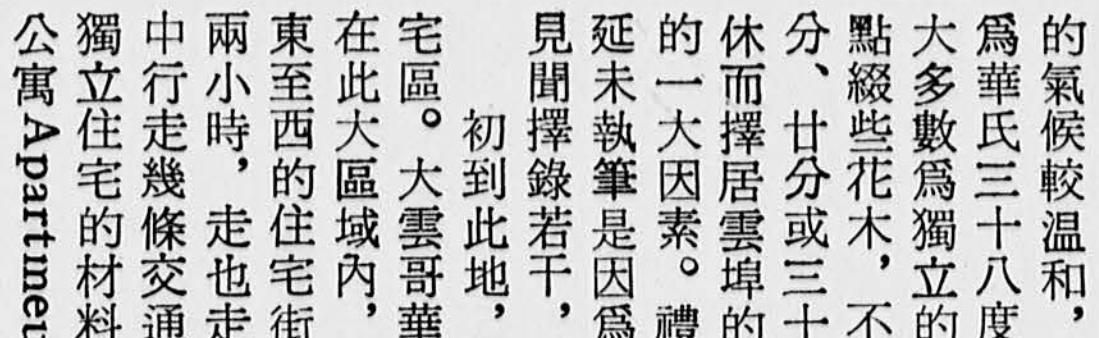
馬來西亞是由不同種族和不同宗教的人民混合組成的國家，政治勢力是馬來人爲首，經濟勢力卻在華人的掌握中。將來的問題並不簡單。目前馬來人已步步爲營，最近通過實施以馬來文爲國語的法例是明顯的例子。將來幣制和新加坡分手後，能否維持金融的穩定，頗成疑問。可惜這年青的國家各處已露貪污的痕跡，走上菲律賓和印尼的道路。遠東的幾個新獨立國家雖然擁有豐富的資源，何以大都政治腐化，經濟不振？這是頗堪尋味的情況。

遊罷心聲

兩月時光行萬里路，原無寫遊記的意思。各國風光早有許多文人妙筆的叙述，旅遊機構的介紹文字和畫片更是琳瑯滿目，美不勝收。自認禿筆無能，不敢獻醜。只是因歸來時校友通訊仍在集稿中，聊將校友消息及感言數則錄下，以求指正。

回到老巢，一些俗事纏繞的依然纏繞，朽腐的更加朽腐，但我卻都可以「另眼相看」了。天下幾許煩惱能算不是自尋而來的呢？庸人自擾，何苦來哉？旅行確給我心頭換上了一般滋味！

雲哥華鱗爪



·李炎玲·

（上）

加拿大的土地比美國的約大七十萬方英哩，而人口現尚不足二千萬，秘書省（B．C．之譯音，）有三十餘萬方哩，四十年前，全省人口不過五十三萬，現在進步多了，約爲二百萬，仍只比香港人口半數畧高，雲埠是加拿大城市人口佔第一位，也不過六十萬人，正如本埠一記者的形容說加拿大是清潔而不擁擠。地廣人稀自然是比較清潔。

雲埠倚山臨海，風景優美，在加國各省中，它的氣候較溫和，最低的每日平均氣溫爲一月，亦只爲華氏三十八度，海港不冰，草地常年青綠。住宅大多數爲獨立的一層或兩層樓房；宅前一片青草，點綴些花木，不少幽雅的住宅區，祗離市中心，十分，廿分或三十分鐘的汽車行程。因天氣較暖，退休而擇居雲埠的人越來越多，這也是筆者來此退休的一大因素。禮頌主編早有信囑爲通訊寫點報導，延未執筆是因爲初到異國，所知無多。茲就半年來見聞擇錄若干，名爲鱗爪，俾知並非此間全貌。

初到此地，筆者最先得的深刻印象是此間的住宅區。大雲哥華有二百萬英哩，包括數自治市區。在此大區域內，通電話是不加收長途費的。一條由東至西的住宅街道可長約九哩，散步往宅區，直走兩小時，走也走不完，而行人寥寥無幾。汽車多集中行走幾條交通要道。住宅區的路更顯清靜。建築獨立住宅的材料幾盡爲木料，甚至二、三十單位的公寓Apartments，也是木的，因加拿大的主要產品是木材，有些建屋商行將整間住宅的木料在工廠中備妥，只要你買妥一片屋地，選定你喜歡的屋則，建築公司便可以在短期內爲你完成。據內行的人說現在屋價，一層平房而具地牢 basement 的住屋，每平方呎約爲十一元加幣，而這裏普通住宅多爲兩廳二房或三房，總在千呎以上，屋地價從千餘元至萬餘二萬，要看所在的區域與大小而別。在高尚區的，五千方呎屋地約在萬元左右，或更多些。離市中心較遠的可能低廉些。

這裏的人，只要有一技之長，或普通白領階級，工友，能有一份穩定的工作，便大都自購住宅。分期繳屋價由十年起至廿年止，極爲普遍。先交款百分之廿五，甚或更少些也可以。租屋住的人，大多數是單身士女和年老夫婦。因租住公寓或人家分租的樓房，大多數是供暖氣、熱水，有冰箱電爐可用，更有供傢私的，房租也不太貴。以收入百分之廿五作房租，如月薪三百五十元，八十餘元的租金已可租一廳一房，廚房浴室俱全的公寓，或一廳二房的一層樓。設備新型的公寓——並無茶房招呼，有些包括熱水泳池，租金自然較多三數十元。加國的風俗是盛行小家庭制，父母與兒媳同住的極少。不少年老夫婦便將較大的住宅出售，而遷居公寓。這裏所用公寓一名詞原文爲Apartments，一所大樓內有數單位以至數十單位的住戶，每單位一廳一房或二三房不等。有如香港的多層大廈，但建築與港地大廈，內部有頗大的分別。最顯著的是房東供暖氣熱水，走廊舖上地氈，有如大旅店。

其次給初到此地的人以一新鮮印象的地方是大百貨公司和超級市場（Super market）的盛行。雲埠的商業中心區有三大百貨公司。這三大公司的互相距離，不過二、三百碼，每一間的陳列貨物面積，都在數萬平方呎以上。其中一間名Woodward的地牢一層（港九牛奶公司並在一處，也不及它的面積），專售食品，白魚，肉，鷄鴨，菜，果品，麵包西點，礶頭等。年中售出的食品，佔全市的伙食百分之五十。特別大減價的時期，眞是人山人海，升降梯上滿是人，有時要排隊輪候上落。而其他各種貨物，比香港的百貨公司眞不知多若干品類。司電梯的女店員都制服整潔。這些百貨店，和超級市場都一律是「自助」制，小件的任由顧客自行選妥，持到收銀處交款，然後由店員包裹交與顧客，付款的收據是收銀機上一小紙條。大減價時，收銀處常擺長龍。推銷貨物的手段，又與港地有許多不同，各公司常自有其廉價日，以數十種日常用品，每種均定爲八角八分，或一元，而稱之爲八角八分日，或一元日。聖誕一過，各種聖誕咭，及裝飾均五折廉售，顧客對購得貨物有不滿意，或改變初衷，可退貨而取回貨價全數。超級市場的「自助」方式，比百貨公司更徹底，除肉食部有店員爲顧客切肉或過稱外，只有在離出門處不遠的收銀員數人。顧客將食品放在收銀員的櫃枱上，便有自動的膠帶將貨物帶到收銀員的身邊，他或她將價目一一按上收銀機；偏客多的時候，另有包裝員將貨品放入大紙袋交與顧客，這些超級市場，大的比港九牛奶公司大十倍八倍，較小的分佈在大街的交通要點。華僑開店謀生的甚多——電動自洗衣機盛行，華僑

營洗衣店的已寥寥無幾人。

這裏的超級市場其營業時間是有商業法限制的。每週開門六日，每日上午九時至下午六時，星期五晚可延至下午九時。三大百貨公司也是如此。但伙食店，其舖中面積不超過二千平方呎的，卻可以不受限制。所以辛勤的華僑經營的「Shop」仔，有的在午夜才休息。一位筆者的新朋友，他的小店，晨九時開門至深夜二時才休息。這類小店，多是家庭生意，絕少請夥計，一位中學同學，由早至晚八時，就只有他一人經營那小店。六時以後，超級市場休息，顧客便要到這類小店買物品。他們主要的貨品是食物，和一些家庭的日用品。

九月初離港那天，清晨大雨傾盆，暑氣全消；飛經台北，沖繩，天氣和港地差不多，抵日本及西雅圖轉機，已不知暑熱，九月中旬的雲埠氣溫，使來自亞熱帶的移民，感覺舒服極了。在搭匠同學家寄住幾天，晚上已蓋氈和被，原因是當時這裏的中部和北部山上已有新雪。隨着到離此五百哩一小市人口不足一萬，探訪建良同學夫婦時，出入都穿夾巴典薄褸。隨建良同學到幾處名勝遊覽，深認識到這大國的地廣人稀，離小市行車數十分鐘不見人烟，周圍的遠峯已有白雪。這個與北極圈爲隣的大國，是寒冷冰雪的地方多，山岳多，樹木多，可稱爲三多。雲埠是西岸號稱溫暖的城市，但離市極近的約高四千五百呎山上，有半年是披上白雪的。雲埠的居民，每年從十月起至翌年五月或六月初都可以說開門見雪。今冬，近市的Grouse山上，下雪已一百日以上。雲埠在去年聖誕前兩天下雪，繼續地下了兩星期，約有三十多吋雪。但結冰的氣溫則甚少，有時晚上冷至華氏二十度左右，湖水結冰兩三天又化盡了。雲埠的港口是周年不冰的。這埠的每日平均氣溫，一月最低是三十八度，七、八月最高，六十四度。這是平均數，有時特別熱或冷些。筆者的經驗，來此半年，從九月起就祗是涼爽，衣服也少汗污。說點笑話：這裏的華僑同學，見我初到時每日淋浴，有點希奇。按照他的意見，浴太多是無好處的，每週入浴一次或二次已很夠了，實際上，不是勞力的工作，難得有汗，真是無需入浴。筆者對此也入鄉隨俗，學懶了。

離開北方多年，一旦在晨起時見滿地銀白的雪，禿了的樹上也加玉樹銀花。心頭有說不出的美感，引起在燕園時和同學互擲雪球的回憶。多年在這北方國家是有利有害，大雪在城裏不單只有時阻礙交通，更使市政有關這方面的人頭痛，雲埠市遇大雪的清掃雪費逾三十萬元，但比之著名的冷城—溫尼辟的清除大雪費一百萬元，相去尚遠。因雪而意外死亡的，在交通上固然增多，年老的人因清除門前的積雪而致過勞，心病驟發以致死亡的也有幾人。在山區的公路和人家因雪崩而致意外死傷，毀屋者，時有所聞。但雪也給予千萬人以許多好處，拋開美麗的雪景不談，這裏冬季最吸引人的運動是到山上滑雪。雲埠北的滑雪場就有三處，最近埠的Grouse山，今年增建一條吊廂纜車，車廂可容五十人，五分鐘內便可以送乘客至四千呎高的滑雪場。這吊在空中的纜車設備，耗資近二百萬加元。連綿遠山上的積雪到春暖以後，慢慢融化，是水利的源頭，雨少的季節不愁無食水，而這裏電費的低廉，是全靠水力發電。雲埠水務局是不設水錶的，水費包括在差餉內。初到此地的香港客，見本埠人用水的方便與任意，眞是十分羨慕。這可以說積雪化作豐富的水源，也是原因之一。

筆者在雲埠第一年便能過一個白色的聖誕，增加不少佳節的氣氛。節前最熱鬧的地方也如港地一樣，百貨公司和超級市場，肉食店，服裝店等。寄賀咭，買禮物，自然比港地熱鬧。因爲投遞聖誕咭和禮物包裹，郵局請臨時僱員三千五百人助揀信派信。一日內經揀的郵件高達三百餘萬，郵局的總計，這裏的十萬戶人家，平均每家接賀咭八十張。店門外的燈飾裝璜，香港比這裏的似更熱鬧，但住宅區的紅綠燈飾，則此地比香港普遍，聖誕松樹每棵二至六元有一處標明論高計值，每呎三毛，六呎高的松，售一元八角。

（下）

在雲埠所見的一九六六年汽車牌，在幾個亞拉伯數字之上，多了「美麗」一形容字，數字之下是本省全名British Columbia.（簡稱爲B．C．），在加國歷史上B．C．省是一八六六年才產生，而加國的聯邦政府Confederation of Canada是誕生於一八六七年。所以今明兩年內，在滿地可有明年四月開始的世界博覽會，和本省的各種慶祝。雲埠的法院前要建一百周年紀念噴泉，在興工時期，木板的圍牆，顏色本是白綠相間的。市長爲增加美觀，和熱鬧，宣佈舉行在圍牆板上的繪畫比賽。獎金首名三十元，二名廿五元，三名十五元。一時法院前街頭出現不少長髮帶鬚的藝術家，十餘廿歲的美術專門學校男女，還有一位印第安人的畫師，在圍板上大顯身手。印象派，以至剪貼畫，五采繽紛，吸引好奇的觀衆，每時要警察出動維持秩序。有一時間，交通部門索性禁止汽車通行這段路。比賽結果：首名是一男一女，並未受美術專門訓練的青年所畫的抽象派四種色的方形中加上一紅色圓形。……

筆者想寫一點雲埠的美麗，一開始便說得遠了。因爲擱筆，一停下來，便兩月有餘，新會長叔就同學來信囑寫些海外生活給通訊。許多老朋友都殷殷垂詢我們的退休狀況，我更不能不繼續這篇不成文的鱗爪了。

筆者說雲哥華美麗，或說B．C．省風景優美，可能是人微言輕，但一位在世界上頗有地位的墨西哥籍建築家，有如下的意見：Color Canada green and white and you got the prettiest Country in the world. Enter Vancouver and you are in the world's personality city. 他認爲加國是世界三個美麗的國家，牙買加 Jamaica 是世界的綠色之鄉，瑞士是白色的國土，但加國是兼綠白而有之。換言之，他的意思是瑞士在冬季最美，牙買加則是夏季最美，但加國則週年都最美麗。這位曾經遊歷四十五國的建築家Corona Ma-

rtin說雲哥華是具有特性的城市，因爲，它是different, unique & charming。他認爲雲埠的私人花園是世界上最精緻優美，筆者住在雲埠 Shaughnessy 住宅區，常散步街頭，見有點英國風味的大宅，對花園及草地的費心栽培，修理，認爲這位墨西哥建築家所言有理。筆者又常到名聞遐邇的士丹利公園，週圍七英哩，三面環水，那裏的 Lost Lagoon，直譯是失落的礁湖，有各種水鳥，春夏之交，可以見到白，黑的天鵝，野鴨，在孵卵，稍遲又帶着小鵝，小鴨在柳蔭下蘆葦間覓食。筆者在雪地上曾親手遞食物給滯留園裏的雁 Canadian Geese；春暖的一天，又看到一母雁帶着十一隻小雁在一池畔玩耍；在另一偶然的機會看到一松鼠在埋花生。這一千英畝大的公園，除有種種人工設備和栽植以供觀賞外，更到處是古木參天，過百尺高的松柏，杉，有些地方有點像原始森林。在公園海堤旁垂釣的人，常收穫不少。週末，晴暖的時光，遊園和野餐的人，以數千計。一位英國的新聞記者，在隔別廿年，最近重遊雲哥華時，他表示如環境許可，他願在雲埠退休。他認爲在廿年間未有任何其他城市能有如許建設。對此間的建築和公園印象尤深，他說雲埠的建築，新建的分層出租的 Apartment 大廈，比倫敦的爲佳，"They have more Color, More Character." 他以爲歐洲未有任何地方能有像雲埠的公園"Everything here is for every one." 除了幾個大公園，散處雲埠各區，備就近居民散步，玩球的小園超過百數，大多數是青綠的草地任人玩耍。絕不見有「勿踏草地」的字樣。

六，七，八月是新大陸人士舉家旅行的季節，富者乘飛機遠至南美，節儉的人，帶了帳篷，驅車到自認爲佳的湖畔，或風景幽勝的地方露營，釣魚。例如 B．C．省東鄰的 Aberta 在 Calgary 城舉行 Stampede 比賽，一週內從各方而來的入場觀衆竟達六十餘萬。在行人路搭帳篷過夜的，大有人在。根據 B．C．省旅遊局的手冊，省政府爲人民露營而設的營地 Camp Sites，分處於八十餘個公園內，共可供在同一時間，支起三千五百餘個營幕。在離雲埠五十五哩的一湖畔，名 Cutus Lake Park 有三〇三個露營單位，有一百八十八張野餐木桌，有四個便利釣魚小艇下水處，有自來水，露營用的木柴，免費任取。筆者曾到過 Alice Lake 湖畔野餐，見每兩營幕地中間都有樹隔着，有一點自成「一單位」的感覺。湖畔的泳者更衣室和洗手間眞是水頭充足，極之清潔。

B．C．省的地勢是山多，樹多，湖，沼，溪，河也多。釣魚便成爲老少男女的最普遍嗜好（Hobby）。筆者在今春參觀了一個 Boat Show，展出的船艇，不知多少種類，價廉的小艇從數百元起；價值數千元，備出海釣大魚的，設備非常新穎和美觀。同時展出各種營幕，車屋（Trailer）和其他爲遊山玩水垂釣之用的工具。展覽會的入場券定價加幣一元，但很容易取得半價券。入場參觀各種展品外，並有一小時餘的雜技表演助興，室內冰球場，可容觀衆五千人。一位曾得 Fly rod Casting 冠軍的女士，表演拋釣鈎的絕技，離數十呎遠，可用魚鈎擊落一人口啣的捲烟。她拋擲釣鈎在場內的水池中任何目標，能十九中的。其他海狗，小象，狗等表演，均極具娛樂性。一連十日，參觀人都甚擁擠，這足以表現加國人士對戶外生活的興趣是極高的。

B．C．省的釣魚法例是每人只准一竿一鈎，在海上垂釣是自由的，任何時間都可以，但每日只限釣沙文魚三條；在湖河溪流中每日可釣Game fish十二尾。釣得的魚，不准出售，十八歲以上居住本省的人欲在湖沼溪河垂釣，必先交二元取得釣魚證。這種證，在運動用具店都有代售。沙文魚大的達五六十磅，但經雲埠入海的 Fraser 河中產 Sturgeon，其重量可達千磅，一位培正同學曾釣到一尾六百磅的。這種魚，在華埠的酒樓是名貴的菜料。在魚市場的價值是比沙文爲高，因能捕獲的鱘沙極有限。

釣魚最熱鬧的季節是七，八月，每一週末，至有風雨而不太大時，釣魚的人甚多乘船出海，乘車到湖沼溪河旁，釣魚。晚報上每日都有一欄爲漁獵消息，能釣到大魚，你的姓名便刊登報上。這份報在八月中，舉行的釣沙文魚比賽 The Sun's Salmon Derby首名（釣得最大的）獎一隻十六呎長有八十四馬力摩打的釣艇，二，三名都獎較小的艇，從第四名至第十名獲六四至三四馬力的摩打。在指定水域內垂釣，不能用商業的工具獲魚，沿岸有九站爲你的大魚紀錄重量，從天亮至下午二時半爲止。爲增加興趣，該報更將若干十元至百元的獎券放入浮水的小筒中，如你拾得，便可持往兌現。

（完）

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編者附識

炎坽學長於一九六五年榮休後，摒擋一切，即偕夫人離港，僑居加拿大。及後同人等欣聞其已在雲哥華購置幽雅之花園住宅一所，莫不欽羨其從此可以在雲埠頤養天年。

迨一九六六年八月間，獲炎坽兄來書，並遙寄「雲哥華鱗爪」佳作一篇，爲本刊籌印時期之第一篇鴻文，無何復由譚級就會長轉來續篇，行文流利，猶其餘事，其對於雲埠生活見聞，觀察細微，敘述精詳，最爲難得。文末尚書有「待續」二字，同人等咸盼其再爲三續、四續……以至於無窮。

一九六六年十一月廿七日，全國基督教大學郊遊崇基，同人等在車站候車處，尚談及炎坽兄在雲埠之優遊歲月，金銘兄並謂：『近獲炎坽來書謂其在雲埠會釣獲大魚若干十磅，下信須請其附寄照片，俾在校友通訊發表，藉資宣揚。』

詎炎坽兄先已於十一月廿四日，以心臟病發，溘然長逝，李夫人報喪之訊，尚在途中。「雲哥華鱗爪」遂成爲炎坽兄之最後絕筆矣。吾儕披讀是篇，如覩故人，當不免頓興悼惜之念，而痛善人君子之難得易失也！



介紹太浩湖

——一個與燕大校友具有宿緣的名勝地

陳熙橡

燕大校園之美，在國內是數一數二的，而最令我校友們每念不忘者，當然首推未名湖。所以每提到一個「湖」字，校友們便馬上聯想到未名湖的風光，如今不能重覩勝地，都引以爲憾了。然而，今天在國外的校友們，倒有一部分和另一名湖結上了另一套因緣，我適逢其會，故畧述其事，好讓愛好湖光山色的校友們知道另有佳湖可去也。

太浩湖原名Lake Tahoe，丁松如君把它譯作太浩湖。湖跨加州之東北及 Nevada 州之西北，其縱割線爲兩州之分界。東西闊十二英里，南北長二十二英里，湖水最深處爲一千六百尺，平均爲一千尺，終年不結冰。湖面海拔六千尺，爲全世界同一高度之第二大湖。環湖皆山也，其高者海拔逾萬三四尺，峯巔終年積雪，而臨湖邊爲遊人所必到且爲冬季滑雪勝地之太浩峯，分海拔八千尺及萬尺兩層，有汽車可達。太浩湖在戰前不爲世人所注意，戰後美國人經之營之，近十年來之進展，有成爲全國最佳旅遊勝地之勢。每屆夏日，湖畔沙灘，沙細白而平闊，水晶瑩而清靜，浴乎此者，皆說勝過邁亞密及加省沿海各海浴場所。近數年來每歲全美性及國際性快艇比賽於此，湖畔有機場，快艇皆從全美各地空運而來，盛況一時。因風平浪靜，不若沿海之波濤洶湧，故可稱水上滑冰之家。湖畔有十八孔之哥爾夫球場四五處，每處均大於粉嶺之場地。東北區之山林可供狩獵。而太浩冬季滑雪之佳，一般人說它可媲美瑞士，故上屆全美冬季奧林匹克，即在湖畔山谷舉行。機場日漸擴充，將可給最大噴射客機所用，而陸上則有兩大聯邦性公路過其地，故交通極便。

除了天然景色，可作四季不同之山水遊樂外，太浩湖另一特點，爲任何旅遊佳地不能兼而有之的，就是Nevada州境內，與加州一街相望的 State之地了。Nevada 州爲全美五十州中唯一開賭禁者，故Las Vegas之勝，與地中海蒙的卡羅各擅春秋。我抵美二週後，嘗往觀光，其盛況遠非澳門所能望其肩背。惟Lar Vegas地處沙漠之中，天氣炎熱，除賭博及結婚離婚外，毫無是處。且高慶坊，已入飽和狀態，故該州當局決意發展 Stateline 之賭市，使太浩成爲該州第一好去處，新者更新鮮，數年後必會後來居上也。

說了半天太浩湖，到底它和燕大校友扯上甚麼關係呢？十年前美國著名拓荒者威爾遜組一地產公司，在太浩湖南岸開發一面積逾二千英畝之新市鎮，開山闢路，使叢林僻野，成一樂園，號「太浩樂天村」（Tahoe Paradise）。十載經營，當哥爾夫球場畔之地段，今日已價漲十倍，三年前資者，現已獲倍利。校友盧惠卿於經營保險事業及教授太極拳之餘，兼爲該公司服務，爲華人唯一服務於此者，以肥水不流別人田，於是在美在港及世界各地之燕大校友，投資購買太浩樂天村地段者不下數十人，而凡路過三藩市者，惠卿亦必邀往一遊，有「未到太浩湖，不算遊金山」一說。他日開拓完畢，各校友建宅其間，彼呼此應，太浩湖將成一小燕園，其熱鬧將如當年海甸矣。故我說太浩湖與國外的燕大校友具有宿緣啊！

本月初，徐慶豐校友夫婦過三藩市，惠卿邀往太浩，同遊者有卞萬年醫生夫婦，卞美年夫人，吳耀章夫婦，及不佞共九人。留連兩日，未盡其興。次日在峯頂午膳，談及丁松如君曾作一長聯，寫太浩風光，萬年大夫及不佞一時興奮，援筆也寫了幾行詩。不敢說是騷人墨客登臨之感，但倒可盡「詩以言志」之旨，茲錄之如下：

太浩長聯　丁松如

湖名太浩，欣春秋佳日，波光帆影，水天一碧，遊目騁懷，睥睨洞庭雲夢；

郵號樂天，喜寒暑和煦，鳥語松濤，山色長空，怡情悅性，置身福地桃源。

遊太浩湖即席呈卞吳徐盧諸學長　陳熙橡

人間多事日，太浩竟同遊。峯勢身前發，湖光眼底收。避秦君有地，去楚我生愁。安得如范子，平吳始泛舟。

遊太浩湖和熙橡同學　卞萬年

景超雲夢散離愁，太浩湖光一望收。隨處晴波能灩灩，何須當澤泛扁舟。

嶺　雪　陳熙橡

太浩峯巔雪，巍峩自古留。雖然紅日烈，終歲不低頭。



留美隨筆

張仁濟

（轉載自「彷彿是新歌」頁三四——四九）

閒話美國

有一次我在舊金山街上走的時候，聽到後面有兩個少女對話的聲音，一個說：『你知道我不久又要結婚了！』爲什麽美國女子這樣在大街毫無顧忌的向人說着「又要結婚」的消息呢？原來結婚、離婚和再婚，在美國社會並不引以爲奇，也不會像中國女子們羞答答地不願對人提起這些事。

婚後的生活也和中國不同：有些青年夫婦爲着經濟所限，不能同時購置汽車和生養兒女，他們往往先買汽車，再談生兒育女。這和中國的「不孝有三，無後爲大」的說法有天壤之別。

客套，在美國是有的。可能「不拘客套」的時候卻司空見慣。譬如叔姪之間假使彼此感情很好的話，姪兒可以直呼叔叔的名字，有時叫出叔叔的小名來的。對父母有時也會如此的叫法！有一次，我在一家作客，偶然聽到那家的兒女直呼他們父母的名字。後來找到一機會請他們解釋時，他們是有意如此叫法，爲着是讓他們的父母忘記他們已是年老的長輩，而好像還是年青，被朋友輩呼名談笑的時代。

因爲戰時男子從軍去了，後方需要人力，所以婦女也需要在社會工作，這樣一來，夫婦間的經濟地位，也發生了奇怪的現象。記得有一次，有一位初相識的牧師約我談話。當時我沒有把他的住址問明白，以爲他既然是一牧師，在電話簿上一定可以找出住址的。一翻電話簿，果然列有他的名姓。但是在那名姓的前面，有一「師母（Mrs.）」，而不是「牧師（Rev.）」。這是什麽意思呢？我恐怕是找錯了？轉向朋友打聽，知道那條街道，確是那牧師所住的地方。於是我祇得前去一試。當我到達時，那牧師已在門外等候我了。

那牧師把我招呼進去，介紹他的太太。和我見面。相談之下，才知道那位太太是一位中學教員。她告訴我說：『現在牧師的月薪不夠養家。所以太太也得做事。像我吧，在一家中學教書，每月由我的薪水項下，付出家用的電話、電燈、自來水的開銷。』於是我恍然明白，爲什麽電話簿上祗列有「師母」的稱呼。

對兒童的生活，盡量的求進步。採取放任與發展。對兒童的玩具，衣服，和其他的設備，應有盡有。記得我第一次被一家請吃聖誕節大宴時，那家親戚，一共有二十多人在一起聚餐，快樂的情形，叫人羨慕不置。入座後，由年青的女婿代表主人主持分菜。可是他得先把兒童的菜盤，一一的分配清楚，然後才來分配大人的菜盤。當他分配時，他不時的說笑：『我們小時，那有像今日的兒童們，樣樣享受優先權呢。現在眞是兒童的世界啊！』有一次和些中國朋友泛談美國生活時，大家認爲美國是兒童的天堂！

一般美國人是不安現狀的，他要不斷的改進！當大戰剛結束時，我乘搭改作民用的軍機飛美；可是經過八個月後，再搭原機飛回上海時，那些軍用絨毯和食品等等，都看不見了，卻都已恢復到民航機的方式了。在這個短短的八個月時間，他們就會由軍用而改到民航。他們決不願在和平時減少一分的享受的。

（一九五五年十一月一日）於美國克納（Claflin）大學

中國人還用筷子嗎？

中國人用筷子吃飯，在美國人眼光中認爲是稀奇的。他們稀奇的程度要比中國人對西洋人用刀叉吃飯的情形更甚。不時有人問我：『我眞不懂你們中國人怎麽可以用左手拿一根小棒，右手又拿一根小棒吃飯，取菜？』

我得解釋：『我們中國人用右手（也間有用左手的）拿着一雙筷子。筷子的用途是和刀叉相仿的。』

每遇到有人約我講述中國風俗人情時，我都帶幾雙銀質、牙質、骨質和普通用的筷子給他們看看，而且當場表演。他們也歡喜試試筷子的用法。

有一次我們有十幾個中國同學在一處聚談，一個同學談到和美國同學往來經驗，說：

『你們看美國人，奇怪，不奇怪？前幾天我遇到一位美國同學，和我談得很投機；他忽然向我問起：「你們中國人還在用筷子嗎？」你們看奇怪不奇怪？這叫我怎樣回答呢？』

我們的談興，受着這個「還是用筷子」的問題打斷了片刻。在這靜的空氣下，我提出一個反問：『你們美國人有沒有想過停用刀叉呢？』

（一九五五，十一，十八）

「人生」編者按，用筷子或用刀叉，雖若中西習尚之不同，但此中實有進化的程序可尋。人類之於取食，最初是用手抓，再次才利用工具。刀叉與筷子，雖同是工具，但刀叉乃武器，用刀叉作餐具，顯尚存有打鬥痕迹，中國人則早已泯除了此種痕迹。或亦因此之故，今日的西方人尚相當蠻強，今日的中國人，則已流於文弱。而共產國際之強調鬥爭意識，則其表現比西方更爲兇狠更蠻強。

美國人的喝茶

美國人大都是用紅茶的，綠茶往往當藥用。喝

茶的時候，要放些糖或牛奶或檸檬進去，有時各擇所好，隨便地放糖和牛奶進去。

當夏季炎酷的天氣，他們歡喜飲冰涼的茶。冰涼的茶是先用開水沖茶，再放些冰塊下去，使它變涼，再放白糖，使它變甜，最後放些酸的檸檬（也有用檸檬汁的）。在這樣，熱，冷，甜，酸四種互相衝突的步驟下，就製成美國夏季流行的冰茶。

在美國社會上，請吃茶點是件常有的事。他們往往簡稱「茶」（Tea）。可是到時有點無「茶」，又是司空見慣的情形。有一次，我在一校求學時，每月參加全校師生和家屬親友的茶會，每次由一教授輪流着對新出版的書籍作書評報告與討論。交換知識和聯絡感情的目的，二者俱備。到了吃茶點時，照例的有點無茶，我會向那些担任招待的女士們建議，加上茶，方可名實相符。後來，茶是有了，可是每次遞我一杯茶時，又得問我：『用糖嗎？牛奶呢？檸檬？』

聽說福建人對於茶很有考究。不知道他們對於上面所提美國人飲茶的方法，有什麽感想？

對美國的世界領袖地位挑戰

每年一度的約翰A・安得烈診療社（John A. Andrew Clinical Society）年會於四月二十三日起照常舉行，美國各處的醫師、牙醫、醫學教授和其他有關醫務技術人員都趕往參加。第三天——二十五日——晚有聚餐會，到有二千多客人。宴會有美國故總統羅斯福女公子Mrs. Anna Roosevelt Halsted担任演講。她用「對美國的世界領袖地位挑戰」爲題。她根據她和她的醫學教授丈夫在伊朗國政府服務兩年的觀感所得，提出挑戰。她提出美國政府派往國外未發展的國家辦理救濟事宜，往往藉口美人生活程度較高，得較本地人領高薪，居大廈，享受工役等優待。這些會叫本地人眼紅而不解。難得本地人合作；有時發生懷疑，怕美國政府利用他們做特務工作！

有一天，她和她的丈夫到郊外散步，忽然地見到數十俄籍人員在一倉庫搬運機件。她們以爲這可和那些同是外人——俄籍，談談天，那知道誰也不理，閉口不言。後來轉向本地人探聽，才知道那些俄人奉命在那兒工作，不得輕和任何人士接觸。其實那些俄人已經在那裏工作幾個月了。這樣和本地人共同生活，取得本地人的友誼和親善，與美國人在外國的情形又不同了。美國人該加警惕！

美國人要想繼續地保持着世界的領袖地位，得多注意到各國人民生活的實情。那些派往國外服務的人員得和本地人共同生活，才能爭取領袖地位。

她最後提到，美國不但要在國外和本地人共同生活，一律平等；在國內也要一樣地不分區別，共同地一視同仁，相親相愛，才能對領袖的地位無愧，才可保持和發展，爲全世界人類一同地謀幸福！

安得烈診療社是紀念約翰A・克勵（John A. Kenney）在一九〇二年犧牲到美國南部來提倡診療，醫治農村人民病痛的學會。克勵醫師後來創設醫院（John A. Andrew Memorial Hospital, Tuskegee Institute），終年爲病人造福。他除了担任醫院院長外，他對於醫界多有貢獻：他曾被選爲醫學會書記和會長，並任醫學雜誌編輯等職。

美國南部的黑人

本文敍述美國社會中黑人的一般處境，並側重於黑人教會的境況。——「展望」編者

黑人在美國社會中被指定了一種特殊，也可說是附庸的地位。他們不能隨意行動，他們成了第二等公民。有好些可以發展的機會都是握在白人手裏，黑人是分不到的。

不准黑人和白人通婚是一種隔離種族的有效辦法。中南部有廿一州明文規定不准種族通婚。那些規條的解釋容有差別，簡言之，都認爲通婚是不適當的。其他的一切社會活動與往來，在黑白兩種人中間也有鴻溝。拿選舉來說吧，黑人很少得到公平的投票權。居住區域，教育機會與經濟發展都受到限制。

對於黑人種族的確定，並不完全限在他本人的皮膚顏色。假使一個人從祖宗遺傳下來有八分之一的黑人血統的話，他便算是黑人了。

黑人所處的地位可由黑白人的職業情況上看出。在一九五〇年約有百分之七十男性黑人是做粗工或半粗工的；白人僅有百分之三十六。在女性中，百分之八十四的黑人是服務於粗工或半粗工的；白人僅有百分之三十六。在南方，那就更加苦了！可是從一九三〇年至一九五〇年已有若干的進步。在一九三〇年百分之六十的男性黑人是做粗工的，到一九五〇年則減到百分之三十五。

在教育方面黑人的處境亦極不利。在一九五七年，二十五歲以上的非白人（包括少數美國印第安人和東方人）有百分之五十三是沒有受到八年教育的。白人呢？卻祗有百分之二十。黑人在中學畢業的：男性有百分之十六，女的有百分之十九。白人中男的有百分之四十，女的有百分之四十五是讀完中學的。

因爲黑人不能得到相當的教育，他們就不能得到較好的技術性的職業。他們在職業上無所發展，他們的經濟就有艱困。經濟艱困是限制他們過現代化生活的主要理由。

近幾年來，美國對黑人生活的改進已有顯著的進步。黑人的領袖也在力爭平等，發動各種運動，促使白人放棄舊觀念，不得對黑人有所歧視。

記得十九年前我初來美國時，有一次乘長途汽車旅行，上車後，看見在一黑人旁邊有一空座，我就走去坐下。那黑人見我和他並排而坐，就站了起來，不再坐下了。當時，我不明白。後來才知道他們是不得和非黑人在公共場所並坐的。現在已經有好些公司取銷這種限刻了。

還有一次，有一來自歐洲某國的青年學生。他在那城和一黑人大學的師生常有接觸。有一次，他和一黑人同搭市區電車，就和黑人同座，並肩地繼續他們的談話，因此而遭司機的干涉，不得不分開座位。

在南方，假使一男性黑人竚視一路過的女性白

人的話，那白女就可隨時招呼警察把他捉住，認爲他是存心調戲，而被判罪。

有些黑人認爲南方的社會固然是不滿人意。北方又怎樣呢？有時也會遭受到不歡迎和拒絕，那就更感痛苦。因爲在南方，你知道那裏你可以去，那裏不是你去的地方。北方並無此標明。某次，有一黑人大學生要到北方某市去赴會。他事先依照通知向某旅社預定房間。他也得到那旅社的回信，已經替他留了房間。等到他到達時，那旅社當值的職員一見他是黑人，就借詞假裝抱歉似的說道：『對不起，那預定的房間已由另一同事弄錯，給別人住了。還是請你另行設法吧』

有的黑人在北方要到餐館用膳，又怕遭受拒絕，就想出對付的方法：他手拿一張相當數目的紙幣，走到司賬的前面，裝着初自非洲來的口腔，商請道：『我想打個電話，又沒有零錢，可否請你把這張票兌換一下？』

他拿到兌換的錢，走進那公用的電話櫃，假裝打了電話，出來，他便擇席而坐，叫起菜來，毫無疑難。

像這類的情形，聽說是不時發生的。黑人處此情況之下，又怎能不想出方法來應付呢？

有一暑假，我居住在美國東南一都市的黑人區。一部份的原因是想利用那個機會和黑人接觸，增加我對他們的認識。每禮拜上午，我輪流到各黑人教堂去做禮拜。那些教堂都是相當地大，每次都有人滿之患。黑人的歌唱是舉世聞名的。所以你在那裏做禮拜時，除了有牧師講道外，還可聽到一些雄壯而感動人心的詩歌。

牧師講起道來往往用很長時間，且多利用情感的詞調，引起聽衆的表情。你會在牧師講道的中間，不時地聽到有人喊出，「讚美上帝！」，「對啊，繼續地講吧。」，「阿門」，……。有時牧師也用狂叫，或是流淚與放聲大哭來幫助他的說詞。有時，有人在做禮拜中間，因爲不斷地呼叫「讚美上帝」等詞而發暈而被招待員扶了出去。好讓牧師繼續地講下去。我往往是坐在教堂裏較遠的一角看到這種情況。總想有個機會能夠坐在發生狂叫的人的近處，好觀察個仔細。

後來，有一禮拜天有幾位朋友和我到另一黑人教堂去做禮拜。在禮拜開始後，牧師主持一切，似乎都平靜如常，並沒有甚麼情感的刺激。忽然有一位坐在我面前的婦人站起來叫着，「讚美上帝」，「哈里路亞！」……她一面叫着，一面搖動她的頭和身部。她因爲沒有戴帽，頭髮蓬開，髮針也有些掉了出來。每過幾分鐘她就這樣地表演一下。我在一面看，一面聽，一面想。這婦人恐怕會有甚麼內心的痛苦，要在到教堂做禮拜時發揮出來。

當天下午，我到那教堂的一位教友家去探訪。當我們寒暄之後，我談到上午在教堂所看見那婦人的行動。

『那是她對於禮拜與尊敬上帝的快樂的表現啊。』主人答道。

我說：『我現在來拜訪你們，我一定是感覺愉快。因爲我是愉快，我就不時打斷你們賢伉儷和我的談話，而站起來呼叫，你們會要阻止我吧？要是我一再地這樣打擾着，你必會疑心我害了病，而要打電話叫救護車把我送到醫院求治吧？』

這時，主婦接着：『我知道那婦人爲甚麼要這樣叫着跳着。那是她在家裏受着她的丈夫壓迫得太厲害。所以，她到教堂來做禮拜時，藉機發洩感情。』

黑人牧師的舉動，也有些與衆不同的地方：當他在講道完畢坐下的時候，他往往拿起一條絲質圍巾圍在頸上，當時有人在台前第一排送上一件大衣，替他披上。我看到甚覺奇怪。後來有人對我解釋，那是因爲牧師在講道出汗過多，怕他受涼，所以用圍巾和大衣遮身。

有些牧師還沒有讀完神學，甚至連大學都沒有修畢（註：我們知道牧師是上帝的靈所選召的，不一定要有高深學問。但上帝既然給予求知的機會，我們就應該利用和追求，牧師更該如此。），就出來傳道。即或在他的教堂附近就有本教會的神學院，他正可利用這種良機，至少可以用一部份的時間，分別地選修課程。可是他卻往往放棄了這種機會。他雖然沒有學位，但往往會有人送給他一個名譽神學博士的學位。這樣一來，他再也不肯虛心地回到神學院去進修了。

提起名譽神學博士來，我見到不少的牧師，在他們得到一個名譽博士後，就不喜歡再用牧師的稱呼了。

有些在黑人教會大學一面讀書，一面傳教的學生，往往是還沒有受過教會的封立。他們卻好像是等不住似的，逢人便自稱牧師。同時他們也給會衆祝福，施行聖餐，……。我曾經和他們提出這些問題，但他們的看法似乎是不同的。有能力有學問的黑人牧師當然不是沒有，現在讓我畧述一位比較年輕而已成名的黑人牧師。當他在南方一所較小的黑人教會大學畢業後，他就轉到本教會在北方某州設立的大學去進研究院，他想在攻畢碩士學位後，仍留原校，繼續地讀他的博士學位。這種計劃被他的一位教授知道了。那教授對他說：『我知道你是有高大的志願的。你的志願固然可嘉。但是我不客氣地告訴你，你們黑人本質太低，能夠讀完碩士學位的話，那算是萬幸！你該打銷你在本校繼續博士學位的念頭。』

那位黑人青年就祇好轉到另一所大學攻讀他的博士學程。那時還有另一黑人研究生同在一起。他們彼此勉勵，咬緊牙齒，夜以繼日地讀下去。他能有今日的名望是從艱苦中奮鬥出來的。

美國的社會在表面上看來好像是平等民主的，但是分析起來，並不是那樣簡單。教會的情形也難逃出這樣的社會環境。仍然存在着種族的歧視。今日的基督徒應該更加警惕，祈求聖靈的引導，彼此眞心以弟兄相待。

美南人種歧視插曲

美國南部對於黑人的歧視，不但成爲全國性的問題。世界各國對於美國這樣底種族歧視多不了解和批評。那些對於美國不滿的國家更得藉此廣爲宣

傳。

南部的各州對於黑白二種族的往還和狀況各有不同：有的是較爲進步；有的比較守舊。除了這兩種外，最近又有一些怪現象，這就算是「插曲」。事情是這樣的：

這裏有一所著名的私立黑人大學。教職員除了大多數是黑人充任外，其他種族人士，也有被延聘任教的。有一位德國來的白人教授有一次去縣稅收處繳納汽車稅，好換領新年汽車牌照時，當他和他的太太進入稅收處辦公室以後；那位稅收主任卻不讓他們像往年的情形和其他的白人同坐一處，按號等候納稅。但他們既是白人，不能和黑人同坐一處，因爲這是犯法的——黑白不准混在一處！這怎麼辦呢？那位稅收主任卻異想天開地，把那對德籍白人夫婦引到另一辦公室坐着守候。所以，那位白人先生說笑：『這又是新例：我們身爲白人既不能和同種的白人同坐一處，又不准和黑人同坐。卻另闢一處，我們成了第三等人民！』

還有一印度（亞洲）教授也被那稅收主任阻止與白人同坐一處，那主任卻對那印度人說：『你既在黑人大學教書，你就得和黑人同坐一處。假使你有一同胞兄弟在距離這裏二十哩的州立白人大學教書的話，他就可以和白人同坐一處。』

那印度人聽到這番話，覺得希奇！他又問那主任道：『我的開車許可證是由本州公路處開給的，在人種一欄，卻把我列入白人。這裏不是本州一縣嗎？』

『不管那些！本縣有本縣的辦法。我是主任，我有全權安排來到本處的人民的座位。』

這些，成爲美國文明和進化的污點！何時才可洗掉呢？

（一九六一年六月一日）

美國歷任總統的特點

由於甘迺廸是美國歷史上最年輕的總統，因之筆者特將美國歷任總統的特點，報導如後，以饗讀者：

死後唯一葬在華盛頓的總統——威爾遜

在未被任總統前曾任國會衆議院發言人的總統——波克

身材最大的總統——塔虎特。體重三百磅，身高六呎二吋。

曾任兩次，而不是連任的總統——克利夫蘭

第一位舉行總統招待新聞記者會議的總統——威爾遜（一九一三年三月十五日舉行）

第一位母親看到兒子就職的總統——伽菲爾德

同時身兼政府最高的兩職——大總統兼最高法院首席法官——塔虎特

唯一在白宮結婚的總統——克利夫蘭

兩位被選任總統而沒有獲得本州的選舉票的總統——波克和威爾遜

唯一葬在亞靈頓國家公墓的總統——塔虎特（編者案：後來甘迺廸也葬在此地，作者發表本文時甘迺廸尚健在也。）

有兩位總統是由前任總統監誓就職的——柯立芝和胡佛

唯一的單身漢而任總統的——布坎南

一家父子二人均任總統的——J・Q・亞當斯

兩前任總統在同日去世——J・亞當斯和傑佛遜

最長壽活到九十歲的總統——J・亞當斯

壽命最短僅活四十九歲的總統——J・泰勒

曾和羅馬天主教皇訪會的兩位總統——威爾遜和艾森豪

第一位遷進白宮的總統——J・亞當斯

有兒女多到十五人的總統——約翰生

從未進過學校的總統——約翰生

在總統任內結婚的總統——泰勒

第一位在華盛頓宣誓就職的總統——傑佛遜

第一位用收音機播音的總統——威爾遜

第一位出現電視的總統——F・D・羅斯福

兩位死在白宮的總統——M・H・哈利生和J・泰勒

一位在一八四一年僅任職一個月的總統——W・H・哈利生

四位出身貧苦的總統——(1)費爾摩爾，(2)布坎南，(3)林肯，(4)伽爾菲德

獲得選票最多（一九三六年得四百二十三票）的總統——F・D・羅斯福

未有反對票而被選爲總統的——華盛頓

最末一次乘座駕車（一九一三年）就總統職的——威爾遜

簽訂憲法的兩位總統——華盛頓和麥第生

唯一的嬰兒是在白宮出世的（一八九三）——E・克利夫蘭

有三位總統是被刺死的——林肯、伽菲爾德和馬京利（編者案：應該再加上甘迺廸。）

四位總統在任期內去世的——M，H，哈利生，N，泰勒，哈定和F・D・羅斯福

軍官學校出身而任總統的有二——格蘭特和艾森豪

三位總統是七月四日去世的——傑佛遜（一八二六年）、J・亞當斯（一八二六年）、門羅（一八三一年）

第一位出任總統是美國建國後（非英國屬民）出身的公民——在憲法公佈後的泰勒。

年齡最輕（四十三歲）被選任爲總統的——甘迺廸

（一九六一年十月）

浴室

在我第一次未出國之前，曾向一些已經留學歐美的朋友們打聽中國留學生對於歐美風俗，習慣所應該注意的事。有一位告訴我，在我們所接觸的普通的西洋人家都會有一間浴室的。過去的留學生有時不會注意到自己在人家作客時洗澡後，把澡盆的水放掉，還該把澡盆洗洗乾淨，好留給別人用的。

假使用過留下的污穢的澡盆，不自己去洗刷的

話，那祇有等候主婦去清理它，因爲普通人家很少會有工人的。就是有的話，對於工作的時間和性質，都有規定，講得清清楚楚，他們不會像在中國可以有幫傭日夜隨時地聽候着。

一般住家的浴室，往往是有一浴盆，近來也有兼備淋頭盆的。除了浴盆之外，還有洗臉盆和便桶。牆上往往有個壁櫥，存有家用和救急的藥品……。這間房子，叫做「浴室」或「洗滌室」。彼此談話之間，不會說出「大小便」或去「廁所」之類的話來的。

公共場所，也是如此。那些男女廁所，僅用「男」（Man or Gentlemen or Gent）或「女」（Women or Ladies）字樣，在門上標明出來。有時也稱爲「休息室」（Rest Room）。還得用「粉室」（Powder Room），「整衣室」（Dressing Room），「吸烟室」（Smoking Room）……。

在寫文章上，也是同樣地注意到這些辭句。除了表示某一社會階層的情形，才會偶爾直引「廁所」之類道白。譬如，本文的標題本可用「廁所」一詞，但用「浴室」的原因，就是西洋化和現代化生活中的一例。

徐慶豐

野獸獵影漫談

這次承中華攝影學會展覽部許福明兄邀請，擬將我的野獸獵影照片一部份在本會所陳列，以供會友同好研究和批評，不過常以事務纏身，遲遲不敢答應這項繁重使命，但福明兄的服務精神在我中華會裏使到每一個人都感到鼓舞，因此我也覺得義不容辭，還答應簡畧的寫出一些拍攝這些野獸照片的過程，公諸我會友同好。

我愛旅行，也愛攝影，常利用漫遊世界各地的機會，順道找些異地風光的題材來拍攝，同時，拜會當地的攝影名家，從他們那裏可以獲得不少的見識，使我了解當地的風土文物，還可以從各處的攝影家口裏，得到不少更驚奇和寶貴的經驗。

那幀哺乳的猴是在印尼的峇里島拍攝，母愛的流露在猴類是最明顯的，在印度寺前拍的那對猴子，牠們吱吱喳喳的叫着和跳躍，對陌生人也不長縮和閃避。印度的牛羣隨意在街道上亂闖，甚至阻塞交通，也沒有人加以干涉或制止，據說當地人士篤信宗教，奉牛爲神靈，故這裏牲畜獰得特別優待。

在澳洲逗留時間甚短，那邊氣候有如南中國的春天，草木秀麗，澳洲人多畜牧和種植，由於時間所限，就在居停附近拍了多幀塘鵝。這幀拿出來展覽的塘鵝各位不一定能看得出來，不過在構圖上比較和其他角度拍攝的有些不同，在澳洲還拍到黑天鵝，袋鼠等，但在彩色片總比黑白更好些，可以留着有機會時再拿出來和各位見面。

北歐的天氣和澳洲剛相反，在北極圈以北的地帶常可見到北極熊在太陽下沐浴，度其悠閒歲月，與世無爭。

我在東非和南非的時間較長，事前與當地攝影名家區啓彬、何國固諸君「都是我們的海外會員」商議拍攝野獸大計，和當地攝影學會幾位會友預先安排乘坐一輛特別裝置的吉甫車，車身四邊裝上鐵板，車頂上祇有僅容一人企立的窗孔，我置身其中做如鐵甲車上的戰士一般，手裏拿着一具中型六×六片度的照相機，配上二五〇CM的遠攝鏡頭，跟着土人司機領導前往各山區搜尋野獸行踪。

大多數的野獸兇惡成性，並不敢走近，故談不到控制方法了，加上熱帶地區的氣候變幻無常，忽然刮起一陣狂風，沙塵滿天，又可能突然烏雲驟起，風雨降臨，加以四野獸聲，使人有如處於原始時代的另一世界；有時驀然傳來獅吼的聲浪，不禁毛骨悚然，不寒而慄。但土人



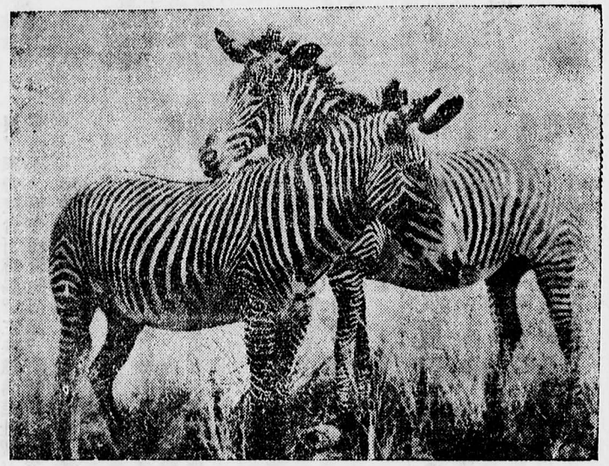
大象

多種態安閒，毫不介意，他們還暢談分別認識各種啼叫的獸聲而知距離的遠近，所謂「近獸知獸性，近鳥識鳥音」，眞非虛語。

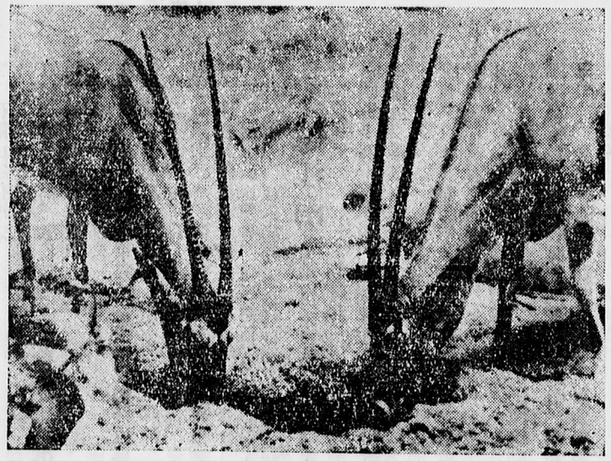
這裏所展出的斑馬、象、獅、羚羊等都是在吉甫車內拍攝的，「母與子」河馬的一幅是在航海上拍攝的，這個機會極難獵取的鏡頭，我的彩色照片和活動電影裏都拍不到這到鏡頭。

在車箱內拍攝，需要注意車頭機件的震盪，故當車停定時需要「熄火」，以減少車身震動，然後才可用較慢的快門。拍攝獸類應該加上遠攝鏡，但要注意焦距範圍，盡可能將光圈收細一點，使到焦距清晰範圍多些，以便預防拍攝時野獸跑離原位置，仍可取得較佳的效果；不過在車頂上拍攝只能採取一定的角度，故在構圖上就不能盡滿人意了。其次有些地區是需要利用高空拍攝，然後取得原野效果。

以我個人的經驗，拍攝野獸照片必需有耐心，一次未能如意，也可繼續追求才能達到獵影目的。



斑馬



羊羚角劍

甘棠記
承接電器水喉工程
地址：香港新會道一號地下
電話：七三〇〇六



詩詞

春神　李素

春神原不滯人間，浪迹雲踪各自閒。教得柳嬌鶯囀後，落紅殘照滿空山。

落花　前人

朝霞落日漫流連，水面風前兩黯然。遊戲人間非命薄，自甘憔悴惡人憐。

漢宮春　登居庸關　前人

立馬城頭，看塞關蕭瑟，石亂雲殘，層階搖落，似見血迹猶斑。峯巒疊疊，甚衷情、攜手迴環？誰省識：黃沙落白，邊城恁地高寒！　萬里雄風，從此剩、銅鈴箭鏃，留與人看，看時更添恨也，極目重關，戎夷又至，望烽火、鬼哭人喧；空悵惘，雁來雁去，淒涼月照羣山！

憶舊遊　偶感　前人

又雲舒淺暈，柳嫋長條，湖漾輕波，四野衣新綠；有清光洗眼，詩意如何？舊遊驀上心坎，佳景已無多！記冷雨蕭疏，香縈影附，夢裏消磨。　蹉跎，只追惜，看架底簪前，繚繞藤蘿；正擬尋春去，卻濃陰遮斷，遠徑頹坡。撲窗更有飛絮，殘照抹林柯。況破碎家山，蓬蒿滿目，猶似梭。

遊太浩湖即席呈卡、吳、徐、盧諸學長　陳熙橡

人間多事日，太浩竟同遊。峯勢身前發，湖光眼底收。避秦君有地，去楚我生愁，安得如范子，平吳始泛舟。

遊太浩湖和熙橡同學　卞萬年

景超雲夢散離愁，太浩湖光一望收。隨處晴波能盪槳，何須舊澤泛扁舟。

嶺雪　陳熙橡

太浩峯巔雪，巍峨自去留。雖然紅日出，終歲不低頭。

悼念家龍　幷序　陳先澤

近整理舊篋，得柯家龍兄遺照，回首前塵，悲懷無已，成悼念詩一首奉寄，爲校友刊物補白。

先澤　一九六六、二、四、吉隆坡

每念音容輒惋傷，交情半世日難忘。燕京垂柳千行淚，宋帝荒台百轉腸。三峽風濤驚壯闊，五陵裘馬亦輕狂。而今埋骨知何處？漠野茫茫碧落蒼。

憶燕園　黃篤修

其一

離鄉別井遜星洲，秋月春風不解憂；橡榆漫天懷楓葉，冷紅遍地憶前遊。蒹葭霜降泉聲冷，玉樓迎風月暗浮；落葉驚殘春雨夢，樓前姊妹空凝眸！

其二

是潋灩的波光，
是漪漣的塔影，
是朗潤園中漫天的紅葉，
是姊樓前婆娑的倩影，
究竟是誰的力？
繫住了我的心！

椰城燕友夏日感恩會詩　林鄭舉

嵌入香港校友芳名，藉博一粲云爾。

禮頌蒙恩謝主裁，（陳禮頌）
向神自有喜光來。（翁喜光）
篤修聖道趨平坦，（黃篤修）
陳哲清思絕俗埃。（陳　哲）

夏至日有感寫成竹枝詞四首　前人

（一）

夏至芳辰寫竹枝，新聲清越亦傷時。巴人擊鼓高聲響，夜靜山空任所之。

（二）

竹枝幽咽復纏綿，激動唐人白樂天。縱有銀花金菊酒，難禁飄洒落流泉。

（三）

吹奏竹枝擂四方，傳來節拍好悽惶。椰林百鳥都驚伏，籬下蕭然冷月涼。

（四）

南濤洶湧大江流，唱到竹枝念客舟；願得前途風日好，平安是福復何求。

附註㈠唐人，指華僑。㈡「銀」與「金」，乃財產也。㈢籬下，依人之意。㈣南濤洶湧，指華僑被排也。

憶江南　七夕　丙午初秋　前人

（一）

談七夕！好事話雙星，歲歲相逢唯一夜，明朝分手望盈盈！再叙隔年情。

（二）

談七夕！林下度餘年，銀漢東西如幻影，風雲變動不相牽，左右奈何天。

生查子　陳禮頌

暮色繚層樓，寂寞梧桐樹。渺邈隔關山，牽惹愁千縷！　淚濕眸睫間，胸臆亂無主。撫動素琴絃，傾訴相思苦！



編後餘瀋　陳禮頌

本刊自一九六三年十二月出過故校長司徒雷登博士紀念特輯之後，一九六五年一月間又出版一期，至今又是兩年多了，無形中成爲每兩年必出一期，這彷彿已是不成文的規定了。本期通訊延至本年暑假才能夠集中時間精力來從事編輯的工作。

本期有幾篇文章是特約幾位從事某一專業，或某一岡位的校友負責執筆的，這可以說是本期的一個特點。如溫金銘君的「香港中文中學會考改良芻議」、李權君的「從宗教教育的任務說到學生休閒時間的輔導問題」、黃翠平女士的「香港兒童法庭之沿革與童犯問題」、司徒新君的「香港工業化之途徑」、黃篤修君之「香港工業一年來回顧與前瞻」、鄭震寰君的「香港工業之我見」等，還有英文稿方面的張仁濟君的「農村公共福利的發展」，錢乃信君的「由嶺南學院說到香港的高等教育」，這幾篇都是內容充實，言之有物的好文章。

普通一般社團的刊物，都是把洋洋灑灑的論著及其他各類文章排在最前頭，然後才排會務、會員近況。這一期我們卻故意來一次改革，就是先排會務及校友近況，然後才是各類的文章。這可以說是本期的另一個特點。至於到底好壞如何，也就只有等候各方的批評指正了。

本期稿子，經過一年多的徵集、搜求、轉錄，其中發現許多都是篇幅很長的好稿子，結果稿件竟多到超出了我們意料之外，篇幅足足較往年增加了四、五倍。茲將全部稿件按性質類別，分關如下幾欄：（一）本會會務，（二）本會活動照片，（三）校友近況，（四）校景選輯，（五）燕園生活陳跡，（六）燕京憶往，（七）專題特載，（八）海外遊踪，（九）攝影叢談，（十）詩詞，（十一）英文專著。

根據各方面校友們對於以往各期通訊的反應，憶舊一類的文字都是最受歡迎的。本期憶舊的文章一共集到九篇，計有：（一）洪煨蓮老師的「和珅及淑春園史料劄記」，（二）李素女士的「燕京賦」，（三）不佞的「燕京夢痕憶錄」續稿，（四）周恩慈女士的「燕園舊憶」，（六）高雁雲君的「未名湖夢憶」，（六）程曦君的雜劇「彥原仁醒寤燕園夢」，（七）秦佩珩君的「憶吳雷川先生」，（八）黃華節師的「我所認識的許地山先生」，（九）梅貽寶教授的「五月十九日念五哥」。這些憶舊文章裏面，有幾篇是得來不易，而且又是很特殊的，不妨在這裏順便提一提：例如（一）洪老師那篇「和珅及淑春園史料劄記」，見載於三十餘年前校務處所印發的一份燕京大學校刊上（卷六第二十二期，一九三四年二月二十三日版），這篇寶貴的文獻，編者三十餘年來一直保存住。後來編者寫過「貪污的和珅」和「補記貪污的和珅」時，這篇史料劄記和洪師的另外一篇「和珅與淑春園」的英文稿，都幫助很大。這次把這篇史料劄記和英文稿，索性轉載在本刊的理由，乃是因爲淑春園正是母校校園的一部分，所以把它歸入燕園憶舊欄裏，豈不是很順理成章的嗎？我們由這兩篇文章，何況還可以學習到洪老師的歷史考證方法呢？（二）李素女士那篇「燕京賦」原本發表於三十餘年前一本畢業年刊上，原稿已經失落了二十多年，想不到承譚超英女士把它影印好，老遠從美國寄給作者，如今合浦珠還，李女士自然歡樂逾恒，不在話下。後來在此間星島日報文學天地雙周刊再行發表，文末作者還加上了一大段感時傷世的附記文字，意思很深刻，後來商得作者同意再由本刊轉載。（三）程曦君那篇「燕園夢」，五六年前程君便曾經對編者談過他於民國三十六年在北平燕大寫過這麼一篇雜劇，可惜原稿留在大陸，一時很難獲得。後來，程君臨赴美前，在香港趕印起一本雜劇專集，名叫「靈潮軒雜劇三種」，分贈校友，裏面赫然便包括本劇。讀了他附在書末的那篇「後記」，才知道本劇大多係日後憑追憶，重正格律寫成的，第三折諸曲，尤多屬新作。「彥原仁」大概便是「燕園人」的化名。「後記」又提到當年燕園夢印成小冊，分贈師友，其時師友賦詩見贈者，有陸志韋師，鄧文如師及孫正剛同學，我獨喜歡孫君的贈詩，其詩云：『萬水千山百鍊身，可憐鴻爪已成塵。微君一卷燕園夢，誰是當年獨醒人!?』作者跋文中又云：『燕園夢雜劇之作，雖出於一時遣興，然不同於傳奇志怪者也。劇中人士非實有，劇中情理非盡無。而當時史事，則悉眞確，蓋亦變亂中人海波瀾之可歌可泣者也。』正因其所記史事，悉屬眞確，故樂爲之轉載。（四）秦佩珩君那篇「憶吳雷川先生」，卻是無意中閱讀國文月刊（五十期，民國三十五年十二月二十一日版）得來的。秦君大概是一九三七年進燕大，七七事變跑到後方的。經秦君生花妙筆描述之後，舉凡關於吳老師的志行高潔、古道照人、扶掖後進、精勤治學、負責從公等美德，都一一活現出來了，而且也都是編者所具有同感的。把這篇難得的佳作轉在這兒，不是挺合適的嗎？（五）黃華節師那篇「我所認識的許地山先生」卻是在本年七月十九日無意中由該日的香港時報副刊看到的。所記的人物既是我的老師，也是大家所普遍認識的老師，作者黃華節師又是我初中時期的國文老師。編者念大學一年級時，他也剛好在燕大從事研究工作，後來才轉到定縣工作。因爲這種種關係，這篇文章也就給轉載下來了。（六）梅貽寶教授的「五月十九憶五哥」，是由傳記文學轉錄來的。文中充份表現他的友于情深，可謂一字一淚。一個人最難得的是家有賢父兄，梅氏昆季間之得以先後完成學業，以至於家聲再次振揚，全憑梅教授的這位好兄長，如今一旦瞑目而逝，自然不免有雁序折翼之痛了。至於其他幾篇憶舊文章，也都各有各的不同面目、觀點和筆法，希望各方校友讀者慢慢回味欣賞吧！

「校友近況」，先選載了譚紹就會長的「悼炎坽」和高雁雲君的「悼念李炎坽先生」都可以代表本會同人對炎坽兄之死，表示哀悼的文章。周恩慈女士的「復活佳節憶先夫」是一篇悼亡的至情文章。呂振中的「我翻譯基督教聖

經之工作」，概述他二十多年來致力翻譯新舊約聖經的扛鼎工作。李抱忱君伉儷的「環遊寄柬」詳細記述他倆努力於音樂教育及遊歷各地的見聞。黃篤修君的「命運傳奇——一個相士的巧遇」，文中的主角吳君，作者故諱其名，以存忠厚。其實我們也無須追問這位吳君爲誰，總之，這是一位校友的傳奇式際遇。黃君這篇情節委曲的傳奇故事，非常動人，簡直是一篇紛亂世代的小說素材。陳先澤君的「嫁女感懷」是陳君自述「升級」和嫁女時心理交戰的忠實描寫。李權君筆錄的「傅世仕校友求婚自述」很值得未婚校友們的參考。征人君的「讀黃著東鱗西爪」，是一篇介紹校友著作的文章，寫得很有見地而且詳盡。

本期「海外遊踪」共收到六篇文章，便是：譚超英女士的「天涯隨筆」、譚級就會長的「萬里行有感」、李炎玲君的「雲哥華鱗爪」、陳熙橡君的「介紹太浩湖」、張仁濟君的「留美隨筆」和徐慶豐醫生的「野獸獵影漫談」。其中須特別一提的是李炎玲君那篇「雲哥華鱗爪」，李君自一九六五榮休後，幽居雲埠，前後於一九六六年八、九月間，連續寄來兩篇「雲哥華鱗爪」，第二篇末還寫着「待續」字樣，誰知三個月後，續稿未到，李君竟以心臟疾發逝世雲埠。對這突如其來的噩耗，誰亦不能不爲之表示悼惜。「雲哥華鱗爪」一文也就成爲李君的最後絕筆了。

「詩詞之頁」增加了幾位生力軍，有李素、陳熙橡、卞萬年、陳先澤、黃篤修、林鄭舉等學長的佳什。

英文稿本期徵集到如下四篇：（一）故校長司徒雷登博士的「中國四字箴言釋」，原本是一九四六年六月廿四日紀念司徒校長七十華誕的專輯，這次是由傅涇波學長由美國遠道寄來的；（二）洪煨蓮教授的「和珅與淑春園」英文稿，原本是一九三四年一月校務處出版的專輯，也是編者收藏了卅餘年的珍貴文獻，本文可與「和珅及淑春園史料劄記」配合來讀；（三）張仁濟學長的「農村公共福利的發展」，曾經在一九六五年四月份黑人教育評論雜誌發表過，是一篇有關社會福利工作的專著，這是作者由美國寄來的一份抽印本；（四）錢乃信學長的「由嶺南學院說到香港的高等教育」，是一篇極有見地的評論。此外還有范天祥教授不遠千里寄來一封致各方友好，述及他和范夫人最近所從事的各項有意義的工作，范天祥教授支持本刊的熱情也就可以見到了。

本期通訊徵集的校景照片，多得自徐英和譚級就兩位大姐。燕大生活照片也多係譚大姐借印的。此外供給本會活動照片的還有特約記者，應該向這幾位表示謝意。

本期編輯工作，包括封面設計、扉畫繪製、插圖搜求、文題書寫、材料剪裁、輯綴取捨，以至於校對送稿督印等等，編者都算費了很多時間和精神，但是還恐怕不能盡如人意，一切毛病，盼各方校友多賜批評指正！

本刊得獲順利出版，固然應該多謝供給稿件的列位海內外校友，還得感謝幫忙徵登廣告的幾位校友：如譚級就、溫金銘、翁喜光、施彥博、劉汝森、陳北海、特約記者等校友，在這方面，他們都出過很多的力。捐助印刷費的還有：徐慶豐、無名氏、黃翠平、高荀華、馬瑞斌、張仁濟等熱心校友。最後讓我們向那些在本刊惠登廣告的商行，及熱心捐助印刷費的校友們深致謝意。

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燕京大學香港校友會

CHINESE FOUR-CHARACTER PHRASES

COMPILED WITH EXPLANATIONS

BY

J. LEIGHTON STUART, D. D., LITT. D.（司徒雷登）
YENCHING UNIVERSITY
PEIPING CHINA

(Adopted from a small pamphlet published by the Faculty of Yenching University in Celebration of President Stuart's 70th Birthday, June 24, 1946.)

The Chinese language, both written and spoken, abounds in phrases of four characters each. The large majority of these are perhaps quotations from the Classics or other standard literature, or are conventionalized forms of literary composition, which have passed into the coinage of current speech. Others with a more homely origin have established themselves because of their terseness or pithy force. Since the genius of this langnage consists largely of contrasted pairs of ideographs, it naturally lends itself to phrases of this length. The separation of two ideographs usually treated as a single term is another instance of such parallelism. Illustrations of both idioms will be noticed in the present list.

The Western student will discover that familiarity with many of these helps to enrich his working vocabulary and will infuse a certain dignity and distinction into his conversation and more especially his public addresses. This may serve to relieve somewhat the drab sameness or clumsy verbiage which is almost inevitable in the speech of those who have begun in their adult years the study of a language so different from any of those of the Occident. It will also enable them to listen more intelligently to Chinese speakers and to read current literature in the new conversational style with a heightened appreciation of the delicate nuances of this marvelously expressive vehicle of thought.

With the hope of aiding slightly somo of those who will hereafter devote themselves to the mastery of spoken Chinese the following heterogeneous collection has been prepared. This has been done during a period of rigidly enforced internment incommunicado without access to any personal records or books of reference. I am entirely dependent therefore upon recording those phrases that have been caught as they floated back into memory from among those with which I happen to have been acquainted. These are naturally only a random assortment. There are of course great numbers of others no less worthwhile. Compilations of these are quite probably already available in print. The concluding two or three chapters of Mateer's *Mandarin Lessons* were based on this feature but as it is now nearly forty years since I studied that admirable textbook, abont all that I remember is the initial interest they inspired.

The English equivalent has frequently been given in a corresponding phrase or in the form of the essential idea rather than as a literal translation. Any student likely to use this material at all will be easily able to supply the latter for himself. For the convenience of some the pronunciation in 國語 according to tne Wade System has been added. The tonal marks represent the pronunciation of the phrase as a whole, not of the separate characters. In view of the difficulty in arriving at any consistant topical or otherwise logical arrangement the phrases have been listed alphabetically according to the first Romanized word.

The use of these expressions should be with careful discrimination and at least at the outset with the advice of a qualified Chinese teacher or friend. Otherwise one might unwittingly expose himself to the appearance of pedantry, or the affectation of a stilted and pompous style, or make other unfortunate mistakes. But their apt employment will produce a gratifying response from Chinese listeners and will be another step toward a rewarding consciousness of clear, concise and idiomatic transmission of thought which will abundantly repay all the labor required. Nor should this be without value in contributing also toward that sense of intimacy and of sympathetic understanding

between the foreigner and his auditors which is one of the privileges of residence in this country. In order to neutralize somewhat the caution in the first sentence of this paragraph, I venture to draw upon my own experience in finding that only after the actual use of a phrase one or more times did it become my own, but that after this it would soon suggest itself as the natural method of expressing the idea in mind. In other words the only process for attaining the deft employment of such phrases is the bold attempt to do so. Each one who makes use of this list will doubtless check of certain phrases as already familiar and discard others for one reason or another.

For the present purpose it would be pointless to include special phrases such as those seen on tablets or scroll in Confucian temples (e.g. 萬世師表 "The model teacher of all the ages"), at weddings (e.g. 天作之合 "A marriage made in Heaven"), over the portals of a popular physician, (e.g. 華佗復生 "Hua T'uo" — a famous doctor of antiquity — "returns to life."), in shops, (e.g. 眞不二價 "Really but one price"), etc., though these will be of increased interest after studying for practical reasons such a list as this. I cannot, nowever, resist quoting one more which I came across on the theatrical pavilion in front of a dingy old roadside temple, 世事似是 "All the world's a stage".

(1) 安分守己 *An¹ Fèn⁴ Shou³ Chi³*. To attend to one's own business; to live decently and in order.

(2) 眞憑實據 *Chên¹ P'ing² Shih² Chü⁴*. Very reliable proof.

(3) 成家立業 *Ch'êng²Chia¹Li⁴Yeh⁴*. To establish a family and start business (or other vocation).

(4) 成事不說 *Ch'êng²Shih⁴Pu²Shuo¹*. Since the matter is finished do not discuss it. This and (6) are quotations from *The Analects* in which Confucius is saying in effect to let bygones be bygones.

(5) 激昂慷慨 *Chi¹ Ang¹ K'ang¹ K'ai³*. Eagerly; enthusiastically and with high resolves.

(6) 既往不咎 *Chi⁴ Wang³ Pu² Chiu⁴*. Since it is past do not find fault. Cf. (4).

(7) 騎虎難下 *Ch'i² Hu³ Nan² Shia⁴*. It is hard to dismount from a tiger. The Chinese version of having a bear by the tail.

(8) 其實不然 *Ch'i² Shih² Pu⁴ Jan²*. Really it is not thus. Used in correcting a contrary opinion.

(9) 豈有此理 *Ch'i¹ Yu³ Tz'ŭ³ Li³*. How can there be such an idea or principle? Used in indignant remonstrance.

(10) 強而有力 *Ch'iang² Êr² Yu³ Li⁴*. Very strong or powerful.

(11) 見機而作 *Chien⁴ Chi¹ Êr² Tso⁴*. To act according to circumstances; to maintain a flexible policy. Essentially the same as (121).

(12) 千眞萬實 *Ch'ien¹ Chên¹ Wan⁴ Shih²*. Absolutely true and reliable.

(13) 千載一時 *Ch'ien¹ Tsai³ I¹ Shih²*. Once in a thousand years—an exceedingly rare chance or event.

(14) 之乎者也 *Chih¹ Hu¹ Chê² Yeh³*. These four common *Wenli* particles are quoted in critical or contemptuous reference to an affected or pedantic literary style.

(15) 置之不論 *Chih⁴ Chih¹ Pu² Lun⁴*. Putting this aside; not discussing it. Cf. (16).

(16) 置之高閣 *Chih⁴ Chih¹ Kao¹ Kê²*. Putting it on a high shelf; disposing of the issue. Almost the same as (15) but more final, permanently shelfed.

(17) 盡善盡美 *Chin⁴ Shan⁴ Chin⁴ Mei³*. Very good and beautiful; of the finest quality; excellent.

(18) 驚天動地 *Ching¹ Tien¹ Tung⁴ Ti⁴*. Arousing Heaven and Earth. Descriptive of any startling event or sensational news.

(19) 井井有條 *Ching² Ching³ Yu³ T'iao²*. Orderly; systematic. Contrast (130).

(20) 淸心寡慾 *Ch'ing¹ Hsin¹ Kua³ Yü⁴*. To purify the heart and reduce the passions. A religious maxim primarily Taoist but also Confucian.

(21) 久而久之 *Chiu³ Êr² Chiu³ Chih¹*. With the passing of time; as the time lengthened.

(22) 久煉成鋼 *Chiu³ Lien⁴ Chêng² Kan¹*. Steel is made by long refining. Trials and hardships refine the character and strengthen the will.

(23) 舊病復發 *Chiu⁴ Ping⁴ Fu⁴ Fa¹*. The old disease has again developed. Used both of actual illness and in any figurative sense.

(24) 諸如此類 *Chu¹ Ju² Tz'ŭ³ Lei⁴*. All of this class; all such matters.

(25) 出類拔萃 *Ch'u¹ Lei⁴ Pa² Sui⁴*. Emerging from his class and as the finest; a rare personality; a man of superior ability. Stronger than (90) but not so strong as (68).

(26) 除此之外 *Ch'u² Ts'ŭ³ Chih¹ Wai¹*. Excluding this item; with this exception.

(27) 拘泥不通 *Chü¹ Ni² Pu⁴ T'ung¹*. Inflexible; unadaptable. Note the contrast with (11) and (121).

(28) 轉禍爲福 *Chuan³ Huo⁴ Wei² Fu²*. To transform calamity into good fortune. This idea has a variety of similar formations including those based on 吉 and 凶.

(29) 吹毛求疵 *Ch'ui¹ Mao² Ch'iu² Tz'ŭ¹*. To blow upon the feathers, looking for blemishes; to hunt for the faults in a person or the erros in literary composition; to be captious in criticism.

(30) 中外一理 *Chung¹ Wai⁴ I⁴ Li³*. Chinese and foreign, the principle is essentially the same. Cf. (99).

(31) 衆口一詞 *Chung⁴ K'ou³ I⁴ Tz'ŭ²*. All with one voice; universal assent. Usually in praise.

(32) 君子自重 *Chün¹ Tzŭ³ Tzŭ⁴ Chung⁴*. The gentleman maintains his own self-respect.

(33) 發憤忘食 *Fa¹ Fèn⁴ Wang⁴ Shih²*. To be so absorbed with one's undertaking as io forget to eat. Said by Confucius of himself.

(34) 反躬自問
撫心自問 *Fan³ Knug¹ Tzŭ⁴ Wèn⁴*. *Fu³ Hsin¹ Tzŭ⁴ Wèn⁴*. To examine one's own heart or thoughts — self-introspection.

(35) 非騾非馬 *Fei¹ Lo² Fei¹ Ma³*. Neither mule nor horse; neither this nor that; nondescript.

(36) 紛紛不一 *Fèn¹ Fèn¹ Pu² I¹*. Utterly confused.

(37) 奮往直前 *Fèn⁴ Wang³ Chih² Ch'ien²*. Advancing eagerly straight ahead; zealously going forward.

(38) 海外奇談 *Hai³ Wai⁴ Ch'i² T'an²*. Strange talk from overseas. Describes and bizarre or fantastic topic.

(39) 和衷共濟 *Hê² Chung¹ Kung⁴ Chi⁴*. All uniting in harmonious effort; a joint and therefore successful undertaking.

(40) 喜出望外 *Hsi³ Ch'u¹ Wang⁴ Wai⁴*. Joy beyond all hopes.

(41) 逍遙自在 *Hsiao¹ Yao² Tzŭ⁴ Tsai⁴*. Wandering afar yet self-possessed. Expresses a state of calmly detached, contented repose.

(42) 顯而易明
顯而易見 *Hsien³ Êr² I⁴ Ming²*.
Hsien³ Êr² I⁴ Chien⁴. Plain and easily seen; transparently clear; obvious.

(43) 新年如意 *Hsin¹ Nien² Ju² I⁴*. Happy Hew Year:

(44) 循循善誘 *Hsün² Hsün² Shan⁴ Yu⁴*. By gentle insistence to guide aright.

(45) 袖手旁觀 *Hsiu⁴ Shou³ P'ang² Kuan¹*. To stand idly by and look on. This portrait of callous indifference with hands in the sleeves has its equivalent in the Western one, "with hands in his pockets."

(46) 虎頭蛇尾 *Hu³ T'ou² Shê² Wei³*. A tiger's head but a snake's tail. Used of anything that has an impressive beginning but fizzles out in a trivial ending.

(47) 煥然一新 *Huan⁴ Jan² I⁴ Hsin¹*. Completely and gloriously renewed.

(48) 歡天喜地 *Huan¹ T'ien¹ Hsi³ Ti⁴*. Heaven and Earth rejoice. A hyperbole for any great happiness.

(49) 一舉兩得 *I⁴ Chü³ Liang³ Tê²*. One move with two gains; "to kill two birds with one stone".

(50) 一勞永逸 *I⁴ Lao² Yung³ I²*. One toil to secure permanent ease — "once for all".

(51) 一律看待 *I² Lü⁴ K'an⁴ Tai⁴*. To treat all alike or by a single standard. Cf. (52).

(52) 一視同仁 *I² Shih⁴ T'ung² Jên²*. To treat all with impartial kindness; to administer with humane equity.

(53) 一目了然 *I² Mu⁴ Liao³ Jan²*. To see clearly at a single glance.

(54) 一望而知 *I² Wang⁴ Êr² Chih¹*. To take one look and understand.

(55) 人地生疏 *Jên² Ti⁴ Shêng¹ Shu¹*. Persons and place all strange — loneliness or embarrassment in a new locality.

(56) 人云亦云 *Jên² Yün² I⁴ Yün²*. To repeat what others are saying.

(57) 如饑如渴 *Ju² Chi¹ Ju² K'ê³*. Desired as though hungering and thirsting.

(58) 如此如彼 *Ju² Tz'ŭ³ Ju² Pi³*. Like this and that. Used to substitute for a detailed statement.

(59) 甘心樂意 *Kan¹ Hsin¹ Lê⁴ I⁴*. Wholeheartedly; gladly.

(60) 格格不入 *Kê² Kê² Pu² Ju⁴*. Never dovetailing together; unadjustable; a misfit.

(61) 刻刻不忘 *K'ê⁴ K'ê⁴ Pu² Wang⁴*. Never forgotten; constantly in mind.

(62) 口是心非 *K'ou³ Shih⁴ Hsin¹ Fei¹*. The mouth assents but the heart denies — insincerity.

(63) 口說無憑 *K'ou³ Shuo¹ Wu² P'ing²*. Verbal statement without proof; irresponsible assertion. Cf. (78).

(64) 孤芳自賞 *Ku¹ Fang¹ Tzŭ⁴ Shang³*. Living in solitary fragrance; self enjoyment.

(65) 苦海茫茫 *K'u² Hai³ Mang² Mang²*. A Bubhist description of human existence as a sea of bitterness, vast and vague. The *Mang Mang* may also precede *K'u Hai*.

(66) 寡不敵衆 *Kua³ Pu⁴ Ti² Chung⁴*. One along or a few cannot oppose all.

(67) 公事公辦 *Kung¹ Shih⁴ Kung¹ Pan⁴*. Public atfairs should be treated as such. Cf. Cleveland's "A public office is a public trust".

(68) 空前絕後 *K'ung¹ Ch'ien² Chüeh² Hou⁴*. Never before and none after; incomparably great; absolutely unique. Cf. (25) and (90).

(69) 空中樓閣 *K'ung¹ Chung¹ Lou² Kê²*. A cloud-land pavilian; a "castle in Spain"; Empty dreams.

(70) 過目不忘 *Kuo⁴ Mu⁴ Pu² Wang⁴*. Once seen never forgotten. Especially with reference to what is read.

(71) 勞而無功 *Lao² Êr² Wu² Kung¹*. Futile waste of energy; fruitless effort.

(72) 牢不可破 *Lao² Pu⁴ K'ê³ P'o.⁴* Firm, solid, unbreakable. Used both in a good sense and also in criticism of stubborn or stolid conservatism.

(73) 樂善不倦 *Lê⁴ Shan⁴ Pu² Chüan⁴*. Tireless delight in good works. A quotation from Mencius often used on memorial arches, complimentary tablets, etc.

(74) 理所當然 *Li³ So³ Tang¹ Jan²*. Right from the nature of the case; as it ought to be.

(75) 寥寥無幾 *Liao² Liao² Wu² Chi³*. Very scarce; extremely few.

(76) 戀戀不捨 *Lien² Lien² Pu⁴ Shê³*. So enamoured that the object of this emotion cannot be relinquished; passionately devoted.

(77) 亂七八糟 *Luan⁴ Ch'i¹ Pa¹ Tsao¹*. All "at sixes and sevens"; in complete disorder.

(78) 渺渺無憑 *Miao² Miao² Wu² P'ing²*.
荒渺無憑 *Huang¹ Miao² Wu² P'ing²*. Vague and unproven assertion. Cf. (63).

(78) 民不聊生 *Min² Pu⁴ Liao² Shêng¹*. The populace have no means of subsistence.

(80) 明知故犯 *Ming² Chih¹ Ku⁴ Fan⁴*. To do wrong despite clear knowledge; to offend deliberately.

(81) 莫衷一是 *Mo⁴ Chung¹ I² Shih⁴*. Unable to reach a definite decision; inconclusive.

(82) 莫明其妙 *Mo⁴ Ming² Ch'i² Miao⁴*. Unable to clarify the mystery; baffling; perplexing.

(83) 漠不關心 *Mo⁴ Pu⁴ Kuan¹ Hsin¹*. Indifferent; unconcerned.

(84) 目中無人 *Mu⁴ Chung¹ Wu² Jên²*. Cannot see one. Describes a supercilious person or contemptuous attitude.

(85) 能者多勞 *Nêng² Chê³ To¹ Lao²*. The capable man is over-worked. A complimentary phrase, or one used in apology for imposing on a busy person.

(86) 班門弄斧 *Pan¹ Mên² Nung⁴ Fu³*. Pan was a famous carpenter and therefore to wield an axe at his front door would be like "carrying coals to Newcastle". There is also a suggestion of impertienence or conceit.

(87) 半途而廢 *Pan⁴ T'u² Êr² Fei⁴*. To abandon a journey when half way along; to quit before finishing. A quotation from Mencius.

(88) 飽食煖衣 *Pao³ Shih² Nuan³ I¹*. Enough food and warm clothing; well fed and clothed. Another phrase

from Mencius.

(89) 備而不用 *Pei⁴ Êr² Pu² Yung⁴*. To prepare for future use; to provide for contingencies in advance.

(90) 比衆不同 *Pi³ Chung⁴ Pu⁴ T'ung²*. Not like ordinary humanity; exceptional. Cf. (25) and (68).

(91) 閉口無言 *Pi⁴ K'ou³ Wu² Yen²*. To have nothing to say; unable to reply.

(92) 嫖賭吃喝 *P'iao² Tu³ Ch'ih¹ Hê¹*. This list of the usual forms of dissipation— sex, gambling, gluttony and drinking — is used to describe a profligate person.

(93) 百折不回 *Pai³ Chê² Pu⁴ Huei²*. A hundred defeats without retreating; not discouraged despite repeated failures; indomitable.

(94) 頗不容易 *P'o¹ Pu⁴ Yung² I⁴*. By no means easy. Cf. (115) for an equivalent expression.

(95) 不知不覺 *Pu⁴ Chih¹ Pu⁴ Chüeh²*. Unconsciously; imperceptibly.

(96) 不進不退 *Pu² Chin⁴ Pu² T'ui⁴*. Neither advancing nor retreating; at a standstill; a deadlock.

(97) 不中不西 *Pu⁴ Chung¹ Hu⁴ Hsi¹*. Neither Chinese nor Western; nondescript.

(98) 不二法門 *Pu² Êr⁴ Fa³ Mên²*. The only solution or course of action, a Buddhist expression.

(99) 不分中西 *Pu⁴ Fên¹ Chung¹ Hsi¹*. No distinction between Chinese and Western; on racial discrimination. Cf. (30).

(100) 不分玉石 *Pu⁴ Fên¹ Yü⁴ Shih²*. Unable or unwilling to distinguish between jade and common stone, between what is precious or beautiful and worthless or coarse.

(101) 不慌不忙 *Pu⁴ Huang¹ Pu⁴ Mang²*. Calm and free from nervous excitement.

(102) 不以爲然 *Pu⁴ I³ Wei² Jan²*. Not to agree; to take a different view.

(103) 不遺餘力 *Pu⁴ I² Yü² Li⁴*. To have no strength left; to exhaust one's energies. Expresses devoted effort.

(104) 不冷不熱 *Pu⁴ Lêng³ Pu² Jê⁴*. Neither cold nor hot; lukewarm; indifferent.

(105) 不上不下 *Pu² Shang⁴ Pu² Hsia⁴*. Neither up nor down; in suspense; unsettled.

(106) 不言而言 *Pu⁴ Yen² Êr² Yen²*. To convey the idea without actually putting it in words.

(107) 不得而知 *Pu⁴ Tê² Êa² Chih¹*. Do not know— with the added idea of being unable to do so. A stylistic variant of the simple 不知道.

(108) 不約而同 *Pu⁴ Yueh¹ Êr² T'ung²*. To agree without previous collusion; to discover a common understanding.

(109) 捕風捉影 *Pu³ Fêng¹ Cho¹ Ying³*. To grasp the wind and clutch at shadows.

(110) 步步春風 *Pu⁴ Pu⁴ Ch'un¹ Fêng¹*. Step by step vernal breezes. Used both of the weather and metaphorically of a better time ahead. "When winter comes will spring be far behind?"

(111) 三心兩意 *San¹ Hsin¹ Liang³ I⁴*. To have a mental conflict in trying to decide; irresolute; vacillating.

(112) 殺身成仁 *Sha¹ Shên¹ Ch'êng² Jên²*. To give one's life in devotion; to die heroically for a noble cause. Cf. (147).

(113) 山珍海味 *Shan¹ Chên¹ Hai³ Wei⁴*. Delicacies from mountain and ocean; delicious and exotic food.

(114) 山窮水盡 *Shan¹ Ch'iung² Shui³ Chin⁴*. The hills are stripped (of brushwood for fuel) and the pond (or well) is dry. A phrase from peasant life describing utter exhaustion of resources for sustaining life. Used to indicate desperate circumstances.

(115) 設身處地 *Shê⁴ Shên¹ Ch'u³ Ti⁴*. To put oneself in another's place; to imagine the other person's circumstances.

(116) 甚非易易 *Shên⁴ Fei¹ I⁴ I⁴*. Emphatically not easy. A variant for (94).

(117) 事半功倍 *Shih⁴ Pan⁴ Kung¹ Pei⁴*. Half the effort but double the benefit. Based on Mencius.

(118) 實事求是 *Shih² Shih⁴ Ch'iu² Shih⁴*. Seek for realities.

(119) 勢所必然 *Shih⁴ So³ Pi⁴ Jan²*. It would assuredly result in such a way; outcome apparently certain.

(120) 殊途同歸 *Shu¹ T'u² T'ung² Kuei*. To arrive by different routes at the same

goal. Refers especially to philosophical or religious divergences which nevertheless lead to the same conclusions.

(121) 隨機應變 *Sui² Chi¹ Ying⁴ Pien⁴.* To adjust plans to changing conditions; to have a flexible policy; to be an opportunist. Cf. (11).

(122) 雖然如此 *Sui² Jan² Ju² Tz'ê³.* Although this is true (yet).

(123) 損人利己 *Sun³ Jên² Li⁴ Chi³.* To harm others and benefit oneself.

(124) 飼虎傷身 *Szŭ⁴ Hu³ Shang¹ Shên¹.* To feed a tiger to one's own harm; to "nourish a viper in one's own bosom".

(125) 似是而非 *Szŭ⁴ Shih⁴ Êr² Fei¹.* To seem to be right but not really to be.

(126) 大題小作 *Ta⁴ T'i² Hsiao³ Tso⁴.* A great theme poorly treated. The original reference is to an essay with a fine topic but mediocre in style or thought. It has, however, more general application. The interchange of 大 and 小 may express the opposite idea of excellent craftsmanship wasted on a petty theme or project.

(127) 大同小異 *Ta⁴ T'ung² Hsiao³ I⁴.* Alike in the main with only minor differences.

(128) 坦然無懼 *T'an³ Jan² Wu² Chü⁴.* Calm and without fear.

(129) 聽天由命 *T'ing¹ T'ien¹ Yu² Ming⁴.* To accept one's destiny— fatalistic resignation.

(130) 雜亂無章 *Tsa² Luan⁴ Wu² Chang¹.* Utter disorder; confusion with no order. Contrast (19.)

(131) 在所不免 *Tsai⁴ So³ Pu⁴ Mien³.* Unavoidable.

(131) 才德兼優 *Ts'ai² Tê² Chien¹ Yu¹.* Capacity and character alike excellent.

(133) 草草了事 *Ts'ao² Ts'ao² Liao³ Shih⁴.* To do careless or slovenly work.

(134) 總而言之 *Tsung³ Êr² Yen² Chih¹.* To sum it all up.

(135) 參差不齊 *Ts'an¹ Ts'ŭ¹ Pu⁴ Ch'i².* Out of line; uneven; irregular.

(136) 獨一無二 *Tu² I¹ Wu² Êr⁴.* The only one; unique.

(137) 獨善其身 *Tu² Shan⁴ Ch'i² Shên¹.* To look out for onself alone; self-cultivation regardless of others.

(131) 推本窮源 *Tun¹ Pên³ Ch'iung² Yuan².* To trace back to the source; in the last analysis; fundamentally.

(139) 同姓不宗 *Tung² Hsing⁴ Pu⁴ Tsung¹.* The same surname but unrelated.

(140) 子承父業 *Tzŭ³ Ch'êng¹ Fu⁴ Yeh⁴.* The son carries on his father's occupation.

(141) 自相矛盾 *Tzŭ⁴ Hsiang¹ Mao² Shun³.* Mutually invincible as when an irresistible lance strikes against in impemetrable shield, self contradictory, *reduclio ad absurdum.*

(142) 自以爲是 *Tzŭ⁴ I³ Wei² Shih⁴.* To regard oneself as "It"; self-conceit.

(143) 自私自利 *Tzŭ⁴ Szŭ¹ Tzŭ⁴ Li⁴.* Thoroughly selfish; self-seeking.

(144) 外強中乾 *Wai⁴ Ch'iang² Chung¹ Kan¹.* Outwardly fine but worthless within. The figure is that of fruit appearing luscious but proving to be dry and tasteless.

(145) 忘恩負義 *Wang⁴ Ên¹ Fu⁴ I⁴.* Ungrateful.

(146) 未嘗不可 未始不可 *Wei⁴ Ch'ang² Pu⁴ K'ê³.* *Wei⁴ Shih³ Pu⁴ Kê³.* It may well be so; not at all impossible.

(147) 爲國捐軀 *Wei² Kuo² Chüan¹ Ch'ü¹.* To die for one's country Cf. (112).

(148) 無可如何 無可奈何 *Wu² K'ê³ Ju² Hê².* *Wu² K'ê³ Nai⁴ Hê².* There is no help for it; nothing to be done; no solution.

(149) 無關緊要 *Wu² Kuan¹ Chin³ Yao⁴.* Of no importance.

(150) 無論如何 *Wu² Lun⁴ Ju² Hê².* No matter; at any rate.

(151) 無所不爲 *Wu² So³ Pu⁴ Wei².* There is nothing which he does not do. Usually employed to imply that one is guilty of every form of immorality, as for instance completing (92),

(152) 無用贅述 *Wu² Yung⁴ Chui⁴ Shu⁴.* No need to be verbose; avoiding tedious repetition.

(152) 無緣無故 *Wu² Yüan² Wu² Ku⁴.* Without any reason or cause.

(154) 五顏六色 *Wu³ Yen² Liu⁴ Sê⁴.* Many colored; variegated.

(155) 英雄末路 *Ying¹ Hsiung² Mo⁴. Lu⁴.* The hero's last recourse; a career with a pitiful end.

(156) 雅俗共賞 *Ya³ Su² Kung⁴ Shang³.* Adapted alike to common and cultured people; useful to both the educated and the illiterate.

(157) 優勝劣敗 *Yu¹ Shêng⁴ Lüeh⁴ Pai⁴.* The survival of the fittest.

(158) 有名無實 *Yu³ Ming² Wu² Shih².* To have the name without the reality. It may be expanded for emphasis into 有其名,而無其實. It may also be reversed: 有實無名.

(159) 有始無終 *Yu² Shih³ Wv² Chung¹.* To have a beginning but no ending; unfinished; lacking in perseverance.

(160) 容或有之 *Jung² Huo⁴ Yu³ Chih¹.* Possibly it may be. A cautious admission ofpo ssible exceptions or qualifying circumstances.

COUPLETS

Four character phrases also occur in pairs. The follwing specimens are all in current use and may be freely quoted.

(1) 前車既覆 後車可鑒 *Ch'ien ²Chü¹ Chi⁴ Fu⁴* *Hou⁴ Chü¹ Kê³ Chien⁴.* Since the cart ahead has overturned, the one behind should beware. Used to point the moral from a mishap incurred by some one else, or from an unfortunate precedent.

(2) 知之非艱 行之惟艱 *Chih¹ Chih¹ Fei¹ Chien¹.* *Hsing² Chih¹ Wei² Chien¹.* Knowledge is not difficult but only its practise. The debate as to whether it is harder to know what to do or to do it was revived by the late Dr. Sun Yat-sen. The ideal is perhaps contained in the famous *dictum* of Wang Yang-ming: 知行合一, Knowledge and action should be unified.

(3) 卻之不恭 受之有愧 *Ch'üeh⁴ Chih¹ Pu⁴ Kung¹.* *Shou⁴ Chih¹ Yu³ Kuei⁴.* To refuse it would be discourteous but to accept it puts me to shame. A reply when presented with a gift, especially if this has taken the form of complimentary scrolls or some similarly flattering testimonial.

(4) 風聲鶴唳 草木皆兵 *Feng¹ Shêng¹ Hê⁴ Li⁴.* *Ts'ao³ Mu⁴ Chieh¹ Ping¹.* The sound of the wind, the heron's call, even the trees and grasses, are all soldiers. A quotation from the *Chin Shu* to the effect that in times of fear and wild rumors everything suggests the approach of hostile armies.

(5) 夫人不言 言必有中 *Fu² Jên² Pu⁴ Yen².* *Yen² Pi⁴ Yu³ Chung⁴.* For the silent man when he does speak he is certain to speak to the point. *From The Analects.*

(6) 瞎子幫忙 越幫越忙 *Hsia¹ Tzŭ³ Pang¹ Mang²* *Yüeh⁴ Pang¹ Yüeh⁴ Mang².* When a blind man treis to help, the more he tries the worse the confusion.

(7) 興極必衰 衰極必興 *Hsing¹ Chi² Pi⁴ Shuai¹* *Shuai¹ Chi² Pi⁴ Hsing¹.* Whatever flourishes to the limit will certainly decline, whatever declines to the limit will certainly flourish.

(9) 畫餅充饑 望梅止渴 *Hua⁴ Ping³ Ch'ung' Chi¹* *Wang⁴ Mei² Chih² K'ê³.* Painted cakes to satisfy hunger, and the thirst allayed by gazing on juicy plums—illusory hopes, meaningless promises.

(9) 人無遠慮 必有近憂 *Jên² Wu² Yuan³ Lü⁴* *Pi⁴ Yu³ Chin Yu¹.* The man who has no anxiety for the more distant future will certainly have grief very soon. From *The Analetcs.*

(10) 光陰似箭 日月如梭 *Kuang¹ Yin¹ Szŭ⁴ Chien⁴* *Jih⁴ Yüeh⁴ Ju² So¹.* Day and night speed like an arrow, and the days and months flash by as does a shuttle, *Tempus fugit.*

(11) 難者不會 會者不難 *Nan² Chê³ Pu⁴ Huei⁴* *Huei⁴ Chê³ Pu⁴ Nan².* To one who knows how nothing is difficult.

(12) 寧爲玉碎 不爲瓦全 *Ning² Wei² Yü⁴ Sui⁴* *Pu⁴ Wei² Wa³ Ch'üan².* Better to be shattered jade than a tile intact. Better to preserve one's character and perish than to be unharmed but worthless.

(13) 不入虎穴 焉得虎子 *Pu² Ju⁴ Hu³ Hsüeh⁴* *Yen¹ Tê² Hu² Tzŭ³* Without entering the tiger's lair how can

one obtain her cubs?

(14) 善門難開 善門難閉 *Shan⁴ Mên² Nan² K'ai¹ Shan⁴ Mên² Nan² Pi⁴.* The Door of Benevolence is hard to open and just as hard to close.

(15) 善有善報 惡有惡報 *Shan⁴ Yu³ Shan⁴ Pao⁴ È⁴ Yu³ È⁴ Pao⁴.* The good and the wicked have their due rewards or punishments. The Buddhist moral maxim regarding future retribution in Heaven or Hell.

(16) 上天無路 入地無門 *Shang⁴ Tien¹ Wu² Lu⁴ Ju⁴ Ti⁴ Wu² Mên².* No road to Heaven, no entrance into the Earth—no escape, or outlet, or solution.

(17) 上有天堂 下有蘇杭 *Shang⁴ Yu³ Tien¹ Tang² Hsia⁴ Yu³ Su¹ Hang².* Above is Heaven; below are Soochow and Hangchow.

(18) 生不帶來 死不帶去 *Shêng¹ Pu² Tai⁴ Lai². Szŭ³ Pu² Tai⁴ Ch'ü⁴.* For we brought nothing into the world and it is certain we can carry nothing out. A common proverb.

(19) 說起曹操 曹操就到 *Shuo¹ Ch'i³ Ts'ao¹* Ts'ao¹ *Ts'ao¹ Ts'ao¹ Chiu⁴ Tao⁴.* When *Ts'ao Ts'ao* is mentioned he at once appears. This leading character of the military conflicts and political intrigues of *The Three Kingdoms* period has become the villain of Chinese Nursery tales and a popular bugadoo. "Speak of the devil and you will hear his wings".

(20) 當局者迷 旁觀者清 *Tang¹ Chü² Chê³ Mi² P'ang² Kuan¹ Chê³ Ch'ing¹.* The man on the job (playing chess) is baffled but the idle by-stander sees clearly. Either of these phrases may be quoted by itfelf as the couplet is very familiar.

(21) 天下興亡 匹夫有責 *T'ien¹ Hsia⁴* Hs*ing¹ Wang² P'i³ Fu¹ Yu³ Tsê².* The humblest citizen shares in the responsibility for the nrtion's welfare.

(22) 天無二日 民無二王 *Tien¹ Wu² Êr⁴ Jih⁴ Min² Wu² Êr⁴ Wang².* There is only one sun in the sky and one king for his subjects. Quoted by Mencius as an utterance of Confucius. Used to argue that complete authority should be invested in a single person.

(23) 兔死狐悲 物傷其類 *T'u⁴ Szŭ³ Hu² Pei¹ Wu⁴ Shang¹ Ch'i² Lei⁴.* When the rabbit dies the fox is grieved, for all creatures mourn their kind. This couplet suggests the kinship between Chinese folk-lore and that which produced the Brer Rabbit and Brer Fox of Uncle Remus.

(24) 言者諄諄 聽者藐藐 *Yen² Chê³ Chun¹ Chun¹ Ting² Chê³ Miao² Miao³.* The speaker is very serious, the listener contemptuously inattentive. This has a touch of humor in describing an orator or teacher earnestly lecturing while his audience listens with amused indifference.

(26) 用人不疑 疑人不用 *Yung⁴ Jên² Pu⁴ I² I² Jên² Pu² Yung⁴.* When you employ a man do not suspect him; if you suspect him do not employ him.

The End

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Ho Shen and Shu-ch'un-yuan,

an episode in the past of the Yenching Campus

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(Adopted from a small pamphlet issued by the Office of the President, Yenching University, Peiping, China, January, 1934.)

Within the wall of Yenching University, there are now only a few relics which testify to the history of the several sites that combine to form the main campus. The most conspicuous of these relics is the stone boat in the centre of the lake, near the eastern side of the lake, near the eastern side of the island, on which now stands the Luce Pavilion. On the pale deck, some moon-lit night, we might, if we were gifted with clairvoyance, expect to see the shadow of the man who was one of the most amazing figures in the hisory of China. Ho Shen was born in 1750. In 1775 he was only a petty Manchu official, a guard who marched beside the emperor's sedan chair. Suddenly he began to climb rapidly the stair-case of officialdom. Within a few years he became a duke, the chief minister of state, and the father-in-law of His Majesty's most beloved daughter. During a quarter of a century he was steadily in the confidence of Emperor Ch'ien Lung, one of the shrewdest masters who had ever ruled China.

It will probably remain a historical mystery how a man of obscure origin, distinguished neither as a scholar, nor as a soldier, could have entered into the esteem of so able an emperor. One of the gossipy tales traces the matter to a tragedy which occurred when Ch'ien Lung was only a prince aged seventeen or eighteen. His father, Emperor Yung Cheng had a pretty concubine who, one day, sitting before a mirror, was dressing her hair, when the young prince passed her room. Stealthily he came behind her and covered her eyes with his hands. Thus taken by surprise, she hit backwards with her comb. The result was a scar on the forehead of the teaser. Later, the empress, Ch'ien Lung's mother, saw the scar and demanded to know its cause. The boy was at first reluctant to confess, but when the empress persisted in the enquiry, he told the truth. Her Majesty was so angered that she ordered the death of the imperial concubine. When the prince saw her again, she was already dead by hanging. Staining his finger with a bit of vermilion, he impressed a mark on the neck of the unfortunate beauty. A prayer he whispered, "I am the cause of thy death. Come back to met wenty years hence."

Some thirty odd years after the prince had become emperor, he was onn day in the sedan chair about to leave the palace, when it was discovered that the yellow awning, an important article in the imperial paraphemalia, was missing. "Who is to blame for this?" asked the emperor, quoting a classical passage. Immediately he heard an answer, "Those who are in charge cannot evade their responsibility", another classical quotation. Turning his head, the emperor discovered the speaker who appeared familiar to him though, in spite of some effort, he could not recall the exact occasion of having met the man. After returning to the palace, it suddenly came to him that the face of the strange speaker strikingly resembled that of the young woman whose death he had unwittingly caused many years ago. Her re-incarnation? Ho Shen was sent for. He knelt before the emperor. The emperor stooped to examine his neck. The vermilion mark was there! Thus began an intimate relation which lasted until the emperor's death.

How much truth there is in the above tale, we shall not be able to judge. We may state, however, that, if Ho Shen's sudden rise to power is difficult to understand, there should not be very much difficulty in appreciating how he could have held and enlarged the power given him. He was witty, resourceful, and a

master of political strategy. Lord Macartney and Sir George Stauntonmet him in September 1793. To them he was known as Ho-choong-taung, the great Colao, and it was with him principally that they had to negotiate the business of the embassy. Though he had placed considerable obstacles in their way and had in the end frustrated the chief object of their mission, he did not fail to make a favourable personal impression upon them. They considered his understanding to be penetrating and acute and his manners pleasing. He seemed to them to possess, indeed, the qualities of a consummate statesman.

Unfortunately he had misused his talents. The end of his life was a tragedy, more tragic than the gossipers had alleged its beginning to be. Emperor Ch'ien Lung died on February 7, 1799. Five days later Ho Shen found his property placed under confiscation, and himself imprisoned, awaiting sentence. Ten more days later Emperor Chia Ch'ing decreed that the prisoner's crimes merited the punishment of being slashed to death, but out of regard for the high office he had once occupied, His Majesty would grant him the privilege of ending his own life by suicide.

His Majesty had two days previously published a list of Ho's crimes, twenty major offenses without mentioning the minor ones. The count began with an instance dating four years back, wherein Ho betrayed the confidence of the late emperor in an effort to court the favours of the new one. Chia Ch'ing, then only a prince, received from the chief minister of state as a gift a jade *ju-ji* (a sceptre, literally: "as-wished"). By this means he conveyed to the recipient the cryptic message that the emperor had with his help chosen an heir to the throne. The second and third crimes had to do with Ho's entering the imperial palaces and parks without getting off his horse or out of his sedan chair. The fourth consisted of his taking as concubines girls who were once maid-servants in the imperial palace.

From the fifth to the twelfth, instances were given wherein Ho had delayed in transmitting to the late emperor reports of military operations in the provinces, had refused to accept a report of local disturbances, had prevented the Mongol prince from attending the ceremonies in Peking occasioned by the death of the late emperor and the accession of the new one, had insulted the late emperor by exchanging his illegibly handwritten orders with new drafts for him to sign, had behaved without any signs of worry during the period of the illness of the late emperor, had assumed too much power in the offices he occupied without showing consideration for his associates, and had practised nepotism.

The thirteenth and the fourteenth: the woodwork in Ho's house, the landscaping in his garden and the construction of his mausoleum resembled too much those of imperial palace, park and tomb. Fifteenth and sixteenth, he had too many pearls and precious stones, and some of these excelled those in the imperial collections. Seventeenth, eighteenth and nineteenth: Ho had operated pawn and exchange shops in the neighborhood of Peking with a capitalization of over one hundred thousand taels, had possessed openly in his house silver, clothing etc., totaling in value more than ten million taels, and had, moreover, hoarded in secret places more than thirty-two thousand taels of gold and more than one million taels of silver. The twentieth: even Liu Ch'uan, a servant in Ho's employment, possessed pearl necklaces, and other property valued at more than two hundred thousand taels.

Students of history have correctly observed that the chief cause of Ho's downfall was that he had amassed too mucn wealth. Taking the figures as they stand and converting gold and silver into dollars at the exchange values obtaining near the close of the eighteenth century, we note that, not counting real estate, not counting pearls and precious stones, Chia Ch'ing had confiscated property of Ho exceeding in valuation 16,700,000 silver dollars. There is, however, a frequently quoted text of an alleged inventory of Ho's confiscated property. One hundred and nine categories were listed. Of these only twenty-six had been appraised, at the total value of 223,895,160 taels. Taking 26 as a fraction of 109, some of our contemporary writers calculated that Ho's entire estate must be worth somewhere between eight hundred and nine hundred million taels!

I have reason to regard this inventory as fictitious. Some of the unpublished documents relating to Ho's case have been recently printed by the Palace Museum. As the dates and

figures in the alleged inventory conflict too seriously with these documents, it must now be discarded. The origin of its invention is not difficult to explain. It is a recast of a popular belief. The appraised items in the imperial edict of February 20 had amounted already to no mean figure. Pearls, precious stones, and real estate had not been included! Moreover, up to February 20, only a hurried search had been made of Ho's city residence; no treasure-hunt had yet been conducted in his garden villa north of Hai-tien, a small rival of *Yuan-ming-yuan!* No wonder the echo of a popular rhyme is still heard in our day:—

Since Ho Shen fell,
Chia Ch'ing will swell.

We are especially interested in Ho's garden villa, the *Shu-ch'un-yuan* (which might be translated, Garden of Modest Gaiety). It occupied the major portion of the grounds of our University campus, its boundaries being approximately from the West Gate to the East Gate, from the back of the Men's Dormitories to Sage Hall. Thanks to the Palace Museum, we are now privileged to read a report dated February 26, 1799, which contains a list of the articles of importance found in this famous garden. His Majesty's commissioners stated that the buildings in the garden consisted of 1, 360 *chien*, or rooms. A number of these rooms formed the apartments of Her Imperial Highness, the Tenth Princess, Ho Shen's daughter-in-law. The commissioners had assured themselves that none of Ho's treasures had been hidden away in her apartments. The valuables of Ho, such as they found, were as follow:—

> A pair of gold *ju-yi*, 9 gold nuggets, 13 gold boxes, 2 gold-inlaid marble boxes, 20 silver boxes, 3 silver pots, 15 silver ladles, a pair of silver candlesticks, 6 silver saucers, 4 silver plates.

That was all. The articles thus listed would not be sufficient to furnish one room, not to say over a thousand rooms. What had become of the tables and chairs, porcelain and glassware, clocks, pictures, and other curios? It is easier to raise the question than to answer it. On March 21 the emperor divided the garden into two sections; the eastern section he gave to his brother, Prince Ch'eng. The western section he assigned to his sister, the Tenth Princess, and her husband, Feng-shen-yin-te, who, thanks to his wife, was allowed to live under surveillance until his death eleven years later, at the age of only thirty-six. On May 29th, His Majesty issued a long edict in answer to certain allegations made in the memorials of a Manchu military officer by the name of Sa-pin-t'u. Sa wished to call His Majesty's attention to the probability of leakage in the official reports of Ho Shen's confiscable property. Some of Ho's valuables, both in the city residence and in the country villa, might have been still hidden underground, or transferred to other places for safe-keeping,or kept or exchanged by the officers who executed the programme of confiscation. He suggested that His Majesty would allow him to interrogate four maid-servants in Ho's household.

The imperial edict stated that the four females had been crossexamined by Prince Yi and another officer in the presence of Sa-pin-t'u. No information was obtained. His Majesty then went on to say:—

> "Since the nation is mine, is my property limited to what is in the government treasuries? Even suppose some of the confiscable articles had been hidden or transferred, they would be still in the country, and, therefore, mine. Why should I pursue the matter further, as if I were an avaricious master?..... I have given Ho Shen's residence to Prince Ch'ing, and his grrden to Prince Ch'eng. If I had allowed the four females to be threatened with torture, they might have named falsely a few spots of buried treasures. It would be out of consideration to send workmen to dig up Prince Ch'ing's residence, or Prince Ch'eng's garden. Nor would it be proper to ask the princes to attend to the digging. Moreover, during the last few day I have presented to the Tenth Princess many gifts, and among them, some of the confiscated articles; of course I am not willing to enquire of the princess whether she had kept a part of the confiscable property!"

Whatever one might read between the above lines, one might be fairly certain that the treasure-hunt had not come to an end. The Garden of Modest Gaiety has suffered plenty of digging. There is no record as to how much of it was done by the succeeding masters of the garden after Ho's death. We have the

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testimony, however, of a Manchu nobleman, who wrote in 1845, to the effect that since the deaths of the Tenth Princess and Prince Ch'eng, both in 1823, the garden to get into a ruinous state, and that there was a period during which the Bureau of Imperial Household Affairs frequently removed building material from the garden for new construction or reqairs in the imperial palaces and parks. We might be justified in concluding that, if there were hidden treasures, few of them could have survived this period. Yet, a suspicion of buried wealth has persisted to our own day among the villagers in the neighborhood. This suspicion might have accounted for the final disappearance of all the buildings on the grounds; none of them was left when Yenching University bought the site.

Yenching University, too, has performed a good deal of digging, not for treasures, but to lay the foundations of our numerous buildings and the pipes of our water and sewage systems. No cache has come to light. Either no buried treasure of Ho Shen was ever here, or it had all been removed long ago.

Of the buildings Ho Shen had in his garden, we know very little. The stone boat, with which we have started our narrative, was in effect the base of a house. We note now considerable repair with cement on the deck; this was a contribution of Professor John Gibb, at one time director of our construction work. Before the repair days I had noted that some of the stones on the deck were missing, others were broken or loose, which state of affairs might have resulted from the activities of the treasure-hunters. Even in its present repaired condition we can easily locate on the deck some of the sockets into which pillars were once fixed. I have an unconfirmed suspicion that the four marble pieces now lying near the wall northwest of Ninde Divinty Hall might be the remaining parts either of the superstructure of the house-boat, or of a building somewheren ear-by. The four verses inscribed on these slabs portray the shadow of a rainbow-coloured bridge separating two bodies of mirrorlike water, a tall building towering above willow trees, and an artistic boat facing a wide shore-line fringed with duckweeds. This might have been the scene at the centre of the Garden of Modest Gaiety.

The idea of an immovable transport is strange to us. It was, however, not original with Ho Shen. In the present *Yi-ho-yuan*, erroneously known among our Western friends as the Summer Palace, there is the famous marble boat, the base of which dates from the days of Emperor Ch'ien Lung's *Ch'ing-yi-yuan*. In 1756 His Majesty expressed in four verses the aspiration of piloting a "Ship of State" that had no fear of winds or waves. It was but fitting then that, a number of years afterwards, His Majesty's chief minister of state should have a similar symbol in his garden. History unfortunately abounds in cruel sarcasm. Less than a century later, while Ch'ien Lung's great-granddaughter-in-law was converting the imperial boat into an omen of an ill-fated navy, Ho Shen's marble barge was regarded by visitors only as a fitting symbol of a gigantic failure. Let us quote a part of a poem by Pince Ch'un grandfather of Mr. Henry P'u-yi:—

T'is a boat, we know,
A house-boat, we guess,
Not made of timbers, though,
That the crew bless,
Only of stones to throw
Into the Sea of Bitterness.

There was plenty of bitterness. More than one poet had been on these grounds after Ho Shen had gone, but before all of the buildings had disappeared. Everything had a sorrowful tale to tell, if one had the heart to listen. The Green-field Pavilion (*Lu-yeh-t'ing*) would mourn its abandonment by fickle men of arts and letters, who in the days of glory had frequently gathered there to please the master. "Uncle Everknowing" (*Yung-t'ung chang-jen*), a tall rock, would tell how it arrived in the garden, thanks to the generosity of a salt merchant who had paid the transportation bill of over a thousand dollars, how, despite this high cost, His Excellency had not appreciated its high value, and how it knew His Exellency to have been a fool when he built for himself a mausoleum at *Sha-ha-shen* (Sand-river-bed), a name homophonous with *sha* Ho Shen (kill Ho Shen). Even the ruins on the forlorn island would rise to voice remorse in the unwarranted ambition of a group of insular buildings to rival the imperial edifices in the centre of *Yuan-ming-yuan's* Sea of Good Luck, which constituted a part of the twelfth of the list of twenty crimes.

A building towered high above "Uncle Ever-knowing". His Excellenoy might have climbed up, above the dust storms, to meet the moon, if the tower was correctly named *Lin-feng-tai-yueh-lou*. In the uppermost story a gigantic clock once stood. At a designated rising hour in the morning, the alarm would go off. The ladies must get up and dress for breakfast. The poets knew all this, but looked in vain for the alarm clock, and searched in vain even for the traces of those punctual ladies. They might read, however, a dozen poems, said to have been left by two of the beauties, one of whom had the bitterest story to tell.

Her name was Wu Ch'ing-lien, a girl from Soochow. At first she was sold into the harem of Governor Wang Tan-wang of Chekiang. But Governor Wang was soon convicted of graft and executed at the command of the emperor. All his property, including Ch'ing-lien, was, of course, confiscated. Ch'ing-lien was once more offered for sale. A friend of Ho Shen bought her and sent her to him as a present. For a number of years she lived in the Garden of Modest Gaiety. Then came the morning of February Twelfth. After the alarm clock had struch, but before she had finished dressing her hair, the news came of the arrest of her master and the confiscation of everything he had. We shall quote only one of her poems:—

A jade hair-pin drops from my hand trembling,
Just as in the West-lake tower once it happened.
Again, yonder, to the east the water is running,
Like human sorrows, continually, without end.

There are two versions of the story. According to one, the wheel of misfortune was to turn once more; she was confiscated together with Ho's property, awaiting to be sold again. According to the other, while in the custody of the confiscation officers, she wrote her poems, and then mastered enough courage to end it all by taking her own life. This hapdened, it was said, two days after her master had done the same in jail.

Now we cannot locate even the place where the clock building stood. It was last seen in 1878. The Green-field Pavilion must have disappeared sometime before then. We do not know when "Uncle Ever-knowing" wandered away. It certainly could have known nothing of the transformation Yenching has brought to the grounds of *Shu-ch'un-yuan*. Much of the landscape has changed. The new buildings are of such beauty and grandeur as even Ho Shen could not have conceived. And the spirit is totally different. Here is no longer a country villa for a minister, prince or princess. Here is a school for men and women who work to eradicate from China those things of which "Uncle Ever-knowing" had known too much. Nevertheless, it will be well to keep the stone boat to bear witness to a curse:—

Woe unto him who uses this place only for pleasure.

William Hung

December 16, 1933

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The Development of Rural Public Welfare

By JEN-CHI CHANG（張仁濟）

(Adopted from *The Negro Educational Review*, Vol. XVI, Nos. 1 & 2, Jan.-Apr., 1965)

Prior to 1933, in most rural communities, the only financial assistance available for a person in need was from county or township poor relief funds. Administration of poor relief was usually one of the multitudinous duties of the township supervisors, county commissioners, or town selectmen, according to the type of local government in effect in the particular region.

Some beginning had been made in taking special groups out from under the poor law in the various states, qut this had not radically altered the rural situation. As early as 1911 Illinois had provided mothers' penisons, and in subsequent years other states followed with legislation making available widows' and/or mothers' pensions. These were administered by the courts, however, rather than by social workers. Most of the statutes were voluntary rather than mandatory.

Prior to 1935 a few states had made a substantial beginning in the organization of permanent county welfare agencies with relatively broad jurisdiction, but in many instances the local units which had been organized were restricted to limited aspects of child care and many without paid personnel.

For the most part, emergencies and extreme destitution were not eased through the use of poor relief funds but were dealt with by neighborly assistance, through church groups, or welfare committees of local civic organizations. However, in most rural communities there were available no preventive or remedial services such as had developed through social agencies in urban communities.

A series of studies in sample areas of various states made by the United States Children's Bureau revealed the inadequacies of relief and the tremendous suffering, which in some areas amounted to starvation. The increasing pressure from stricken local communities for help from state governments in meeting relief needs began to yield results in 1931, when several states followed the lead of New York in making state appropriations for relief and in setting up state-wide administrative organizations.

The establishment of an emergency relief administration in every state meant that even in the most remotely isolated rural area (with but few exceptions) there were relief funds available and workers whose responsibility was to know what was happening to people in need. Something of the extent of the accumulated need is revealed by the figures on relief loads. It has been estimated that during the first nine months of 1932, the number of rural public poor-relief cases remained fairly constant at approximately 100,000, or 1 per cent of the total rural population.

Out of the experience of the social service division of the F.E.R.A. came the conviction that the county could never return to the old local poor relief system, even with the help of a federal work program for the able-bodied. Not only had it become clear that there was great financial distress in rural areas, but also there was just as much need of professional service to deal with social problems in those regions as there was in urban communities. It was also clear that the only way in which an adequate and stable framework for the administration of public welfare assistance and services could be created was through federal and state stimulation and financial participation. In this connection, the year of 1935 was significant in the development of public welfare in rural communities, since it marked the liquidation of the F.E.R.A., the creation of the W.P.A., and the passage of the Social Security Act. As a result of the stimulation provided by these acts, public welfare departments have been organized rapidly until there is now some state-wide welfare agency in every state. These agencies not only are administering or supervising the administration of various public assistance programs, but in many areas offering additional social-work services through state staff or local units.

Functions of Local Welfare Departments

There has been a great variation in the function assigned to local welfare departments.

In general, responsibility for the administration of the assistance program—Old Age Assistance, Aid to Dependent Children, and Aid to the Blind—has been placed under a county director or commissioner of public welfare with paid staff. The extent to which other public welfare functions have been centralized in the paid staff of the welfare departments varies considerably in different states and between counties of the same state. To the responsibility for the public assistance is frequently added the administration of whatever local and state funds may be available for general relief, the responsibility for distribution of surplus commodities and for making investigations and certifications of eligibility to other assistance programs. In some states a program of medical care and provision for burials are also handled by the local welfare staff.

The extent to which local welfare departments are charged with responsibility for special services to children depends on the laws of the particular state and on special agreements worked out locally between the juvenile court or the local educational authorities and the welfare department.

Where local demonstration units have been developed winh federal funds for Child Welfare Services, the worker is usually attached to the local welfare department, where one exists, and is under the administrative direction of the executive head of that department, even though the case supervisory function for this service may be performed by a member of the child welfare strff. In some states responsibility for handling intake to the local almshouse, infirmary, and home for dependent children, if such exists, has also been assigned to the staff of the local welfare department.

Even in those states where a number of assistance and service programs have been placed within one local department many other governmental departments and officials still carry extensive responsibility for public welfare functions. A brief review of some of these other agencies which are discharging responsibilities is as follows:

The Juvenile Court.—Since 1899, when the first juvenile court was established in Cook County, Illinois, forty-seven states, the District of Columbia, the Philippine Islands, and Puerto Rico by 1939 had either created separate courts for the juvenile offender or had provided specialized jurisdictions and procedures for these cases in courts already established. An examination of legislation in this field reveals, however, that the courts which are completely separate from courts of general jurisdicton are almost entirely in urban communities and that in most rural communities the hearing of juvenile cases is but one of the duties of the judge of the county, probate, circuit or district court.

The administration of mothers' pensions has been the traditional responsibility of the judge of the court having jurisdiction over juveniles. In some states the judges in part of the counties continue to administer a pension fund even where the welfare depaatment now has fands for aid to dependent children.

Other funds of the juvenile court in some states which bring it into close touch with the welfare department are: the appointment of legal guardians, commitments to various state institutiens, adoptions, hospitalization of crippled children and sometimes of adults, the control of funds for medical treatment, and the control of boarding-funds for children.

Other Courts.—The rural welfare worker also uses and serves to some extent the court having jurisdiction over divorce and custody of the children involved and over cases of desertion and nonsupport because of the legal-social problems with which they deal and also has occasional contact with the criminal court.

Probation Officers.—In some jurisdictions provision has been made for the appointment of probation officers to serve in rural communities. Unfortunately, in many places, standards for selection of such persons have been low, and appointments made on a political basis. In relatively few a hagh quality of service is available. In areas where there is no probation service the court is turning increasingly to the county welfare staff for help with various types of cases.

The Prosecuting Attorney.—This officer assumes importance by virtue of his relationship to cases involving desertion and nonsupport, rape, incest, bastard, and fraud. In counties where juvenile court jurisdiction belongs to a circuit or district court, so that the judge is not present in the county continuously, the prosecuting attorney often handles many minor complaints in his absence. He is also used for important opinion

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concerning legal settlement for purposes of poor relief.

Even the sheriff and constable frequently are used by the community to admonish children whose behavior deviates from acceptable standards. They are not only sources of referral to the courts, but increasingly important sources of referrial to child welfare workers.

The Educational Authorities are primarily responsible for truancy and non attendance, but in many rural communities they have also undertaken school lunch programs and distribution of clothing, glasses, and other assistance to school children.

Other Local Officials.—Rural records reveal many illustrations of the helpfulness of local officials not only in furnishing information to the social worker but in carrying out treatment plans. Doubtless a centralization of funds and responsibility in the staff of the welfare department and less necessity to work through other officials often would expedite plans and make for greater efficiency. At the present stage of development in many rural communities this is not possible. Furthermore, there are still many civic, social, and religious organizations in rural communities which have retained responsibility for meeting special needs not assigned to the public agency, and neignborly assistance in times of distress still persists as a pattern in the rural community to a greater exent than in the urban community.

Particular Problems

It is possible that the psychology of farm people is to some extent conditioned by their dependence on the seasons. There is little man can do to hasten the period from seed-time to harvest, and perhads this fact creates a slower tempo than one finds in urdan life. Because of this, the rural welfare worker may find that "to make haste slowly" is a valuable proverb. Sincerity and simplicity are essential to a high degree in contacts with rural people. It is also possible that educational and economic lacks may make some rural people more sensitive and more suspicious of "outsiders" who appear to have enjoyed greater advantages.[1]

The unmistakable evidence of these changes is shown by two shifts in American population. Between 1920 and 1940, the farms of the nation lost one million residents. The number of iarms decreased by 350,000. The number of acres in farms nevertheless increased by 100 million and farm population increased by nearly seven million so that the total rural population gained five and one-half million persons in twenty years.

One factor contributing to this change is the revolution in transportation. The automobile and the hard surfaced road are the needle and thread sewing rural and urban areas together. In 1910 very, very few residents had a "horseless carriage" In 1940 six out of every ten farmers operated one or more automobiles. There are more than two automobiles for every ten persons in the nation now.

[1]Gertrute V. Withers, *Effective Rural Social Work Through Community Organization*, pp.23-24.

In 1904, only one out of each 14,000 miles of road in the country was paved. In 1940, one in every 24 miles, or 125,000 miles in all, were hard surfaced and thousands of miles are to be added during this post-war period.

A second factor is the change in communication. The rural free delivery, established in 1896, began this alteration. Only fifty years ago most rural families were isolated as far as rapid communication was concerned. Today practically all families in the open country have daily mail delivery and every village family can get the mail at least once each day at the local post office. Then dame the telephone and today 1,500,000 farm families are within almost immediate speaking distance of the over 20 million telephone subscribers in the nation. But the addition of the radio is the most astounding of all. In 1925 only one in each 25 farm families had a radio. Today ten times that many families have one or more sets. Television has also contributed to progress in communication.

If to these facilities are added the city daily newspaper, often delivered to the open country family before it reaches the city subscribers, together with magazines and journals, it is readily seen that the rural resident has all the array of local, national and international news at hand.

A third factor making for change is the commercialization and mechanization of farming. The Industrial Revolution ushered in a machine-marketing economy. Factories produce goods for the market and returns are used for production and consumption items or put into savings. The complete industrialization of society has eventually carried agriculture into commercialization. Farmers sell practically all they produce on the market and buy the bulk of their consumption goods from the market. Self-sufficiency in farming is in the past.[2]

Every rural welfare worker should pay attention to the particular problems and changes in rural areas so that welfare service could be adapted and modified to the situation at its best.

[2]W. A. Anderson, "The Challenge of Tomorrow's Rural Life," *The Christian Rural Fellowship Bulletin*, No. 114.

LINGNAN COLLEGE

A few comments on higher education in Hong Kong

by Nai Hsin Chien, (錢乃信) Class of 1930

Two features characterize the system of higher education in Hong Hong.

The first is that the power of awarding degrees is reserved to Government alone. There are no private universities. Private institutions of higer education cannot award degrees that are recognized in Hong Kong; they cannot even call themselves universities, either in English or Chinese. The result is that the work in these institutions, called post-secondary colleges, is uninspiring both on the part of the teachers and on the part of the students. They cannot attract students of the best ability. Those who do enter spend a year or two there until they find a job or an opportunity to transfer to a university abroad. The small group who remain to complete the course, having no degree, are handicapped in competing for employments commensurate to their education or ability.

The second feature of the system of higher education in Hong Kong is that, after the British pattern, university education leading to a degree is intended to cater to a small group of highly selected elites to be trained under the best conditions at a very high cost to Government to become one day the leaders of the community. While in America one in three of the age group enters a university, in England it is one in 12 and in Hong Kong one in one hundred. In England the turnout of university graduates has been felt to be inadequate for modern needs, and university expansion has been rapid during the last decade. That the inadequacy in Hong Kong is much more serious is obvious. Quoted below are further relevant figures for reference.

Numbers of Candidates for School Certificates

	Chinese	English
1961	2334	4644
1962	2284	5181
1963	2732	6334
1964	2964	8153
1965	6990 (M. 6 & M. 5)	9675
1966	5854	13977
1967	7500 (?)	22000 (?)

Numbers of Students Receiving Tertiary Education

(March, 1966)

Hong Kong University	2100
Chinese University	1900
Technical College	1159
Teacher Training Colleges	361
Post Secondary Colleges	2877 (?)
Form Upper 6	2000

University Age Group

350,000 — 400,000

The recent tremendous expansion of secondary education, as shown in the latest figures of candidates for the Certificate Examinations, will accelerate the demand for higher education. The demand will come from school leavers who wish to improve themselves, and also from the community which must maintain the rate of expansion of its economic productivity. In 1964 the Special Committee on Higher Education was appointed by the Hong Kong Government. The terms of reference are, among others, (1) to assess the community's existing and future needs for higher education and the training of men and women in the professional, technological

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and other related specialised fields and (2) to recommend how these needs can best be met. In an interim report just released (March, 1967) the Committee estimates that the shortage of highlevel manpower in 1971 will be 31,800?-12,400 university and 19,680 post-secondary graduates. While no answer has yet been given to the second of its terms of reference — how these needs can best be met — the question has been explored in detail in a recent reserach (Perspectives in University Development (1966), by R.F. Simpson, Senior Lecturer in Education in the University of Hong Kong). There it is pointed out that because of high cost — $35,000,000 annual recurrent subsidy to the two existing universities of 4,000 students — it is impossible to expand them to meet the needs just indicated. Problems of cutting the cost, increasing the staff student ratio, more economic use of buildings and staff, increasing fees to finance more places etc. have been thoroughly studied. With the strong British traditional conception of university education and possible local opposition which British universities in Africa and elsewhere have learned from experience it is not likely that the authorities will agree to increasing the quantity by lowering the quality. Suggestions are being made to open other routes for aspirants to reach the top by establishing a Part-Time University, a degree awarding authority, and subsidising selected private post secondary colleges to prepare students for degrees.

Whatever decisions Government may make it is clear that there is great need for effort of voluntary agencies in tertiary education in Hong Kong. Inspite of little encouragement Government has shown to the private post-secondary colleges and the sometimes lack of inspiration because of their inability to award degrees, they do have some advantages. They can be run more cheaply. They can charge higher fees. Due to bureaucratic procedures, planning for government universities respecting organization and curriculum tends to be rigid. Private colleges can conveniently revise their curriculum to respond to changing local needs. Government universities will no doubt continue to attract students of the best ability but the size of the universities is so small that there will certainly be considerable reserves in the pool of ability available to the private colleges. Teaching methods may be tried out to train critical and creative minds instead of reducing university education "to the level of technical knowledge for the sake of regurgitation in an examination". While without a degree their graduates are handicapped in competition for employments, they may be more ready to fill middle-ranking posts which are so essential for the "development process" Hong Kong is going through. The establishment of Lingnan College in Hong Kong will be therefore not only sentimental but also meaningful and purposeful.

Problems of finance, personnel, curriculum, and buildings and equipments are most important. Even more important is that the sponsors are clear about the Hong Kong setting in which the college will operate. If they know what they are doing and are happy about it, then with their enthusiasm and support and the wide and favourable response within and without the Lingnan circle here and abroad one may be confident that Lingnan College will find a respectable place in Hong Kong.

九龍樂譜出版社出版

梅耐寒編著

中學生音樂 一、二、三共三冊

小學音樂 上下學期用 全十二冊

目標： 實踐最新課程標準，把欣賞與表達（歌唱、器樂、創作），作成有機的結合，充實音樂經驗，用以陶冶德性，與養成美的情操。

內容： 集世界名曲、音樂史記於大成，開發世界民歌的寶庫。發展知的技能，幷以兒童日常生活據準，達成音樂生活化。

兼售教育樂器：旋律樂器有大小鐵琴、大小木琴、口琴、英國式牧笛、吹琴。節奏樂器有大鼓、小鼓、三角、環鈴、鐃鈸、手响木子、木卜卜、沙錘、鈴鼓及擬音樂器等零沽發客。

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1968

Yenching Alumni U.S.A. Information

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   Correction:

   Addition:

   Chinese Name:

2. PERSONAL INFORMATION

	Chinese Name	English Name	Class Yenching	Major	Post Graduate	Work
Yourself						
Your Spouse						

Your Children	Chinese Name	English Name	Age	University (Degree)	Major	Work

3. PERSONAL NEWS

   Trips, Children's news, Change of Address, New Appointment, Anniversaries, Awards, Degrees, Promotions, Outstanding Achievements, Research Projects, Recollections & Anecdotes of Yenching, Weddings, Births, Retirements, etc.

4. ALUMNI NEWS

5. ENQUIRIES, SUGGESTIONS, & COMMENTS

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YENCHING ALUMNI ASSOCIATION, U.S.A.
Head Office: New York, N. Y.
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YENCHING ALUMNI, U.S.A.
NEWSLETTER

Issue No. 1, June 24, 1968

Foreword

It has long been felt that a newsletter should be published as a communication link for the Yenching Alumni widely scattered in the United States.

In March, 1968 the Yenching Alumni Association New York Inc. sent out a questionnaire to alumni in this country, asking for information about them. The enthusiastic response testifies to the general desire for communication.

To meet this desire this newsletter made its debut on June 24 in commemoration of the Birthday of the late President Dr. J. Leighton Stuart. It will be issued from time to time, depending upon the availability of information from our alumni.

Personal news is most welcome. They include personal information, important as well as commonplace, such as trips, children's news, change of address, new appointments, news of alumni, anniversaries, awards, degrees, promotions, outstanding achievements, research projects, recollections and anecdotes of Yenching life, reports on alumni meetings and social functions, letters discussing alumni affairs, weddings, births, deaths, retirements, job opportunities etc. They should be written in English with the insertion of Chinese names or terms wherever necessary.

As the Chinese saying goes, " A clever housewife cannot cook without rice." So we depend upon you for information for the newsletter.

The Editors

A Memorial to Yenching?

Ever since the Chinese Communist take-over of Yenching University in 1951-52, its alumni in various parts of the world have entertained the idea of establishing a memorial to perpetuate the spirit and tradition of the Alma Mater— a building, a school, a library, a "chair", or even with some boldness and ambition the revival of the University outside of the Chinese mainland. This has been much talked about at alumni meetings and in private conversations.

Last year Dr. Stanley D. Wilson, formerly Yenching's Dean of the Natural Sciences, now living in retirement in Claremont, Cal., wrote a letter to Mr. Ernest Hung 熊大綱, President of the San Francisco Chapter of Yenching Alumni Association, urging that the alumni discuss "the matter of some recognition of Yenching or some method of perpetuating the tradition of Yenching." He suggested that they contact the United Board for Christian Higher Education in Asia to explore the possibility of establishing some form of memorial to Yenching.

The matter was brought up at a meeting of the alumni of the San Francisco Chapter. Mr. Ernest Hung was asked to pay a visit to the United Board during his vacationing on the East Coast. Dr. Wilson arranged for him to visit Dr. William P. Fenn, Secretary General of the United Board, on May 22, 1968. Dr. Fenn invited him for lunch in the Interchurch Center, 475 Riverside Drive, where the offices of the United Board are located. During their meeting Dr. Fenn explained the functions of the United Board and the relationship of Yenching with the Board. It should be noted that the Regents of the University of the State of New York approved on May 18, 1945 the consolidation of Fukien Christian University; Board of Founders, Ginling College; The Women's College of South China (Hwa Nan); The University of Nanking; West China Union University; and Trustees of Yenching University under the name of the United Board of Christian Colleges in China. This Board was renamed on January 27, 1958 the United Board for Christian Higher Education in Asia, and given power "to receive and disburse funds (1) for any purpose contributing to Christian Higher Education (a) in the Republic of China or (b) for educational assistance to the Chinese and other Far Eastern students in other lands ....." Since then, the United Board has been supporting principally Tunghai University, Taichung, Taiwan; Chung Chi College, Hongkong; Yonsei University, Seoul, Korea; Silliman University, Dumaguet, the Philippines; and Satya Watjana Christian University, Central Java, Indonesia.

Asked about the possibility of the revival of Yenching University, Dr. Fenn said that the United Board would only consider such a case when the revival takes place at the original site.

Asked if the United Board would support the establishment of a memorial to bear the name of Yenching, such as a "chair" for a department, a room or a building, Dr. Fenn replied that the United Board had endowed "chairs" to several departments in its universities in Asia and that the Yenching Almni Association could apply for a "chair" in memory of their University.

For the establishment of an educational institute on Taiwan, the Yenching Alumni Association has to raise funds by itself, Dr. Fenn Said. He thinks that Taiwan is in urgent need of junior colleges for vocational training.

Alumni Meeting in New York

Yenching Alumni in New York had a meeting at Chuan Chia Fu Restaurant 全家福飯店, on May 18, 1968. Some 30 members were present.

After dinner Mr. H. Y. Yuan 袁桓猷, President of the Yenching Alumni Association, Inc. U.S.A. and concurrently President of the New York Chapter, presided over the meeting. He introduced Mr. Ernest Hung, President of the San Francisco Chapter, and commended the efforts of the San Francisco alumni in compiling the tentative directory issued on March 7, 1968, as well as their future plan to complete the Directory of the Yenching Alumni in U.S.A. and to issue newsletters at frequent intervals. According to available statistics, there are more than 400 Yenching alumni in the United States. But there is little communication between them. Newsletter is urgently needed for such a purpose. The first issue is planned to appear on June 24, Birthday of the late Dr. J. Leighton Stuart. As to the questionnaire sent out last March, more than 70 members have responded. It is hoped those who have not yet responded would do so on the next questionnaire. At last he proposed to allocate $250 from the funds of the Yenching Alumni Association, Inc. U.S.A. to cover the printing cost and postage for the projected directory and newsletter. This amount is to be repaid from membership dues when collected. Mr. Ernest Hung thanked the New York Head Office for allowing the San Francisco Chapter to have the opportunity in serving the Alumni.

During the following discussions it was pointed out that because of the extension of free education from six to nine years, Taiwan needs more senior middle schools and vocational schools. It was suggested that Yenching Alumni consider establishing one vocational school. A motion was carried that Dr. Hung-Chun Chang 張鴻鈞, on his visit to Taiwan later this year, be asked to make on-the-spot investigation into the possibilities and the amount of reserve fund required for the above-said project.

Those present at the meeting were:
Dr. & Mrs. Hung-Chun Chang 張鴻鈞夫婦, Mr. & Mrs. Robert Chiang 江龍超夫婦, Mr. Ernest Hung 熊大絳, Mr. Candie Nieh 聶光地, Mrs. Lin Tung 董蒲權瓊, Mr.& Mrs. Palmer Sze 施紀元夫婦, Mrs. Katherine Hsu Kan 甘許婉君, Mrs. T. F. Young 楊蘇厚琳, Mr. & Mrs. H. Y. Yuan 袁相猷夫婦, Dr. Shu-Hsi Hsiao 蕭叔熙, Mrs. Joe Chen 陳仰凤月, Mr. & Mrs. Lin Chen 陳霖夫婦, Mrs. Shih-Ping Cho 鳥趙世平, Mr. Ta-Yin Hsiung 熊大絪, Miss Una Li 李瑾, Dr. & Mrs. Paul Tsai 蔡國華夫婦, Miss Dorothea Wu 吳婉蕙, Dr. & Mrs. Y. W. Shen 沈章澧夫婦珠.

Alumni Meeting in Cambridge, Mass

Dr. William Hung 洪煨蓮教授 invited a group of 20 Yenching Alumni to dinner, May 24, 1968 at his residence. Mrs. Hung prepared an enormous quantity of delicious Chinese food. The meeting was conducted in an informal manner. After dinner, Mr. Ernest Hung was asked to give a report on the activities of the San Francisco Chapter. Discussions were held regarding the future of the Yenching Alumni Association in the United States. Dr. William Hung kindly consented to write a chronology of Yenching University for the future nationwide directory. The Alumni members present were: Prof. & Mrs. Tingsen Wei 衛挺生夫婦, Miss Helen Hsu 徐靖方, Mrs. Jean Dickinson Potter, Dr. & Mrs. Chi-Hua Wang 王其華 楊淑英, Mr. & Mrs. Robert Chen 陳文毅 李慧娟, Mr. & Mrs. Yu-Kuang Ma 馬有光 滿永申, Dr. Ying-Shih Yu 余英時, Dr. Eugene Chen 陳玉明, Mr. Shu-Chu Shen 沈樹柷, Mr. & Mrs. S. P. Ma 馬福祐 梁潤儀, Mr. Raymond Ma 馬泉山 and Mr. Ernest Hung 熊大絳.

Alumni Meeting in Los Angeles

Chinese New Year gathering was held on January 21, 1968 at Dr. S. D. Wilson's residence at Claremont. There were 10 members present: Mrs. C. H. Chiang 姜王春游 and Mrs. K. T. Chang 張黃美雲, are the responsible officers of this Chapter.

Alumni Meeting in San Francisco

A lunch meeting was held on March 9, 1968 at Kuo-Hwa Restaurant 國華酒家. New officers of 1968 were nominated and elected: President, Mr. Ernest Hung, Secretary Mr. T. J. Young 楊東仁, Treasurer Mrs. Mabel Wong Lee 李黃美琼,

Mr. Ernest Hung reported on the endeavors and efforts of this Chapter in compiling the tentative directory of the Alumni in United States, and also on the planned activities of issuing newsletter and of establishing a memorial to Yenching. A Motion made by Dr. David Liu 劉慶東, was carried to appoint a special committee to carry out the above-said work for the Head Office of the Yenching Alumni Association, Inc. in New York. The following persons were appointed: Chairman, Mr. Ernest Hung; Secretary, Mrs. Katherine C. Young 鄭珣 Treasurer, Mrs. Bessie W. Lee 李王碧蜜; Editors of Newsletter, Mr. Chao-Yung Hsu 徐兆鏞, and Mr. Sam Groff.

The members present were:
Mr. & Mrs. John Lee 李鈞像王碧蜜, Mr. & Mrs. William Kiang 江隆禎王蘊儀, Mrs. Ching-Yi Hsu Doughterty 徐敬儀, Mr. F. T. Ho 賀方達, Mr. Wilhoit Lin 林悅明, Mr. Philip Chai 翟謂彦, Mr. David Lu 盧祺新, Dr. & Mrs. David C. T. Liu 劉慶東譚斌斌, Mr. & Mrs. Michael Fong 方振据 周從信, Mr. & Mrs. Jean Clavere, Mrs. Helen Saunders, Mr. & Mrs. T. J. Young 楊東仁 鄭珣, Mr. Albert Fei 費崇雲, Mr. & Mrs. Te-Tseng Liu 劉德滄夫婦, and Mr. Ernest Hung 熊大絳

Election of a New Board of Directors

The term of office of the present Board of Directors of the Yenching Alumni Association, Inc. U.S.A. is due to expire and a new election will be held. A nomination committee will first be formed to nominate candidates. Ballot papers together with a list of candidates will be mailed to all alumni.

Questionnaire

Please make good use of the attached questionnaire:

1. Check your address and Chinese name on the envelope. Reply us with the correction if any. Give us your Chinese name when it is not shown on the envelope. Chinese name is a very important item on the directory.
2. Indicate whether your spouse is or not Yenching Alumna as extra entry of her maiden name in the directory is planned for Mrs. so-and-so.
3. News concerning yourselves and alumni is welcome.
4. Enquiries, suggestions and comments are cordially invited.

Hongkong Alumni Bulletin

The 1967 Alumni Bulletin of the Alumni Association in HongKong is a beautiful publication with many scenic pictures of the Yenching campus. It contains many articles of interest, including "Chinese Four-Character Phrases" compiled with explanations by Dr. J. Leighton Stuart; "Ho Shen and Shu-Ch'un-Yuan, an Episode in the Past of the Yenching Campus" by Dr. William Hung; 洪煨蓮 "Yenching Fu" (A prose-poem of Yenching) by Li Shu 李素, "Recollections of Yenching" by Chen Li-Sung 陳禮頌; "My Recollection of Wu Lei-Chuan" by Chin Pei-Heng 秦佩珩; "What I Know about Hsu Ti-Shan" by Huang Hua-Chieh 黃華節; and poems by Charles Bien 卞萬年, Chen Hsi-Hsiang 陳熙穰, Chen Hsien-Tse 陳先澤, Huang Tu-Hsiu 黃篤修, and others. A number of copies have been received by the San Francisco Chapter. If you want a copy, please write to Mrs. Bessie Wang Lee, P.O. Box 979, Palo Alto, Cal. 94302, enclosing a check for $1.00 as contribution toward its printing cost and postage. The proceeds from the sales will be remitted to the Alumni Association in Hongkong.

Alumni News

1. Wedding
Miss Ella Min-Sheng Chou 周敏生 and Linberg Kao were (高凌白) married on Christmas, 1967.

2. Arrivals
Mrs. Tsun-Chen Chao Sung 趙存貞, class 1938, arrived from Hongkong and now resides at 10711 Arsenal Drive, Middlothian, Virginia (23112). She taught chemistry at Pei-Tau Girls Middle School in Hongkong.
Mr. & Mrs. Fang-Ta Ho 賀方達, class 1938, moved from Hongkong and now resides at Pacific Grove, Cal. Mr. Ho works for Bank of America.
Dr. & Mrs. C. K. Kuan 關肇昆李墨珏, are scheduled to come to the United States from Hongkong in June-July, 1968 to take up teaching job in Denver, Colorado. Mrs. Kuan (Marjorie Lee) class 1944, taught in Hongkong Uni. in the past few years. They have two sons, 12 & 17.

3. Visitors
Mr. & Mrs. David Hsiung 熊誦, class 1929, came from San Paulo, Brasil to visit their relatives. They had a short stay in San Francisco with Mr. & Mrs. Vincent Liu, 劉敞曾, (Oct. 1967).
Mrs. Anna Hsiao Chen 蕭淑貞, class 1933, returned to Taiwan after a long visit to her daughters, both married, living in Philadelphia and Tesneck N. J. (Jan. 1968).
Mr. & Mrs. George Woo 任仲賢, class 1931, came from Hongkong to attend the commencement of their son, majoring in Elec. Eng., in Uni. of Ill., (June 1968).
Dr. Jui-Ping Lu 陸瑞萍, class 1930, came from Taiwan to attend a medical conference in Texas. She stayed in San Francisco with Mr. & Mrs. York Fu 傅王燄, (June 1968).
Miss Dora Bent, Former secretary to Dr. J. L. Stuart, visited Honolulu, Los Angeles and San Francisco on her around-the-world trip by S. S. Oriana and saw quite a number of alumni at the three ports (June 1968).
Mrs. Blondel Hsu 許世瑜夫人, visited San Francisco on her way to Hongkong from San Paulo, Brasil in Oct. 1967. She was the house guest of Mr. & Mrs. Frazer Wu in Berkeley, Cal. She and her daughter's family then moved from Hongkong to Toronto, Canada.
Dr. & Mrs. Hung-Chun Chang 張鴻鈞夫婦, returned from Thailand in May 1967 to visit their children in the States. Their present address is 99-05, 63rd Dr., Apt. 5T, Rego Park, New York, 11374. They plan to proceed to Taiwan in Oct. 1968 to take up the appointment as Advisor to the Ministry of Interior in Taipei.

4. Trips
Mr. & Mrs. William Kiang 江隆禎王蘊儀, made world-round trip in March, 1968.
Dr. & Mrs. Theodore Chen 陳錫恩鍾建惠, went to Taiwan for two months in the Summer 1968. Dr. Chen is the Director of NDEA Institute for American high school social science teachers selected by U.S. government to study China and Asian Civilization in the Summer. Dr. Chen gives lectures on contemporary China and Mrs. Chen on Family and Social Life in China.
Mrs. T. P. Won 翁杨白夫人, took a trip from Iowa City to Hongkong and then to Victoria, Australia to visit her brother, Mr. Julian Wu 吳宗澄, a Yenching Alumni, teaching

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at RAAF School of Language, (June 1968).

Dr. Norman C. Li 李宗基, received a Petroleum Fund International Travel Award to go to Taiwan this Summer to conduct research, and return to the United States via Israel (attending and lecturing at the International Conference on Coordinational Chemistry in Jerusalem in Sept. 1968) and Europe.

Mr. & Mrs. Frank Tien-Fu Young 楊天佛,蘇厚彬, have the hobby of travelling. They made trips to Orient in 1962, Europe in 1964, Holyland in 1966, and Expo' 67 in 1967. This Summer Mrs. Young plans to take the 'America on Wheels Tour' to travel by bus from New York to San Francisco, Los Angeles then back to New York stopping at all big cities and interesting spots.

Mrs. Philip Ho 何衡以偉, vacationed to Portugal and Spain for four weeks.

Mr. Ta-Yin Hsiung 熊大絪, took a business trip to Taiwan, Dec. 1967 and returned to New York via Italy and Holland.

Dr. & Mrs. K. T. Chang 張翼美蜜, made an around world trip during their Sabbatical leave and returned at the end of May 1968.

5. New and Corrected Addresses

Mr. & Mrs. Malulani C. Afong 陳熙穆, 2646, 24th Av. San Francisco, Cal. 94116.

Mr. & Mrs. Ta-Yin Hsiung 熊大絪, 87-10, 169 St. Jamaica, N.Y. 11432.

Mr. & Mrs. Peter A Tararin 戴彼得, 623 N. Harper Ave. Los Angeles, Cal. 90048.

Dr. Shu-Hsi Hsiao 蕭叔熙, 420 E. 79 St. New York, N. Y. 10021.

Mrs. William H. Adolph, Friend Fellowship Community Inc. 2030, Chester Blvd. Richmond, Indiana 47374.

Dr. & Mrs. Theodore Chen 陳錫嘉鍾慧, 5324 Weatherford Dr., Los Angeles, Cal. 90008.

Mr. & Mrs. Alfred K. Ho 何國樑, 2018 Hillsdale Ave. Kalamazoo, Michigan, 49007.

Mr. Rowland M. Cross, 627, Leyden Lane, Claremont, Cal. 91711.

Dr. & Mrs. Kuo-Ying Paul Tsai 蔡國英, 110 West 96th St., New York, N. Y. 10025.

Mr & Mrs. Robert H. Chiang 江鶴起,王婉名, 15, Briarwood Dr., Glen Cove, L.I.N.Y. 11542

Mrs. Wen-Han Liu Tsai 蔡劉文漢, 570 Archer, Monterey, Cal. 93940.

Mr. & Mrs. Fong-Tat Ho 賀方達, 408, 17th St. Pacific Grove, Cal. 93950.

Mr. Tse-Cheng Wu 伍子成, 9 Clemente Lane, Waterford, N. Y. 12188.

Dr. & Mrs. Gene C. Szutu 司徒展,江尊群, 3, Brewster Ave. Carmel, N. Y. 10512.

Mr. Norman Li 李宗基, 5563 Beacon St., Pittsburgh, Pa. 15219

Dr. & Mrs. Richard F. C. Yang 楊富森,劉金定,F93, 209, N. Negley Ave., Pittsburgh, Pa. 15206.

Dr. Chao-Chun Hsu 徐兆駿, P.O. Box 5444, Sherman Oaks, Cal 91403.

Miss Grace Boynton, Havenwood 33, Christian Ave. Concord New Hampshire, 03301.

Returned to the Heavenly Home

Mr. I-Lai Cho 卓宜來, in Spring 1967
Miss Myfanny Wood, in Summer 1967
Dr. L. Wolferz, in Sept. 1967
Mr. John Tan 譚約翰, in Feb. 1968.

Personal Information

Following is the personal information received from the alumni in response to the questionnaire issued on March 7, 1968. It is listed in accordance with the order of the letters received. More such information will be published in subsequent issues of the Newsletter.

Mr. Chan-Huan Wang 王占寰, chemistry 1942, Y.C., Now chemist in ceramics at Fairchild Semiconductor, Mountain View, Cal. Spouse: Katherine Wang. Children: Michael 8, Lisa 7.

Dr. Michael C. Fong 方振弼, 1945 Y.C., Ph.D. in Aeronautical Eng. Ohio State Uni. Now research specialist, Lockheed, Sunnyvale Cal. Spouse: Mrs. Jeanne Kwan Fong 關筱信, 1947 Y.C., M.S. Library Science Uni. of Ill., Children: Geoffrey 11, 德智, Theodore 7, 德傑, Kenneth 5, 德惠.

Mr. Shang-Yi Chen 陳商義, physics 1932 Y.C., Prof. of physics Uni. of Oregan. Spouse: Mrs. Ruth P. Chen 潘珍如, Children: Daniel 30 大年, physics U.C. Berkeley, Eugene 23 有年, physics U.C. Santa Barbara, Cal., Jane married now at Palo Alto, Cal.

Dr. H. F. Wang 汪心治, Pre-med. 1934 Y.C., M.D. of PUMC, specialist in Otolaryngology, self-employed, Spouse: 黃寶恩, Children: Lucille 24 美士, married; Richard 19 美輪, U.C. Riverside, Rita 13 美辰, and Michael 11 美神.

Mr. Timothy Y. N. Chang 張堯年, English 1932 Y.C., Post Graduate, Leeds Uni. England. Now working at The Cleveland Trust Co., Cleveland. Spouse: Mrs. Nancy P.C. Chang 鍾蘇琛, Children: Jane 32 E.E., Ph.D. MIT, David 29 M.E. Case Institute of Tech., Anthony 26, Math. Western Reserve Uni., Lucy 25, Biochemistry Ph.D. Indiana Uni., Anne 21, Math. Cleveland State Uni., and Alexander 17, Pre-med. Case Western Reserve Uni.

Mr. C. H. Chu 朱紹勛, Biology Graduate School Y.C. Now Prof. Dept. of Anatomy, Case Western Reserve Uni. Cleveland. Spouse: Mrs. Betty Chu.

Mr. Jowett Chao 趙壽, Biology 1948 Y.C., Post-Graduate Cornell Uni. Now Prof. of Dept of Zoology, UCLA, Cal. Spouse: Mrs. Cherie Chao. Child: Victoria 12.

Mr. Robert H. Chiang 江鶴起, Economics 1933 Y.C., Post Graduate NYU. Now working at Chemical Bank, N.Y. Spouse: Mrs. Ying-Ming Wang Chiang 王婉名, 1934 Y.C. Children: 安珣, 18 music, Uni. of Mass., 安玲, 15.

Mrs. Bessie Wang Lee 王碧雲, English 1932. Post Graduate Educational Psychology. Spouse: Mr. John Lee 李鈞衡 Daughter: M.D. Surgeon.

Mrs. E. K. Smith lives with her daughter Mrs. Janet Smith Rhodes who had her Freshman year in Yenching during 1937-38.

Mr. Yu-Pei Lee 李育培, Economics 1927 Y.C. Now owner of a Gift Shop in Oakland. Spouse: Mrs. Hang-Ying Lee. Children: Winnie 30 Library Science, Peabody College, Grace 28 History Peabody College, Li-Chih (son) 26, C.E. of U.C. Berkeley, Robert 24 Space Eng. Brown Uni, Yvonne 21 Interior Decoration U.C. Berkeley, Cal.

Mr. Samuel M. Chao 趙敏求, Journalism 1934 Y.C., M.A. Columbia Uni. Now working at United Nations Secretariat. Spouse: Mrs. Bessie Lee Chao 李麟英, Sociology 1930, M.A. Uni. of Oregon. Children: Susie 23 Education, Goucher; Elizabeth 22 Home Economics Cornell Uni.; Victor 19 Eng. Cornell Uni.; and Mabel 14.

Mr. George Kao 高克毅, Journalism 1933 Y.C., M.A. Columbia Uni. Now working at U.S. Information Office.

Dr. Yi-Tung Wang 王伊同, History 1937 Y.C., Post Graduate 1941. Now Prof. of Dept East Asian Languages and Literatures, Pittsburgh Uni. Spouse: Mrs. An-Chi Lou Wang 婁安吉, Education 1939 Y.C. Children: Selnia 19, German, Uni. of Michgan; Theodore 15.

Prof. George B. Barbour, former Head of Geology Dept of Yenching. Now retired after 20 years as Dean of the College of Art and Sciences at the Uni. of Cincinnati. He had made 6 trips to Africa to date fossil human bones. He wrote two books: "In the Field with Tielhard de Chardin" translated into French, German and Dutch, and "Frea". He was also Prof. of Geology at Uni. of Cincinnati 1957-60.

Dr. Chao-Chun Hsu 徐兆駿, 1937 Pre-med. Y.C., M.D. PUMC. Now medical Doctor at Los Angeles, Cal.

Prof. Rowland M. Cross had taught in the School of Religion when Yenching was at Kwei Chia Chang and was on the Board of Managers of Yenching for a number of years. Mrs. Cross had also taught in the Kindergarten Dept of Yenching. They now live in Claremont, Cal. at 735, Priscilla Way.

Mr. Alfred K. Ho 何國樑, Social Studies 1941 Y.C., Post Graduate Princeton Uni. Spouse: Mrs. Marjorie K. Ho. Children: Jenny 21, Laura 19, Henry 14, Larry 10.

Mr. Harold Chou 周振勇, Education 1930 Y.C. MLS Uni. of Pittsburgh. Now Associate Prof. Edinboro Senta College, Edinboro, Pa. Spouse: Mrs. Daisy Kuo Chou 郭振坤, Son: Henry 25 physiology, Texas Reserch Institute of Mental Sciences, Houston, Texas.

Mr. Jui-Pin Ma 馬瑞彬, Political Science 1932 Y.C., came with Mrs. Ma, 梁潤秋, from Hongkong to visit their 6 children in USA. He was recently given the key to Louisville Kentucky by Mayor K. A. Schied, and key to My Old Kentucky Home by the Kentucky Chamber of Commerce, and also conferred an honorary Kentucky Colonel by Governor

of Commonwealth of Kentucky. Their children: Susan 余山 B.A. Uni. of Missouri, married to Mr. Philip J. Jen 任宗泰, in 1963. They live now at Middleton, Mass.; Laurence 崑山 physics, M.A. Adrian College; Ignatius 衡山, Industrial Design M.S. Uni. of Dayton; Daniel 崧山, Biochemistry M.S. Uni. of New Hampshire; Henry 明山, Electronic Technical Institute, Philadelphia; Raymond 泉山 Architecture, Uni. Wyoming.

Mr. A. Eugene Lee 黎大展, Journalism 1938-41 Y.C. B.A. Adrian College, Michigan. He works at the Port of Los Angeles, San Pedro, Cal. He recently passed the civil service examination of Los Angeles and was appointed "Wharfinger" of Los Angeles. Spouse: Mrs. Catherine C. Lee 張老勤, Children: Marguerite 15 and Arthur 12.

Mr. T. C. Tang 湯德臣, Journalism Y.C., M.A. Uni. of Missouri. Now working at Central News Agency of China in New York. Spouse: Mrs. Bertha Tang. Children: Dennis 28 History Middlebury College; Rosalind 21 History Uni. of Rochester.

Mr. Candia Nieh 聶老地, Economics M.A. 1929 Y.C. Post Graduate Columbia Uni. Self-employed: Formost Tea Corp. N. Y. Spouse: Mrs. Yoong-Ching Lee Nieh. Children: Doris, Journalism B.A. State Uni. of Iowa, Now a free-lance photographer in Hollywood; Theodore, Math. & Physics Ph. D. UCLA. Now teaching at UCLA and working at Hughes Aircraft Co.; Marjorie Chemistry Ph. D. candidate Purdue Uni.

Mrs. Louise Ya-Fu Lee Gow 李雅馥, 1941 Y.C. Spouse: Mr. Charles C. Gow. Happy grandparents to Baby Wendy Mei-Sheng Crabb, daughter of Nancy Crabb. Son: Robert, graduate of the Stony Brook School, is ready for college.

Mr. Richard Jen 任玠遜, English 1928 Y.C., M.A. Journalism Uni. of Missouri. Now Press Counselor of Embassy of China, Wash D. C. Spouse: Mrs. Eugenie Huang Jen 黃瓊瑤, graduate of Yenching Middle School, Ginling Women's College, Nutrition John's Hopkins Uni. Their elder daughter Mei-Mei (Eudora) has three children, Richard 10, Laura 8 and Jennifer 5; and second daughter Pin-Pin (Gertrude) has Pamela 3 and one on the way. On their 33rd anniversary last April their grandson Richard 10 wrote the following poem to celebrate the occasion:

Thirty three handsome years,
We should give you both three cheers,
Four grandchildren 5 to come,
Sound the horns and beat the drum.

Eudi, Trudi they both rhyme,
Keep up the beat in 4/4 time,
Rich, Laura, Jen & Pam,
Look at the drummer go bam bam bam.

Mr. Larry Wu-Tai Chin 金無忌, class 1944, Journalism. Spouse: Mrs. Cathy Chin 周謹予, Children: Roberta 18, 芙石 Santa Rosa Junior College, Psychology; Cephas 16 巨石 and Homer 13 鹿石.

Dr. Kuo-Ying Paul Tsai 蔡國英, Political Science & Economics Y.C., M.A. Ph.D. Princeton Uni. Now Associate Prof. of History & Political Science, Seton Hall Uni. Translator of 'The Last Manchu; An Autobiography of Henry P'u Yi, The Last Emporer of the Ching Dynasty'. Secretary general of the Institute of Chinese Culture, New York City, 1966-67. A Panelist at the Chinese Cultural Conference held in New York City March 9,1968. Spouse: Mrs. Rosalind Tsai 陳寧馨, Daughter Yolande married to Mr. Sidney Chun.

Dr. Mao-Ling Liu 劉茂齡, Physics 1926 Y.C., Post graduate Uni. of Minn. Now Prof. of Elec. Eng. Washington State Uni. Pullman. Spouse; Mrs. Thelma Bosland Liu, B.S. Uni. of Minn. Children: Chelcie 27 昭熙, physics Ph. D. candidate U.C. Santa Barbara. Daughter-in-law Kathy Liu, M.S. Botany Uni. of Arizona; Elaine May 24 M.S. Washington State Uni., son-in-law Mr. M. Norton Wise, Ph.D. physics, Washington State Uni. Assitant Prof. in physics, Auburn Uni.

Dr. Ivan C. Chao 趙一葦, Education & Philosophy Y.C., Ph.D. Harward. Now President, Institute of Chinese Culture in America, Inc. Spouse:Mrs. Shao-Fung Fu Chao 傅紹峰

Dr. Y. P. Mei 梅貽寶, former Registrar, Dean and Acting President of Yenching. Now Chairman of the Center for Far Eastern Studies and Prof. of Philosophy, Uni. of Iowa. Spouse; Mrs. V. K. Nyi 倪逸若 former Prof. of Yenching. Son: Tsu-Lin 祖麟 Assistant Prof. of Chinese Harvard Uni.

Mrs. Wen-Hui C. Chen 鍾文惠, class 1931, Home Economics. M.A. Ph.D. in Sociology, Uni. of Southern Calfornia. Now Lecturer, USC. Spouse: Dr. Theodore H. E. Chen 陳錫恩, Prof. USC. Daughter: Helen Cheng 34, Math & Physics.

Mrs. Emily T. Y. Kwoh 郭陳玉瑛 class 1943 Y.C., Psychology. Post Graduate: Harvard & Columbia. Spouse: Mr. Theodore Kwoh, Graduate of the Central Uni. of China. Son: 16 & daughter 15.

Dr. Mark Kai-Hsi Wang 汪凱熙, Pre-med. 1930 Y.C., M.D. PUMC 1934, Plastic surgery Albany Medical College. Private practice in Plastic Surgery in Albany since 1951 Clinical Asso. Prof. in Albany Med. College with Post-graduate training program for plastic surgeons. Besides publishing many medical papers, Dr. Wang has participated in the writing of two textbooks: one on plastic surgery and the other on Emergency treatment. He still maintains regular physical exercise: tennis in Summer and peddle tennis in Winter, Since 1951, they have made one trip to Asia, one trip to Africa and two trips to Europe. Spouse: Anne Cioffe Wang. Children: Christopher Chung-Hua 15, and Laura Tseng-Mei 13.

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Foreword

This is the first time the Yenching Alumni Association of the United States has ever published an Annual. Its purpose is twofold: to forge a link between Yenching alumni as well as former faculty members and to keep up the spirit of Yenching University, our Alma Mater.

Yenching University existed for a high ideal—"Freedom through Truth for Service." As an institution of higher education, she stood for academic freedom—freedom of study, research and expression—and she was an experiment of the intermingling of Eastern and Western cultures.

The episode of Yenching has left its mark. It has had its impact on China's educational and intellectual life. Her graduates, now scattered all over the world, are serving in all fields, applying to their work the knowledge and skills they learned and the high ideals they imbibed while they were studying at Yenching.

Whether Yenching University has been temporarily eclipsed or permanently terminated, her high ideals and fine spirit will live on in the minds of the graduates and former faculty members, in the works they have done and in the people they have come in contact with and influenced.

Recorded in this Annual are deeds, reminiscences and thoughts of its graduates and former faculty members. Through it we may know what our former schoolmates and professors have been and are thinking and doing. Needless to say, whatever opinions expressed are personal to the authors and are not to be construed as representing the views of the Yenching Alumni Association of the United States or any of its other members.

The Annual will thus keep up the Yenching Association and spirit. Hopefully this association and spirit plus a bold vision and persistant efforts will one day bring about the restoration of the Alma Mater. Then Yenching University would rise again with necessary modifications of its structure and system but with no compromise in her quality.

— C. Y. Hsu
Editor, English Section

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Yenching University

By S. Y. Teng (鄧嗣禹)

All graduates of Yenching University are proud of the Alma Mater even though she no longer exists. The history of Yenching is roughly a generation in length from approximately 1917 to 1951, and the student body was made up of only a few hundreds each year. Inspite of the short duration and the small number of students, Yenching can boast of graduates eminent in all circles, academic, political, diplomatic, educational, and industrial. One can find prominent representatives of this small university in almost all major cities and nations of the world such as Taiwan, Shanghai, Hong Kong, Peiping, the United States, the United Kingdom and elsewhere.

Yenching has some unique qualities. She was community of hard-working, dutiful, and public-spirited people. The Yenching graduate is industrious, energetic, and cooperative. He cares as much for society as he does for his person and his family. He would always exert his ability to the extreme in order to do a good job. Although some Chinese workers have been criticized for being undependable and not punctual or even dishonest, the Yenching graduate, if he has decided to take a job regardless of pay, rank, or position, would always try his best to be dependable, punctual, and honest. This esprit de corps may be attributed in large part to the example of Dr. John Leighton, Stuart, president between 1919 and 1946, and to the influence of many other sincere Christians who taught or worked on the beautiful campus. Though not all students were Christians, this spirit characterized most graduates regardless of their backgrounds, politics, or careers.

Other characteristics of Yenching were friendship and the international spirit. The faculty members, Chinese and Western alike, often held open house (at least when this writer studied there) to receive students who felt lonely during weekends or were disappointed with the chaotic social, economic, and political conditions in the 1930's. The visitors were given a chance to talk to their hearts' satisfaction about social, political, or sexual problems. The faculty members served mainly as sympathetic listeners and rarely expressed much adverse opinion or criticism against any ideas put forth by their guests. Consequently, the saying, "Yenching University is one family," still prevails among the surviving faculty members and graduates. A very intimate friendship still exists among Yenching alumni in many major cities of the world.

Yenching University was criticized for being capitalistic and Westernized, because children of many wealthy, especially compradors' families, attended. Nevertheless, there were many poor students who had to do manual labor such as carrying soil and moving stones to beautify the large campus. These tasks were performed on an hourly basis. Such manual labor in the late 1920's and early '30's was rarely done by the Chinese intelligentzia. Their willingness to do physical work helped to break down the traditional contempt of the educated Chinese for the working class. It also anticipated the large-scale cooperation between scholars and workers on the mainland today.

Someday someone should compile a bibliography of articles and books written by Yenching faculty members, students and graduates. Such a list would show what a significant contribution Yenching people have made to numerous branches of knowledge.

Such a historically significant institution as Yenching University is worthy of a good book. Unforunately this badly needed study has not yet been done by a Yenching graduate. There is, however, a young American scholar, Professor Philip West, whose scholarly interest is American-Chinese relations in the 20th century and who has taken the study of Yenching University as one meaningful way of illuminating that complex relationship. He has just recently completed his Ph.D. degree at Harvard University. He has done a great deal of research in exploring many facets of Yenching. Below is a short essay written by him for the Alumni Annual to indicate some of the questions raised in his study. He sincerely seeks additional information and criticisms from alumni as he revises and prepares his larger manuscript for publication.

Yenching University and Sino-American Relations, 1917-1937

By Philip West

The richness of Sino-American relations in the first half of the 20th century can be found in the study of Yenching University. As with many other institutions of higher education in China Yenching patterned itself after the American model of liberal arts education. That pattern included the goals, the administrative structure, the curriculum, and even student and faculty life styles. In many ways Yenching was bi-cultural. Western ideas and forms were transplanted onto the Chinese soil, vastly different from the American seedbed, and produced a cultural hybrid combining elements from both sides. The hybrid found expression throughout the University—its architecture, its personalities, and its values. Contact with Americans at Yenching fostered the spirit of internationalism and cosmopolitanism. But the spirit of nationalism and pressures for social revolution were also on the rise. The result was conflict. The history of Yenching in the 1920s and 1930s, thus, may be seen as the working out of the tensions constantly arising between its nationalist and internationlist elements. Sino-American cultural relations in the life of the institution ebbed and flowed accordingly.

I have attempted to study the institution by examining its historical beginnings, its evolving rationale, its administrative and financial structure, and the mutual images and relationship among the University's Chinese and Western (mostly American) participants. I have examined the University through the eyes of its four major constituent groups, namely, the Board of Trustees in New York, the Board of Managers in Peiping, the Chinese faculty, and the students. Throughout the study I have been painfully aware of two major limitations. The first is my own remoteness, culturally and chronologically, from the scene of action. The second is the incompleteness of research materials.[1] Nevertheless I have proceeded with the study because of its historic importance and timeliness in understanding Sino-American relations.

With this brief essay I would like to suggest to the Yenching alumni the kinds of questions informing my study. Here I shall comment only on aspects of the changing rationale during the 20-year period between 1917 and 1937, while reminding the reader that the larger study examines all facets of the university's existence.

The Founding Rationale

As institutions generally combine several rationales, some of which may conflict, so too Yenching from the beginning was founded, staffed, and attended by people with a variety of motives and purposes. These motives differed according to race, time, and position in the University. Outisde forces also shaped the life of the institution. The war with Japan threatened to destroy it, and the Communist takeover in 1949 signaled the University's dissolution. When pondering upon Yeching's 35—year existence, we should not be surprised at its underlying problems or even that it came to an end. Rather one marvels that it survived, indeed thrived, for as long as it did in such a conflict-ridden historical setting.

How did Yenching come into existence, and what held it together? Westerners and Chinese alike have frequently pointed to the key role of John Leighton Stuart, and have suggested that a study of Yenching is essentially a study of Stuart. No doubt he was pivotal in the University, but Yenching was much more than that. Like other Christian colleges and universities in China the Yenching experience must be seen to a large extent as one variation on a dominant theme of modern Chinese history—the search for national salvation, **chiu-kuo** (救國). China's humiliation at the hands of Western powers since the Opium War angered China's leaders for more than a century and forced them to find ways to make China strong. The Chinese educators at Yenching differed from other leaders, such as K'ang Yu-wei, Sun Yat Sen, Ch'en Tu-hsiu, Chiang K'ai-shek, and Mao Tse-tung, in the means they selected for achieving national salvation. The founders of Yenching, Western and Chinese, were convinced the University would help to make China strong. Their goal was to inspire youth with the Christian spirit of love and sacrifice to society and to provide the students with the knowledge and skills that would allow them to assume capable leadership in Chinese society.

Chinese leaders in the beginning of the 20th century considered many alternatives, including Christianity and Western style education as means for national salvation. Harsh attacks today on the mainland on both of these historical 1910s and 1920s were a time when words like missionaries, Christianity, liberal education, internationalism, and pacifism did not necessarily provoke negative reactions among educated Chinese. In 1920, in fact, Ch'en Tu-hsiu (陳獨秀) wrote one of the most passionate apologies for Christianity ever to come from the pen of a prominent Chinese figure.[2]

The Western figures at Yenching thrived on this period of receptivity to the West. Whether out of proselytizing considerations, or commitment to education, or belief in internationalism, or just love and fascination—they felt needed. Together with their Chinese colleagues they shared an underlying faith in progress, in the viability of the existing political structure, and in the efficacy of gradual social reform. How often the Westerners recalled the years at Yenching as the 'happiest" of their lives. They differed markedly from many other Westerners in China at the time, for they saw how destructive the unequal

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treaties and racial inequality were to their own purposes. They led the fight in Western circles to abolish these humiliating reminders of Chinese weakness. At times they used their privileged positions to offer protection to students in trouble with the police. So long as the Chinese community communicated their desire for Western personnel and money, the spirit of internationalism was alive.

The Challenge of Nationalism

But soon after the founding of Yenching there appeared signs of erosion in the faith of Western style education to save the country, and in the need for help from America. That erosion occurred at varying speeds and in varying degrees among the many participants in the life of the University. Some today still maintain strong elements of that original faith.

The weakening of the founders' rationale came with great struggle in the minds of the Chinese faculty. As participants in and heirs to the May 4th Movement they anguished over the debates between nationalism and internationalism. Their writings in the 1920s and 1930s make this clear.

The students also reflected the nationalist challenge to Yenching's Christian and internationalist orientation. Throughout the 1920s they adopted a more militant posture towards the University, the government and the social order of China. In the 1930s Yenching student publications for the most part adopted Marxist views about the national and international scenes and leveled sharp criticisms against the University. Their protest culminated in the December 9th Movement of 1935 in which Yenching students took the leading role. Participation in these nationalistic movements did not necessarily conflict with Christian convictions. Indeed, some of the most militant student leaders were Christians, and some of the Chinese faculty, such as Chancellor Wu Lei-ch'uan (吳雷川), attempted to create a Christian Marxist synthesis.[3] Nevertheless the Christian rationale of the founders eroded quickly.

Faced with the pressures of rising nationalism, the University abandoned compulsory chapel in 1923 and by 1927 relinquished all religious requirements in the curriculum. Many of these changes were welcomed by the Christian liberals, but they also threatened to alienate supporting Christian bodies in the United States. Dr. Stuart saw the unmistakable trend and thus worked tirelessly to secure money for the University from the Hall Estate and the Rockefeller Foundation in the United States.

As late as the mid 1930s the Board of Trustees in New York were still convinced that the Yenching School of Religion was an important arm of the University. (It did recover somewhat in the late 1940s). By contrast the school's dean, Chao Tzu-ch'en (趙紫宸), despaired in 1929 over the prospect of no students and no graduates.

Nationalism worked its ferment in many ways. In addition to raising questions about the Christian purposes of the University in the minds of the students, it forged a united front among both Chinese and Western faculty into creating a "Chinese" university. Under the slogan, "Making Yenching Chinese," significant changes occurred in the structure of the institution. Administratively the Board of Managers, **tung-shih pu** (董事部), in Peiping demanded decision making authority previously held by the Board of Trustees, t'uo-shih pu (託事部), in New York, such as appointment and promotion of faculty. In name, furthermore, Dr. Stuart stepped down in 1929 as head of the University to assume the title of president, **hsiao wu chang** (校務長), which in the Chinese organizational structure was below the Chinese chancellor, **hsiao-chang** (校長). In fact, however, Dr. Stuart continued to serve as effective head of the University by virtue of his own charisma, his indispensibility in raising money, and the continuing deference at Yenching to the Western model. Wu Lei-ch'uan, the first Chinese chancellor, became disillusioned with token gestures to Chinese control and suggested radical ways to make Yenching more "Chinese." However, he was never powerful or forceful enough to carry out his suggestions.

Financially, the rise of nationalism created problems for the trustees in New York when Dr. Stuart and the Board of Managers insisted upon securing control over the large endowment funds. Such a transfer of power, the Peiping administrators argued, would prove to the Chinese constituency that Yenching was no longer American-controlled. But the trustees, with only a few exceptions, were equally adamant in holding on to their "trusteeship." Dr. Stuart argued that investment of the funds in China would produce a much larger income than in the United States. The trustees replied that allowing the investment of the money in politically unstable China would be shirking their responsibility. Some trustees regarded their control over the funds as one means to prevent the complete secularization of the University. They feared Yenching was in danger of separating completely from the missionary enterprise. Their fears were well founded.

By 1930 the Chinese faculty had demanded complete racial equality with Westerners, in housing, rank, and salaries. They succeeded for the time being, though the issue reappeared in the 1940s when inflation crippled salaried Chinese everywhere. After 1930 others began to wonder if the kind of education represented at Yenching and the kind of student produced would be able to provide the leadership that would contribute to China's national salvation. In 1934 Hsu Pao-ch'ien (徐寶謙), professor in the School of Religion, urged his colleagues to "leave our present easy lives merge with the lives of the masses." Hoping to provide the example, he left Yenching and joined a rural reconstruction project in Kiangsi.[4] Chu Yu-kuang (朱有光), professor of education at Yenching in the mid-1930s argued that the Yenching style of education tended to force students "out of their native environment" by creating "desires for new things, new conveniences, new comforts, new pleasures, new ways of living," and by cultivating a "thorough disgust of existing conditions in their homes and communities." The result, Chu argued, was an "escape from unpleasant realities and a flocking to the 'high life' in the big cities." The more educated the students are, Chu wrote, the further are they "removed socially from the common masses."[5]

The masses increasingly preoccupied the minds of both Chinese faculty and students at Yenching in the 1930s and made them very sensitive to the charge that Yenching was a "school for the aristocracy," **kuei-tsu hsueh-hsiao** (貴族學校). Despite growing awareness of the need to figure the "Chinese masses" into the formula for national salvation, only a minority actually managed "to go to the people." In the spring of 1937 even Dr. Stuart began to wonder if "service," especially to the people of China, had become a hollow word in the University's motto.

Gnawing questions about the University's purposes did not spell the end. Quite the contrary, Yenching in 1937 still appeared to outsiders to be a thriving institution: student enrollments and class attendance were high; most graduates, contrary to the national average, were able to find jobs; the curriculum was responding to pressures for more "relevant" courses; morale was generally high; money continued to arrive from New York; and the government in Nanking had recently begun to provide financial support. But unlike the apparent unity of purpose in the early 1920s, 1937 saw student leaders and the American trustees speaking a very different language. Accordingly, previously harmonious American-Chinese relations were troubled. The concept of an American oriented university producing Westernized graduates clashed with the growing revolutionary ferment inside and outside the university. Western values, so eargerly adopted in the early years, were increasingly rejected by students.

Sharpening awareness of the masses placed a large number of students and faculty in a dilemma—how as a Westernized elite to overcome the problems created by their specialized positions in a social environment pressuring them to become politically engaged in the problems of the masses? Prior to 1949 only a few resolved the dilemma by leaving the University or their jobs and joining mass movements. Most simply lived with the contradiction. When asked about this contradiction the alumni interviewed had mixed reactions. Student publications at the time testify to the pervasiveness of the dilemma. When the Communists took over in 1949 most students welcomed the new program with characteristic Yenching enthusiasm. Even many faculty gave the new government strong support. To be sure the transition between 1948 and 1952 was filled with human agony, as can be seen for example in the tragic story of Lu Chih-wei (陸志韋) and the reluctant parting of Westerners who had given their lives to China. Yet the new changes effected answered questions which the previous Western oriented administrations had been unable to answer even if those changes ultimately led to the destruction of the university as originally conceived. Meanwhile, the earlier vision of harmonious relations between the two cultures still lives in the hearts and minds of many alumni. It remains to be seen if and how that cosmopolitan spirit will manifest itself in the future. Since 1949 it has seemed Chinese leaders have refused to be both revolutionary and cosmopolitan. Perhaps new winds will blow and allow the "Yenching spirit" to become manifest in China again.

Currently I am researching and writing on the 1946-52 period and revising the 1917-1937 study. I welcome from any of the alumni comments on this brief essay based on my work. I am also interested in finding more writings and publications. My greatest disappointment thus far is the inability to find the invaluable **Yenching ta hsueh hsiao-k'an** 燕京大學校刊. This faculty bulletin was issued weekly from the Chinese vice president's and later chancellor's office between 1927 and 1937. It was used as a subsitute for an alumni bulletin prior to 1932. Any help in securing access to this material would be greatly appreciated. Comments and information may be sent to:

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1. The most useful English language materials have been the voluminous administrative papers and correspondence in New York; missionary and educational periodicals published in China; and many personal papers made available to me by former American faculty at Yenching. The major Chinese language materials used were: three journals edited largely by Chinese professors at Yenching, **Sheng-ming** (生命), **Chen-li chou-k'an** 眞理周刊), and **Chen-li yu sheng-ming** (眞理與生命 Chinese newspapers and periodicals; other published writings of Chinese faculty; and the scattered but very useful publications of the students, especially the **Yenta yueh-k'an** 燕大月刊 and the **Yenta chou-k'an** 燕大周刊. Many items in the administrative papers in New York were in Chinese. I have also relied to a lesser extent upon interviews with former Yenching faculty and on more than a dozen extensive interviews with alumni in Taiwan and Hong Kong. When time and money permit I would like to interview alumni in the United States.
2. Ch'en Tu-hsiu 陳獨秀, "Chi-tu chiao yü chung-kuo jen 基督教與中國人 Christianity and the Chinese People), **Hsin ch'ing-nien** 新青年 7.3:15-22 (February 1920).
3. Wu Lei-ch'uan 吳雷川, **Chi-tu chiao yü chung-kuo wen-hua** 基督教與中國文化 Shanghai 1936.
4. Hsu Pao-ch'ien 徐寶謙, "Erl-shih nien lai hsin-tao ching-yen tzu-shu" 二十年來信道經驗自述 **Chen-li yu sheng-ming** 眞理與生命 8.4: 182-3 (June 1934).
5. Chu Yu-kuang, 朱有光 "A Proposed Theory of Education for the Reconstruction of China," **Educational Review** (Shanghai) 24.4:334 (October 1932).

The Eden of Learning

By Chang Chin Teh 張金德

In the pilgrimage of life, the young inevitably look forward to the future while the old prefer to look backwards to the past. To the young the future is always a Utopia; to the old the future looks bleak whereas the past holds innumerable memories from which they can take solace. As I have long passed the age of dashing and fanciful youth, I find great comfort in loitering in the vistas of the past.

With me memories live long. Innumerable incidents have left indelible imprints in the recesses of my mind. I disagree with the assertion that joy's recollection is no longer joy and sorrow's memory is sorrow still. In my case, happy memories have been further sweetened by time and unpleasant ones have been mellowed with the intervening years. To me all memories are sweet and the sweetest are those associated with the blissful days at Yenching. I therefore take great pleasure in recounting some of the happy episodes and personalities of Yenching days at the behest of my good friend C. Y. Hsu.

C. Y.'s letter worked like the Time Machine in the strip on Alley Oop. It flicked me instantly back to the twenties and put me in the midst of my schoolmates and teachers at the quiet and peaceful Yenching campus at Kuei Chia Ch'ang. The campus was indeed quiet and peaceful for there were no automobiles to crowd one off the narrow streets linking the courts and the hostels and there was no daily jumble of noise from factories or street mobs to grate the ear. The tranquil and unruffled atmosphere at Kuei Chia Ch'ang was indeed conducive to study and research.

I remember that in the first year I was allotted a room to share with a classmate in the third hostel near the city wall. Most mornings I rose with the sun to recite famous speeches or poems in a loud tone with the city wall and the early birds as my audience. I remember that I recited the lines of "The Psalm of Life" by Henry Wadsworth Longfellow (1807-1882) aloud hundreds of times with a view to polishing my enunciation. Every morning I almost shouted at the top of my voice the following:

"Tell me not in mournful numbers,
'Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.'
Life is real! Life is earnest.
. . ."

Another favorite was the "Invictus" by William Ernest Henley (1849-1903) with the following:

"Under the bludgeonings of chance
My head is bloody but unbowed.
. . .
I am the master of my fate,
I am the captain of my soul."

These daily recitations worked wonders in consolidating the foundation of my English. It was the indefatigable application to this task of daily recitation that enabled me to compete successfully for the honor of representing Yenching at the North China Eight-University Oratorical Contest for several years. I was also selected to serve as the captain of the Yenching debating team to compete with Tsing Hua College the year before we moved to Haitien.

At this point, the word Yenching conjures up the prominent figure of Rev. Bentley — the excellent English scholar who taught Shakespeare and English literature at Yenching for several years. He wore his collar back to front and a perpetual smile. He admonished us that virtue and learning should both lodge in the mind of a university student, for the one without the other will never produce a useful man. In fact, it was at Yenching that I learned that service to the public and not self-advancement was the raison d'etre for one's education.

Rev. Bentley was the best English scholar that I had encountered at the different institutions of higher learning that I had attended. He was a Shakespearean scholar of a very high order. I remember vividly that he directed the staging of several Shakespearean plays during my Yenching days. I played the part of Macbeth in "Macbeth" and the part of Shylock in the "Merchant of Venice". When rehearsing "Macbeth" one night, I was surprised to see that Mr. Bentley mouthed the lines silently as fast as I recited the following soliloquy:

"Tomorrow, and tomorrow, and tomorrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time. . . ."

I stumbled and lo! he just corrected me without referring to the book in his hand and without even opening his eyes.

That was not all. He also knew the lines of the supporting cast quite well. I remember Chang Hung Chun (張鴻鈞) assumed the role of the Porter in the same play. With a lantern in one hand he appeared on the stage talking to himself: "Knock, knock, knock! Who's there? . . ." He stumbled once and was prompted by Rev. Bentley without referring to the book. If I had not witnessed such happenings personally, I would not have believed it possible for anyone to become so well-versed in Shakespeare.

Rev. Bentley also taught us English literature using "A Tale of Two Cities" and "David Copperfield" as textbooks. On one occasion he told us that he was then reading "David Copperfield" the seventh time and that he would continue to read it again and again in the future. He was very sentimental. One day when he came to the last part of "A Tale of Two Cities" he was reading:

"It is a far, far better thing that I do, than
I have ever done;
It is a far, far better rest that I go to, than. . . ."

He could not finish reading the last line. He rushed out of the classroom with tears rolling down his manly cheeks. Have you ever come across another English scholar of this calibre?

* * *

If my memory does not play me false, it was in the year 1926 that we moved from Kuei Chia Ch'ang to Haitien. Haitien — a corner of Heaven! In more respects than one it resembled the "Sleepy Hollow" of Washington Irving. The place was endowed with acres of green fields interspersed with tall trees of many years of age. The magnificent buildings with their pink walls and green tiles blended harmoniously with the fascinating landscape, the virgin beauty of which had indeed not been polluted by crude modernity. I see it vividly in my mind's eye as I recall it all.

When we moved to the new campus, there was a flurry of extracurricular activities. It was in this period that the orchestra — in which I played the first violin — was organized under the direction of the affable Mr. Etter. Whenever there was a free film show in the auditorium, Mr. Etter's orchestra would play for the audience gratis.

There was also the staging of Shakespearean plays. It was in the year 1927 that the "Merchant of Venice" was staged under the direction of Rev. Bentley. I played the role of Shylock. The lines "Three thousand ducats, three thousand ducats . . ." still ring in my ears. I can still hear the immortal lines of Portia:

"The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blessed —
It blesseth him that gives and him that takes. . . ."

The beautiful lake on the new campus at Haitien contributed substantially to the dissipation of the humdrum of study. In summer it attracted those intoxicated with love to the strip skirting the clear water. In winter it was turned into a skating rink to the joy of male and female students. I remember that, for two full weeks before the opening of the rink, I went every night after 10:00 p.m. to learn skating with the aid of a chair. I fell down and bruised my legs many times but I never gave up. On the opening day I was able to stand erect and skate smoothly on the rink to the surprise of all my schoolmates.

During this period an exceptional beauty appeared on the scene. The beauty to match the beautiful landscape was my classmate Katherine Hsu (許畹君). She possessed a face so comely that most male students were struck by it at the very first sight. She was not the Western amazon type with physical features standing out in bold relief. She was dainty, intelligent and talented. She could play the piano and tennis and she could skate well. She was among those awarded the Phi Tau Phi golden key on graduation. Dubbed the "Queen of Yenching", she was a masterpiece of the Creator. All her schoolmates were proud of her.

I would like to mention another episode which stands out vividly amidst others. It was the commencement exercises of the class of 1927. As my grades for the four years at the University averaged the highest among my classmates, I was awarded First Prize by the Chairman of the Peiping Chamber of Commerce. Everybody thought I had been awarded a scholarship for pursuing further studies abroad. But, when I opened the big envelop containing the prize, it turned out to be a $30 coupon for buying books from the Commercial Press. The disappointment sopped much of the ardor generated on the occasion of graduation.

As space allotted to me for this article is limited, I must close and bid adieu to all. A parting word — I am in possession of a mental photograph album which always reminds me of the good old friends and the good old days in good old Yenching.

Note:

Chang Chin Teh — better known among his friends as Dr. C. T. Chang — pursued advanced studies at the University of Washington, Seattle, graduating with an M.A. degree and a Ph.D. degree. On completing postgraduate studies he returned to Canton, China, to teach at Lingnan University. During the war years he went to Rangoon to serve on the staff of the South-West Transportation Company. It was in Rangoon then that he married the daughter of the leading rice merchant Lee Tiau Sim. After the war he served as correspondent of Central News Agency in Rangoon. In 1950 he left for Bangkok to do rice business. Not long afterwards he went to Singapore to take up the post of General Manager of the popular English-language newspaper **Singapore Standard**. He later joined the British Information Service as Chinese Editor to supervise the publication of the daily news bulletin in Chinese and the periodical **Britain Today**. He was conferred the MBE title a few years ago.

Dr. Chang has written two books in English — **Burma Road**, published by the Malaysian Publishing House, and **Britain through Asian Eyes**.

The Lean and Fat Years

By C.Y. Hsu 徐兆鏞

I

My study at Yenching University spanned the transition period from the old site at Kuei Chia Ch'ang (盔甲廠) to the new site at Haitien (海甸). I was at each place for two years, experiencing both the old and the new Yenching life. I like to call the first two years from the fall of 1924 to the summer of 1926 the lean years and the last two years from the fall of 1926 to the summer of 1928 the fat years.

There was no campus to speak of at Kuei Chia Ch'ang. There were 10 courts. The most important courts were the Fourth Court (四院) where the administration offices, some classrooms, the dining hall and a dormitory were situated and the Sheng Hsueh Yuan (神學院 Court of the School of Divinity) where most of the classrooms, the auditorium and the library were located. Then, of course, there was the Women's College at Teng Shih Kou (燈市口). Many women students had to come to the Men's College at Kuei Chia Ch'ang to attend classes while some men students had to go to the Women's College to do the same. It was a distance of about two miles between the two Colleges. The usual way was to go from one place to another by rickshaw, but many students, especially men, negotiated the distance on foot. The other courts scattered at various lanes at Kuei Chia Ch'ang were all dormitories.

Except the School of Divinity whose buildings were in the Western architectural style, the buildings in all other courts were in the Chinese architectural style, being one-storyed brick houses with paper-pasted latticed windows, wooden beams, papers ceilings and brick or earth floors covered with mats.

I was assigned to a room in the Sixth Court. My roommate was Chia Fu-wen (賈富文) who graduated with me from Tientsin Anglo-Chinese College in Tientsin (天津新學書院). We each had a wooden bed consisting of two benches and three planks of wood and shared one desk. The upper part of the door was also latticed and paper-pasted. The door which stood at the front of the room opened and closed with a creaking sound. At the back of the room was a small rectangular window, also latticed and paper-pasted. I remember one winter night there was a big sandstorm. The wind blew off the window. The next morning when I opened my eyes I discovered that I was practically buried in sand which scattered all over my bed.

Registration was a complicated and tedious procedure — electing courses, making up the schedule, seeing the department heads and the class counselor, taking a physical examination, seeing the registrar and the dean. The registrar was Dr. Donald Tewkesbury and the dean was Dr. William Hung. Dr. Hung had a small office adjoining the registrar's office in the Fourth Court. Newly graduated from middle school, we newcomers were unfamiliar with a university's registration procedure. We compared each stage of registration to **ko kuan** (過關 going through a strategic pass). Whenever we speak of **ko kuan**, we recall to mind the story of Kuan Yun-chang (關雲長) of the Three Kingdoms fame who had to slay six generals in order to go through five strategic passes in his escape from Tsao Tsao's (曹操) territory. And the most terrible "pass" to go through was that of Dr. Hung. When you were admitted into his office, you stood in front of his desk and presented your registration card reverently. He examined your card, sized you up critically and asked you some tough questions. He spoke English to every student in a laud voice, never a word of Chinese. Many a student who did not speak English well shuddered, perspired and stammered during the interview. If he was lucky enough to get Dr. Hung's signature on his card, he would heave a sigh of relief when he stepped out of his office.

(Years later, early in the 1960s, when I met Dr. Hung at an alumni meeting in Berkeley, California and talked with him, I found him the most amiable person. I thought of saying to him, "Dr. Hung, do you know you scared me and many other students to death when we saw you during registration back in the 1920s?" But I discreetly held my tongue.)

Situated at the east corner of the city, Yenching University was off the way. The road along the high sombre city wall from Tsung Wen Men (崇文門) to Kuei Chia Ch'ang was bleak and desclate with refuse rumps here and there. Around Kuei Chia Ch'ang there was not a single park where the students could go to take a walk or rest. However, to the east of Kuei Chia Ch'ang was the shallow dry bed of a stream called the Po Tze Ho (泡子河). Here were also scattered refuse dumps where scavengers and dogs mingled, digging for leftover. Here men students came to stroll after dinner. In spite of its unpoetic and desolate environs, not a few poems in praise of it had been written.

Not far from the Po Tze Ho on top of the city wall was the Observatory. We went up there from time to time to see the astronomical instruments installed by the Jesuit fathers during the Ming dynasty. That was one of the rare enjoyments we had studying in that desolate part of Peiping.

Only during weekends did we have time to go to the Tung An Market (東安市場) on Morrison Street or Wang Fu Ching Ta Chieh (王府井大街), the Central Park (中央公園), Pei Hai, Chung Hai and Nan Hai 北海、中南海 the Imperial Palace grounds (故宮). the Chen Kwang Theater (眞光戲院) and other places of interest. At the Tung An Market it was especially easy to meet Yenching schoolmates for we liked to go there to browse at the book stalls and other stores, to taste such sweats as **tang hu lu** (糖葫蘆) and **wan tou huang** (豌豆黃), or to have meals at one of the restaurants.

The gateway of the Fourth Court was a busy spot. Here people went in and out. The gatekeeper had his little room on one side. His duty included striking the big brass bell hanging in the court every hour. Hanging on the wall in the gateway was a wooden board with strings attached to which incoming letters for the students were stuck. Whoever passed by the board would stop and see if there was any letter for him. On windy days some of the letters were often blown off and fluttered all over the place.

Most of the students at Kuei Chia Ch'ang were very thrifty. Some of them might have come from rich families but in view of the prevailing spirit they also dressed and behaved thriftily. Most of us wore the blue cloth gown. In the winter even if we had a silk cotton-padded gown we would wear a blue cloth gown over it. In the bath room in the Sixth Court I saw some schoolmates wash their blue cloth gowns during the weekend so that they might wear them during the week days. Doing laundry oneself was a most common practice.

To give some idea how much we spent for studying at Yenching at that time I may tell you that in the fall of 1924 when I went from Tientsin to Peiping to enroll at Yenching, my parents gave me 160 silver dollars. (At that time only sliver dollars were in circulation and no paper currency was yet issued.) At the end of my first semester, when I returned to Tientsin for the winter vacation, I had 60 silver dollars left. I spent a total of 100 silver dollars for tuition, board and lodging, transportation, books and miscellaneous things.

Our meals were simple and sparing. For breakfast we had **mentou** (饅頭), millet porridge (小米粥) and some pickles or other simple food. For lunch and dinner we had **mentou** or rice, and a bowl of food. We would be lucky if we had some meat in the bowl. Every so often we had only a bowl of **mu hsu** soup (木樨湯) or white turnip soup (蘿蔔湯). Often the soup was lukewarm or cold. We then took it into the kitchen. There we poured it into a big iron pot. To save time many of us poured our soup into the same pot. A cook standing there heated it up for us. To make it more tasty we asked him to put in some vinegar and pepper. When it had heated up, he scooped it out bowl by bowl to give back to us.

At dinner time a pedlar was present outside the gate of the Fourth Court selling roast beef and stewed pig's liver and pig's head. Some of us came out and bought some of these as extra food.

During daytime another pedlar whom we all knew as Chang San (常三) placed his pushcart outside the gate of the Fourth Court selling candy, fruits, sweatmeats and other eatables. We often stood around his cart and bought things to eat. Some of us bought on credit. Chang San who was illiterate did not know how to write. But he had his way of keep accounts. In a little book he made weird marks which only he himself knew what they meant, and he was seldom wrong with his accounting. At the end of the semester when we had taken our examinations and were about to leave the campus for a vacation, he would stop doing business temporarily and posted himself outside the gate of the Fourth Court for the whole day, carrying a canvas bag. When he saw any student who owed him money he would stop him and ask him to pay up. Under his close watch nobody could slip out with his baggage without paying his debts.

Late at night while we were studying in our rooms or coming back from the library, we might feel hungry. Then for a few coppers we could have a bowl of **wun tun** (餛飩) from the pedlars outside the Third Court, midway between the Court of the School of Divinity and the Fourth Court. Piping hot, it was especially good to eat in the winter.

During winter nights there were also pedlars of green turnips. While studying in our rooms, we heard their cries, crisp and clear in the silent night: **"Lo pa sai li la le huan"** (蘿蔔賽梨辣了換) Turnips as tasty as pears. Will change if they're bitter.) These green turnips, fresh and juicy, were especially agreeable to your palate after you had inhaled too much of the gas from the coal-burning stove in the room.

The student movement went on in my college days. It gathered momentum whenever an incident of foreign encroachment, usually from Japan at this time, broke out. Then we went on strike. We staged demonstrations and engaged in propaganda work. A demonstration took the form of a mass meeting at T'ien An Men (天安門 Gate of Heavenly Peace) with students of various universities and middle schools participating and a parade through the streets to government offices to present demands. For propaganda we formed teams and bearing paper banners with slogans such as "Down with Japanese Imperialism," "Boycott Japanese Goods," "Recover Lost Territory," "Abolish Unequal Treaties," "Abolish Extraterritoriality," etc., these teams went out to the streets, distributed handbills, and addressed the public on the issue of the day. I was often picked to make such speeches for the purpose of "awakening the citizens." I shouted at the top of my voice until it became hoarse. I remember on one occasion I was addressing a crowd at Hsuan Wu Men (宣武門). The day was hot and the place was dusty. Whenever a mule cart or an automobile passed, it raised clouds of dust. I was bellowing away, perspiring all over and inhaling much of the floating dust. Two girls in the crowd giggled at my ludicruous manner. I was very upset that they did not take my talk seriously.

In 1924 Tuan Ch'i-jui, then Provisional Chief Executive of the Peiping government, Chang Tso-lin and Feng Yu-hsiang, warlords, invited Dr. Sun Yat-sen to Peking to confer on the organization of a new government. Hoping that consultation with the Peiping government would bring about a new political era in China, Dr. Sun set out from Canton by way of Japan and arrived in Peiping on December 24. But he had fallen ill on the way and he died of gallstone at the then Peking Union Medical College on March 12, 1925.

There was no reconciliation between the warlord order in the North and the revolutionary South after all. Feng Yu-hsiang, the "Christian General', at this time allied with the Nationalists against the warlords Wu Pei-fu and Chang Chung-chang. Feng blockaded Taku downriver from Tientsin, to prevent an attack from the rear. On March 12 Japanese warships steaming into Taku exchanged fire with Feng's troops. On March 16 at the einstigation of Japan the Diplomatic Corps in Peiping sent an ultimatum to the Peiping government demanding lift of the blockade within 44 hours. The students of Peiping were aroused to indignation and held a mass meeting at Tien An Men on March 18 to denounce foreign intervention.

I went with my schoolmates, bearing paper banners. About 2 p.m. we rallied around a makeshift platform and heard speeches by Hsu Chien (徐謙), Ku Meng-yu (顧孟餘), Chen Chi-hsiu (陳啓修) and others. After the meeting we marched to the headquarters of Tuan Ch'i-hui at Tieh Ssu Tze Hutung (鐵獅子胡同 Iron Lion Lane) to make an appeal. I shuffled along as I was already tired. When we approached the Tung An Market, someone in our group suggested that we go in there for a snack and so we dropped out of the parade. While eating, I thought we were rather unpatriotic to have dropped out but I did not say it aloud. After the snack, we dispersed. I walked leisurely back to Kuei Chia Ch'ang. But on the streets I saw students running breathlessly, some with blood on their persons. When I reached the campus, I learned the guards at the headquarters of the Chief Executive had fired upon the students, killing and wounding many of them. One of our Yenching girls—Miss Wei Shih-I (魏士毅) was among those killed. I was shaken by this tragedy and thought that if we had not dropped out, some of us might have been killed or wounded.

I was told that outside the vermilion gate of the headquarters of the Chief Executive was a big courtyard with iron-grilled gates on two sides and a high wall on the third side. After most of the students had marched into the courtyard, the guards suddenly started firing. Pandemonium broke out. In trying to get out the students trampled upon each other. The entrances were blocked with students who had fallen down and piled upon each other. About 40 students were killed and 100 wounded. A Yenching coed Tsai Yung-shang (蔡詠裳), a small thin girl around 90 pounds, miraculously escaped by climbing over the bodies of others who had fallen and scaling the wall.

The following day I learned that the body of Miss Wei had been retrieved and put in a coffin which was placed temporarily in the assembly hall of the Women's College at Teng Shih Kou before burial. I went there to take a look. The coffin of black sturdy wood lay there in the sombre hall with Miss Ruth Stahl of the Music Department and another woman teacher keeping vigil in turn. I was saddened by the sight.

After the University's removal to the new campus at Haitien, a stone monument was erected in memory of the martyr—mute evidence of a young life cut short by wanton killing.

All along I had heard of this new campus being built in the western suburbs. I did not pay much attention to it for as long as we were at the present site I had to make the best of it. On a spring day in my sophomore year we went to the new site for a picnic. We were divided into groups. In each group there were men and women students. We hired buses to take us out to Haitien.

The buses went across the city, passed out of the Hsi Chih Men (西直門) and sped along the road leading to the Western Hills, trailing clouds of dust. It took more than half an hour to get to Haitien. The moment we arrived there, we were struck by the beautiful scenery. We saw a placid lake with floating aquatic plants and with trees dotting its banks. Around the lake several buildings were under construction. They looked very much like the palaces in Peiping with tall pillars, flying eaves and green grazed tiles, and yet they had big glass windows and were installed with electric lights, central heating, Western-styled lavatories and other modern facilities. We could see that they represented a combination of the Chinese and Western architectural styles.

I remember that the group that I was in had our picnic under a tall tree not far from the main entrance. The stone bridge was there but the gate had not been put up yet. Packages of food were distributed to us. We sat down on the grass. While partaking of our lunch, we commented upon the beautiful scenery and expressed the wish that we would move to the new site soon.

II

That wish came true in the summer of 1926 when we moved to the new campus. There was no public bus service to Haitien, or the Western Hills in those days. Not long after the removal, the University arranged with a transport company to inaugurate a university bus service between Peiping and the new campus. I remember there were only two old buses, remodeled and repainted, and a car. There was a daily schedule with stops at a few places in Peiping to pick up passengers. However, as everybody was anxious to get a seat for the bumpy ride to the new campus, the bus was usually filled at the first stop. The seats were rows of wooden benches closely arranged so that we were quite crammed together and could hardly stretch our legs or move our bodies after we were seated. But we were very proud of the Yenching emblem painted on the sides of the buses. Occasionally when the buses could not accommodate the large number of passengers, the car was used, and whoever got on it was happy because it was much more comfortable riding in it.

The son of the proprietor of the bus service was a tall young man who often drove the buses or car himself. He wore a leather jacket —rare in those days—and assumed an air of great importance. He liked to get a pretty coed to sit beside him. Any coed would accept the offer of that cushioned seat which was more comfortable than the wooden benches and commanded a good view of the road ahead.

There was a flurry of extracurricular activities on the new campus. The student body became more lively than ever before. One reason for this was that men and women students were now on the same campus whereas in Peiping they were separated at Kuei Chia Ch'ang and Teng Shih Kou. The men's dormitories were now on the north side of the lake and the women's dormitories at the so-called Sister Buildings.

All of a sudden there were many socials, tea parties, club meetings, Peking opera performances, movie shows, weekend picnics and outings, and so on. Chaperones were provided at some social gatherings. Man and women students now had more opportunities to get acquainted and many romances blossomed. Men now dressed better, shaved more often and pomaded and combed their hair smoothly. Whereas at Kuei Chia Ch'ang the common men's wear was the blue cloth gown, now more and more men students wore Western dress. Tailor Wong Chang (黃強) had a busy time running back and forth between the men's dormitories and his shop outside the East Gate which was the rear gate. I remember Andy Ku (古志安), my classmate from Tientsin Anglo-Chinese College and an athlets, was courting Miss Liu Kuang-Hsin (劉廣馨). He had two Western suits made. Wearing his well-pressed Western suit, he walked with his girl friend around the campus like a strutting cock. Another classmate of mine, Richard L. Jen (任玲遜) had his hair so slickly pomaded and combed that other schoolmates commented, "Hua tao tsang yin la!" (滑倒蒼蠅啦 Flies would slip and fall!)

Men students could now call on women students in the reception halls in the Sister Buildings. Except in the reception halls, men students were strictly forbidden to go into the women's dormitories. Nor were women students allowed to enter men's dormitories. However, every year there was an "Open House" day when men were allowed to visit women's dormitories and vice versa. Then men whose rooms were untidy and messy took great care to put them in order and even put up some decorations—especially those who had girl friends. I suspected the girls did the same. After the visits, men and women students had a lot to talk about what they had seen. I recall that one piece of information that was widely circulated on the campus was that in the room of Miss Chang Yu-I (張如怡), sister-in-law of Dr. T. V. Soong, was an unusually large assortment of stylish dresses and high-heeled shoes.

The faculty members were also giving more tea parties and holding more meetings at their homes. They were lodged at the East Compound (東大地), South Compound (南大地), Lang Yun Yuan (朗潤園), and rented houses at Chengfu (成府), a village outside the East Gate. Staff members who were single lived in rooms at Wang Huai Ching Garden (王懷慶花園), outside the Main Gate and only a stone's throw from the ruined Yuan Ming Yuan (圓明園). The newly built houses in the East and South Compounds were in the Western architectural style with steam heating and modern toilets, but Lang Yun Yuan, formerly a princely summer resort, in the old Chinese architectural style, was an idyllic place with a pond with floating aquatic plants, moss paths, and trees. It was so quiet and peaceful that you seemed to be in another world once you entered it.

The Yenching Student Association was also becoming more active at this time. The president of the Association was Amos Lin (林其煌), a very energetic fellow. I was English secretary and Fang Fu-chan (方福堪) Chinese secretary. During registration time Amos set a small table in the lobby of the Bashford Administration Building to collect student dues, and also stood a big bulletin board there to post the Association's announcements in both English and Chinese. We officers of the Association met once or twice every week to discuss Association affairs.

Boating on the lake—known as the Unnamed Lake (未名湖)—was a delightful pastime. The students made a number of wooden boats which they paddled about leisurely. Men students often invited women students to go boating. It was especially romantic to go boating with a coed under the moonlight.

When winter came, the lake was frozen. Then it was time for skating. A rink was laid out on the south side of the lake. Electric lights were installed on the rink. After class and at night men and women students came to skate. Those who knew how to skate glided, ran, whirled, pirouetted, turned. . . . . Those who were learning stumbled and fell or moved about cautiously, using a chair to support themselves. A common sight was a man and a woman student skating together, holding hands.

Frogs inhabited all around the lake. They croaked throughout the night like a symphony—robust ones with a deep, strong voice, old ones with a hoarse voice, young ones with a small, clear voice. In the depth of night when all around was quiet, only their croaking was heard.

Chang San, the pedlar, now abandoned his pushcart and opened a

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restaurant right outside the East Gate. He got his wife, brother, and in-laws to help him as cooks, waiters and cashiers. The restaurant had a thriving business. Both students and faculty members patronized it. Their favorite dishes were **I fu chao mien** (依府炒麵), **mu hsu jo** (木樨肉), and **hui kuo jo** (回鍋肉), and they liked to order as an extra **kao t'ang** (高湯) which costed nothing.

The restaurant was the rendezvous of men and women students in love. Chang San was a living book of students' romances. He knew which man was courting which girl, how they were doing, whether a romance would lead to engagement and marriage, or go on the rocks, whether a third person had stepped in and so on. He assessed a romance by the frequency of a man student inviting a girl friend to the restaurant, by the number of dishes he ordered and the way they talked to each other. He said if a man student invited a girl friend to his restaurant only once and never again, that meant no romance; if a man student ordered a number of expensive dishes, that meant a new romance; if a man student invited a girl friend to the restaurant quite frequently and ordered each time a few ordinary dishes, that meant they were going steady; and when a girl advised her boy friend to save money and not to order too many or too expensive dishes, that meant they would soon be engaged or get married.

During weekends the campus became depopulated and quiet for many of us took the university bus to Peiping to visit friends and relatives, or see motion pictures or Chinese opera shows, or visit the Tung An Market, the Central Park, or the Palace Museum while others went on excursions to the Summer Palace, Jade Fountain Hill, Sleeping Buddha Temple, and other places in the Western Hills. We, men and women students, usually went to the Western Hills by donkey. Astride the donkeys, we often had a race. The donkey drivers could hardly catch up. When we stopped racing or slowed down, they came up panting heavily and complained: "Sir/Miss, you are going to kill the donkey!" Indeed, the donkey was panting and sweating all over. But some donkeys were very mischievous. They purposely ran under low branches of trees or close to a wall. We had to be alert at all times to duck under the branches, or turn aside to avoid being scratched by the wall.

Some of us spent the weekend to study or write papers. But when we were tired of studying or writing, we could take a walk outside the campus. Outside the Main Gate across a stone bridge to the right, we walked across the road that led to the Summer Palace, stepped over the dilapidated wall and came to the ruins of Yuan Ming Yuan, the imperial pleasance burned down by Anglo-French troops at the time of the Second Opium War 1856-60. The place was strewned with broken tiles and bricks, torn down columns and balustrades, damaged rockeries and muddy pools. We picked our way gingerly through the ruins, trying to make out whether it had been a palace, a pavilion, a fountain, or a Western style building designed and constructed by the Jesuits. Or we sat down on a stump or a broken column to meditate upon the past. Occasionally a crow flew overhead, cawing plaintively.

Along the road to the Summer Palace there was a stream where the water was quite clear. Droves of ducks swam in it. Green aquatic plants floated about. In the spring arrowheads grew profusely on its bed. Villagers went down barefooted to pluck them. On a sunny day it was a pleasure to stroll along the stream. Sometimes a village girl in one of the houses on the bank peered out from a door ajar and the moment she saw a young man coming she withdrew bashfully and closed the door.

The spring vacation was the time to travel to more distant places—Nankou Pass (南口) and Tsing Lung Chiao (青龍橋) Green Dragon Bridge) at the Great Wall, Tan Chieh Ssu (潭柘寺) and other places. We signed up for different trips. Early in the morning there was bustle on the campus. In our travel garb we gathered with our baggage. The group leader bore a pennant on which was written: "Nankou Spring Tourist Group," "Tan Chieh Ssu Spring Tourist Group," etc. As we left the campus, laughing and talking, the red glow of the sun appeared in the eastern horizon and all around the trees were fresh and green and flowers blooming.

Though Yenching was a missionary university, we students had complete freedom of worship, the very first word in the university motto "Freedom through Truth for Service" being "Freedom."

However, Christmas was the time for general celebration and rejoicing. Both Christians and non-Christians joined in the celebration. I remember on the first Christmas Eve after the removal to the new campus the celebration took place on the islet in the lake. A bonfire was made. We stood around it. There were singing of hymns, prayers, a passion play. . . .Toward midnight the choir came below the balcony of the dormitory and sang "Silent Night" and other Christmas songs. The following year the Christmas party was held in the auditorium in the Bashford Administration Building with a variety program equally enjoyable.

A memorable event at Christmas time every year was the singing of the "Messiah" by the university choir of more than 100 men and women. It was a public performance in Peiping, Tientsin and some years later even Nanking. Under the baton of Dr. Bliss Wiant the choir practised intensely beforehand. P. C. Lee, Chinese Editor of this **Annual**, who was also a musician, played an active role in bringing about the performance.

Life at Yenching was not all enjoyment and play. Yenching followed generally the American educational system. We took copious notes of the professor's lecture, did quite heavy assignments, wrote term papers, book reports and theses, and took quizes, tests and final exams.

The multiple choice test was introduced to us at this time. It looked easy. We need to pick from only three or four alternative answers to a question. But because we did not see the nuances or the contexts of the questions, many of us scored poorly. This was very frustrating since we studied very hard for the test.

The University Library was the place we frequented most after class, especially at night. Some books were placed on the reserved shelf so that we must go to the library to read them. The library was sometimes so full of people that late comers could not find any seat and had to go away.

The library was also the rendezvous of lovers. They met there, sat and studied together and left simultaneously. A man student who was interested in a girl would sit beside her. He might have a chance to strike up a conversation with her, or at least had the satisfaction of peering at her from time to time.

About a mile from Yenching was Tsing Hua University, a men's institution. Since they had no coeds, the Tsing Hua men sometimes dated Yenching girls. We men considered this as an "invasion" and were quite jealous about it. But we were "civilized" enough not to create any scene.

There was a current saying among girl students in Peiping at that time: "Peita students are old, Shihta's poor, Yenching's and Tsing Hua's are worth considering." (北大老，師大窮，惟有燕京、清華可通融

While we were studying on the scenic and serene campus of Yenching, turbulent political changes were taking place in the country. Under the command of General Chiang Kai-shek Nationalist troops in alliance with the communists were marching up from the South to overthrow the warlords. There was much talk of the revolutionary spirit of the Nationalists in contrast to the decadence and corruption of the Peiping government. Many Yenching students left for Canton to join the Northern Expedition.

The Peking government took drastic steps to suppress communism. On April 6, 1927 Marshal Chang Tso-lin who had moved his forces into Peiping from Manchuria in December, 1926, ordered a combined force of the Peiping municipal police and his own gendarmes to raid the Soviet embassy. The raiding party arrested Li Ta-chao (李大超) and several other Chinese communist leaders and seized truckloads of communist documents in Chinese and Russian. On April 28 that year, Li together with 19 of his comrades died on the gallows.

It was then widely rumored that the universities would be raided to arrest communists. Anyone who had communist literature would be suspect. Yenching University authorities advised the students to destroy or surrender any communist books and pamphlets in their possession. I had **Collected Works of Chen Tu-hsiu** (獨秀文存), which I had bought for his articles originally published in **La Jeunesse** (新青年). I took the two volumes to see the librarian Tien Hung-tu (田洪都). He advised me to contribute them to the library which I did.

At that time a schoolmate mysteriously disappeared. He was a studious and frugal young man, always wearing a blue cloth gown. I was told later that he had been arrested and executed for distributing communist handbills.

Under the Nationalists' attacks the warlords fell one by one. The Nationalists marched into Peiping in June, 1928. A public meeting was held at Lai Chin Yu Hsien (來今雨軒) in Central Park to welcome General Pai Chung-hsi (白崇禧) and Li Pin-hsien (李品仙). I went there and listened to their speeches. General Pai appeared to me to be a thoughtful and capable general.

After the meeting, I saw a squad of Nationalist troops lined up near the Arch of Right over Might (公理戰勝坊), which was renamed from the Baron von Ketteler Memorial Arch (克林德紀念坊) after World War I, and being lectured by their commander. I was impressed.

My four years at Yenching fleeted by. In June 1928 I graduated, left the haven of peace and learning and went out into the turbulent world.

Upon reflection I must say that the four years there was a most memorable period in my life.

My Encounters with Dean Martin

By T. C. Tang 湯德臣

B. A. in Journalism, Yenching, '31. M. A. in Journalism, Missouri '33.

Early in 1932, there arrived at the campus of Yenching University in Peiping (then the official name of Peking) a distinguished exchange professor. He was Frank L. Martin, Dean of the University of Missouri's world-famous School of Journalism, a lanky, slightly stooped, soft-spoken, gray-haired, droll Midwesterner whose presence at Yenching lent great prestige and fresh direction to its infant Department of Journalism. Before coming to Yenching, Dean Martin had helped greatly in establishing Yenching's Journalism Department whose first faculty members—Vernon Nash, Hin Wong and Samuel D. Groff—were all Missouri journalism graduates.

During Dean Martin's first semester at Yenching, I was already already serving as a greduate assistant in the Journalism Department whose first faculty members—Vernon Nash, Hin Wong and Samuel D. Groff—were all Missouri Journalism graduates.

During Dean Martin's first semester at Yenching, I was already serving as a graduate assistant in the Journalism Department. So I could not sign up for any of his courses. And my initial contacts with him were casual. But I became close to him shortly after his arrival due to the reactivation of the **Yenching Gazette,** the departmen's practice project. This followed the closure of the **Peking Leader,** the only English-language daily in the city, because of Japanese pressure as a result of its anti-Japanese stand after the outbreak of the Mukden Incident on Septement 18, 1931.

Under Professor Martin's guidance, the department resumed the publication of the **Yenching Gazette** in the city as a regular-sized, four-page newspaper to fill the gap and meet the needs of the local English-reading community created by the suppression of the **Peking Leader.** Office quarters were rented in town, a job printing plant was located, the United Press' services were secured, and an editorial staff from the department was mobilized. Dean Martin commuted from the campus to town by school bus every week-day afternoon to take charge.

Publishing a full-sized, four-page English-Language daily without a newspaper plant of one's own would be difficult anywhere under any circumstance. To do so in mechanically backward Peiping in those days was doubly difficult, especially in view of the fact that the editorial office was several hut'ungs (lanes) away from the hand-set composing room in the eastern section of the city. Without Mr. Martin's guidance and steadying hand, the early confusion would have been vastly greater. The Dean's routine was unvaried. He first supervised the editing of U.P. releases and other stories. I remember he was fond of using a soft lead pencil for copy-reading. He prefered to print his letters rather than write in long hand and his lettering was angular, smooth and legible. Occasionally he would break the editorial tension with a few humorous asides. After the editing was done, he would walk over to the plant to help read proofs and make up the paper. Afterwards, he would often go to the nearby Legation Guard "Y" (a Y.M.C.A. maintained for the U.S. Marine detachmment and other American personnel in Peiping) for late afternoon tea. And it was often my pleasure to be summoned to accompany him.

After tea, if time permitted and if he felt like it, he would go shopping and ask me to act as his guide and interpreter. One of his favorite shops was Jui Fu Hsiang, known to foreigners in Peiping as the Clock Store. I also remember accompanying the Dean to a Western-style tailor to have a suit made of pongee (Shantung raw silk), then very much in vogue. I also remember going with him to a German restaurant on Hataman Street looking for black beer, his favorite beverage.

This afternoon routine was discontinued when, after a few months, a newspaper called the **Peiping Chronicle** was established on a regular commercial basis and the **Yenching Gazette,** mission accomplished, was withdrawn. By then, I was about to be, or had already been, nominated as the second Yenching-Missouri Exchange Fellow in Journalism. When I bade good-bye to Dean Martin in June, 1932, he said he would see me at Neff Hall (the Journalism School building in the Missouri campus) early in 1933. His one-year stay at Yenching having expired, Dean and Mrs. Martin and Junior ("Sonny") returned to Columbia, Missouri, where we had our reunion.

During the spring semester of 1933 at Missouri, I finally had the pleasure of registering for one of the Dean's courses called "Comparative Journalism." It was a seminar course, a **tour d'horizon** featuring round-table discussions. It is my recollection that smoking was not permitted inside Neff Hall, and so during recess smokers would flock outside and puff away. One familiar figure pasing the concrete walk facing the front entrance of Neff Hall and smoking his cigarette was Dean Martin.

In June of 1933, I said farewell to Dean Martin and President Walter Williams of Missouri and returned to China. The Depression had cut short my stay and reduced my two-year fellowship to one year. As a final parting gesture, the Dean gave me a letter of introduction to Hollington K. Tong, then Managing Director of the **China Press,** a Chinese-owned but American founded English-language daily in Shanghai, and a 1912 Missouri graduate. On the strength of the Dean's letter, Mr. Tong hired me on the spot that very afternoon

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The Wiant Memorial Residence

By Bliss Wiant

The Wiant Memorial Residence at No. 63 Yen Nan Yuan (South Compound), Yenching University was built in memory of William Allen Wiant, born August 31, 1861, died April 30, 1923. He was born and raised on a farm, was a successful farmer until he was 30 years of age. Thereafter, heeding the call of God to enter the Christian Ministry he became a distinguished preacher, devoted pastor, dedicated administrator, dutiful father, democratic citizen and a demonstrative lover of men.

He was the father of eleven children: Ruth, Grace, Paul Prince, Stanley Walker, Homer Clark Middleton, John Dwight Drayton, Bliss Mitchell, Loretta, William Allen (stillborn), James Allen and Lois Elizabeth.

The picture of the residence was painted in tempora by a famous Chinese artist of Peking named Kuan. During the mornings of October 5th to 10th, 1950 he sat for some three hours each day. The frame was adjusted to the picture before we left on April 21, 1951.

About 1921 the trustees of the newly organized Yenching University asked all prospective faculty members anticipating living on the Yenching campus to provide homes for themselves if funds could be raised among their friends and relatives. In the spring of 1923 they employed a 1920 graduate of Ohio Wesleyan University named K. A. Wee, a Chinese born in Singapore, brought to the U.S.A. by Bishop Oldham as an eight-year old lad so he could receive an education here, to raise funds among the alumni of OWU to build, on the Yenching campus, the main administration building as a memorial to James W. Bashford. President Bashford became the bishop of North China after he had served O.W.U. from 1889 to 1902. As the bishop of the Methodist Church he was intensely interested in higher education. He observed that in and near Peking were four institutions of higher education, each one being administered by a different denomination. After some 10 years of storm and stress he persuaded the denomination authorities to unite to form one great and significant institution in the heart of this great nation. Thus Peking University, so named for one year ony, became Yenching University.

Soon after the death of William Allen Wiant the idea of a memorial residence to be built in his memory and to be occupied by the Bliss Wiant family, soon to depart for Peking, was suggested. Since both Bliss and Mildred were graduates of OWU in the same class as Mr. Wee, 1920, the trustees of Yenching proposed that Wee and I travel together to solicit funds for the Wiant Memorial among his friends rather than for the Bashford Memorial. As a consequence, Wee and I spent a few weeks together contacting relatives, friends and former parishioners of W. A. Wiant. By the time we were ready to depart from Seattle for Peking on August 29, 1923 some ten thousand dollars had been raised in cash or pledges.

The new and very beautiful campus of Yenching, near Haitien, which was 12 miles from the center of Peking and five miles outside the Hsi Chih Men (West Gate) of the walled city, was occupied in August of 1926. Quite a few houses had already been built by this time in the Yen Tung Yuan (East Compound), about a half mile due east of the main campus, accessible by traversing the village of Ch'eng Fu. Lots for faculty residences were allotted according to seniority and rank. When it came our turn to choose a lot all had already been chosen. For some inexplicable reason our name had been skipped in the allotment; we were left without a building site. Actually we were not sorry about this error since we did not want to live so far away from, and off, the campus.

In the meantime, due to the expanding faculty and consequent need for more room, the university authorities had purchased two plots of ground on the south edge of the main campus, for residential purposes. One plot was a former vegetable garden with a sweet water well, good both for irrigation and drinking. South of this was a Buddhist burial ground where 12 monks had been interred in the 16th century. The garden plot was first divided since there was no question as to the propriety of building there. There was some question, however, concerning the removal of the graves to make room for the construction of residences.

The first house built in this plot avoided contact with any of the graves. It was in this house that we lived as the campus was moved from the city in 1926.

In due time the university assigned to us the lot due west of the house above mentioned. This lot was in the southwest corner of the burying grounds and was much larger than any of the others. About half of it was on high ground, the other half in a depression — called a **k'eng** in Chinese — and not suitable for building. In fact, the high portion of the lot was not big enough for building and had to be filled in before the foundation was laid.

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I landed in Shanghai and sent me to Nanking as his correspondent.

That was almost four decades ago and Dean Martin has long since been gathered to his forefathers, but I can still see him now—a slow-talking, low-voiced, and unfailing gentleman with a dry sense of hummor and a Midwestern twang looking at you with those quizzical eyes of a veteran newspaperman and journalistic educator.

In order to make the land suitable for building — except the **k'eng** — all 12 graves had to be opened. I was commissioned by the university to do this job. With great trepidation I proceeded to open up the first one — one on our own lot. Quite a crowd of villagers from Haitien gathered to witness the event. A foreign devil — **yang kuei tzu** — opening up the grave of a Chinese was not an every day happening here, nor anywhere in China. All these graves were covered by a hump of lime and dirt, hardened by several centuries of exposure. Under the protective covering, some three feet below, was a burial urn in a neatly bricked-in vault. Within each urn were the remains of the body of a Buddhist, also pieces of charcoal.

We were informed that when monks die the cadavers are placed in a pottery jar about four feet high and left to dessicate for four years. Whatever is then left is burned with charcoal. The ashes from the burning are then buried in jars about 18 inches high. Of the 12 urns which I opened — and buried all the remains in the same hole — some were very beautiful, a variety of colors ranging from ivory to brown, blue and black. Most of those I collected were placed in the museum of the Harvard-Yenching Institute in the Bashford Memorial Administration Building.

Fortunately nothing happened to me then or later. We were now free to plan the Wiant Memorial Residence. The committee asked us for building plans. Prior to this time we had asked brother Paul Prince, civil engineer and architect in the Foochow Mission, for floor plans and elevations which we had ready to submit. They were in the style of a Dutch Colonial house, very beautiful and suitable. The committee studied them carefully and asked for bids. The result was that it would take $19,000 to construct such a home. We had only $10,000.00. So they were laid aside.

Since all of the academic buildings on our campus were in the Chinese style of architecture we determined to attempt a modified Chinese style for this memorial. Mildred drew up the floor plans in which the three-sectioned Chinese home were combined and put under one roof. The floor plans were then submitted to Sam Dean, resident of Peking, architect and builder of the Presbyterian Mission. He was enthusiastic about adapting Chinese architecture for various uses and so was quite anxious to see what could be done. He had established an architectural school to train young Chinese in the skills and techniques of his profession.

The first graduate of his school, named Ku, a brilliant architect, was placed in charge. Parenthetically, he did such an outstanding job on the Wiant Memorial that he was hired by the Central Government of China soon after the building was finished. He produced floor plans and elevations for the committee. They were accepted. Mr. Ku stated that he would be responsible for the erection of the building and it would cost no more than $10,000.00. We were, of course, tremendously elated over this.

In the autumn of 1927 the foundation holes were dug. Due to the sandy nature of the soil it was necessary to provide deeper and wider trenches than normally would have been required. In mid-June of 1928, after the sturdy rock sub-structure was in place the time arrived for us to leave on our first furlough. We departed with mixed emotions: sorry to miss seeing our own home take shape and form; glad to escape the impending upheaval caused by the march of the troops of Chiang Kai-shek on Peking. Had we been delayed a few days, we would not have been able to leave China for weeks.

During the summer many interested friends sent us pictures of the progress of the construction. The house was ready for occupancy in September. The head of the Department of Economics, Huang Hsien-ju and his lovely bride asked to be assigned to this new residence.

We could not have asked for more careful, conscientious folks to live there. Living in the house built in the wet season meant that the plaster and other parts caused high humidity. Mr. Huang told us that it took many tons of coal for the hot water system to overcome the dampness of the interior, but that they had loved living there. The house then lacked storm windows, blinds and the equipment for the bath connected with the guest room

In the summer of 1929 we returned with some $2,000.00 which we spent for storm windows, blinds for the entire house and complete bathroom fixtures. One extra item was added: carved wood room dividers, typical of homes of the cultured in this ancient capital, had to be secured. Several store fronts in the city also had these beautiful carved fixtures in the facades. We were able to find in antique stores three of these, two of which fitted exactly the spaces allotted to them in the plans: in the study, in the dining room and between the dining and living rooms. They gave a sense of elegance achievable in no other way.

In due time, when the house was in tip-top condition, we invited our colleagues for a house-warming. Everyone was overjoyed, and especially our Chinese friends, to see how very successfully and artistically we had combined the exquisite lines of Chinese architecture with the utilitarian character of Western homes. Their enthusiastic acceptance of this experiment brought tremendous satisfaction to us. Thereafter, several other houses were built on the campus using the essential features of the Wiant Memorial.

In order to identify this residence as a memorial we affixed to the outside wall, at the from entrance, a pure copper plaque with a brass border and German silver characters and words embedded in the copper Inside, on the wall at the east end of the large living room, we hung a picture of Father Wiant taken on April 10, 1923, by a Mr. Canby of Xenia, Ohio. Father was stricken by cerebral hemorrhage just 10 days later so this was his very last picture. We later asked Mr. Canby to enlarge it, tint it so that it could be displayed in our new home. In Peking we designed a carved wood frame for this photo, 13 by 18 inches, which could be either hung or placed in an easel. The carvings depict Chinese symbols of longevity: pine trees and bamboos; pagodas to represent memorial. It is a work of real art and beauty. If any should want reproductions we will gladly prepare such.

This home became a center of social life on the campus — a place where many meetings were held; where weekly sessions of Bible study for both faculty and students convened; where Mildred did all her voice teaching; where many teas and receptions took place. We had many overnight guests, especially among tourists who wanted to spend time on the campus and many dinner guests. Everyone admired our home.

On our departure for the U.S.A. in February of 1941, we left the house almost fully furnished. In June, an Englishman named Michael Lindsay, on the faculty, married one of his Chinese students. They lived in our home until Pearl Harbor, December 8th. He had secretly constructed a short wave radio and concealed it in a dresser drawer. News of Pearl Harbor caused him to hurriedly leave the house and escape through the rear gate of the campus to safety. When the Japanese army officials arrived, just 10 minutes later, they discovered his esiape and thus he evaded arrest and confinement. They immediately took control of "his" home, eventually denuding it and even using as fuel the beautifully carved, solid walnut, furniture.

In 1942 the Japanese Army took full control of the campus. Our home was occupied by the head of the Division of Communications, a very high-ranking official. Because of his rank and education he took excellent care of everything. He left in the garden two exquisitely carved marble statues of charming Chinese maidens bearing baskets of fruits and flowers. Other minor evidences of his care for the environs were present. Most other houses suffered deterioration instead of improvement.

Needless to say, we lived in this commodious home very happily from 1929 until 1951 except for furlough years. Allen Artz was born in 1924 before construction started. Bliss Leighton, born in 1927 was a small babe when the foundation stones were laid. John Leighton Stuart, president of Yenching was our house guest during the year 1927-28. Cecilia Aline, born in 1931 and Benjamin Franklin in 1935 began their lives in this home. We all felt and still feel this truly to be our very own home.

During the last summer vacation that we were together as a complete family, at Peitaiho Beach, in 1940, we composed a family grace whereby we could express, in the form of a hymn, our thanks to our Heavenly Father for such a beautiful place in which to live. Each member contributed an element of thanks thus making, after the introductory line, a six-line hymn as follows:

We give Thee thanks for this our home,
Our house, a shelter from the storm.
We thank Thee for our food and clothes,
For peace and loving care,
For sun and snow,
For birds and flowers;
But most of all for Thy dear Son.

I gave it a musical setting which we have used as a family grace since then, both in our home and whenever we meet as a family even now.

When the present government of China took control of the academic affairs of the 20 universities in Peking they demanded that all instruction be oriented in the Marxian-Leninist philosophy of education. They told me — I was controller of the university from May 1948 until Chou En-lai, in person, came to my office the morning of January 9, 1951, to take over — that they were planning to greatly expand this institution and would need much more room for faculty members and I must therefore divide every house into two wherever possible. When the committee came to consider what would be done with our own home they recognized that ours would pose a special case, that this was really our home and should not be touched.

However, they insisted that we cooperate in allowing our house to be occupied by a student. She proved to be a member of the party although she had been a Christian. She had also been our student We did have our guest room unoccupied, so we had no other way out than to allow her to come to live in it. We are sure she came as a spy on on our activities and to influence our servants. She stayed with us from September 1950 until some time in March 1951.

After we left in April 1951 — Ben, Mildred and myself — this house has been occupied by the chancellor of the university — now changed in name from Yenching University to Peking University. The institution has grown from 1,000 students to 10,000 students. So it became the "first house" on this, the most important institution of higher education in all China. We presume it will stand there for many years more because it was so sturdily constructed.

Our last report as to its condition was given to us in the fall of 1964 when a former colleague, an Englishman, visited us in Hong Kong. He had just spent six months in Peking teaching and had paid particular attention to this residence. His report was that it seems to have "sunk into the forest" because the trees and shrubbery have all grown so tall as to cause this effect.

Just one more report should be made. During the months when the Chiang government took control of Peking, after August 1945, the cur-

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rency lost 10% of its value every day. At the very end, in January 1949 one American dollar was worth $30,000,000.00 of the inflated currency. Our large attic — 20 feet fy 40 feet — became the store house for many of our colleagues who bought grain, bolts of cloth, food supplies that would not deteriorate as their only means of security. We had never used this space for dormitory purposes, only for storage. How grateful we were that it now became an unexpected blessing for many members of our community.

On the day we left, April 21, 1951, the most valuable articles in the house were confiscated: a Weber grand piano, two fine beds, an electric refrigerator and other articles of less value. Such are the vagaries of war and politics.

Do you suppose we will ever be able to return and see it again? We hope so. It has served already as an adequate and appropriate memorial to one who himself so generously gave himself to help others, as wonderful a father as can be found anywhere. For all the rich, abundant blessings which this memorial has been to so many people we will ever thanks to Him, the Father of all blessings.

As long as it stands it will ever and always be OUR HOME!

Chinese Trilogy

By Irma Tam Soong

From a Watchtower

Twilight
Like pheasant's down
Slips off the village roofs...
Within the dark a temple bell
Booms...hums...

Lotus on Peihai, Peiping

Pole on...
Night breezes waft
A soft, silken fragrance...
See... the white jade petals, virgins
In mud.

In a Hangchow Grove

Old age
Lifts his tired eyes:
It seems in summer wind
Dry bamboos creak like rocking chairs,
Breaking...

Milwaukee, Wisconsin
Winter, 1950

Death At Sunset

Summer Palace, 1932

By Irma Tam Soong

His body on the white stone pavement lay

I prayed, "God save him! God give him life!"
It was hopeless; he was dead.

The treacherous lake was cold as jade

And having snuffed life out, its weeds were still.

"Give him life, O Lord!"
Again, again the words I said.
"O, give him life!"

He is dead. And yet he is not dead
His spirit like warm air had fled
He was not dead
Had followed where the wild geese, screaming, crying,
Across the lake were westward homing, flock ahead

Winging their way
Where glory onward moved in masses on the hills

Of orange and purple and gold and red

West where the heavens flamed in clouds from north to south
And he was gathered in the arms of the Great Godhead.

Honolulu, Hawaii
January 11, 1939

Notes on "Death at Sunset"

This poem was written in Honolulu when Norman was covering the Sino-Japanese hostilities in China and my thoughts were filled with sadness over the devastation that war had wrought. Death haunted me in my loneliness, and my only outlet was poetry.

The following excerpt from a letter I wrote home on Sept. 24, 1932 describes the event that inspired this poem:

> **The greatest tragedy has happened and we're all feeling broken and sad today. By the time you get this letter you have heard from the newspapers that Hung Wah Lau, one of the boys who came over with us got drowned. It's true.**
> **Yesterday the school went on a picnic to the Summer Palace. We got in free because it was a special day for students. All we did was to walk around looking at the buildings. Yen Chin Wong (Rosalie's brother) and Hung Wah decided to go swimming. There is a shallow spot that everyone goes swimming in, but these boys went swimming on the side that no one has ever thought of using. The place was full of weeds and Hung Wah got tired because he had over exerted himself running up and down the stairs of the buildings. He called Yen Chin and Yen Chin told him to keep his hand on Yen Chin's shoulder, but he was all stiff already and sank into the water. Yen Chin dove in lots of time to push him up but he always sank down again. When they dragged Yen Chin from the water, he was unconscious and they took at least five to ten minutes finding Hung Wah's body. The boys worked over him for two hours but they couldn't revive him. Neither could the doctor. Kim Tet had to get a rickshaw to call the doctor and I sent an English professor to call the doctor too. An English teacher got him on the phone for me at the same time that the professor got in. It was too bad Hung Wah had stayed under water too long. It's a pity because we never got a chance to go swimming and when we did go in, something happened. This morning in church, the minister prayed for him. We all felt terrible. Nobody was to blame for it. It just happened.**

The punctuation suggests a search from finitude to infinitude. Line 1 ends without a comma, suggesting a question. Lines 2-8 are conventional. Line 9 is in the present tense, without quotation marks, yet with a period, suggesting uncertainty and reaching for certitude. Line 12 is a fact which is followed with a minimum of commas and without a period until the end.

Honolulu-born Irma Tam Soong (T'an Hsiu Hung) '34, received her M. A. from Mills College in the United States in 1935 and returned to China that fall to teach English in Hwa Nan Girls College, Foochow. In 1936 she married Norman Soong (Sung Te Ho) '34, and served briefly on the staff of the Central News Agency during the Sino-Japanese hostilities and World War II. In 1943 she left Chungking for America with their two-year-old son. Her life as the wife of a war correspondent ended in a divorce in 1953. She has taught mandarin and English to foreign students in Pomona College and high school English in Hawaii. In 1965 she was awarded a John Hay Fellowship to the University of California, Berkeley, Hawaii's only recipient of a year's grant for high school teachers of the humanities. In 1970 she retired after a serious illness and has been serving as voluntary Executive Director of the Hawaii Chinese History Center. Her son, Major Colin Shao Yi Soong, is a gastro-enterologist at Clark Air Force Base in the Philippines. He is married to Nancy Klena and has two children, Tamara Joy and Andrew Thomas.

Yenching Anecdotes

By C. Y. Hsu 徐兆鏞

'Roast' or 'Steamed' Ice Cream

After the removal of Yenching University from Kuei Chia Ch'ang to the new site at Haitien in the western suburbs of Peiping in 1926, a Yenching Co-operative Store was opened in a small brick house near the East Gate. It was under the management of Liang Ta-ko (梁大哥 Big Brother Liang), an alumnuns. We all called him Liang Ta-ko and his wife Li Ta-chieh 李大姊 Big Sister Li) so that their personal names were seldom mentioned and conveniently forgotten.

The store sold mainly daily necessaries—tooth paste, tooth brushes, towels, handkerchiefs, shirts, stationery, etc. In the summer it also had ice cream on sale. There were only two flavors—strawberry and vanilla. On a hot day it was considered quite a treat if someone invited you to have ice cream in the store.

On such a day Prof. Hsu Ti-shan (許地山) was walking with several students toward the East Gate, continuing their discussion of philosophy or religion or something else that was the subject in class. (Prof. Hsu, an alumnus, had taken his graduate studies at Oxford University and was back at Yenching teaching.) Sweat was trickling down his cheeks and goatee.

"Let's go into the co-op and have some ice cream," he said generously.

He went in with the students. There were not enough seats and they all stood.

Liang Ta-ko greeted them with a big smile.

"We've come for ice cream," Prof. Hsu said.

'The ice cream today is exceptionally good. I'm sure you will like it." Liang Ta-ko put in a little sales talk, and turned to reach the buckets of ice cream behind the counter.

Turning to his students, Prof. Hsu asked, "What kind of ice cream do you want—**hung hsiao** (紅燒 roast) or **ch'ing cheng** (清蒸 steamed)?

'Hsien Sheng!'

Liu rubbed his eyes and looked at the small clock on the dresser. He hurtled out of bed for it was 7:35 a.m. and he had a history class at 8 a.m. — and a test too. Less than five minutes, he washed and dressed. With his books under his arm he rushed to the dining hall. He took a seat a table, called a waiter and ordered breakfast.

"A bowl of souped noodles with threaded meat and two eggs. Hurry!" he said, looking at his watch. It was quarter to eight.

The minutes ticked by. It was five minutes to eight. No noodles came.

'Waiter!" he called aloud.

The waiter came. After hearing his complaint, he went into the kitchen to see if the noodles were ready.

Soon he returned and said, "It will soon be ready."

Liu got more restless. He kept looking at his watch. It was now three minutes to eight.

At last the waiter brought his breakfast. But it wasn't souped but fried noodles and the eggs were scrambled — an oily mass. The week before the University physician Dr. Learmouth had warned him not to take any oily food because he had ulcer. He jumped up and pounded his fist on the table, shouting, "I ordered souped noodles. How come this is a dish of fried noodles. You addled egg!"(混蛋).

"Hsien sheng!" (Sir)
"Hsien sheng!"
"You turtle egg!" (忘八蛋)

By courteously calling him **"Hsien sheng!"** the waiter was throwing back all the discourteous epithets to him. What he implied was: "You, sir!"

The Flowers of Yenching

The Class of 1928 to which I belonged was nicknamed the "Flowers of Yenching." There was a ditty in Chinese that said:

I chiu erh pa 一九二八
Yenta chih hua 燕大之花
(The Class of 1928,
The Flowers of Yenta.)

I don't know who composed the ditty. But it was quite current on the campus during the years of my study.

Of course, the flowers referred to the pretty coeds of the class. Most popular among them were Lan Fu-ching (藍馥清) and Katherine Hsu (許婉君), who later graduated half a year earlier. We men were just leaves or perhaps weeds.

Wild Boys

After graduation from Tientsin Anglo-Chinese College 天津新學書院 a middle school in Tientsin founded by the London Mission, several of us enrolled together at Yenching Universi ty in the fall of 1924. We were Richard L. Jen (任玲遜), Szeto Chuang (司徒壯), Andy Ku (古志安), Chia Fu-wen (賈富文) and myself. We were very proud that we were not required to take any entrance examinations because Tientsin Anglo-Chinese College was an accredited school to Yenching whereas graduates from non-accredited schools had to do so. As graduates from a missionary school where English was taught by British teachers, we spoke and wrote English with more ease than those from non-missionary schools. We were also more active, playing ball games, going after girls, singing aloud, playing pranks on others and making a lot of noise. Together with other alumni from the same college who came to Yenching earlier such as Li Kuei-lin (李湝霖), Wu Pi-wei (吳必位), Hsiung Ta-lun (熊大綸), Chu Fu-yuan (朱福元) and others, we formed a distinct, perhaps notorious group. Some of our schoolmates disliked us because of the way we behaved and called us "Wild Boys" (野孩子) behind our backs.

He Sings and Sings and Sings

In the Fourth Court att Kuei Chei Ch'ang there was often heard after lunch time, or before and after dinner time, or during weekends a voice singing aloud. It was a shrill voice like that of a **lao-tan** (老旦), the role of an old woman in a play, but it sang the part of a **lao-heng** (老生), the role of an old man in a play.

Yang Yen-hui, sitting in the hall
And thinking within himself, sighs
While reflecting upon events past,
How sad and dispirited he looks!

"I am like a bird in a cage,

"I have wings but cannot stretch them;

"I am like a tiger away from the mountain,

"Alone and suffering;
"I am like a goose from the south,

"Astray from the flight;

"I am like a dragon out of water
"Stranded on the sandbank....."
(From **Ssu Lang Tan Mu** 四郎探母

In the Kingdom of Sha T'o
You may inquire and investigate:
In every house there is a sutra difficult to read,

And also an image of the Goddess of Mercy.....

(From **Chu Lien Tsai** 珠簾寨)

The man who sang was Chu Fu-yuan mentioned above. He was a big, stout fellow with a moon-shaped face. But his voice was sadly incongruous with his appearance. We used to tease him saying: "What a shameful voice!"

He was probably told that If he shouted and sang loudly often enough, his vocal chord would change so that his voice would not be high-pitched. And so he sang and sang and sang until his voice became hoarse.

We went through the ordeal of hearing his jarring voice until he graduated and left. We did not notice any improvement of his voice despite his effort.

Toss

After the removal of Yenching from Kuei Chia Ch'ang to the new campus at Haitien, hazing was introduced. The old students picked some arrogant and conceited newcomer, dragged him out of his warm bed at night and tossed him into the lake. They made sure beforehand that he could swim so that he would not be drowned. Thus all he suffered was to get wet and to swim ashore in the cold water. Among the men students who were tossed into the lake in the early years on the new campus were Palmer Sze (施紀元) and Eddy and Arthur Young. Most of them came from either the American School in Peiping or Hawaii, where they had been exposed to Western ways.

Women students were exempt from being tossed in the early years. But by 1938 even they were not excepted. Among the victims were Lucy Chow (周綠霞) and Wang Huan (王還).

We called this mischief "toss" which was appropriately translated into Chinese (拋屍) (dumping the corpse), which approximates both the sense and the sound.

Tick Tock, Tick, Tock.....

When Liu Che (劉哲) became Minister of Education under the old Peking government in the mid-1920s, he wanted to show his authority over missionary schools like Yenching University and ordered a joint examination on such general subjects as Chinese and English for all students at each university. On the day of the examination at Yenching he himself showed up with other examiners to oversee us taking it. Dressed in a blue silk gown with the "shou" (Chinese character meaning "longevity") pattern, he looked very dignified and important, pacing up and down the aisles in the spacious assembly hall where we were taking the exam.

We were allowed to bring our timepieces to time ourselves in the exam. One of my schoolmates, Tang Ping-liang (唐炳亮) brought his "Big Ben" clock and put it on his desk. It made a loud "tick tock, tick tock....." As we all concentrated our attention on writing the examination papers, it was perfectly quiet in the hall except its tick tock tick tock.....so loud that some of us could not help bursting out laughing.

Minister Liu came over and looked at the clock. With a guilty consience Tang Ping-liang was so scared that he dared not look up. He was afraid that the Minister might flunk him for misconduct. But the Minister walked away.

And we all passed the exam, not excluding Tang Ping-liang.

The Ass into a Chicken

In early winter the Unnamed Lake was covered with a layer of shimmering ice but at certain places the ice might not be thick enough to walk across. One afternoon in 1931 Vincent Liu (劉歡曾) was walking across the lake when the ice underfoot caved in and he tumbled into the water. Luckily his schoolmates pulled him out. He was soaked wet and shivered in the cold.

At the weekly movie show it was customary for a representative of the Student Association to report special events on the campus. That night Miss Lu Ching (陸慶) at the intermission of the movie show announced one of the special events

was that the Ass had fallen into the water and changed into a dripping wet chicken 驢子下水變了落湯鷄. At the same time a cartoon showing the mishap was flashed on the screen. Everyone in the audience knew whom it meant for Vincent was nicknamed the "Ass." A thunderous peal of laughter reverberated in the hall.

The Book of Pledges

A joke was current at the time of the Million Dollar Endowment Fund Campaign for Yenching University. It was said that a Taoist priest claimed to have occult powers to drive away ghosts. One day he was invited to a house to rid of a ghost that had been harassing the occupants. After incense sticks and candles were lighted, he mumbled an incantation and threw the **Tao Teh Ching** at the ghost whom he claimed to see right in the room. But it would not go away. He threw other Taoist books at it but it still would not budge. In desperation he grapped any book within his reach and threw it. Finally he picked up one book. The moment he tossed it out, the ghost scurried away.

The priest was very curious what the book could be that was more powerful than the **Tao Teh Ching** and all other Taoist books. He picked up the volume and looked at it. It turned out to be a book of pledges (捐冊), in which people pledged their donations.

Presumably after ghosts had been driven away, human beings would come forward to make pledges.

Hawaii's First Chinese Millionaire

By Tin-yuke Char 謝廷玉

(Reprinted from **The Sunday Star Bulletin & Advertiser,** July 11, 1971)

A little over a year ago, **The Honolulu Advertiser** published an article by me about the descendants in China of Hawaii's first Chinese millionaire, Chun Afong, and his Hawaiian-Caucasian wife, Julia Hope Fayerweather.

In that article I mentioned the name Malulani Chun Afong, great-grandson and only male Afong descendant in America, and of my unsuccessful attempt to meet with him in 1968 in San Francisco to where I had traced him.

We finally were brought together by a mutual friend in San Francisco in April. Malulani Chun Afong had been interested in this meeting since he received a clipping of **The Advertiser** article.

He was cordial and anxious to help me chart the Afong male lineage following the Chinese system of genealogy:

I. Great-grandfather Chun Afong (1825-1906), pioneer Chinese merchant prince and owner of Pepeekeo Sugar Plantation on the Island of Hawaii, married Julia Hope Fayerweather, who was brought up with King Lunalilo, having the same governess.

II. Grandfather Anthony Keawemaihili Afong (1859-1936), better known in China as Chun Chik-yu, one-time governor of Kwangtung Province, married Julien Chang in China.

III. Father Chun Wing-Sen (1887-1919), also known as Chun Wing-Sen Afong, who once served as commandant of the Canton Arsenal, married Lee Shee in China.

IV. Himself, Malulani (Max) C. Afong (born in 1918), also known as Chen Hsi-Hsiang, former principal of the YMCA Middle School in Hong Kong, married Edna Liang in China.

V. Sons Joseph Malulani Afong, age 17, and William Mahinolani Afong, age 13.

Thus, the male line of five generations of the Afong family.

Malulani has made himself the family historian. He showed us a photo taken in 1964 when the late Marmion Magoon, grandson of Chun Afong and son of Emmaline Afong, visited his China-side relatives and had his picture taken with Malulani's mother and other family members.

Malulani talked about his family genealogy; that his ancestors in the Ming Dynasty in the 15th century had migrated from the province of Fukien southward into Kwangtung. Great-grandfather Chun Afong was the only male heir in his generation, and for seven generations previously, there was only one male heir to carry the family line.

This probably explains why Chun Afong wanted a large family and had four sons and 12 daughters in Hawaii.

Malulani hopes some day to spend some time here to further research his family history and to update the genealogy of the five generations of the Hawaii-China descendants of the Afong family.

During our visit, Malulani proudly showed an oil portrait of his great ancestor Chun Afong, painted by a Dutch artist named Hubart Vos. According to Malulani, Vos was commissioned to paint the portrait in 1938 and spent a year in Macao and Hong Kong.

There was also a portrait of Malulani's grandfather dated 1919 when Tony Afong celebrated his 60th birthday.

In the ancestral village 10 miles across Macao, Tony was known by his boyhood name Tong. The Villagers called him Fan-Kwae Tong (Haole Tong) because of his handsome Caucasian-Hawaiian-Chinese features.

Tony spoke fluent Chinese because he was sent back to China from age 3 to 11 to learn the ancestral language and culture.

He also studied at Trinity College in Hartford, Conn., and later at Yale University where he joined the earliest mission of Chinese students sent to America. One of his fellow students was Tong Shao-Yi, noted premier in the Chinese government and father of Col. T. S. Y. Tong-Lao, former Chinese Consul General in Honolulu.

Malulani turned to Jack London's book, **House of Pride**, to the tale of Chun Ah Chun, which is actually the story of Chun Afong although the story is not all historically correct.

According to Malulani, however, the episode about the European hotel in Macao was substantially correct. Chun Afong, on his return from Hawaii, stopped over in the Portuguese colony of Macao before crossing to his native village in Heungshan district. Accustomed to Western accommodations, he chose the best hotel, but was turned down because the hotel catered only to Europeans.

Chun Afong bought the hotel which he razed and built his mansion on the site. This Macao residence on the Bund at 101 Praya Grande is still a tourist showplace. He landscaped his property with coconut trees and foliage he brought from Hawaii.

Chun Afong started a small power plant to furnish electricity to his villagers.

Malulani's father, Wing Sen, was born in Macao in 1887 and was sent to America to Hartford High School

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where he was assistant editor in 1906 and editor the following year of the school paper, the **Hartford Chronicle.** Malulani has a scrapbook of his father's articles.

Wing Sen continued his studies at Yale where he excelled in track and field. He liked to dress well and was voted the best dressed and "sportiest" by his graduating classmates of 1912. He later attended Columbia Law School before returning to China where he was commandant of the Canton Arsenal. He died at 32 in a horseback accident.

Instead of going on to Yale like his father and grandfather, Malulani went to Yenching University in Peiping as a pre-medical student. It took him eight years to graduate because of war interruptions.

These experiences changed Malulani's outlook on life. He turned from medicine to philosophy and when the war ended in 1945, returned to Peking to continue his studies, graduating in 1948.

He taught in the middle schools in Hong Kong and spent two years in British North Borneo in school administration work.

With mainland China under Communist control since 1949, he saw no future there for his three children, Grace Maheloa, Joseph Malulani and William Mahinolani.

He came to the United States by showing an American passport issued to his father in 1903 which he fortunately had kept. As further proof of his heritage, he had his father's Yale yearbook and sought an elderly friend of his father's to testify on his behalf.

The family left Hong Kong in 1965 by ship. They had a few hours stopover in Honolulu and that was their first glimpse of their ancestors' home.

They continued to San Francisco where Malulani intended to enter graduate school to qualify for teaching at college level, but the pressing need was to support his family immediately.

He bought a small coffee shop, a successful venture, and sold it. He now operates Bucky's Restaurant on Sutter Street, San Francisco.

Origin of the Hakka

By Tin-yuke Char 謝廷玉

The term Hakka or K'eh Chia 客家 **has aroused much interest as to the origin and history of this people. Their name alone implies that they are "strangers" or "guests," and not the original inhabitants of the regions which they now occupy. It is difficult to determine whether only those shall be counted as Hakkas who call themselves such, and who in every respect bear the characteristics of Hakkas, or whether included within them should be added those groups whom it has been customary so to classify; as for example, some people of the North River** 江北, **who renounce the name as one degrading to their dignity but whose speech is closely related to Hakka, in spite of a few variations.**

Outside of Kuangtung it is more difficult to demarcate the regions occupied by them. For example, in Southern Kiangsi the colloquial or **tu t'an** 土談, which we readily identify with the Hakka, becomes less intelligible than the Mandarin or **kuan hua** as we go northward.

For practical purposes it may be said that the Hakkas are a distinct group of people found in parts of Kwangtung, Kwangsi, Fukien, Kiangsi, Hunan, Szechuan, Taiwan, and overseas, who speak a closely related dialect and whose characteristics and customs are very similar. Their main point of concentration is in the province of Kwangtung.

In certain districts there they monopolize the whole countryside, as in the former prefectur of Kiaying 嘉應.[1] In other parts of the province they form a half, a third or less of the population, being interspersed among the Puntis 本地[2] and Hoklos 福老[3].

In some places partly populated by them, they have settled on the higher lands, and so have been called "Chinese Highlanders," but this is a misnomer only capable of local application, since in other places, they spread over the plains as well as the hilly districts.[4]

The Hakkas are not only confined to the province of Kwangtung were they form less than one third of the population.[5] There are large numbers of them living in Fukien, especially in Changchou 漳州 and also in Tingchou 汀州, the old Fukien home of the Hakkas. They occupy Southern Kiangsi and parts of Kwangsi. There are scattered communities of them in Szechuan, Hunan, and Taiwan.

Their emigrants abroad are second to the Puntis from Kwangtung; they have settled in Japan, the Philippines, Siam, Vietnam, the Malay Peninsula, British North Borneo, Batavia, Ceylon, Sabang, Natal, the Transvaal, the West Indies, Cuba, California, Mexico, South America, Hawaii, and Australia. Thus a line of Hakkas stretches around the world.

The character of the Hakkas is shown quite clearly in their name and history. They are a strong, hardy, energetic, fearless race with simple habits but of a very contentious and litigious disposition. They are self-reliant and active. Their rapid expansion and fondness of property have often brought them into conflict with their neighbors.

Kiayingchou 嘉應州, the stronghold of the Hakkas, is the famous abode of scholars. It furnished a large number of licentiates and yamen officials for the past dynasties.[6] Even the poorest want to give their children a chance for education. Today Meihsien 梅縣 is dotted with over six hundred schools and claims the highest percentage of literacy in the province.[7] The Hakkas are proud of the literary accomplishments of their ancestors; they claim many well known literati.

The Hakkas are a "people of the future," unhampered by the prejudices or the easy-going slackness of the old landowners who are proud of their riches and of their fancied superiority.[8] Their village is a natural expression of the character of the inhabitants. The houses are clean and well-constructed. Foreigners visiting Meihsien are surprised at the cleanliness and general appearance of the place.[9] The people live in scattered hamlets or houses located preferably in the valleys, where the farmer can live surrounded by his fields. In the villages the elders of the clan make all important decisions.

In other places they are dispersed in small villages or hamlets between the hills and paying ground rent to the Puntis 本地, or congregated in larger villages and then continually fighting with the Puntis for the ownership of the hills and fields occupied by them.[10] Being independent and thirfty, little by little they moved out of their hilly tracts and displaced the coastal people to the south and east of them. This is why so many Puntis have feared and reviled them.

Fundamentally the Hakka is a farmer, forced by poverty to struggle with the unproductive soil and wresting a bare livelihood therefrom.[11] They usually occupy the hilly and less fertile districts, while the Puntis remain in possession of the fertile deltas and plains and the Hoklos inhabit the coastal regions. The peasant class is very poor indeed; only a small percentage of them own their fields and they are often involved in debt. Hence many vocations despised by the Puntis, are taken up by the Hakkas who become barbers, itinerant blacksmiths and stone-masons.

Some of them are traders, particularly those from Hsingning 興寧, the richest industrial district of the Hakkas, which at one time pro-

duced enough paper fans to supply half of China. Japan is now handling this trade and the weaving of cotton stuff has taken the place of fan making.[12] There are few industries producing articles of luxury in these poor Kwangtung districts. Such are the conditions which have made the inhabitants depend more upon their learning than upon their fields to make a living since the Sung Dynasty,[13] and migrate to other more fertile districts or seek their fortunes overseas during the past dynasty.

There is not much to choose between the dress and customs of the Hakkas and those of the Puntis. If there are differences at all, they are due to geographical rather than racial reasons. "The food of the people is, on the average, inferior in quality to that of the Punti, but better than in most parts of North China. Rice forms the basis, but it is often "stretched" to yield quantity by the addition of sweet potato. Other additional dishes are very frugal."[14] However, this description applies to the poorer and more mountainous districts only.

The sexes are not so strictly separated in domestic life as in the case with some of the other Chinese. The women folk are strong and energetic, and have never adopted the foot-binding custom. Alongside with their domestic duties they go out to till the fields, gather grass for fuel, and feed the pigs.[15] Their girls are rarely sold as slaves or concubines; polygamy is not common mainly because of the poverty of the people. As it is written in the **Kiayingchou Annals.**

"The soil is not fertile and the people are poor. There are lots of hills but few fields for cultivation. The men hence want to emigrate and leave the management of the home to their women. As soon as the ban on emigration overseas was lifted, many of the inhabitants flocked to Nanyang南洋.[16] They began as menial workers but gradually amassed a fortune. Some returned in three or five years while others delayed till 10 or 20 years later. Some even left their homes in their youth and returned with hoary hairs. When they departed from their homes, they left their old folks and young children, the fields, ancestral graves, and houses in charge of their wives. . . This is why the people can migrate abroad. The women in other places bind their feet and have to depend upon servants for help; hence their men have lots of domestic cares and cannot think of leaving for distant places." . . . . .[17]

The Hakkas place great emphasis on ancestral workship; this is characteristic of the Chinese people as a whole. The ancestral halls and tombs are carefully preserved. In the village, no matter how small, each clan has its family temple 祠堂The Hakkas are great believers in "feng shui"風水. In their worship at the temple, Kuan Yin is the most popular. Special temples are set aside for the God of War and for the Patron of Literature.

Confucius and his disciples are revered in the schools and private homes. Their religious worship, on the whole, is closely similar to that of the Puntis. However, in some districts where the Puntis predominate, the Hakkas are considered as intruders and have no share in the worship of local idols and ancestral halls. The German missionaries have been very active in the Hakka districts.

Many authorities agree that "the Hakka dialect is not a mere local growth, nor a **patois** of some one of the other dialects, but an independent growth of the common Chinese language, and, so to speak, the crystallized relic of one of the different phases through which the language passed in developing from Punti, which is the oldest relic of the original form of the Chinese language, to Mandarin, which represents the latest phase in the process of development through which the Chinese language passed."[18]

It still "retains some of the old finals for which feature Cantonese is also noted, while in the more modern Mandarin and some of the languages of China they are nearly gone, the detrition of ages of use having denuded many of the words of these relics of antiquity."[19] It is less polite than the Mandarin and has clearer sounds than the Punti. Prof. E. H. Parker characterizes it as having "to a large extent the vowels of Peiping, the dipthongs of Foochow, the finals of Canton, and the tones of Hankow."[20]

In common with other dialects of China, it contains within its limits not a few variations. At first sight the variations do not seem so numerous as in some of the Chinese speeches; in fact, however, there are enough colloquial differences to cause at least a perfect understanding between the people concerned rather difficult.

Concerning the origin and history of the Hakka people, there has been much controversy and misunderstanding. The "Encyclopedia of Missions" is bold enough to state that "the Hakkas are a pecular race or tribe, inhabiting the mountains near Canton or Swatow, who are of a lower social rank than the native Chinese. Their language is written with the Chinese characters."[21] The "International Encyclopedia" adds that for two thousand years the Hakkas have been "the object of the most persistent and inveterate hostility and persecution at the hands of the native (or punti) part of the population of China."[22] The traditional antipathy of a section of the Cantonese is probably the cause of this widespread impression that the Hakkas are a mongrel race more civilized than the aborigines but hardly entitled to rank with the Chinese.

Popular interest was aroused by the controversy over the statement made in Roger D. Wolcott's "Geography of the World," printed by the Commercial Press, Limited, Shanghai, that the Hakkas are a backward people.[23] Indignant protests came pouring in from Hakka organizations in China and abroad. On April 3rd, 1921, a mass meeting

of the Hakkas was called at Canton. Over a thousand delegates representing thirty old hsiens (districts) from the five provinces—Fukien, Kwangtung, Kiangsi, Hunan, Kwangsi—elected Yao Fu-shang 饒芙裳 former member of China's House of Representatives, as presiding officer.

Resolutions were passed to take necessary measures to make the Commercial Press retract this statement.[24] As a result, the fourth revised edition in May of the same year came out with the following changes:—"a part of the population of Kwangtung is made up of Hakkas, whose ancestors migrated southward on account of disorder and lawlessness in other provinces during the 'Five Dynasties.' The language and customs of the Hakkas partly coincide with those of the ancient people of northern China."[25]

There are at least five theories which attempt to explain the origin and history of the Hakka people:—

(1) The Hakkas are descendants of the Mongol garrison soldiers.[26]

(2) The Hakkas are aborigines from Fukien who had been assimilated by the Chinese.[27]

(3) The Hakkas are descendants of the half million soldiers sent by T'sin Shih Huang 秦始皇, many of whom intermarried with I-Kia 夷家 women.[28]

(4) The Hakkas are descended from the remnants of the Kingdom of Yueh 越 which was destroyed by Ch'u 楚 in 333 B.C.[29]

(5) The Hakkas are descendants of Chinese coming from the Northern section of China following the Chin 晋 and T'ang 唐 dynasties.[30]

Thus we are confronted with a difficult problem that requires careful handling and weighing of historical evidences to get the facts. Much information for this paper is obtained from the provincial 通志, prefectual 府志, and district annals 縣志, of which the "Kiayingchou Annals" 嘉應州志 is especially valuable. These are voluminous works and require much patience and time to sift the mass of materials. The geographical works of the various periods, such as the **Yuan Ho Chun Hsien Tu Chih** 元和郡縣圖 of T'ang, and the **T'ai P'ing Huan Yu Chi** 太平寰宇記 and the **Yu Ti Chi Sheng** 輿地紀勝 of Sung, prove to be very useful sources. The dynastic histories of Chin, T'ang, Wu Tai, and Sung are also very valuable.

The family genealogies are useful but rather inaccurate and unreliable at times.[31] The works by foreign sinologists are helpful in giving the lead to the Chinese sources; they are better classified but often seem to mix traditions with facts and fail to mention the exact sources. Aside from the examination into the history of the Hakkas, a study of their customs and language reveals a great deal of important information concerning their relations with the past.

How far back into the past can we trace the history of the Hakkas? Their traditions and family records place them mostly in western Shantung at the end of the Chou Dynasty. There were a few living on the southeastern borders of Shansi, while some occupied the northwestern frontiers of Anhuei. The claim that they were living in the border regions south and southwest of Shantung is confirmed by popular ballads among the Hakkas with allusions to localities situated in these regions.[32]

T'sin Shih-Huang unified China and proclaimed himself Emperor in 246 B. C. Under his despotic rule many persecutions and wholesale removal of populations took place.[33] The Hakka clans were said to be among the unfortunate people persecuted. So merciless was the blow that some clans became extinct while some altered their names to avoid recognition.[34] The remnants fled to the mountains of Honan and Anhuei, while a few went as far south as the borders of Kiangsi. Here they settled and more prosperous times followed. In the Han and Chin dynasties, many gained high offices in the government.

The second migration occurred in the early part of the fourth century. It was a period of successive invasions by the barbarians in the north. Chin Huai-Ti 晋懷帝 was captured by the invader Liu T'sung 劉聰 in 313 and was compelled to wait on him in a menial capacity. He was finally put to death and his successor, Min Ti 愍帝 also met the same fate.[35] These insults and humiliations broke the spirit of the people.

When the founder of the East Chin 東晋 Dynasty, Yuan Ti 元帝 moved his capital to Nanking, many left their homes and took their families across the Ta-kiang 大江.[36] This was indeed a radical and desperate venture for these people to cross the "Great River" to a new and sparsely settled region.[37] Seeking refuge from the ravages of the incoming barbarians, they migrated southward in search of a permanent home where they could live in peace.

It was a general stampede—even those few clans remaining in Shantung before now fled to south Honan. Most of the Hakka family records mention further shifting and renewed migration during this period.[38] The emigrants settled mostly in Kiangsi. Some went to Chekiang and on to Fukien.[39] Here they lived in comparative peace and prosperity.

At the end of the T'ang Dynasty when the barbarians again descended and ravaged the northern provinces, many refugees fled southward. Even those who had been living in Kiangsi were compelled to move again. A separation then took place; the majority sought refuge in the mountains of Fukien while a few reached the high mountain chains which separate Kiangsi and Kwangtung.[40]

The fourth and last move of migration from the north occurred in the Sung Dynasty. The incoming Tartars pushed the Chinese southward until the Emperor Kao Tsung 高宗 crossed the Yangtze and established the Southern Sung Dynasty in 1127. Large numbers of loyal adherents followed him and settled in Kiangsi and Fukien. Little by little some of them spread to Kanchou and

Tingchou, occupying the mountain lands and isolating themselves. Till the end of the Sung Dynasty, very little was heard of these settlements which were far from the highways of travel.

So far we have had only a bird's-eye view of the migrations of the Chinese in general, not only of the Hakkas, to the south. We notice that such migrations occurred almost at the end of every dynasty. The Hakkas were probably a group of related people leaving their ancestral homes of disturbances to seek the Promised Land. Hakka traditions all point to North China as the old home and their family registers support this claim.

Punti records, however, also trace back their migrations in a similar manner. Who, then, are Hakkas? We can state that about the time of Sung, about 960 A. D., there were inhabitants, probably of northern origin, living in southern Kiangsi and southwestern Fukien, especially in Tingchou and Kanchou, who later crossed the mountain boundaries into Kwangtung and became known as Hakkas.

The history of the occupation of Kiayingchou by the Hakkas is especially interesting. As early as 900 A. D. there were wandering farm laborers from Fukien and Kiangsi. A census of Meihsien in 976 showed that there were 367 such "alien" and 1210 "native" families.[41] A contemporary of the period wrote: "The country is extensive but the people are lazy, depending on wandering farmers from Tingchou and Kanchou to till their soil. . . . . ."[42]

One hundred years later, in 1078, the census for the place revealed 6548 "alien" and 5824 "native" families. It was not until 1049 that a mud wall was built around the city and 35 years later a brick wall was constructed. 43 The influx of new-comers from Fukien and Kiangsi became rapid and gradually displaced the old inhabiants. The few inhabitants at the time of early Sung disappeared, while only one-tenth or two-tenths of those that came at the end of the dynasty remained. It was in the Yuan and early Ming Dynasties that this region was substantially settled.[44]

The first wave of their migration into Kwangtung began at the close of the southern Sung Dynasty with Kiayingchou as the local point. What made the people leave their homes in Fukien and Kiangsi? First, it was because the mountainous regions could not support the increasing population, while the region across the Kwangtung border, although hilly, was sparsely settled and offered more opportunities.

Moreover, numerous bands of robbers and bandits were a constant menace to the people. An official sent in 1171 a memorandum to the Court saying: "Tingchou has the most bandit troubles in Fukien. In a period of 10 years, we have been forced to take arms against the robbers thrice. . . . . .Many people are out of employment and have become bandits."[45]

The coming of Mongol invaders caused many to flee for safety. Some served as volunteers in the imperial army and many died with the last prince of the Sung house in 1279 at Ngai Shan 崖山 , west of Macao. When the Mongols reached Meichou in 1279, T'sai Meng-chi 蔡蒙吉,[46] the local official, was captured and put to death after he had reviled them.

A year later Wen Tien-hsiang 文天祥 retook the place and honored T'sai. Then with his army enlarged by recruits from the region, he left for Kinagsi.[47] When the Mongols re-entered Meichou, they devastated the region. A native writer wondered if all the people had turned into foxes and birds.[48]

The census then revealed only 2478 families,—no mention of "aliens" and "natives" was made—less than one-fifth of the Sung statistics two hundred years ago.[49] It was reported that only three clans[50] were left and many Fukien emigrants, especially from the district of Ninghua 寧化, came streaming in to take up the waste lands.

The Mongols having been driven away by the new Ming Dynasty, the second wave of immigrants crossed the mountain borders into Kwangtung and settled in Kiayingchou. The Fukien Hakkas came in such overwhelming numbers that they drove everything before them in Kiayingchou, which has remained their exclusive possession since.

About the same time, other came from southern Kiangsi and settled southwest of Kiayingchou. The following census reports of the Ninghua district give a graphic illustration of the Fukien migration:—[51]

Northern Sung	
1078 A. D.	13,700 families
Southern Sung	
1253	35,000 families
Beginning of Ming	
1391	12,588 families
Middle of Ming	
1492	6,565 families
Close of Ming	
1613	5279 families

Thus far we have seen that the Hakkas migrated into Kwangtung from Kiangsi and Fukien in two large movements—one in the southern Sung period and the second at the close of the Mongol Dynasty—a period of about three hundred years. But how did they come to Fukien and Kiangsi? Were they the original inhabitants there? If not, when and where did they move to these regions? We shall now examine the five hypotheses which attempt to answer these questions. Note that there is a difference of over a thousand years and that the theories seem so varied and contradictory.

One theory places the Hakkas as descendants of the Mongol garrison soldiers who were stranded in the south following the overthrow of their dynasty. This would place the Hakkas in the same category as those ostracized Mongol clans in Chekiang, who surrendered to the Chinese and are now treated as outcasts and slaves.

However, there is very little probability to this answer, because it is too late a period to place the origin

of the Hakkas who had lived in Fukien and Kiangsi before the T'ang Dynasty and migrated to Kwangtung before the Mongols came. Moreover, their speech and customs bear few similarities to those of the Mongols.

Some claim that the Hakkas are not Chinese but descendants of Fukien aborigines. The coming of this people from a mountainous region causes this doubt and suspicion as to their Chinese origin. But the Hakkas did not come from Fukien only; some of them came from parts of Kiangsi. And also this argument is counteracted by their similarities of language and customs with those of the other Chinese.

There are still some aborigines living in Fukien and other parts of the south, but they are generally weak, oppressed, and backward, while the Hakkas have strong characteristics of their virile Chinese strain in their pride of race and history, independence, and fearlessness to migrate and spread out.

There are others who believe that the Hakkas are descendants of the five hundred thousand soldiers drafted by T'sin Shih-Huang in 214 B. C. for the conquest of the south.[52] Twelve thousand widows were sent along later. [53] A great number of the military colonists, however, intermarried with the semi-civilized tribes of the region. When Han Wu-Ti made a reconquest of Kwangtung, he followed his policy of shifting the population to the Kiang-Huai region.[54]

This absorption of peoples and intermingling of cultures produced a "Chinafied" civilization. The people were more probably the ancestors of the bulk of the present Punti population instead of the Hakkas.[55] There is no such thing as a pure Chinese stock; the Hakkas cannot claim to be the purest and the "cream of the Chinese people."[56]

The first Chinese, after settling in the Huang-Ho basin, intermarried with the subjugated natives, called the Miaos 苗 , or the nomads, thus making the present day Chinese a heterogeneous stock. In the Chou Dynasty, intermarriages between the ruling houses of the Chinese feudal states and the aborigines were not uncommon. In the period of the North and South dynasties 南北朝 (420-590 A.D.) various tribes of barbarians came in overwhelming numbers and were assimilated in blood and culture by the Chinese.[57]

We can stretch our imagination at Piton's far-fetched suggestion that the Hakkas may be descendants of the remnants of the Yung 戎 and Yi 夷 tribes in North China at the close of the Chou Dynasty, which would then place the Hakkas in the same category as the Miaos.[58]

Hakka family records and traditions, however, persistently trace to Honan as their original home and their migrations to the South at the end of the Chin and T'ang Dynasties when they fled from the incoming barbarian invaders. The Hakkas point to their similarity in marriage and burial customs; after centuries of separation from their old home, they are able to preserve their Honan speech and customs. In each family there is one or more t'ang 堂 names handed down from the past, and in most cases these are from Honan.

For example, the Yeh 葉 and Chang 張 clans claim the Honan district of Nanyang 南陽 as their ancestral home. Like the European settlers in the new American colonies, the Hakka emigrants founded a "New Honan" wherever they settled and reproduced the conditions and customs of their homeland. From generation to generation they were able to transmit the heritage of their forefathers.

Their pride of race is so strong that they are able to preserve their own speech and customs even in a strange country; even those who migrated overseas have not forgotten their ancestral heritage.

Below is a table showing the increase of population (in families) caused by the influx of immigrants to Kiangsi[59] and Fukien:—[60]

	A. D.
Chin	(265-420)
T'ang	(618-907)
Sung	(950-1280)
Yuan	(8101-1368)
Ming	(1368-1644)

Kiangsi	Fukien
63,000	4,300
.....	91,186
493,500	211,552
320,000	700,817
1,553,923	815,527

Thus we see that the three great migrations were after the Chin, T'ang, and Northern Sung Dynasties. The first migration from the north was not so large and its settlers probably intermarried and intermingled with the natives so that they lost their identity. The second migration, being greater in strength of number and culture, probably absorbed those inhabitants remaining in the Kiangsi and Fukien regions. The third great migration easily settled in the new regions which were by this time well "Chinafied."

It is a mere coincidence that the Hakkas claim Kuangshan district 光山縣 in Kuangchou 光州 as their ancestral home while the Fukienese trace back their origin to Ku Shih district 固始縣 in the same prefecture? It is said that if the claims of many people in America that their ancestors came on the **Mayflower** in 1620 were allowed, a fleet of vessels would be needed to carry the Pilgrims.

Similarly, how many of the Hakkas have legitimate claims to be the descendants of Kuangshan emigrants and how many of the Fukienese actually come from Ku Shih stock?[61] It seems that both of them base their claim on the Wang brothers[62] who fled from Kuangchou with five thousand soldiers after incurring the displeasure of the Court in 885 A. D. and finally settled as an independent colony in the present region of Tingchou, Changchou, and Kanchou.[63]

Honan was then in the utmost chaos and disorder as a result of the ravages of the barbarians and the uprisings of numerous rebels. Therefore many left their homes and crossed the Ta-kiang into Kiangsi and then to Fukien. Coming to the territory controlled by the Wang family, they tactfully claimed Kuangshan as their home district. Many of them perhaps had legitimate claims, but a great number simply "adopted" Kuangshan.

Thus this region, being isolated and mountainous, became a "New Honan." They lived here for four centuries (about 900-1300) and during this period probably absorbed the old inhabitants, adopted some of the latter's customs, and modified their speech which we may characterize as "corrupted Mandarin."

The term Hakka does not imply a racial distinction. It had its origin in the T'ang census circa 780.[64] The Sung census reports, from 968 to 1223, all use the terms "chu" 主 and "k'eh" 客 for the general estimate of the country's population. After the Sung Dynasty, no such terms are found in the dynastic census surveys. In the first report of A. D. 968, during the early reign of T'ai Tsung 宋太宗, are the following notes:—"The Han 漢 families, including 'chu' and 'k'eh'. . . . ."[65] And "the population of Leichou 雷州 includes 101 'chu,' 5 'k'eh,' and 2 tan-kia 蜑家 families."[66]

Moreover, in the third year of Jen Tsung 仁宗 (A. D. 1051), an edict was issued to decrease the tax burden of Changchou 漳州, Ch'uanchou 泉州, and Hsinghua 興化軍 because of the poverty of the region and the suffering caused by military disturbances; the reduction for the 'k'eh' families was larger than that of the "chu" families.[67]

In the census report of A. D. 1085 there were 10,109,542 "chu" and 4,743,144 "k'eh" families. Included among the former were soldiers, hermits, mountaineers, monks, nuns, boat people, and the semi-civilized Li 黎 tribes; while wanderers and rovers along the borders, those with no definite homes, and outside tribes were included in the latter.[68]

According to the **Ninghua Annals**, natived dwellers were called "chu" while "k'eh" were strangers from outside districts coming to make a living.[69] Hence, by a study of the above evidences, we can make the following generalizations:

(1) "Chu" means "old-timers" or "native inhabitants" while "k'eh" means "newcomers," "aliens," or 'guests.'

(2) The terms did not apply to only a certain locality. They were used for the whole country in the Sung census reports.

(3) The Hakkas got their name because they were not the original inhabitants of the regions which they now occupy.

(4) They were called such by the native or Punti population when the immigrants came to Kwangtung. Nothing was implied as to their racial difference or inferiority.

(5) The Hakkas are not "strangers" in some of the regions they occupy. The elder inhabitants were absorbed or driven away so that the "strangers" became the sole possessors of the new land.

(6) These terms are still used to differentiate "new-comers" from the older inhabiants.[70] The Hakkas took their name everywhere they went because their language and customs were little changed. They were unassimilable elements in many ways in the new regions.

We have examined the suppositions that the Hakkas are descended from the Mongol garrison soldiers, or from the mixture of the T'sin military colonists and Ikias, or from the aborigines of Fukien, but they all seem improbable after careful investigations. Most probably the ancestors of the Hakkas emigrated from North China to the south following the disorders at the end of Chin and T'ang Dynasties. Many were refugees from the disturbances of the north. Some came as exiles while others came as officials and made their permanent homes there.

It is not unusual for a whole village to migrate, as in the case of many Kwangtung villages leaving for the overseas. When a clan heard that a neighbor had migrated to a promising region in the south, it also packed up its belongings and worked its long way to the new destination. Their conservatism and instinctive tendency to cling to their ancestral plots could not check their departure.

This is especially true of the Hakka forefathers who migrated as a last resort to a distant land in spite of extreme traveling difficulties. It was the hardy and sturdy ones that survived.[71] It was this spirit of fight and "never-say-die" that made the Hakkas so full of independence, initiative, and pride of race. Their traditions, their characteristics, their customs, and their speech all point to a past historical background in north China.

However, the Hakkas are not the "cream of the people" or the "purest of the Chinese." Their ancestors probably intermarried with the inhabitants with whom they had come into contact. Who were the natives they met? Were they Chinese people or were they semi-civilized tribes?

We must remember that the Kingdom of Yueh under the rule of Kou Chien 勾踐 had become very powerful and destroyed its neighbor, the state of Wu 吳 in 473 B. C. After this Yueh declined in power and was finally broken up by Ch'u 楚 in 333 B. C. into a Hundred Yueh 百越. The remnants of Yueh then scattered to Fukien, Kiangsi, and Kwangtung. They were not allowed to remain unmolested, however.

Han Wu-Ti several times exchanged the population of this region with the people in the Kiang-Huai area. Thus by the time the first wave of refugee Chinese came in the Chin Dynasty, the character of the existing population there had became very complex indeed. The theory that the Hakkas are descended from these Yueh refugees, therefore, cannot be refuted as being without foundation.

But do any of the Hakka traditions point back to the Yueh region or their popular allusions speak of Yueh? If the Hakkas were descendants of Yueh, why had they lost their identity and become "Honanized"?

It seems probable that the northern immigrants, being stronger in number and culture, drove away or assimilated those in whose regions they had penetrated. They probably had to modify their customs and speech by the contact. Living in a region which was isolated, mountainous, and far from the highways of travel, they were able to consolidate into a homogeneous group, united in customs and language and differing from the Puntis or Hoklos.

Thus we have attempted to trace the origin and the migrations of the Hakkas until they finally crossed the Fukien-Kiangsi borders into Kwangtung. The second part of this paper deals with the later history of the Hakkas — how they spread over Kwangtung and the neighboring provinces, and how they migrated overseas.

Kiayingchou at the end of the Ming Dynasty was the center of a raw, rough, new population. There were some quarrelsome elements among the immigrants, and fights were not infrequent.[72] There were bandits, ex-soldiers, tramps, exiles, adventurers, as well as farmers, traders, and scholars. The closing years of the dynasty saw this region suffering from frequent political disturbances and local disorders.[73] Many moved to Kwangsi, Taiwan, and other more promising regions to make their permanent homes.

When Chang Hsien-chung 張獻忠 invaded Szechuan in 1646 he captured and burned Ch'engtu 成都.[74] His extreme cruelty and massacre of the people everywhere he went made the province a waste desert. When conditions became more peaceful, immigrants from the neighboring provinces — Hunan, Hupeh, and Kiangsi—flocked to occupy the waste lands.

One party of Hakkas from Kwangsi also went along and their descendants now occupy two districts 50 miles west of Ch'ungking 重慶.[75] They managed to maintain their customs and preserve their speech, although some of the present generation have gradually broken from their clannish ties and adopted Szechuan as their native home.

The change of dynasty which resulted in the late T'sing 清 house being established by the invading Manchus was also an occasion for many Hakkas to spread west and southwest of Canton.[76] Since the time of K'ang-Hsi 康熙, large numbers of Hakkas were employed to cultivate the military fields, replacing the Puntis and Hoklos.[77] Many enlisted in the reign of Ch'ien-Lung under the eight banners, a favorite Tatar division.[78]

Gradually the Hakkas gained favor and influence in the Court. They were admitted to the lower ranks of the government; they took part in the competitive examinations for literary and military degrees; individual Hakkas were appointed as district magistrates and prefects. This caused much opposition from the Puntis. The Hakkas sent a deputation to Peking and succeeded in their mission to maintain their rights.[79]

"It is an impressive picture, that of the old Punti villages, enclosed by ivy-covered brickwalls and towers half in ruins and surrounded by ditches, and all about the rows of white houses of the Hakkas, into whose hands the greater part of the lands have fallen. Soon after the appearance of a Hakka house inside the walls of a Punti village, the Punti disappeared completely. It is, however, in the main, a peaceable acquisition by diligence and thrift, though in some instances trickery and force are said not to have been entirely absent from the methods of occupation. . ."[80] This occupation of Punti land soon made the Hakkas feared and disliked; clan fights with the Puntis became more frequent.

The nucleus of the T'aiping Rebellion was formed of Hakkas from Kwangtung and Kwangsi. The T'aiping Emperor, Hung Hsiu-chuan, was a Hakka from Hua Hsien 花縣, northwest of Canton. Most of the ministers or kings as styled, generals, and administrators also came from Hakka homes, "Through all the vicissitude of their march from Kwangtung to Nanking they succeeded in retaining the supremacy among the ill-assorted cohorts of rebels from all the 18 provinces."[81] A Hakka Bamboo Rifle corps was formed in the 1860 war to fight for the allied Anglo-French troops against Peking.[82]

The clan fights between the Hakkas and Puntis reached a climax in 1854. The T'aiping Rebellion had spread to Shaoking 肇慶, where numerous Punti people joined the rebels. The Hakka clans located there, however, for the most part remained loyal to the government. Much bad feeling was aroused and, when the T'aiping rebels went north, the internecine war began first in Hokshan and spread all over the southwest districts.

The Puntis, being stronger in men and means, defeated the Hakkas in these districts and expelled those not killed. In 1862 the contest was at its height when imperial authority was entirely suspended in several districts. By the end of the year, the Hakkas were outnumbered and driven towards the coast.

They then stormed and occupied the fortified town of Kwanghai 廣海, west of Macao. They were soon driven out by the Puntis with the help of the imperial forces — this being the first overt act of official interference in the contest.

In 1864 there were at least two hundred thousand of wandering Hakkas who turned half-bandits and half-refugees. They collected in the mountains of the west districts and defied the Puntis. There was no

means for reconciliation, as the Hakkas only wanted liberty to live while the Puntis refused to be "sheltered under the same heaven with them."[83]

In September, 1866, a new governor came and sent eight thousand troops under the Grain Intendant of Canton to the west districts to compel the Hakkas to give up their arms and disperse. Two hundred thousand taels were set aside for distribution in proportion of eight taels to each adult and four to each child, with passes and protection to enable them to migrate to Kwangsi, Hainan, and other regions where waste lands exist in abundance. The small district of Chek-kai 赤溪 was marked out from Sinning 新寧 and set apart of the Hakkas to reside.

Thus ended the long bloody strife in which more than one hundred fifty thousand Hakkas perished. Some became bandits; some were sold as slaves to coolie ships at Macao; some escaped to other provinces; some migrated to Formosa, Saigon, and Singapore; others stayed back and intermingled with the Puntis. It was this internecine war through which many people came to have a wrong impression that the Hakkas have always been the object of merciless persecution since the time of T'sin Shih-Huang and indulged in far-fetched theories concerning their origin.

This misfortune does not mean the end of Hakka influence. The exclusive Hakka regions around Kiayingchou were untouched by the strife and still remain under Hakka domination. The fight for the republic against the Manchus revealed many Hakka patriots and martyrs. The Hakkas abroad contributed great sums of money to support the Revolution of 1912.

Today in all lines of work, Hakka influence is felt. The military genius of this people has not diminished and many of them hold high positions in the government. As leaders in commerce and industry, the Hakkas are well known in China and abroad; the Chaochou-Swatow Railway 潮汕鐵路 was built by Hakka contractors and has been largely under the control of Hakka merchants.

With the modernization of China where facilities for communication and transportation have advanced and opportunities for contact are more frequent, the Hakkas have gradually mingled with the Cantonese and others. Many of them as students, merchants, or workers in Canton or Hong Kong eventually give up their clannish ways and use Cantonese as a medium of speech.

This action is commendable, because we want to see all China speaking one language and the people calling themselves Chinese, not Hakkas or Puntis, not Cantonese or Hunanese, not Northerner or Southerner, not Manchu or Mongol.

1 Also known as Meichou 梅州. It consists of the present districts of Meihsien 梅縣, Hsingning 興寧 Wuhua 五華, P'ingyu'an 平遠, and Chiaoling 蕉嶺 or 鎮平.
2 Older inhabitants of Kwangtung, who consider themselves the rightful owners of the soil. They form over half of the total population.
3 Also known as 學老, a third group of people who settle along the seacoast from the border of Fukien down to Hong Kong. They are said to be descendants of emigrants from Fukien.
4 Ball—Hakka Made Easy. Introduction.
5 The estimates vary greatly. More than thirty hsiens were represented in the mass meeting of Hakkas at Canton in 1921; the total number of Hakka constituencies would at least be twice as much. There are probably 10,000,000 Hakkas in Kwangtung, 1,000,000 in Kwangsi, 1,000,000 in Kiangsi, 2,000,000 in Fukien, 200,000 in Hunan, 50,000 in Szechuan and over 250,000 in Taiwan, making a total of 15,000,000 in China.
6 Five out of the eleven successful candidates for the imperial **chinshih** 進士 degree in 1752 came from Kiayingchou. See Kiayingchou Annals 20/6.
7 Huntington estimates the percentage of male literacy in Meihsien as high as 80%. Character of Races. p. 167.
8 **Stauffer, Christian Occup, of China, p. 532.**
9 Huntington, op. cit., p. 167. "It would not be easy to find an inland district where the people are as well housed as they are in Meichou."
10 Eitel—Ethno. Sketches of Hakkas, p. 265.
11 "Chenping 鎮平 (one of the four districts in Kiayingchou) has not less than 300,000 families and its annual produce can suffice for only three months. . ." Kiayingchou Annals, 32/16.
12 Stauxer—op. cit., p. 352.
13 Kiayingchou Annals, 8/2.
14 Stauffer—op. cit., p. 352.
15 "There are no women who are so industrious as those of the Hakkas." **Kiayingchou Annals**, 8/53.
16 A general term for southeastern Asia and the neighboring islands where numerous emigrants from Kwangtung and Fukien have settled.
17 **Kiayingchou** Annals, 8/34.
18 Eitel-Ethno. Sketches of Hakkas, p. 265.
19 Ball-op. cit.
20 Ibid.
21 Quoted in Campbell—Origin and Mig. of Hakkas, p. 474.
22 **International Encyclopedia,** VII 943.
23 "In the mountains are many wild tribes and backward people such as Hakkas and Ikias. . . ." p. 132 of April edition, 1920 (Quoted from Kiaying Magazine, 2/103).
24 The minutes and resolutions of this meeting have been printed in a pamphlet called 中華客語考原總會章程
25 Wolcott, **Geography of the world,** p. 144. The writer wrote a letter on March 18, 1928 to Mr. Fong F. Sec. of the Commercial Press, English Editorial Department, to ask for detailed information concerning the matter. The following reply was written on April 3rd:—
". . . . .some years ago some of the Hakka people in Shanghai called on us to protest against some passages that Mr. Wolcott made concerning their people. We referred the matter to Mr. Wolcott, who afterwards modified his references to them. The change was satisfactory to the Hakka people and the matter was closed. . . . ."
26 Eitel—Ethno. Sketches of Hakkas, p. 265.
27 Stauffer—op. cit. p. 351.

28 Mesney—Chinese Miscellany, II, 475.
29 Pai白—Min Kuo Ti Chih,民國地誌 31/4/43.
30 Campbell—op. cit., p. 476.
31 The writer has been able to gather only three family registers.
32 Eitel—**History of Hakkas,** p. 160. The writer is unable to find evidences to check this statement.
33 **Shih Chi** 史記 Vol. 6.
34 The alteration of names to escape persecution was not an uncommon occurrence in the past history. For example, the remaining members of the family of Han Hsin 韓信 who was punished by Han Kao-tsu 漢高祖 (206-194 B.C.), changed their surname to Wei 韋 and fled to Szechuan for safety.
35 Several writers have mistaken Liu Yen 劉淵 for Liu T'sung 劉聰 See **Chin Shu** 晉書 Vol. 5.
36 Another name for the Yang-tzechiang 楊子江
37 Campbell compares the importance of this occasion with the crossing of the Atlantic by the Pilgrims in 1920, op. cit., p. 476.
38 Eitel—**History of Hakkas,** p. 161.
39 Were these Fukien newcomers the forefathers of the present Fukienese? A large number of the refugees were scholars and officials. Their coming influenced the culture and refinement of the raw regions. "In the second year of Yung Chia 永嘉 (308 A.D.), the intelligentsia from Chung Yuan 中原 (a geographical term applied to the ancient seat of Chinese civilization, in the region now occupied by Honan, Shensi 陝西, Shansi, Chihli 直隸 Shantung) coming to Fukien numbered eight clans. Because of the many troubles in their home regions, they had no desire of returning there." See **Fukien Annals** 55/1.
40 Eitel—**History of the Hakkas,** p. 162.
41 **T'ai P'ing Huan Yu Chi,** 160/7.
42 **Yu Ti Chi Sheng,** 102/3.
43 Ibid.—32/1.
44 **Kiayingchou Annals,** 9/1.
45 **Fukien Annals,** 266/15.
46 A pupil of Hou An-Kuo侯國安 who was one of the first scholars to come from Tingchou to Meichou.
47. There is a tradition that 800 men of the Ch'o 卓 clan joined him and only one, Ch'o Man 卓滿 ever saw his home again. See **Chiayingchou Annals, 32/12.**
48 Campbell—op. cit., p. 479,
49 **Yuan Shih** 元史地理誌
50 Yang 楊, Ku古, Pu卜.
51 **Ninghua Annals,** 3/48.
52 **Shih Chi** 史記
53 Liang—See below.
54 In 138 B. C. the Min Yueh 閩越 of Fukien and the Ao Yueh 甌越 of Chekiang came to blows. The latter people were granted permission by the Emperor to move to the Kiang-Huai 江淮 region, in the present province of Anhuei. In 110 BB.C. Han Wu-Ti also moved the Min Yueh to the same region in the north. The regions left empty by this wholesale removal of populations were then occupied by Chinese colonizers from the north. This was a favorite method pursued by successive Chinese conquerors which has contributed greatly to homogeniety of the present Chinese people. See Liang's article on the Research of the Chinese Races, Geographical Magazine, Vol. XIII, No. 6-7, p. 17, 18.
55 Ibid. Liang Chi-ch'ao thinks that the claim that the Cantonese or Puntis are descendants of immigrants coming into Kwangtung through Nan Hsiung 南雄 at the time of the Sung Dynasty is not convincing. He believes that their blood is a mixture of the Chinese and the Pai-yi 擺夷 tribes or Ikias.
56 Huntington—op. cit., p. 167
57 Liu, in **Chinese Soc. and Pol. Sc. Rev.,** XI 492.
58 "On Origin and History of Hakkas," China Rev. II, 224.
59 **Kiangsi Annals,** 47/1-4.
60 **Fukien Annals,** 48/12.
61 Cheng Ch'iao 鄭樵 the great Sung historian, and Liang Ch'i-ch'ao 梁啓超 both give little weight to such claims. Moreover, most of the Hakkas of eastern Kwangtung claim that their Fukien ancestors came from the township of Shih Pi石壁 in Ninghua district of Tingchou. Why is it that so many clans claim Ninghua as their former residence when the usual practice has been for one or two clans to stay in one district?
62 Wang Ch'ao 王潮 and Wang Shenchih 王審知
63 The Five Dynastic History 五代史 68/1.
64 The terms "chu" and "k'eh" were said to occur later in the Sung period. Yet volume XX of the "Yu Hai" 玉海 puts the national census for the early T'ang period, **circa** 780, as 1,800,000 "chu" families and 1,300,000 "k'eh" families. It is strange, however, that the **"Yuan Ho Chun Hsien Chih"** does not include such terms for the census reports of 713 and 806 of the same dynasty. See **Kiayingchou Annals.** 7/86.
65 '漢戶主客' in **"Tai Ping Huan Yu Chi,** 36/10.
66 Ibid, 169/6.
67 **Fukien Annals,** 52/2.
68 **Wen Hsien T'ung K'ao,** Vol. XI.
69 34/8.
70 For example, the first Chinese colonizers to come to Hainan were the Cantonese. They were called K'ehs 客人. The Hakkas, who came later were called Ngai Jen 倽人 because their pronunciation for the pronoun I 我 in their dialect is "Ngai."
71 Huntington-op. cit., p. 167.
72 Citation in Kiayingchou Annals, 8/1.
73 "Heretofore, Poklo 博羅 consisted of the native inhabitans only. The fields were extensive and the people few.....During the regins of Kia-Lung 嘉隆 (1522-573), there were increasing mountain bandits in the northwestern part of the province, but this district was the least disturbed by the disorders .....In the year 1548-1549. the people from Hsingning 興寧 and Ch'anglo 長樂 (the districts in Kiayingchou) carried their belongings and came... The local inhabitants objected, but the officials said that these districts were crowded and poor and that these T'sai people (meaning the newcomers as being from T'saichou in Honan) were of similar origin; it was better to let them stay together with the natives. After this the newcomers from the two districts settled here. Others from Tingchou and Changchou in Fukien also came... The natives were weaker and the newcomers stronger. Hence disputes and quarrels arose..." See "Tien Hsia Chun Kuo Li Ping Shu," 100/6.
74 **Ming Shih** 明史, Vol. 309.
75 Little—**The Far East,** pp. 73-74.
76 In the present districts of Hua Hsien 花縣 Hokshan 鶴山, Sinning 新寧.
77 Eitel—**Outline History of the Hakkas,** Rev., II, 142.
78 Ibid.
79 Also from Eitel. The writer has not been able to locate the source concerning the deputation of the Hakkas to Peking.
80 Stauffer—op. cit., p. 351.
81 Also from Eitel.
82 This is one of the peculiar characteristics of the Chinese people under the rule of the Manchus. There was no national consciousness patriotism, or collective cooperation. When one part of the country was with foreigners, the other part carried on friendly relations and even helped them in their military operations.
83 Most of the materials concerning this strife come from Eitel—**Outline History of the Hakkas,** Rev. II, 163-164.

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In Memory of D. Eugene E. Barnett

By Shuhsi Hsu 徐淑希

Interchurch Center, New York City, November 11, 1970

It is great pleasure to me to be asked to speak on our mutual friend the late Eugene E. Barnett.

I had the privilege of working with him during my temporary service, from the fall of 1920 to the spring of the following year, on the staff of the YMCA National Committee in Shanghai, which was then under the able leadership of David Yui, one of the greatest Chinese patriots I have even known. During that period, Dr. Barnett was head of the Student Division, while I was private secretary to Dr. Yui, in charge of the common chief's public relations. I was then much impressed by Dr. Barnett's competency as an administrator and ability in promoting the phase of the Committee's work in his care.

The next time I had the privilege of coming in contact with our late mutual friend was in the spring of 1932, eleven years later. I was then professor of international law in Yenching University, Peiping, on a visit to Shanghai, which I undertook as part of my free service to the regional government of the Northeastern Provinces during the hectic days following the so-called Mukden Incident. On that trip I was supposed to put the Chinese case before the international public of the chief port city of the country, and Dr. Barnett volunteered his cooperation to me as his former colleague. In this contact he showed himself to be a man of principle and a loyal friend in a worthy cause.

Shortly afterwards, I was drafted by the National Government in Nanking for diplomatic service, and from that time on had little chance of again coming across him. But I am glad that in the last few days, when I tried to learn more about his later life both before and after his transfer to the International Committee in New York, I had the pleasure of discovering quite a few pertinent points about him. One of the most important is that he continued to the end, long after he left China, to be a staunch supporter of the cause of Chinese survival. That is very gratifying, especially in view of the fact that by that time many a friend of China had made a shift in their stand.

YMCA has rendered significant service to young men in its homeland, but when it was projected as a special Christian mission to China under great leaders like John R. Mott, Fletcher S. Brockman, David Yui and our mutual friend Barnett, it came to assume a statesmanlike stature. Running parallel to the inter-denominational and inter-racial Christian universities, of which Yenching was a fair example, it inspired Christian missions to cooperate among themselves in pursuing their common objectives. Moreover, according to the discoveries spoken of a minute earlier, it likewise contributed part of D. Barnett's time to help implement what it tried to inspire. The situation was such that had it not been for the abandonment of China in the mid-nineteen forties by the inaction of the West, the combined Christian efforts in that country might have long come close to bringing the arrival of God's Kingdom there, where the basic teachings on human relationships were, as we know, congenial to such a miracle. Indeed, had it not been for the unwitting dissipation of the good prospect, the Church in China might have also been so firmly established by now as to be able to come to the aid of the Church in its homeland when it, as it is at present, comes under attack from without and from within.

In cherishing the memory of our mutual friend we may not stop at admiring him for his competency in administration, genuineness as a friend and devotion to the solidarity of Christian missions. We may wish to go further and pay him homage by dedicating ourselves to the causes we serve with him in commons including the spread of the Gospel and the defense of Chinese survival. For the time being, there is little we can do, unless the enemy, who has insisted upon remaining relentlessly evil, is to outwit himself or overstep his limits. But let us at least maintain our hope for a better day. Otherwise, we may unconciously come to accept the situation as our fate and, worse still, turn around to promote his interest instead. The latter course is, let us be reminded, worse than simple permissiveness or appeasement, which are already but forms of perversion of the Christian virtue of forgiveness. Some may think that it could be justified on the basis of self-interest. Since that is too much contrary to Christian teachings, we need not honor it with any refutation.

The civilization China fostered before and the Chinese Communists try to destroy now, once served the country well, because it relied upon practical measures formulated and applied on the basis of moral principles, not practical measures divorced from them and standing starkly alone and naked. It was with it that she defended the settled communities of Eastern Asia against marauding desert nomads with more success than did other nations of the Eurasian continent. It was again with it that she stabilized international relations in the Far East better than similar attempts made elsewhere in the global world. If China of such a civilization could be saved from her present disaster and allowed to develop anew along the line the Christian Church has cherished for her, she would no doubt become in time a blessing to mankind no less than she was to one regional world in history. In meeting here today to honor the memory of our friend Dr. Barnett, we may wish to remember that to Christians such a situation would not be beyond the realm of possibility, were we earnestly prepared to work for it both individually and together.

How Does It Feel to Be 80?

By Albert C. Hausske

As a matter of fact—I am now 8 days older than 80 and by the time this gets into the mail I will be still older!!!! Well, before I answer that question, I'll tell what took place during the days before, on and after my birthday — August 16.

First, we were very happy to have Trevor fly in from Palo Alto and Oregon on Thursday, the 12th. He flew back to Sayville on the 18th. Unfortunately his family could not be with him here. Dorothy Lee was in Oregon visiting her folk; her father has not been too well. Evie, te youngest was also in Oregon, visiting cousins, and Clark spent the summer at Stanford University studying Chinese, while Kris, the oldest, remained in Sayville, taking special course, preparatory for her last year in college in Washington, D.C.

On Sunday, the 15th, Trevor preached in our church on the subject — "The Meaning of Our Identity", and his dad, on request from Dr. Turner, who was on vacation, led the worship service. Trevor's sermon was well received; on the following Sunday, many expressed their appreciation again.

The previous Sunday, Bill Wright, one of our Associate Ministers, remarked that Yale men seemed to abound in this area, he being one of the few Brown University grads hereabouts. The gues preacher that Sunday was a Yale man, and, of course, Dr. Turner is also a Yale man. So, to have Trevor occupy the pulpit made Yale very prominent around here! But Dr. Hunt, the other guest minister and Dale Turner, were, as I remarked facetiously, not "pure" Congregationalist, whereas Trevor was born one — altho he questioned my statement about his being a pure Congregationalist. But so far he had not deviated!

One night Trevor took us to the Windjammer restaurant, one of the better eating places, on the water front (near our favorite Golden Gardens — a city park, 5 miles from home. That was the beeginning of a feasting spree!

Sunday night we had the first of two delightful family gatherings, when the following were present — Trudie and Leo; Suzanna and her two boys; Linda and Jack. We also invited Annie Corbin Keep, because Annie was what in Chinese are called — t'ung-hsiang' — or a fellow countrymen (in German —a **landsman**). You see, Annie was born in Taiku, but left 5 years before Trevor was born in the same mission compund, and 2 years before we arrived. She and Trevor had never met until at the morning service and again in the evening. We had never met Annie, until by sheer coincidence, we learned of her presence here in Seattle about 5 years ago.

It was an interesting meeting between Trevor and Annie, because, as I remarked perhaps in this entire State of Washington, in fact in a much larger area very likely — there were no other people born in the same remote mission station of Taiku some 400 to 500 miles from Peking. Annie's parents were colleagues of ours, Mr. Corbin's principal work that of organizing and helping churches in rural areas. Both of them are no longer living. Annie retired at the beginning of this year from Firlands Sanitorium, a State institution for TB patients where she served as a fine nurse.

Unbeknownst to anyone, I also invited Dr. and Mrs. Turner, upon whose arrival all were greatly surprised and pleased — even Clara did not know! They were still on vacation and had just come in from a trip to the Cascades. They are a great couple, Dale an inspiring preacher and pastor, and Leone a capable musician, directing several of the junior choirs.

After refreshments, Trevor and I showed slides—mostly family pictures. including pictures of Trevor's church and their Cape God summer home. Then, before the party broke, the Turner's having left, Trevor baptized Suzanne's baby — Jason Brian; Trevor had also baptized Tommy when they were here 6 years ago, the service then in the chapel of our church.

Harland and family, away on a vacation trip, could not get home in time, but the next night they were all here. Harland and Trevor "connived" to take us all to an eating place, but before going there, Harland gave instructions to meet them about 6-7 miles from our home. We did not know where we were going, and as we followed him we tried to guess, but he was so "sneaky" about it, that we drove all over the place, and at one spot he made a "crazy" U turn, throwing all our guesses to the wind, just to confuse us the more! Finally, we guessed right, but when I got out of our car I told him I was going to send him a bill for the extra gas used to get to the restaurant which was only about 3 miles from home!! We had driven about 10 to 15 miles!

They surprised us in another way, for on their return from Canada, they picked up Doug, Jan and their 4 weeks' old Greg, and also Marilyn, from Yakima. What a surprise that was! Little Greg, however, was bored with it all and slept all through the hilarity at restaurant and later at home until they were ready to leave. Steve had just that morning returned from Japan (World Scout Jamboree) but slept thru most of the dinner time and later after coming over here — after all it was 2

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a.m. as far as he was concerned! But, before leaving, he presented Lura (Luella's mother) with beautiful silk, velvet scrolls, one to each — Lura and us, from Japan. There were 12 of us that night, including, to be sure, little Greg.

We celebrated, not only the "old man's" birthday, but also the wedding anniversaries of Trevor and Dorothy Lee (she in absentia), their 24th, and Doug and Jan's 2nd, both on my birthday — what an honor!

To say — A good time was had by all — is just not enough to express those wonderful occasions. The week before another unexpected visit gladdened us. Dick and Myrtle Yang arrived from Pittsburgh where Dick is professor at the University of Pittsburgh. I first knew of Myrtle way back in about 1937 when she gave a piano recital in the Methodist Church in Tientsin; she was then a student in Yenching University, where Dick and Harland first met when Harland had his first year at the U there, before coming back to the States. They were roommates.

Then, in 1944 I first met Dick in Chengtu where he was working in Y and newspaper projects. Later he came to Seattle (both of them) an received his Ph. D. at the University here. With them, Seattle friends, was Mrs. Vincent Shih, whom I also met in Chengtu. A few days later Mr. (Dr.) Shih came and presented me with a beautiful Chinese painting by Mrs. Shih on which he had written in his fine Chinese calligraphy the meaning of the picture and the reason for its presentation — my birthday!

Among the lovely gifts, there is one still to come, reported by Mary (Albert's wife — Phoenix). Albert had cabled her the following message — "Please telephone my father the following" — "Have received for delivery to you personally addressed and scribed and signed scrolls in honor of your 80th birthday from" — Vice President and Prime Minister, Presidents of Examination, Judicial and Control Yuans (Departments or ministries), the President's personal First and Second Secretaries, etcetera.

What an honor that is—whew! It will be interesting to receive them, perhaps any day now.

Now, to answer the question as to how it feels to be 80.

Physically, aside from a slightly stiff arthritic backache now and then, with other lesser aches and pains, I'm still "going strong". Mentally, — and whenever I use that term in letters to sons and grandchildren, I have to add — NO COMMENTS, PLEASE, but even that does no good — some of them do make comments, sometimes not always complimentary, but I dare say not in sincerety, bless them all! But, really, I don't feel any different than I did 50, 60 and more years ago, or maybe I'm merely "kidding" myself???

Among some 30 greeting cards, including one from our Chinese family now in Singapore, as well as other Chinese family members, was one from President Nixon. I have a hunch that this was sent on request from a certain niece of mine who had one sent by the President when her mother was 80 a few years ago. But, the reason I seem to keep so well (and youthful looking???) must be due to what several have said in their greetings — namely as one put it — "Clara, it must be your good care that has kept Albert so mentally and physically alert. Congratulations"!

There you have it — how it feels to be 80. It's my good wife who is to be congratulated! What more need I say, excepting that when she becomes 80 (date — a secret) will people say it was I who took such good care of her, keeping her so young-looking and beautiful?

I have rambled on long enough. But, I want to thank one and all for all you have done to make this birthday a delightful one. I must not close,, however, without saying that both of us are grateful to God for, not only reasonably good health all thru the years, but for loving and thoughtful sons, their families and of friends and also to what our faith has meant to us. On the whole, the road we have travelled has not been too rough, in spite of circumstances which we experienced some of which necessitated family separations when conditions on the mission field warranted such, and other demands upon our time and energies.

We can truly say that we are more than grateful that in the years gone by we have been able to be of some help to our fellowmen, and we hope that however many or few the years may be ahead of us that we may continue to be of some service to Christ and His Church.

* * *

A Living Philosophy—I saw him sitting in his door, trembling as old man do. His house was old, his barn was old, and yet his eyes seemed new.

His eyes had seen three times my years, and kept a twinkle still, though they had looked at birth and death and three graves on a hill.

"I will sit with you," I said, "and you will make me wise. Tell me how you have kept the joy still burning in your eyes."

Then, like an old-time orater, impressively he rose. "I make the most of all that comes, and the least of all that goes."

The jingling rhythm, of his words echoed as old songs do. Yet this had kept his eyes alight till he was ninety-two.

* * *

Well, I have not yet reached 92, but the thought of making the most of all that comes, and the least of all that goes, is good everyday philosophy.

August 25. 1971

It Was a Very Good Year--1964

By Joshua Ma 馬永海

It was April 14, 1964, an important day for my wife, Betty, and me; we became American citizens that morning. The ceremony at the Brooklyn Naturalization Court was solemn and meaningful; it was a unique experience not accessible to natural born citizens. After listening to the judge's inspiring congratulatory speech, we left the court house and stepped into the April rain with a fresh sense of belonging. We felt finally at home in Brooklyn, at home in America.

The naturalization was an important landmark in our lives. For me, it was the end of years of anxieties that began fifteen years ago when I fled Communist China and was smuggled into Hong Kong; it was the final reward for the risks taken in the pursuit for freedom and a better life. It seemed that we would have little to do with the Immigration and Naturalization Service thereafter. But we were wrong.

A month later, while working as a librarian at the Brooklyn Public Library, I received a call from an investigator of the Immigration Service. He wanted to make an appointment to see me. I tried to find out why, but he preferred to discuss the matter personally. I was momentarily in panic. Nevertheless, I agreed to meet him at Coney Island since the bookmobile on which I was stationed was scheduled to be there that afternoon. We met and decided to talk in a coffee shop. I felt the sweat in my palms and tried hard to conceal my anxiety. Sensing how I felt, he said, "Everything is all right, Mr Ma. I am here with good news. You and your wife have been selected as the Citizens of the Year! The Mayor would like to meet you and invite you to the Citizen Day Celebration in the Central Park."

I was flabbergasted, but relieved; I was puzzled and speechless. I felt tremendously honored. I couldn't understand why we were selected among the thousands of other new citizens that year. It couldn't have been because I was a librarian; it couldn't have been the fact that both Betty and I worked for the American aid agency in Taiwan before coming here; it couldn't have been because I have a Master's degree in Library Science from George Peabody College for Teachers. No. I couldn't find the reasons. I simply accepted the good fortune. I was not sure until the formal invitation from the Mayor was received. The big day was set for Sunday.

The big day finally arrived; May 24, 1964, we slept little the night before. Betty was looking her best, and we arrived at the Central Park Mall promptly at 2 p.m. We were ushered to the platform and was warmly greeted by Mayor Wagner. He introduced us to the other guests of honor on the platform that included such dignitaries as Mr. Newbold Morris, Commissioner of the Department of Parks; Mr. Gustave G. Rosenberg, Chairman of the Board of Higher Education; Mr. Kingsbury Smith, Publisher of the **New York Journal-American;** and Judge Paul P. Rao, U. S. Customs Court. There were also three servicemen who just returned from action in Viet Nam.

There were many speeches interspersed with intertainment. When Judge Rao was giving his address on the obligations of citizenship, he introduced us to the audience of 25,000. We stood up and took bows. The audience was blinding; the applause was deafening. I couldn't understand why I, a librarian in Brooklyn, was standing there, receiving the ovation. For a fleeting moment, I lost my perspective; my mind wandered back many years. I recalled the three jobless and hopeless years in Red China, and the long wait to come to America from Taiwan. I was glad to know I made it; proud to be a part of America, my country by choice. I was filled with gratefulness.

Two months later, in July, I accepted a position as a librarian in Southern California and took advantage of the opportunity to cross-country by car so that we can be more acquainted with America. In August, we left New York and headed westward, reaching Pierre, the capital of South Dakota, ten days later. We were in South Dakota to see the magnificant sights of the Presidential panorama at Mount Rushmore, and we had to pass by Rapid City on our way. It was at Rapid City where we had our second unique experience.

As we approached Rapid City on Interstate Highway 90, we passed by a police car which was parked in front of a sedan, seemingly checking into a traffic violation. But soon aftter we passed the two cars, I noticed, through my rear-view mirror, that the police car was behind me at high speed with both lights and sirens on. Seconds later, it was immediately behind us, and the officer signalled us to stop. I was puzzled. I was well within the posted speed limit; and had not changed lanes illegally. The officer walked slowly towards our car and asked to see my driver's license. His voice was very serious and business-like. After looking at my New York driver's license, he said, "Mr. Ma, you are under arrest!" I couldn't believe what I heard. I was speechless; I was indignant and afraid. I felt insulted as a new citizen. Before I had time to ask for an explanation, his facial expression suddenly changed; he smiled and said, "Welcome to Rapid City! I would like you to meet Mr. Nordell, the representative of the Junior Chamber of Commerce of Rapid City. You have been chosen to be their guests for a day or two with all expenses paid." As he spoke, Mr.

Nordell emerged from the police car and introduced himself. We were invited immediately to attend a Junior Chamber of Commerce luncheon meeting being held downtown. In awe, we accepted the invitation.

Mr. Nordell got into our car and drove us downtown. He introduced us to all the Jaycee members at the luncheon and we sat through the meeting. After the lunch, we were escorted to the local radio station to tape an interview for the afternoon program. We were then accommodated in the best motel in town. On behalf of Jaycee and Rapid City, Pat and Charlie Williams played hosts and took us to dinner at the Ember Club, where the famous Ink Spots were entertaining. To make the evening complete, we were then invited to a Rodeo show.

It wasn't until midnight that we returned to the motel. In the quiet of the motel room, my wife and I looked at each other in disbelief.

The next morning we read about ourselves in the local newspaper. We were told to go to a particular gas station and have any repairs or maintenance work done on the car free. Since our car was new, we merely filled up the tank. And with nothing but pleasant memories and affection for Rapid City, we headed for the Black Hills and Mount Rushmore.

As we left, we still couldn't believe that what had happened in the past few days were not fiction; we still cannot believe that what had happened in the past few months were not a dream. We are glad it happened to us. They are good omens for a happy and hopeful life in America. And I dare say that they can only happen in America.

Freedom of Thought and the Social Mind

By Max Afong 陳熙橡

One morning a customer said to Achun, "You have been in this country for a couple of years. Are you happy here?"

"I am very, very happy to be here," answered Achun.

"Really?"

"Positively."

"That's fine."

* * *

After the customer had left the coffee shop, Tom immediately said to Achun,

"Achun, I demand to know how positively happy you are in this country."

"You have any doubt of it?"

"In talking with customers, I don't mind saying that we are happy. But while struggling for a better living, I am not very comfortable to hear you exaggerate your being happy here."

"Well Tom, at the moment that man talked to me, my mind happened to be busily occupied with a certain thought and it was this very thought that made me feel that I was in a state of utmost happiness."

"What is it?" asked Tom.

"I believe I am now among the very few in this country, or even in this world, who are able to be really enjoying the freedom to think; with this freedom, I mean, one can form his own thought in whatever way he wants without any restraint."

"Here in America everyone enjoys all basic freedoms. I don't see why there are only a few who are able to think freely and also why you are one of them."

"That the Americans have more freedom than any other people in the world is common-sense. I always think highly of common-sense for it represents the collective social mind. But sometimes it is very naive. To say that the Americans enjoy freedom of thought means that there is no political restriction. Unlike the Chinese in their mainland nowadays who could only think according to Mao's thought, the new bible in China. But the Americans confine themselves to their own prejudices, and mould their thoughts according to established patterns. In this respect, they have much less freedom than the others."

"This is a very extraordinary speech," Tom was a bit puzzled. "I still cannot understand what you said about self confinement."

"You must distinguish the restraint from outside from the restraint from within. The restraints in a Communist country are samples of the former kind. You are aware of them and you can remove them if you have enough means to carry out a successful revolution. But the restraints from one's own prejudices are the result of the complicated social life. By the term prejudice I do not mean so much the absurd conclusions and judgements formed by an individual the prejudices of the collective mind, which appear in the form of traditions, faith, public opinions, styles, etc. etc. They have been imbedded in a man's soul and have become something of his own, governing the way of his thinking. He is mentally an addict of some kind."

"Achun, if it is true that men are prejudiced from a social mind, it would be the case of all social animals. Why then it is particularly true of the Americans?" Tom asked a good question.

"Tom, do you agree with me that America is the most commercialized society in the world?"

"Yes, I agree."

"The social mind in a highly commercialized society is more active than in other societies, do you think so?"

"Reasonable."

"Do you remember that other night we went to see 'The Selling of a President', the musical at Geary Theater."

"Yes."

"Well then, everything in America is commercialized, and we can say this without much error. Not only the selling of a president is commercial, but education, science, technology, literature, law, welfare, etc. are all commercial. At least they are all generated from a commercial mind. Tom, do you notice that there are two significant characteristics you can find in the American market?"

"What are they,"

"The commercial people are trying to make things 'instant'. You don't have to brew coffee for you can take instant coffee. The loan companies say you can have instant money. Believe it or not, some agencies say you can have instant playmates."

"Yes. And the last item I would buy in a supermarket is the instant breakfast."

"You are saying what I am going to say. Instant coffee is still a kind of coffee, by its look and by its taste. But instant breakfast does not look or taste like anything on the breakfast table."

"It is breakfast digested!"

"You are wonderfully right and it leads me to the second characteristic of commercialization. The commercial men always advertise their service. They say, 'You don't have to work and we'll work for you."

"Certainly, that's why our boss put the sign outside this coffee shop, "Why bother yourself in cooking? We'll cook for you.' "

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"So that," Achun continued, "in a highly commercialized society, you don't nave to bother yourself in doing anything because everything is done for you. This going on and on, you eventually not only do not have to do this and that, but also do not have to think at all because society will think for you. You just sit down at ease and everything becomes yours. Isn't it good, as the commercial men offer?"

"Do you think I'll believe it?"

"Of course you don't. Firstly, even if it could really produce everything, it would have robbed you the enjoyment from the art of doin things and also the art of thinking. One of the differences between a science and an art, as I used to say, is that you don't find the process of a scientific activity very interesting but you get good satisfaction from the result of that activity while in the activity of of an art you find satisfaction also in the process as well. Good cooking is an art and a good cook finds satisfaction in the process of cooking as well as in the food produced. That is why you can always find it tolerable to have food cooked but you will never stand for food digested' like the instant breakfast. In the matter of thinking, it will be much worse."

"Right."

"Secondly, you must not forget that all the services in commercialization are rendered as a means and not as an end. People are usually very much impressed by the beautifully decorated means and are too lazy to try to find out the real end behind the means. They don't suspect too much as men are originally kind-hearted, the Chinese traditional thoughts maintaining that human nature is good. So that all the propaganda in slogans and advertisements penetrates into a man's mind and he accepts it without questioning its validity. In a commercialized society, propaganda comes more often, more powerfully and more naturally than in any other kind of society, and people unconsciously receive them from the social mind to form prejudices which condition their thinking. Do you think the Americans are more like this than other people in the world?"

"Yes, the Americans have the habit of considering many things as a 'must' while many other people do not. They think it is a must to send out cards on every kind of 'Day', a must to offer mother a present and bring her to dinner on Mother's Day, a must to do this and that."

"These are all prejudices, prejudices in the broadest sense. Customs and traditions are all this kind. People like them because people are lazy to think independently since they have already got explanations for this and that. For example, when a person has some ideas different from those his seniors or juniors, he does not bother to think but just says that it is due to the 'generation gap'; for this modern term 'generation gap', a product of the social mind, has helped him to 'explain' the situation. And, when he sees something in society in contradiction with his feeling, he just says that it is useless to think about it because the Whites are so and so, or the Blacks are so and so. When society is more complicated, he receives more and more from the social mind to form more prejudices to restrict his thoughts."

"Well, well, how about your good self, my good friend Achun? You said you were positively happy because you enjoyed more freedom in thinking than others. How come?"

"Firstly, I have been in this country for only a couple of years. I am a 'clean slate' here, not subject to all social dogmatism which would penetrate my mind and become my prejudices to restrict my thoughts."

"Achun, don't forget the Chinese saying: 'Having come to the abalone market long enough, you do not smell that fishy smell.' You smell so much odor in this commercialized market only because you are new. In the course of time, you will not only be unable to smell anything different but also become a great producer of this fishy odor."

"It would be true, Tom, were there not a second and a third factor which I was going to discuss with you, I would certainly become one of the ordinary Americans in the course of time."

"Okay, proceed."

"Secondly, it is because I am a Chinese."

"What?" Tom jumped up from his chair. "Do you mean that the Chinese people are more conservative, that they strongly cling to their own ideologies. and that it is difficult for them to adapt themselves to a new environment?"

"Not at all, Tom. Sit down and be relaxed. What you are saying is a wrong concept most Western people have about Chinese. In fact, the Chinese are willing to absorb from another culture as much as any other people. In history you can find that the Chinese have met so many challenges from foreign cultures and that they made suitable response each time, modifying their own culture to cope with the invasion. In this way. Chinese civilization has made progress. If the Chinese had been obstinate, their civilization would have been a dead one long ago."

"Then what do you mean when you say your being a Chinese is one of the factors that make you freer in thinking?"

"In one way, the Chinese do not have a systematic philosophy well organized as that of Aristotle, Kant, Descarte, Wiliam James, or John Dewey. But in another sense, the Chinese are the most philosophical people in the world."

"Hmm! . . "

"You have doubt about this statement of mine, I can see. Let me ask you a question. Do you notice the difference in construction material between the houses in San Francisco and those in China?"

"Here the houses are mostly built with timber while those in China are mostly built with bricks."

"That's right. But though they differ in construction material they both serve the same purpose as a home."

"Of course, in purpose they are the same. Good or bad, they all provide people with shelter, protecting them from cold and heat, wind and rain."

"So that," Achun said "although the Chinese do not have a philosophy as systematic as the Westerners, they do have philosophies of different material, and different approaches, but with the same basic function of a philosophy."

"What is the basic function of a philosophy?"

"The word 'philosophy' means the love of wisdom. But what sort of wisdom truly attracts one to love it? It is the wisdom to see the truth of a thing without being bewildered by its appearance. To enable a man to obtain such wisdom is the function of a philosophy."

"Very good."

"From Thales of ancient Greece Western philosophies have dealt with matter and substance, questioning what they are, how we know them, whether our knowledge is reliable, and so on. In this way, they have all sorts of studies like ontology, cosmology, epistemology and so on. On the other hand, Chinese philosophies mostly deal with human affairs, questioning how the events come, what the changes are, what their causalities could be, and so on. Though they do not form a system, they do inquire into the realities of events."

"What a beautiful comparative study of the East and the West philosophies!"

"No, Tom. I do not intend to make any academic study here. What I am trying to do is to bring out one point. Since Western philosophy is a complicated and systematic study, it is the task of great thinkers, learned men in the academy. But since Chinese philosophy deals with the common events of a good son and a good brother and it is based on common sense more than academic effort. Everyone in the family or in the market is more or less a philosopher. That is why I say that the Chinese are the most philosophical people in the world."

"Tremendous speech!"

"Well, all kinds of thinking is subject to the temperament of the thinker and the influence of his environment. We should say that there is no absolutely ndependent thinking. However, the kind of thinking which is closest to an independent one must be philosophical thinking because it studies things in general, universal, and not in particular. Do you agree?"

"Yes."

"Well, the Chinese are philosophical. They think more independently than other."

"What a syllogism!" Tom burst out laughing. "You are a Chinese and therefore you could think independently with less influence from the social mind."

"Exactly."

"You are a traditional Chinese. What do you think of the modern Chinese? Will the Chinese in future be also independent thinkers?"

"I do not deny that I'm a traditional Chinese, but I don't think the traditional and the modern are in contradiction to each other when the attitude toward thinking is concerned. As to the next generation I am not very optimistic when considering them as independent thinkers. Those who were born and brought up in mainland China are followers of a new atheistic religion, Maoism, while those who were born here and those who came here in their infancy and had been Americanized are only 'bananas'."

"What 'bananas'?"

"The skin remains yellow while the flesh is white."

"Oh!"

"There is nothing wrong in them except they enjoy less freedom in thinking, just like the ordinary Americans."

They paused for a moment, staring at each other with some mutual understanding. Then Achun said;

"When you mentioned a minute ago the term 'traditional', it reminded me of a third point. I sincerely wish you can understand that traditional Chinese thoughts are not dead but still have an important function in the modern world. If they could be properly introduced to the Western world, they could remedy the ills of their civilization."

"I do believe so too."

"The third point is that I am always a student in traditional Chinese philosophy, especially Confucianism. Let me quote a paragraph from 'The Analects' to illustrate how a broad-minded independent thinker Confucius is.

'There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary predetermination, no obstinacy, and no egoism.' "

"Whose translation is this? It doesn't interpret the original meaning too well."

"It is James Legge's translation of over a century ago. Just like King James version of the Bible or Jowett's translation of Plato's works, it is considered the orthodox one. The wording may not be very satisfactory but it does tell the fundamental spirit of the Master's thinking.

"No need to do that."

"This saying emphasizes two things. First, one should 'empty' his mind in order to receive anything acceptable. That is why I said before that the Chinese are not reluctant to adopt new ideas. Second, when one accepts anything, one accepts it thorugh ones independent judgment, not because it is the conclusion of an authority."

"Very good. You have pointed out the significance of this Confucian saying."

"I have been benefited by Confucius teaching. When you have tasted something good you want your friends to share it with you. I sincerely hope that my American friends and the 'bananas' here could taste the fruits from the trees planted by the ancient Chinese."

"Very good, Achun, struggle on!"

Correspondence

December 12, 1969

Dr. William P. Fenn,
General Secretary
United Board for Christian Higher Education in Asia
475 Riverside Drive
New York, N. Y. 10027

Dear Dr. Fenn:

On behalf of the Yenching Alumni Association of America, greetings!

After much discussion and conferences, we have reached an understanding that before anything else can be done in commemoration of our late President, Dr. J. L. Stuart, the officers of our Association would like to go along with the idea of naming the library of Tunghai University, The John Leighton Stuart Memorial Library. We in the Association will do our best not only in soliciting our members to donate books to the new library, but also in raising funds to help make your project be realized. Please keep us informed of the progress of the project and feel free to ask us for whatever assistance we can offer, either personally or collectively.

As soon as our Association becomes fully activated and strongly organized we may be in a position to offer other ideas and help to the United Board. At this juncture, however, we feel that we should contribute as much as we can to make the J. L. Memorial Library materialized. Please convey our best wishes to make the J. L. Memorial Library materialized. Please convey our best wishes to other members of the Board and let us know from time to time how we can be of service to you.

May I, on behalf of all the members of our Association, take this opportunity to congratulate you and members of the United Board for the excellent job you have done in furthering the Christian higher education in Asia, especially at a time when the Christian ideal is being challenged in that part of the globe. And to you, Dr. Fenn, I would like to express my personal admiration and respect.

As the Christmas season draws near, as we Chinese will "kung ho Sheng-tan" (In reverence celebrate the Holy Birth), it is only appropriate to wish you and yours a very merry Christmas.

Respectfully yours,
Richard F. S. Yang
President, Yenching Alumni Association of America

* * *

December 22, 1969

Dr. Richard F. S. Yang
President, Yenching Alumni Association of America
501 Cathedral of Learning
University of Pittsburgh
Pittsburgh, Pa, 15213

Dear Dr. Yang,

Thank you for your very good letter of December 12, which arrived just after my return from a seven-week visit to East Asia. I am delighted to know of the interest of the Yenching Alumni Association of America in contributing to the proposed John Leighton Stuart Memorial Library.

I also find myself greatly embarrassed by discovery of a fact I had once known but which had in fifteen years completely slipped my mind. The existing library at Tunghai, to which the new building will clearly be an addition, was given the name 'Wheeler Memorial Library" in memory of the family of W. Reginald Wheeler, who many years ago gave a considerable sum to Yenching. It would be awkard for the one library to bear two names. Though there will be two buildings, these will be so connected as to form one structure. I can only say I deeply regret this slip of memory.

It would of course still be possible for the Association to contribute funds for books, and these could bear a special bookplate, but I realize that this would not be the same as having a building named after Dr. Stuart.

The alternative which I proposed in my June letter still remains viable, I believe. This was for support of the Institute of Religion and the Humanities, which might be named after Dr. Stuart. This is now being called the Research Center for the Humanities, which include religion. I do not know whether this appealed at all to you and your colleagues. You will note that I am somewhat tentative in speaking of this possibility. That is only because, this time, I wish to consult Tunghai before making any commitment!

Another alternative which was discussed earlier, was for Yenching Alumni support of professorships which might be named for Dr. Stuart.

Should you still prefer to have a building, it might be possible for some other building, such as the proposed faculty building for the College of Arts, to be named for Dr. Stuart.

I shall look forward to hearing from you when you have had time to consider these and perhaps other alternatives.

With warm regards and best wishes for Christmas and the New Year.

Cordially yours,

William P. Fenn
General Secretary

* * *

March 11, 1971

United Board for Christian Higher Education in Asia
Office of the Executive Secretary
475 Riverside Drive
New York, New York 10027

Dear Sir:

On behalf of the members of the Yenching Alumni Association I bring you greetings. As graduates of one of the original 13 missionary colleges in China, we are both proud and aware of the tasks and the achievements made by the United Board over the past decades, especially for the new horizons in higher education extended to other parts of Asia. We pledge, therefore, our continued support to the various programs that you are now undertaking.

One of the important projects which we, the alumni of Yenching University in the United States, as well as in Taiwan and Hong Kong, are doing, I am sure you are interested in knowing, is to keep the name "Yenching" alive not only in the memories of those who are related to that school, but also in deed as well. For your information, a "Yenching Institute" was recently founded by our alumni in Taiwan. To make it not an experiment but a reality requires the support, moral as well as financial, of all of us. For this reason. I have been instructed by our alumni group to send you this communication of inquiry in order to find out what has happened to the fund donated by various people and organizations to our beloved President, the late Dr. John Leighton Stuart, for the purpose of helping Yenching university in its academic programs. We understand that this fund has been taken care of by The United Board since the death of Dr. Stuart. We will appreciate it very much if you or any officer in charge of that account would favor us with a note of clarification.

We are always mindful of another important project, that is to find some way to commemorate Dr. Stuart himself. I am sure you all agree with us that his devoted service as a missionary and achievement as an educator should not pass unnoticed. We would, of course, welcome suggestions from you, or better still, guidance and assistance.

With best regards, I am.

Sincerely yours,

Richard F. S. Yang
President

President, Yenching Alumni Association of America, Inc.

* * *

March 25, 1971

Dr. Richard F. S. Yang
Department of East Asian Languages and Literatures
Faculty of Arts and Sciences
University of Pittsburgh
Pittsburgh, Pennsylvania 15213

Dear Dr. Yang:

This will acknowledge your very good letter of March 11 concerning the Yenching Alumni Association. We were interested to hear about your plans for the "Yenching Institute" in Taiwan.

I am happy to try to answer your questions about the Yenching funds under our supervision. I am not sure that I have identified the fund you refer to. We are administering a rather large number of Yenching endowment funds; however, none of them is designated as a John Leighton Stuart Memorial. You may be referring to a fund which was the result of a fund-raising campaign in 1944 carried on by Dr. Y. P. Mei. Some of this fund was raised by alumni groups here in the United States and the rest raised from alumni and friends in mainland China. This endowment fund became part of Yenching University funds invested here in the United States. New York courts have made the United Board the legal custodian of all Yenching endowments. The United Board is allowed to use the income from these endowments for its educational work in Asia. I might say that the United Board became custodian of these funds by official request from the Board of Trustees of the various mainland China universities. The United Board is governed in the use of these funds by a rather rigid Court Order. It is impossible to use income for any project outside of the related Christian universities approved by the Court.

If you have any further questions about this matter, please do not hesitate to write.

We are very happy that you are continuing to consider the possibility of a memorial for Dr. Stuart. I might say that there is in existence a John Leighton Stuart Memorial Scholarship Fund for Tunghai Univerity. This fund is an endowment and the interest income is used for Tunghai scholarships. At the present time, the value of the endowment is $1813.62. Perhaps your Association might want to consider the possibility of contributing to this very fine scholarship fund. Of course, there are other memorial possibilities which could be explored, such as a building at Tunghai University or a library collection. We shall be very happy to discuss these possibilities with you and the other members of the Association.

We very much appreciate your continuing interest in the work of the United Board. We covet the generous support of Yenching Alumni wherever they might live.

Cordally Yours

Paul T. Lauby
General Secretary

* * *

April 19, 1971

Professor Richard Yang
Faculty of Arts and Sciences
University of Pittsburgh
Pittsburgh, Pennsylvania 15213
U. S. A.

Dear Richard:

Your letter of March 10 has been received. In answer, I wish first to congratulate you for having been elected Chairman of the Yenching Alumni Association in the U. S. A. It is also good to hear about the organization of a Yenching Institute in Taipei, which will at least keep the name of Yenching in circulation.

With regard to your inquiry about the Million-Dollar Campaign Fund,

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I must point out that your inquiry has to be the 6th or 7th time I have been asked the question, and the second time I have had to reply in writing. I do wish that the Yenching Alumni Association had a better filing system. Since my personal files are in the U.S., I shall try to oblige and write out once again what I have told others before.

To give you the conclusion first: there is no such a "Fund" any more. Your predecessors including Miss Hsu Ying, Mr. Wang Kung-li, etc., have checked on the point at the United Board Office in New York and they have been told by Dr. William Fern I believe, that there was no more such a "Fund." From what I know, I have to agree.

Now, what do I know? I have now to recall for you an event occurring in 1944-49, and I am not too confident about my memory. Please have the statements checked and corrected where you can.

The Yenching Million-Dollar Campaign was most vigorously conducted during the year 1944. By the spring of 1945 the campaign had gone "over the top" and was concluded thanks to the loyal and self-sacrificial support of the alumni. Before I left for the U.S. in the spring of 1945, the **Campaign** Comm, was dissolved, and a Million-Dollar **Fund** Committee was organized. The membership of the latter committee was composed of mostly Yenching Directors and alumni, such as Fei Ch'i-hao, Fang Tung, Chang Hung-chun, Cheng Lin-chuang, etc. While I served as the secretary of the Campaign Committee under the Chairmanship of Dr. H. H. Kung and Vice Chairmanship of Mr. Fei Ch'i-hao, I was not a member of the Fund Committee.

I only learned later that the money collected, amounting to something like $12,000,000, was finally converted into U.S. currency by decision of the Fund Committee, and, at the current rate of the time, only somewhat more than US$20,000 was obtained. This U.S. dollar amount was deposited in America and carried in the books of the United Board until the spring of 1949. (I do not know who told you the "1,000 oz. of gold" story. I have never heard it before.)

In an afternoon in May, 1949, as I recall now, Dr. Dwight Edwards, President of Yenching University at the time, invited a group of Yenching people to tea at the International YMCA. Among those in attendance were Fang Tung, Chang Hung-chun, James Chuan, myself, etc. Dr. Edwards discussed the difficulties of communication arising from the political chaos, and suggested that the Million-Dollar Fund be merged with all the other Yenching University funds in the books of the United Board. Since there was no objection, the U. B. was instructed to merge this Yenching "Fund" as it had merged all other Yenching funds, a decision of long time standing made by Dr. Stuart himself.

The above is an account from an eye-observer. Fortunately there are still people like Chang Hung-chun on this side of the curtain and therefore available for corroboration and correction.

Sincerely yours,

Y. P. Mei

* * *

Aug. 15, 1971

Mrs. Stanley D. Wilson
1405 Via Zurita
Claremont, California

Dear Mr. Hung,

I have not been sure whether word has reached you that Stanley Wilson died Aug. 4. He had been in a state of decline for some months but the end came rater unexpectedly after he seemed to be improving.

Our two daughters and their entire families had come to see us and brought great joy to Stanley. Several of them returned again to aid and comfort me at his death.

It was in the middle of terrible heat. I did not want friends to feel obligated to come or do anything. His wonderful birthday celebration in February seemed to me to be a farewell as well as an honor by his friends. You did the work for that and he knew it was you. He read those letters over and over. It was enough. We do not wish anyone to feel further duty. The Yenching Alumni Association of Los Angeles sent representatives. They had also come to see him in the hospital a few weeks before.

We are eternally grateful for all this love and friendship. You have all done well. He felt you to be his sons and daughters.

Thank you all,

Anna Wilson

* * *

January, 1971

Dear Friends and Others:

Yes, we know it is January, 1971, the beginning of a new decade, and that Christmas was in December, ending an old one. At least, in our uncertainty we celebrate December 25. This is the great celebration of all time, but why? We can say it was the time when the incarnation became manifest. That, I think, is because as people looked back they saw the significance of the coming of Jesus. Yet it is not really birth that we celebrate, but a life of achievement, especially of contribution to the welfare of mankind. If Washington or Lincoln had died in his teens, we should not now be celebrating their birthdays; and I say with a shudder, suppose Herod's nefarious plans had succeeded!

Yet we do properly celebrate Jesus as the Son of God, the Christ. He helped us see that there really is God and what he is like. But during the Christmas month we all saw many more pictures of a fictitious Santa Claus than of Jesus as either Babe or Man. So it seems to be Santa for Christmas, but Christ the Man for **after** Christmas. It is **after** for us.

We think an after-Christmas letter is better than a card with just a name on it, ofter printed, at that. Here endeth our apologia.

Life with us in 1970 was both comfortable and happy, but not very useful or eventful. We can't get used to living just for ourselves or each other in this delightful place. When Browning wrote "The best is yet to be," he was neither 89 nor 90, which we are. He died in 1889 at the age of 77.

The population of Claremont Manor is about 280. Some 45 of these are 90 or over, but you would be hard put to it to pick out the nonegenarians—they are so young. We have all the comforts of home without working for them, and we get more free entertainment than at any place we have ever lived before.

We don't go far from Claremont these days nor far from home these nights. We are somewhat like the Riverside Church members that Dr. McCracken described: "When it rains, they won't come **out**; when the sun shines, they won't come **in**." So much goes on here that there is not much reason for going far. So you are almost sure to find us at home if you come by. Will you come?

You would not be on our list if we couldn't say to each one you.

Love,

Ruth and Tom Breece

* * *

Juanary 19, 1971

Dear Mr. Secretary of the Yenching Alumni Association:

Let me say first how delighted I am at anything which promises to keep alive the wonderful spirit once generated on the Yenching campus.

I am herewith enclosing my dues, and, if I do not return to you the Information Sheet, it is because I am asking you to make it out for me to make up for my lost art of writing Chinese characters.

I am the widow of Dr. J. Stewart Burgess (both M. A. and Ph. D. from Columbia) who died in 1949 almost immediately upon his retirement from long service as head of the Department of Sociology at Temple University, Philadelphia. As part of the Princeton-in-Peking Mission, he was instrumental in establishing the social sciences at the initial stages of the founding of Yenching University. Among the tributes at his memorial service was one, from a Chinese official, which called him "the founder of modern social work in China." His Chinese name was 步濟時. As for his wife, she is a Litt. D., taught Sociology at the college level and as social worker, was employed by the State of Pennsylvania (now aged 89). Dr. Burgess headed the UNRRA School in Washington 1945-6. Our son, David S. Burgess, formerly in the State Department, is now Deputy Director of UNICEF for East Asia and East Pakistan with headquarters in Bangkok. Our younger son, Peking-born Vinton Burgess, is a H. S. teacher in California.

During 1968-9 I worked with a brilliant Harvard graduate, Philip West, who, with the encouragment of Dr. John Fairbank, was intent on writing a history of the effect on China of Yenching University from the Chinese point of view. (He felt that the book of Dwight Edwards, now deceased, was from the Western point of view, being mainly reports to New York.) He spent the summer of 1969 in Taiwan, gathering further material. His present address is 214 E. 9th St., Bloomington, Indiana 47401, where he is teaching Far East subjects.

I am surprised at not seeing some names in your bulletin. Like Langston Gilkey, author of **Shantung Compound** (prison), now at the University of Chicago. Or the widow of Dr. Louis E. Wolferz, Meadows Lakes, Highstown, New Jersey, 08520, who annually puts on an event for Chinese students in the area, often assisted by Gardiner Tewkesbury.

My near neighbor here is Mrs. Chuan Shao-wen, whose husband was once bursar at Yenching, and herself an early graduate of the Women's College (later merged with Yenching University).

Another good source of information about graduates on the East Coast might be my name-sake, Stella Lin—Mrs. Alber Lin, 36 Holly Drive, New Rochelle, N. Y. 10801.

If you do not get immediate response from Richard Ritter, it will perhaps be because he is at present out-of-town, with a wife who had a complicated operation on her knee, followed by prolonged therapy.

Dr. Rowland Cross, also a near neighbor, is much interested in your project. We have seen Dr. John T. Ma of the Hoover Institution occasionally here in Claremont, scouting for materials. Dr. Cross has recently remarried, the bride being Peking-born Mrs. Rebecca Gofforth.

Trusting that these bits of information may be of use.

Sincerely yours,

Stella Fisher Burgess

* * *

May 14, 1971

Dear Ssu-yü:

It was good to get your brochure on the Taiping Rebellion the other day. Although my Chinese is not up to reading the original, I enjoyed greatly the English summary. I am glad that you added that. I am, of course, very happy to see the work of my former students and rejoice in your progress and your achievements. You have accomplished much both in the realm of scholarship and in teaching, as well —of course—as in just all-round good living; and I am proud of you! I

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wish that we might be able to see you again. We are not going east this summer, and it is to be feared that our days of taking long trips are probably over. Emma is nearly 80 now and I almost 77.

During this winter Emma spent two months in hospitals, having an operation on her hip for arthritis. She had been almost unable to walk for some time; but now has nicely recovered and can walk, with a cane, pretty well; and—best of all— she has no more pain. So we are quite happy about that.

For the past ten days we have been getting acquainted with a new grandaughter. Our daughter Darry and her husband (of Wisconsin) have recently adopted a little Korean waif, about four years old; and Darry brought her out here so that we could get acquainted with her. She is a little charmer: goodnatured, bright, lively, and pretty. Quite naturally we fell in love with her. Darry has three other children; we think it was a nice thing for them to do.

We see Yenching people from time to time. Mrs. Ch'uan Te-hua (Mrs. James Ch'uan) has recently come to live in our Pilgrim Place community; and of course we greatly enjoy talking over old times with her. She is helping us to revive our Chinese language a bit. We saw the Sailers last summer; Ran is engaged in many kinds of political (anti-war) and social (racial relations) activities.

I still have the picture of the T'ang dynasty horses and horseman, which the History Club gave to me, right over my desk where I am writing. It is very precious to me. I know you had a share in the gift.

Please give our love to Margaret and the children. I suppose they have more or less grown up by now. Some day I wish you would work on the history of the dying days of the Ming dynasty. I wonder how much parallelism there is between Koxinga, who took over Taiwan as the Ch'ings were coming in, and Chiang K'ai-shek. It would be interesting to follow through such a study. If you have written anything along that line (in English!), please let me know.

Did you know that Kenneth Ch'en is coming out to Los Angeles again? You heard, of course, that his wife, our dear friend Willow, died and that Kenneth has married again. His new wife had been connected with the library in UCLA, and that may have something to do with their desire to live out here again. I know that UCLA has been anxious to get him back; but the decision must have been a difficult one.

Emma joins me in greetings to you both. We do hope that all is going well with you. Blessings on you in all your work.

Sincerely

Dick Ritter

* * *

Dear Richard:

May 26, 1971

I have several items of personal news for the next issue of the Yenching Alumni Annual, if you care for such items.

First, I am sorry to say that Mr. Thomas Breece died May 19th, at Claremont. He was 89 years old and had been in failing health for several months. Mrs. Breece is 90 and lives at the Claremont Manor, but is also not well.

Edith Boynton died some time during the past summer,- I am not sure of the date. She was formerly in the Registrar's office at Yenching. We have also just learned of the death of Mrs. J. B. Taylor, on the Islo of Wight off England, about a year ago. She also was 89. Dr. Taylor died some years ago. Mrs. Taylor's sister is still detained in China. She was taken into custody at the time of the Cultural Revolution and has not been heard from by her English friends for three years.

Mrs. E. O. Wilson is at Pitzer Lodge, Pomona Valley Community Hospital, Pomona, confined by crippling arthritis.

Dr. and Mrs. Randolph Sailer live at Swarthmore, Pa., and are still active in interacial and anti-war groups.

Dr. Kenneth Ch'en has remarried after the death of Willow. He has relinquished his position as Professor of Buddhism at Princeton and accepted again his old post as Professor of Chinese History at U.C.L.A. They are expected to arrive in the Los Angeles area in July.

Thus it goes. At our ages most of the news is not cheerful. You may know all these items already; but for what it is worth, here it is.

We Ritters are getting on fine. Hope all of the Yangs are also.

I am sending this to the Alumni Association at Palo Alto, even though I know you are not there,—because I think that that is where the news is gathered. But I also want to say personally that we still miss you and family around these parts and hope that (like the Chens) you will some day return to "sunny" So. Calif! Our aloha to you all, from Emma and me.

Sincerely yours,

Dick Ritter

June 23, 1971

Dear Ssu-yü

It was a joy to read your letter, and also to read the two monographs you sent me so generously. You are surely a busy man and a very productive one. I admire you scholarly ability. As you know I long ago left the field of research and so have produced nothing but a book some years ago on "The Arts of the Church." I have continued my interest in the history of church architecture, however, and sometimes am still called upon to give a lecture or two. With me it is now a hobby rather than a profession. But once the "feel" of history gets into the blood it cannot get out!

I most certainly understand why you cannot keep me (or anyone else!) supplied with all your many books and writings. Costs are prohibitive these days and you are a prolific writer. But in any case, I like to follow your career and I am very thankful that we are still in touch.

What a glorious time you must have had on you trip to Europe. Emma and I have also—since retirement—had two 6 month trips there, spent mostly in London. I could not stay out of the British Museum for many days at a time. But we went off on many visits to cathedrals and other churches. We were most interested in the Saxon architecture. Cheng Te-kien was our guide through Ely Cathedral.

Well,—have a good summer! Don't work too hard; and remember both of us to your wife and daughters.

As ever yours,

Affectionately

Drick Ritter

* * *

(The following note was received from Dr. and Mrs. George Barbour. Dr. Barbour taught at Yenching University from 1922 to 1932.)

Before some 45,000 people in the stadium of the University of Cincinnati there was again given the George B. Barbour Award to the professor most like him "Endowed by former students to honor him as scientist, scholar, teacher and, above all, as friend of his students, and to encourage future generations of faculty members to look upon teaching as a privilege and honor, involving responsibility for close student relationships."

This shows our lives in the 34 years we have been here—George as Dean of the College of Arts and Science for 20 of them, always as Professor of Geology—still, though Emeritus, with an office and giving a hand in the Department; six times invited to go to Africa to help date the finds of earliest man; the house still constantly full of students, or ex-students who invite themselves for a weekend to introduce husband, wife or child or to discuss problems. A year ago he spoke in five countries on the Origin of Man or on Pére Teilhard de Chardin.

Dorothy represented Protestant Women at the founding of the World Council of Churches and is still active in Church, Church Women United, and leads a student group.

Come and see us if you are near, but it is safer to be sure we will be here.

Last year our sons gave a party to celebrate our golden wedding, and in August the family gathered for George's 80th birthday.

* * *

7 Via del Pino
50137 Firenze, Italia

August 15, 1971

Dear Mr. Hung,

Your letter of May 1, with news of yourself and your family, and its enclosures, has given me great pleasure. It is indeed a joy to renew the ties of the beginnings on the Yenching campus.

Just three weeks ago it was my privilege to welcome Mrs. Helen Saunders and her daughter Jennifer, and accompany them as we visited Florence on their five-day visit.

May I extend a most cordial invitation to any member of the "Yenching Family"—both alumni and faculty—to let me know of their intended visit to Florence, so that I might help to make it more worthwhile.

I am making my home here because, after Peking, it is where my mind and spirit are most free to develop and find nourishment.

From September 19 to 25, I shall be attending the 23rd International Congress of Chinese Studies at Oxford, England, where I am presenting a paper, illustrated with slides, on "The Sinicization in Life and Work of the Missionary Artists at the Manchu Court in the 18th Century."

Enclosed is my check for the Yenching Alumni Association dues; also a list of names and addresses to be added to the Yenching Directory.

My very best wishes for the greatest of success in your work with and for the Yenching Alumni Association.

Kindly remember me most cordially to Mr. Philip Fugh and Mrs. Joan Hsu. Also to any other of the alumni and faculty who may remember me.

My warmest personal greetings to you and your amily.

Most sincerely,

George R. Loehr

* * *

Dear Mr. Hung:

I am enclosing a photograph of some of our Yenching alumni of Southern California taken before a dinner meeting at our housee in the summer of 1970.

In November-December, 1970 we pre-celebrated Dr. S. D. Wilson's 90th birthday at the Phoenix Restaurant in Claremont. His actual birthday was in February, 1971 and he passed away in August, 1971 Then, we heard that Mr. Breece had passed away in May, 1971. He would be 90 in October. We had planned to give him a party in the past summer but didn't quite make it. I have more photos of the Wilson party but I am not sure how well they would reproduce. Please let me know if you want to put them in the **Yenching Alumni Annual.**

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Yenching alumni in the Los Angeles area are quite close to each other. Three or four years ago when most of our children were still in high school, we had family gatherings so that the children would know each other. Unfortunately this did not last very long.

Best wishes,

Sinccerely

Chun-I Wang (王春漪)

* * *

(The following letter was written by George R. Loehr to Samuel Groff.)

7 Via del Pino
50137 Firenze, Italia

November, 22, 1971

Dear Sam,

It was indeed a joyful surprise to receive your letter of the 2nd, enclosing the one of September 14. You may well imagine what a pleasure it is to get in touch with you and Trudie.

Two months ago I read a paper, illustrated with slides, at Christ Church, Oxford, for the 23rd International Congress of Chinese Studies, on "The Sinicization in Life and Work of the Missionary Artists at the Manchu Court in the XVIIIth Century." The paper was very well received. In fact, I was told that it was the best one presented, having "run away with the Congress". As a result, I have been invited to take part in a colloquy on "Chinoiserie" in London next June under the auspices of the Percival David Foundation of Chinese Art.

Among the members of the Congress were two Yenching alumni, living in Europe. It was good to be with them.

Before the Congress I greatly enjoyed a four-day visit with Dora Bent in her home in Dorset.

I am much looking forward to your more leisurely visit when I may have the pleasure of guiding you around this, my spiritual home, and our tongues can really wag about our past in China and the present China-U.N. situation.

Next January 21, I am giving an illustrated talk here on "Florence and China down the Centuries."

The very best of Thanksgiving greetings to you and Trudie.

As ever

George

* * *

Christmas, 1970

Dear Ones All,

In years past with so many things to tell when I had no time to write, I looked upon mimeographed letters with detestation, though guiltily but thoroughly enjoying any of yours which came my way; now, with nothing to tell, I'm writing. I tell people who ask me what I am doing that I am learning to cook, though I haven't even done that. Yet I've been as active as a Mexican jumping bean. Such is life in the U.S.A.!

Just a year ago my sister-in-law, Mary Williams Cochran, and I moved into her house in this tree-shaded Boston suburb, with the full intention of becoming gentle, old, New England ladies. And what do such ladies do?

We live: Marketing, laundry, bird-feeding, gardens, snow-shoveling, meals, cleaning. (Alas! No Hë-chin and Ah Yün; and Joseph, 14 yrs old high-school boy scarcely takes the place of Lao Ch'en when the garden needs him.)

We do GOOD WORKS: Church work, committees, women's clubs....

We cultivate ourselves: the Boston Museum and "Civilization", the Boston Symphony, lectures, town-meetings, books, sight-seeing Boston, T.V.

We travel: planes, busses, taxis (in a jamb with heavy suit-cases), subway, and even ONE train: from Plainfield to Newark, though these phenomena have become practically extinct in the United States today.

We visit: the Virgin Islands, Chicago, No. Carolina, Plainfield, Norfolk, Connecticut, Massachusetts, Newport, Maine, New Hampshire, Vermont. In all these glorious places I am driven over the most gorgeous countryside by my most dear and long-suffering friends and relations.

But what is really most wonderful are all the dear, DEAR people whom I've known in different parts of the world through my whole life and who seem to come crowding around me now. My own adorable family. Many of my Chinese friends have said that my family was like a Chinese family. There are my brother and sister, sisters-in-laws and THEIR relatives, my cousins, nephews, nieces and their families. And then my friends. My 50th High School reunion. Bill Fenn's farewell dinner in New York in June, with friends beginning in Hwai Yuen and Kuling days through Yenching and Peking to Taiwan, Tunghai, and Hongkong. And then all my old students and all the darling people at 475 Riverside Drive. "What a richness!" as my students used to say. I even get an occasional request for a letter of recommendation, just to make me feel at home.

Besides many visits at 152 from friends and relations here, we have had two **great** visits from abroad. The Vests, cousins from Belgium, turned up during the worst heat wave Boston had known in July for forty years, and my friend Kitty Cherry from Ireland was here during the worst heat-wave Plainfield, or any of the East Coast from Florida to Canada, had EVER experienced in September. However, both guests were most appreciative of everything else **but** the heat, and they took that in their stride: the Vests being from Virginia and Kitty having spent ten year in Hongkong.

It has all been glorious and lots of fun.

But I am homesick for you all, and for China, and for the crowds of young people I used to see and talk with and scold and admire every day. I miss the Chinese language and all the lovely things we took for granted. But at this time of year I specially miss the poinsettias and the carol singing. Sing a lot of carols specially loud and fast for me.

God bless you and keep all, and give you the REAL joy of Christmas, which can never end.

With much love from....

Nancy Cochran (once known as Anne)

* * *

December 1971

Dear Friends Around-the-World,

An unexpected blizzard on Thanksgiving Day thrust us into Winter and with it brought the realization that Christmas was near at hand. Indeed, greetings from various corners of the earth have already arrived; and we look forward to many more of these tokens of friendship during the coming weeks. They certainly help us face a world where one almost despairs of "Peace and Goodwill' and where the "Christmas Spirit" is almost buried under the avalanche of commercialism.

But no matter what the weather or the human conflicts, bright and early every morning an eager and cheerful two-year old pokes his head in our door and says, "Hi!" At least our own world can be a happy one. Giles (our son) is an affectionate bundle of energy and joy, busy trying to grasp the English language, playing ball, roughhousing with (and wearing out) his mother, and "helping" with many chores around the house. He is addicted to **Sesame Street,** can count to twenty and has almost mastered the alphabet. He went to his first football game recently, Yale vs. Princeton, and since then his very favorite song has been "Poo-Dog, Poo-Dog, Bow-wow-wow E—I, Wayle!"

Carol joined us for that game and also for Thanksgiving with Jane's my wife's family. She had injured her leg in a fall connected with her opera work in Boston last winter, which eventually required her hospitalization and some months of of recuperation. She had become interested in computer programming and so is now attending a special graduate work-study course at New York University and a supplementary course evenings at RCA Institutes. She likes this work and is doing very well, but her schedule doesn't leave time for anything else and her visits with us have been all too brief.

There isn't much "women's lib" in this particular Sparta household; the blankety, blank housework, etc., consumes all too much time. But the garden is improving, and the tomato crop was yummy. Jane did squeak in a short adult-school course, but generally spends the evening listening to radio concerts while skimming the papers or occasionally trying to beat her husband in Scrabble.

Lyman quietly celebrated his 70th birthday in August but still continues his efforts to be of some help to the Asia Foundation, the Unuited Board and several committees. He greatly misses the excellent secretarial assistance he enjoyed for so long. For reasons of economy the Foundation closed its small New York Office and—heaven help us—we received two more crates of files and office materials. The problem with a small house is where to put things; actually, if one doesn't look in Lyman's study or the garage, we are quite settled now. We have enjoyed the visits of friends who havee succeeded in finding their way here and hope their number may increase.

Our travel has been limited for reasons of both time and money. We did take a late winter trip for good visits with relatives and friends in Florida and South Carolina, and we occasionally treat ourselves to short excursions into the countryside surrounding us here. Sussex County where we live and the nearby Pocono Mountains provide beautiful scenery in all seasons.

From some standpoints it gets increasingly difficult to be optimistic about the future of our human race, but the faith of Christmas sheds a more encouraging light. Although individual efforts frequently appear lost in the enormity of the world's problems, we know that individuals have often "sparked" important historical changes. Because some of Lyman's friends figure prominently nowadays—especially as regards China—we watch events closely and sympathetically. Those who carry heavy responsibilities are often in our thoughts. Despair serves no purpose, so let each of us pause, and yes, rejoice in the celebration of Christ's birth. Have a Merry Christmas and the happiest possible New Year in 1972.

Yours affectionately,

Jane and Lyman Hoover

* * *

Chung Chi College
Shatin, N. T. Hong Kong
Tel. Office—061-3131
Private—061-3150

December 24, 1971

P. O. Box 2886
San Francisco
California 94126
U. S. A.

Dear Friends Far and Near:

The year of 1971 has really gone by very quickly. I did not catch up with the Christmas spirit until the last minute. But better late than never. I hope this letter will reach you after the Christmas rush so that you will have more time to read it. May the new year of 1972 bring you happiness, health and prosperity.

1971 has been a great challenging year for me in many ways. Instead

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of obeying my medical doctors' and my good friends' advice to slow down, I have doubled my speed in all activities and taken up more work and greater responsibilities. Thank Lord for giving me the faith, strength and energy. I do have more blessings than I can possibly count.

Many of you have been worried as to how I, as Dean of Students in Chung Chi College, face the active youth. As a matter of fact, the year has gone by peacefully but colorfully. Our students are good and sensible. We have had less worries than in previous years.

Most friends have put in a question or two in their Christmas messages to me. Such questions may be summarized in two main ones: (1) When is your T'ai Chi Ch'uan book going to come out? and (2) How are the plans for the True Light Centennial Celebration? Without fail, they attached a remark that I must not kill myself too soon because I must see these to the end. Well, to be fair, it is really too much to put on me the Presidency of the True Light Alumni Association on top of its overseas alumni relations and many other duties.

In looking toward the New Year of 1972, I am happy to say that my T'ai Chi Chuan book will definitely be published by Macmillan Publishers about the middle of the year. Their Hong Kong representative is quite excited about the three special features of this publication: (1) It is going to be in a special Chinese style; (2) It is going to have the largest number of photographs–450–to enable learners to know every detail of the movements; and (3) it is going to be a simple and easy reading book with explanations based on common sense and simple principles of body mechanics. The enlargements of 340 cineframes from a movie film will be printed continuously on a long one-page book. This bears one of the most important characteristics of T'ai Chi Ch'uan—CONTINUITY. Many of you may not understand and cannot imagine how it is done until you see it.

With my warm greetings and best wishes for the Yuletide Season and looking forward to hearing from you again soon,

Yours sincerely,
Lu, Hui-ching 盧惠卿
(Lo, Hui-hing)

* * *

December, 1971

Dear Yenta Family:

That time of the year is here again when we like to exchange Christmas greatings with you, hoping that this year has been real good to you and yours, as it has been pretty good to all of us.

First of all, let us share with you some of the highlights of our life during the past year before we ask you about yours. I think the greatest achievement in the Yang family the past year is that Dickie, our son, has graduated from UCLA in June. Not only has he got his B.A. degree in Mathmatics, but also has earned high honors—better and more than all the honors his parents earned during their college careers, including a **summa cum laude** and **Phi Beta Kappa**. As parents we are so proud and thrilled that we simply can't restrain ouselves from telling our friends. If we are bragging, please forgive us. Right now, Dickie is doing graduate work in the law school of UCLA, hoping that someday he will be of some service to other people.

Oh, yes, we also like to inform you that Dickie got engaged to his girl friend, Kay, who is taking special training in the field of dental hygiene. They plan to get married in August, next year. I am sure you will be happily surprised by all these happenings, especially because you know us so well, and some of you know our children since their childhood.

Our daughter, Mimi, who, by the way, has almost become a bilinguist after having studied in Taiwan for a whole year, is now majoring in Chinese at UC Berkeley, and hoping to get her degree some time next year. Perhaps some of you heard that she had a heath problem ever since she came back from the Orient more than a year ago. She lost too much weight. But now we are very happy to inform you that she is as healthy and happy an any collegiate girl can be. She is doing very well, not only in her Chinese, but also in linguistics and journalism. Some of you know well that Richard was a newspaperman when he was in China before coming to the U.S. Perhaps Mimi has got her journalistic interest from her father. Nothing can please their parents more than doing some of the things their parents did or hoped to do. Richard always hoped to be a lawyer. Now he sees that his own son picked up the ball. He has regretted that he did not keep up with his newspaper work in this country, but now he could see a possibility that his own daughter might follow the old man's footsteps. Can't you see why Richard is the happiest and proudest father of all?

As for the two of us, we also did something this summer that we believe not very many of you had done before. During the past summer when Myrtle had a month for vacation, we drove our car and traveled more than 8,000 miles, not only to the West Coast, but also through the heartland of the United States, touching on the soil of more than twenty States. We were so delighted because at long last we visited the Grand Canyon and the Yellowstone Park, plus a number of other man-made wonders including the Hoover Dam and Mt. Rushmore sculptures. We had a good time. But the greatest thrill was that we were able to see so many of our dear friends along the way. Actually the main objective of our trip was not necessarily to see those scenic spots, but to see our friends. But because of the shortness of time we regret that we had missed seeing a number of them. For that we feel very sorry. Therefore we hope our Christmas letter could make it up for that.

Of course you are also aware of the changes and happenings, good and bad, that occurred in the world today. We only hope that the Christmas season will bring you good cheers for the goodness of Life and hopes for a better world.

Richard and Myrtle Yang

* * *

December 1971

Dear Friends:

We have four big events to report to you this year: First, our son Jim and Joan Marie Langdon got married on August 6th in Las Vegas, Nevada. They both wanted a civil wedding in court and invited no friends. None of the parents on both sides went either. They are coming during the Christmas holidays to spend a few days with us and a few days with Joan's mother in Milwaukee, Wisconsin. We saw her picture already and talked with her over the phone. We both like her very much. She just received her M.A. degree last summer and has been a fourth-grade school teacher for a few years. She wanted a Chinese first name from me, and I gave her "Jung-en" (love and grace), both meaningful by translation and transliteration. We have never been bothered by racial discrimination. Later, when I hold my grandsons or granddaughters on my knee, the feeling that we have contributed a little bit to eugenics will be very rewarding and gratifying.

Second, Gwen's 60th birthday and our 40th wedding anniversary both fell in this year, so we had a double celebration on the 24th of April in Ming-yüan, the only Chinese restaurant in town. Because of capacity, we coud only invite seventy of our friends to share our joy. The theme of P.C.'s remarks was: "I am happier now than I ever hoped to be." President Boyd, in his congratulatory greetings, wished that our happiest moment in the past will be our unhappiest moment in the future. There was the following entertainment after the banquet: 1) Our whole family sang "Happy Birthday" for Gwen. We attempted to sing in four parts, but it may have ended in five or six, for at least one of our grand children still cannot sing in tune yet; 2) the whole group of our guests also sang "Happy Birthday" (and it sounded much better); 3) Gwen said a few words of thanks; 4) our two goddaughters, Elizabeth and Anita Ch'en, sang "Whispering Hope," supported by Elizabeth's guitar and P.C.'s bronchitis bass; 5) classical guitar solo by Elizabeth; 6) remarks by our guests (mostly uninsulting) and 7) replay of a short recording of our 25th wedding anniversary in which P.C. praised Gwen like you know what. P.C. also took this opportunity to ask a student of 1st-year Chinese and another of 1st-year Japanese each to speak for three minutes to "sell" our program of Chinese and Oriental Studies to our guests.

Third, this is a bad year for P.C. who suffered from a heart condition and was hospitalized three times, altogether about two month—the last time he was even sent to the University of Minnesota Heart Hospital for special examination for nine days. This is all P.C.'s fault, of course. Right after Commencement last May, he wrote five songs in a row and a few articles and started on completing a book on "Sing Chinese" for Yale University Far Eastern Publications. He knew fatique was the worst enemy to a heart condition, but when he was too interested in his work, he sometimes forgot. Now he has been back to administration and teaching for four weeks, and his doctor seriously ordered him to pay particular attention to medication, diet and rest, and by faithfully very good wishes for the coming new do not know how to properly take care of their hearts.

Fourth, due to doctor's strict order to pay particular attention to rest, P.C. is working on an earlier retirement in January instead of June, 1972. He is 95% sure now that it will be approved and a replacement found. If so, P.C. will then feel "as light as a feather" (leaf in Chinese), doing whatever he wants to do, going whenever he wants to go, and observing his own schedule—no more deadlines to meet. His life-long ambition will finally be realized! P.C. plans to go ot Taiwan next fall and contribute his remaining years to music education in Taiwan. The ever-changing Gwen has not yet made up her mind whether to go to aiwan with P.C. or not. If she decides not to, then P.C. will stay in Taiwan for eight months of the year, and the remaining four in Iowa City or Carmel, depending on where Gwen chooses to be.

Iris, Steve and our two grandsons, Ming-hsi and Ming-hao are still in Dayton, Ohio, but traveling a great deal whenever the children are out of school, to Europe, Taiwan, and also a great deal in this country. They certainly know how to enjoy life! Wishing all of you a very Merry Christmas and Happy New Year.

Most cordially,

Gwen and P. C. (Lee)

* * *

110 East Maddock Ave.
Victoria, B.C., Canada.

Dear Friends and Relatives:

Greetings. As the Christmas Season approaches we wish again to send you this little letter with our very good ishes for the coming new year and to let you know that we are still in the land of the living, even though you may not have heard from us during the past year. As the years roll by, we find it increasingly difficult to keep up with all

our former activities, so please excuse us, if we did not write during the past 12 months, but as Dean Martin says, "Keep those letters coming." And please check your address book, to see if you have the correct address. We still receive mail, even from our relatives, sent to our former addresses.

This year marks the one hundredth anniversary of the entrance of our province of British Columbia into the Confederation of Canada. Centennial celebrations were held at many centers, and Victoria, being the capital city, hosted many of these events. During the past few years there has been a plethora of centennials in this part of the world, but this is of special interest to us, since many of our countrymen played an important part in the early history of this province. However, both of us found it more satisfactory and comfortable to watch the proceedings on the television screen, rather than brave the elements and the crowds.

We started the year with a series of illnesses which kept Peter in bed for some three months, with an attack of the 'Asiatic (?) flu' followed by bouts of incapacitating aches and pain, from which he has not yet fully recovered. During February Kay also caught the 'flu' bug, and for about a fortnight, we were both flat on our backs. Diagnosis? Old Doc says "you are suffering from a terminal condition,—too many birthdays."

During the latter part of May, Maryette took time off from her work to drive us up through the Fraser River Canyon, to Prince George and back. We followed roughly the route taken by the pioneers on their way to drive us up through the Fraser ery was breath-taking in its beauty, and breath-taking at some places, when we peer over the side of our car, to see a vertical drop of several hundred feet down to the raging torrents of the river below. It made us wonder how the old timers ever managed to make their way up through this rugged terrain. In October we flew down to San Francisco for a 10 days' visit, and during both these trips we renewed our friendships and made new acquaintances. We saw relics of the historic days of the Gold Rush, met and chatted with several old timers about their experiences. On both these tripe we met many of the students we taught at Canton in the early '20's, and swapped reminiscences of the good old days some 50 years ago.

This year, on the occasion of our wedding anniversary—which is also Peter's birthday,—David and Maryette presented us with a beautiful color television set and had cablevision installed for us, a most welcome and thoughtful gift. Color and the wide range of programs availabe through cablevision added a new dimension to our enjoyment of television.

Brother Jack has finaly decided to become a MAN. In classical Chinese, a male person does not become a MAN until he gets married. Early this year, Pamela came out from London, England, and made a MAN out of Jack! Our son David with Betty and Vincent visited us during the summer. Maryette is still at U.B.C.

And so we close this brief note with

Compliments of the Season
from
Peter and Kathryn Mar
(馬基磐・梁季芳)
David, Betty and Vincent
and Maryette



Photo taken at dinner meeting of the Yenching Alumni Association of Southern California in the house of Mr. and Mrs. Ching H. Chiang in the summer of 1970. (Front row, left to right) Fei Mei-yun (Mrs. Chang 張費美雲), Frances Yu-mei Yu (Mrs. Lu 陸俞玉梅), Chun-I Wang (Mrs. Chiang 姜王春漪), and Ching H. Chiang (姜景賢). (Back row, left to right), K. T. Chang (張國俊), Dr. Stanley D. Wilson, Mr. Thomas Breece, Mrs. Breece, Mr. Peter Lu (陸周盛), Daisy Lo (Mrs. Bien 卞羅文相), Eddie Bien (卞美年), and Andrew Leibenthal (牛寶成), son of Frank Leibenthal.

133 West Winter Street, Delaware, OH.43015 New Year's, 1972 HI folks! Sorry we were not able to prepare a Christmas letter—just too busy. Above is a portion of a letter written by our granddaughter, Rebecca Wiant of Sibu, Sarawak when she was 12 years of age. She and her two brothers attend a school nearby. They are the only non-Chinese attending. Many Chinese have told us that their children of 12 could do no better or even as well.

On the left is the picture of our own home on the Yenching University campus, Peking, China which is a memorial to Father Wiant. Hope we can visit it again! It is a possibility.

Our local church—Asbury—is noted for its helpful activities. We are both involved in the leadership of the Missions program. Mildred, assisted by some folk who have lived in Africa conducted four 1-1/2 hour class sessions, all well attended and helpful. Last February our church resettled a China family, Mr. and Mrs. Wang and 3 children, born in Rangoon, Burma. This was a pilot project for the entire denomination. Since then four other churches have followed our leadership. The family is very happy, our church greatly blest. Now we are trying to resettle Mrs. Wang's mother, a brother and sister. More are waiting YOUR help.

MEALS ON WHEELS is now in operation, organized and administered by our church. How very greatful are the shut-ins who depend upon this great help. It tends to keep elderly folk from being institutionalized. Most would prefer being in their own homes. To this end is this service. We are both involved in this enterprise. We recommend it to you!

Allen, our oldest son, is now employed by the center for Research and Leadership Training in Vocational and Technical Education, funded by the H.E.W. but located adjacent to the OHIO State University. Currently they are working to develop a management information system for use by manpower development agencies. Vocational schools look to them for guidance.

Cecilia (May), our one and only daughter, lives with husband Michael in Orange County, Cal—Nixon's White House is in this same county. Their three children love the environs such as Disney Land, swimming, fine schools. Michael is employed at the national headquarters of the TOYOTA Motor Car Co., establishing franchises. The family is intimately involved in the church.

Leighton, our second son, with wife Dorothy, has been carrying out significant agricultural experiments on their 400-acre farm near Sibu, Sarawak, Malaysia. The success of his work is attested by the fact that the Malaysian Government has awarded him special honors—an event quite unusual in our day. They are missionaries under the Methodist Board, are due for furlough in late August, will arrive in time for joint celebrations of weddings in September—their 16th and our 50th. With them will be their three children. Furlough plans still vague.

Benjamin, our third son, youngest of the family (all were born in Peking so we call them our "Pekingese" children!) lives in Columbus with wife Charlotte and their three children. He has qualified for membership in the Guild of Piano Technicians, is an expert in all phases of piano construction, repairs, turning and is very much in demand, is very skillful. Charlotte has a very beautiful, well trained soprano voice and is soloist in the N. Broadway Methodist Church nearby, also teaches voice. They have three fine children.

Allen & Rita are now grandparents thus giving us our first great grandson!

We, Bliss and Mildred, in spite of health hazards during the year, are now in fine health. She is an expert gardener as testified by many folk who say that our garden is the most beautiful in this city. We have over 100 varities of growing things—not including weeds! Our home has been called many times our Chinese Museum. Come and see us!! We are still in the process of inventorying these artifacts for eventually giving our collections — some two dozens — to the Division of East Asian Languages and Cultures of Ohio State University.

During the past months we have been lecturing and sharing with institutions of various kinds, literally "from sea to shining sea". Plans for this year are already taking shape. Last October we were in six eastern states. On the Yale Divinity School Campus we filled three large, glass cases with rare Chinese artifacts, on exhibit for three days.

We heard Prof. Arthur Galston, of the Biology Department report on the 7-day visit in Peking which he and two other scientists had, May, 1971. He and others who have been in Peking recently give the same testimony: China has a great deal to offer to the west in terms of science, morality, and a keen sense of all the people that they must be mutually helpful. Huang Hua, representative of Peking in the UN Security Council is a graduate of Peking. We have written to him to establish relationships broken years ago.

Since China is in the UN a new world is being born. Some of our publications, such as the **Music of China** will now assume, we hope, helpful information for those who want to know. Our formula for a Happy New Year is to try to make others happy as Jesus did and in his name. The Conficius saying: "All within the four seas are brothers" must come into full realization if true brotherhood and peace will come. To that end we do commit ourselves. Let us unite to make these ideals real. We hope some day to hear Him say: "Well done!!"

Lovingly
Bliss and Mildred

1331

January 31, 1972

Yenching Alumni Association
P.O. Box 979
Palo Alto, California
Dear Dr. Yang:

Enclosed is a check for $5 to pay my dues. Sorry to be so late in getting it to you. You have certainly been a booster for the Alumni Association and we shall miss you at the helm!

Mrs. Cross (Adelle T. Cross) died Sept. 4, 1968. I have remarried but the present Mrs. Cross had no connection with Yenching. She did teach for two years in the American School in connection with Lingnan University in Canton.

Sincerely yours,

Rowland M. Cross

* * *

Dear Richard,

The annual letter for the Yenching Alumni Association has just arrived. Needless to say that I enjoyed it thoroughly. You and your officers have done an excellent job keeping the spirit of the organization going and helping us to be in contact. The proposal for a "Yenching Village" is a wonderful idea, and I am all for it. The prospects and potentials for such a group seem most exciting.

For the "piece of writing" that you suggested I have only personal news this time. (My apologies for the type-writer problem—hence am compelled to resort to longhand).

Since coming to New York in 1945, I had gone back to school at different times. In the earlier years when the two boys were younger, I attended my neighborhood school, the Art Student's League, and explored the field of five arts—painting. To my great delight, I found this area of creative work even more gratifying than piano which I had worked at since early childhood. Last year Columbia University invited me to give a solo exhibition for a five-week period. The result of the showing far exceeded my expectations, for more than half of the paintings were sold.

In the meantime, I went back to school at full load in the 1950s when I attended the Advanced Standing Course at Columbia's School of Occupational Therapy, and completed all the requirements for the O.T.R. degree. I have been on the staff of New York Hospital and the Bellevue Hospital for a number of years now.

There is one small error that I wish to call to your attention in the listing of my name. It was listed twice: once as Philip W. J. Ho 何文仁 ; then Mrs. Philip Ho 鄺文偉 . If I may suggest, it would seem simpler just to list it as Mrs. Philip Ho (何)鄺文偉 —or just my own Chinese name. Thank you.

It has been years since I saw you last. I believe the summer that you passed through here, I was away on vacation. I certainly hope to see you when you come again.

With warmest regards and all the best for the coming year.

Sincerely

Laura Ho

* * *

February 7, 1972

Yenching Association Inc.,
P.O. Box 979, Palo Alto, Calif.

Gentlemen:

I was saddened to hear of the death of Dr. Stanley Wilson, Vernon Nash and Mrs. Taylor. They were all out at Yenching when I arrived with the cattle late 1924.

I am now living, retired on our small cattle ranch which I operated from 1949 until 1967 with my wife Martha Fenn of the Peking Fenn family. Our daughter is married to a Dr. Jolliff of Waco, Texas, while our son Broocke teaches in the University of Texas in the engineering dept. He had his doctorate from Kansas U. and studies in Europe every summer.

I taught in neighboring colleges for 15 years. The fall of 1970 I was sent out as a volunteer consultant to Africa. Two and half of those months I spent in Ethiopia directly under the head of the Ethiopian Church. In Addis Ababa I met several Chinese who knew people whom I knew, one was a Dr. Lee who was an intern in PUMC 1924-5. They all welcomed me almost as a brother. A part of the time I was in Uganda helping to set up a beef cattle ranching cooperative. The Ugandans are a great people, I wish that I were young enough to return and give further help.

I am still working with a Mayan Village cooperative down near the British Honduras border in Quintana Rio territory on the Yucatan peninsula as a consultant with Technoserve Inc. of Greenwich, Conn. This takes me down about twice each year. A neighbor fellow agriculturalist is now with me in this work. We are trying to move their agricultural practices up from the time of columbus to as modern as is possible. This is fascinating work, but it moves slowly.

Dr. George Barbour is retiring to a smaller apartment. He has a quantity of interesting material of historical value to people interested in China. Mrs. Barbour has condensed some 200 pages of this information and would like to give it to some institution. Actually it should be printed and preserved, but the Barbours cannot do this. I wonder if you know of anyone who might be interested. One can only say, "suppose Marca Polo had not written of his travels".

Thank you for the news, and for your help,

Sincerely yours,

Bransford Eubank

貽寶吾師：函文久違雅訓，思念何殷，伏維
公私吉順，潭第安寧是頌，爰自去歲欣聞出長新亞書院，早應馳函致賀，終以俗務冗陳，未獲如願，爰藉寸紙略致賀忱，尙乞鑒諒。此間校友會上屆改選職員，受業等被大家推任會長，各職除竭棉力重振校友之間之連繫以外並與各地校友組織進行恢復燕京大學，務使此良好學府得以繼續延綿，諒吾　師已聞到台灣方面已成立一「燕京文教中心」，以爲恢復母校之初步計劃，美國校友方面亦願竭力支持，惟任何事業創始，牽扯甚多，人力物力財力均須面面顧到，始克其成。此間校友多人曾提及當年抗戰時期，燕大遷校成都之時，曾有「千萬基金運動」之舉，並於目的達成之後，曾將是款抵爲千兩黃金儲於某家銀行，因囘憧當年募款之時，吾　師正長母校，因此對是項募集基金必知其詳，受業雖任職重慶，惟不諳其中底細，校友等詢及此事，堅囑受業以校友會會長名義，致函吾　師詢問是項基金原委，如能抽暇賜示一切，無任感荷。受業亦可報告各地關心之校友也，專此佈陳
尙乞指示是幸。　　謹頌
教祺

師母台前斥名問安

受業
楊　富　森　　謹上

一九七一年三月十日

Alumni News

The Yenching Institute of Humanities and Science

The Englisn Journalism Workshop

A Yenching Institute of Humanities and Science organized by Yenching alumni in Taiwan, Hong Kong and the United States was inaugurated in Taipei on Jan. 4, 1971. Its objective is to provide in-service training for promising young men and women already working in their fields of endeavor. It takes the Yenching University motto: "Freedom through Truth for Service" as guidance for a program of service which can make use of their talents and experience. Shelley Lo, a Yenching alumnus, is president of the Institute.

The first project of the Institute was the English Journalism Workshop. The Workshop, a six-month program, was divided into two three-month courses. The Basic Course, which began Jan. 4, was completed on March 30, and the Advanced Course started April 19 and continued through early July. Twenty-nine students recommended by the mass media, government offices and universities and colleges took the Basic Course, and 34 took the Advanced Course.

Tuition fees of the students enrolled in the Basic Course were paid by 10 sponsoring newspapers, the Central News Agency, the Broadcasting Corporation of China, the Chengshen Broadcasting Corporating, the Government Information Office, National Chengchi University and the College of Culture, while those of the students in the Advanced Course were paid by either their sponsors or themselves.

The Workshop which received support from The Asia Foundation and the U.S. Information Service in Taiwan, provided technical knowledge and practice in special areas, such as obtaining and writing up interviews, covering speeches, analyzing government documents, editorial writing, sports reporting, economic writing and copy editing.

Professor Charles C. Clayton, visiting professor at the Graduate School of Journalism at National Chengchi University, was Director of the Workshop. Professor Clayton is a veteran newspaper executive with more than 30 years of professional experience on American newspapers. Other members of the faculty were Professor Henry Mao who served for 20 years as the New York correspondent of the **United Daily News** and is now on the faculty of the College of Chinese Culture, and Professor John Copper, who holds a Master's degree from the University of South Carolina.

A graduation ceremony for the students of the Workshop was held at the Lincoln Center of the U.S. Information Service on July 9 when they received their certificates.

Address: Yenching Institute, c/o China Post, 8 Fu Shun St., Taipei, Taiwan.

Hawaii Chinese History Center

A Hawaii Chinese History Center, planned and organized principally by Yenching alumni, was formed in Honolulu early in 1972 to study, collect and preserve materials on the history of Chinese in Hawaii.

The center especially helps families and groups to research in family genealogies, tape record accounts of old people, gather documents, or write community history.

In the short span of one year the Center has enlisted more than 200 members, some of them being families, organizations, and foundations.

On March 23, 1972 an Oral History Workshop was held. Mrs. Irma Tam Soong, Executive Director of the Center and Yenching alumnus, led the Workshop with the assistance of Dr. Edward Beechert of the University of Hawaii Department of History, who is adviser to the Center. She prepared for the Workshop a 12-page set of guidelines detailing pre-interview, interview, and post-interview procedures plus a reading list, a chronology of the history of the Chinese in Hawaii, data forms, sample questions, tape recording hints, and tips on interviewing.

Tin yuke Char, member of the Center and Yenching alumnus, has written **The Hakka Chinese: Their Origin and Folk Songs** (Folk Songs translated by C.H. Kwok) and **Translation of Chinese Proverbs** with bilingual text. ("Origin of the Hakka" from the first booklet is reprinted in this **Annual**.)

Address: Hawaii Chinese History Center 824 11th Avenue, Honolulu, Hawaii 96816.

Dr. Lenning A. Sweet Honored

Dr. Lenning A. Sweet, former Social Science Professor at Yenching University, received the Malcolm Glenn Wyer Award on October 19, 1970 from John A. Love, Governor of Colorado. He was the 11th recipient of this high honor which was presented to him for outstanding volunteer leadership in the City of Denver.

The citation expressed special appreciation for his efforts in bettering community services in general, in improving opportunities for Negroes in higher education, in arousing public concern about the environment, particularly the parks and in developing community educational programs, organizations and other services for, by and of people looking forward to, and in retirement.

Dr. Lenning's great grandfather and grandfather went to Colorado as refugees from the Chicago Fire. His father served a term as Governor of the state.

Jen Chi Chang Is Master of Divinity

Dr. Jen Chi Chang (張仁濟), Yenching alumnus, received a new diploma of the degree of Master of Divinity in February, 1972. This degree replaces a previously-earned degree of Bachelor of Theology which was granted by the University of Dubuque, Dubuque, Iowa, on June 2, 1950.

Dr. Chang now holds six earned academic degrees — one Bachelor's, four Master's and one Doctoral.

He has received other honor: life member, Phi Delta Kappa; Fellow, American Sociological Association; UNRRA Fellow (Welfare), and Counselor, China Academy. He also holds membership in a dozen professional and honor societies both in the United States and abroad.

Dr. Chang is the author of three books and a contributor to various journals and magazines. At present he is doing research in sociology to write a paper for publication.

Lucille Wolfe Isitt in Emergency Council

Dr. Lucille Wolfe (Green) Isitt, Yenching alumnus, is actively engaged in the programs of the Emergency Council of World Trustees formed "to rescue Planet Earth and its inhabitants from destruction."

The Council was organized at a meeting in January, 1972 in Santa Barbara, California, of individuals from 30 countries concerned with world problems such as war and armaments, environmental damage, population explosion, food shortage, etc. It has issued a "First Decree for the Protection of Life" and a call to convene a Peoples World Parliament in 1973 to adopt a world constitution and draft legislation to help solve world problems.

The Santa Barbara meeting was sponsored by the World Constitution and Parliament Association in Denver, Colorado. The World Citizens League in San Francisco, California has worked closely with it.

On January 7, 1972, the World Citizens League sponsored a regional meeting to announce the establishment of the Emergency Council of World Trustees. It was jointly chaired by Lucille and Douglas Matter who both were delegates to the Santa Barbara meeting.

In Memorium

Miss Grace M. Boynton, a member of the Department of Western Languages of Yenching University (1919-1949), passed away on March 30, 1970 at the age of 79. Though she was on furlough at the time of the Japanese invasion of China, she rejoined Yenching in exile in Chengtu, Szuchuan. She was the author of the novel **the River garden of Pure Repose.**

* * *

Dr. Versnon Nash who helped establish the Department of Journalism at Yenching University, the first full-fledged department of its kind in Asia, passed away on April 30, 1970 in Santa Barbara, California at 77. He served as Head of the Department 1924-1936. He established close relations between his Department and the School of Journalism of the University of Missouri and inaugurated the Yenching-Missouri Exchange Fellowship. He himself was Exchange Professor at Missouri 1931-33. After his return to the United States in 1937 following the Japanese invasion of China, he had worked in and from New York City for the White Plains Community Church 1938-1942 and had lectured and written at the same time increasingly and soon after that almost exclusively on behalf of World Federalism. He wrote **The World Must Be Governed**, Harper, 1949. After the death of his wife Mary Rooker in 1957, he married the following year an old friend from the staff of Yenching University, Mary Cookingham. He is survived by Mary, his son Hugh and his daughter Mrs. Ann Nash Bottoriff.

* * *

Mr. Thomas Breece, formerly Head of the English Department, Yenching University, died on May 19, 1971 at Claremont, Calif at the age of 89. He had been in failing health for several months. Mrs. Breece is 90 and lives at Claremont Manor, Claremont, Calif.

* * *

Dr. Stanley D. Wilson 90, died on Aug. 4, 1971 in Claremont, Calif. after declining health. The simple afternoon service on Aug. 7 at the Claremont cemetery was officiated by Dr. Wilson's old friends and fellow long-time residents in North China, the Rev. Richard H. Ritter and the Rev. Rowland Cross, as well as a local minister, the Rev. Potterveld. Because of short notice, only a few Yenching alumni from Los Angeles, including Chun-I Wang, Li Ta-chan and Peter Tarasin, were able to attend.

Dr. Wilson was Head of the Chemistry Department and later concurrently Dean of the College of Natural Science of Yenching University from 1917 to 1949. Throughout his subsequent years of retirement with Mrs. Wilson in Claremont, their home has been the center of nostalgic meetings, reunions and visits of Yenching and other China friends from all over the country and abroad.

Toward the end of 1970, the Los Angeles Yenta Chapter pre-celebrated Dr. Wilson's 90th birthday at the Phoenix Restaurant in Montclair, owned and managed by Paul Hsu, an alumnus. Many congratulatory messages were received from former Yenching students, faculty members and other friends on his birthday on February 4, 1971. (See Correspondence Section). In July, a small group of Yenching alumni from Los Angeles visited Dr. Wilson in the Pomona Valley Community Hospital, and found him in good spirits and very much touched to see his former students.

Dr. Wilson is survived by Mrs. Wilson, still at the old home on Via Zurita, and their two married daughters, Mrs. Helen Saunders of San Mateo, Calif. and Mrs. Marian Mast of Honolulu, Hawaii, and their families.

Personal Information

Prof. William Band, 1609 Fisk, Pullman, Washington 99163

Mr. Knight Biggerstaff (畢乃德), Chinese History, postgraduate, Harvard-Yenching Fellow, 1929-31. Spouse: Camilla Mills (宓樂施) Home Economics, 1922-27, 1928-31, faculty member. Address: 102 N. Sunset Drive, Ithaca, N. Y. 14850

Dr. Jen-chi Chang (張仁濟), Religion, Spring & Fall Semesters, 1934. Spouse: Laura Nyi Tsung Tsu Chang (張朱儀珍). Dr. and Mrs. Chang took a three-week vacation in the summer of 1970 and went to Europe for the first two weeks visiting seven countries. The highlight of the trip was attending the Passion Play of Oberammergau in Germany. Upon their return to the States, they spent a week in Philadelphia, Pa. Dr. Chang has been elected to the Board of Directors of the Florida Council for Social Studies.

Mr. Timothy Chang (張堯年), English, Yenching, 1932; Master of Education, Leeds University, Spouse: Nancy Chang (鍾葆琛). Children: Jane (韻詩), 35, Ph.D., Electrical Engineering, Engineer & Consultant; David (學詩), 32, M. Sc., Mechanical Engineering, Engineer & Consultant; Anthony (撰詩), 29, Mathematics, Engineer & Consultant; Lucy (明詩), 28, Ph.D., Biochemistry, Assistant Professor in Medical School, Kentucky U.; Anne (敬詩), 24, B.Sc. Mathematics, Computer Programming; Alexander (宗詩), 20, Pre-Med.

Mr. Tin-Yuke Char (謝廷玉) History, Yenching, 1928; Univ. of Hawaii, Columbia Univ., Insurance. Spouse: Wai Jane Char (陳慧珍), Education, Univ. of Hawaii, Columbia Univ., housewife. Sons and daughtes: David (志海), 23, M.D., Johns Hopkins, Physician; Judith (志清), 30, Math. Harvard, Astrophysics; Peter (志平), 27, J.D. Northwestern, Law; Janice (志安), B.A., San Francico State, Computer Program. Tin-Yuke retired Dec. 31, 1969 as President of Continental Insurance Agency of Hawaii and served as volunteer in student counseling for one year at Chung Chi College, Chinese University of Hong Kong, Jan.-Dec., 1970. Now working as volunteer in Hawaii Chinese History Center. Address: 3898 Diamond Head Road, Honolulu, Hawaii 96816.

Mr. Samuel M. Chao (趙敏求), Journalism, Journalism, Yenching, 1934; M.A., Columbia, retired. Spouse: Bessie Lee (李麟英), Sociology, Yenching, 1930-32; M.A., U. of Oregon, M.A., Queens College, N.Y., School Librarian. Children: Susie (維慈), 26, Education, B.A., Goucher, teaching; Elizabeth (維善), 25, Home Economics, B.S., Cornell, teaching; Victor (維明), 22, Electrical Engineering, B.S. Cornell, IBM Programmer; Mabel (維禎), 17. Samuel retired from the U.N. Secretariat in January, 1971.

Mr. Eugene Y. Chen (陳玉明), D.D.S., D.M.D. (Tuft's Dental, Boston), M.R.S.H. (Hon., British); Pre-Med., Yenching, 1939. Spouse: Helen Den (鄧光葦). Children Martha, Eugene, Helen, Robert & Elizabeth. At the end of his freshman year in 1940. Eugene left Peiping for Linhsien, Honan in July. He walked through Japanese occupied territory, mostly during the night, "with my heart in my throat." After crossing the Yellow River at Loyang, he made his way to Tungkwan, Paochi and finally Chengtu in late September. He rejoined Yenching on the West China Union University campus in 1942 and lived in a dormitory in an old temple in the center of the city of Chengtu, about two miles from the campus. He met Helen, a graduate of West China Union University Dental School, at the Hua-Hsi campus. Both came to Rochester University Strong Memorial Hospital and Eastman Dental Clinic, Rochester, New York in 1947. Three years ater, they went to Boston where Eugene recived his D.M.D. degree in 1952. Since then, he has been in private practice in Boston.

Mr. Chen-huan Cheng (鄭震寰), M.A., Education, Yenching, 1932; Bristol & Oxford Universities, U.K., 1955-56. Spouse: Po-chan Tso Cheng (鄭曹保眞). Children: Mimi Cheng Ho (婉青), Music, Royal Academy of Music & Royal College of Music, teacher of Music; Olivia Cheng Lum (婉鳥), L.R.A.M., A.R.C.M. L.T.C.L., L.R.A.M. (organ), housewife; Dr. Rosalia Cheng (婉港), M.B., B.S., Medical School, Univ. of Hong Kong, Medical Office, Hong Kong Government. Positions held by Chen-huan: Senior Lecturer and Principal of Northcote College of Education, Hong Kong, 1939-60, retired in 1960; Superintendent, Children's Garden, N. T., Hong Kong, 1960-61; General Manager, Kwan How Guan Pty. Ltd., Honjara, B.S.I.P., 1961-66; Chief Secretary, Chinese Manufacturers' Association of Hong Kong, 1966-68. Honors: member, Phi Tau Phi Scholastic Honorary society, 1932; Master Mason, Swatow Lodge No. 3705, B.C. since 1959; appointed a Justice of Peace by the British Solomon Islands Protectorate, 1961; appointed a Councilor of Honjara Council, B.S.I.P., 1961-66; appointed a member of Educational Advisory Committee, B.S.I.P., 1961-66. All three daughtes got married. The eldest son-in-law, Ho Chan Fai, M. Sc., C. Eng. A.M.I.E.R.E., M.I.E.E.E., is teaching at the University of Hong Kong. The second son-in-law, Dr. Clarence Lum, B. Sc.,D.D.S., is a dentist practising in Honolulu. The third son-in-law, Dr. C.S. Chan, M.B., B.S., is a medical doctor serving in queen Mary Hospital, Hong Kong. Chen-huan is looking for a temporary job in order to qualify for Social Security in the States.

Hung Wo Ching (程慶和 Ch'eng Ch'ing-ho) E4 '35. Now Chairman, Aloha Airlines and Trustee, B.P. Bishop Estate/Kamehameha Schools. Spouse: Elizabeth Lau Ching Sons: Han Yuan, Han Hsin, Han Ping (in graduate school). Home address: 1944-C Ualakaa Street, Honolulu, Hawaii 96822. Business address: 33 S.

1334

King Street, Suite 401, Honolulu, Hawaii 96813 ,,

Miss Anne Cochran (柯安思), in English Department, 1927-51; Chairman of Western Languages Department, 1946-51. 1951-53: Working with the United Board for Christian Higher Education in Asia; 1953-55: Special project on English teaching in Taiwan, located in Taipei; 1955-67: Chairman, Department of Western Languages, Tunghai University, Taichung, Taiwan; 1967—February, 1969: Retired as Chairman but still Professor in the Western Languages Department, Tunghai University; February 1969 retired. Address: 152 Grove St., Auburndale, Mass. 02166.

Rowland M. Cross. Married Nov. 18,1970 to Mrs. Rebecca Goforth who was born of Presbyterian missionaries in Peking, lived in China for two years and later taught in the American School in Canton for two years. His son, Charles T. Cross, is now U.S. Ambassador to the Republic of Singapore.

Samuel M. Dean, Professor of Mechanical Engineer. Arrested and deported by Communists in 1952. Taught trades in Navaho Senior High School and operated Mission Power Plant until 1956. Associate Professor and Chairman of the Department of Mathematics and Pre-Engineering, Pikeville College, Pikeville, Kentucky until summer of 1964. Now resides in the Presbyterian retirement home in Santa Fe. N. M., 80 years old (1971). Spouse: Ruth E. Dean, registered nurse. Address: 101 Camino Santiago, Santa Fe, N.M. 87501

Mrs. Janet (Latimer) Hamlin, Biology, 1937, Yenching; U. of Hawaii & U.S.C. YWCA, now a volunteer (president) of Girl Scouts. Spouse: Harold C. Hamlin, Physical Education, Springfield College, Mass.; U. of Hawaii. Now Supervisor of Recreation, City of Schenectody, N.Y. Children: Jean, 22, Parsons College, Iowa; Alan, 19, Math. Junior, Doane College, Nebraska. After completing the Junior year at Yenching, Janet went to study at U. of Redlands, Calif. After graduation, she went to Hawaii for graduate work. Then she worked at YWCA in Hawaii for 7-1/2 years, studied at U.S.C. Graduate School and got married. She is now supervisor of a group of interviewers who do research interviewing for U. of Chicago's National Opinion Research Center. It is a part time job. She is also president of the Mohawk Pathways Girl Scouts Council which covers several counties in upstate New York. In her spare time she goes camping, fishing and playing the guitar and the organ. Address: 1184 Parkwood Blvd, Schenectody, N.Y. 12308

Philip W.J. Ho (何文仁), Political Science, 1938, postgraduate, 1941. Librarian. Spouse: Lucy Ho (徐之瑾). Children: Linden (大經), 21, Pre-Med.-Anthropology Yale; Chris (偉經), 15, 10th grade. Philip's research project: A study of the Hungmen Hui. Spent sometime in the summer at the Harvard-Yenching Institute on a grant.

Mr. Cheng Hsi (程曦), 411 Gilmore Hall, Univ. of Iowa, Iowa City, Iowa.

Mr. Ta-Yin Hsiung (熊大絅), Chemistry, 1938, Yenching. Now Assistant Director, Chinese Investment & Trade Office, 515 Madison Ave., New York, N.Y. 10022. Spouse: Betty (戴蕙霞). Children: Mickey (光達), 26, Spanish, Tam Kiang College, Taipei; Thomas (光棠), 23, Business, St. John's U., New York; Mrs. Ann Chang (光薇), 24.

Helen Hsu (徐清方), Education & Economics, 1922 & 1932, Yenching. Degrees: M.S. in Sociology and M.E.N. Now teaching and doing social service. She has traveled around the world — all Asian countries, Australia, Africa, Europe, Holy Land and the United States. Awards from Massachusetts Chamber of Commerce and World Refugee Committee and citation from U.S. Bureau of Census. Address: 201, South Huntington Ave., Jamaica Plain, Mass. 02130.

Joan Hsu (徐英), English, 1928 Yenching; Columbia U. Now engaged in cultural promotion. Spouse: Frank Szeto (司徒鼐), deceased. Children: Joanna (雯). 43, B.A. in Math., bookkeeper; Juliet (昱), 42, B.A. in Education, teacher; Jessmin (曄), 39, B.A. in Music, office work; Josephine (昕), 35, B.A. in English, further study. Joan made third and fourth trip to Taiwan and Hong Kong in 1968 and 1969. She enjoyed many good Peking opera performances in Taiwan and is now more strongly decided to introduce Peking opera art to the United States. Her first great-granddaughter was born on Thanksgiving Day, 1970, Suggestion: establishment of a Peking Opera Club to train artists and give performances.

Katherine Hsu (許漢光), Premedicine, B.S., 1935, Yenching; M.D., P.U.M.C., 1939. Professor of Pediatrics and Director of Pediatric Chest Service, Baylor College of Medicine, Houston, Texas, U.S.A.

Dr. Shuhsi Hsu (徐淑希), faculty. In retirement since 1967. Spouse: Grace Wenchuang Hsu (徐劉文莊). Children: Yuanyo (元約), 48, M.A.; Fucheng (福承), 45, M.A.; Chichang (啓昌), 40, B.A., B.Sc. Address: 26 Mohawk Trail, Westfield, N.J. 07090.

Dr. Leonard Shihlien Hsu (許仕廉), faculty. Now Director & Vice-President, N.A. Lougee & Company (Engineers & Consultants). Spouse: Ruth Schmidt Hsu (許施如詩 died 1958). Daughters: Mrs. Myron Brenton (née Hsi-yen Hsu許西燕); Mrs. Philip Brown (née Ming-yen Hsu 許明燕). Office address: L.S. Hsu, N.A. Lougee & Company, 120 Broadway, Suite 1822, New York, N.Y. 10005. U.S.A. Tel. (212) 732-8515 Private line (212) 625-1520 Cable "HSU LOUGEENA NEWYORK" Personal address: L.S. Hsu, 314 West 77th Street, Apt. 3A, New York, N.Y. 10024, U.S.A. Tel. (212) 724-38-46 Cable "HSUSHIHLIEN NEWYORK".

Hsu Wen-ying (許聞韻), Music, Yenching, 1934.

'A composition of Los Angeles alumnae member, Hsu Wen-ying, her "Sky Maiden's Dance Suite" from the unfinished opera, "Cowherd and Weaving Maiden," had its premiere presented by the Hollywood-Wilshire Symphony Orchestra on January 25, 1970, in Los Angeles, conducted by Maestro Louis Palange.

In a dinner given in her honor by the Chinese Culture Society of Los Angeles, her songs, "Regret" and "Hallelujah" were sung by Miss Edith Rath with the composer at the piano. Five piano pieces from the suite, Scenes in a Chinese Village, "Fire Crackers," "Cowherd and his Flute," "Cradle Song," "Kicking Feathers," and "Love Song in the Moonlight" with her Sonata No. 1 in three movements were played by the composer. She also sang the original versions of the "Song of Feng Yang Drum" with drum and gong, and led a group of six people playing the Chinese percussions for the celebration of the Chinese New Year. In the program of the winning compositions of 1970 of the Manuscript Club of Los Angeles on July 11, three of her compositions were presented.

At the Annual Meeting of the Society of Ethnomusicology October 29—November 1, 1970, in Seattle, Washington, Hsu Wen-ying's paper, **Origin of Music in China,** was read. The origin was derived from a string of silk, tunes of definite pitch were derived by substracting and adding one third of the string alternatively. It was discovered by Emperor Shun of 2255 B.C. based on the calculation of the lunar calendar. This discovery altered the misconception that the twelve tones of definite pitch were derived from the singing birds and were put to the bamboo tubes accordingly in the time of Huang To of 2697 B.C., as published in the encyclopedias and dictionaries in different langugaes outside China. This theory was discovered ten years ago, based on the statements from the old classics and the old characters interpreting the word music. Because of the problem of the unauthenticity of Chinese old history and literature, she had read all the books written before the burning of books in the third century B.C., besides many, many books on different subjects, such as the books on Oracle Bones, the books on inscriptions of Stone and Bronze, and the books on Archeology. Deriving the materials from the books collected in the libraries of UCLA and USC, the problem is finally solved, based on the artifacts from the archeological excavations, corresponding to the statements in the old classics and the dates from the **Historical Record,** in relation with the Archeology of the Near East of the Universal Flood 2600-2300 B.C. This origin is the earliest music theory of the world.'

Address: 26-2 Lane 101, Section II, Roosevelt Road, Taipei, Taiwan.

Mrs. Lucile Wolfe Isitt (伍榮貞), Philosophy, Yenching, 1933-35; Ph.D., Ohio State, 1957. Spouse: Arthur R. Isitt, retired, Director at Shell Research & Development Co., Emeryville, Calif. Children: Sidney Wolfe Green, 28, B.A., Math., System Analyst; Nelson Wesley Green, 26, B.A., Music, Musician. Lucile married to a longtime friend and neighbor, Arthur Isitt, July 11, 1970. After a honeymoon in Europe, they returned to live in his beautiful new home. She continues to teach at Merritt College, Oakland, Calif. and is presently on Board of Trustees of First Ventarian Church of Berkeley, Calif. and of the Academy of World Studies, San Francisco; Vice-President of World Constitution & Parliament Association; Chairman of Committee on the World Community of American Humanist Association, and listed in numerous national and international **Who's Who's.** Address: 774 Colusa Ave., El Cerrito, Calif. 94530 Tel. 525-5057.

Mrs. H. Yolanda Juan (孫咸方), 3835 Davis Place, N.W., Washington, D.C. 20007.

Min-Hsien Kiang (江楊敏閑 Mrs. Chiping Kiang), Home Economics, Yenching, 1937; E.D., Science Education-Nutrition, Columbia U., teaching at Drexel University, Philadelphia, Pa. Spouse: deceased. Son: Heng-Pin Kiang (江衡斌), 21, B.S. Engineering, Chemical Engineering, Princeton University.

Arthur T.L. Kuo (郭從龍), Pre-Med., Yenching, 1939. Spouse: Angeline B.Y. Kuo (郭韓佩雲). Address: 10 Kent Road, White Plains, N.Y. 10603.

P.C. Lee (李抱忱), Education, Yenching, 1930. Now Chairman, Chinese & Oriental Studies, University of Iowa. Spouse: Gwen T. Lee (李崔瑰珍), Music, housewife. Children: Iris L. Tsai (蔡李樸虹), 35, B.S., Math., housewife; James P. Lee (李樸辰), 30, B.A., Sociology, sportwriter. P.C. came back from a three-and-half month trip to Taiwan. There he made a round-the-island visit at the request of the Cultural Bureau and the Youth Corps, studying how to improve music education in Taiwan, promoted a 27-College-and-University Coral Festival, organized four regional choruses for Northern, Central, Southern and Eastern Taiwan, and finally gave a concert of his own compositions sponsored by the Broadcasting Corporation of China, the Cultural Bureau and the Youth Corps. All the songs sung at the concert were published in one song book and recorded on two records. He was also given an Academic Award by the China Society of Language and Literature. He had a serious attack of pneumonia before he came back. He was allowed to work four hours a day which was increased to six hours a day as of the first of May. He has learned the hard way that his "precious sword" is getting old and has to be careful from now on.

Dr. Norman Li (李宗基), taught Chemistry at Yenching, 1938-40, presently professor at Duquesne University. Taught at Fu Jen University, 1940-46; St. Louis University, 1946-52. Spouse: Hazel Li (周素眞). Sons: Paul (義), 33, LL. B., Law, lawyer in San Francisco; Peter (達). 33, B.A. Journalism, Advertising Manager; John (仁), 25, Business, Banking. One daughter is a

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graduate from U. of Michigan and another daughter Cathy a senior at U. of Wisconsin. Norman and Hazel were in Taiwan in the summer of 1969 where Norman lectured at the Summer Science Seminar (He is an adviser to the Chemistry Research Center at National Taiwan University.) From there they went to Australia where Norman lectured and attended meetings. In the summer of 1970 they went to Europe and Norman attended a meeting at Oxford University and lectured in Scotland. Their youngest son John spent a year at Vietnam and is now back working at the Federal Researve Bank in New York. Norman has a number of persons from Taiwan in his group at the University, including six graduate students and one postdoctoral. Home address: 5563 Beacon St., Pittsburgh, Pa. 15217 Office address: Department of Chemistry, Duquesne University, Pittsburgh, Pa. 15219.

Mr. Maoling Liu (劉茂齡), Physics, Yenching, 1926; M.S.E.E., teaching. Spouse: Thelma Bosland Liu (劉白梓曼), taught at Yenching, Social Service, Univ. of Minnesota, postgraduate, Univ. of Minnesota, now housewife. Son: Chelcie Liu (劉昭熙), 30, Ph.D., Physics, research. Daughter: Mrs. Norton Wise (Elaine 魏劉義琳), 27, B.A. in Philosophy, M.A. in English, housewife. Maoling was to retire from teaching in June, 1971, two years after reaching retirement age in 1969. In May, 1970 he received the Western Electric Fund Award (certificate and $500) for excellence in the instruction of Engineering students, awarded by the Pacific Northwest Section of the American Society for Engineering Education (A.S.E.E.). Grand children are twin granddaughters, Licia and Erin Wise, born in October, 1969 to Elaine and Norton Wise, and a grandson, Christopher Liu, born in February, 1970 to Chelcie and Kathy Liu.

Frances Yu-Mei Yu Lu (俞玉梅 Mrs. Peter Lu), Mathematics, Yenching, 1943; M.S. & Ph.D., Ohio State. Now Asso. Prof. & Chairman, Mathematics Department, Biola College. Spouse: Peter Lu (陸周盛). Children: David (大齡), 24, E.E.; Maling (美齡), 12. Frances has been Chairman of Mathematics Department of Biola College since 1970. Just made some short trips to Death Valley, Las Vegas, Hoover Dam, etc. with her family. Address: 13638 El Espejo Road, La Mirada, Calif. 90638.

Mr. Sui-Pin Ma (馬瑞斌), Political Science, Yenching, 1932. Spouse: Mei-Mei Liang (梁湄薇). Children: Susan (秀山), Univ. of Missouri; Laurence Kun-san (崑山), Univ. of Adrian; Ignatius Han-san (衡山), Univ. of Dayton; Daniel Sun-san (崧山), Univ. of New Hampshire; Henry Min-san (明山), Univ. of Devereaus Schóol; Raymond Chun-san (泉山), Univ. of Wyoming. Sui-Pin and his wife are grandparents of four. They took a trip by car to Canada in October, 1970, visiting Toronto, Thousand Islands, Ottawa and Montreal. Address: 26, Humboldt Ave. Burlington, Mass. 01803 Tel. (617) 272-1513.

Mrs. Eva Lin Mei (梅林綺雲), Music, Yenching, 1940. Now a teacher. Children: Sally Ann Mei, 23, Law, Law School; Linda Jean Mei, 18, in college.

Miss Mary Musgrove. After retiring two years ago, she moved to Hawaii, where she is near a sister. They enjoy doing many things together. They walk in the country nearly every morning, watch birds and at the right time of the year watch whales as they are going south, or north. Mary said she would welcome a visit with any Yenching alumni who happen to get to the island. Address: P.O. Box 95, Hawi, Hawaii 96719.

Mrs. Jean Dickinson Potter (狄吉思), taught Sociology 1920-25, 1926-27. Spouse: Truman Squire Potter M.D. (deceased). Daughter: Frances Squire Potter (Gamble), Statistics, Organization for Social & Technical Innovation; Son: David Dickinson Potter, Ph.D., Harvard Medical School; Son: Lincoln Truslow Potter M.D., University College, London; Daughter: Mary Potter (Rowe) Economics, ABT. Jean continues to work with interdenominational church groups and the League of Women Voters in areas of international and interracial understanding and action and rejoices to release her professional daughters and daughters-in-law for technical services above and beyond her training, and "not to share the upbringing of 11 grandchildren in Cambridge, Mass. and 4 in London." "Recent emphasis by the League and the Council of Churches on re-evaluating U.S. policy toward mainland China gave me renewed opportunities for study and requests for talks," she said.

Mrs. Harold C. Reed (nee Alice Stryker), English Department, Yenching, 1924-26. Now a widow, living in Orange Grove, has 2 sons and 6 grandchildren and has a few Chinese friends in and near New York. She will be glad to hear from any former student or associate. Address: Coronado Box 180, Oklawaha, Fl. 32679.

Mrs. Janet Smith Rhodes (施玉瑞), Class 1941. Spouse: Timothy Rhodes. Children: Helen, 29; Anthony, 27; Paul, 25; Ann 21, Carrington 10 and James Ford 8. Janet's mother, Grace Goodrich Smith, wife of Prof. Ernest K. Smith, of Yenching, died Oct. 31, 1970.

Mr. & Mrs. Richard H. Ritter (李瑞德), Mr. Ritter on History Faculty, 1924-36, and Mrs. Emma L. Ritter, on Education Faculty, 1928-36. Daughters: Mrs. John F. Widergren (Dorothy) and Mrs. Jean R. Stirling, both public school teachers. Mr. and Mrs. Ritter are retired and live happily in Pilgrim Place, Claremont, Calif.

Mr. Randolph Sailer (夏仁德), on Yenching faculty, retired. Spouse: Louise Sailer (夏禮義). Sons: George, 44, B.A., Minister; Henry, 42, LL.B., Lawyer; James, 39, Ed.D., School Superintendent. Mr. and Mrs. Sailer have 12 grandchildren, from 20 to 2. Both are in pretty good health.

Mr. Sung Dai Seu (蕭成大), Yenching 1935-37 (didn't finish because of Japanese invasion but graduated from University of Hawaii, 1939). Now Pacific Area Manager, U.S. Social Security Administration, Depart of Health, Education and Welfare. Spouse: Violet M. Seu, B.S., University of Hawaii, 1944, school teacher, State of Hawaii. Children: Naomi Mei-Lin, 16, student; Lei Mei-Lan, 14, student. Sung Dai's area of responsibilities encompases the State of Hawaii, American Samoa, Guam, Trust Territories of the Pacific and other countries of the Pacific perimeter.

Mr. Vincent Y.C. Shih (施友忠), Philosophy, Postgraduate, Yenching, 1930. Now Professor, University of Washington, Seattle, Wash. Spouse: Shih-I Wang (王世宜), Education, Yenching, 1932. Son: William (肇洛), 33, Aeroautics, M.I.T., Ph.D. candidate. Vincent had his leave 1969-70. He and his wife spent the leave in Taiwan, Japan, Hong Kong and Europe. He worked on a research project, the result of which will be published in a book to be entitled **Comformity and Revolt.**

Mr. & Mrs. Edgar C.H. Su (蘇傳緒, 沈明霞), 5321 Ridgefield Road, Bethesda, Maryland 20016, U.S.A.

Prof. Harold Shadick (謝迪克〔涵如〕), taught at Yenching from 1925 to 1946 in Departments of History, Political Science, Philosophy and Western Languages and Literature (Chairman of the last from 1937). Spouse: Helen Shadick, taught occasionally English, Russian and French. 1946-71 Professor of Chinese Literature at Cornell University, chief publications: Annotated translation of **Lao Ts'an Yu Chi,** 1952 and **First Course in Literary Chinese,** 1968, reprinted 1970; Director, Cornell China Program 1950-67 during which time the staff increased from 2 professors to 16; concurrently from 1960 to 1367 Director of East Asia Center which includes Japanese studies, 1956-62 directed program of fellowships for American graduate students in Taiwan and set up a special school in Taipei; 1962-68 member of Committee on Studies of Chinese Civilization of the American Council of Learned Societies and Chairman of its Subcommittee on Chinese Literature; in 1966 organized an international conference on "The Genres of Chinese Literature" held in Bermuda; 1971 elected Professor Emeritus; October, 1971 left on an extended tour including 2 weeks in Japan, 2 months in Taiwan, 1 week in Hong Kong and 1 month in India. Successor as Professor of Chinese Literature and Philosophy at Cornell is Tsu-lin Mei, son of Dr. Y.P. Mei.

Dr. Norman Sun (孫念敏), Economics, Yenching, 1935; Ph.D., Univ. of Southern California, 1950. Spouse: Ruth Q. Sun. Norman returned to the United States after nine years of teaching at International Christian University, Tokyo, Japan. He is at present Professor of Economics, Temple University. Home address: 1052 Ollerton Road, Sherwood-on-the-Green, Woodbury, N.J. 08096 Tel. (609) 848-0580 Office address: Department of Economics, Temple University, Philadelphia, Pa. 19122.

Mrs. Tsun-Chen Chao Sung (趙存貞), Chemistry, 1938, Postgraduate, 1938-40. Spouse: Herbert M. Sung, (宋顯民), Business Administration, Nankai Univeryties, 1936, B.S., Boston University, 1936-39, M.B.A., New York University, 1939-40; Director, Oriental Corp. Ltd., Hong Kong. Children: Dr. Edward L. Sung (宋允龍), 26, M.D. of MCV, captain doctor of M.C. at U.S. Army Hospital, Camp Zama, Japan, due to be released from Service by July, 1971; Mrs. Leona Sung Renn (宋允娥), 25, B.S., Chemistry, Boston University, Programmer; Miss Cherry Sung (宋允娟), 24, B.S., Pharmacy, Medical College of Virginia, Registered Pharmacist, passed National Board Examination; Alexander Sung (宋允鵬), 22, obtained diploma of piano playing at Morzarteum, Salzburg, Austria, and Diploma of Harpsichord at Vienna University of Music, Vienna, Austria, now studying composition. Tsun-Chen taught Chemistry at Pooi To Girls Middle School, Hong Kong for 8 years. She is now operating a retail shop called "Oriental Arts" in Richmond, Virginia. She compiled a textbook for use in middle schools **Concise of New Chemistry** (新化學綱要), published in Hong Kong, 1965. Address: 10711 Arsenal Drive, Midlothian, Virginia 23113.

Mr. Yun-teh Tang (湯潤德), Pre-Med. Yenching, 1928; M.D., P.U.-M.C., M. P.H., Harvard University. Doing psychiatry work. Spouse: Divorced. Daughters: Lydia (俊韗), 36, R.N., B.A., Nurse Philosophy, nursing and social work; Mrs. Betty Yeh (培德), 34, R.N., B.S., Nursing, housewife. Yun-teh retired from New Hampshire State Hospital in 1968, served as Director of Outpatient Department in Cleveland, Ohio, 1968-69 and has been a senior psychiatrist at Boston State Hospital since 1969. He plans to retire completely in 1972 and to live in Berkeley, Calif. so as to be near his married daughter there Address: Boston State Hospital, 591 Morton Street, Boston, Mass. 02124.

Mr. Frank Tao (陶啓相), Journalism, Yenching, 1939. Spouse: Lilyan Leung (梁韗梨). Daughter: Margaret L. Consie (康陶珮琪) B.A., Psychology, George Washington University; Son: Freeman N. Tao (陶孚民), attending college. Address: 6109 Kirby Road, Bethesda, Md. 20034.

Mr. Peter A. Tararin (Tai Pi-teh 戴彼得), Western Language, Yenching, 1942 (6); M.S.L.S., Univ. of Southern California. Medical Librarian. Spouse: Maria E. Tararin. Child: Adrienne, 2 years, 7 months, Maria, from Santiago, Chile and Adrienne made their third trip to Chile in the spring of 1971 to visit with the child's grandparents.

Doris Cummings Taylor (孔敏 Mrs T.I.) secretary to Dr. Leighton J. Stuart 1929-40. Spouse: Thomas Irving Taylor. Just living quietly among friends and relatives in Waban.

Mrs. Gladys C. Tom (譚鄭韗華), Chemistry, Yenching, 1935; Postgraduate, Education. Now teaching.

Spouse: Deceased. Daughters: Allynne (艾琳), 18, Freshman; Rosalind.

Mr. Stephen W. Tsai (蔡為侖) Engineering, Yenching, 1951 (did not graduate); M.E., Engineering, Yale, 1952, D. Eng., Yale, 1961. Spouse: Iris Lee Tsai (李樸虹). Children: Ming-hsi (明曦), 9; Ming-hao (明昊), 7. Address: 4901 Far Hills Ave., Dayton, Ohio 45429.

Mrs. D.D. Uong (朱麗來 Lily Li Lai Chu), Economics, Yenching, 1932; M.S., School of Business, Columbia University. Spouse: Dick Uong (阮傳哲). Daughters: Alice (愛麗), B.A., Chemistry, Mt. Holyoke, M.D. candidate; Mei Lie (梅麗), B.A., Biochemistry, Jackson; Kai Lie (凱麗), B.A., Math., Wellesley; Hsueh Lie (雪麗), B.A., Home Economics, Simmons; Hollie (和麗), senior, Wellesley. Address: P.O. Box 836, Leominster, Mass. 01453.

Grace Wan (萬榮芳), Education, Yenching, 1940. Now teaching. Grace has been teaching Chinese at the University of Kansas since 1966.

Wang Anlin (王安琳 Mrs. P.M. Ku), B.A., Yenching, M.A., Wellesley College. Home-maker, also free lance lecturer in Chinese culture, arts and music. Spouse: P.M. Ku (顧培慕), Chiaotung University, Imperial College, London & Mass. Inst. of Tech., Research Engineering Director, Southwest Research Institute, San Antonio, Texas. Children: June, 22, Smith College, 1969, now graduate student in Urban Planning, New York University; Leighton, 16, Harvard, 1975. Anlin and P.M. enjoyed delightful reunion with Pin Pin & Dave (Dr. & Mrs. Ching-tung Liu) in San Antonio in the spring, 1971 when the latter stopped by en route from California to Houston to France. They then spent 6 weeks in Europe, after which P.M. lectured at his alma mater, Imperial College. While in London they saw Chen Yao-sheng (陳堯聖), Yenching M.A., 1936. Address: 279 Rockhill Dr., San Antonio, Texas 78209.

Tsun-t'ung Wang (王遵侗), Journalism, Yenching, 1938; Postgraduate, Chinese. Now working as Librarian. Address: East Asian Library, University of Kansas Libraries, (Watson Library), Lawrence, Kansas 66044.

Hsin-hui Wan Wang (萬心蕙), History, Graduate Student, Yenching, 1948. Spouse: Pei Wang (王霈), graduated from Tsing Hua Univ. children: Judy Wang, 18, at Radcliffe College; Leo Wang, 17; Felix Wang, 14; Jo-anne Wang, 12. Address: 27, Shady Cove, Richardson, Texas 75080.

Laurence T. Wu, M.D. (吳天阜), Pre-Med., Yenching, 1937; M.D., Peiping Union Medical College. Spouse: Lucille (王淑良), English. Children: Evangeline (蘿吳綺文), 27, B.A., Home Economics; George (祚志), 24, B.A., Carleton; 祚業 M.D., University of Chicago; John (祚祺), 19, Carleton; Louis, 19, Carleton. Dr. Wu has been President of Chicago Society of Anesthesiologists and Chairman, Department of Anesthesia, Edgewater Hospital, Chicago, Ill. He was invited to present a medical paper to the 6th Congress of the Confederation of Medical Associations in Asia and Oceania in Taipei, Taiwan, November, 1969. Address: 1601 Sunset Ridge, North Brook, Ill.

Mr. & Mrs. T.T. Wu (吳天德), c/o Dr. Laurence T. Wu, 1601 Sunset Ridge, North Brook, Ill. •

Mrs. Thomas H. Yu (余朱蘭卿 Virginia Jee), English, Yenching, 1934. Now teaching at Sunkist School, Hueneme School District, Port Hueneme, Calif. Spouse: Thomas H. Yu (余和龍), Insurance Agent & Real Estate & Land Investment Broker. Daughters: Irva (順華), 1971 graduate of California Lutheran College with honors in Math.; Charaline (順琳), Valedictorian of Oxnard High School, Sophomore at California Lutheran College, honor student. Virginia's honors: Outstanding Business Woman in Oxnard, October, 1970 Special Award; member of American Association of University Women, Oxnard Branch; member of United Methodist Church; member of Wesleyan Service Guild; PTA Honorary Service Award; member of Board of Directors of Oxnard Community Concert Association; member & Assistant Chairman of Social Committee, Hueneme Educators' Association; 1971 Award of Leaders of American Elementary Education; 1971 Life Membership of National Education Association of the U.S.A., Washington, D.C. She is author of **English Conversation for Chinese Students, English Grammar for High Schools,** and **Silkworms of Spring** (English translation of 春蠶). Address: 1411 So. D. St., Oxnard, Calif. 93030.

Harold Chou 周振勇 and His Family

Looking back the past 42 years since I graduated in the class of 1930, I have the following to report:

1. I have had three careers: Customs Service, 17 years; teaching at Hong Kong University, 13 years; as professional librarian, 9 years to date. In between the three main fields, I had been official photographer and high school teacher, each for one year. Since I left Yenching, not a single day was I unemployed.

2. In 1963 my whole family emigrated to the U.S.A. classified as "displaced persons from Communism." The first thing I did was to find a full time job and study in graduate school in my spare time. In 1965 I earned my first graduate degree in library science. It was exactly 35 years since I got my B. A. from Yenching.

3. Married twice. First marriage lasted 19 years, followed by divorce. We had three children:
   1) daughter Katherine, trained nurse, married Dr. Hanson Huang (黃漢臣) living at Washington D. C. they have two sons.
   2) daughter Caroline, trained nurse, married Dr. Sai Hong Hui (許世康) living at Montreal, Canada They have two daughters.
   3) son Henry, Ph. D. in physiology, still single will enter a medical school this year.

   My two son-in-laws used to be roommates while attending Carnegie Technology Institute, Pittsburgh.

   My second marriage also reached 19 years last month. We have no children from this marriage. My second wife Daisy Kuo is the adopted daughter of the late Prof. Ma Kiam (馬鑑字季明), Yenching professor.

4. I have lived at the following places:

   Peiping, 23 years; Tientisin 11 years; Chinwangtao, 6 years; Hong Kong 15 years; Pittsburgh 4 years; Edinboro, Pa., 5 years.

5. Though I was never in any athletic team in Yenching, I started to play tennis and soccer after I left college. I played soccer as late as 1963 when I was 54 years old. About 10 years ago, I started to learn T'ai Chi Ch'üan, which keeps me fit and healthy. My weight today is the same as when I graduated in 1930. I still do not smoke nor drink. My good health may be attributed to my father, who is 91 years old this year; and, who visited us last summer with my stepmother. My father is as healthy and normal as he was 50 years old.

6. My present position is Associate Professor at Edinboro State College, Edinboro, Pa. I may have to retire after two or three years and hope to live in Yenching Village after retirement.

7. My re-settlement in America is mainly due to my capable wife, Daisy Kuo, who has whobheartedly supported me in my study and work. She could not speak English when she came. Now she is quite versatile in conversation, bargaining, answering the phone, and telling jokes in English. She is so smart that she passed the driving test, got employment at a factory and became a member of labor union and is capable to make "bean curd", etc. In a word, without her my life in the States could not be so successful nor happy.

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Congratulations

Feb. 2, 1971

Dear Stanley,

So you will be 90 on Febuary 5th! Chu Kung! Chu Kung! Kung Hsi! Kung Hsi! Congratulations! How do I wish I would be there to celebrate with you.

Do you remember your 61st birthday on Feb. 5th 1942, when we all celebrated in House 52 ? I seem to remember a **special** serving of baked soy beans, done to the exacting taste of real Mainiae. Also, I remember a newspaper in your honor gotton out by the loyal members of your household. Was that the time Bi wrote a song to the tune of "Wrap me up in my taupelin jacket."? I remember the last verse:

> "Then kiss me 'Good Night' dear companions, So loyal, so tender, so true! Let sleep close all your weary eyelids, All's quiet in House 52!"

I hope you have the very happiest of birthdays! I'm sure you will with your two little "ku ni's" and their descendentcs and dear Anna with you. Do give them all my love.

Ask Helen if she remembers how she used to come over and borrow "The Little Colonel" books from me when I lived at House 53?

It was good to hear from you last Fall. I hope you got my Christmas letter. With the heartiest congratulations!

Nancy Cochran.

* * *

January 26, 1971

Dear S. D.,

I can't let this great occasion go by without adding my word of congratulation and good wishes.

To have reached the age of 90 is a tremendous accomplishment. To have filled these years with selfless service to so many who have gone out to serve in their turn is something that should bring you tremendous satisfaction. Yenching would not have been the Yenching we all love, without the big contribution you have made to it, and we are grateful, and proud of you.

Warmest congratulations! And may the years ahead be rewarding and very happy ones.

Ever yours
Louisa Sailer

* * *

January 30, 1971

Dear Dr. Wilson:

Happy Birthday and many, many happy returns of the day. May God bless you and keep you.

You were the most, most wonderful Professor, Dr. Wilson and that was the reason for my getting the Wenham Prize when I graduated from P.U.M.C.

I am married to Dr. Tsao, a chemical engineer. Our son, Thomas is a psychiatrist and Preston a lawayer. I am very busy with my surgical practice. We have three grand-children: Suzie 5, Samantha 1-1/2, and Roy 1.

Love
Hazel Lin

* * *

January 30, 1971

Dear Dr. Wilson,

Many happy returns of the day. We all pray that you will have good health and live to a hundred! Have a good birthday party too.

It seems like only a short while ago when I was studying under you at Yenching. You were always a good teacher and administrator. You inspired your students and you cared for people. That's why we all like you and love to hear from you.

Been to both Orient and Europe chis year. Lots of Chinese activites here in Washington too. So I have been rather busy.

Sorry can't celebrate with you in person. But will be thinking of you. Very best to you and yours.

Cordially,
Kung-Pin Wang

* * *

Feb. 4, 1971.

Dear Dr. Wilson,

How we wish we could see you and pay our respect personally. But since that is not possible at this time, we would like these leis and flowers to represent us and take to you our very warm Aloha and best wishes for a Happy, Happy Birthday! And we hope there will be many more to follow. Since part of your family, Marian and her family is here, perhaps your 91st birthday will be celebrated here in Hawaii. Or perhaps Mrs. Wilson's next birthday will be celebrated here. Your many friends here hope so.

All of us who have known you and have felt your influence rejoice at your full and fruitful life. We have been very privileged, indeed. Not only did you help open doors to us by way of the classooms and labs at Yenching, but your patence, your ever willingness to give of yourself and time, your concern, your friendship, and your living example have been even more meaningful. Whether you hear from all of us or not, you may be sure your influence has been far more outreaching than you will ever know, and we are all grateful for it. We cherish dearly your friendship and that of others at Yenching in those "Golden Years" of the thirties. You were not only at Yenching. You **were** Yenching! Need we say more?

Our very best wishes to you for a **Wonderful Birthday**, and our prayers for good health and happiness for both you and Mrs. Wilson.

With love,
Mabel and Teddy
(Jun-Chuan) Wang

* * *

Feb. 1, 1971

Happy Birthday,

Dr. Stanley Wilson,

Age of gold,
As we behold,
Is a gfit given
From heaven.
Your loving kindness
Fills every heart with gladness,
Like a radiant light
In splendour shining bright,
Over the barrier of race and creed
By your great and noble deed.
May God bless you
On this ninetieth birthday,
Keep you always healthy
And happy in every way.

Most devotedly,
Hsu, Wen-ying

* * *

Dr. Stanley D. Wilson
1405 Via Zurita
Claremont, California 91711

Our dear Dr. Wilson:

We are sending this letter Special Delivery in hopes it will reach you in time for us to join the others in wishing you a very happy birthday. On this auspicious day of February 5th you wil tie for the 90th time a special knot on the string of memories marking the long ife you have enjoyed. Though we don't have any material gifts to offer on this happy occasion (as we realize that you have long since passed the stage of attaching great value to material items), our memories of you, Mrs. Wilson, and your family are perhaps the best form of gifts we can share with you.

We have known you now for more than three decades. I can still vividly remember the first time I met you in Yenching. That was in 1937 when I entered as a freshman with the intention of majoring in Pre-Med. I recall I attended classes in Huhsueh-lou; it was in that vicinity where I first met you, walking on that well-trodden path in front of the library. Although I later changed my major, much to the disappointment of Miss Boring my advisor then, I have always considered you my first dean at Yenching. When the war years interrupted our contact, our later moving to the United States and then California in the 1960's once again offered the opportunities to resume our association and the wonderful Yenta fellowship. The parties at your home and ours in those memorable years were most heart-warming and enjoyable.

Since our move to the East Coast three years ago, we have lost the opportunities to see you; but we haven't lost our fond memories of the past. On this, the special ...sion of your 90th birthday, we would like to reassure you, Dr. Wilson, that the wonderful recollections of those past years will always be cherished in our hearts.

The spirit of Yenching has been deepy instilled in us; and its education in which you played such an important role will always be our guiding light in life. Our sincere congratulations on your birthday are therefore our testimony to your leadership, inspiration, and contribution to that wonderful spirit: Freedom through Truth for Service. Perhaps you have already heard that the Yenching Alumni group in America is trying hard to restore Yenching as an institution. We are happy to report to you that progress has already been made by the alumni in Taiwan. I am sure this kind of news will bring gladness and satisfaction to your heart. As the President of the Yenching Almmi Association in America I am trying my best to help achieve that goal. Dr. Wilson, you can be assured that we will never forget Yenching or those people such as yourself who have made Yenching possible.

Once again may we express our heartfelt congratulations on your birthday and our sincere wishes for many happy returns for the day. In Chinese: WAN SHOU WU CHIANG!

Affectionately yours,
Richard and Myrtle Yang

* * *

Feb. 9, 1971
De Meije 42
bij Bodegraven
Nederland

Dr. Stanley D. Wilson
1405 Via Zurita
Claremont, Calif. 91711

Dear Stanley D.:

I am very sorry that this letter will come to you after the celebration of your ninetieth birthday, an occasion for you and for all your many friends. The letter about this great event from your two daughters arrived here, forwarded from Chicago to Holland, just today, by chance on my own fifty-second birthday. This reminded me, or recalled to me, the several occasions on which we celebrated our two birthdays together, first in the South Compound and then, for the second time, in the San Kwan Miaeou (I probaby have woefully misspelled that word!) in Peking. Thus, while I regret that this will not be a part of the major celebration, still I feel a certain appropriateness vis a vis our own relation in this conjoining of our own birthdays—for that was how we always did it.

I must say I am not at all surprised that you have reached the magnificent age of ninety years. If anyone that I have known in my life was to do it, it would have been you. I well remember, having thought of you as a somewhat stout professor, the time that we were to move a piano—I have quite forgotten from where to where. Anyway, you put your solid frame under that vastly heavy object, and it moved!* I remember thinking, "He is about the strongest man I have run across, and

you would never know it!" But two other things stand out much more clearly and importantly than this hidden bodily strength-one of them hidden or fallow, and the other not hidden at all. The first was your amazing ability to run, organize, mobilize and superintend and amazingly efficient, comfortable and pleasant household; not only to keep peace among your recalcitrant boarders, and there were a good many of those, but even more surprising, to give us, under any and all sorts of conditions, food that surpassed anything the more renowned ladies were able to provide. We ate well, in the South Compound especially, of course, but also in Peking; and that was all due to your fantastic ability to run a household. No one among that gang of prima donnas ever thought to challenge your captaincy! But more important ever than that was what was neither latent nor hidden—as the above talent was until called upon—and that was your absolutely unflappable (as the British say) spirit, the perpetual jollity and good humor, the lovingness and so lovableness that shone out from your bright eyes. To speak of it thus is to speak of it as if it were a characteristic; it is much more than that. For it sprang from the depths of your character, a deeply serene and loving personal center which radiated to all of us around you good spirits, confidence, tolerance and courage—and thus more than anything else in my life then made those somewhat anxious days more than bearable. We had a good time together in our two bachelor homes, and life retained its buoyancy then as it would have in better times. This we owed largely to you and I shall never forget it—or you.

May the Lord bless you as He has blessed so many of us through you and may you have many more years. It has been the greatest pleasure thus to talk with you again, as it was to see you two years ago when we were at Claremont. Our family, which has grown by one daughter since we saw you (she was conceived on that trip!) is enjoying a year for my study in Holland, which, as you will remember, is my wife Sonja's home. We have a little house in the farm country, amidst the cows and the sheep, the windmills and the wooden shoes-and all of us speak as much Dutch as we can. It is fun for us all; but again, I am sorry that my being away from Chicago prevented this note from reaching you on the fifth of February-but it has been nice to think of you once again on my own birthday!

Langdon Gilkey

China Medlical Board New York Inc. Fm. 3010, Gradyber Building
420 Lexington Ave.
New York, N. Y. 10017

February 2, 1971

Dear Dr. Wilson:

Mary Ferguson has just told me that February 5 will be an important day for you. It is, indeed a day to celebrate! Although our paths have crossed only briefly, I think of you as a friend of long-standing and want to add my congratulations and best birthday wishes—very special wishes for a 90th birthday—to the many greetings that will be going to you.

With cordial and warm regards.

Sincerely yours,

Agnes M. Pearce
Secretary

* * *

February 5, 1971

Dr. Stanley Wilson
1405 Via Zurita
Claremont, Ca, 91711

Dear Dr. Wilson:

We are delighted to have this opportunity to join with many other friends in congratulations and hearty best wishes at the time of your 90th birthday.

Yours has been a rich life of giving and loving. And we are proud to count you and your beloved wife our friends. You have enriched our lives more than we can say.

We enjoyed the times when you stopped with us while you were in the Bay Area and appreciated being taken into your home in Claremont as part of the family.

We wo love you and your wife very dearly-and feel that we are better persons for having known you.

With much love,

Howell and Jean Lowe

* * *

February 5 1971

Doctor Stanley D. Wilson
Care/Mrs. Helen Saunders
1405 Via Zurita
Claremont, Cal. 91711

Dear Dr. Wilson:

Members of my family, including my mother, brothers and sisters, joining me in wishing you the best of health and plenty of happiness on your 90th birthday today.

It has been some time since I last had the opportunity of seeing you in person. But you have been constantly on my mind, as one who has helped and guided the Fei children along their way of life. You were probably very instrumental in making us what we are today. We are therefore very grateful for all that you have done for us.

We join the members of your family in being happy and feeling fortunate that God has chosen to let us keep you for these 90 years. We do hope that you will take care of yourself, so that you might remain our inspiration for the rest of our days.

Yours in Him
Alber Fei

To the Eldest Statesman of us All,
S.D.

Now that you are old as the hills, Shou Pi Nan Shan, may you go right ahead and compete with the moon rocks. S.D., you are a glorious old gent, and we wish that when you come East you would take a little time off from those Maine clams and lobsters and visit around. You would do us so much good.

What a career, and we know that you keep up with former students just wonderfully, and that they light up at every mention of you. It's just as good you have stopped chopping up those red woods out there, in the interest of conservation. We think the fish industry ought to use you on all their ads to prove that mercury doesn't necessarily make people die young. Or perhaps you knew the proper chemical to swallow with it, and neutralize it.

Oh what memories of you and Anna, beginning with PUMC Compound hospitality, and especially fom '41 to '43. 52 S. Compound is a place of blessed memory, as is San Kuan Miao. We hope that Weihsien fish raincoat is presevered in some museum, well covered with plastic to hold in the smell.

To you, and Anna, and the Ku-nis, and all your other descendants, many years of great Hsi.

With Great Affection
Randolph Sailer

Lt Dr Sd Wilson
1405 Viazuritee Claremont Calif 91711 1 Sincerely Congratulate you to Enjoy a Very Happy 90 years Birthaday from your old Friend
T. C. Wang

Lt Dr S D Wilson
1405 Via Zurita Claremont Calif 91711 Congratulation to your ninetieth Birthday Wishing you Many more Happy and Healthy years To Come
Nien-Su Tsai

Postscript

As you have read through our first Yenta Alumn Annual, I am sure that you are impressed with its contents and convinced by its purpose. As your Editor-in-Chief I can only add my personal appreciation for the contributours and editors, C. Y. Hsu of the English section and Pao-chen Lee of the Chinese section, and Ernest Hung for the rest of miscellancy, without whose efforts this journal wouldn't have been possible. A hearty thanks to them all!

Perhaps a final word should also be added here as your outgoing President of the Alumni Association for the past three years. The make our Association work, we need everyone, I mean **everyone**, to participate and share. If the Yenching spirit is definabe, I think it is the "family" spirit which we all cherish in our hearts. As a Family, we not only feel close to each other, we also must work together to make our Family strong and prosperous. We all know about the traditional custom of burning incense. We are the incense burners of our Yenta Family. If we don't do it, no one will. It just that simple.

Well, the first edition of our Yenching journal is here Of course we like to see more of it. I am very happy to report to you that that we have elected a group of officers for the next term, including Hsieh Kuo-chen and Richard Fu-ch'eng Hsu, plus some old ones (and I don't mean age) such as, Ernest Hung, Sam Groff and yours truly to help. It is my hope that our next edition of the Yenta annual should be better.

You know well that those who are willing to serve the Association are dedicated people. They do so purely out of their love and sacrifice. You and I should give them our full and loyal support. But we must stand united, and make our own sacrifices. I am sure and confident that Kuo-chen (our new President) and his officers have plans and programs for the years to come. Let's do our share.

So long! May god bless you! And may our Yenching spirit last forever!

Yours truly,
Richard Fu-sen Yang
Editor-in-Chief

August, 1972.

P. S. Prime: A small sacrifice on our part is to pay our dues, only five bucks ($5.00) a year, and a donation to help defray the cost of printing and mail ing of the Annual.

R. F. S. Y.

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燕大校刊

（品賣非）



The Entrance to Yenching

燕京大學美國校友會編印
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燕京大學校友會

1346

序

記得三年多以前我們這批校友會職員走馬上任（其實是打鴨子上架）的時候，我們給自己定下了約法三章（或四章，不管它）：第一：我們想法子替故去的司徒雷登校務長做出些紀念東西（我們並不是要對司徒先生的政績有何批評或稱讚，僅是感情上的懷念，因爲他老人家和燕京的關係太深了）。第二：我們必需把同學錄整理得準確，詳實，完善。第三：我們要辦一項刊物，作爲聯絡同學的一個工具。第四：我們設法爲校友們創辦某種事業（或企業）。三年後的今天回憶一下，我們對以上的約言都試辦了，這件「年刊」可以算做具體的成績之一。

做爲校友會的會長兼年刊總編輯，我有數點感想願提出來和大家交換一下：首先，我感覺很慚愧，因爲有的事情辦來非常棘手，牽扯很多；比方像司徒先生紀念一事，曾數度和基督教聯合教育會商洽，想找些款子來辦是項紀念（如圖書館、研究院之類，冠以司徒先生之名），但是錢既到了聯合會的手中，就不容易挖出來。又譬如，我們想創建一座「燕京新村」，作爲文化活動中心，以及年老校友（或親友）退休養老之地，但是，這種事談何容易，決不是咱們這些「秀才談兵」者流一「談」就可以辦得到的；但是，我們並沒有放棄。假如校友們有意的話，請和新任職員（或幹事會）連絡，繼續計劃；不過，我們這一任沒有辦成，抱歉之至！可是，第二方面，我又感到相當滿意，因爲在任期間（這種字眼很動聽），我曾有機會和東西兩岸的校友們接觸，和你們重溫舊夢，一樂也。此外，校友通訊的繼續發出（這不能不歸功於任勞任怨的熊大絳學長，他是咱校友會的一大功臣），校友名單的整理，應該是比較準確的，希望繼續補上紀錄；自然有遺漏的，還希望增改。當然，這項「年刊」的出版總算了却了一樁心愿。第三，假如我可以在這兒說一句不太客氣的話，我多少感到一些失望！我總覺得咱們燕大畢業同學熱心公益，何況現在大家均「功成名就」，不僅對社會事業熱心扶持，至少對校友會的事予以輔助；可是，我感到失望的是：辦事的人寥若晨星，而竟有大多數的同學置校友會于不理！單就交會費這一點小事而言，在美同學四百人中，交會費者不過四分之一，我眞沒料到！但是我相信，校友通訊，校友名單，以及這份年刊，都寄到每一位校友的手裏，假若你們允許我的話，我願藉此機會作最後的呼籲，希望校友們每一位都扶持我們的校友會！

最後，我願藉此機會向校友會中辦事的同學表示謝忱！熊大絳，Sam Groff，應當特別提出來，希望同學們對他們致謝。對編年刊的同學們，如中文編輯李抱忱學長，英文編輯徐兆鏞學長，執行編輯熊大絳學長，以及投稿的各位，我願再一度表示謝意；沒有這些人的努力，這份年刊不會產生的。

對台灣的黃通霈余夢燕兩位學長，我要說一句感謝的話，他們慷慨的允許代印這份刊物，並且代郵，眞解決了一件最惱人的瑣事！通霈大哥，夢燕大姊，小弟這廂有禮了！（三句話不離本行！）

燕大有光榮的傳統，而燕京人又各有輝煌的表現，讓我們共同携手，把美洲的燕京校友會辦得成爲一個有名有實的團體，希望這項年刊繼續出版，二期，三期……世世無窮，阿門！

楊富森

一九七二年八月

會長（一九六九—七二）

兼年刊總編輯

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論述

我們的校務長司徒雷登先生

張堯年寫於克利夫蘭

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我們的校務長司徒雷登先生

我在燕大讀書幾年給我最深而難忘的印象，就是我們的校務長司徒雷登先生的言行。先生崇高的人格和他愛護學校及學子的心，實在可以做我們的典範。

記得有一天的下午，我在臨湖軒校務長私邸的客室裏，司徒先生對我談起燕大創校的經過。他說，燕大初成立的時候，董事會要請一位教育家來主持由幾所教會學院合併而成立的北平燕京大學。當時司徒先生在南京金陵神學院執教，董事會派人去徵求他的同意。他提出的條件，就是他主持燕大之後，必須坐鎮校中，謀求學校的發展，絕不能要他終日爲經費而奔走；若是董事會能負責燕大的全部經常費，並爲燕大籌募充足的基金，他便可以應聘。但是後來的事實並非如此；因爲先生接長校務之後，爲急求學校的發展，他認爲自己絕不能袖手旁觀，所以他數度赴美籌募建築設備費，並爲燕大成立託事部。由於進行的順利和成就，燕大才有那時的規模出現。

當時燕大教育系主任高厚德先生計劃爲該系辦一所附屬中學，可以讓學生作試教之用。有一次在司徒先生返美募款臨行前，他向司徒先生表達了他的這個心願。結果一位美國老太太願意捐出美金一百萬元來辦這所附屬中學，但是必須等她死後才能將款捐出。所以司徒先生說，我們很高興能有這筆鉅款來辦這件事業，但是我們亦不願這位善心的老太太早日歸天，這實在是一件美中不足的事。

司徒先生雖是一位高等學府的首長，但是他每次赴美都要爲學校節省他的旅途費用。他說，郵船的頭等艙票價要比普通小船的票價高一倍，所以他每次都是搭乘不定期航行的小船；這樣既可以保持自己的身份，又可以節省半數的旅費。

司徒先生平日的服裝極端整潔；他的碩高的身材，並不因他穿著破舊衣服而使人對他輕視。反之，任何見到他的人，對他的態度和儀表都有親切和崇敬之感。

我個人對司徒先生尤其感佩難忘。一九三五年夏，當我赴英國讀書之前，我曾返母校一次去拜訪司徒先生，並請他爲我介紹一間大學。他說，若是我去美國讀書，他可以即日爲我發一個電報給哈佛大學；無奈那時我已決定去的是英國，他認爲他的介紹信不會發生什麼效力。等我到達英國申請學校時，我接到教授的一封回信，要我請一位知名的教授爲我出具一份證明書。當時我感到十分困難，因爲時間很急促，一封信件的往返至少需時半個月以上。最後我到中國基督教大學駐英聯合辦事處去拜訪該處的秘書；當我將這種情形報告他以後，這位秘書告訴我，在我到達英國的時候，司徒先生已有信給他，先生將我的學歷和經歷等都詳細的告訴了他，所以他很願意爲我出具證明書。因爲這個原因，我的一切申請手續都很順利的通過。這幾十年來，我對司徒先生愛護學子的精神由衷的佩服。

爲了紀念司徒先生創校之艱，同時要繼續燕大對國家和社會的貢獻，我們做校友的，人人都有責任，要使燕大早日復校。希吾同學共勉之。

張堯年寫於克利夫蘭

燕京舊夢

李素・校史與校園

嘿，不管是煙是夢，總之，一提起燕大，我就禁不住眉飛色舞，心境也立刻開朗起來；彷彿眼前已展現了那最富詩情畫意的未名湖，搖漾著粼粼記憶的微波，蕩動了舊痕千疊。儘管歡樂裏也偶有輕愁，但經過如許歲月的淘溶，悲與歡都一同化作無限清純的美感了。

我生平見過幾十間大學，無論國內的或國外的，縱然各有更多的優點，或更廣大的規模，但我始終覺得燕大才是最合我理想，耐我迷戀，使我敬愛的一個。她確是我眼裏的西施，兼是心中的慈母啊！我太幸運了。當我投身於她的既壯麗、典雅、寥靜、幽清，而又莊嚴、宏偉、溫暖的懷抱中時，就像找到了可以安頓靈魂的樂土。那誠敬、純良的校風，那融洽、平等、自由的氣息，及許多良師益友的愛護與提攜，全部使我永遠追懷而感念。我相信這種觀念與感情，也是大多數校友所同具的吧？

此刻我又想起了那明媚的山色湖光，輕盈的柳絲塔影，彷彿時光已經倒流，我已重拾青春，在塵封的記憶裏找回了笑與淚交織的美夢——我生命的黃金時代。



燕京大學正門（西校門）

只可惜歲月和憂患曾不停地冲激生命的涯岸，把新痕與舊印磨洗成一片模糊。八年抗戰的慘苦，二十餘年的江湖寥落，像煙幕橫梗心頭，此時浮現在腦海中的母校，只是風物依稀而已。我生活珍藏在故鄉的一百多張校景及照片，早已全部散失，無法加以印證，單靠衰退了的記憶來追述，當然難免錯誤百出。不過，往事雖成陳跡而舊情如昨，依戀之深却仍不減於當年。故在感覺上，燕大獨具的光輝猶在，而她那慈母般的儀容，也依舊像朝陽照射下的玫瑰一樣鮮妍與溫馨。

校史

現在先簡述校史吧。燕京大學的前身是通州協和大學、北京滙文大學、及華北協和女子大學。通州協和大學原是潞河書院，創辦於民國紀元前四十五年，後來由基督教公理會、長老會、倫敦會合辦，改組後稱爲華北協和大學。滙文大學却是民國前四十二年創辦的。這兩所大學到了民國六年便合併起來，協和女子大學却在民國九年才歸併在一起。

合併之初仍分男女兩校，各設文理科，男校在北京崇文門內盔甲廠，女校在燈市口同福夾道。到了民國十五年夏天，位於西郊海甸的新校舍大部分已建築完成，於是兩校員生一起搬進去，實行男女同校，並增聘吳雷川先生爲副校長。

燕大第一任校長是司徒雷登先生，是能說國語，又通中文，出生於杭州的美國人。一九一八年他被公理會、長老會、美以美會、聖公會、倫敦會等五個教會委爲建立一間新的聯合大學的負責者。上述三間大學之合併，便是他一手主持，幾經艱苦才促成的；因爲三校的當事人往往意見分歧，例如只爲大學定一個名稱吧，也爭持不決，幾乎鬧翻了。幸得司徒先生以坦誠眞摯，公正無私的精神與毅力，善爲排解及勸導，終於獲得全體的信任，把校名及其他種種事情都交由他決定。他於是採用最傑出的中國基督徒領袖誠敬怡博士的提議，以「燕京」爲校名。這兩個字的意思是古代燕國的首都，同時又是北京的另一個富有詩意的代名。這個名稱的確氣象不凡，涵義深廣，古雅優美，而又雍容高貴。

司徒校長在任職期間，頻頻遠涉重洋，募集經費，兼在國內東奔西走，聯絡社會聞達，組成校董會作爲擴展校務的基礎。同時他對校內的事也悉心策劃，選聘優良師資，提高課程標準，注重國學，贊助新文化運動，並實行中外教職員待遇平等。這種不分國籍而一視同仁的公平措施，表現了眞正的基督精神，是外國宗教團體在中國所設立各大學中的創舉，頗具倡導作用。還有，廢止以聖經爲必修科，及革除强迫學生參加宗教崇拜制度，亦足見燕大對人權與思想自由，異常尊重。以上種種制度都是一般教會學校中罕有的明智之舉。司徒校長的確是眼光遠大，智慧特高的眞正基督徒。本校有這些特色，實至名歸，聲譽日隆，是理所當然的。



從西校門入校園前為生物樓後為物理樓

燕大遷入新校舍以後的三年裏，規模已備，分設文、理、法、宗教等四個學院。並且與美國哈佛大學建立了關係，成立一個「哈佛燕京學社」。由於這種國際學術的合作，使燕大的聲譽地位及經濟來源都大有增益。學生及教職員人數固大爲增加，本科和研究院課程亦添設許多門類。圖書館藏書之多，爲全國各大學之冠。理科方面亦已有設備完善的實驗室。後來國民革命軍北伐成功，政府南遷，以南京爲首都。燕大校董會推選吳雷川先生爲校長，改選司徒雷登先生爲校務長，並呈請教育部立案。民國十八年（一九二九）夏，奉教育部准予立案，於是吳校長到校就職。當時校舍建築工程已接近全部完成，遂於九月二十七日起一連四日，舉行落成典禮，一時中外嘉賓雲集，盛況空前，並由駐美託事部主席華爾納先生代表開辦者，把校門的鑰匙授與吳校長，表示從此將燕京大學交由中國人負責管理。

此後的七八年裏，名教授來自四方，眞是群賢畢至，而全國菁英亦聞風而來，如同百川滙海，各方面均有長足之進步，因而人才輩出，聲名洋溢，可以算是燕大的鼎盛時期。

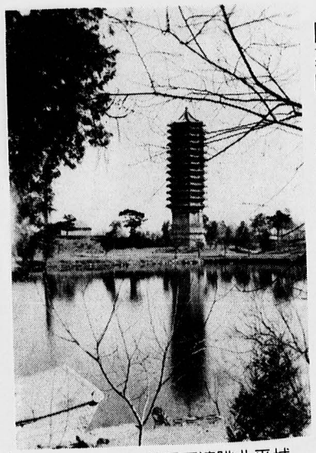
燕大原是外國人出錢，中國人享有的學府，但有一段時期因美國經濟衰落的影響，曾稍感困難。幸得教育部、中華教育文化基金董事會、及管理中英庚

款董事會等等機構的補助，按年撥款供購置圖書、增加理科設備、及研究工作之用，故經費來源雖感不足，而教學上仍能繼續發展。

在行政首長方面則曾有兩度變更。二十二年六月吳雷川校長辭職，由校董會推選該會副主席周貽春先生爲代理校長，翌年六月，周代校長又因事辭職，校董會遂改選本校的陸志韋教授代理校長職務，二十六年七月七日，中日戰爭爆發後，成都有一班熱心忠誠的中國教授，組成了一個流亡的燕京大學，約有學生四百人，借用華西大學的校舍，在圖書、儀器及課本都很缺乏的情形下，繼續開課。由曾任註册課主任、兼哲學系教授的梅貽寶博士任代理校長之職。抗戰勝利後，員生北返，在被日本人刦掠一空的校園裏，招大一新生四百名，於雙十節正式復課。可惜只有兩年而大陸變色，以後的情形，我不清楚，說不上了。

校園

美景不厭百回看。北京的確是住不厭、看不足的好地方，閉起眼睛想一想，也會覺得心神舒暢的，其中勝地，在城裏的僅佔極小部份，而且除了景山及三刹海具有天然意趣之外，就只是那些鏤金砌玉，壯麗宏偉的宮殿，和一些寧靜舒坦的公園，全都帶著或多或少的人工氣息。至於郊外，勝蹟佳景就眞的使人應接不暇了，約佔北京勝景的十分之七八。玉泉山亭亭玉立，丰姿綽約。頤和園裏的萬壽山與昆明湖，既具自然氣質，又是藝術加工，難怪氣象不凡，儀態萬千，豪華中帶著清秀。還有氣派雄渾的西山，紅葉醉人；潭柘山的戒壇寺有怪巖絕壁，古木參天；岫雲寺的午夜鐘磬，石景山金仙庵的亂石流泉等等，勝景不可勝數，我記不起許多，其實也不該多說了。


水塔及倒影從塔頂可遠眺北平城

佳景雖多，但在我眼中認爲最可愛的，却只有那佔地二百餘英畝的燕大校園，既有園林勝概，又具宮室之美，秀逸幽清，雍容華貴，兼而有之。

當我第一次從北平城內南池子趁上燕京校車，駛出西直門，走在夾道的柳陰裏時，遙望前途，心裏眞像有百花齊放，閃動著一片光采，把生命中已往的一切陰影都掃蕩淨盡。因爲我仰慕她已有多年，故在即將見面之前，心情難免特別興奮。大約走了五哩路，經過了一個古舊的海甸小鎭，便望見長長的圍牆之內，有參差疏落的樹木。然後，牆外一對栩栩如生的巨型石獅子把守著巨型的綠瓦朱門，赫然出現在眼前。抬頭一望，門上有蔡元培先生寫的「燕京大學」橫匾。這是西門，是校友捐贈的，故稱爲校友門，亦即學校的正門。

現在，誰若是喜歡參觀燕大的話，請跟筆者走一趟吧。一進大門，你會馬上覺得自己置身於皇宮裏，而這皇宮，比華盛頓的白宮和巴黎的梵爾賽宮都美麗堂皇多多，而且是毫無匠氣與俗氣的。你瞧，橫在面前的是個長方形的池子，當中是一座蒼老的三孔石橋，古色古香，倒影池中，清雅有逸致。池子四周都有路。過了石橋，前面是一片方正的廣場，綠草如油，潔無纖塵。這片草場上矗立著一對巍峨的石柱，亦即華表，聽說是從圓明園廢墟裏搬來的。這對華表上雲片飄飄、玉龍飛舞，是我國古代極精美的雕刻，是無價的藝術品。

草場上是一座特別宏偉、富麗、有十多級白石台階，門前有一對石獅子守著的大樓，泰然地伸出微彎的尖尖簷角，畫棟雕樑，朱紅的大柱子，翠綠的琉璃瓦，閃爍於陽光之下，金碧輝煌，一片豪華氣派。這座是貝公樓，樓下是全校行政機構所在的許多辦公室，樓上是大禮堂。

草場的左邊是穆樓，亦名丙樓，全部是課室；右邊的一座是生物樓，跟貝公樓恰好湊成一個「品」字，整齊而又對稱。燕大樓宇雖有大小之分，但十之八九都是宮殿式的，彩繪紛呈，襯著朱紅柱子及琉璃瓦，鮮明悅目。

循貝公樓與穆樓之間的路徑往東走，左邊是寧德樓，也就是宗教樓，經過這座樓之後，眼前豁然開朗，你會覺得剛才那些樓宇彷彿是屏風，把你的視野局限了，沒想到屏風背後暗藏著無限的景色。何止「柳暗花明又一村」，簡直是另有洞天福地呢！你望見貝公樓後面有個小山坡，坡上有個朱欄碧瓦的圓頂的鐘亭。當你遙望那口巨大的古鐘時，也許會聯想到深山古刹的午夜疏鐘，而感到禪味盎然。但燕大這個鐘是用來報時的，有人專司其職，每半小時敲一次：一、二、三、四、五、六、七、八，每四小時爲一周，周而復始，不論風雨晨昏，不管歲月輪轉，從不休歇。它那沉著、雄渾、宏遠的音響，每一杵都是意味深長的警號：時間飛逝了，永不再來！頗足以發人深省。現在，古鐘久已聲沉響絕，只有那嬝嬝餘韻，仍依稀縈繞於我暗淡的心海中而已。

再走數十步，高抬貴眼，瞧啊，著名的「未名湖」（又稱睿湖）向你展露迷人的笑靨啦！清澈的湖水裏既有雲天燦爛的倒影，又有樓宇的光采繽紛的倒影，更有環湖的柳浪，濃綠低垂，而最使人一見傾心的，是那儀態萬千的娉婷塔影。

我們還是繼續向東，沿湖的北岸走吧！經過兩大座朝南的亡形房子（以一樓、二樓、三樓、四樓爲名），便看見湖中的孤島（名曰楓島），島的東岸有一石舫。島上花木叢生，土坡上有個頗大的綠瓦紅欄的八角亭（思義亭），當風玉立，臨流照影，清麗玲瓏，逗人喜愛，所以常是同學們談天說地，或開交誼會的好所在。體育館背後是個很寬敞的長方形運動場。每逢有什麼賽事，健兒們耀武揚威，爭强鬥勝時，却是萬頭攢動，熱鬧之至。

我們仍沿湖濱南行，到達東南端的大彎角時，便望見燕大的東門。這扇門與西門相比，顯得異常簡樸而狹小，就算是個後門吧！門內右方有個郵局，也有一間合作社。正在這個大彎角附近，有一座最特別的建築物，是倣照通州的十三層寶塔建成的蓄水塔，巍然高聳，投影湖中，隨微波而搖漾，那輕盈曼倩之姿，的確是人見人愛。這座塔不單供給源源不絕的清水，而且供應無窮無盡的靈感，自落成以來，已不知啓發了多少人的詩意與文思，也不知給人拍攝過多少張玉照了。塔影空靈，湖光瀲灩，相得益彰，它們成爲燕大的名勝，是有理由的。

這一帶有土坡起伏，樹木掩映，其中有一所電力廠在水塔附近，是供應全校的電力、冷熱水及暖氣的機房。在這

座廠房的右方還有一座工業館。現在，我們告別水塔，漸漸的轉了方向，沿南岸朝西走，便望見山坡上有一所療養院，也望見臨湖軒雄據全校最高的山坡上，那是司徒校務長的住宅。這個山坡彷彿是一條界線，劃分了男女兩校。爲了要看看女生宿舍，我們不必沿湖邊走囘貝公樓，却在這附近轉換路線向南走，眼前是一片闊大的平地。是栽滿了四時花木的園林。第一座房子是聖人樓，內有女生部辦公室，兼有許多文科課室。再過去幾十步便是三院和四院。相隔約廿丈的對面是一院和二院。這四個院是女生宿舍，形式大小相同，三院四院是冂字形，一院二院是凵字形，整齊而對稱。也許因爲少女們本身已經夠秀美，用不著外物來襯托，所以住在灰瓦磚牆，質樸無華的宿舍裏，才更顯得淡雅清逸，超塵拔俗吧。在二院與四院的南端有一座頗大的女生體育館，而在四院與工業館之間排列著好幾個網球場，鄰近還有燕大附屬中學及幼稚園等等建築物。

此外，一院的左鄰有兩座門當戶對，彩繪繽紛，美輪美奐的樓宇——姊妹樓，一所是女生部主任的住宅，另一所是女生會客的地方，也可以說是姻緣洞府呢，寬敞的客堂又是畫棟雕樑，窗外戶外，花光照眼；廳裏宮燈處處，沙發雙雙，的確是談心的勝地。

二院之西有家政學系的房子，朝西南走一段就是南門，附近有校車廠。由此向西行有一個荷塘，折而向北，經過一個大操場，又到了另一個荷塘。這荷塘之東是化學樓，化學樓之東是圖書館，而圖書館既與貝公樓並排，又與生物樓及化學樓構成一個小「品」字。現在，我們已囘到貝公樓右側，總算已環遊校園一周了。建築物大大小小約有三十餘座之多，可以說應有盡有吧？

燕大校園的美，是整體的和諧。全部樓宇都是兩層的，寬大而不高聳，那舒泰、安祥的氣象，使人在寧靜中有心安理得的悠然之感。除了女生宿舍，附中，合作社、廠房之類是樸素的樓房，其他主要的建築物都是絢麗輝煌的。由於設計完善，配合得宜，這東方色彩的宮殿形式就更顯得高貴，而沒有絲毫庸俗之處，南京金陵女子大學的校舍也是宮殿式的，可是那格局就差多了。總之，我到過的大學校舍，全都是比不上燕大那麼富於藝術意味，她是自然及人工的揉合與調和，在形象與意象上達到了美妙的巔峯。

還有，校園裏隨處都有婆娑樹木，繁花碧草，點綴於庭前、坡上，於雕闌玉砌之間。每當春天來臨，既有牡丹、芍藥、綉球、桃、李、梨、杏、丁香、海棠、玫瑰、迎春、二月蘭……百花吐艷，又有古松翠柏，修竹成林，紫藤滿架。夏天有芙蕖玉立，美人蕉與薔薇競秀。秋天也有絢爛的紅葉與黃花。

無論走到那兒，都常覺有暗香浮動，秀色盈襟，有享不盡的四時佳景，如畫風光。面對莊嚴富麗的宮殿，與典雅清逸的園林，那情調與境界，簡直就是一首好詩！你能怪我一住進去就捨不得走，把她當作最可愛的家麼？

尤其是那千嬌百媚的未名湖，從任何角度看都一樣雋雅，溫柔澹蕩，使人



華表矗立於穆樓(左)與貝公樓(右)之間

神清意遠，湖上的景色，宜朝、宜暮、宜動、宜靜、宜晝、宜夜、宜清朗、也宜風雨。

或在春深看綠波微漾，或在盛夏看垂柳搖風，或在初秋看水底雲天，或在隆冬看冰場上的刀光舞影，都各有說不出的美妙。而更能醉人心魄的則莫過於在黃昏裏沿湖邊散步，或於月色下在堤畔靜坐沉思。

以我的冥頑不靈，也竟蒙大自然垂青，實因環境太美，遂不能無動於衷，我已記不清有過多少次的陶醉與享受，讓詩思充滿了心靈，洋溢到紙上。雖然是學生時代幼稚的習作，而所表現的，畢竟是當年眞實的燕大與我，又何必計及工拙？存眞而已，獻醜也無妨：

臨江仙未名湖畔

偶向平湖尋月色，浪痕半滅微明；
晚雲亂疊錦山屏，水中清影動，孤塔太娉婷。
久怕憑闌誰會得？
遠山空與長顰。依前四野悄無聲。
此心何處去？天末有疏星。

× × × × ×

冉冉黃昏渾似夢，柳綠燈影迷冥。
此時景物太淒清，不須風雨至，魚躍亦心驚。
强把閒愁收拾起，那知易說難行！懶從醉裏憶平生。
獨當明月夜，悲淚落無聲。

憶江南

楓湖畔，問月晚風中。波撼星搖皆不語，雲天漠漠一飛鴻。心影兩矇矓。

地不在大，有湖則美。未名湖當然無法比擬西子湖的綽約多姿，洞庭湖的煙波浩渺，與日內瓦湖的明淨清澈的千百分之一。不過，以一所大學的校園來說，能有偌大的一個湖可供划船和溜冰，已經算難得的了。何況朝夕相見多年，自然更感親切而永遠覺得它是美麗的。

關於燕大最初的基礎及校園的購置，司徒先生說過：「這聯合大學之可能發展的遠景，乃是唯一引起我興趣的成份。」他這話，的確可以算作燕大最初的基石。依我的偏見，「興趣」是一切事業成功的原動力，是使人廢寢忘餐，樂於犧牲一切而埋頭苦幹的魔力啊！

最初期的燕京大學規模極小，校舍狹隘破爛，學生人數不到一百，教授只有幾個。司徒校長在他的「囘憶錄」裏說：「我不單來到一個不名一文的學校，而且任何人都不關心這個學校。那些在北京的人，只知道花用他們所獲得的開辦費，購買房產，並把那些房屋作爲己用。」可見他在教會、學校、同事之間，都遭遇過許多阻力與困難。幸虧有個魯斯博士跟他志同道合，他便以全力去說服理事會作緊急推薦，得董事會通過任命魯斯博士爲副校長，迅速赴美設法捐款。

同時，司徒校長更沉醉於自己的興趣中，悉心籌謀學校的發展。他步行、騎驢、騎自行車、走遍北京城內外，找尋一個理想的新校址。好容易才找到了離城約五哩，在清華大學附近的一個滿清王子的廢園，但當時的業主却是陝西省長陳樹藩，把該地用作避暑別墅及祖先的宗祠。

因此他親自到陝西去找陳省長，以六萬元買了那塊四十英畝的地產。陳氏倒也很熟心，捐出了二萬元給燕大作獎學金。後來司徒先生又陸續買下了附近的一些荒地和廢園。（據洪煨蓮教授的「和坤及淑春園史料劄記」所說，燕大校園之北部，是乾隆年間的宰相和坤的淑春園）湊成了一個總面積約爲二百英畝的燕大校園。

司徒先生說：「最初，我們就決心把中國建築應用到建造校舍上。房屋的外表，具有優美的曲線及輝煌的色彩。而主要的建築物，全部用鋼骨水泥，兼

有現代電燈、暖氣及自來水的設備。因此，這些房子本身就象徵了我們教育宗旨，是要保存中國固有文明中最有價值的一切……在後來許多年間，很多很多來賓，都說燕京校園是全世界各大學中最美麗的校園；以致我們也差不多相信了這話。燕大的美麗校園，眞正能幫助學生們對這學校的愛慕之情，並增强他們的國際理想。至少在一方面，這種眞實性比我原來的計劃美麗得多了。」

可見燕大的內容與外表的一切，都先有計劃與目的，燕大校園不光是美麗，而是處處都含有美麗的深長意義的。到過北平的人，遊故宮是少不得的節目。當年我遊罷歸來，仍覺得燕大比溥儀以前居住的皇宮好得多。我校規模當然小而又小，但我們有現代化的新式設備，却是以前住過故宮的帝王所沒有享受過的。大多數燕大同學頗以此自豪，也自是人之常情。而且處於這樣外表美觀，內容實際，中西合璧，新舊交融的環境裏，常易觸發思古之幽情與革新的思想，這又是燕大的特色之一呢。

啊！我幾乎忘了！在校園圍牆之外的四周，還有好幾處幽靜的區域。學校東門之外是東大地，又稱燕東園，南門外有南大地，亦卽燕南園。這兩個園其實等於兩個小村，村裏排列著許多座兩層的洋樓，全部是中西教授們的住宅，雖沒有園林的實質，但區內不乏曠地，雜栽著四時花木，也顯得寧靜清雅而幽美，在東南角上還有個很大的農場。

眞正的園却是在學校北邊的朗潤園，卽載濤貝勒花園。校友門斜對面是蔚秀園，略遠一點還有個達園。這些都是前淸的王府，後來變作燕大的產業。這三個園面積都較校園爲小，風景則更爲幽深。因爲其中都有起伏的山坡，有淸麗的池塘，有亭台，有樓閣，有廻廊曲折，有橋影娉婷，有鶯聲鳥語，有暗柳明花，有流泉似瀑，有曲徑通幽，的確是處處引人入勝，使人流連忘返的好地方。園中有疏落的房屋，也是供燕大教



柳蔭下倚橋欄眺望男生體育館湖水結凍時的大溜冰場



右邊的樓下為音樂廳樓上為單身女教授的宿舍雪景中的姊妹樓左邊的為女部主任辦公室及情人駐足處

授們居住的，究竟誰在那一個園裏，我已經說不上來了。我彷彿記得包貴思老師和幾位單身女教授都住在朗潤園裏。當年，不，直至現在，我都十分羨慕園中老師們，覺得他們眞堪稱爲世外桃源裏的天之驕子。附近還有個靜怡園，卽徐世昌花園，據說是在日領時期才購進的，我想其中也一定有如詩如畫的好風光。

如此燕大，試問誰能不愛？我一想起那些熟悉的景物，便覺心馳神往。

在約略敍述了校史及介紹了校園之後，似乎應該打破那沉悶已久的氣氛，來一點輕鬆的小玩意了。就讓我把我剛

升上二年級，上錢賓四的國文課時寫成的一篇習作錄下來，聊作「燕京舊夢」的前奏，也作爲燕大生活片面的浮光掠影吧：

燕京賦

平西郊外，海甸鄉中，十頃庭園，林木蔚鬱，百里湖山，煙雨迷濛。華屋星羅，有如帝子之殿；亭台棋布，仿佛王者之宮。暮攬西山之名照，落霞片片；夜窺東岡之新月，明星點點。漣漪波光，搖漾於前湖後湖；曉霧殘雲，掩映於小島大島。塔聳於東，與煙突同凌霄漢；鐘懸於西，合棋杆共參雲表。廣場、宿舍、科學館、課室樓，殆不知其若干座矣。

莘莘學子，咸負笈以來游，芸芸士女，亦聯翩而蒞止。聽鐘鳴而驚醒，聞鈴聲以趨蹌，躞蝶道路，出入課室，如蜂碌碌，如蟻遑遑。簌簌如雨灑枯枝，展書頁也。沙沙如風捲殘葉，寫筆記也。或俯首支頤，傾聽而心不在焉，或瞪目呆口，凝視而意不屬焉。偶乘笑以舒腰，時橫目而流盼，竟日孜孜，其懨懨爲何如耶？蓋已有死氣沉沉之概矣。

及夫課罷，則又生趣盎然。月已上兮柳梢頭，人未來兮黃昏後。於是革履咯咯，徘徊於女校門前；電鈴叮叮，叫喧於寢室窗外，挾愛侶兮閒步，笑語輕輕；邀良朋兮共酌，謔浪聲聲。時逢日曜，馳車兮結隊進城；每當休假，騎驢兮聯轡郊行。風飄飄兮衣香馥馥，塵滾滾兮帽影亭亭。乘良辰兮行樂，對美景兮賞心。春秋佳節，麗日晴天，神遊功課之外，魂銷靜美之境，浪漫逍遙，從未感流光之易逝也。

然亦有奮勉儒生，勤學志士，埋頭破紙堆中，藏身圖書館內；搔首低眉，絞腦汁於篇章，搖頭蹙額，傾心血以成文，如蛾之撲火，如蠹之嚙木。瞻文壇之巍峨壯偉，心焉嚮往，覩學海之淵深浩瀚，意氣飛揚，一若不能雄跨兩岸，則亦自沉溺以窮其源也者。窗外之柳影花香，鶯啼燕語，與夫湖光山色，暮靄朝霞，概留贈飄逸公子，婉美佳人。書呆子之頭銜，固所願也。老學究之名稱，何足道哉！

若夫夕陽影裏，奔走於球場，雖寒風刺骨，而汗喘如牛者，體育健將也。一唱三歎者，音樂大家也。俯首低徊，踽踽獨步，心忐忑以知躅，情脈脈而凝眸者，詩人也。他如深思不足，狂躁有餘，載嬉載笑，亦步亦趨，模棱兩可者，閒散糊塗之流也。

舉行紀念週，則到者幾若晨星之寥落。開映電影片，則觀衆奚啻晚潮之急激！接茶話之請帖，而歡聲雷動，閱試驗之告示，而苦臉雲遮。殆亦學子之常情也歟？

殘秋將盡，霜風日緊，落葉飄蕭兮氣象陰森，桐雨淋泠兮心意昏沉。雖然，行將見未名湖水，凍結成冰，燕大之名士美人，又將廻旋於水晶場中，翩躚於琉璃板上：團團轉兮如游龍之戲鳳，步步趨兮猶猛犬之逐獵；輕巧兮如蜻蜓點水，曼倩兮若乳燕迎風；翕忽兮迅如流星，矯健兮疾似飛鷹衣袂拂拂，玉臂搖搖，穿梭織錦，搓碎瓊瑤。既覩玲瓏影倩，復聆裂帛聲淸，佇立堤岸，有不悠然神往者耶？

入此桃源深洞，誰復知世外雲煙？優遊哉，斯足以卒歲矣乎?!

這篇習作約六年前在香港星島日報「文學天地」雙周刊第二十三期發表時，原有一篇二千字的「附記」。茲將「附記」大加刪削，只把我想保留的幾段話節錄如下：

我原是個樂天任性，膽大妄爲的女孩子，只讀了一二十首詩詞，三幾篇賦什麼的，便敢抓起筆來，不理會什麼格律，亂寫一通，還認爲天下無難事而沾沾自喜呢。最可愛還是那股衝勁和朝氣，明知是幼稚拙劣，見不得人的東西，也竟勇於獻醜，我生平就愛東拉西扯地胡說，心志不專，故至今仍無一技之長，眞是活該，愧煞我也！

「燕京賦」是我心愛的習作，抗戰

期失落了，使我不勝惋惜。幸而皇天不負苦心人，追尋已有了結果。我衷心感謝譚級就學長替我打聽譚超英學長的地址，更感謝超英學長從她畢業那年的燕大年刊上，把它影印了，迢迢的由美國寄給我！誰說不是喜從天降？我簡直高興得又跳又笑，在剎那間，時光突然倒流了三十多年，我彷彿掘到了寶藏，尋回了失落已久的歡樂的青春。我重新當一個短髮、短裙、抱著書本的大學生，而且是過著如詩如畫的生活的大學生。

當然，這篇賦只是遊戲筆墨，難登大雅之堂，但在我看來却有可貴的歷史價值，因爲它確實表現了燕大生活，包括了我生命中的黃金時代。每讀一遍，便等於重溫舊夢，感到無限欣悅，甜美與溫馨，使我深深陶醉；同時也引起了懷戀、悽愴和悵惘，正如李義山說的：「此情可待成追憶，只是當時已惘然。」

時局瞬息萬變，暴亂處處，人間再沒有桃源。在焚書坑儒，中國積聚了五千餘年的文化遭逢了最大刼難的現代，我抄完這篇舊作，眼睛已經濕潤了。可愛的紅牆碧瓦，塔影湖光，也許依然無恙，但那座宏大壯麗的學府，在我心目中，早已成爲沒有自由，亦沒有文化的廢墟。所幸「因眞理得自由以服務」的燕大精神，原是寄託在全體師生身上，散布於四方，我深知每一位燕大校友都一直在努力完成各自的使命。

我虔誠地祝望現在各大專院校的青年朋友，加意珍惜他們這幾年寶貴的歲月，這一段轉眼飛逝的繽紛夢采。我固然想博得他們展露一絲會心的微笑，但更期待他們以惋惜和悲憤的心情，同我一起憑弔這座文化廢墟，因而激勵奮發，共謀携手合作，增建與發揚中華文化於無盡的將來。

（校景圖片轉載自「燕大校友通訊」）
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燕大圖書館


男生體育館夜景在未名湖中的倒影

燕京雜憶

陳立人

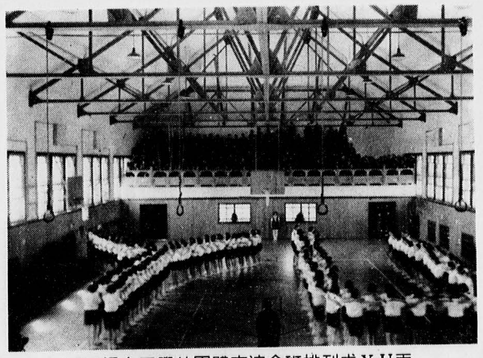
「處處廻題盡堪戀，就中離別是湖邊」可不是嗎？我離開燕京將近四十年了，對於未名湖仍然念念不忘。那湖光與塔影，多麼引人入勝啊！夏天在湖邊蹓躂，冬天在湖心滑冰，那種情趣，最是耐人尋味的。

我在燕京，讀書以外，也曾寫點文章，寄去北平晨報和天津大公報發表，在週末沒有事沒有錢的時候，可以在球場打絨球七八個鐘頭而毫無倦容，至於游水、騎馬、單車、旅行、聽戲、跳舞、賭錢、無一不好，無一不能，所以陳春沂同學給我一個綽號，叫做「火麒麟」，有時甚至帶了女同學逛八大胡同，或者在西餐館鬧酒發拳，那種豪放和毫無顧思的情形，回想起來，也覺有點迹近荒唐。

我於一九三二年在燕京畢業後，回到廣州教書，和創設「廣州國際新聞通訊社」，以及執行律師業務。忽忽混過兩年。於一九三四年來美入哥倫比亞大學攻習公法學。徐淑希先生寫信介紹我見張伯倫教授，我跟他讀過「國際組織」，張伯倫介紹我給菲立教授，我跟他念國際法和做碩士論文。我於一九三七年返國，在上海見到郭閱疇先生，那時他任上海特區法院院長，他勸我在上海教書和掛律師牌，他將盡力幫我忙，在南京見到徐淑希先生，他第一句就問我說，沒有博士學位，教書是不行的，找事也不容易。使我感到有點難爲情。抗戰以後，我在重慶奉中央派來美洲宣慰華僑，在紐約一個宴會席上遇見徐淑希先生。他說，燕京栽培不少人材，但是國民黨不能用。所以不少走去延安。（大概他所指的就是黃華他們。）

我在重慶中央訓練團受訓的時候，跟張鴻鈞先生同期同隊，在短期訓練中，日夕相處，談得甚爲投機，出團以後，他介紹我給社會部長谷正綱先生，任我做社會行政計劃委員會委員，張先生當時也是一位計劃委員，以一個計劃委員而介紹當計劃委員，可見谷部長是如何看重他了。我當時原是中央海外部海外黨務計劃委員會委員，海外部長張道藩先生不准我辭職，卒之由社會部來函借調，不久，海外部就任我爲駐加拿大總支部書記長，因此就離開社會部。

四十年來，我教過書，做過中學校長、大學教務長，和政治、法律、社會等系主任，我在黨、軍、政都混過，搞過工會，做過生意、打過洋工、當過律師，辦過報刊，捱過各式各樣生活，終至一事無成。如今流浪海外，還爲生活奔走。所不同的，在燕京時，我是一個朝氣勃勃的青年，如今兩鬢蒼蒼，已經是七個孫兒的祖父了，歲月催人，不勝今昔之感！


1938級女同學的團體表演全班排列成ＹＵ兩字母體育老師為杭立武大使夫人陳楣女士

偷渡新黃河

——三十多年前的一段往事却為燕京在成都復校闖出一條道路——

楊富森

這是三十多年以前的往事了。縱然人們常說往事如烟，然而這件事在我的記憶裏却留下了一個難以磨滅的印象。我應該坦白地承認：有多少過去的事情我願意忘記；可是這件事我願時常回想。在回想當中，我彷彿又身臨其境，重新體驗那段極富意義而略帶驚險的故事。

三十年以前，我還在我的母校—北平燕京大學—讀書。那時候，北平已經被蹂躪在日本侵略者的鐵蹄下整整三年了。生活在敵人統治之下，尤其是對一個血氣方剛的青年人來說，是痛苦的，是恥辱的，是非常難堪的。然而生活在一個風景幽美的校園中（到過燕大的人一定會同意這句話），而且受著美國花旗的保護的時節，常常會令人暫時忘記自己是生活在一個非常情形之下，而往往被引到一種苟安且過的情緒裏，如果不是師長的提醒，同學的警惕，眞以為自己是活在一個優裕的環境裏，把不正常當做正常，讓僞裝的自由把實在的羞辱掩蓋了。

一九四〇年（二十九年）的冬天，事情有了急劇的變化：

一個週末的下午，一個陌生的人來到校園，把我從一個聚會中叫了出來，低低地向我耳語，說：

「喂，你是楊某某人嗎？你知道你的名字已經上了敵僞統治者的黑名册。你大概已經聽到，城裏的許多大學生最近都失踪了。依我良言相勸，你最好走動走動吧。」

原來得到這善意的警告的不只我一人。夜深時，熄燈以後（燕大的規矩，夜裏十一時宿舍一律熄燈），大家悄悄地聚到一起，分析局勢，商量對策。分析局勢結果：大家認爲日本跟美國的關係日趨惡化，彷彿太平洋上，戰爭有一觸卽發之勢。如果眞地戰爭（美日之間的戰爭）爆發了，那面保護我們的美國旗子便失去作用，而燕大定會被迫關門大吉。果眞如此，我們這些上了黑名册的人物便如同甕中之鼈，落網之魚。對策商議結果：三十六著，走爲上策。

走，可是，往那兒走？怎麼走呢？

同答很簡單：我們要離開這個受奴役的淪陷區，奔向自由的內地。

可是，如何走法呢？商議的結果有兩條路：一條是近路，只要趁黑夜無人之際，爬過西山的那邊，便是自由區。（那正是所謂「八路軍」活動的範圍。我們那個時候只知有共產黨的存在，而不太知道共產黨的眞實面目。）另一條路是遠路，先去上海，再由上海輾轉到自由的大後方。我們多數決定走第二條路。

從北平到上海，可以坐火車，因爲在敵人戰爭的要求下，京（敵人已經把北平改名爲北京，北京正是僞組織們演

小丑跳樑的中心）滬鐵路已通車，很多普通旅客走這條路。但是我們並不是什麼普通旅客，何況正當敵僞們注視著大學生活動的時候，無論我們如何喬裝改扮，這一副大學生面孔總是很難逃過敵僞特務們的尖銳眼光的，何況火車上檢查頻繁，逃過此關不一定能逃過彼關。於是我們決定走海路，而且分小組走，一批走後，再走一批，大家在上海聚齊。同時走海路比較穩當，因爲只須經過塘沽（上船時）的一道檢查，過去以後，便無後顧之憂，因爲船是英國船，靠岸的碼頭是上海的租界。（我們一向喊著「取消不平等條約」「收回租界」的人，到這個緊急關頭，反倒覺得租界「雖有百害而有一利」了！）

我們的小組是三個同學，都是男的。大家盡量裝扮成商人模樣，從來不喜歡戴帽子的我，也找了一頂破氈帽戴在頭上；一向是注重邊幅的，居然一個星期不梳頭不刮臉；希望能夠闖過這一道難關。

說來也是我們的運氣不錯。（或者用一句洋話說：天助自助者。）上船的時候是一個北風凜冽的清晨。旅客們帶著行李，在碼頭上排成一字長蛇陣等候檢查。檢查員來了，在冷風中凍得哆哆嗦嗦地，看到這幫凍得哆嗦的順民，似乎也發了惻隱之心，略事檢查，把手一揮，讓客人們上船。我們像漏網之魚似的，一窩蜂一樣搶上了船，等到船眞地移動了，我們才謝天謝地，鬆了一口氣。

船慢慢地離開塘沽。駛入了大沽，我們幾個人回顧故國，心中有說不出的滋味。我想起了李後主的一句詞：「無限江山，別時容易見時難。」彷彿心中有無限哀楚；然而驀然一想，我們不是脫離苦海，走向自由的彼岸去嗎？嘴邊似乎又露出得意的笑容來。這種悲喜交集的滋味，在我的生活體驗中，還是破題兒第一遭呢！

從塘沽到上海，一路無話；只是每個人心中，由於對奔向自由的嚮往，充滿著興奮快慰的情緒。

船在公共租界靠岸了。對海關人員們的例行公事似的檢查，不但沒有反感，反而表示著神色自若的歡迎；因爲我們都非常明白：他們的任務是緝「私」，而不是查「人」。

到了上海第一件事是買了一張自由報紙，三年以來，已經厭倦了讀那些「新民」（華北僞政權倡新民主義）「皇軍」替國父的三民主義）「皇軍」的字樣；一口氣把報紙從頭讀到尾，對應，於是她們決定了；我們也爲她們高興，幫忙她們準備一切。其餘的同學也自由大後方的報導，對國際局勢的演變，都有了新的認識，繼之而起的是心中一片新希望。

我們同學中先後到達上海的有二十多人，女同學幾位都被安插於女青年會，男同學十幾個人，爲了連絡上的方便，大家決定住在男青年會，但因爲原有的房間住滿了人，我們只好「屈尊」一下，把青年會的會議室當做了我們的「行營」，晚上，我們把隨身帶的鋪蓋捲兒攤開來，在地板上的一張大地氈上，像沙丁魚似的擠在一排，領略著古人常說抵足而眠的滋味。所不同的是：古人所用的是「榻」，我們所用的是「氈」而已。——我們每個人的心裏都非常明白：今後的流浪生活便從那夜開始了。

第二天，在同一會議室中，大家聚攏來，討論去大後方的途徑。

從商人的口中，我們打聽出一條最安全最保險的路線：那就是坐船到福建，福建還是自由的國土。從福州便可以任意地到內地各處：湖南、貴州、四川等地。

既然這是最穩當的路徑，似乎沒有什麼可以爭執或選擇的餘地了；而且女同學們尤其感到興奮，因爲走這條路的人多，無論怎麼樣，總可以找到熟人照的人，於是她們決定了；我們也爲她們高興，幫忙她們準備一切。其餘的同學也決定了「照計而行」，忙著分批結伴，覓船動身。

第一批同學果然於數日內動身了，

我們到碼頭上送行的人，難免有些依依之情。與其說是依依，不如說是羨慕，誰不願意早日登上自由的大道，早點兒到達自由的後方呢？

誰也沒有想到，當一切事情順利地進行著的時候，忽然中間發生了波折；正如章回小說中常說的「無巧不成書」那句話，這「巧」就應在了我和幾位同學的頭上。

原來正在這個當兒，司徒雷登（Dr. J. Leighton Stuart）先生（燕大校務長）到上海來開會，他聽說我們正在上海準備到後方去（我們離開學校時是偷偷摸摸地走的，事先並沒有告訴他老人家），希望召見我們談一次話。

司徒先生雖然是美國人，但因爲他畢生在中國傳教辦教育，頗受中國儒家的薰陶，待人接物，頗有仁者之風，因此很受同學們的景仰與愛戴。我們聽說他老人家也在上海，巴不得也想見見他，順便跟他解釋我們之所以中途輟學與不辭而逃的苦衷。於是我們推選了三位代表（我是其中之一），當天晚上到旅館去拜望他老人家。

我們看到他的時候，多少有些侷促，但是他的第一句話就把我們的心定下來，他說（他跟同學們談話時，一向用他那口流利而略帶杭州口音的國語）：「我對你們這次的離校出走，非常鼓勵。」我們聽了，如釋重負，越覺得老人家慈祥可親，在心理上，我們準備了聆聽而且能受他這次最後的訓話。

他雖然如往常一樣，慢條斯理地談著，然而我們都感覺到，他的口吻中帶著興奮、激昂、淒楚地音調；我們三個同學都在靜靜地聽著。不願意打斷老人家的話頭。

他說了很多，而說話的主題沒有離開中國的青年。經過了三十個年頭，我自然不能記住他所說的每一句話，可是有幾點我始終清晰的記在心頭。

司徒先生提到當年的五四運動，他認爲五四運動把中國帶入了一個新的世紀。這不能不歸功於一夥出乎愛國的青年學子們的敢做敢爲的精神。然後，他又說到目前的情形，他深信在過去的三年（民國二十六年七七事變起到二十九年）中，燕京大學雖然處於敵僞的雙重壓迫之下，而能「潔身自好」，「處汙泥而不染」，正是因爲全校師生忍辱負重，無苟安之心，而存報國之念。但是目前的局勢已經在醞釀著巨變。美國的旗幟恐怕不能久懸於燕園的上空；同學們應該隨時警覺，準備這巨變（他暗指將在太平洋上將發生的美日戰爭）。「我們師生的來臨。因此，他結論說：「我們師生同學們也應當貢獻自己，參與這次史無前例的偉大的愛國救亡運動。我們恐怕要效法過去北大、清華、南開師生的先例，奔向自由，準備作長期的抗戰。」

他說到這兒，略停了一下，他的語氣略顯沉重嚴肅，但是聲調却仍然緩慢柔和。可是我們三個聽話的人，已經意識到一個危機將要降臨在我們所留戀的校園，彷彿暴風雨未來之前，海空上的黑雲已經放出警號似的。

最後，司徒先生告訴了我們他這次的南來，正是與美國駐華代表們會商分析目前的國際局勢；他們一致相信，美日之間的衝突已經尖銳化到極端，太平洋上戰雲密佈，一觸卽發。如果眞的他們不幸而言中的話，那麼，燕京大學便要經驗「最後一課」的不幸局面。「我們的校園也許被迫封閉，」司徒先生接著說：「但是我們的學校絕對不能因此而停辦，我們要與自由中國共存亡。」他的聲音有些激昂的調子。我們聽話的人相視而會意地點了點頭。但是，我們還摸不清他老人家說這段話的用意。

他似乎看出來我們面上表現的疑問，於是他斬釘截鐵地說：「我今天約你們幾位同學來談話的用意，不僅要告訴你們我同情並且鼓勵你們這次的離校出走，而且要坦白地告訴你們，恐怕不久的將來，整個燕大的師生將步你們的後塵而離校出走。」他不等我們發問，一

口氣地接著說：

「如果太平洋戰爭眞地爆發了，如果燕大眞地被敵僞封閉了，我已經決定把燕大搬到後方去。……」說到這裏，他稍微遲頓一下。「不過，」他又接著說：「我們要想把學校一千多人移到後方去，必須想一條最安全、最妥善、而最經濟的道路。」

我們聽到這裏，再也忍耐不住了，余同學是最年長的一位，他馬上告訴司徒校務長，我們已經找到了這麼一條道路。於是他對老人家說，已經有幾位同學離開上海，從海路轉道福建，而去內地了。

「這條路也許很安全，但不見得經濟。」司徒老頭兒慢條斯理地說，我們聽出來他話中有話，只好請他說個仔細。

他告訴我們，他碰到了到上海來開會的一位開封基督教青年會的幹事，這位幹事告訴他，很多人（多半是生意人）從開封向西走，渡過新黃河，就是自由區，然後轉道鄭州至洛陽，從洛陽坐火車一直到西安或寶鷄，再由寶鷄坐長路汽車經成都，直達重慶——當時的陪都，我們的目的地。

司徒先生似乎聽信了這位青年會幹事先生的建議，認爲這條路可以成爲將來燕大遷校的「康莊」大道。但是，問題的癥結是：這條路雖然可能是一條最安全、最經濟的道路，但直到說話的時候爲止，還沒有任何「青年學子」走過這條路。司徒先生問我們：可以不可以有幾個人告奮勇去試走一下？

我們聽了老人家的問話，面面相覷，相顧愕然。在我的腦子裏，立刻想起了老鼠繫鈴的故事，意思雖善，可是有誰能夠願意冒生命的危險，把鈴兒繫在猫兒的頸上呢？我們好容易冒九死一生之險逃出了淪陷區，有誰願意再冒更大的危險，闖入敵僞爪牙控制下的地區，爲將來的人打出一條生路呢？我想到此，不由地想起章回小說中慣用的文章寫法，正是：

明知山有虎，
却向虎山行。

這只是一段序幕。欲知後事如何，且聽下回分解。

× × ×

我們不能給司徒先生的問話一個肯定的或否定的回答。我臨急智生，告訴司徒校務長，我們願意拜訪那位開封青年會幹事，問個詳細，再作計較。

我們辭別了司徒先生，帶著一顆沉重的心情，回到了我們的「行營」。同學們又聚集起來，問長問短，我們把談話經過一五一十地報告了他們。大家都陷入一陣沉思，覺得司徒先生的話不像是一道命令，却像是一個挑戰。當夜無話，只是我一夜不曾睡好。

第二天清早爬起，胡亂吃了些點心，我們原班三位代表跑去拜訪開封青年會的幹事（請恕我把他的姓名忘記，三十年畢竟是一段漫長的歲月啊）。他把路線告訴我們，並且補充了幾點：第一，他從開封到上海來開會，一路坐的是火車，路上平靜無事。第二，他願意在開封替我們佈置一切。第三，過新黃河之前，要走幾十里的旱路，不過來往商人很多，大家同是中國人，彼此患難相助，何況沿途小鎭或縣城都有教會的人，必要時可請他們協助。

他的路線說的很清楚，他所補充的幾句話好像是針對我們內心所懷的恐懼而發的。他彷彿在建議給我們：「試試走走這條路，不會有任何危險的。」

經過了很長的討論之後，我們決定由五個自願告奮勇的男同學，來闖一下這條最「安全」最「安善」而最經濟的道路，幫助我們達成這項決議的並不是什麼別的理由，而是爲了響應司徒校務長的呼籲，爲將來的燕大遷校問題，作一項實際的具體的準備工作。

五個男同學自告奮勇，我也在內。我們爲了自己給自己壯膽子，把我們這項「壯舉」叫做「五虎渡河」（仿傚七俠五義中「五鼠鬧東京」的故典，但我

們不承認是「鼠」，誰願意說自己膽小如鼠呢？）

幸虧，我們還沒有把我們上船時所穿的僞裝扔掉，爲了再度闖入敵區，我們必須再度喬裝起來——我穿著一件破舊的棉袍，頭上戴了一頂破氈帽，像個商店裏的夥計。

我們照計而行。行程是：上海——徐州——開封，坐火車。由開封再起早，然後偷渡新黃河到自由的內地。

出發的日子到了，我們五個人，帶著一顆頹喪而充滿了矛盾的心情，踟躕地，忐忑地進入了上海的老火車站。滿以爲逃出敵僞的勢力範圍以後，再也不會看到日本鬼子那副猙獰的面孔，誰想到把守車站的正是兩個鬼來鬼去的倭寇。最使我們感到羞恥，敢怒而不敢言的，是循侵佔者所宣布的慣例，向把門的鬼子們行鞠躬禮，然後才能進站。（我們住在北平時，却沒有這種惡例；顯然地，侵佔者們因地制宜行出種種不同的花樣。）我們忍辱做了，而心裏所想的却是：「我的鞋帶也許沒有繫好吧？」

行人們一窩蜂似的擠進了火車，我們五個人也擠了進去，我們事先已經商量好；坐在一輛車裏，可是不坐在一起。僥倖地我們都找到了一個座位；身子雖然坐定了，然而心中却開始打起鼓來。誰知道在這段悠長的路程中，什麼命運會降臨到我們的頭上呢？

火車慢慢地離開了上海，可是我的心却跳的比以前更快。每逢看到一個鬼頭鬼腦的日本人來巡查的時候，我的心跳得最快，可是表面上却不敢露出一點兒慌張的樣子來。

晚上，車到了徐州，我的心才稍感平靜，我們五個同學彼此遞了一個眼色，好像彼此慶賀這一段路程上的平安僥倖。

然而下了車以後，我們又面對了另一個難關：那就是住店問題。

徐州比不得上海，上海究竟是一個通商大埠，而且國際上聞名已久，敵僞雖佔領了上海，却不敢過份猖狂，以免有碍國際上的觀瞻。徐州方面是個小城，敵僞的控制較嚴；再方面是交通樞紐，在敵人所發動的全面對華作戰上，徐州具有戰略上的重要性，因此敵人駐紮的軍隊較多。在這種情形之下，我們這五個「青年學子」（不管如何喬裝，究竟掩飾不住書生氣概）的一舉一動，會受到他人的密切注意與疑問。那麼，我們如何解決住店這個問題呢？

在這個節骨眼兒的時候，年長的余大哥想出了一個萬全之計；我們絕對不能住大旅館，不僅太招搖，簡直是自投羅網。我們只能住小店，一則因爲小店不惹人注目，再則（這個原因很要緊）因爲開小店的人多半是「幫」上的朋友。余大哥的先人「在」過幫，他小時候曾經聽過許多關於「幫」的故事，而且多多少少懂得一些「幫」裏的規矩（如手式言語等）。遇必要時，他（余大哥）可以拿出「幫」這種擋箭牌來，請求「幫」中的朋友幫助，或者可以轉危爲安。

我們其餘的人（都是些嬌生慣養的「公子哥兒」們）很佩服余大哥的閱歷淵博，聽他指揮一切。經過了一番打聽，我們終於找到了一家非常偏僻的小店，住下了，余大哥向店主人「交代」了一切。

一夜無話。次日清晨便起來，因爲早點兒到車站買票，改乘隴海鐵路車到開封去。

在車上，我們仍然同在一輛車裏（爲了彼此照應）而不坐在一塊兒（免得受人注意）。有了昨日的經驗，我們的膽子稍微大了一點兒，我的心沒有昨天跳的那樣快了。

車慢慢地向西駛動，我居然有心情欣賞沿路的風景，對祖國河山的壯麗，黃河大平原的遼闊，不免沾沾自喜；然而驀地發覺自己在流亡，在逃出敵人的魔掌時，心中又有一陣酸痛滋味！自己在納悶：爲什麼大好山河，竟像一塊肥

肉讓敵人吞噬？

正當我這樣沉思的時候，突然地，一個全副武裝的敵人軍士走了過來，一屁股便坐在我對面一個較空的座位上。我陡然吃了一驚，緊接著（正如人類的天性所賦與的反應）我感到了一陣自然而然所起的恐懼。我趕快向別的同學遞了一個乞憐而帶警告的眼色，好像對他們說：「如果我有危險的話，請援我以手；否則，你們也應作準備來應付危機。」

我坐在原位上，動也不動；心裏在盤算如何對付我面前的那個敵軍。

不一會兒，他開始採取主動了，他動了動手中的槍，我心裏一陣痙攣，可是他並沒有向我瞄準，而是把槍放在座位旁邊，然後向我湊攏來，從口袋裏掏出一枝鋼筆和一本筆記本來，用非常生硬的單字中國話，用筆談方式，開始向我問話。我似乎明白他話中的意思，原來他問我的姓名和家鄉履歷，又問我結婚沒有，家中都有什麼人；在他的筆記本上，他寫出他的姓名，然後從口袋中拿出一張女人的照片，我明白那是他的妻子，我也明白他有非常濃厚的思家病。

經過這樣的一段談話之後，我不禁微微地笑了，我的笑並不是對這種談話表示欣賞，更不是對敵人的思家表示同情，而是在笑我自己，剛才的那陣恐懼是多餘的，是不必要的，純然那恐懼是自然的，是合理的，因爲無論何人，面對著一個日本鬼子，心理上總會起一陣害怕的情緒，何況，日本鬼子三年多以來在我國的所作所爲，在在都證明他們是殺人不眨眼的魔王，是不顧國際正義的戰爭病狂者呢！

車到開封時已是掌燈的時候，我們五個人悄悄地進了城，找到了基督教青年會，看到了那位先我們而回來的幹事；雖然我們僅有一面之識，可是在那種情形之下，我們彷彿有他鄉遇故知的親切之情。原來他早已經在對面的一家旅舍安排好住處。然後他對我們說：「你們先休息一會兒，等一下我帶你們去逛街。」

照理說，我們是五個流亡的大學生，並不是什麼觀光的旅客；可是經過了兩天的跋涉，加以心情上的緊張，我們有鬆懈一下散散心的必要，何況開封是我們歷史上的名城，失之交臂有些可惜；於是抱著「既來之則安之」的原則，答應了隨他逛街。

三十年後的今日，不太記得開封街上的景色了，然而至今還很清晰的記著，他帶我們去一家館子，招待我們吃眞正的黃河鯉魚。我仍然記得，堂倌（北方叫跑堂兒的）端了一個大木盆進來，木盆中盛著滿滿的一盆水，水裏游著好幾條活蹦亂跳的鯉魚。我們選了一條，堂倌伸手把魚抓出來，「拍」的一下摔在地上。十幾分鐘以後，魚已經烹好，今日想起來彷彿仍有餘香在口，但是沒想到那是第一次，也是最後一次吃新鮮的黃河鯉魚。

飯後，幹事先生給我們建議，最好等明天天一亮時離開開封城，因爲那時候守城門的不是「皇軍」而是僞軍。從開封到新黃河邊必須起早，當地唯一的交通工具是架子車（人拉的一種兩個膠皮輪的小型載重車），當天晚上也把車子定好，告訴車夫第二天天亮到旅店來。

第二天清早四點鐘，我們便爬起來，車子也來了，裝好了車，剛要動身，我們的難友幹事先生特地趕來送行，他彷彿對我們這次冒險來探路負著很大責任，但我們却被他的熱情所感動了。我們緊緊地握著手，沒有說一句話，心中但覺得一陣辛酸。

出開封城門時，僞軍守衛正在荷槍打盹，或許因爲清早出城的人很多，對我們這幾個「商人」似乎沒放在眼裏，只揮了揮手，就讓我們過去了。——如此，我們又過了一個難關。

走出城以後，我們還不時回顧這座歷史上的名城；因爲我們自己切身的經

驗，我不禁想起這座開封城歷來所遭受的浩劫，自從北宋時起，經過元朝清朝，不知道它曾遭受到多少異族的蹂躪！如今呢，它又被一個異族的鐵蹄所踐踏了！我不禁爲它的解放而默禱了。

在北方，在黃河大平原上，二月裏的天氣仍是冷瑟瑟的。我們原想坐在架子車上休息，但清晨的涼風吹在身上，令人感到季冬的餘威尚在，何況拉車的人拉著一車的行李已經感覺吃力，我們（五個年青的小夥子）不忍再增加他的負擔；於是決定隨車步行。

最初，步行的確帶給我們不少溫暖，而且邊步邊談，邊笑邊唱，我們眞像幾個出籠的小鳥，在歌頌著我們的重獲自由。（其實，我們那時仍旅行在危險的地區裏，當地人管這區域叫做「三不管」，也可以叫做「都來管」，這「三」指的是國軍，敵軍跟僞軍。）等到晌午該打尖（吃飯）的時候，我們每個都開始感覺兩腿有些酸痛了。一向生活在優裕環境的我們，誰曾走過這麼長的路啊？

吃午飯的時候，足足歇了一個時辰。

午後，滿希望賴著面皮坐在架子車上歇歇腿兒，但是看到拉車的人已經汗流浹背上氣不接下氣，我們的同情心又出現了；於是咬著牙，一步一步地向前挪行。——奔向自由心理上的代價已經付過了，沒想到生理上還得付出相當的代價。

傍晚，才走了幾十里路，拉架子車的人早看出這幾位客人的弱點，於是趁著趕到一個小鎭的當兒，向我們建議早點覓店安歇。自然我們歡迎這樣善意的建議，決定照辦。原來這座小鎭是靠著一面土山建的，除了少數幾家的房屋以外，大多數的「房子」是沿著土山挖掘的「窰洞」；我們所找的「旅社」便是其中之一。我們雖生長在北方，熟悉北方人民的建築型式，但對這樣別緻的「住所」，還是平生第一次的經驗。我們先在窰洞中巡視一周，對它的構造與佈置發生了無比的興趣。原來這「窰洞」是一個深約四、五十尺深的圓弧形的山洞，裏面的「房間」是用秫稭（高粱的莖）編成籬笆間隔壁而成的小屋，屋裏擺著一張木板床，床上鋪著一層滑稭（壓扁了弄碎了的麥桿），床旁一張小木桌，桌上一隻油燈，如此而已。若不是我們逃難的話，這種原始式的地方讓我們白住，我們都會拒絕的；可是現在不同了，我們經過一經喪失了所謂「選擇的特權」了。我們要了三個「房間」，兩人睡一張床，胡亂地睡下了。等到次日醒來時，我們異口同聲地說：這是生平第一次最舒適的一夜。

第二天接著趕路。可是天氣變了，好像老天爺故意捉弄我們，陰雲密佈，像是暴風雨來臨的情景。我們心中暗暗叫苦，初春的天氣，穿著棉袍尙有寒意，如果下一場雪或一場雨，豈不凍殺人也！想到這裏，也不顧兩腿的酸痛，拔起脚來跟著車夫飛跑。

眞是「無巧不成書」，早不下，晚不下，偏偏等到我們走到一個「上不著村，下不著店」的所在，老天爺忽然間降下雨來。最初雨很小，可是愈下愈大。下了一陣之後，讓我們叫苦連天的還不是身上淋的精濕，而是脚下的土路如今已變成一尺多深的泥路。猛然間，我想起念本國地理時，曾念到黃河流域的黃土層，而就是在這肥沃的黃土層上，孕育了我國幾千年的文化，那時候，我對這黃土層起了無比的敬意，而現在呢？我第一次跟黃土層結了不解之緣，我心中的反應不是景仰，而是咒詛了！

好容易我們到了一個村莊，我們實在無法再掙扎下去，決定覓店安歇。可是沒有想到，在這樣一個小村，那裏去覓旅店安身呢？正絕望間，我們經過一個黑漆大門，門上掛著一面牌子，寫著「基督教福音堂」，原來是一個教會。我們毫不猶疑地把車停下，到門口去叫門。出來開門的是一位中年男子，像是

一個牧師。我們不便向一個基督徒撒謊，我們告訴他，我們是燕大的學生，要到內地去。這位先生一看我們五個人眞像落湯鷄一樣，頓時動了惻隱之心，把我們接進教會裏來，把一門東廂房打開（原來是一間堆房），騰出一片空地，教我們「屈尊」一晚。我們那時候又餓又冷又累，聽到了這位牧師的善意收容，不由自主地喊了一聲「感謝主」。經過那一夜席地而臥的滋味以後，我們再也不敢抱怨昨晚窰洞的簡陋了。

次日天晴了，又默念了一聲「感謝主」。辭別了像聖經中撒馬利亞人一樣的福音堂牧師，再取道向新黃河而發。不到中午，我們到了一個小村，總共不過幾家人家，架子車夫告訴我們，這裏便是旅行的終點。我們付了車錢，車夫告別回去，我們有些依依，覺得他也變成了我們的難友似的。

雖然這村子只有幾戶人家，但却有不少臨時搭成的小攤，多半是賣吃的東西的。我們走近一看，才看見不少的人走來走去。再走幾步，看見了一道河堤。那道堤彷彿是用新挖出的土築成的，我們才恍然大悟，這便是新黃河的新河堤。

信步走上堤上一看，一片汪洋似的河水，視線看不到河的彼岸；明知河的那邊是自由的區域，但一河之隔，使人深深地感到：我們渴望的自由雖近在目前，却遠在天邊了。

跟人們打聽一下，才知道河的彼岸是國軍把守著，國軍每天有划子開過來，接人們過去。我們聽了竊喜，把行李堆在一邊，胡亂在攤子上買了些東西充饑，然後，耐心地等候國軍的船把我們接過去。

果然，約摸兩點鐘左右，遠遠地一隻划子開過來了。等到船要靠岸時，我們看出把船的是三位身著灰色國軍制服的兵士，軍帽上明顯地嵌著一顆青天白日徽章。我們看到了，心頭高興地幾乎叫了出來。

我們熱情地跑到船邊，向管船的三位勇士說明來意，要求他們帶我們渡過河去，方不負千里跋涉投奔自由的初衷。

三位兵士非常明瞭並且同情我們的乞求，「不過」，一位上士船長溫和而著重地說：「你們過河不成問題，如果你們有過河證。」

「過河證」？我們一聽都怔住了。什麼過河證？從什麼地方去要過河證呢？那位船長又很禮貌地告訴我們：過河證是山國軍司令部頒發的，國軍司令部在河的那面——在洛陽。

我們聽了有如晴天霹靂，一顆滿懷希望的心，頓時蒙上了一層失望的暗影。我們在上海，在開封，並沒有聽到渡河要證的事，爲什麼那位幹事不早些說明？如果早知此事，我們不會冒偌大的險，吃偌大的苦。難道我們白來了？難道我們順著原路歸去？過河證既然由洛陽國軍司令部頒發的，我們身在河的這邊，如何能從河的那邊取得這種過河證呢？

我們每一個人心中發出一連串的疑問來，而每個疑問的後面都暗示著一個不幸的失望的灰心的答案。

眼看著那隻充滿希望的小船向著光明的彼岸駛去，我們五個人仍然孤零零地站在堤上，眼巴巴地望著一道河水，欲哭無淚，欲語無言！

「看樣子今天是走不成的了，」年長的余大哥打破了沉默，無話找話的說：「不如先找個地方安身，我們總不能在堤上站一晚上啊！」一句話提醒了大家。「車到山前必有路，」我也插了一句，「咱們總得想個法子渡過河去，我絕不願再回開封。」

於是，我們五個人死怏怏地走下堤來，向人們打聽什麼地方可以投宿一宵。

這樣小的村莊那裏去找旅店呢？我們只好硬著頭皮，向幾房人家挨門請求他們收留我們。最後，一位心慈面軟的農人同情我們的遭遇，他把牛棚掃開一

片，地上鋪了些稻草（也許是滑稽），讓我們五個人睡在那裏。這五位嬌生慣養的「少爺」，到了這步田地，眞有些啼笑皆非了！

五個人那能夠酣然入夢？躺在草褥上，左思右想，討論著如何闖出這最後的一道難關。夜深以後，整個的村莊已經入了夢鄉，我們這五個淪落天涯的可憐蟲，還在吱吱喳喳地研究越河之策。與我們相伴的兩隻老牛，也已經平心靜氣躺在睡神的懷抱裏，跟牛一比，我們眞覺得相形見拙了。

不知道什麼時睡著的，忽然，房主——那位慈祥誠樸的農人——跑進了我們的牛棚，把我們五個都喊醒了，慌慌張張地說：「外面有一隊治安軍（僞政權的隊伍）在各處巡查，請各位暫且避避吧！」但夜靜更深，我們到那兒去避避呢？還是這位老農飽嚐世故，臨機應變；他指著旁邊的草堆，說：「不如暫時藏在這裏。」

事到這種節骨眼兒，恭敬不如從命，我們不遐思索，趕快地鑽進草堆裏，一聲也不敢響，只呼吸著乾草的味道。僥倖地，十數分鐘以後，主人又跑進來，把我們從草堆中拉出來，告訴我們，巡邏的人已經走遠了，我們可以接著睡覺了。經過了白天的失望，又加上半夜的這場虛驚，我們那能還睡得著呢？

第二天，我們幾個人走遍了村莊各處，問遍了每一個過路的商人設法弄得一張過河證。

過往客商一批批從河的那邊過來，又一批批的從河的這邊過去；我們這五個孤苦無靠的青年，跑的腿也酸了，說的聲也啞了，仍然無人援之以手！傍晚，知識在河堤上，對著那片無情的水，望河興嘆！

夜間，五個人蹲在草褥上，想起了昨晚的緊張，再加上一天的疲憊，心中交織著的是失望與恐懼。出發前，猶以「五虎」自居，而現在呢？簡直比「五鼠」都可憐了。

究竟「天無絕人之路」，第二天早晨，一個奇蹟出現了：原來一位客商從洛陽過來，拿著一張新領的過河證到這「三不管」的地區，來接他的家人，憑證可以讓兩個人渡過河去。偏巧，他的家人還沒有到來。如果等到傍晚來的話，那位客商便持著原證回洛陽去的人渡過河去，脫離這個危險的地區。「這樣一舉數得，於他無損，於大家有利，何樂而不爲呢？」——是我們對衆人的呼籲，希望博得衆人的同情。那張寶貴的過河證弄到手中。

一個沒有受過教育的商人，怎麼能夠說得過五個受過高等教育的「學子」呢？他終於同意了！於是，那個幾乎被忘得乾淨的希望火花，又重新在我們的心中燃燒起來。

中午了：他的家人還沒有來；下午，仍未見到來；我們的希望與時俱增了；等到傍晚的時候，他的家人眞個沒有來（我們心中的默禱似乎應驗了），那個商人眞像一個君子，絕不食言，雙手把他帶來的那張過河證遞給我們；我們高興的幾乎跳起來，旁邊圍著的人們也不約而同的喝了一聲采！

五個人中，余大哥和我被選爲先期渡河的代表，倉促地把一部行李運到船上，那三位武裝國軍同志也爲我們高興（他們曾對我們表示，如果他們有權，他們早就把我們帶到洛陽去了；「無證不許過河」，是他們所執行的命令）。臨走，我們當然先安慰了我們的同伴，然後對大衆保證著：我們會設法把所有滯留在河這面的人，統統帶過河去。於是，在衆人喝采聲中，我們兩個身負重

（下轉第廿六頁）

旅美雜感

江鶴起

(一) 美國漸趨沒落之分析

天下興亡，必有因果，古往今來事皆人爲，無人則天下無事，是故我國先哲最注重爲人，以修身養性，立己立人，爲齊家、治國、平天下之基本大道。不幸自義和團到五四運動，由自賤自卑到崇洋媚外，既不知己又不知彼，盲人瞎馬，丟醜誤國，遂演成今日之結果。我們上二代因迷信美國，寧願交心洗腦，便把我們這一代由華僑變成華裔，可惜目前的美國領袖們也同我們上二代人物一樣，根本不知修身養性及做人的道理。物必自腐而後蟲生，自然的漸趨沒落之路。我們身爲美國公民，本匹夫有責之義，謹將現下沒落之路，選其舉舉大者，臚陳於後：

(1)物慾橫流，重利輕義，物質爲人生唯一目的。(2)藐視法紀，任意爲非作歹，認爲是自由。(3)軍警律師法官均袒護罪犯，認爲是保障人權。(4)不敬祖先，不尊師長，認爲是平等。(5)吸毒打針，酗酒鬧事，認爲是時髦。(6)長幼、種族、階級、宗教，政黨各不相容，認爲是民主。(7)男女明星赤身露體，認爲是正當娛樂。(8)强姦淫亂。認爲至樂，恩愛夫妻反認爲是枯燥乏味。(9)奇裝異服，長髮于思，寡廉鮮恥，認爲不可一世。(10)毫無維持正義之心，作中古時代之稱雄戰，不獨內失人心，亦無法取信天下。(11)放火，擲炸彈，燒公文，佔學校，軍警無權干涉。(12)視仁義道德係守舊思想。(13)說服少數民族，如欲平等，則非用暴力不可。(14)黃金散盡，物價上漲，人民負擔日增。(15)提高捐稅、利率，工商業不景氣，失業人數加多。(16)家家關門鎖戶，天黑不敢出門，男盜女娼，認爲常事。(17)非法貪污，濫用公款，使大資本家及軍火商發橫財，貧富距離愈遠。(18)美國人士多以爲共產黨並不可怕，別國鬧事，但不會在美國發生。(19)上帝已死，無須再信宗教，同時科學昌明，迷信已不攻自破，帝國又多已垮台，亦無須再用之愚弄他人。(20)在物質文明政策下，空氣、土地及水均不斷的污化毒化，在不久的將來。必不適宜於人類生活。

一口氣便寫了廿條，但說事容易做事難，大英百年秦二世都可作前車之鑑，十九世紀初期金錢物質全在西人手裏，華人在有奶就是娘的原則下，犯媚外之罪小，唾棄祖國文化則罪不可恕。因爲西方除物質外並無所長。於是舉世徬徨，形成了人類文化眞空，致使邪說紛紜，揮髮難數，愧天怍人，每況愈下。尤其可憐的乃是惟洋人馬首是瞻的華裔，更是六神無主，連自己的子女都不知如何管教才好。除非全球所有華人根本都把祖國文化忘得一乾二淨，否則人心尚未死盡，天良仍未喪絕，怎能見死不救？每念及此，敢不列舉時弊，企作釜魚幕燕之警鐘，事關世界安危，人類禍福，願我全球華裔共勉之！

附書後感咏：

物質文明衆所崇，鯨吞蠶食計無窮。倫常乖舛人情惡，天道循環覇業空。漫笑狂夫言語妄，徒誇帝國勢財雄。修身養性原爲本，世界方能進大同。

（下轉第廿九頁）

脚下見聞録

◇韓迪厚

(一)紐西蘭

靜極思動，去年懷著自我放逐的心情離開棲居二十年的香港，買舟東渡，沒有想到一年後再經過國際子午線，越赤道，南下新西蘭。朋友從美國來信問我：〝Down under〞一辭（通常指澳洲）是否包括新西蘭？使我憶起，抗戰時期四川居民稱從長江下游來的人爲「脚底下人」。新西蘭眞是在你們的脚下呢。

新西蘭是英聯邦自治領之一，其政治地位與澳洲一般無二，絕非從屬關係，這是很多人有誤會的一個問題。有新西蘭必有舊西蘭，Zealand 在荷蘭，最先發現新西蘭的歐洲航海探險家是荷蘭人，因而得名。新西蘭的領土，包括兩個大島及無數小島，兩大島稱爲北島與南島。威靈頓與奧克蘭都在北島，凱薩琳。曼殊翡兒的故居，則在南島。

生長在北半球的人初到赤道以南，難免發現很多自以爲新奇的事。首先是四季顚倒：九月、十月和十一月是春季，十二月、正月和二月是夏季，三月、四月和五月是秋季，六月、七月和八月是冬季。腦子裏北半球的四季觀念太深，無法洗除，在日常生活裏隨時會製造笑料。日前我買了一條黃瓜（廣東叫青瓜），想著這是（夏天）很普通的蔬菜，未標價碼也沒有關係，到算賬時發覺竟值港幣二元！原來黃瓜是目下不當令的珍物。其次是住宅方向，以南房爲上，朝陽向榮。中國歷史上的九五之尊，南面而王，在這裏頗費解釋。

新西蘭的各島，是火山爆發形成的，年代甚淺，因此其土壤年輕力壯，以致牧草長青，花木繁茂。此間到處都是草坪，青翠可愛，任人往來其上。想到香港的草皮既須移植，又得禁人踐踏，感到十分奢侈。這裏幾乎人人粗曉園藝，果木與花卉家家皆有，其著花與結果的時序當然也因本地的季節而差異。現在木蘭與水仙盛開，水仙生圃中，一叢一叢的，香聞十里。我所記得的花木，這裏都有，至於此地的奇葩異草，容我日後自己先搞清楚才能奉達。另一件與土質有關的事是製陶業，十分發達。

花木在新西蘭是普遍的享受，也贏得普遍的愛護。有一棵參天的大樹，生長在十字路口，不知經歷了多少年代，上星期工務局因拓展公路把它砍除了。此事竟引起一場池水風波，一連兩天成爲日報的頭條新聞（國際消息在第九版）。第一天的新聞除興師問罪之外，拌附照片兩幀：大樹雄偉迎風之英姿，以及玉樹既倒之後。第二天，樹木協會主席，大學植物學系教授……都參戰了，來勢洶洶，陣容顯赫，嚇得工務局急忙道歉，趕緊應承俟工程完畢補植一株。

新西蘭以農立國，最怕傳染植物病害。別處海關最注意珍貴物及奢侈品，在新西蘭入境則須申報有無農作物。海關有農業部專員長駐，專門檢查行李及郵件內有無農產。工業只有化工，如製藥廠、塑膠廠和化裝品廠（美國投資）。電器、機械與紡織品，都仰仗入口，價格昂貴。

照比例來說，此地堪稱地大物博。香港每方哩有居民一萬；新西蘭每方哩只有二十五人。有了這樣的生活條件，工資勢必很高，租金一定相當低。拿我在這裏以誤人子弟爲業來說，是很普通的白領階級，若以全年授課時數去除年薪，所得商數竟達每小時美金三十元。（幸勿誤會我在此發財，因學校假期多，工作時間少。）再說此間人人都住得很舒服，我也不能例外。我一個人獨佔一個八百方呎的單位，全部鋪設地毯，幷有冰箱、煤氣灶、洗衣機、車房等設備，而租金幷不高於我在香港中環所住的斗室。

有一次與朋友駕車出遊，但見一望無垠的青葱牧場上白羊皎皎，十分可愛。不料驟雨傾盆而來，同遊的一位年輕太太菩薩心腸，急問綿羊有沒有地方避雨，我却狠心的打趣她道：「明天你還吃它的肉呢。」

新西蘭的社會制度，近似福利國家。薪給相差不多，最高工資（政府首長與大學校長）只是最低工資的四倍。但是稅率非常高。用稅款經營全國義務教育與免費醫療，成績卓著。從前曾有旅客特意來此開刀（新西蘭的醫院，有些專科頗具盛名），後來政府發覺，才規定來此居住六個月以上才能免費享受醫院設備。兩個月前我生了一場香港型流行性感冒，同事打電話給我請來一位醫生，診斷之後，他見無人給我取藥，便商請藥房派人給我送來（此地人工貴，平時藥房絕不肯送貨）。藥至，我急問來人價錢，他笑答不必付款，原來他們的太太最近都巡向政府報賬去了。朋友的太太生產，使我對於新西蘭的醫療制度更多一番認識。孕婦按時檢查及生產、住院完全免費。大家既然都是免費，便一律平等，病房不分等級，都是頭等設備的單人房。不但設備好，醫生與護士的職業道德水準之高，令人難以置信。護士每叫必來，不叫每半小時也必來。醫生每小時必來（幷非難產）。醫院對產婦照顧週到。院中雖無中國廚師，但盡力預備近似中國式的飲食給中國太太吃。另有一種家庭式的療養院，專爲頭產產婦學習育兒而設。產婦及嬰兒回家後，醫院每隔一日必派護士登門探訪，見機協助。新西蘭的牛奶，品質如奶油。政府爲增進居民健康計，特別津貼奶業，以致每瓶牛奶（半品特）售價只合港幣一角三分。

唯有一事，我始終莫測高深，便是新西蘭的 Kiwi 鳥。去大阪逛過世界博覽會的人，大約領教過它的尊容：是個禿尾鷄，又像個大鵪鶉，據云是祥瑞之物，世界上除了新西蘭外，別處無產。於是在新西蘭事事物物皆以 Kiwi 爲名，而且形成了一種觀念，即一切獨具新西蘭地方傳統的事物，無以爲名，都稱爲 Kiwi。友人曾以痛苦的經歷見告：據云三年前他初來時，有人請他參加一個晚八時的標準 Kiwi Party，此君空手枵腹蒞臨，但見廳中談笑風生，來客各携酒瓶，自斟自飲，沒有人請他進食，也沒有人請他飲酒，捱到十點鐘，饑腸轆轆，他只好藉故告辭，轉移陣地去解決民生問題。

新西蘭的生活程度很高，奧克蘭平均每五人有二車。遊艇也很普遍，我不知道官方的正確統計，我想五個人總會有一艘。乘公共汽車是一種享受，無人爭先恐後，十歲以上的孩子都懂得讓座。十字路口有專爲行人過馬路之白燈訊號，汽車完全停駛，行人可走對角綫，而無味。中國飯館有好幾家，但走入其中難見中國人。所謂中國菜眞是「離譜」。此間無中文鉛字，菜單全用英文。你要點菜得大費一番猜測，因爲無人可問。我點過一個「短湯」（short soup），端來竟是一碗餛飩。以此類推，「長湯」（long soup）爲何物，無須我畫蛇添足了。炒麵是把用水煮過的蔬菜和幾根乾麵條放在一個盤子裏，二者各自爲政，毫不相干。本地口味的湯加了很多芡粉，是胡塗湯！

新西蘭有兩萬華僑，多來自廣東，

大半業菜園。在奧克蘭說國語的人不滿二十，另外有幾個從馬來亞來的華僑留學生。中國蔬菜倒是樣樣都有—葱、蒜、韭菜、菠菜、天津白菜、山藥，乃至雪裏蕻。羊肉之佳，不在話下，牛肉也好。猪肉較貴，又是入口貨。僑胞做的臘腸，水準甚高，至少比加拿大僑胞用料精致。這裏的廣東月餅，薄皮細餡，不讓香港。只是裝月餅的盒子欠「靚」，是用木刻的招牌在白紙盒上蓋了個紅印，好在我不必吃盒子。這裏沒有豆腐，也沒有日本的豆腐粉出售。有幾位賢主婦會自己做，從買黃豆磨粉做起。

奧克蘭的日報，第一版登載「大樹事件」之類的要聞，國際消息在第九版，其餘三十版或四十版（週末）幾乎都是廣告：買賣房產、買賣汽車、徵聘僱用、婚喪喜事。星期日無報。奧克蘭有很多電影院，影片換得很慢，都是連映十週八週。有一家專演舞台劇的戲院，我看了「愛麗絲夢遊仙境」和莎翁名劇「奧塞羅」。另有一家飯館，每晚有喜劇助興。這裏的郵差都是女人。

新西蘭喜以 Private Bag 爲地名，幾乎每城皆有。有的朋友認爲是我的筆誤，來信給我改正爲 Private Bay。香港有位朋友來信，却幽默的說道：你們怎麼用「私囊」做地名？眞有趣！新西蘭自詡風景甲天下，也確有獨到之處。山明水秀之外，更有發光虫，在暗無天日的深洞裏，但見繁星點點，允稱擧世無雙的奇景。

新西蘭是鳥類的王國，人類不過是借居的房客。鳥類絕對與人平等，除汽車路不便停留，室內空氣欠佳外，它們無所不至，任意流連，而且所到之處，人類退避三舍。有位老人，天天坐在海邊晒太陽餵鳥，衆鳥常棲息在他的頭上，肩上，不分彼此。

此地生活安定，雖非路不拾遺，夜不閉戶，但門無栓，窗無檻，銀行無保險箱出租，想來必是無此需要。養狗的人很多，但不聞犬吠，大約無可吠的目標。近日當局宣佈：「若犬類咬人，就地處死可也。」

聽我東拉西扯，結論必是「新西蘭乃一片樂土」，其實不然，我們的僑胞個個鄉愁滿懷。我說過新西蘭無中文銘字，奧克蘭華僑却有一份油印的季刊，內容字字鄉思。這正是「江山信美非吾土。」

（原載「純文學」月刊第四三期）

(二)澳洲

寫過「脚下見聞錄」後，發覺大上其當，眞是「搬石頭砸了自己的脚」。繼而一想，我固然在你們的脚下，而你們又何嘗不在我的脚下呢？不禁莞爾。

話說有個「國際東方學學人會議」，第一次於一八七三年在巴黎擧行，今年年初在澳京坎布拉召開第廿八次會議，我因職業關係去應卯，順便逛了澳洲。這個會議原名 International Conference of Orientalists，若譯爲「國際東方學人會議」，「東方學人」一辭極易誤解爲「東方的學人」，其實各色人等同聚一堂，只是大家都治東方學而已。最好不拘泥原文，譯爲「東方學國際學人會議」。中英文的辭彙組合傳統不同，做翻譯有時不得不用拆骨法。

澳洲是個足以稱爲大陸的大島，自成一國，以海洋爲界，是大英聯邦自治領之一。最早登陸澳洲的是荷蘭人，那是在十七世紀初年。至一七七〇年寇克船長始以英國名義正式佔領澳洲，那時稱爲新荷蘭，或新南威爾士，到十九世紀之初才有澳大利亞之名。澳洲本部共分五省（另有一省在南部塔斯曼尼亞島），在一九〇一年澳大利亞聯邦成立以前，同爲英國的殖民地。澳洲土著約十三萬，盤據中部山地已兩萬餘年。白人的開發工作從沿海著手，因此至今重要城市都靠近海岸。

悉尼是澳洲最大的都市、最大的海港、也是工商業中心，它的繁華興旺正

代表著整個澳洲欣欣向榮。澳洲是個新興國家，同樣雪梨是個新興都市，在這新興的氣象中，孕涵著很濃厚的美國風味，確乎「不能以道里計」。比如加拿大，它和澳洲的政治血緣相同，文化習尙却多保持英國傳統。雪梨的大街小巷都出售美國「堪塔基州炸鷄」，加拿大沒有這種事。

人發了財總得耀武揚威一番才算正常，國家也不例外。從飛機上鳥瞰雪梨市，但見摩天大廈如雨後春筍，有兩座最突出的圓柱形建築，高達雲端，據云都接近五十層，都是現代化的公寓住宅。橫跨港口的大橋，令人嘆爲觀止，不知屬於世界第幾。離大橋不遠的港口小岬上，棲停著一組雙排的白色巨帆，迎風怒發，其勢欲飛，這是一座興建十年、斥資數百萬的歌劇院。後來我曾走到它的近前看個究竟，却發現一無是處。想來看全貌才能抓到它的眞精神，便只宜遠觀而不可近玩了。從雲端降落地面，雪梨鬧市之外最值得觀光的是滿里，那裏海岸之美、海灘之長，岸上現代化的旅館與公寓之多，形成一個絕塵的休假勝地。雪梨和香港的關係深切，華僑教堂的牧師是從香港請來的，中國飯館的陳設、菜式與招待，都和香港一模一樣。

坎布拉是澳洲的首都，整個城池像個大花園，但是舉凡山水樓台無一不是人造。一九〇九年（澳洲聯邦成立後八年）坎布拉經過詳盡的考察奠定爲京城，因爲第一次世界大戰前後潛艇戰術令人談虎色變，選擇內陸重鎭以策安全，現在說來只覺得可笑。那時坎布拉荒無人烟，國會議決按圖興建，一個美國青年建築師的藍圖審定最合理想。六十年來慘澹經營，將藍圖從紙上搬到地面，便是今日坎布拉整潔肅穆的市容。有一個曲折有緻的人工湖將全市分爲南北兩半，湖上建兩橋便利交通。腊令既望，當地主人招待全體與會人等月夜泛舟，遊艇之上，舞樂飄揚，香檳盡興，岸上高樓輝煌如晝，晴空皓月沉波，一切在在使人覺得好像遇到一個心口明快、胸無城府的朋友，却絕無「二十四橋明月夜」之感，因爲找不到東方含蓄委婉的情趣。

第廿八屆「國際東方學學人會議」在坎布拉澳洲國立大學擧行，大多數人圖方便都住在學生宿舍。澳洲國立大學的校園很大，建築林立，步行其間很辛苦，開車時常會迷路。大學的各種設備極其現代化，圖書之選購及目錄之分類十分週到，亞洲藏書尤其琳瑯滿目。可是，我們用什麼單位來解釋東西文化對於事物關係的觀念之不同呢？以這次「國際東方學學人會議」的議程爲例，有關政治、經濟有餐廳、客廳及休息室，外室每人一間，不分性別，除無自用浴室外，可謂應有盡有。記得五六年前美國史丹佛大學首創男女混合宿舍，開風氣之先，當時把保守人士氣得半死，如今已是司空見慣了。

學術會議的重點當然在宣讀論文，主題按地區分爲六類；西亞、南亞、東南亞、中國與朝鮮、日本、中亞與北亞。各地的亞洲圖書館管理員也來與會，他們另有節目。會議的通用語文是英文。理論上，志同道合的朋友專程聚首，暢談心得，必是人生一快。其實不然，六整天的議程結束後，我所能欣賞的只限於與朋友閒談。筆者一向有自知之明，做學問虛心求教，豈敢傲然擅存偏見？無奈「東方學」一辭意義含混，大約百年前狹義指東方文史，廣義則泛指有關東方的通盤知識。筆者對於種族無歧視，但因文學習尙太深，與外人接觸，感到語文障之外，還有永遠不能消除的心靈障。「你不能做我的詩，正如我不能做你的夢。」科學在國際間有通用的知識基礎，例如數學有數字，化學有元素，物理學有原子、核子，生物學有細胞、蛋白質與染色體。可是，我們用什

、社會各方面的當代國際問題，論者自有立場，聽衆權衡利害，各有明斷。筆者不才，未便就教，而且認爲這些問題都不在東方學或漢學範圍之內。至於文學與歷史，便涉及前面提到的語文障與心靈障問題，以中國的文史爲例，比如有人論司馬遷，參加會議的一千二百位東方學學人中，有多少人知道這個名字呢？我相信中國的中學生都聽說過史記及其作者。若是論者是中國人，第一個問題是他的英文表達能力，因爲一般專門學者很難有暇兼顧外國語文。其次是論文內容的斟酌，若對司馬遷的生平做簡單的介紹，外國聽衆可能因而對於中國文化增加了一點常識，中國聽衆則難免認爲膚淺。若以用中文立論同樣的水準爲觀點，請問你怎麼能要求外國學者都瞭解漢朝的生活背景、中國史學的傳統、史記與漢書和左傳的比較、以及史遷的文筆？假設論者是外國人，問題恰恰相反。試想一個外國人得用幾年的時間精讀史記？文化的融滙如滴水穿石，若只發表泛論，何必勞師驚衆？推想一百年前，東方在西洋人心目中仍具神秘色彩，那時少數專家隔兩三年晤談一次，交換研究心得，自是盛擧。今天除了基本的思想方式無法用染色體來解釋外，東方已不再神秘。同時東方人精通兩種語文的日多，初非始料所及。結果成爲論者與討論的對象混成一片的局面，豈無鷄兔同籠之感？鷄固不耐，兔亦無所彰顯。

澳洲和新西蘭有如一對表姊妹，但家境懸殊。澳洲是新富，因爲工礦發達，農業與畜牧已逐漸退讓。澳洲進口貨以美國最多，出口最大的主顧是日本。因此澳洲興建了很多噴泉。悉尼有一隻銅孔雀，開屏噴水。坎布拉的湖上有一水柱型噴泉，水峰高達五百五十英呎，是紀念寇克船長的。澳洲人事事逞强，目下只有一件小事束手無策，那便是坎布拉的蒼蠅，那麼清潔的城市怎麼會有那麼多蒼蠅，令人難以置信。在坎布拉人人都得手舞足蹈，或搖頭不已，否則後果堪虞。一次我向一位朋友訴說蒼蠅在唇上爬行之苦，她却說：「那算客氣呢？它飛入我的口中！」我忙問：「你吞了嗎？」她說：「還好，我趕快把它吐出去了。」記得兩年前有一位英俊小生型的朋友從香港來澳洲遊歷，搭上坎布拉人的公共汽車後，但見馬路上人向他揮手，他喜得還禮不迭，原來就是蒼蠅作祟。

曲終人散，我又回到奧克蘭來，荆叙布裙的居停，更別有繫人心處！我很高興在坎布拉見到幾位香港友人，「君自故鄉來，當知故鄉事，」只是一部二十四史太長，不知從何處問起。

一九七一年二月七日

（原載「純文學」月刊第四八期）

偷渡新黃河（上接第廿頁）

任的先驅，隨著我們的救命恩人，看著三位武裝同志的笑臉，浩浩蕩蕩向著我們渴望已久的自由祖國駛去。心裏有說不出的輕鬆、快樂、興奮！

船到了自由的一面，我們再也禁不住自己，高擧起雙臂，大笑大吼，隨後俯在地上，用力地吻著自由的國土，縱然同是黃土，我們不再咒詛，而只有歌頌了。當時我們踏上去洛陽的路上，我們仰起頭微笑著，彷彿我們看到了爲光明與自由所充滿的前途。

× × × × ×

我們到了洛陽之後，國軍當局早得了情報，下了一個指示，把其餘的三位同學以及落難在河那邊的人們，一古腦兒都運了過來。

以後的一切都不成問題，連「闖關車」的經驗都不算一回事了。我們五個青年，連袂到達了西北重鎮的西安，下榻在青年會。

晚上，在燈光下，我們回憶著過去一個星期的經歷，彷彿在做了一次夢。

睡覺的時候，脫下數日未換的衣服來，才發現每一道衣縫裏，長滿了一堆從來沒有見過的微生物——虱子。（原載「傳記文學」第八卷第一期）

現代粵語自序

趙榮光

「現代粵語」一書現已排校就緒，即可出版面世，此書為香港史上第一部最齊備的廣東話大全，並有注音。

現代粵語，多姿多采：雅中有俗，俗中有雅。這裏所謂雅與俗，其實並沒顯著的差異。現代的雅言，亦即古代的俗語。後之視今，亦猶今之視昔。那末現代的俗語，再過若干年後，難道不會變成雅言嗎？論語有「子所雅言，詩書執禮，皆雅言也」之句；朱注把雅言解爲常言。中庸有「舜好問而好察邇言」這話；朱注亦謂邇言爲淺近之言。清錢大昭撰邇言六卷。沈濤爲之序說：「豈知街談巷語，亦字字有所本，世之人習焉不察。」其自序亦說：「則今所爲俗語，安知不爲幾千百年後之故實乎？」平步青有釋諺一卷，開首卽謂「方言俚語，皆有自來。」胡式鈺撰語竇一卷，曾說：「操我土音，雖俚而質。」鄭志鴻著常語尋源二卷。羅振玉著俗說一卷。番禺屈大均著廣東新語二十八卷。戰前我曾藏有廣東俗語考一小册。至一九六六年承喬硯農兄惠贈廣州話口語詞的研究。喬兄原籍北平，而深究粵語，誠足多者。可是仍側重口語詞的研究，而未盡粵語的全豹。

一般人對於粵語的觀感，以爲鄙俗而不雅馴，聽來不順耳，說來不順口，無字可寫，無文可讀，無書可據，不足爲外人道也。其實不然。本編「現代粵語」，可爲佐證。本編所裒輯的詞語，凡二萬五千五百三十多條。這些詞語都是香港人所常用的。其中土語俗字，在比率上可謂少之又少。以字彙統計所示，全部單字三千四百五十個當中，只有極少數需要另製新字或用拼順補助。（也有百分之五的差異。例如平語「耗子」，國語「老鼠」；平語「印子」，國語「利息」；平語「大夫」，國語「醫生」；平語「松花」，國語「皮蛋」；平語「取燈兒」、「洋火」國語「火柴」；平語「白果兒」、「鷄子兒」，國語「鷄蛋」；諸如此類，不必再擧。而國語中的新製字也不少呢。）

二十年來，香港文化教育的水準與時俱進。香港人的思想、語言和生活習慣，亦隨而轉變，盡量向各方面發展。無論在任何場合，諸色人等的語言，都表現出高度的運用能力與技巧。道聽塗說，茶樓傾訐，侃侃而談，津津有味，妙論連篇，語驚四座。其中雅者出口成文，引經據典；俗者甚至「炒蝦拆蟹」，「三字經」有如唱戲時的板眼，放浪形骸，旁若無人！但「爾爲爾，我爲我，雖袒裼裎於我側，爾焉能浼我哉？」（見孟子公孫丑）正所謂這裏說這裏散，講過就算，一吐爲快而已。粵語的親切感（如「大佬」，「老友記」），幽默感（如「石狗公」、「唔使慌」、「道友」、「打老虎」、「追龍」），以及婉轉蘊藉的奧妙（如龍虎鳳借指蛇貓鷄，「三六」指狗，「老虎蟹」指惡霸兼橫行的人），都教人有拍案叫絕之歎。

粵語與三字經，三字經的作者據說是宋末廣東南海登洲鄉人區適子。三字經裏有這幾句：「竇燕山，有義方，教五子，名俱揚。」查竇燕山卽是五代後周漁陽人竇禹鈞，他高義篤行，家法爲一時表式，有五子名儀、儼、侃、稱、

僖，相繼登科（俗謂五子登科），時稱燕山竇氏五龍。粵語父親之向稱「老竇」，實有所本，尊榮之至。俗誤作「老豆」，犯大不敬。

粵語與詩經　粵語有道「戇居居」。按「居居究究」這詞見詩經羔裘篇：「自我人居居」和「自我人究究」。傳：「究究，猶居居也」。「居居」和「究究」只是一聲之轉。說文段注：「尻，今俗云溝子是也。」按國音「溝」、「鉤」同音，而粵語的「溝」讀成「扣」，「鉤」讀成「牙歐」切。可謂避俗就雅的。故謂俗中有雅。

粵語與李杜詩　李白夜思詩有「牀前明月光」句，粵語「月光」即是國語「月亮」。粵語「隔離鄰舍」又是俗中有雅的。原來杜甫客至詩已有「肯與鄰翁相對飲，隔離呼取盡餘杯」之句。

粵語與歷史　趙匡胤是宋太祖，粵語稱大宋皇帝。原來「宋」、「餸」同音。餸即是菜肴，由於菜肴將酒飯送下胃裏去，故加「食」旁作名詞。所以當尋常便飯時食餸多於食飯的人，會被譏爲「趙匡胤」。又元世祖忽必烈吞金滅宋，故以「忽必烈」譏稱買菜時擅打斧頭（即買菜時從中剝削菜金）的廚子。

粵語與國語　粵語與國語，表面上似乎是兩個語言系統，拉不上什麼關係；然而實際上因爲文義相通，關係極之密切。尤其是近年香港國語運動迅速推展，許多國語的詞句也逐漸成爲流行的粵語了。粵語「雲吞」，實即國語的「餛飩」。粵語「蠔油辦麵」的「辦」，實即國語的「拌」。粵語「鱔魚的「鱔」，實即國語的「什麼」的「麼」輕聲。「野」的「野」，很可能是國語「玩意兒」的「意兒」合音。粵語的「嘅」，如「震天價響」的「價」。粵語「折本」說成「舌本」，實即國語的「折」，「折」國音「舌」。粵語「呃騙」的「呃」，實即國語「訛騙」的「訛」字。至於「馬上」，「現在」、「老牌子」、「東西」、「傻瓜」、「帮忙」、「小姐」、「小孩子」、「通通」、「太太」、「小心」、「吃香」、「綁票」、「傷腦筋」、「剛才」、「麻煩」、「客串」、「糟」、「糊塗」、「馬馬虎虎」、「亂七八糟」、「裏糊塗」……等都時常爲香港人所樂道的。

粵語與上海語　上海話和國語根本不同，但好些香港人誤以外江人爲上海人，便把外江話、上海話、國語三者混爲一談。究竟上海話對粵語也有相當影響的。例如「老闆」、「頂瓜瓜」也烏」、「一點兒」的「點」，讀di，粵語「我嘅」的「嘅」，上海話「阿拉個」的「個」，粵語「ㄝ野者」的「者」，上海話的「哉」，音都近似。

粵語與英語　香港的粵語在某些場合中，幾乎是中英合璧的。有些香港人有意無意中就以英語爲粵語的。例如：「麻甩頭」即英語 mullato；「咕喱」，即英語coolie，而coolie也即國語「苦力」；英語fail，粵語叫「肥佬」；粵語「貼士」，即英語 tips；粵語「被人差」這個「差」，可就是英語 charge 的前半音。因爲英語在粵語中所佔的成分相當高，實在舉不勝舉了。

此外更有些爲香港人所專用的特殊詞語，例如「制水」、「爆棚」、「吹脹」、「關人」、「爆冷門」、「新澤西」（New Jersey 美國一主力艦名號，曾訪問香港，當時因食水深而不得入口。）等也多至不勝備舉。

粵語還有一特色就是「變調」。粵音本來有九個聲調：上平、下平、上上、下上、上去、下去、上入、中入和下入。所謂「變調」就是不依原本正讀的聲調，而少微轉變成接近「上上」的聲調，所發出的聲調正像國音的「陽平」。這些變調好像沒有固定的法則，只可「神而明之，存乎其人。」所以除「上平」和「上上」不可以變之外，幾乎每個聲調都有轉變的可能。但又不可太隨便，在不規則的情形之下，仍有些習慣

可循的。如「皮鞋」的「鞋」應依正調，「拖鞋」的「鞋」便依變調；「白糖」、「冰糖」、「糖果」、「糖水」的「糖」都依正調，「麥芽糖」、「朱古力糖」、「果汁糖」的「糖」便依變調；「大門」、「正門」、「前門」的「門」都依正調，「橫門」、「後門」、「側門」的「門」都依變調。一般說法，書面上的讀音多讀正調，而口頭上的語音則多趨於變調。又動詞說成變調的話，那動詞便表示「已然」的意思，如「食左飯」（吃過飯了）可以把「食」字說成變調，而省略「左」字，意思和過去式動詞無別。

有人以爲粵語「入聲」難分辨，主張廢除「入聲」。殊不知「入聲」的本質必須在拼音上附加K、P或T才能發出正確聲調的。同時K必由N蛻變而來，T必由N蛻變而來，P必由M蛻變而來的。這些蛻變決不是憑空揑造的，而是自然獨具一格的。故謂「入聲」也是粵音的特色，而不應主觀的强納於平、上、去各聲之中。學習粵語的外省人，如能先把入聲字「攪掂」，則思過半矣。從另一方面說，廣東人學習國語時，先把入聲字音弄清楚，也算「過三關」了。

現時香港人正致力爭取中文合法化或促進中文法定運動。有人顧慮到語言的採用問題：國語呢？還是粵語呢？我以爲兩者都是香港人常用的語言，兩者共存並立，相輔而行，最爲近情合理的。現時無論電影、電視、廣播、話劇、演講、歌唱、商場交易以及社交活動各方面，大勢所趨，粵語將逐漸國語化，同時口語也將逐漸書面化了。最大而亟需解決的問題還是音調問題。無論廣東人學習國語也好，外省人學習粵語也好；大家如能先從音調方面多下功夫，基本上就比較容易成功的。

本編「現代粵語」的搜集工作，始於一九五八年拙編「不字字典」完竣之後。其間曾遭遇許多複雜而艱困的問題；但因採用「字首不字排檢法」處理一切，能收事半功倍之效，得以順利完成。最後希冀這部「現代粵語」能成爲溝通粵語與國語的津梁，而把粵語與國語的距離縮短。朋友，我們爲著：

增加生活的情趣；
擴大社交的圈子；
充實談笑的資料；
領悟人情和世故；
兼通粵語和國語；
這部「現代粵語」實有時刻翻閱的需要啊！

中華民國六十年歲次辛亥（一九七一）三月八日，

趙榮光自序於不亦齋。

（上接第廿一頁）

(二)人道頌（辛亥元旦日獻給華裔青年）

生而爲人，人有人道。明察是非，分辨正倒，不循正道，寧非自棄。逆性違天，終必自斃。注重科學，物理粗通，厚生利用，專家誇功，用之不善，製器相攻，殺人億萬，陸海皆紅。盲目洋化，唯物是崇，一切肯定，不視異同。須知事理，無盡無窮，固執一是，閉明塞聰。工以致用，何需淫巧，熟貨過賸，翻成自擾，物資原料，各圖私飽，國際市場，群爭互攪，工業重心，煙囪綠繞，水污氣濁，生存難保，環境愛護，識易不早。多成多毀，富源日少。交通發達，入海冲霄，征服自然，人智益驕。誰思定理，盈極必消，樂盡悲來，帝國蕭條。一讓兩得，一爭兩空。幸有古人，誨我虛衷，貴德賤貨，守分息爭，聖賢學問，在存良心，良心不昧，萬善之根，不思鴻鵠，不愧影衾，進而格物，眞理是尋，事有先後，本末詳斟。中華文化，燦爛堪驚，妄知珍貴，不肖子孫，天賦人性，盡性爲要。遵自然律，即率性道，己饑己溺，慈幼敬老。富貴不淫，貧賤不移，威武不屈，勞瘁不辭，是謂人道，惟日孜孜。（原載美洲日報（一九七〇・十二・卅一）

中山堂的歌聲

李抱忱

這是常寫文章的劉方矩棣要作者寫一篇文字，不但代爲出好題目，還代內容定好。作者現在預備只以「中山的歌聲」爲主的把花甲後第三年裏的擇要的寫出來，將來作爲「山木齋再當年」裏的第二篇回憶。

十大學聯合暑校

一九六八年秋偕內子瑰珍到美國中西部的愛我華大學就任新職（詳見「傳記文學」一九七〇年六月七月兩期），順利的過了一年。次年六月間到印第亞那大學教了十個星期的暑期學校。這是中西部十大學每年合辦的中日文暑期學校，已經辦了七年。經費是福特基金（Ford Foundation）和美國教育局的津貼，加上學生的學費。各校英才濟濟一堂，並且學習興趣非常濃厚，實在是教書的一樂也。中文部份的教授都是老同事、老朋友，十週朝夕同處，更是一樂也。這年輪到印大主辦，主任是該校中文系主任鄒玉汝兄，是作者二十年前耶魯大學時代的老同事。一年級中文主任教授荆允敬兄（歐亥歐州立大學中文系主任），二年級中文主任教授張一峰兄（依利諾大學中文教授）和作者（三年級中文主任教授）從前都是前陸軍語言學校（現國防語言學院）的老同事。這年的中文教學無意中被軍語校的老搭擋給包辦了。語言界的老前輩趙元任博士也來教了兩週課，一門是中國語言史構造，另一門是中國語言史。

教暑校十週最感覺安慰的有兩件事。第一件是在第一堂上課調查學生學習中文的背景的時候，發現十個學校裏有八九個學校用的都是作者從前在耶魯大學兼任遠東語文學院主任編輯時編的那套教材——王方宇兄（西東大學中文教授）寫的「華文讀本」、「華語對話」，和作者寫的「漫談中國」等。知道自己編寫的教材有人用，還居然有這麼多人用，這種感覺是說不出來的安慰！第二件是替中國爭來一點光榮。在暑期學校知道作者的音樂背景後，教學員公請作者出來組織一個中文合唱團。參加者意外的踴躍，連學日文的學生和教日文的日本教授及助理都參加這每週練習一次的合唱團。練習了八九次以後，大家興高采烈，膽大妄爲的參加了遠東之夜的演出，演唱「鋤頭歌」和「滿江紅」，雖然不是盡善盡美，但是我國的農家樂和壯懷激烈的情緒充溢了所有聽衆的心靈。這是教授中文的一個意外的收穫！

整裝就道

八月末旬暑校結束後，開車回到愛我華城，在支加哥附近的南灣（South Bond）停了一夜，參加老學生楊俊（弘農）博士及其夫君姜逸樵博士爲招待作者的晚宴和次晨的茶會。弘農棣是政校畢業的老同學，快三十年沒見還能如此念舊，她這樣的尊師重道實在感動作者，並且充份代表政校的精神，發揚我國傳統的美德。她常爲「中央日報」副刊寫文章，想「弘農」兩個字對國內人

士不會太陌生吧。

回家用了兩星期的時間，一方面交代系務，整理行裝，一方面爲老朋友考夫曼教授（印大音樂教授）的新作「中國經書裏的音樂」（Music in the Chinese Classics）作了一篇序。這本書出版後將是一本了不起的參考書，已經在拙作「祖國的召喚」一文中詳細的介紹，此處不再重複。

民國四十六年、四十七年和五十五年，作者曾三度返國。第一次是辱承國防部和教育部聯合邀請返國觀光三週，臨走的時候作者曾說作者是「面上帶笑，眼中含淚，依依不捨的離開了祖國」。第二次是得到教育部張曉峰（其昀）部長的邀請，美國在華基金委員會的津貼，回國環島講學半年。這次對於祖國樂教有更清楚的認識，返美後寫給各位音樂同人的一封公開信第一段裏就說：「距離只會更增加懷念時的親切，暫別只會更加强重聚的信心，不會從此只生活在彼此的回憶裏」。第三次與內子瑰珍自費「伉儷偕來」（也可以說是得到「李抱忱夫人」的津貼），回國五週半，作結婚三十五週年第二次蜜月旅行。瑰珍一向不喜歡旅行，這次把她累得三年後還不敢再出門。五十八年秋，作者要利用學校給假半年的機會第四次返國的時候，她說：「你出去享福，我跟著你受罪，我不幹了。」她既這麼說，作者當然不敢勉强（此舉頗有「崇她會」會員的作風），於是勞燕分飛，各行其是。內子留在美國看家，作者獨自一人，形單影隻，九月九日離開了愛我華城，飛赴工作過十五年的加州蒙特瑞和住過十五年的佳美城——作者的第二故鄉（第一故鄉是北平，前後一共住了十七年；出生地（保定）只住了十二年）。在蒙特瑞住了五天，充份的享受了老同事們所給予的友情和溫暖。

友誼至上

主持行政一定有時難免得罪人，這是作者多少年來慘痛的經驗。作者在耶魯大學任教那七年（一九四六年到一九五三年），因爲沒有什麼行政責任，七年裏不記得有任何不愉快的事情。因爲內子和作者都好客，所以很多同事和耶大的中國同學都以舍下爲社交中心。李田意兄（歐亥歐州立大學中文講座教授）、張次瑤（琨）兄（加州大學中國語言學教授）、王方宇兄（西東大學中文教授）、夏志清兄（哥倫比亞中文教授）、孔達生（德成）兄（奉祀官）、羅莘田兄（常培——名語言學家，已故）等都是當年週末舍下座上高賓，大吃大喝，高談闊論，眞是賓至如歸。不但此也，另外一位座上客、姑爺蔡爲侖最後還得到一個美嬌娘（指的是小女樸虹，當然是又「美」又「嬌」了）。等到了蒙特瑞國防語言學院這十五年，却受了主任這一職務的連累了。同事的要求沒能辦到，這是不關心；同事間的糾紛，處理時沒能站在他或她那一面，這是有偏心；舊班畢業新班未來那幾天，同事希望休息休息，但根據公務人員管理條例，每人每日辦公八小時，課程編輯組請同事幫忙編教材，於是這是奴役同事。如此日積月累，當然得罪一些同事——但大多數同事都很諒解合作，作者這時已離校一年，早把這些陳穀子爛芝麻都忘了。回到遠東樓中文系辦公廳跟老同事打招呼，他們都從自己的辦公室跑到走廊上來很親熱的跟作者握手寒暄，只有一位不但沒出來，反而把他辦公室的門關上了。於是作者在和大家寒暄時找了一個機會把那個門打開，進去和那位沒出來的老同事握手，他也特別親熱的和作者握手。他大概沒有想到作者能如此不念舊惡。在第二天同事招待作者的午餐席間，作者簡單的說了這段話：「人生好像在河裏行舟一樣。渡過去往回看的時候，當時的風波都不見了，水面上連一些波痕也沒有。人生的友誼之流也是如此，誰能記得幾年前朋友間誤會的細節？若眞有人記得，他很可憐，因爲他不能享受沐浴在友誼裏的幸福。」

至少有一位年輕的同事很受這幾句話的感動，因爲他當天晚上就和一位彼此失和很久的朋友恢復友誼了。在蒙特瑞住了五天，在洛杉磯和東京各停留三天，九月二十一日飛到韓國首都漢城。

韓國空軍之母的擁抱

在漢城有一個奇遇，說起來先得謝謝名作家謝冰瑩謝大姐。兩年前她寄給作者三本她的大作，其中有一本「海天漫遊記」。在「訪韓」的那一章裏說到一位一生熱愛中國，並曾在中國空軍裏服務了近二十年的韓國空軍女英雄權基玉女士。作者一看，不禁喜極而呼！那不正是四十五年前曾經在作者家住過半年的權大姐嗎？那時權大姐方自昆明空軍學校畢業，只有二十幾歲，而作者却還在北平崇實中學唸高中。權大姐經先舅介紹給先母，從昆明來到北平住在作者家裏。後來竟失掉四十多年的聯繫。作者馬上從謝大姐那裏得到權大姐的通訊處。她第一封信裏曾熱情洋溢的說：「抱忱老弟……知道你預備在返台的時候，經過漢城來看我。我要到機場去接你，並親熱的擁抱你，使機場上的人都失色……」果然，在漢城機場上，一別四十五年的權大姐非常熱烈的擁抱她的抱忱老弟，但是機場上並無人失色。本來嘛，以一位七十來歲的老太太擁抱一個坐六望七的小老頭兒，又有什麼值得大驚小怪的！

不過，這位被尊爲「韓國空軍之母」的權大姐以其老大姐的姿態衷誠招待作者這個小老弟，作者得什麼都依她的。整整三天的食、住、行，和觀光節目全都由權大姐給安排得妥妥當當盡美。權大姐要盡地主之誼，連韓國錢都不許作者換。除了把臂話舊回憶當年，以及遊覽漢城佳勝以外，權大姐還特地發動了韓中文化親善協會和韓國女子絃樂團聯合爲作者舉行一次歡迎會。韓國女子絃樂團一共有二十二位團員，多是一種富有榮譽性、享受性的「口福」。作者飛港剛進旅館，就被林聲翕兄「綁票」，「架」到他所主持的清華書院音樂系，向三十多位主修生作了一小時的演講，該系教授黃友棣兄，老慕賢姊，和綦湘棠、周書紳、范希賢諸棣也都出席捧場。因爲事出倉促，臨時「綁票」，所以只用談話方式講了一個鐘頭的音樂之將來和作曲的風格等問題。在聲翕兄府上得到一個新「情報」，使我們今後友情上又加上親情。原來聲翕夫人是先長兄顯柔（勗剛）盟兄羅明佑兄（前聯華電影公司總經理）的女公子，先長兄既是聲翕夫人的盟叔，作者應當也是叔叔輩了。不過作者堅持繼續維持平輩、同事、老朋友的關係，因爲一來聲翕兄比作者小不了幾歲，二來作者在民國三十三年離開國立音樂院教務主任一職，以教授自費出國進修的時候，聲翕兄接著作者教授配器法（給樂隊編寫樂曲的研究），所以我們是前後同事。

回到祖國的懷抱裡的先聲

九月廿四日離韓飛港，三天在港的時間主要的是和老朋友們暢談。有一天與黃友棣兄（名作曲家）從晚十點一直談到深夜二時，一談就是四小時，主要的是談到他這次回國講學的情形和他所寫的「中國風格和聲與作曲」這本重要的書。他說這祇是他自己作曲的新途徑。而不曾說這是中國作曲的唯一途徑。作者非常佩服這位老朋友這樣謙虛的治學態度。此外和林聲翕兄（清華書院音樂系主任）綦湘棠棣（麗的呼聲配音部主任）等也曾分別數度長談，加起來也都各在四五小時左右。口福方面，三日參加了三大宴：前國立音樂院校友的午宴，香港音樂界月會的晚宴，和卜少夫兄（「新聞天地」社長）闔府的中秋夜宴。「口福」之外還引起「口禍」，但是一種富有榮譽性、享受性的「口禍」。作者飛港剛進旅館，就被林聲翕兄「綁票」，「架」到他所主持的清華書院音樂系，向三十多位主修生作了一小時的演講，該系教授黃友棣兄，老慕賢姊，和綦湘棠、周書紳、范希賢諸棣也都出席捧場。因爲事出倉促，臨時「綁票」，所以只用談話方式講了一個鐘頭的音樂之將來和作曲的風格等問題。在聲翕兄府上得到一個新「情報」，使我們今後友情上又加上親情。原來聲翕夫人是先長兄顯柔（勗剛）盟兄羅明佑兄（前聯華電影公司總經理）的女公子，先長兄既是聲翕夫人的盟叔，作者應當也是叔叔輩了。不過作者堅持繼續維持平輩、同事、老朋友的關係，因爲一來聲翕兄比作者小不了幾歲，二來作者在民國三十三年離開國立音樂院教務主任一職，以教授自費出國進修的時候，聲翕兄接著作者教授配器法（給樂隊編寫樂曲的研究），所以我們是前後同事。

剛走到祖國之門，已經沐浴在這無上的友誼的溫暖裏，這是一個甜美的先聲，準備作者將要如何的陶醉在祖國的懷抱裏。

展開工作

九月二十八日因颱風耽誤了一天的到了台北，剛好碰上了教師節。三年不見，台北又繁榮進步得多了，滿目都是令人感奮的興盛氣象。本來作者預備利用這個休假半年的機會，除旅行訪友外再開始一個寫作計劃。沒想到抵台後剛第三天（三十日）即應文化局王洪鈞局長午餐之約，大略說明希望作者如何協助祖國推動樂教，並且在第二天上午就在文化局舉行了第一次工作會議。很快又由救國團宋時選主任秘書作東共進午餐，決定由文化局和救國團聯合邀請作者協助推動四項樂教工作：㈠環島視察音樂教育後，對教育部擬訂的長期發展音樂計劃提出建議，㈡協助文化局和救國團主辦各大專院校合唱觀摩會，㈢從參加觀摩會的合唱團裏選拔組成北部、中部、南部和東部四個區域的合唱團，㈣在觀摩會裏選出演唱優良的歌曲，灌製唱片。

第一回合（一鼓作氣）：長期發展音樂計劃建議

作者剛到台北的時候，王局長就給了作者一本小綠皮書，書名是「教育部長期發展音樂計劃綱領（草案）」，約作者發表意見，作爲以後修訂的參考。王局長如此謙虛的委以重任，給作者興奮得個服務祖國樂教的機會，使作者當時沒想到能不能勝任愉快的就答應下來了。從十一月二號到二十二號這三週的環島訪問，都是由救國團安排節目並招待一切。這是作者第一次和救國團有接觸。沿途各處看見他們對於工作的興趣和服務的熱誠，非常感動。返美後在給救國團宋時選主任秘書的謝函上曾說：「……環島旅行訪問時各地貴團招待之殷勤，待人之誠懇，以及行政之效率，皆已達到白熱高度，令弟欽佩感激之至！」在各地與當地音樂老師舉行了八次座談會，記了二十九頁筆記，收集了一百六十六項意見。每次談話都是痛快淋漓，聽到了各地的心聲，各地的呼籲。返台北後在十二月初躲在陽明山中國飯店，預備用三天的時間寫完報告，除對「教部長期發展音樂計劃」作建議外，另外再寫一篇「祖國樂教的呼聲」，對全國音樂老師有個交代。沒想到那幾天台北忽然轉寒，陽明山更是如此。中國飯店那時正是營業清淡的時候，沒有開放暖氣，於是剛工作了一天就患了感冒。下山以後立刻吃藥打針，病沒全好，又工作，因而又病倒。到了第三次時，以爲仍然是金剛不壞之身的作者掙扎不住了，由友人等在十二月十五日那天「押赴」宏恩醫院，當晚發現是肺炎、氣管炎和氣喘三疾並發。第三天危機已過時主治醫生沈彥醫生告訴作者剛入院時頗爲危險，肺部的百分之七十都已發炎。幸作者老運亨通，碰上主治醫生是前副總統的醫生，會診醫生（熊丸醫生）是總統的醫生，享受的是祖國最好的治療，得以保住小命一條。

大病五週後又由親友直接從醫院「押赴」松山機場，存在「自由之家」的行李都是由朋友整理直接寄美，匆忙中沒能將環島訪問的資料拿出來。又因爲美國各處罷工，海運行李在路上走了三個多月，給教育部的意見書到達文化局時已經是五十九年五月初了。對「長期發展音樂計劃」主要的建議分三點：㈠增加了幾項，㈡建議將計劃裏的工作分成三個階段推動：「要而且緊」，「要而頗緊」，「要而不緊」，㈢建議教育部速成立音樂研究改進所，因爲文化局人少事多，是一個行政機關，無法負實際上音樂工作的責任。近見報載，文化局決定添設中華樂府，名稱更響亮，範圍更廣闊，實爲樂教前途喜，文化復興也已歸納整理出來，列入「祖國樂教的

呼聲」一文，在「中外雜誌」第八卷二三兩期裏發表。慚愧的是在這一鼓作氣的階段已經出師不利，因病竟將文化局的意見書和替各地音樂老師寫的「祖國樂教的呼聲」一文耽誤了快半年。

第二回合（再而衰）：全國大專合唱觀摩

這個小標題頗有語病。「衰」字指的不是全國大專合唱觀摩會，指的是作者。本來在十一月二十二日環島訪問歸來後，第一天晚上就得了感冒，到十二月三號四號觀摩會這兩天仍覺不適。醫生因作者那時已有心臟衰弱現象，最先不許作者參加這兩晚盛會。經作者要求說這是作者這次返台極重要的工作之一才許參加的，不過要作者在會前吃一片強心藥，以防萬一。作者兩晚都是精神抖擻，應付裕如——這是中山堂歌聲的力量。

這次觀摩會的全名是「全國大專院校合唱團愛國歌曲及藝術歌曲觀摩演唱會」，參加的團體一共有二十七校，計北部十九校，中部兩校，南部五校，東部一校。五十八年十二月三號和四號這兩天是中國現代音樂史上極可紀念的兩天，因爲這是近三十多年來合唱運動的一個最高潮。一九三五年五月作者在北平聯合了十四個大中學在故宮太和殿前舉行了我國第一次合唱觀摩會，節目上有聯合大合唱還有幾個學校的個別合唱，可以說是我國合唱運動的開始。作者很幸運的在三十幾年以後在台北聽到了我國第一次全國合唱觀摩，參加團體增加了一倍，人數幾乎增加了三倍。並且由於文化局的有效管理，表現時一隊出去一隊進來得非常緊湊，使聽衆興奮不鬆懈的兩晚聽了全國二十七個合唱團的表演。這「中山堂之聲」引起三十幾年前那「太和之聲」的回憶來。想到這種「絃歌之聲」將藉政府正面的提倡深入窮鄉僻壤，不禁屢次熱淚盈眶。

這次合唱觀摩雖然非常成功，但這不是說所有的演唱都是盡美盡善的意思。有的合唱團有時這裏走音，那裏不和，這是在所難免的事情，因爲都不是職業團體。不過唱時，各團唱者跟唱者比賽，指揮跟指揮比賽，伴奏跟伴奏比賽，也盡收比賽觀摩之效了。一個音樂團體（不論是聲樂器樂）在練習和演出時，都是要盡力的唱奏出最美的聲音來，然後各將自己造出來的小美融合在一起造成一個大美。唱奏時，每人都是了無遐思的心中充滿了眞、善、美，群策群力的創造美。這是合作，這是美的追尋。因爲這個緣故，音樂可以怡性陶情，可以移風易俗。至於聲樂和器樂的分別，器樂須藉身外物的樂器來創造美，聲樂無須繞這個圈子，身體本身就是樂器，可以直接用自己的身體來創造美。所以聲樂是最經濟最直接的音樂教育，是樂教復興、文化復興的第一步。合唱又是聲樂裏最討好的演出方式，因爲合唱裏面本身就有和聲之美，不必完全藉伴奏的烘托來補和聲之不足。

第三回合（三而竭）：四區合唱團的選拔

「竭」字還是指的是作者，與選拔合唱團無關；是說選拔的工作尚未結束的時候作者已開始這場大病的驚險了。本來文化局和救國團預備利用這次動員了將近兩千位「民族的歌手」齊集台北合唱觀摩這麼難得的機會，囑作者負責選拔出四個分區的合唱團來。將來需要時再從這四個分區合唱團裏選拔出全國合唱團來。少年棒球隊和兒童管絃樂團可以如此爲國爭光，爲什麼青年合唱團不可以呢？我國在多方面都有極大的潛伏力，蘊藏著無限寶藏，等著政府和社會發掘提倡。政府這項卓見值得萬衆響應。

東部這次只有台東師專一校參加觀摩，決定請該校合唱團代表今年的東部合唱團。中部只有「逢甲」及「東海」兩校參加，成績都非常優異，決定由兩校合唱團指揮蓬靜宸、鄭德安兩教授各推薦二十五人合組中部合唱團。南部有五校（高雄醫學院、高雄師院、成大、台南師專、屏東師專）參加，在觀摩第二天上午（十二月四日）舉行選拔，女聲兩部在公園路中國廣播公司，男聲兩部在國立藝術館，兩處同時舉行。申學庸、林寬兩教授和作者任女聲選拔委員；張錦鴻、康謳、顏廷階三教授任男聲選拔委員。當天選出五十名來，預備由作者將名單轉交文化局。上面已經說過作者在宏恩醫院臥病五週，直接由醫院上飛機返美，存在「自由之家」的行李由朋友代爲整理，誤將名單海運至美。行李在路上走了三個多月，名單寄給文化局時已四月底了。北部有十九校（女師專、淡水工專、北師專、海洋學院、德明行專、中興法商學院、台大、大同工學院、世界新專、政大、北醫、清大、輔大、師大、新竹師專、文化學院、銘傳女子商專、健行工專、藝專）參加，因人數衆多，決定選拔一百名團員。原定十二月十四日選拔，後改到二十一日。那時作者已入宏恩醫院，並且病情嚴重，只好偏勞申學庸教授等十二位選拔委員進行選拔。選拔後將名單直接交文化局。

這北、中、南、東四區合唱團，東部不必選拔，北部名單直接交文化局，只有中、南兩部合唱團的名單在作者手裏，一直耽誤了四個月才寄到文化局。作者一來覺得有責任，二來也應當對中、南兩部合唱團有個交代，所以在中外雜誌今年八月九月兩期「祖國樂教的呼聲」一文內將名單發表，希望得到文化局和兩部各合唱團的諒解。聽說救國團已在今年暑假將選拔出來的團員分成三區集中訓練，心中非常感奮。希望不久環島各處都可以經常聽見這四區合唱團的歌聲，並且從這四區合唱團裏再選拔出國家合唱團來，到海外各地代表我國到處演唱，使我們這大漢天聲震撼全球。

第四回合（不戰而勝）：灌製唱片

這是救國團和文化局給作者的四項工作裏最省事的一項工作——就是從合唱觀摩會演唱優良的歌曲裏選出若干首灌製唱片。第二場合唱觀摩會後，所有的評選委員一齊到文化局立刻開評選會議，結果從演唱的五十四首歌曲裏（除去重複的只有二十八曲）選出十二首來推薦給救國團和文化局灌製唱片，計爲（按出場先後）：

㈠可愛的祖國（王福民詞，黃禎茂曲）成大合唱團（駱維道指揮）

㈡絳帳授經（葛琳詞，康謳曲）北師專合唱團（康謳指揮）。

㈢上山（胡適詞，趙元任曲，李抱忱編四部合唱）逢甲合唱團（蓬靜宸指揮）。

㈣中華民國頌（羅家倫詞，黃友棣曲）台大合唱團（徐天輝指揮）。

㈤聞笛（趙琅詞，李抱忱曲）政大合唱團（鄭錦榮指揮）。

㈥漁翁樂（中國民歌，藍美瑞編四部合唱）輔大合唱團（羅平指揮）。

㈦寒夜（李部詞，黃友棣曲）師大合唱團（陳博治指揮）。

㈧金馬勝利之歌（于右任詞，李抱忱曲）新竹師專合唱團（古寶琪指揮）。

㈨中國人（吳伯超曲）東大合唱團（戴憲毅指揮）。

㈩旗正飄飄（韋瀚章詞，黃自曲）文化學院合唱團（張大勝指揮）。

(十一)永安之夜（盧前詞，朱永鎭曲）銘傳商專合唱團（林淑娟指揮）。

(十二)我是中國人（王文山詞，黃友棣曲）藝專合唱團（戴金泉指揮）

以上這十二首歌曲已由幼獅文化公司灌成兩張十吋唱片出版發行・中廣轉來一套，灌製效果很好，聽起來回味無窮，好像又回到了中山堂一樣・作者只幫忙選擇了十二首歌曲，灌製發行等事都是功在「幼獅」・所以作者說這第四回合是不戰而勝・

作者作品演唱會

作者雖然四十多年前在燕京大學讀書的時候就打下音樂理論的基礎，幾年後又在美國歐柏林音樂院學了兩年作曲，但興趣是廣汎的，如同指揮和音樂教育，什麼都喜歡・幾十年來雖然也有因靈感而提筆寫出來的作品，但多數作品都是因需要而產生的作品，如同爲作者指揮的美國國防語言學院中文系合唱團改編的四部合唱（滿江紅、佛曲、紫竹調等）和爲于右老祝壽音樂會台北友人催作者寫的合唱曲（歌聲、金馬勝利之歌等）都屬於這一類・作者慚愧，不像老朋友黃友棣兄那樣血液裏游泳的都是音樂之蟲，不作曲時渾身作癢・若是一定要作者忝列在作曲家的行列裏，作者只能算音樂教育作曲者，偶爾有靈感而作曲，多數爲需要而作曲・

使作者注意到自己在作曲方面那一點點儲蓄的功或罪，都應當歸在中廣「音樂風」主持人趙琴小姐身上・她在一九六六年十二月作者離台前，在中廣爲作者主持了一個惜別音樂會，近一小時的節目完全是作者的創作或民歌改編的作品・前年（一九六八）中廣慶祝成立四十週年時，趙琴小姐又在「音樂風」的節目裏有系統的每天介紹一位我國作曲家及其作品・承她不棄又將「李抱忱的旋律」，除了訪問作者以外，還有台大和新竹中學合唱團各唱兩首，趙琴小姐也親自出場獨唱了兩首・幾天以後（元月四日）又在中山堂舉行了「李抱忱作品演唱會」・獨唱部份趙琴小姐爲我煩請董蘭芬女士擔任，由徐欽華先生伴奏，唱了「天下爲公」、「旅人的心」、「汨羅江上」四首・合唱十五首歌曲分由六個合唱團分任，計爲（按出場先後）：

㈠北師專合唱團（康謳教授指揮，周芳惠小姐伴奏）演唱「歌聲」（于右任詞），「金馬勝利之歌」（于右任詞），「誓約之歌」（方殷詞）；

㈡中廣合唱團（林寬組長指揮，林順賢先生伴奏）演唱「佛曲」（選自「思凡」，作者改編），「同唱中華」（韋爾第曲，作者詞）；

㈢新竹省中合唱團（蘇森埔老師指揮，朱家俐小姐伴奏）演唱「滿江紅」（古調，作者改編），「安眠歌」（司密斯曲，作者詞，董蘭芬女士任獨唱部份）；

㈣台大合唱團（徐天輝老師指揮，江漢聲先生伴奏）演唱「紫竹調」（民歌，作者改編），「聞笛」（趙琅詞），「萬年歌」（于右任詞）；

㈤文化學院合唱團（張大勝主任指揮，郭璧珠小姐伴奏）演唱「我所愛的大中華」（唐尼采蒂曲，作者詞），「復國歌」（朱契詞）；

㈥藝專合唱團（戴金泉老師指揮，楊淑靜小姐伴奏）演唱「安睡歌」（布拉姆斯曲，作者詞），「鋤頭歌」（民歌，作者改編）。

最後六個團體都站在台下他們自己的地方聯合演唱林慰君作詞、作者作曲的「離別歌」，由作者親自上台指揮。所以如此演出是因爲台上站不下近四百人的團員，正好在台下演唱，與聽衆打成一片，使聽衆眞有一次「身歷聲」的經驗・演唱「離別歌」前作者在台上說了幾句惜別的話，大意是莎士比亞曾說：「離別是那麼甜蜜的憂傷」，但作者相信距離只會更增加懷念時的親切，暫別只會更加强重聚的信心，不會從此只生活在彼此的回憶裏。當作者指揮近四百團員唱到「望君珍重多珍重，天涯海角長相憶」時，不禁黯然銷魂。台下的聽衆裏有幾十位三十幾年前作者在北平指揮過的貝滿，育英兩中學聯合合唱團的老同學，聽到他們從前所唱的歌，興奮得大喊「安可」。嚴副總統也親來聆樂，給作者的音樂會增加了很大的光輝。

這次作品演唱會演出的方式是每曲前加上趙琴小姐一二十秒鐘的歌曲介紹，事後聽說有人很批評這種方式・其實這是廣播音樂會這幾十年來的老方法，因爲除了實況音樂會的聽衆外還要顧慮到千千萬萬的廣播聽衆——他們聽時手裏沒有節目單・這次既是中廣主辦，爲了廣播聽衆當然可以用這種方法，一來廣播聽衆在知道作詞作曲的背景以後，更增加歌曲的親切，二來填滿了上下台所耽誤的時間，也增加節目的緊湊・

這次中山堂的作品演唱會實在是作者一個意外的收穫，一個一生中的「里程碑」。爲配合這個演唱會，海山唱片公司特將實況錄音製成一套兩張十二吋的「李抱忱作品演唱會唱片專集」，天同出版社也用打破記錄的速度在演唱會前出版了「李抱忱作品演唱會歌曲全集」，這都是要非常感激的。更要非常感激的是這次參加演唱的董蘭芬女士，六個合唱團體和他們的指揮及伴奏・沒有他們的全力支持，熱心合作，演唱會根本就開不成功・最要非常感激的是救國團和文化局的贊助以及中國廣播公司的主辦——特別是趙琴小姐凡事無分大小、不論巨細的親自主持一切・若沒有她事前的鼓勵，當時的操勞，和事後的結束，這次的演唱會更是絕對不能實現！

下回分解

還有一些材料因本文已頗長了，決定以後再另寫一篇・因爲一文最好不分兩次發表，若分兩次發表，前文必定有頭無尾，後文必定有尾無頭・劉方矩棣建議作者再寫一篇「在病床上」，作者預備把題目改成「不知老之將至」，包括大病及病後返美的這幾段・以後有暇，何妨一試・

（原載「傳記文學」十七卷六期）

（上接第卅八頁）

李方桂得榮譽博士

歸，尤其李方桂先生，在國際學術界能有這樣的聲望，不但是我們中國人的光榮，同時也應該是國內外中國青年的好榜樣。

李方桂先生在個人品德修養方面，最爲人所樂道而值得一提的，就是他平常對學生的愛護・據筆者所知：他的少爺在支加哥大學修完了博士的課程，準備找個教書的機會，以便撰寫論文，李先生除了督促他趕緊做好搜集資料的工作外，就從不肯替他寫任何推薦信。以李先生在美國學術界的聲望，向各大學推薦一兩個年青教授，照例是沒有多大困難的，然而他始終沒有這樣做・同時李夫人平常知道李先生的爲人，也從不肯催促李先生這樣做，眞是夫唱婦隨，難得之至！反之，如果有一個學生唸完了博士課程，要找事時，李先生却比任何人著急，不斷的替學生寫推薦信，打聽那裏有教書的機會，中國學人一貫的傳統美德，從李先生的治學和爲人的態度上，表現無遺！

（六十一年七月十三日中央日報）

從李方桂得榮譽博士說起

・夏威夷
・曹曉雲

中國留美學人，無論在文學、科學、政治、法律以至社會學、語言學方面的成就，近年來深獲各界的好評，傑出的人材，一年比一年多，一個比一個強，因此使美國人的觀念，大大的改變，凡是在中國人聚會的場合裏，總是經常聽到一些好消息，不是說某某人當選了全美建築師協會主席，就是說某某人是全美某某學會的領導人，有的說張三是美國有史以來亞洲人在這一個學術圈子裏地位最高的人物，有的說李四是亞洲人中，最受美國人尊敬的學者。諸如此類的話題，時有所聞，作爲一個中國人的我，聽到這些四面八方來的好消息，眞是高興得手舞足蹈，這雖然不是我個人的光榮，但因爲這是中國人的光榮而使我也感到驕傲。就拿近幾日檀香山報紙上所登的新聞來說，凡是全美各中學裏，獲得某項獎學金或某種榮譽的，大部分都是我國華僑的子弟，縱然在這些人中，有的因爲居留或職業的問題而改變身份，成了美國公民，但是五千多年來，中國文化的優秀傳統，仍然從他們卓越才華表現上，得到外邦人士的讚揚。

另外在前些日子裏，國內中央日報、聯合報以及新生報等，曾不斷的報導夏威夷大學戲劇系所演出的平劇「烏龍院」，獲得全美十大傑出戲劇之一的消息，而此一劇的策劃和導演，便是我國青年學人楊世彭教授，由於此一戲劇導演的成功，使一般美國人喜愛中國文化的興趣，大大的提高，同時對於外國人學唱平劇的信心，也更爲加强。

而在夏威夷大學，還有一個更好的消息，就是語言學系的教授李方桂先生，在本年五月六號密西根大學的畢業典禮上，獲得該校校長頒贈的榮譽人文學博士的頭銜。我們知道，密大是一個老牌大學，在美國學術界，一直站在領導的地位，從不肯輕易頒贈學位，而李方桂先生之所以能夠得到此項殊榮，一方面固然是由於全世界各大學四十餘位語言學家的共同推荐，另方面實在是因爲他個人在語言研究方面的特殊貢獻，例如他對美國印弟安語的研究就沒有第二個人可以和他比擬，其次對於藏語、泰語以及中國古代漢語的研究，尤爲世人稱道。七年前在香港的一次學人聚會裏，就曾聽中文大學教授周法高先生說，傅斯年先生在世時曾謂：趙元任先生是漢語語言學之父；而他則以爲李方桂先生是非漢語語言學之父，這話說得極爲中肯，沒有一點過分渲染的地方。

與李先生同時得密大榮譽博士的還有四位：一位是哥倫比亞大學校長 Dr. William James Mcgill （榮譽法學博士）；一位是耶魯大學護理學院院長 Dr Margaret Gene Armstein（榮譽科學博士）；一位是喬治華盛頓大學教授 Dr. Norman Drachler(榮譽法學博士)；一位是耶魯大學教授 Dr. Lene Wellek（榮譽文學博士）；這五位教授，都是在美國學術界地位崇高的學者。他們之所以獲此殊榮，當然是實至名

（下轉第卅七頁）

燕京英文新聞講習會報告
余夢燕

報告

燕京文教科學研究中心英語新聞講習會提案一

辟告

從李方桂得榮譽博士說起

夏威夷 曹曉雲

中國留美學人，無論在文學、科學、政治、法律以至社會學、語言學方面的成就，近年來深獲各界的好評，傑出的人材，一年比一年多，一個比一個強，因此使美國人的觀念，大大的改變，以前在中國人聚會的場合裏，總是經常聽到一些好消息，不是說某某人當選了全美婦女學會的會主席，就是某某人是全美某某學會的領導人，有的是一個美國有史以來亞洲人在這一個學術圈子裏地位最高的人物，有的說李四是亞洲人中，最受美國人尊敬的學者，諸如此等的問題，時有所聞，作爲一個中國人的[illegible]，[illegible]四面八方來的好消息，[illegible]，這雖然不是我國[illegible]

[illegible]

[illegible]

[illegible]

他個人在語言研究方面的特殊貢獻，例如他對美國印弟安語的研究就沒有第二個人可以和他比擬，其次對於藏語、泰語以及中國古代漢語的研究，尤爲世人稱道。七年前在香港的一次學人聚會裏，就曾聽中文大學教授周法高先生說，傅斯年先生在世時曾謂：趙元任先生是漢語語言學之父；而他則以爲李方桂先生是非漢語語言學之父，這話說得極爲中肯，沒有一點過分渲染的地方。

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（下轉第卅七頁）

燕京英文新聞講習會報告

余夢燕

燕京文教科學中心的第一個具體的計劃，終于實現。在各校友的策動與中外各界的支援下，燕京英文新聞講習會在本年一月四日開始。

這個講習會是爲新聞、廣播及電視等大衆傳播的人員所舉辦的一種在職訓練。每次訓練卅人，爲期六個月，分爲兩個階段，第一階段一月四日開始、三月卅日結束。一共有廿九名，由各新聞機構保送的記者、編輯、廣播員等參加。每星期五天，每天下午一至三點，借美國新聞處的大禮堂上課。主任則是南伊州大學的克萊頓（CLAYTON）教授，特約的講師還有毛樹清先生，美聯社台北分社主任 Mr. Pratt 及另一美籍講師 Mr. Copper。每週並約請各界知名之士講演一次。一切講授均用英文，但是學生的報告却中英均可。因爲訓練的目標是要使他們能在訪問英語人士或採訪國際會議的場合能應付裕如，而除了兩家英文報，其他都不必用英文報告。

第一階段的三個月注重學員的聽與講，第二階段的則除了一部份程度比較低的仍注重聽與講之外，另一部份則開始練習寫。第一期的廿九個人中，有六位或因程度關係，或被派出國，結業時只有廿三人。第二期明天開始，除了有的新聞機構如聯合報、中視再加派之外，尚有幾名缺額，我們便登了一天廣告，結果報名八十餘人，不但大衆傳播事業，就是其他行業如：觀光、社會團體像亞盟、進出口公會，都有人要求參加，可見這種在職訓練的確是社會所急需的。

遹霈和夢燕受託來辦理這個講習會，一切均在文教科學中心的主任羅學濂同學和會長李曼瑰同學的指導之下進行。尤其是新聞界老前輩魏景蒙和沈劍虹兩位同學在幕後鼎力策動，再加上克萊頓教授的熱心，才能使這個講習會辦得有聲有色。而美國新聞處的借用教室及圖書館，亞洲協會的捐款購置錄音機和打字機，尤其使我們感激。

爲了不過份佔據諸位的時間，特帶來了幾十份有關這個講習會的「燕京文教科學研究中心」通訊第一號分給諸位同學。可以從其中得有比較詳細的報告。

英文新聞講習會不過是拋磚引玉，是我們中心的第一次試辦而已，希望各位校友接著有更好、更爲國家、社會所需要的講習會或其他方式的活動，以使我們「因眞理得自由以服務」的校訓更能發揚光大。

燕京文教科學研究中心英語新聞講習會提案一

案由：

洽請美國大學爲本中心第一期英語新聞講習會成績優異學員舉辦特別講習二星期。及美國新聞處安排赴美參觀其政府機構及傳播事業，以求學以致用及實習案。

說明：

本講習會分上下二期，每期三個月，定額卅名，係在職訓練性質，由台北市各大報社、電視及廣播電台所保送其

外事記者及編輯參加講習。上期結業因故離會或成績不合退學者七人，餘額乃登報招考以補充之。其資格爲新聞或外文科系大專畢業，年齡在卅歲以下。因報考踴躍額外錄取十四人，現共有學員卅六人。其從事之工作亦多與大衆傳播事業有關，如亞盟總會等。查此項人才對於我國國際傳播事業之前途發展影響甚巨。因此建議在美校友就近接洽美國有大衆傳播科系院校特爲免費舉辦一短期講習會不收學費。講習期間如能供應膳宿尤佳。美國新聞處之旅行參觀則由台北校友在台北接洽安排。往返旅費則由各學員之保送機構或其個人負責。如人數有限制時可按成績遴選之。

提案人：李曼瑰　羅學濂

連署人：黃通霈　余夢燕　孫　亮　陳維綸　劉長寧　葉楚生　鄭茂根　劉我英　吳元俊　郎　俊　張鴻鈞

燕京文教科學研究中心英語新聞講習會提案二

案由：

鑒於本中心英語新聞講習會在職訓練之成果，本中心可洽請美國各科系有聲望之退休教授前來我國舉辦各種爲期半年或一年之短期講習會。

說明：

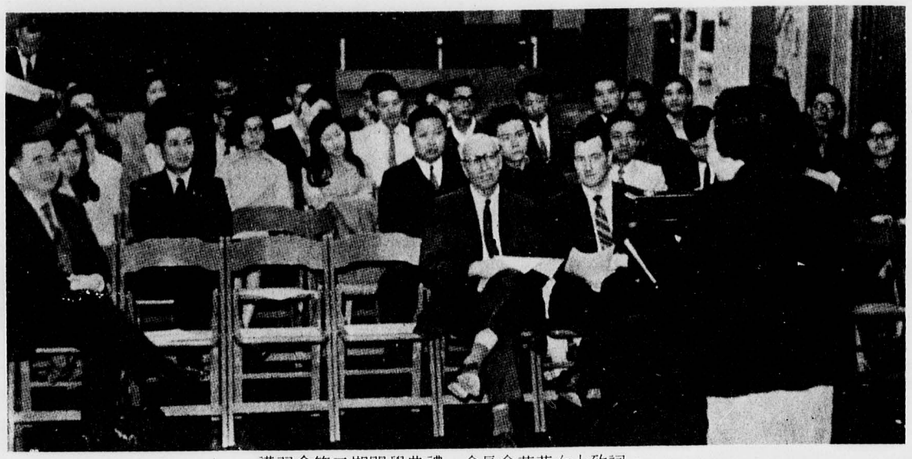
我國各級政府及各種事業機構不乏學識俱優人士，倘能視我國之需要延攬美國有聲望之教授前來我國講學當可解決因經濟問題、工作時間及家庭關係不克出國之大多數學生之繼續深造問題。甚且因在語言方面必要時尚可用中文翻譯，更達到事半功倍之效。此項經費以收講習費爲主。固定基金則由美國、香港及台北校友共同負責籌募之。倘有成效時，則募建立班址及外籍教授住宅基金，以節經常開支。本案鑒於本中心舉辦之英語新聞講習會之成果尚佳，特予提出。倘望各地校友會，尤其美國校友會方面有志同學能予熱烈倡導，並負責主持之。

提案人：李曼瑰　羅學濂

連署人：黃通霈　余夢燕　孫　亮　陳維綸　劉長寧　葉楚生　鄭茂根　劉我英　吳元俊　郎　俊　張鴻鈞



燕京英文新聞講習會第一期一月四日開學，至三月卅日結束。



講習會第二期開學典禮，會長余夢燕女士致詞。

燕京文教科學研究中心計劃修正草案

一、宗　旨：爲適應國內外青年需求幷接受委託從事及輔導各項研究及訓練工作。特設立本中心。

二、定　名：暫定名爲燕京文教科學研究中心，英文名：

Yenching Institute for Culture and Sciences

三、地　址：本中心暫設台北市撫順街八號。

四、研究部門：

㈠研究部門暫設中國文史，新聞，工商管理（包括電子資料處理）三科。

㈡本中心擬先設英文新聞作業班，影劇研究班及市場調查班，工商管理班，此後視工商團體之需要，逐漸開設各班。

㈢各種研究及訓練班暫設於本中心辦事處。

㈣各種研究及訓練班各置主任一人，其組織及計劃另訂之。

六、籌　備：

㈠本中心由台灣、香港、美國等地校友會共同發起組織。

㈡籌備委員會設委員三十一人至四十九人，由校友會延聘熱心教育之校友擔任之。常務委員七人並互推主任一人負責籌備工作，香港美國紐約、舊金山、夏威夷等地校友會均請派員參加，各在當地工作，以襄其成。

七、經　費：本中心之籌備，開辦，經常等經費來源如下：

㈠各地校友會之募集。

㈡國外學術或研究機關之捐助。

㈢委託合作事業機關或團體之協助。

八、附　則：本計劃提請本中心籌備委員會討論通過後施行，修正時同。

㈠前項研究聘請國內外學者專家擔任輔導工作。

㈡與國內外學術或研究機構合作，培植研究人才。

㈢接受國內外事業或學術機構委託，作專題研究工作。

五、訓練部門：

㈠爲實施建教合一，本中心得接受事業機構委託，設立各種短期訓練班，其時間之長短，視事業機關所需之人才而定。

文藝

七十感懷賦梅花曲

施友忠

七十初度賦梅花曲以寄鄉國之思意有未盡又成七律一章。

殊方逐夢不知年　一覺醒來霜滿天
避地蕙蘭終淟涊　故園梅柳豈妍鮮
欲從陶令歌歸去　學得莊生任自然
幸喜湖山多勝境　夕陽景暮鬱千千
壬子春月於西雅圖之野鶴軒　友忠

憶燕京

施友忠

其一

[illegible]

其二

[illegible]

其三

[illegible]

1375

文藝

七十感懷賦梅花曲

施友忠

＊＊＊＊＊＊＊＊＊＊

友忠兄與編者在燕大同學時，高我數班，長我五歲。我在大三大四時，友忠兄已讀研究院。二人雖學系不同，但有同好，常在網球場上相遇，因而友誼亦逾一般同學。友忠兄時正追逐其夫人王世宜姊，編者亦正追逐內子崔瑰珍。每於夕陽西下，晚飯前後，常見我兩對情侶散步於未名湖畔。世宜姊與編者同班同系。讀大四時，一門教育課程只我二人選讀，而該課僅有一本參考書。因而每週至少兩晚，世宜姊必與編者共讀一書，望之儼然情侶。幸友忠兄及內子深諒此情，毫無酸言醋意，現事過四十餘年，憶起仍不禁莞爾。友忠兄既達「古稀」，編者亦將「不逾矩」矣。謹誌數語，互祝健康。　編者

＊＊＊＊＊＊＊＊＊＊

榕城城東梅子肥　榕城城西柳條飛
年少輕狂不經意　江南燕北竟忘歸
亂離逼迫去鄉國　仗劍西遊日漸側
豪情未減髩毛皤　浦水灣頭桓公惻
人言漢苑烟塵昏　聲光風雅都無存
忠信篤敬臨西土　別裁域外新乾坤
也曾僶俛植蘭蕙　老來寧作歸園計
九畹徘徊意不舒　日哀江南傷淹滯
昨宵梅柳入夢來　怪我何事苦徘徊
家山大好芳草綠　王孫不歸胡爲哉
夢回風雨正淒迷　歲暮天涯感羈栖
登樓常悲關楚奏　憶舊每恨隔雲泥
回首家山何所見　子雲投閣子長譴
墻頭蒲葦澗邊竹　最是書生人中賤
菇烟雷電驚群魔　聯大樓中舞婆娑
可知涓滴之下土　其奈神州億兆何
自甘瀟灑學飛鴻　千里逍遙逐飄蓬
心普萬物絕芥滯　不爲洋海限西東
我今七十古稀年　室人靜好洛儀賢
元之漸已露麟角　跬步會當造其巔
野鶴鳴臯豈驚俗　雙立斜陽看雲屬
百年風日幾經秋　浩然賦此梅花曲

七十初度賦梅花曲以寄鄉國之思意有未盡又成七律一章。

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壬子春月於西雅圖之野鶴軒　友忠

憶燕京

施友忠

其一

日煖風和三月天　浩然不記數流年
昨宵忽夢幽燕去　濯足西山白玉泉

其二

海天萬里憶燕京　最憶未名半畝冰
夜夢依稀身似燕　夢回總覺一身輕

其三　在加州佳美城（Carmel）與燕大同學李抱忱夫婦話舊

烟波萬頃隔神州　雲路茫茫安可求
夜話燕京多少事　幾時重上貝公樓

憶燕園

楊富森

＊＊＊＊＊＊＊＊＊＊

打油詩數首略述感懷前三首和施友忠先生原韻。

楊富森　戲作

＊＊＊＊＊＊＊＊＊＊

其一

七月七日是暑天　蘆溝橋變兆凶年
日本軍閥侵我土　多少無辜喪黃泉

其二

蹣跚無計入燕京　心中惶惶如履冰
漸習燕園生活美　苟安方覺一身輕

其三

戰火綿綿遍九州　青年壯志當思求
悄然投筆奔內地　依依惜別貝公樓

其四

千險歷盡到陪都　六年漂泊未讀書
珍珠港畔風雲起　燕園從此亦荒蕪

其五

燕大精神不可摧　師生聯袂赴西陲
暫棲榕城陝西巷　重奏絃歌第二回

其六

異國偷生廿五載　回首當年淚滿腮
湖光塔影應猶在　不知何人遣愁懷

註：㈠一九三七年七月七日蘆溝橋事變爆發，那年我剛高中畢業（北平師大附中）。

㈡北平各學校，如北大、清華，紛紛南遷，考燕京原是我的第三志願。

㈢一九四〇年冬，太平洋吃緊，燕京前途茫茫，同學們暗中商量，有過西山投八路軍者，我們十餘人則入內地服務。冒險經過，已詳「偷渡新黃河」一文中。

㈣一九四一年春到達重慶（當時的陪都）從此在後方服務六年，抗戰勝利才回到北平老家，那是一九四五年十一月的事。

㈤一九四一年十二月八日，珍珠港被日機偷襲，美國被捲入太平洋戰爭。燕京原有美國花旗保護，但是，日美開戰之後，北平的日軍立刻把燕園侵佔。

㈥一九四二年展開燕京師生遠征運動，大家分批從北平輾轉到四川的成都。當年秋天，燕大在成都復校。

㈦我也重返燕大，完成學業，一九四三年才戴上了「方帽」（其實當時並無方帽可戴，因爲大家都在流亡）。

㈧目從一九四七年來美，一幌廿五年，無時不在想家，尤其常常回憶到燕園生活。

富森補記

一九七二年壬子孟春

打油詩四首

楊富森

恭祝友忠先生七秩大壽

富森　戲作

㈠

同憶當年在榕城　燕京復校喜氣盈
陝西小巷車馬寂　初會吾師英俊容

㈡

榕城一別念依依　幸得機會重負笈
西雅圖城風景美　相逢何必曾相期

㈢

十載相聚是良緣　方諗吾師勝先賢
倜儻風流眞君子　冲正謙正不虛傳

㈣

西城一別常念君　且喜年來相見頻
良辰恨未親敬酒　遙祝嵩壽億萬春

賀詩二首

鄭騫
葉嘉瑩

㈠

籌添海屋古稀年　才過椒紅柏綠天
蔚起芝蘭方秀發　栽成桃李已芳鮮
書緘慧地兼達雅　道擬莊周得目然
遙想西城偕隱處　春光明媚草芊芊

友忠學長尊兄七十初度賦詩詠懷敬和原韻略申嵩祝　達字借入爲平

弟　鄭騫　敬和

㈡

九畹抱芳懷桃李三千植海外
七旬誇健者梅花一曲記平生

友忠教授七旬初度之屢示以佳章拜讀之餘因撰此聯爲賀。　敬祈斧正

葉嘉瑩　拜賀

㈠珍珠港事變爆發，日美從此宣佈開戰，北平燕園之被日軍侵佔，多少師友被捕入獄。但燕京精神不死，師生們憤然離開故都，跋涉千里到四川去，一九四二年秋燕大在成都復校。我也返校讀書，那年碰到了施友忠先生。

㈡我在一九四一年春天悄然離開北平，到重慶去參加服務工作，抗戰後曾回到故鄉工作幾年；一九四七年秋，才得到機會到美國來留學，那時讀的是西雅圖的華盛頓大學，正巧施先生在那裏任教，異地重逢，別是一番滋味。

㈢一九六四年我們離開了西雅圖，但是幾年之中，不斷看到施公伉儷，一九七一年夏，我們特地回到西城去拜望他們。

六五感懷

李抱忱

六五回憶，重溫與內子携手共同渡過的這麼多酸甜苦辣的歲月，百感交集。想起三十七年前爲小女樸虹（蔡爲命夫人）作的「安眠歌」來。那時初爲人父的歡欣，而今記憶猶新。現在只根據舊作「安眠歌」的第二闋自和「閒雲歌」打油詩一首，仍用原韻，紀念自己的六五初度：

安眠歌（一九三五年爲小女樸虹作）

㈠當我搖著搖籃唱歌，
不由想起日月如梭；
眼前種種都要過去，
懷中愛兒，一切快樂。
將來晚間憑欄獨坐，
我一定要傷心淚落；
想起當年寶貝，
在我懷中安睡，
想起當年的安眠歌。

閒雲歌（目和舊作「安眠歌」第二闋，仍用原韻）

當我坐著搖椅唱歌，
不由想起日月如梭；
從前種種都成過去，
酸甜苦辣，煩惱快樂。
而今晚間憑欄獨坐，
只有微笑，沒有淚落；
想起當年愚昧，
名利場上如醉，
從此只譜閒雲歌。

即興詩三首

壽德蔡

㈠燕大避難成都旋歸北平原址

記得燕大客武候　時適胡騎碎金甌
冀北雲山光黯淡　江南風景色凋愁
歲時縱然貧還亂　學業仍期博且優
勝利休言難等待　凱旋捷奏貝公樓

㈡隔窗觀雨思家即興

陣雨驟來山頭矇　青天白日套烏絨
二三稚女乘風嬉　四五孩童追雨蹤
草色葱葱臨水嬌　蘋花朵朵襯烟紅
神思故國雲山遠　二地情懷總應同

㈢無題

浪跡天涯暫爲家　霧中閒看帶雨花
清歌一曲還觀月　共友開軒細品茶

悼亡

恭賀　王伯母八秩大壽

楊富森

王老伯母雖然人已作古，但是她還過這麼短文，我們用它當作誄文吧。

六月十四日是一個好日子，因爲那天是王伯母廖太夫人的壽辰，但是今天和往年不同，因爲是她老人家的八十大慶。

在中國或者在美國，過生日並不是什麼了不起的事，誰都願意過生日，但是過八十歲的生日並不是每個人都能做到的，何況八十歲對中國人來說是高壽，能過生日的人差不多是老壽的長輩，但是就我自己所認識的，沒有任何人可以和王伯母比，歲的時候，還有那麼樣健康的身體，那麼樣健壯的精神，那麼樣健美的頭腦和態度！不要說八十歲的人不能和她老人家比，就連七十歲，六十歲，甚至五十幾歲的人都比不上王伯母，這是應當大書特書的事實。

提起王子文夫人來，是大大地有名，尤其是住在華北東北的人，特別是北平和燕京的人，誰不知道王夫人？但是我認識王伯母還是最近幾年的事，還是因爲和她的幾位小爺小姐的關係（我們都是燕京大學的同學，我和恭斌、恭立、內子劉金定和安琳，都是相當要好的朋

）不僅因爲她是一位年高德韻的老人家，而是因爲王伯母是一位不平凡的人物。在我們中國近百年以來不平凡的男子太多太多了，多得可以說是不勝枚舉，然而在不平凡的女性，據我個人的判斷和觀察，可以說是鳳毛麟角，寥若晨星，而王伯母廖夫人可以當得起是不平凡人物之一，因此我向她老人家祝壽，是滿著無窮的誠意的。

謝我先談談她老人家的身世。

王伯母的先人廖德山先生是一位革命元老，他曾和孫中山先生，史堅如先生等動早期的革命，遠在黃花崗事件之前（史堅如因事敗被戮）廖家是早年革命黨人常常聚會的地方，王伯母還清楚地記得她四、五歲的時候，常坐在孫中山先生的膝上，她小時候有敏感性的咳嗽病，孫中山常常給她開藥方，替她治病。

廖老先生頗具遠眼，他認爲如果有一個新中國的出現，那麼應當先有新的女性，他決定不但讓兒子們受現代教育，女兒們也應受現代教育。王伯母兄弟姊妹共十位，而她是大姐姐，這十位後來都是大學畢業生。

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日日日 4778 1378

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我並沒有空手來慶壽，可是也沒有送她老人家什麼高貴的禮品，因爲我深知王伯母並不希罕任何物質上的表示，我給她老人家帶來一付壽聯，是我自己親自編的，親自寫的，親自一個字一個字的剪成圖片用紅緞帶繫在一起的，而且也是親自坐飛機送過來的，我想連郵政局的「特別郵遞」也沒有我這樣「特別」了。這幅壽聯是：

早歲留學異邦開女子教育新風氣，
一生獻身祖國勝男兒社會舊精神。

這幾個字並不是空泛的虛套，因爲這兩行書很簡賅地述明了王伯母的一生事業。我爲她老人家拜壽，不僅因爲她是一位長輩（因爲我的長輩們大有人在），不僅因爲她是一位年高德碩的老人家，而是因爲王伯母是一位不平凡的人物。在我們中國近百年以來不平凡的男子太多太多了，多得可以說是不勝枚舉，然而在不平凡的女性，據我個人的判斷和觀察，可以說是鳳毛麟角，寥若晨星，而王伯母廖奉獻女士可以當得起是不平凡人物之一，因此我向她老人家拜壽，是涵著無窮的深意的。

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先生本來在澳門行醫，生活非常充裕，可是爲了女兒們的教育，他毅然犧牲了開業的工作，接受嶺南大學的醫務工作，爲的是他的女兒可以在嶺南讀書；果然王伯母進嶺南讀書，同班四十人都是男生，她是嶺南大學的第一位女學生。

她在一九一八年同王子文老伯結婚之後，移居華北，王子文老伯是早期東北著名的礦業家（難怪恭斌兄也專攻中國礦業問題，當然受了父親的影響），王老伯任東北礦務總辦管理十三煤礦，成績非常的好，無可怪日本軍閥生起嫉忌心來侵佔東北了。

一九四一年太平洋戰爭爆發，燕京大學被迫關門，校長司徒雷登以下許多教授同學被捕入獄，如陸志韋、洪煨蓮、周學章、蔡一諤、趙紫宸、張東蓀等，都受過日本侵略者的種種虐待。那時候王伯母住在北平，她和王子文老伯費盡了心力設法保護並營救燕大師生，當時的王家變成了燕大的避難所，幸虧王家的房子很大，房間有八十多間，有一個時期每間屋子都住滿了避難的人。被捕入獄的教授家屬曾受到王家的接濟，王家各方捐款，作爲家屬們的生活費，很有幾位教授在獄中受了八個月的活罪。

後來王子文先生也被日本人抓起來，在獄中關了一百天，主要的罪名是因爲王家曾救助被難者的家屬，這種捨己救人的精神眞是基督徒的模範。而且王伯母以一個弱女子，多方奔走，見義勇爲，不要說當代女子中不太多見，就是在男子社會中，這樣的人物也恐怕不多，這等獻身救國的精神，能不令天下的男兒汗顏羞愧？

王伯母對於國家的貢獻還不止於此，尤其是對於燕京大學來說，我以爲王伯母還有更大的貢獻，那就是她把她的子女送進燕大讀書，她的六位子女，有四位畢業燕大，據我所知，很少別的人家能夠和王家相比。這六位王家第二代，都步著母親後塵，先後來美國進修，而且都在知名的學府得到更高的學位，如維爾斯禮（Wellesley）斯密思（Smith）步朗（Brown）哥倫比亞和洽佛等校的畢業生名錄上，都可以找到王家子弟中的各位。更值得一提的是王家兩位青年軍，恭斌、恭立學長，都供職於美國的礦務局，王子文老伯在天之靈更可以得到無限的慰藉，「子繼父業」，王家可謂是個典型。

王伯母這樣不平凡的人物，正應了古書中所說「宜子宜孫」的祝詞，不但她的幾位兒女在社會上都有了相當的成就，而且她的第三代也有十人之多，最大的外孫女也已經在斯密思學院畢業了，中國人說：「仁者壽！」我們也恭維王伯母萬壽無疆！

七月二日於皮氏堡大學「研曲齋」

（注）這篇短文是一九六九年寫的；果然王伯母在生辰慶祝會之後，又做了一次世界旅行，精神不減當年。但是次年，出人意料之外，王伯母突然與世長辭！我曾被邀在紀念她老人家的喪禮中致詞，大意和這篇文章差不多，記得我在誄詞中曾說：「人們往往貪生厭死，認爲死是一件可悲的事，其實死是人生旅程中的終點，但是對王伯母來說，她老人家可以說是把人生中的事業都做到了，我們應當爲她慶祝她的旅程的終點」。如果她老人家在天有靈的話，她一定會含笑點頭，同意我說的話的。

富森附記

一九七一年十一月於皮氏堡大學

總統府故參議劉義光先生事略

治喪委員會

義光兄與編者同中學、同大學，長我三班，不僅成績優異，人品亦復令人欽遲。性情內向，好學不倦，同學中公認爲好好先生。大學畢業後，分道揚鑣，四十餘年，失掉聯繫，驚聞噩耗，不勝悼嘆。

編者

劉義光先生，字正路，山東牟平縣人，生於民國前十一年正月廿五日。祖鳳德公，樸實敦厚，望重鄉里。父牟南公，留俄習醫學，返國後創辦醫院，篤信基督。母陳太夫人，莊淑溫良。先生二弟義明，畢業於北平協和醫科，現陷大陸。三弟義生，畢業於國立台灣大學，現供職於中國石油公司。妹義鳳，習醫，亦陷大陸。

先生少有大志，博聞强記，稍長，就讀于教會崇實中學，成績冠儕輩。校長美人海查理氏深愛之，嘗謂先生曰：「中國之落後，非中國之文化落後，而是中國人對於近代國家管理的方法和能力落後。有志救國的人必須到外國去研究政治，學習如何使他的國家走向現代化」。先生常謂：海氏此言，對其一生之學業及行向影響甚深。民十二年，先生入北平燕京大學修政治學系，民十六年畢業，續讀該校研究院，于民二十年獲燕京大學碩士學位。同年九一八事變後，赴法國入巴黎政治學院攻讀外交，復得碩士學位。民廿三年獲法國教育部特准，入巴黎大學國家博士班攻讀政治經濟，至民廿七年得法國政府頒給博士學位。翌年，至德國基爾大學攻國際公法及外交，又獲碩士學位。民廿九年至英國倫敦大學繼續研究國際公法及外交。時適二次世界戰起，先生膺任軍事委員會海外宣傳委員，留海外工作。時與我駐英武官陶鎔，駐德武官王治南及當時留法將領廖耀湘、邱清泉及歐軍事代表團團長桂永清等，均有密切聯繫。

抗戰勝利，先生返國就任國防部政工局設計委員。桂永清將軍任海軍總司令後，先生任海軍總部法規委員，民卅八年調任軍法處副處長。時大陸軍事逆轉，海軍以台灣爲基地，轉戰大陸沿海，封鎖港口，堅苦奮鬪。先生據所謂習之國際公法，夙夜不懈，博採近世各國海戰史例，撰案盈尺，獻議對匪採關閉政策，經國防部與外交部研議，轉請最高當局採納並蒙　總統召見，恩予嘉許。政府自採行關閉政策後，海軍對於資匪之外國船隻予以截擊，不論在國際公法之法理上與實際上，政府均穫致有利地位，先生之貢獻至偉。民四十一年，先生調任總統府參議，對國際事務，研析獻義，貢獻良多。迨至民五十八年十月，因高血壓突患中風，住三軍總醫院調治，一年來頗有起色，已能行動自如，不幸於民六十年七月廿六日，突患高血壓性冠狀動脈栓塞症，醫藥罔效，延至廿七日晨五時十分，溘然長逝，享年七十有一。先生一生，志行高潔，忠黨愛國，窮研政治、外交、公法，以遂其救國之志。日常生活除讀書寫作外，別無嗜好，身後遺留，惟所藏珍本西書盈屋而已。先生終生未娶，在台祇胞弟一人，弟以一子繼其嗣。緬懷行誼，哀悼實深，謹略述生平學行，用垂道範。

睿湖往事

懷亡友胡慶育兄

鄭騫

慶育兄和編者在燕大也是同班，現在看因百兄這篇悼念的文字，引起編者無限回憶——回憶母校往時往事，紀念同班一位才子。 編者

慶育於民國五十九年十二月二十三日在台北病逝，上距我們開始相識，首尾四十五年，交情可謂既深且久。現在他的週忌之期已近，秋風颯然，感懷舊昔，謹就記憶所及，寫下這篇短文，略申哀悼之意。

民國十五年秋天，我和慶育同時進入北平燕京大學，他是從滙文中學去的，我是崇實中學去的，他讀政治系，我讀中文系，本是「道不同不相爲謀」。但是當時燕大建校還不到十年，只有幾百個學生，又是全部住校，本來陌生的同學，很快也就都熟識了。我和慶育認識，由於在他的老同學我的新朋友翁舲雨兄那裏見到他的幾首詩詞。這些作品的內容已忘記了，只記得印象最深的兩句：「少小愛吟青玉案，新來已廢白雲篇。」當時由此兩句覺得此君「吐屬不凡」；既是讀中文系的，豈可不交擅長吟咏的朋友，於是和舲雨一同去看慶育。見面才知道我心目中的詩人原來就是在睿湖之濱常遇到的那個人：身材適中，略爲瘦削，面色黑黑而目光炯炯。舲雨也是喜歡寫作的，認識慶育之後，我們三個人就常在課餘互相唱和。燕園校景，遠則西山、玉泉，近則睿湖、楓島，都是我們的主要題材。經過四十多年，這些「少作」早已蕩然無存了。慶育長我一歲，舲雨少我三歲。舲雨已於八年前謝世，而今慶育又隨他先我而去，眞是黃山谷追和秦少游千秋歲詞所謂：「……人已去，詞空在，兎園高宴悄，虎觀英游改。重感慨！波濤萬頃珠沉海。」

北平的西山及玉泉山是人所共知的名勝。燕大校園在北平城之西、西山玉泉之東，是明朝米萬鍾勺園遺址，在清朝曾是睿親王的別邸。園裏有一個面積頗爲廣大的池塘，就是所謂睿湖。北方缺水，說到水總是張大其詞，北平故宮的三個特大號池塘叫作中南北三海，我們這個具體而微的當然要名之爲湖；叫作睿湖是因爲睿親王的關係，睿字又取智慧深明之意，適合大學校園的身份，一語雙關。湖上有一個略近弧形的半島，島上有許多老楓樹，到了秋天，葉色紅艷可愛，我們就叫它作楓島。睿湖楓島是燕大的風景區，又是我們到校東門外長三飯館去吃飯的必由之路。（長三是飯館的老板，姓長行三。）每天課餘飯後，湖邊路上也就常有我們這一群人的踪跡。其中有慶育、舲雨、我，還有幾個滙文崇實兩校的同學。慶育在衆人中，總是昂首闊步，談笑風生；說他是鶴立鷄群，未免妄自菲薄，說他是群龍之首，倒是頗爲恰當。

慶育在讀書時即富於組織領導的才能，當時的學生會，他是主要人物之一，是否作過會長或主席，已記憶不清，

其甚爲活躍的情態，則至今歷歷如在目前。我和慶育是文字之交，「政治活動」我從不參加。只記得慶育和他的「幹部」們在我們宿舍房間裏開會，有時縱聲談笑，有時低聲細語，花生米是佐談良伴。高聲也好，低聲也好，反正我聽不清楚，也不想去聽，他們開他們的會，我看我的書。山林鍾鼎，各有千秋。

燕大畢業之後，慶育始終在南方及國外服官，我始終在北方教書，不見面將近二十年，有時通信，却也不多，我們兩人有一個共同的習慣，不愛寫信。直到民國三十八年，慶育已備位中樞，隨政府撤退來台，我已於前一年來台灣大學任教，這時我們才算異地重逢。此後至今二十年中，除去他在阿根廷四五年，我在美國及香港兩三年之外，都是住在台北，過從倒是相當頻繁。見面的話題，不出他的業餘亦即我的本業——詩詞。他寫作很多，我則極少寫作，我是理論家，他是實行家。我們的文學觀念、欣賞標準，並不盡同，談論起來，有時會心微笑，有時爭執得相當厲害。爭論結果，總是我屈服，因爲，慶育的個性，若不對他屈服，就會弄得「兵連禍結」，永遠沒完。

慶育腹笥淵博，才思敏捷，詩詞作得快而且精，一生作品，詩詞合計，大約超過千首。他熟讀老杜詩，作詩也以杜爲宗，我却覺得他的詩近於東坡，塡詞則在白石碧山之間。他尤其工於和韻，與友人唱和，往往壓倒原作。又曾編和清眞詞，律嚴韻穩而能自成風格，勝於宋人楊澤民方千里和作。慶育辦事的才能，對國家的貢獻，他的長官僚友比我知道得清楚，會說得更爲詳細；我只認爲即此千首詩詞，略加芟汰，已足使慶育不死了。左傳上說：「太上有立德，其次有立功，其次有立言，雖久不廢，此之謂不朽。」也許因爲我是以「言」爲業的緣故，我以爲立言應居太上，若沒有言，德與功又憑藉什麼而能永傳不朽？

慶育逝後八天，也就是民國五十九年除夕，我寫了兩首七絕，抄在下面，用來結束這篇短文。

無邊往事供哀樂，有限親交況死生。五十九年三歷刼，此身猶在自堪驚。蓋棺不見封侯印，散帙空餘和韻詩。鯤島霜風悲此日，睿湖秋雨記當時。

慶育老友王家鴻先生云：「溫庭筠蘇武廟詩可爲胡公寫照。」此詩末兩句云：「茂陵不見封侯印，空向秋波哭逝川。」

杜甫「追酬故高蜀州人日見寄」詩云：「自蒙蜀州人日作，不意清詩久零落。今晨散帙眼忽開，迸淚幽吟事如昨。」今用其意。

清溪遺墨序（上接第五十四頁）

孰料手術將畢，心臟突然停止。群醫束手，藥物罔效。超英已魂歸天國矣！嗚呼！其可信耶？吾不能信也！

超英姊生於廣東開平，初名馬大，聖經女子名也，號清溪又號淡秋，自稱臨湖軒主人，復取英文名柳 Willow。其先翁畢生獻身爲傳教士，生活清苦。超英自幼聰明精幹，工讀自給，學乃有成。信仰基督，篤志勵行，與朋交輒先人後已，至於忘我。少時嗜白話新詩，既入燕大，主修國文，乃沉酣舊詩詞，旁及梵文，研究佛學，復與佛學專家陳教授結婚，薰陶於儒學、佛道，與基督教義，對於人生感悟甚深。每有吟咏，必極超遠淳厚。惜隨作隨棄，從不珍藏，更少註明年日。今「清溪遺墨」所刊，實不及其生平著作之十一。

憶余於民國四十八年及五十四年兩度遊美，每次過訪，彼必出示新著一大束，相與促膝朗誦。頃讀「遺墨」，竟多未見錄入，諒已遭棄擲散失。近著如此，早年舊稿，更難尋踪。今觀勝兄從其遺物中，多所搜索，始得斷紙殘頁，經振雄姊親爲抄錄，編輯出版，亦殊不易。雖所存無多，然吉光片羽，極具風格，讀之如見其人，誠足爲親友鑑賞而爲後學所仿效也。謹爲之序。

中華民國六十年七月李曼瑰序於台北

讀慶育詩詞遺稿

羅學濂

慶育謝世忽已周年，他的兒女小昭、友玉、達開要將他手鈔的詩詞稿影印分贈親友，這將是最佳的紀念方法。民國四十二年，慶育曾刊行「慶育吟章」，親自校閱，無如「校書如掃落葉」魯魚亥豕，舛錯仍多。慶育從事手鈔時，即有付之影印之意，現稿計含有詩稿：「歷塊集」、「台員集」、「南征集」、及「袍馬集」四集，詞稿則有「潑墨詞」上下卷、「和陽春詞」、「和六一詞」、「和小山詞」、「和東坡詞」、「和稼軒詞」、「和片玉詞」、「和碧山詞」、「和白石詞」、「和草窗詞」等共十二卷；共收詞五百五十四調，一千又四十三首；自謂「得調之多，幾於前無古人。」

民國四十年，我初來，寄居慶育家，曾爲他校閱一遍，其時僅有詩百餘首，詞四百餘首。我建議：用編年式，詩詞並列；對少作，不妨略予精簡。他認爲言爲心聲，敝帚亦足自珍；既無意藏之名山，自亦無害其沙石俱下。在他「自理吟草」詩中所謂「垂暮詩轉多，藏山值幾何？愁來憑遣興，辭隱不傷和。」及「豈以多爲貴，思敎枯復榮……拙口非天意，長吁三兩聲。」當係此意。

在他刻印詩詞稿紙時，若干，鼓勵我採一致行動；於我六十歲時，並示意我子茂能爲我刊印。對於詩詞，我有特別的愛好，但不擅長。偶或操瓢，亦一再竄改，迄少定稿。有亦隨手棄置，從不敢輕易示人；過後多不復記憶。因之，到現在，我還沒有這份勇氣動用過，眞辜負我老友一番好意。

此次翻閱其遺稿，發現有不少我們酬酢之作，使我陷入四十多年的回憶中。

我與慶育訂交係在民國十二年，其時我們都在北平灤文學校讀書。在校內，陳雲豹兄與我辦了一份「灤文學藝」，收到他一篇文言的稿子。當時使我們驚異的不僅是他的文筆和內容，而是他那份縱橫的才氣。我找到同鄉同學梁廷偉兄介紹才認識了他。翌年，我轉學到燕京大學。在我畢業前一年，他也進了燕京。他的學識與才華，儕輩中他是個佼佼者。他好辯，也雄於辯；分析事理，往往有獨到之處；也能以先聲奪人。爲著學生會的事，有時我們爭得面紅耳赤。他後來給我兒子的詩中，就提到：「蟹舍值而翁，攀談若宿契；片言忽不合，拍案互戟指。」描寫得淋漓盡致。

我畢業後，中間有一年，慶育一度轉學到上海東吳大學。在那裏，他艱苦撐持了一年。他爲減輕家庭負擔，隻身到上海，課餘從事譯述以自給。這種生活雖僅有一年，他變得更爲堅強，在寫作上，也得了不少助益。

民國十九年，我從中央黨部轉業到外交部；慶育也於同年應法官初試及格轉學南京法官訓練所。二十年，他應高等考試外交官領事官考試及格，分發外交部；於是我們又成爲同事。

我離校較早，民國十七年就有了一個家。其時，南京已是中樞所在地，同學路過或在南京工作者多以我家爲中心。因此，我們相處的機會就較多。其間遊宴之餘，文酒徵逐，幾無虛日。我們往往以詩詞代柬，少年好勝，各不相讓，一章之作，疊韻有多至五六次者；甚而在我歐遊期中，和章竟追踪到羅馬。

慶育有個美滿的家庭。他與式昭雖係燕京同學，他們的結合，却根植在南京時代。式昭一度到上海葉園養病，慶育就經常奔走京滬路上，還產生了不少廻腸盪氣之作。其時，慶育住在我家，京中別無親人，結婚時，我就被派上代表他的家長。他們的婚姻，朋友們都認爲是理想的一對。我記得當時還寫過兩首「賀新郎」致賀。

一飯思前度。算如今，三生石上，依然仙侶。纔恨盈盈分一水，忽報鵲橋當戶，料忙煞人間牛女。密誓深宵應記省，待重頭，細數無人處，嗔與怨，萬千語。凌波早遍橫塘路，重禁他，標梅消息，流鶯吞吐；訴與東風渾不管，多少殢雲愁雨。但願得催粧早賦，消受六朝山色好，笑春來，也得工夫否？湖海氣，消幾許？

三十逢初度，笑年時，青梅竹馬，翻成鴛侶。半畝彤廬棲遲久，人道謝王門戶，曾不減通家兒女。放學歸來猶似昨，最難忘，石上題詩處，珠與玉，紛披語。移家近在峨眉路，喜從今，影形依舊，心肝許吐。一舸五湖海水裏，消盡片風絲雨。況健筆實平能賦，修到梅花知較易，問梅花，修到卿卿否？買山約，君可許？

他們珠婚之慶，碰巧我們又在一起，我也送過他們一首詩：

卅載投心契，東風似舊妍。文章眞富貴，眷屬此神仙。花滿天如願，珠酣月與圓。飄飄何所似？雙鶴一千年！

我與慶育的友誼，並不限於我們兩人。胡羅兩家一直被視爲一家人。八年雜亂中，避地歷劫，我們共過憂患；即在平時，在香港、在台員、甚而在國外，居處往來，都無分彼此。他給過我兒子茂能一首詩：

昔年就外傅，負笈走燕市；不見擊筑人，迂儒重文史。鬻舍值而翁，攀談若宿契；片言忽不合，拍案互戟指。林陵再邂逅，汝正涕垂鼻，戟指。林陵再邂逅，汝正涕垂鼻，扶牀初學行，頗博伯叔喜。台員汝來拜，儼然一佳士。今別亦經秋，不知汝所器；微聞事考工，匠心見醇厚，無復少年時劍拔弩張之勢。他在阿時，我曾送他一方印章，刻有「填詞逾五百調遊宦徧六大洲」字樣，他狂喜諄諄誥誡，視同子侄。慶育出使阿根廷，其長女小昭寄居我家，畢業後始出國。對她，我也有過一首「西江月」：

纔見跟蹌學步，而今到處飛揚。阿娘溫婉阿爺狂，我看有些相像。放下方知負重，臨分又費思量。老來兒女轉情長，且自裝模做樣！

其次女友玉，在台時，幾乎每天都在我家。幼子達開，最近學成歸國講學，已漸露頭角。多年不見，親切有逾往昔。我們兩家眞稱得上通家之好。

慶育兄弟甚多，他行八；兄弟各有所專，他被指定專攻國學，因之他對小學、駢文、及舊詩詞都有深厚的根底。他的英文數學，都係投考學校前靠張麗門先生及他六哥騰叔爲他惡補。但由於天賦與力學，他進步奇速，有如宿習。他的書法，目謂脫胎於蘭亭，詩則得力於工部。他學詞較晚，以性格及年齡關係，少年之作，豪邁處彷彿稼軒，細膩處有時亦接近屯田。他愛皮簧，對詞律刻意求工，晚年之作，遣詞方面，頗受片玉影響。他治學主張從根本上著手。外放歸來，他即致力於各家詩集之研讀，並遍和各名家詞，因之他的作品越臻

，同我一首詩：

故人遙有贈，山骨費旁搜。石壽忘今古，人生拭沫漚。篆文垂鳥跡，印紐聳獅頭。十二言而已，居然小傳侔。

實則他晚年有過一首「自詠六十二韵」，才是他眞正的自傳。

慶育秉性恬淡；但他有很大的抱負，從未忘懷國事。在他的詩詞裏，到處都看得出！對於未能爲國家多盡點力，他深以爲憾。即在病中，聞談及當前外交情勢，亦復侃侃而談；其高瞻遠矚，絕非尋常人所能企及。

他酷愛杯中物，常自謙酒膽有餘而酒量不足，實際上亦是如此。他晚年閒居，幾於無酒不歡，友輩中多爲他的健康擔心。他得天獨厚，自信力亦特强；八年前一度病危，幸占勿藥。對於自己的健康，他雖則一再表示「丈夫第一怕人憐，無聞呻吟枕席邊。」事實上，他自己亦已逐漸體會到。在「致遠村雅集」序中，他就提到「余既病起，體力轉頊健；而友輩仍多以善自攝衞相勸勉。余心甚感，而慮長此以病夫自居，易生心賊。計將以中庸之道自律：不止酒亦不縱酒；不卜夜亦不戒夜；庶幾兩全。」

慶育個性極强，從不肯枉尺直尋。要說他有甚麼短處，不阿不羈，可能就是他的短處。他在「率句答所親」中：「欲保赤子心，先留一味狂，强仕昔猶慙，媚目向人揚。今幸得小休，聊酬半世忙。忘機鷗欲下，寧可輕更張！」已顯示出他的倔强。至在「新居雜詠」中：「酒可病人眞耳熟，詩能撥悶有心知；若云詩酒均須戒，便換期頤亦大癡。」則更屬情見乎詞。

慶育生來是個詩人的氣質，像匹不羈之馬，在文學上纔有這樣的成就；但不幸而當了外交官，更不幸當了外交官而得不到更多發展其抱負的機會！他之不能終身爲文學貢獻其精力，目是文學界一大損失！反過來，以他的學識與能力，機智與辯才，在外交上，折衝樽俎，自屬遊刃有餘；而竟賫志以歿，在外交界自亦是一大損失！

我與慶育在愛好上雖有若干共同之處；在生活與事業上，却大異其趣。數十年來我們友誼之始終不渝，毋寧是由於我們相知甚深，彼此都能互相了解；亦即慶育所謂：「論交逾兩紀，相濟在韋弦」的道理。

最後我要拿幾首舊作來紀念這位老友。

對菊懷慶育

馬足關河賤，天涯各自傷。才多曾是病，別久倘猶狂？離亂詩千首，艱危酒一觴。年年風雨裏，何以慰孤芳？

故人才調太縱橫，胸次居然盡甲兵；至竟侯門擬賓客，樽前愁殺李長庚！

和慶育來韻之一

天涯吟望久，兩兩未歸人。事業千秋在，文章白髮新。曲高寧和寡，交淡轉情眞。不盡青雲意，低徊酒國春。

感舊

頻年出處費商量，鬪酒拼詩事可傷！九死定知終未悔，杜陵僝僽謫仙狂。

輓慶育

畢生盡瘁砧壇，長懷博望聲華，子初才智。餘事寄情詩酒，誰省杜陵僝僽，太白清狂！

慶育已矣！如何贖兮，人百其身！

清溪遺墨序——憶譚超英姊

超英姊與編者在燕大亦係同時讀了這篇文字，對他在國學上之造詣修養有了更深的認識。編者

李曼瑰

超英姊於中華民國五十八年，西曆一九六九年十月一日，因開刀逝於巴黎旅次，倏忽一年又半矣。其夫陳觀勝教授近檢出其遺著詩詞文稿，請旅美好友謝扶雅夫人尹振雄女士代爲編輯，囑余在台付梓，並爲之序。余與超姊同鄉，同學，同系，且相知數十年，情如手足。其先翁譚袞卿公早年傳教於吾鄉台山縣，即與先父交好。超姊與我兩姊頁笈至城路得女校，假期返鄉，偶在教堂相見，美彼貌美神秀而私淑之。及余稍長，赴省恒入路得女校就讀時，則超姊已高小畢業，隨其恩師馬文衡先生赴滬，執教於郇光小學。未幾，超姊返粵，入白鶴洞眞光中學。又二年，余亦轉學眞光，伊高吾兩班，待我如妹，舉凡有關生活、功課，以至宗教信仰，無不照顧備至。常以所讀中英文經文選集及名家宗教詩歌等著借閱，並出所作新詩相示。時余亦初試新詩，發表宗教熱忱，得其啓示良多。每於晨曦竹林蔭下，或於黃昏「西乃」山上（註一），同誦聖詩，互相唱和，禱告天父，如入天境。

（註一）眞光校園之西有一小崗，師生每在崗上觀落日，或舉行夕陽會，晚禱會，野餐會等，不知何時起，呼之爲西乃山。

白鶴洞背山面水，環境幽美，眞光女兒，陶醉於宗教及大自然，有蓝衣天使之稱，非獨超姊與余爲然也。

民國十三年超姊中學畢業，考入北平燕京大學。時執教。十六年，余已肄業燕大一載，異鄉重敍，同居一室，同赴一教堂崇拜，同時受業於周作人，謝冰心，許地山等名家門下。然超姊閱歷廣博，詩才橫溢，新知舊學，均具心得，誠非余所能望其項背。超姊愛美，愛花，更愛遊歷，每晨校園採花，分贈師友，或附詠花新詩。週末輒親製野餐，結伴遊覽西山名勝，無伴則騎驢獨往，盡興始歸。偶有吟咏，出示朋輩，則搶閱傳誦，儼然大詩人！憶彼初抵校時，與余在院子同種菊花一畦。適學校舉行賽花大會，乃掘兩株參加。超英復抱病咏詩兩首，題「我們的可兒」，懸於花上。花與詩均獲獎，傳爲美談。

民國廿年超英大學畢業後，回眞光母校任教。翌年復返燕大入國文研究所。廿三年獲碩士學位，留校任女生部主任之助理。廿四年與陳觀勝先生結婚。陳君祖籍廣東中山，生長於檀香山，大學畢業後，回國入燕大研究院與超英志趣相投，乃結百年之好。二十五年，倭寇侵北平日急，夫婦乃返僑居地。觀勝兄執教於夏威夷大學，超英則任職於我駐檀總領事館，參與抗日宣傳工作，與有功焉。廿八年，女公子霄蔚生。廿九年，觀勝兄獲美國加州大學研究獎學金，舉家同往。時余適於留美結束學業後，道經三藩市，待舟返國，超英伉儷正由檀島抵埠。闊別重逢，超英已爲人妻人母，爲家庭主婦，非復曩昔率眞持傲之才女矣。且掩其詩情畫意於賢妻良母裙下，一心只爲全家生活而奉獻。話舊之

餘，檢出由檀島帶來自種自製之芒果醬一瓶，囑携贈先母。余笑讚曰：「賢哉超英！無我爲樂！」。

翌年觀勝兄獲「哈佛燕京學社」獎學金入哈佛大學研究佛學，攻讀博士學位。然獎學金爲數甚微，超英必須謀職補貼家用。前後六年，或在僑校任教，或臨時應邀演講中國文藝以及風土民情。民國三十四年，公子樂同誕生，責任愈重，加之於「藍襪子」之超英，其毅力尤爲可佩。而超英並不以維持家人飽暖自足，尙抽暇旁聽於華克利夫女子學院，並參加僑胞抗日行列。觀勝嘗描述彼母女二人，每於籌款救濟戰地難胞時，身穿祖國衣裳，佇立於通往哈大足球場大道上之捐獻站，呼籲求援，不顧風吹雨打，不畏冬雪夏陽，使異邦人士大受感動，豈獨解囊樂捐而已？

抗戰勝利，觀勝兄亦於三十五年獲博士學位。三十六年應聘燕大母校，闔家返國。奈生活未定，而紅禍已起。三十七年南遷嶺南大學，翌年復歸檀島。三十九年重赴美國大陸，觀勝兄執教於哈佛大學。四十七年應聘加州大學洛杉磯分校東方語言學系，教授佛教史及西藏語文，卜居美西南面海岸。

哈佛八年時，正值兒女在學之期，超英仍須分負家庭經濟責任，幸任職於哈大圖書館，涉獵文藝名著，復於園藝深感興趣。及遷居美西海岸，天氣和煦，風景怡人，而家庭重擔已卸，蓋此時觀勝兄教授薪俸頗豐，長女亦已獨立成人。超英乃重啓其文藝橱窗，日與詩書畫爲伍，種花植樹，逍遙乎海闊天空之美景中，還我自由！

四十九年觀勝兄應聘普林斯敦大學，教授佛學，夫婦又携幼子東遷。觀勝兄佛學研究已國際馳名，著作等身備受敬重，誠超英一生最感快慰之時也。且夫賢子孝，伉儷情篤，老而彌堅。乃注其全副精神於藝術、美學及園藝之研究，並自設其新居臨湖軒之藍圖，房屋佈置，以及亭園花圃荣畦之栽植，無不經其精思創造。參考書籍，以千百計，終日欣賞尋奥，樂在其中。旋復寄興於國畫，尤喜研究明清名畫之題辭，廣集資料，予以考證評價。

五十三年，觀勝兄乘休假之便，前來台、日等地研究，超英得以週遊歐亞，參觀各國博物館，宮室，畫廊，亭園，古蹟，名勝，並搜集東方園藝書籍及名畫題辭資料；復拜名師學習國畫，收穫甚豐。五十四年歸途中欣聞霄蔚慶生一女，初爲祖母，人生一大樂事也。霄蔚於五十年與美國青年商樂文先生 Clarence Shangran 結婚；婚後夫婦同任職於三藩市金門公園狄揚博物館（De Young museum），主管亞洲文物部門。每遇難題，輒請父母解答，暇時協助二老收集有關佛學及國畫資料。國際家庭乃能合作無間，寧非大幸？

五十五年，公子樂同畢業於普林斯敦大學，旋入魏斯康孫大學研究院攻讀博士學位。五十八年，觀勝兄榮獲普林斯敦大學最高榮譽之教授研究獎學金，前往英德研究英倫博物館及巴黎國家圖書館所收藏之敦煌佛經抄稿。八月，夫婦抵巴黎。酷愛藝術之超英，置身藝都，不禁心曠神怡，如魚得水，少女時代愛美好學之熱忱，躍然復甦，終日徘徊於羅浮宮，沉醉於巴黎圖書館，如痴如狂，思能效彼「摩西祖母」，返老還童，重上學藝征途，發揮天賦，一展長才，而享受藝園無窮之樂趣。時正計劃編撰中國名畫題辭之研究及檀香山早年華僑傳記二書也，奈人生修短無常，而體弱多病之超英，更難逃其天命。抵法不久，偶患感冒，膀胱宿疾，隨之轉劇，送醫院治療，旬日即癒。但超英因膀胱宿疾影響尿道，常致小便頻繁，旅行尤感煩惱，乃央醫生詳爲檢驗。據謂尿道與膀胱交接之道口，生一小肉筍，妨礙尿綫，略施手術，將肉筍割除，則可復原。超英聞之大喜，欣然擇日開刀。十月一日午後，胸懷極大希望，步入手術室，且笑慰其夫曰：「一切聽天由命。」

（下轉第四十九頁）

沈故大使祖濤事略

治喪委員會

故大使姓沈氏，諱祖濤，福建省林森縣人，生於民國前一年三月二十六日，遜清名臣沈文肅公諱葆楨之玄孫也。曾祖諱瑋慶，遜清蔭襲一等輕車都尉。祖父諱翊清，遜清會辦船政大臣，蔭襲一等輕車都尉。父諱覲堯，福建鹽運使，以詩文名於時，母姓陳，閩侯世家，遜清太傅諱寶琛之姪女也，諱秀貞，精研老莊之學。氏秉性孝友，八歲失恃，侍繼母陳太夫人如生母，太夫人亦愛撫勝於己出。旋慈父見背，弟妹方幼，氏輔翼教育，俾臻成立，令譽卓行，均足繼其家聲。氏於民國二十三年畢業北平燕京大學政治系，入政治研究所深造。翌年供職外交部，以優異擢充駐西貢領事館甲種學習員。民國二十八年，升隨習領事。民國三十年，日軍登陸南越。八月，領館遷大叻。十二月，日軍入大叻索捕。氏與同人等逸避至越中崑嵩。日軍指使法殖民當局就地予以軟禁。民國三十二年，遷禁於越北之北江。民國三十四年，我抗日勝利，始獲釋。被禁錮者歷三載又九月。其間迭遭敵奸誘脅，同人等矢志堅貞不屈。氏尤激昂，誓以生死。預書遺言，囑夫人郭可珍女士善侍陳太夫人並撫諸幼，其勁節有如此者。政府嘉許，頒授勝利勛章。民國三十四年十二月，晉升駐西貢總領事館副領事，民國三十九年，晉升領事。民國四十四年十二月，越南獨立，中越建交，氏升任駐越南公使館一等秘書。民國四十七年五月，調回外交部任專門委員兼幫辦。氏旅越凡二十三載，始值東敵侵華，繼之赤匪陷國，兩者流毒，皆浸延於南邦。於日佔時期，掩護僑胞愛國運動；法越衝突時期，保障華僑生命財產；赤禍南侵時期，協助難胞遷撤定居。歷任館長均在美國，不克奔喪。介弟祖海，爲國內名建築師；女弟淞青，現海軍指揮參謀大學校長劉耀旋將軍之夫人；手足之情，摯厚逾恒，遽罹大故，冀其節哀，以襄愼終。氏生平雍容豁達，親切近人，時之折衝排解；氏均鞠躬襄贊。其不亢不卑之儀態，與夫任勞任怨之素守，不獨爲萬千同僑之所欽仰，亦爲現台灣省主席黃達雲將軍，外交部歷任部長葉公超先生，沈昌煥先生與現任諸長官所輒加贊許。民國四十九年十二月，調任駐爾長逝，識者無不悼痛。軫懷勛勞，愴懷萬端。爰臚述其生平事略，用資追憶，並爲中外人士告焉。

任駐尼日國特命全權大使，職責日重，奉公益勤。五十六年八月，調任駐盧安達特命全權大使，我國方以農作製糖技術援助是邦，軺傳啣命，勞苦不辭，夙夜盡瘁，遂罹痼疾。乃於五十七年十月返國，入台北三軍總醫院診治，終以積勞，多症並發，遂致不治。五十八年二月二十五日下午六時三十九分逝世，享年五十九歲。夫人郭可珍女士，燕京大學畢業，博通外文，精研漢學，隨氏歷經艱難，綢繆風雨，周旋樽俎，竭盡伉儷唱隨之能事，親友交譽。侍病扶持飲食，事必躬親。傷逝之情，益增哀惻。子呂諒，美國加州大學化學系畢業，爲藥劑化學技師，好學篤行，能承父志者也；女竹適柯溫文君，外孫二人；現均在美國，不克奔喪。介弟祖海，爲國內名建築師；女弟淞青，現海軍指揮參謀大學校長劉耀旋將軍之夫人；手足之情，摯厚逾恒，遽罹大故，冀其節哀，以襄愼終。氏生平雍容豁達，親切近人，時之折衝排解；氏均鞠躬襄贊。其不亢不卑之儀態，與夫任勞任怨之素守，不獨爲萬千同僑之所欽仰，亦爲現台灣省主席黃達雲將軍，外交部歷任部長葉公超先生，沈昌煥先生與現任諸長官所輒加贊許。民國四十九年十二月，調任駐爾長逝，識者無不悼痛。軫懷勛勞，愴懷萬端。爰臚述其生平事略，用資追憶，並爲中外人士告焉。

張光璧大夫

吳錫澤

張光璧大夫死了，他默默地死去了！從此人世失去了一位良醫，我也少了一個神交的好友。

張大夫自大陸淪陷後，即定居在香港，一直都在那索沙（Methorsole Hospital）醫院服務。八年以前，我政府曾以重金禮聘他來台，專爲陳故副總統診治肝病，一時他的大名遂因此而益爲我國朝野所熟曉。我也是從那時起才認識他，而開始和他締交的。從此我們就朝夕都在一起，日必聚首兩次，如此者幾達半年之久。

自從他回到香港以後，我們便不常見面了，甚至連信都沒有通過，而完全變成了神交。但對於他別後的情況，我還是不時可以知道一些。他雖在香港定居，而行蹤頗爲飄忽。他既仍舊經常往來於台港之間，又似乎每年都有美國之行。他每次到台，如不通知我，我就無從知道，我也從沒有爲此而特地去打聽過。有一次他忽然自動跑到我家裏來看我，那是爲了送一個很精緻的打火機給我而特地來的。他最不講求這一類的客套，所以他對我的情誼格外的令人可感。他在台灣時，似乎曾經常住在袁克安先生的公館，我也曾到袁公館去看過他。記得有一次，我去時，正好碰到袁先生開車去上班，張大夫則正在那裏吃早點。他問我想吃點什麼，我說我也是剛吃過早點而來的，什麼也吃不下。我看他很喜歡喝咖啡，喝了一杯又一杯。此外當然還有土司之類，但吃得相當的簡單。自從袁先生去世後，我便不知道他在台的地址了。

去年暑間，我又在台北碰到他。他穿著一件大紅的香港衫，風采依舊，健談如故，一點也顯不出老態。他曾笑著對我說，他隨時都會死去，且會死得很安詳。不意時隔一年，他果然在睡眠中死去了。他竟一語成讖！

原來他一向患有嚴重的心臟病。正如世俗所傳說八仙中的那個李鐵拐，他能醫別人的病，却無法把自己的病醫好。他明知自己的病是無法可醫的，所以他也不去强求，他的惟一辦法就是帶病延年。他替別人看病，所採取的態度亦復如此。如遇到了患上絕症的病人，他決不拍胸膛表示他可以包醫。他曾對我說，在這種情況下，他所開的方很簡單，即一方面盡可能減少病人的痛苦，一方面盡可能延長病人的生命。但到了人生的歷程已到達了「終站」，他並不主張用氧氣罩。他以爲那不是延長病人的生命，而是徒然增加病人的痛苦。這如用我國通俗的話來說，他的醫術是純粹的「王道」。他不歡喜「覇道」，也極力反對「覇道」。

他替病人開的病歷，也與衆不同。我曾經看到過一次，那不僅是一份枯燥乏味的診療經過報告，而簡直是一篇情文並茂的文章。他寫的當然是英文，所以更容易令人感到彷彿是在讀莎氏比亞悲劇中的詞句。他於敍述病症與治療之餘，往往更以蒼涼的筆調，寫出動人的句子，幾乎語語都可以緊扣著人們的心弦，使人讀之無法不跟著他的筆端而愴然神傷。

因此我早就認爲他不獨是一位良醫，同時還是一位富有文學修養的詩人。很顯然的，他的文筆是很優美的，感情也很豐富的。他之帶有濃厚的詩人氣質，你幾乎也可以從他的身上嗅得出。

他可能同時還是個音樂家，至少是個愛好樂曲的知音者。有一個時候，我看見他日必以一晶體收音機自隨，他似

乎時刻都離不了音樂。

他說的既常常是滿口洋文，寫的又是滿紙洋字，一般人也許不免以爲他一定是十足的洋派，洋得令人不敢和他接近。事實上却並不如此，他不但身上毫無洋氣，而且他還是一個非常道地的中國人，和非常的和藹可親。他很可能深受過道家的影響，也染有佛家的精神，而他之爲基督教徒，想當沒有疑問的吧！我們彼此很少互談身世，所以對這些我都不甚明瞭，只能算是我個人的直覺。

我之所以說他曾受過道家的影響，那是因爲我看他的行動總是那麼的瀟灑，那麼懂得生活的藝術，和那麼的放浪不羈。也放浪得近於很隨便，也可以說是已放浪於形骸之外。他討厭繁文縟節，更不願受什麼拘束。因此他很難得穿著整套的西裝，自然更難得打領結。他所穿的襯衫，也很少是純白色的，幾乎都是花花綠綠的。至少我沒看見他穿得很整齊過。有一次好像是要參加一個什麼典禮，或是參與一種什麼正式的宴會，詳情已記不清楚。我只記得盧致德院長曾私底下和我說過那麼一句：「這次他（張大夫）不可以不穿得整齊的了。」

也因爲如此，就很容易使人對他發生一種錯覺，以爲他一定架子很大。可不是嗎？他既不慕榮利，又不到處行醫，有多少人能請得到他呢？我還記得有一天晚上程天放先生忽然打電話給我，他想請張光璧大夫替他夫人看病，問我可不可以替他先容一下。因爲當時程夫人也正在害肝病，他是慕名而來的。我先是立刻就滿口答應，但一轉念却又不免有些遲疑；於是我坦白告訴程先生，恐怕我的份量還不很夠。我只怕耽誤了程夫人的病。天放先生似乎也很諒解，問我另外請什麼人代爲說項最好？我毫不假思索的告訴他，最好是請盧致德院長。程先生聽了很感滿意，認爲我這一建議非常的妥善。

這一經過情形，我始終沒有向張大夫提起過，不知他曾否到程府去看過病，我也不知道天放先生有沒有找過盧院長。現在程先生及其夫人都早已先後謝世了，即張大夫自己也已過去了，眞如古語所說的，「人生若朝露」。僅此短短數年中，那麼多的「老成」便都已「凋謝」了。難怪雖以曹孟德的「一世之雄」，也不免要感慨悲歌而發出「人生幾何」的嘆息了。

其實張大夫一點架子也沒有，我和他以後相處愈久，也就愈對他增加瞭解，愈愛自由，愛自然，更愛所營求，更脫略形跡而已。也許正因爲他的行動異於常人，才使人容易發生錯覺，以爲他定必高不可攀吧？

他也並不算老，死年僅六十一。他早年畢業於北平的協和醫學院，協和在台未復校，但因國防醫學院是由盧院長所一手創辦起來的，而任教者又多係協和先後的校友，遂使當年的協和精神，仍得在台薪火相傳，而國防醫學院無形中也不啻同時爲協和的衣鉢傳人了。張大夫在協和的輩份上，似乎還不算太高，當然也不會很低。他大約在已故的張先林大夫之後，而比許多六十以下的協和校友要高些。

今年六月中旬，我自歐返國，途經香港，本想順道去拜訪張大夫。却沒想到正巧碰到颱風，遂爾來去匆匆，無法和他取得聯繫。更沒想到此一難得的機會失去後，不過一個月的時間，他竟撒手人寰，飄然而逝，彼此遂「人天永隔」了。

他病逝於今年的七月間，但我於九月下旬才接到自香港寄來的通知。由於海運郵遞，故歷時如此之久。

他的死亡通知很特別，與一般世俗所習用的訃聞完全不同，好像是一張稍大的聖誕卡似的。——其實他生前所寄給我的聖誕卡也很大，我們彼此雖不通信，但我每年所收到的聖誕卡，總以他

的來得最早。他必在卡上親自簽個名，也往往再附寫一二句寒暄話——。卡內夾著一紙英文小啓，簡單報導他逝世的經過與時間，簡末則書「光壁之家」（Steve's Family），而沒有人簽名。Steve 就是張大夫的英文名字，那是 Stephen 的簡寫。但我知道張大夫並沒有家，他是個獨身主義者。然而他生前的生活却並不寂寞，他朋友既多，又喜旅遊，於行醫之外，復愛好文學與音樂，所以他的生活可以說得上是多采多姿的。他實在是一代奇人，不僅以醫術名世而已。可是他身後確是非常的寂寞，雖然他自己並不喜歡世俗之所謂「生榮死哀」，但我還是不免感到作爲一個後死者，總不應讓他那末默默的死去，連一點紀念的文字都沒有，這才促起我抽暇來寫此文。

說到他那張卡，則更別緻，很值得一提。卡的外面是純白色，內面亦復如此，但右邊却用黑色的線條印著一幅他的漫畫。寥寥數筆，勾劃得很像，神情畢肖，栩栩如生。仔細一看，原來他正在昂著首，側著臉，而坐在那裏彈鋼琴呢。我在上面說他可能是個音樂家，至少是個知音者，此畫不啻是一明證。但不知此畫是他自己生前所畫，還是別人替他畫的？我們也很可以說他有點像是遊戲人間，而把死看作道家的「羽化」，佛家的「圓寂」和基督教的「奉主召」。

至於卡的左邊則是用黑體字印著一首英文詩，那是他自己三年前的作品。我說他是詩人，果然不錯。這張卡一定是他自己生前所設計的，而這首詩也一定是經過他自己的選擇，正不妨視爲他的代表作，——代表著他曠達的襟懷和看透人世的人生觀。他既沒有家，又隨時準備末日的來臨，則他死後應該通知那些人，如非他自己預先擬好有名單，有誰知道得那末詳細？於此可見他也是把我視爲生死之交，更使我感到不獨應寫點紀念文字，且負有把他的詩譯出的義務，以作爲我報答知己的一點微忱。故特再將原詩試譯如下：

眞正的富足

我嘗靜觀萬物源　黃種長成橘子園
此際心忽有所悟　信仰因何得永存

我嘗熟視楊柳枝　臨風泣下細如絲
此際心忽有所悟　遮莫聖恩未及之

我嘗傾聽金絲雀　浴罷陽光聲婉約
此際心忽有所悟　誰對其調能領略

我嘗追逐白雲飄　拂曉隨機上九霄
此際心忽有所悟　自然之美最難描

我嘗獨飲白蘭地　壁爐初暖人初醉
此際心忽有所悟　得滿意時且滿意

我嘗惆悵對斜陽　遙望奇蹟出闖疆
此際心忽有所悟　大好河山意難忘

我嘗交遊遍天下　所交不分朝與野
此際心忽有所悟　如何答謝厚我者

凡茲體驗與感觸　恐非筆墨能悉錄
最後心還有所悟　何物堪稱眞富足

六十年十月於台北

（原載中央日報六十年十月十五日）

張光壁大夫雖然不是狹義的燕大校友（畢業生或教職員），却是廣義的燕大校友（燕大的朋友）。一九二幾到三幾在燕大讀書的校友們有很多人認識張大夫。編者就是其中之一。此文中只說到「他可能同時還是個音樂家，至少是個愛好樂曲的知音者。……他似乎時刻都離不了音樂。」編者碰巧準知道張大夫是一位音樂家，彈得一手好電風琴。北平協和醫院每星期日作禮拜時，就是由張大夫任琴師，我們若稱張大夫爲中國的舒愛澤（Schweitzer），他可以當之無愧。——編者

通訊（廿三則）

抱忱兄：

六月廿三日信早就收到。知道美國校友會要在今年秋天出版一本年刊，由兄負責中文編輯，到處拉稿，拉到我這個久不執筆的人頭上。年刊眞是找對了人，而您却拉錯了對象。您給我開出許多路子，可惜我是「乏善可陳」！

去年，一個偶然機會裏我在美國休息了半年，也見到不少同學。「佳美」市也住了幾天。看到那海灣，那悠潮，那怪樹，那夕照樓，因而也想到維也納孩子們美妙的歌聲，尤其老兄那批洋學生唱的莫音和中國歌曲。還有那海鮮！眞是悠然神往！這一次，我走馬看花，匆匆遊，老友中，就少了您這一對。

您知道，我是生性內向，社團活動都不大喜歡參加，只有一個例外，就是校友會。我可以恢復到我的少年，暢所欲言，毫無拘束，也忘記了一切，使我年輕了幾十歲，由於我「出道」較早，民國十六、七年就出來做事。南京的校友會，我還是創辦人之一，因是一些校友們到了南京，多數來看我，而我的家無形中也成爲校友們小型的俱樂部。且這些年內，我也代表過司徒校務長當過校友的證婚人，也代表過校友的家長，當過校友的主婚人。那時，大家都把我當作「老大哥」，但也不免有點

（一）

各位學長：

首先我要謝謝各位給我機會，台灣校友對於我們大家一致迫切要求的燕京復校工作提供我們的看法和做法，來向各位請教。

台灣校友對於燕京復校，遠在司徒校務長生前即有過擬議。當時因格於情勢，及限於人力財力未能適應政府要求，只辦到一種司徒雷登獎學金來象徵這個運動。事實上，我們最大的困難還是由於我校友們一向善於單獨作戰，儘管個人在學術上、社會上有了很大的成就和貢獻，但惜沒有人有過雄心構成一個足以號召的中心力量。同時，未曾嘗試，我們將自己力量不免估計過低，總以爲茲事體大，不宜輕舉妄動。因此，就因循下來。最近，舊事重提，可說是受了美國校友會的鼓勵。去年，王恭立同學返國，他把美國、香港、台灣三處校友的意見溝通起來，幾經研討，才決定繼續推進。我們最年輕的校友也已有四十歲，倘若不趁我們還未太老之前積極進行，「燕京」將只成爲一個歷史上的名詞，她的優良的傳統和精神也將隨著消逝。

這本是全體校友的工作，但凡事總有個開始。台灣校友會已成立了一個籌備委員會，並已開始工作。已擬有一個

通信

（廿三順）

抱忱兄：

六月廿三日信早就收到。知道美國校友會要在今年秋天出版一本年刊，由兄負責中文編輯，拉到我這個久不執筆的人頭上。年刊眞是找對了人，而您却拉錯了對象。您給我開出許多路子，可惜我是「乏善可陳」！

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您知道，我是生性內向，對任何社團活動都不大喜歡參加，只有一個例外，就是校友會，因爲在那裏，我可以恢復到我的少年，暢所欲言，毫無拘束，也忘記了一切，使我年輕了幾十歲，由於我「出道」較早，民國十六、七年就出來做事。南京的校友會，我還是創辦人之一，因是，一些校友們到了南京，多數來看我，而我的家無形中也成爲校友們小型的俱樂部。且這些年內，我也代表過司徒校務長當過校友的證婚人，也代表過校友的家長，當過校友的主婚人。那時，大家都把我當作「老大哥」，在我，固然「受寵若驚」，但也不免有點飄飄然！

抗戰到了重慶，集會的時間不多，但我也很少缺席。勝利回到上海，在上海或經過上海的校友們，包括司徒校務長在內，對我的家都不陌生。有一個時候，校友們幾乎是每週見面一次。只有撤退到香港時，好像就沒有參加過校友會，但路過香港的，有時也見到，如同聶光地、熊大絳兄等，到了台灣就好像同到老家。那裏的校友知道的就有兩百多人。除了一些老校友外，我還認識了不少後期的校友。我還榮幸地當過幾任校友會的常務幹事。也因爲這個原故，去年校友會爲籌備復校，又徵召我做籌委會的召集人。去年訪美，校友會還給我一個任務是附帶向各校友報告並徵求大家寶貴的意見。在三藩市，在紐約，在華盛頓我都見到二三十位校友，他們熱情的招待，我眞不知道應該怎樣來感謝。當時我做過一個簡單的報告，聽到的不止一百人。倘若能利用這個機會再向大家重複一次，豈不是同時也算我交了卷。

弟　學濂

七、十六

（二）

各位學長：

首先我要謝謝各位給我機會，台灣校友對於我們大家一致迫切要求的燕京復校工作提供我們的看法和做法，來向各位請教。

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草案，也就是今天提請各位指教的方案。無論在籌備、組織、工作及人事方面，我們都毫無成見。希望各地校友積極參加。這是個長程的接力賽跑，我們已開始了第一步。希望跟著有更多及更好的人才來接棒，一直達到復校的目的地。

我們深信，倘若沒有在座參加，這個運動將得不到成功。

因爲人力、財力、物力關係，限於政府法令規定，開頭，我們不能有太大的計劃和預算，這僅是復校的一個基礎。原則上，我們要標出「燕京」這兩個字。台灣校友會是立過案的，屆時可勉强由它出面來辦。至於用「中心」、「學社」，或任何名義，只要不違反政府規定，都好商量。在辦法上，也應該是個可大可小，有彈性的組織。它要由小而大，分期進行。其次，要顧到現實，應設之各種訓練班，研究班，必須因時，因地制宜，因爲我們必須從自給自足做起。

在這裏，除了請各位對這個草案予以愼重而坦率的考慮，批評，和指正外，更需要大家支持，積極參加工作。第一，我們希望各地校友會立即進行人事登記，將各校友的專長，經歷，願意回國擔任的工作及年限等等登記下來。第二，我們要有財力補充。但在我們未能提出具體計劃及預算經由大家同意或修正之前，或則各地擬有計劃及預算未經大家同意交付執行之前，所有募得的款，仍請各地目行保管。

在其它方面，無論在校友或非校友方面，我們都有過初步接洽，只要我們有了基礎和成績，他們都會樂於支持。我們希望用這次運動作爲我們一種決心，最初，也是最後的一種嘗試，來測驗我們校友團體的力量，作爲今後燕京復校的基礎。謝謝。

以上是我去年對美國校友報告的大意。返國後，我們舉辦了一次「英語新聞講習會」，所有學員係由各大衆傳播機構推荐，一種在職訓練，六個月，分爲兩期。本年正月開班，已提前數日結業，人數爲三十四人。謹附帶報告。並附「燕京文教科學研究中心計劃修正草案」一紙。

弟　羅學濂　拜上

七、十六

(三)

抱忱兄：

昨上一書，諒達左右。

最近因事較忙，未能爲年刊執筆，只將弟去年向美國校友報告此間情形，同時並將弟多少年來對校友會的關係及成就略爲一述。這一切僅可以作爲兄編輯時參考之用，絕不能作爲文章登出。因過於拉雜，不成其爲文章也。

特此奉陳　並乞

原宥　即請

雙安

弟　學濂　七、廿一

(四)

抱忱：

上月底接到來信，眼看已到七月底了，爲燕大校友會年刊寫的文章還是交不了卷。我實在太忙，身體又很不好，沒什麼病，就是精力不夠，每天必須作的工作完了之後，一點力氣都沒有了。至於我忙的事情，一是學校碩士班、博士班的新舊生考試，二是指導論文，三是我自己在國家科學委員會人文組的研究報告，每天搞得精疲力盡。文情文思

一點也沒有了，台大八月下旬即開學，明年春季（一—六月）我將在Indiana University教半年書，許多明年春季應在台灣作的事，都要提前在今年秋天作。所以暑後也還是忙，此間有些雜誌來拉稿，我都辭謝了。老朋友知我有素，請你也饒了我吧！我絕不是偷懶——第一是母校的事，第二是你的事，怎麼會偷懶呢？總之，請多原諒。

此地的同學我跟他們極少往來，因爲我的精神與時間僅夠照顧眼前的事情。上次你問的那幾首行香子還是沒有查著。專此即請

暑安

老夫子　鄭騫　拜上

七、二十九

(五)

大絳吾兄大鑒：

昨日去函後適逢休息日執筆隨便寫了幾行題目按上「燕京雜憶」，茲特隨函寄上敬祈

斧正匆頌

時祺

弟　陳立人　拜啓

八月十七日

(六)

抱忱學長：

來函收到多日，茲奉上「清溪遺墨序」，內述及譚超英生平事蹟頗多，亦有涉及其夫陳觀勝同學者，或適合校友通訊轉載，祈毋裁奪，如不合，便是，該遺稿現正在排印中，或將與校友通訊同時出版，陸慶上月來美探訪兒女，盍函請其撰寫遊美觀感？信可寄蒲耀瓊或杜連喆轉。

耑覆並頌

時祺

曼瑰　手啓

六〇、八、七

(七)

富森老學長兼主編青鑒：

獲悉美國校友會正集稿印行相當規模而富有紀念價值之刊物，並承　囑有所貢獻，不揣冒昧，茲即如命檢奉三編：1.三種檢字法之比較。2.一部優良字典的編輯問題。3.現代粵語自序。以供選載。弟並願在此附敍簡介如下：

弟係一九三四年教育系畢業，研究漢字排檢法爲論文，改竣並發明「字首各法，無出其右北），並以半生精力垂三十年編纂「不字字典」凡八十萬言。又編有「說文新檢」凡十册。最近編成「現代粵語」一書，即可出版面世。本人抗戰時期曾任國立編譯館編審之職，戰後則任廣州國立中山大學語言學系教授，現任教於香港般咸道聖保羅書院歷二十年。頃仍以暑假機會致力於出版校對工作，生活雖平凡，無足多敍，但對旅美舊同窗如：熊大絳兄、馬瑞斌兄、陳立人兄以及其他許多老師長學友們，均不勝繫念，便中當希代爲致意問好。至深感謝！並祝

編安

學弟　趙榮光　謹上

一九七一、八、十五　夜

(八)

陸慶自述（一九三一）經濟系畢業，適貴州范壽域先生）：三十八年到台灣。携帶四男二女均在髫齡未能出外工作，孩子漸漸大，她也漸漸活動，由無業變有業，再由零工變正規工。二十二年後的今日，她是一家雜誌的主編人兼一個社團的職員。二男二女在美國深造。另有一對孿生男孩，尙在大學讀書。

初來時住台北市區，一座日式平房非常侷仄，但門前有塊空地．她用竹籬圍了起來，種上幾株香蕉，太陽出來時綠蔭滿窗．風雨吹來時雨點兒打著蕉葉．她躺在場場米上，凝神欣賞，那份詩意。同時還享受著又香又甜的果實．那果實一年四季不斷的結，她說「眞是吃不完它呢！」．

去年搬到郊外，那是一座二層樓，她自己打了草圖，她的外子請人照圖設計蓋的，式樣很笨拙，但拙人住拙房，不祇合適，而且還會發見拙趣．所以她很高興．

她沒有錢，却不肯費力去找．她說：「已甘藜藿何求富！」她不講求穿著，朋友勸她說，如今的人只重衣冠不重人品，你該添製幾件上料衣服，免得吃虧．她笑答：「何必呢！吃虧的是那把人看走了眼的傢伙，關我什麼事？」

大絳先生：

很抱歉．沒有能夠匯訪府上．尤其抱歉的是林悅明兄和老姑婆二位．我本答應給他們通電話的，沒想到從十七哩Drive回機場．時間太緊竟來不及了．拜託順便代慶致意．

陸慶

二十日於洛杉磯

(九)

抱忱兄嫂大鑒：近來稍忙未得作書致候想諸凡順適如慰，富森兄來函囑將年刊中文稿件寄上，茲編好奉上請於編整後寄交富森兄付印。稿件中之「張光壁大夫」係在中央日報登出．張大夫係協和畢業與燕大校友頗熟．如要登出則需徵求收到弟當函詢不悞．悅明兄嫂近來頗忙，因欣侄夫婦在三藩市U.C Medical Center工作，常常進城探望．紹蔭兄久無信來，近狀想自佳好．餘容再陳．

此頌

儷祺　並賀

年禧

弟　大絳　拜上

二月二日

(十)

抱忱兄嫂大鑒：奉讀聖誕信，拜悉種切。大嫂壽辰如此熱鬧，樸辰世兄婚禮，俱未能及時致意，現在只可補賀一番．我

悅明兄嫂附筆致候

弟　大絳　拜上

十二月卅日

(十一)

抱忱學長：來函敬悉。老兄精神可佩，想近來健康必大有進步，如果校友中都能像老兄這樣熱心負責，則我們的「年刊」一定可以弄得精彩．「中文」稿件均在熊大絳兄處，已寫信請他得便寄吾

兄過目；請斟酌看看是否稿件數量夠用．弟以爲「各地校友近況」應闢專欄，「年刊」才有意義，您認爲如何？匆此即頌

大安

夫人均此問好

弟

富森

一月十五日

(十二)

抱忱老學長如晤：「燕大年刊」稿件想已收到，昨天施王世宜寫來友忠尊長「七十感懷」長詩一首，弟以爲有登載價值，因此把原稿寄上，可否請　兄編入年刊中？　兄與友忠學長素諗，如弟能順便寫幾句序文更佳，一切請裁奪。（文稿如能複印，可請把原稿寄還，無任感荷．）專此　順祝

年厘　並向

兄嫂拜個晚年

弟　富森　二、十八

金定附候

(十三)

抱忱學長：前曾寄上施友忠學長「七十初度梅花曲」兩頁，日昨又收到施公來信，又在原詩上加上七律一首，同時附來懷念燕園的三首詩，茲一併奉上，弟以爲可以放在「校友文藝」一欄或闢專欄紀念施公。弟和施公多年相識，讀了他的詩後，忽然「詩興」大發，也順便賦了「打油詩」數章，以紀念施公的七十壽辰，並且懷念當年燕園生活，一併附寄，不知可否刊入？請斟酌裁奪？兄如將各稿編好，請便中寄下，以便與英文稿彙集，一併寄台灣付印，專此敬頌

教綏

嫂夫人同此問安

小弟　富森　上

內子問安

二、廿九

(十四)

親愛的燕大學長們：

這是我們楊家一年一度的年信，中國詩中所說的「每逢佳節倍思親」，這「親」字應該是指著「親愛的朋友們」，尤其是生在亂世的今日，友誼是可貴的，我們願藉著這信略表懷念的心！

今年我們做了一件事，值得向朋友們吹一吹，我們費了一個月的時間做了一次全國旅行，車行八千餘里，足跡走遍廿州，得有機會和很多朋友歡聚，尤其是西岸的友人們；這對我們來說，無異是回家探親，因爲我們在西岸住了廿年，西岸等於是我們的家．有的朋友，很遺憾沒有碰到，那麼請看這篇短信．

楊家這一年的種種大事，朋友們大半都知道了，我們的大孩子，楊西震，不但已經大學畢業，而且值得向朋友們誇耀的是他的成績很好（名列Summa Cum Laude，而且被選入Phi Beta Kappa和別的Honor Societies），秋季又進了研究院專攻法律，十月中又和他多年的女友（Kay Nakajima）訂了婚，並且計劃明年八月結婚，這該是楊家的大事．

我們的女兒（雅雯）仍在加大讀書，主修中文（她的國語已經說的非常流利，我相信很多朋友會羨慕她），今年又選修語言學新聞課程，教授都對她的印象甚佳，多勸她進修讀研究院．我們最感安慰的是她的健康完全恢復，又是從前那樣活潑健快的女孩子了！你們看，我們的孩子也大了，我們怎麼能夠不老呢？

老雖老，可是我們決不服老（人老）

「心不老呀！」俗語說的好，「大人者不失其赤子之心」我們的口號是「及時行樂」。富森（筆者）仍然不放棄他的兩項嗜好（不是抽烟喝酒），Rawely 打網球，唱京戲（他曾參加各地的演出，譬如一月間 L.A. 南加州國劇社的演出，五月間紐約國劇聯誼會的演出），這樣一來，他的精神身體都有了寄託，根本沒有感到老之將至！金定幾乎每天早上打太極拳，雖然並不一定是什麼正宗，可是對於身體總是有益無損。遺憾的是，公私兩忙，她很少找出時間來彈鋼琴。

工作方面，我們都是「老馬識途」做來「輕車熟路」「得心應手」了，富森自從擺脫行政任務之後！一年以來頗有餘閒讀書譯書，希望明年此時，他會有更具體的報告。這次全國旅行之後，他曾寫了一篇長達三萬五千字的「遊記」你們看，我們並沒有「遊手好閒」吧？

孩子們不在這邊，我們「二老」已經習慣了「公寓生活」自得其樂，有時候請朋友到家吃吃便飯；有時候幾家中國友人們携菜聚餐，其樂融融！

節期在邇，益增懷念，謹祝

節安

富森、金定

(五)

「劉子曰：病而治愈之，不亦悅乎!? 去遠方訪親友，不亦樂乎!? 勝頭馬而讓拉，不亦君子乎!?」上段打諢辭正是一九七一年的大概七〇年衣恭珏同赴台港探訪久別的親友們。在台灣廷玉安秀每天相伴，頓頓山珍海錯，老饞垂涎，不停 Standing Ovation，吃得發呆。連呂光維藩兄嫂在杜府名廚盛饌，竟難下箸，至今遺憾！拜訪游彌堅姨丈，季新舅舅，盧姨丈，鄂民兄嫂。晤到交行舊同仁李北濤，嘉有兄以及丁治盤將軍各位，曷勝欣慰！顯民兄的導遊，永不會忘。一月三日抵港，承冀曜，英蕃，勝惠，啓明，嘉猷，贊平，克文夫婦；慶餘，南策，恭琛，恭瑞夫婦恩錫母女機場迎接，以後設筵招待。謝親家澳門旅行，在勤叔嬸，德照老伯福善，文政兄嫂的盛宴，留齒猶芬。蘭集弟兄們三次敘餐，燕大同學年宴，級就惠卿沙田之遊，暢敘話舊。教育家沈亦珍李兆萱兩學友，久失聯繫，此次重逢，更爲難得。

不幸安福背病復發，在恩錫府上擾住整月。由恩錫、文儀、文秀、海良等小心看護，經靜姑介紹趙名醫，燕瓊伴去診治，「手到病除」，至今未曾再發，特向各位告慰。

蒙勝惠兄嫂留寓楊府，此間有亭園花木之勝。朝午打擾，每晚尙須「老板娘娘」親自開門，心實不安，特此告罪了！

一月廿三日是最可紀念的日子。是日也，惠風和暢，快樂谷人山人海。第二場賽馬籃色大渡河脫弦如矢，以五八。一輕易勝出，我由犬石鼓狂呼高喊，聲嘶力疲！慷慨哉勝惠兄！馬主最大榮譽「率馬進場」讓我去拉，不亦君子乎!? 該照片珍視，高懸客廳。

回舊金山日，子媳婿女都來家相候。小兒維生在 U.C. 電子系畢業後，進修商業管理，今春得 MBA。小女寶宜大學畢業後今夏復得教員證書。外孫 Jeffrey 長高不少，孫女 Tracy 已咿咿學語矣。媳瑛樺復進 Syntex Corp 工作。小婿 Reinaldo 仍任藥房經理，各忙所事。

安福「背病兩發，其可三乎？」將原定歐洲旅行計劃取消，我則照舊參加。於九月中作歐洲九國旅行，十月間返美。最後一站是英倫，四十三年前燕京學友家松，仰曹兄嫂殷勤招待。在 Windsor 道中，三人高唱「毛毛雨」，墀氣猶存，不知老之將至！正逢雙十前夕，參加國慶盛宴。邂逅台灣高爾夫國手呂良煥君，詳告上次英國公開賽經過。又遇到女高音大眼睛的馬來西小姐伴遊，更使此行多采多姿！

此行感慨有二：(一)趁「還吃得動」「還走得動」時旅行。「花開須折仍須折，莫待無花空折枝！」時不我待矣！(二)生活程度無國不在高漲中，美元一向吃香，此次九折八扣，吃虧非凡。奉勸各親友們，目前旅行最便宜的國家是美國。「數千里來雲和月」「妻子鶴望而計日」「鳥倦知返遊子思鄉」。轉眼感謝節又到，不久聖誕將臨。藉此佳節，以萬分的誠意，致謝各親友們的招待和厚賜！「如入寶山，滿載而歸」專此鮫書，聊申謝忱！恭賀

聖誕幷頌

年禧多福

劉歡曾　謹上

王安福

一九七一年聖誕節

(六)

各位學長：

自從去年給各位寄了一封聖誕信，幷附一篇拙作「不知老之將至」，報告一年情況後，不覺又是一年了。今年有四件大事報告：

(一)小兒樸辰八月六日在那瓦達州拉斯維各城法院與 Joan Marie Langdon 女士結婚。這是他們小兩口兒的主意，沒有驚動親友，連兩家家長都沒去，因爲該城在西岸，又因抱忱那時正在醫院養病（伏筆）。兒媳向公公要一個中國名字，決定送她「鍾恩」二字，取其音義都有意義。今年聖誕節，他們要東來，兒媳第一次見公婆，小兒第一次見岳母。鍾恩非常賢慧，已得碩士，現任小學教員。我們一向沒有種族之見，將來弄孫時，知道他有一半黃髮碧眼兒的血統，也是李家對優生學的供獻。

(二)今年是瑰珍六十整壽，又是我們結婚四十週年，所以我們選了四月二十四那天聯合慶祝，在本城惟一的中國餐館「名園」舉行宴會。因爲地點不夠寬大，只請了七十位朋友。抱忱致詞時的主題是「沒想到現在比從前所希望的還快樂」，所以校長在他的賀詞裏祝我們「從前最快樂的時間，是以後最不快樂的時間」。飯後餘興有全家唱拜壽歌，全體客人唱拜壽歌，「壽星」致答詞，兩個乾女兒（陳）芳苡芳杏姊妹和抱忱三重唱 Whispering Hope，芳苡吉塔獨奏和來賓致賀詞，眞是「觥籌交錯，賓至如歸！」

(三)抱忱今年流年不利（一定是犯了「太歲」的猪年），去年一年沒犯的心臟病，今年復發了三次。最後兩次發生在七、八、九、十、四個月裏，前後住院差不多兩個月，還到明城請心臟專家檢查了九天。這都怪抱忱太大意了。五月底剛放暑假，連作了五首歌曲，寫了幾篇文章，還起始爲耶魯大學編本中國歌集。心臟病最怕累，這不是自尋苦惱嗎！現在已返校辦公四週，但醫生囑注意飲食、服藥、和休息。如此注意，可以比沒心臟病的人還活得長，因爲他們不小心這些方面。

(四)醫生要抱忱注意休息，所以要抱忱提前退休半年。現在正在辦理中，繼任行政和教書的人選多半也沒有問題。如一切順利，下月底即可身輕如葉。那時就可以願意作什麼就作什麼，願寫作多少就寫作多少，願意到那裏去就到那裏去。我一生的希望終於達到了。預備在美準備半年，明年秋天返台定居，以餘年獻給祖國樂教。敬祝

聖誕快樂

新年吉祥

瑰珍　同敬賀

抱忱

民國六十年十二月

(七)

巡啓者：

台灣燕京校友會燕京文教科學研究中心籌備委員會去年底舉辦之英語新聞講習會經過情形諒邀鑒及該班原分上下兩期其第二期即將結業社會各方反應極佳，六月十六日本籌委會及台灣校友會幹事會聯席會議經決定原則上仍應繼續舉辦並可作爲今後復校之基礎願以類似性質之訓練不易得適當機會又如繼續舉辦勢須辦理財團法人登記而此項登記規定甚嚴所需校產基金均非咄嗟可辦擬先行成立一永久性之補習班進行登記同時向各方募集基金暫以五百萬元（台幣）爲準一俟集有成數購得校址再行進行財團法人登記正式組織成立茲檢附本會通訊第一期至第二期擬俟結業後檢奉另附提案二紙擬請表示高見無任盼禱 此致

燕京大學美國校友會

燕京文教科學研究中心

籌備委員會主任委員

羅學濂 敬啓

(六)

抱忱先生：

韓迪厚女士以及月刊上任何文章都轉載沒關係。純文學月刊，我因太忙，於去年六月交由原合作者去辦，結果他們弄了七個月就於二月號停刊了。想我窮支持四年，多麼不容易！（這一點自覺「偉大」！）

報上也見到您寫的要退休的文章，說是要來台灣住，是嗎？但台北冬季氣候很不好，您上次在台北生病，不就是冬天嗎？聽說台中氣候較好。但是不是美國西部如您舊居蒙特里一帶更好？

豆腐文章，您雖未寫，但應送您一本，因爲大家都說「好」，美中不足的是缺少了您的文章。

敬祝

安康

林海音

承楹 致意

(九)

抱忱學長：

燕大校友會年刊中文稿，多承老兄編輯改正，小弟此間之鞠躬；弟甚盼此事告成，總算是本屆職員及校友們的一點小成績。

如 兄有「詩文園地」一欄，弟又拉來稿子一份，壽德棻同學想必因讀弟之打油詩有感而作，特此奉聞，倘請編入。（編者註：見文藝欄）

此間正結束本學期課業，弟今年新授「中國戲劇」一課，學生們以英文演出「鴻鸞禧」一劇，明日後日兩晚場；下星期大考，之後弟可盼有數月休息。

中文稿件編竣後，請寄弟處，以便與英文稿共總其成。希望暑假之前能夠寄台北付梓。

專此即請

教安

嫂夫人

弟

富森 頓首

四月六日

(十)

抱忱兄：

今早通電話知道我兄正在編輯燕大年報，擬將拙作發表近得因有學長和弟一詩又有葉嘉瑩老教授撰聯，茲一併抄奉（編者註：見文藝欄）。

此請

撰祺

弟

友忠 拜上

長途電話不免匆促未及和嫂夫人一談爲歉，誠此敬候

世宜

(十一)

富森兄：

校刊編竣寄與吾 兄後，如釋重負；今知已平安到達，更覺任務完成。編輯校刊時，拜讀友忠兄「七十感懷」大作有感，今亦目和舊作一首，點綴六五初度，請補入文藝欄內爲感，如何之處敬祈尊裁。此祝

安吉

弟

李抱忱 頓首

六十一年五月九日

(十二)

大絳吾兄台鑒：

久未晤候，爲念。

昨讀李素英同學「燕京舊夢」一文，頗堪回味。前接校友會來函擬編印同學錄，不知有無收到此文，茲特寄上，祈爲 登閱，是否可以收入。李君爲曾特同學之夫人，文辭暢茂，其「臨江仙」及「憶江南」兩詞，風緻甚佳，弟讀此文後如重置身燕大，想同學們亦有同感也。匆此即頌

時祺

弟

陳立人 頓首

（該文載香港出版之「掌故」月刊第九期 五月十日出版）

七月十日

抱忱學長：

弟剛從遠東回來，在Los Angeles曾和熊大絳兄謝國振（新任會長）長談。

大絳兄把年刊各稿交弟，並囑弟寫一篇「序」，弟均奉命寫好；中文序附上稿前，英文序加在稿後。（放在中文稿前者，因爲老兄已有「編輯後記」在後；英文放在稿後者，因徐兆鏞兄已有Forward 在前之故也。）

大絳兄說吾兄九月赴台休假，囑請吾兄把稿子帶給「中國郵報」的黃遜霈余夢燕兩位學長，請「郵報」代印。弟已有信給他們；而且兩月前曾和夢燕面談，他們答應「效勞」！

希望老兄就地代爲統籌一切，校對諸瑣事，恐怕得麻煩老大哥了！（英文稿校對，或者請「郵報」人員代理。）

Bon Voyage! and Have a good time in Taipei. Say Hello to those I Know! Thanks!

小弟

富森 頓首

八月十九日



燕大1935班的女將

中文編輯後記

李抱忱

這次承會長楊富森兄委爲中文編輯，本來怕因公私兩忙而不能如期交卷。後來因心臟病關係，醫生堅囑提前退休半年。自從一月二十一日（一九七二）正式退休後，頓覺身輕如葉，可以作自己願意作的事情，這是辛苦半生才換來的自由。

給富森兄和大絳兄打了幾次長途電話，寫了幾封信，並遵會長之命，親自寫了幾封拉稿信後，中文稿件已集中在一起。一面編輯，一面先睹爲快，再一面喝著清茶，眞是賞心樂事！因此，編輯不但不是苦差事，並且還得到了回憶無窮之樂，把自己又送回四十多年前的未名湖畔。這種快樂都是會長和各位投稿校友的賜予。

最後要替下任編輯請願。這次很多投稿人都忽略了一件事，就是稿件最後都要送交排字人排版；因此，字愈寫得清楚，印出來時錯誤愈少。在這方面這次成績得甲等的有張堯年兄，劉歡曾兄，李憂瑰姐，和余夢燕姐；雖然不是蠅頭小楷，但是字字可辨，眞可人也！施友忠、楊富森、熊大絳、陳立人四兄的稿件，寫得還算勉强及格，但是有時需要編者在難以辨認的字旁加註紅字了。這方面完全不及格，並且該打手板的有羅學濂和鄭騫二兄。他們的稿件寫得活像天書，大半的字旁都需要加註紅字。編者一面加註，一面抱怨；他們若不都是老朋友、大學長，編者眞要罵街了！學濂學長的一篇通訊，最後編者索性重抄一遍，因爲比加註紅字反而省事，其餘的投稿人，此次饒過，因爲他們的稿件都是影印鉛字印刷，當然應該清楚。希望這次的請願爲下任編輯省不少事，也爲下次年刊少出不少錯誤。

爲轉載論述欄內「偷渡新黃河」，「脚下見聞錄」，和悼亡欄內「張光璧大夫」三文，曾經函請純文學，中央日報副刊和傳記文學許可。只有純文學總編輯兼發行人林海音女士很快的答覆：「韓迪厚女士以及月刊上任何文章都轉載沒關係」。中央日報和傳記文學已過一個半月尚不見回信。想校刊非係營業性質，轉載文字，當無問題。因此決定將中文全稿轉寄總編輯楊富森兄，算是交了卷。（註：四個月後，已得傳記文學社復函，允許轉載）。



前排：盧淑群、沈劍虹　後排：卡萬年、江肇禎（一九七一年八月三藩市）



右起：林悅明、劉耀眞、陳宗仁（一九七二年五月三藩市）



右起：劉金定、張潤梅、雷愛嫦(一九七一年八月)

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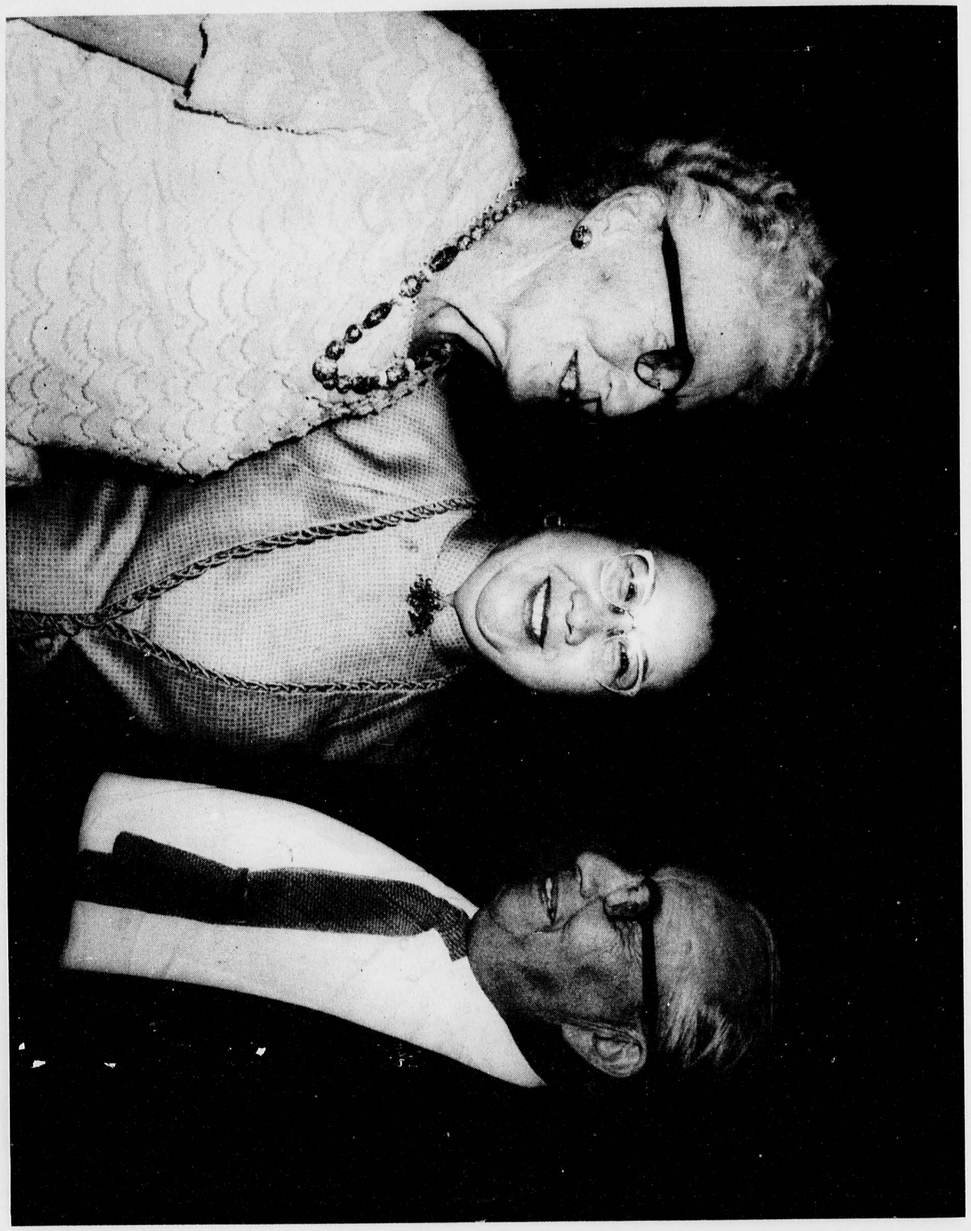

Prof. & Mrs. Bliss Waint and Mrs. Chen-fang Chang (張振芳)



前排右起：徐兆鏞、沈劍虹、盧祺新、陳立人　後排：江肇禎、楊富森、周彤華、熊大綏



沈劍虹、楊富森（一九七一年八月一日）

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右起：譚紉就、王碧雲、翁初白夫人、譚斌斌（一九六九年三藩市）



Prof. Bliss Waint (1970 Palo Alto)

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後排右起：江肇禎、李育培公子、李育培、Sam Groff、熊大絳　中排右起：王碧雲、陳立人、陳立人夫人、劉耀眞、李育培女公子、徐兆鏞、黎國慶
前排右起：翁初白夫人、盧惠卿、 Mrs. San Groff 、司徒丹蘭、王靄儀、譚級就、李育培夫人　舊金山校友歡迎譚級就、盧惠卿由港來美聚餐（一九六九年八月十四日）

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