

第一章

幼稚時代

1828年11月17日，予生於彼多羅島 (Pedro-Island) 之南屏鎮，鎮距澳門西南可四英里。澳門，葡萄牙殖民地也。島與澳門間，有海峽廣半英里許。予第三，有一兄、一姊、一弟。今兄弟若姊，俱已謝世，惟予僅存。

1834年，倫敦婦女會議在遠東提倡女學。英教士古特拉富之夫人 (Mrs. Gutzlaff) 遂於是時蒞澳，初設一塾，專授女生。未幾復設附塾，兼收男生。其司事某君，予同里而父執也，常為予父母道古夫人設塾授徒事。其後予得入塾肄業，此君與有力焉。惟是時中國為純粹之舊世界，仕進顯達，賴八股為敲門磚，予兄方在舊塾讀書，而父母獨命予入西塾，此則百思不得其故。意者通商而後，所謂洋務漸趨重要，吾父母欲先着人鞭，冀兒子能出人頭地，得一翻譯或洋務委員之優缺乎？至於予後來所成之事業，似為時世所趨，或非予父母所及料也。

1835年，隨父至澳門，入古夫人所設西塾，予見西國婦女始此，時纔七齡。當時情形，深印腦中，今雖事隔數十年，猶能記憶。古夫人軀幹修長，體態合度，貌秀而有威，眼碧色，深陷眶中，唇薄頤方，眉濃發厚，望而知為果毅明決之女丈夫。時方盛夏，衣裳全白，飄飄若仙，兩袖圓博如球，為當年時製。夫人御此服飾，乃益形其修偉。予睹狀，殊驚愕，依吾父肘下，逡巡不前。雖夫人和顏悅色，終惴惴也。我生之初，足跡不出里巷，驟易處境，自非童稚所堪。迨後思家之念稍殺，外界接觸漸習，乃覺古夫人者和藹仁厚，視之若母矣。予於學生中，齒最稚，乃益邀夫人憐憫。入塾後即命居女院中，不與男童雜處，蓋特別優待也。

予兒時頗頑劣，第一年入塾時曾逃學，其事至今不忘。古夫人之居予於

女院，本為優遇，予不知其用意。男生等皆居樓下層，能作戶外運動。而予與諸女生，則禁錮於三層樓上，惟以露台為遊戲場。以為有所厚薄，心不能甘。常課餘潛至樓下，與男生嬉。又見彼等皆許自由出門，散步街市，而予等猶無此權利，心益不平。乃時時潛出至埠頭，見小舟艤集，忽發異想，思假此逃出藩籬，以復我自由之舊。同院女生，年事皆長於予。中有數人，因禁閉過嚴，亦久蟄思啟，故於予之計劃，深表同情。既得同志六人，膽益壯。定計予先至埠頭，僱定蓋篷小船，乘間脫逃。翌晨早餐後，古夫人方就膳，予等七人遂於此時潛行出校，匆匆登舟，向對岸進發。對岸為彼多羅島，予家在也。謂同伴六人先至予家小住，然後分別還鄉。在予固自以為計出萬全，不謂渡江未半，追者踵至。來船極速，轉瞬且及。予乃惶急，促舟子努力前進，許渡登彼岸時，酬以重金。但予舟只二櫓，來舟則四櫓。舟子知勢力懸殊，見來舟手巾一揮，即戢耳聽命，而予等七人束手受縛矣。放豚入笠，乃施懲戒。古夫人旋命予等排列成行，巡行全校。且於晚課後，課堂中設一長桌，命七人立其上一小時。予立中央，左右各三人，頭戴尖頂紙帽，胸前懸一方牌大書「逃徒」，不啻越獄罪囚也。予受此懲創，羞愧無地。而古夫人意猶未足，故將果餅、橙子等分給他生剝食，使予等饑涎欲流，絕不一顧。苦樂相形，難堪滋甚，古夫人洵惡作劇哉！

古夫人所設塾，本專教女生。其附設男塾，不過為瑪禮孫學校 (Morrison School) 之預備耳。瑪禮孫學校發起於 1835 年，至 1839 年成立。未成立時，以生徒附屬古夫人塾中，酌撥該校經費，以資補助。是予本瑪禮孫校學生而寄生於此者。憶予初入塾時，塾中男生，合予共二人耳。後此塾逐漸擴張，規劃益宏。夫人乃邀其姪女派克司女士 (Miss Parkes) 姊妹二人，來華襄助。派女士之兄海雷派克司 (Mr. Harry Parkes) 即 1864 年¹主張第二次之鴉片戰爭者，因其於此事著異常勞績，故英皇錫以勳爵云。予於此短期內，得親炙於派克司女士二人，亦幸事也。

1 編者按，原文如此，與史實有出入。

其後此塾因故停辦，予等遂亦星散。古夫人攜盲女三人赴美，此三女乃經予教以凸字讀書之法。及予輟教時，彼等已自能誦習《聖經》及《天路歷程》二書矣。派克司姊妹則一嫁陸克哈醫士 (Dr. William Lockhart)，一嫁麥克來穿傳教士 (Rev. MacClatchy)，仍受倫敦傳道會之委任，在中國服務甚久云。

予既還家，從事漢文。迨 1840 年夏秋之交，方鴉片戰爭劇烈時，適予父逝世，身後蕭條，家無擔石。予等兄弟姊妹四人，三人年齒稍長，能博微資。予兄業漁，予姊躬操井臼，予亦來往於本鄉及鄰鎮之間，販賣糖果，兢兢業業，不敢視為兒戲。每日清晨三時即起，至晚上六時始歸，日獲銀幣二角五分，悉以奉母。所得無多，僅僅小補。家中拮据，惟長兄是賴耳。予母得予等臂助，尚能勉強度日。如是者五閱月，而嚴冬忽至，店舖咸停製糖果。予乃不得已而改業，隨老農後，芸草阡陌間。予姊恆與予偕。相傳古有盧斯 (Ruth) 者，割禾無所獲，遇波亞士 (Boaz，亦人名) 時時周給之，予惜無此佳遇。幸予粗通西文，窘迫時竟賴以解厄。予之能讀寫英文，農人本不之知。予姊告之，乃忽動其好奇心，招予至前曰：「孺子，試作紅毛人之語。」予初忸怩不能出口，後予姊從旁慫恿謂：「汝試為之。彼農或有以犒汝。」農人欣然曰：「老夫生平從未聞洋話。孺子能言者，吾將以禾一巨捆酬汝勞，重至汝不能負也。」予聞此重賞，膽立壯，乃為之背誦二十六字母。農人聞所未聞，咸驚奇詫異。予為此第一次演說時，稻田中之泥水深且沒脛。演說既畢，獲獎禾數捆，予與予姊果不能負，乃速返家邀人同往荷歸。予之拉雜英文，早年時即著此奇效，是則始願所不及。時予年十二歲，即古時盧斯之獲六斛，其成績亦不予過矣。

刈禾時期甚短，無他事足述。其後有一比鄰，向在天主教士某處，為印刷書報工人。適由澳門請假歸，偶與予母言教士欲僱用童子摺疊書頁，僅識英字母及號碼無誤即得，程度不必過高。予母告以此事予能為之，乃請其介紹於教士。條約既定，別母赴澳門就新事，月獲工資四元五角，以一元五角付膳宿費，餘三元按月匯寄堂上。然予亦不遽因此致富。可四閱月，忽有夢

想不到之人來函招予，而上帝又似命予速往勿失時機者。函蓋來自霍白生醫生 (Dr. Hobson)。醫生亦傳道者，其所主任之醫院，距予執業之印刷所僅一英里。予在古夫人西塾時數見之，故稔識其人。此次見招，初不解其故，以為霍氏欲予從其學醫也。繼乃知古夫人赴美時，其臨別之末一語，即托予於霍白生，謂必訪得予所在，俟瑪禮孫學校開課時送予入校云。霍氏負此宿諾，無日或忘。蓋覓予不得，已數月於茲。相見時霍氏謂予：「瑪禮孫學校已開課，汝亟歸家請命，必先得若母允汝入塾，然後捨去汝業，來此伴余數月，使予得熟知汝之為人，乃可介紹汝於該校教習也。」時予母方深資予助，聞言意頗不樂，然卒亦從予請，命予往澳門辭別天主教教士。該教士雖沉靜緘默，四月之中從未與予交一語，然亦未嘗吹毛求疵，故予去時頗覺戀戀。予辭出後，逕往醫院，從霍醫生終日杵臼丁丁，制藥膏丸散。霍氏巡行醫院，撫視病人時，則捧盆隨其後。如是者二閱月，霍君乃引予至瑪禮孫學校，謁見校長勃朗先生 (Rev. S. R. Brown)。

第二章

小學時代

瑪禮孫學校於 1839 年 11 月 1 日開課，主持校務者為勃朗先生。先生美國人，1832 年由耶路大學 (Yale University) 畢業，旋復得名譽博士學位。乃於是年 (1839 年) 2 月 19 日偕其夫人蒞澳，以其生平經驗從事教育，實為中國創辦西塾之第一人。予入是校，在 1841 年，先我一年而入者已有五人：黃君勝、李君剛、周君文、唐君傑與黃君寬也。校中教科，為初等之算術、地文及英文。英文教課列在上午，國文教課則在下午。予惟英文一科，與其餘五人同時授課；讀音頗正確，進步亦速。予等六人為開校之創始班，予年最幼。迨後 1846 年之 12 月，勃朗先生因病歸國，六人中竟半數得附驥尾，亦難得之時會也。

瑪禮孫學校何由而來乎？讀者宜急欲知之矣。1834 年 8 月 1 日，瑪禮孫博士 (Dr. Robert Morrison) 卒於中國，其翌年 1 月 26 日，乃有傳單發佈於寓澳之西人，提議組織瑪禮教育會，以紀念其一生事跡，並議建設學校，及設施他種方法，以促進中國之泰西教育。至瑪禮孫博士之來中國，乃為英國傳道會所委派。彼為中國之第一傳道師。博士於 1807 年 1 月 31 日由倫敦啟程，經大西洋而至紐約，改乘帆船名「屈利亥登」(Trident) 者而至中國。原擬在澳門登陸，因為天主教士之嫉忌，不果，乃折至廣州。後因中外適起交涉，中政府與西商感情頗惡，乃往麻拉甲 (Malacca) 暫時駐足，以植基礎。於是從事著作，成第一部之華英字典，分訂三冊，並以耶教《聖經》譯成漢文，以供華人披閱。又有第一信徒名梁亞發者，助其宣講，為傳道界別開生面，成效卓著。此後寓華之教士，咸奉瑪禮孫所著之字典及其所譯之《聖經》，以為圭臬。瑪禮孫博士既在中國成如許事業，其名永垂不朽，允宜建

一大學以紀念之。乃所建者只區區一塾，規模偏小，且因經費僅僅恃僑寓西商，時虞匱乏。以瑪氏之豐功偉烈，而紀念之成績，乃不過如是，庸非一憾事哉！

1840年鴉片戰爭起，其後結果，即以香港讓於英人。瑪禮孫學校遂於1842年遷於香港某山之巔，高出海平線幾六百英尺。山在維多利亞殖民地(Victoria Colony)之東端。登山眺望，自東至西，港口全境畢現。即此一處，已足見香港為中國南部形勝，無怪外人垂涎。且港口深闊，足為英國海軍根據地。有此特點，故此島終不我屬，卒為英國有也。瑪禮孫學校既設於山頂，其後此山遂亦以瑪禮孫得名云。

1845年3月12日，威廉麥克(William Macy)先生來港，為瑪禮孫學校之助教。是校自澳門徙此以來，大加擴張，學生之數已達四十餘人。新增三班，教授一人之力，不能兼顧，故須延聘教習，相助為理。麥先生之來校，適當其會。勃朗先生則仍專心校務，毫無間斷。直至次年秋間回美，乃以麥先生繼之。蓋其時麥先生已有一年之經驗矣。

勃朗與麥克二君之品性，大相懸殊。勃先生一望而知為自立之人，性情態度沉靜自若，遇事調處秩序井然。其為人和藹可親，溫然有禮，且常操樂觀主義，不厭不倦，故與學生之感情甚佳。其講授教課，殆別具天才，不須遠證，而自能使學生明白了解。此雖由於賦性聰敏，要亦閱歷所致。蓋當其未來中國、未入耶路大學之前，固已具有教育上之經驗矣。故對於各種學生，無論其為華人、為日人或為美人，均能審其心理而管束之。知師莫若弟，以才具論，實為一良好校長。其後先生回國，任阿朋學校(Auburn Academy)之監院，後往日本亦從事教育，皆功效大著，足證是言之不謬也。至於助教麥克先生，亦為耶路大學之畢業生。第未來中國之先，未嘗執教鞭，故經驗絕少。而於中國將擇何種事業，亦未有方針。然其天性敏捷，德行純懿，思想卓犖，使君自不凡也。

1850年瑪孫學校解散，麥克與其母返美，復入耶路大學聖教科學道，1854年復經美國公會派至中國傳道。其時予已畢業於耶路大學，準備回國，

乃與之偕歸。自桑得阿克(Sandy Hook)啟程以至香港，計歷百五十四日之久，始達目的地。長途寂寂，無聊殊甚，當於第六章中詳之。

1846年冬，勃朗先生回國。去之前四月，先生以此意佈告生徒，略謂己與家屬均身體羸弱，擬暫時離華，庶幾遷地為良，並謂對於本校，感情甚深，此次歸國，極願攜三五舊徒，同赴新大陸，俾受完全之教育。諸生中如有願意同行者，可即起立。全堂學生聆其言，爽然如有所失，默不發聲。其後數日間，課餘之暇，聚談及此，每為之愀然不樂。其欣欣然有喜色者，惟願與赴美之數人耳，即黃勝、黃寬與予是也。當勃先生佈告遊美方針時，予首先起立，次黃勝，次黃寬。第予等雖有此意，然年幼無能自主。歸白諸母，母意頗不樂。予再四請行，乃勉強曰諾。然已淒然淚下矣。予見狀，意良不忍，竭力勸慰之曰：「兒雖遠去，尚有兄弟與姊三人，且長兄行將娶婦，得有兄嫂承歡膝下，不致寂寞。母其善自珍攝，弗念兒也！」母聞予言，為之首肯。由今思之，殆望予成器，勉強忍痛也。嗚呼！

予等均貧苦，若自備資斧，則無米安能為炊？幸勃朗先生未宣言前，已與校董妥籌辦法。故予等留美期內，不特經費有着，即父母等亦至少得二年之養贍。既惠我身，又及家族，仁人君子之用心，可謂至矣。資助予等之人，本定二年為期限，其中三人之名，予尚能記憶。一為蓄德魯特君(Andrew Shortrede)，蘇格蘭人，香港《中國日報》(China Mail)之主筆。其人素鯁居，慷慨明決，有當仁不讓之風。一為美商李企君(Ritchie)。一為蘇格蘭人康白爾君(Campbell)。其餘諸人，惜不相識，故無從記其名姓。此外又有阿立芬特公同(The Olyphant Brothers)者，為美國紐約巨商兄弟三人所設，有帆船一艘名「亨特利思」(Huntress)，專來中國運載茶葉，予等即乘是船赴美。蒙公司主人美意，自香港至紐約不取船資，亦盛德也。此數君者，解囊相助，俾予得受完全之教育，蓋全為基督教慈善性質，並無他種目的。今則人事代謝，已為古人，即稱道其名，亦已不及。然其後裔聞之，知黃寬、黃勝與予之教育，全為其先人所培植，亦一快心愜意事也。

初遊美國

1847年1月4日，予等由黃浦首途，船名「亨特利思」，帆船也，屬於阿立芬特兄弟公司，前章已言之。船主名格拉司彼 (Captain Gillespie)。時值東北風大作，解纜揚帆，自黃浦抵聖希利那島 (St. Helena)，波平船穩。過好望角時，小有風浪，自船後來，勢乃至猛，恍若惡魔之逐入。入夜天則黑暗，濃雲如幕，不漏星斗。於此茫茫黑夜中，仰望桅上電燈星星，搖蕩空際，飄忽不定，有若墟墓間之燐火。此種愁慘景象，印入腦際，迄今猶歷歷在目。惟彼時予年尚幼，不自知其危險，故雖扁舟顛簸於驚濤駭浪中，不特無恐怖之念，且轉以為樂。竟若此波濤洶湧，入予目中，皆成為不世之奇觀者。迨舟既過好望角，駛入大西洋，較前轉平靜。至聖希利那島稍停，裝載糧食淡水。凡帆船之自東來者，中途乏飲食料，輒假此島為暫時停泊之所。自舟中遙望聖希利那島，但見火成石焦黑如炭，草木不生，有若牛山濯濯。予等乘此停舟之際，由約姆司坦 (Jamestown) 登陸，遊覽風景。入其村，居民稀少，田間植物則甚多，濃綠芸芸，良堪娛目。居民中有我國同胞數人，乃前乘東印度公司船以來者，年事方盛，咸有眷屬。此島即拿破倫戰敗被幽之地，拿氏遂終老於此。其墳在島之浪奧特 (Longwood) 地方，予等咸往登臨，撫今吊古，根觸余懷。墳前有大柳樹一，乃各折一枝，攜歸舟中，培養而灌溉之，以為異日之紀念。後抵美國，勃朗先生遂移此柳枝，植諸紐約省之阿朋學校中。勃朗即在此校任教授數年，後乃往遊日本。迨 1854 年予至阿朋學校遊覽時，則見此枝已長成茂樹，垂條萬縷矣。

舟既過聖希利那島，折向西北行，遇「海灣水溜」(Gulf Stream)，水急風順，舟去如矢，未幾遂抵紐約。時在 1847 年 4 月 12 日，即予初履美土之

第一日也。是行計居舟中凡九十八日，而此九十八日中，天氣晴朗，絕少陰霾，洵始願所不及。1847 年紐約之情形，絕非今日 (指 1909 年)。當時居民僅二十五萬乃至三十萬耳，今則已成極大之都會，危樓摩天，華屋林立，教堂塔尖，高聳雲表，人煙之稠密，商業之繁盛，與倫敦相頡頏矣。猶憶 1845 年予在瑪禮孫學校肄業時，曾為一文，題曰〈意想之紐約遊〉。當爾時搦管為文，詎料果身履其境者。由是觀之，吾人之意想，固亦有時成為事實，初不必盡屬虛幻。予之意想得成為事實者，尚有二事：一為予之教育計劃，願遣多數青年子弟遊學美國；一則願得美婦以為室。今此二事，亦皆如願以償。則予今日胸中，尚懷有種種夢想，又安知將來不一一見諸實行耶？

予之勾留紐約，為日無多。於此新世界中第一次所遇之良友，為巴脫拉脫夫婦二人 (Mr. and Mrs. David E. Bartlett)。巴君時在紐約聾啞學校教授，後乃遷於哈特福德 (Hartford)，仍為同類之事業。今巴君已於 1879 年逝世，其夫人居孀約三十年，於 1907 年春間亦溘然長逝矣。巴夫人之為人，品格高尚，有足令人敬愛。其宗教之信仰尤誠篤，本其慈善之懷，常熱心於社會公益事業。影響所及，中國亦蒙其福。蓋有中國學生數人，皆為巴夫人教育而成有用之材。故巴夫人者，予美國良友之一也。

自紐約乘舟赴紐海紋 (New Haven)，以機會之佳，得晤耶路大學校長譚君 (President Day of Yale University)，數年之後，竟得畢業此校，當時固非敢有此奢望也。予等離紐海紋後，經威哈斯角 (Warehouse Point) 而至東溫若 (East Windsor)，逕造勃朗夫人家。勃夫人之父母，爾時尚存，父名巴脫拉脫 (Rev. Shubael Bartlett，與前節之巴君為另一人)，為東溫若教堂之牧師。予等入教堂瞻仰，即隨眾祈禱，人皆怪之。予座次牧師之左，由側面可周矚全堂，幾無一人不注目予等者。蓋此中有中國童子，事屬創見，宜其然也。予知當日眾人神志既專注予等，於牧師之宣講，必聽而不聞矣。

巴牧師乃一清教徒 (Puritan，清教徒為耶穌教徒之一派，最先來美洲者)，其人足為新英國省清教徒之模範 (按新英國省 New England States 為美國東部之數省，紐約省亦在其內)，宣講時語聲清朗，意態誠懇。聞其生

平兢兢所事，絕不稍稍草率。凡初晤巴牧師者，每疑其人嚴刻寡恩，實則其心地甚仁厚也。惟以束身極謹，故面目異常嚴肅，從未聞其縱笑失聲，尤無一諧謔語。每日起居有定時，坐臥有常處，晨興後則將《聖經》及祈禱文置於一定之處，端正無少偏。舉止動作，終年如一日。總其一生之行事，殆如時計針之移動，周而復始，不爽晷刻。故凡與巴牧師久處者，未見巴牧師之面，咸能言巴牧師方事之事，歷歷無少差也。

巴牧師之夫人，則與其夫旨趣大異。長日歡樂，時有笑容，遇人接物尤藹吉，每一啟口，輒善氣迎人，可知其宅心之仁慈。凡牧師堂中恆多教友，酬酢頗繁。巴牧師有此賢內助，故教友咸樂巴君夫婦。牧師年俸不過四百美金，以此供衣食猶虞其不足，乃巴夫人且不時款享賓客。余不解其點金何術，而能措置裕如。後乃知巴牧師有田園數畝，歲入雖微，不無小補。又其幼子但以禮 (Daniel) 尤勤於所事，以所得資歸奉父母。牧師得常以酒食交歡賓客，殆賴有此也。後予在孟松中學及耶魯大學肄業時，每值假期，輒過巴牧師家。

Chapter 1

Boyhood

I was born on the 17th of November, 1828, in the village of Nam Ping (South Screen) which is about four miles southwest of the Portuguese Colony of Macao, and is situated on Pedro Island lying west of Macao, from which it is separated by a channel of half a mile wide.

I was one of a family of four children. A brother was the eldest, a sister came next, I was the third, and another brother was the fourth and the youngest of the group. I am the only survivor of them all.

As early as 1834, an English lady, Mrs. Gutzlaff, wife of the Rev. Charles Gutzlaff, a missionary to China, came to Macao and, under the auspices of the Ladies' Association in London for the promotion of female education in India and the East, immediately took up the work of her mission by starting a girls' school for Chinese girls, which was soon followed by the opening of a school for boys also.

Mrs. Gutzlaff's comprador or factotum happened to come from the village I did and was, in fact, my father's friend and neighbor. It was through him that my parents heard about Mrs. Gutzlaff's school and it was doubtless through his influence and means that my father got me admitted into the school. It has always been a mystery to me why my parents should take it into their heads to put me into a foreign school, instead of a regular orthodox Confucian school, where my brother much older than myself was placed. Most assuredly such a step would have been more in play with Chinese public sentiment, taste, and the wants of the country at large, than to allow me to attend an English school; moreover, a Chinese cult is the only avenue in China that leads to political preferment, influence, power and wealth. I can only account for the departure thus taken on the theory that as foreign intercourse with China was just beginning to grow, my parents, anticipating that it might soon assume the proportions of a tidal wave, thought it worth while to take time by the forelock and put one of their sons to learning English that he might become one of the advanced interpreters and have a more advantageous position from which to make his way into the business and diplomatic world. This

I take to be the chief aim that influenced my parents to put me into Mrs. Gutzlaff's Mission School. As to what other results or sequences it has eventually brought about in my subsequent life, they were entirely left to Him who has control of all our devising and planning, as they are governed by a complete system of divine laws of antecedents and consequents, or of cause and effect.

In 1835, when I was barely seven years of age, my father took me to Macao. Upon reaching the school, I was brought before Mrs. Gutzlaff. She was the first English lady I had ever seen. On my untutored and unsophisticated mind she made a deep impression. If my memory serves me right, she was somewhat tall and well-built. She had prominent features which were strong and assertive; her eyes were of clear blue lustre, somewhat deep set. She had thin lips, supported by a square chin, — both indicative of firmness and authority. She had flaxen hair and eyebrows somewhat heavy. Her features taken collectively indicated great determination and will power.

As she came forward to welcome me in her long and full flowing white dress (the interview took place in the summer), surmounted by two large globe sleeves which were fashionable at the time and which lent her an exaggerated appearance, I remember most vividly I was no less puzzled than stunned. I actually trembled all over with fear at her imposing proportions — having never in my life seen such a peculiar and odd fashion. I clung to my father in fear. Her kindly expression and sympathetic smiles found little appreciative response at the outset, as I stood half dazed at her personality and my new environment. For really, a new world had dawned on me. After a time, when my homesickness was over and the novelty of my surroundings began gradually to wear away, she completely won me over through her kindness and sympathy. I began to look upon her more like a mother. She seemed to take a special interest in me; I suppose, because I was young and helpless, and away from my parents, besides being the youngest pupil in the school. She kept me among her girl pupils and did not allow me to mingle with what few boys there were at the time.

There is one escapade that I can never forget! It happened during the first year in the school, and was an attempt on my part to run away. I was shut up in the third story of the house, which had a wide open terrace on the top, — the only place where the girls and myself played and found recreation. We were not allowed to go out of doors to play in the streets. The boy pupils had their quarters on the ground floor and had full liberty to go out for exercise. I used to envy them their freedom and smuggled down stairs to mingle with them in their sports after school

hours. I felt ill at ease to be shut up with the girls all alone way up in the third story. I wanted to see something of the outside world. I occasionally stole down stairs and ventured out to the wharves around which were clustered a number of small ferry boats which had a peculiar fascination to my young fancy. To gain my freedom, I planned to run away. The girls were all much older than I was, and a few sympathized with me in my wild scheme; doubtless, from the same restlessness of being too closely cooped up. I told them of my plan. Six of the older ones fell in with me in the idea. I was to slip out of the house alone, go down to the wharf and engage a covered boat to take us all in.

The next morning after our morning meal, and while Mrs. Gutzlaff was off taking her breakfast, we stole out unbeknown to any one and crowded into the boat and started off in hot haste for the opposite shore of Pedro Island. I was to take the whole party to my home and from there the girls were to disperse to their respective villages. We were half way across the channel when, to my great consternation, I saw a boat chasing us, making fast time and gaining on us all the while. No promise of additional pay was of any avail, because our two oars against their four made it impossible for us to win out; so our boatmen gave up the race at the waving of handkerchiefs in the other boat and the whole party was captured. Then came the punishment. We were marched through the whole school and placed in a row, standing on a long narrow school table placed at one end of the school room facing all the pupils in front of us. I was placed in the center of the row, with a tall foolscap mounted on my head, having three girls on the right and three on the left. I had pinned on my breast a large square placard bearing the inscription, "Head of the Runaways;" there we stood for a whole hour till school was dismissed. I never felt so humiliated in my life as I did when I was undergoing that ordeal. I felt completely crestfallen. Some of the mischievous fellows would extract a little fun out of this display by taking furtive glances and making wry faces at us. Mrs. Gutzlaff, in order to aggravate our punishment, had ordered ginger snaps and oranges to be distributed among the other pupils right before us.

Mrs. Gutzlaff's school, started in September, 1835, was originally for girls only. Pending the organization and opening of the so-called "Morrison Education Society School," in the interval between 1835 and 1839, a department for boys was temporarily incorporated into her school, and part of the subscription fund belonging to the M.E.S. School was devoted to the maintenance of this one.

This accounts for my entrance into Mrs. Gutzlaff's School, as one of only two boys first admitted. Her school being thus enlarged and modified temporarily, Mrs.

Gutzlaff's two nieces — the Misses Parkes, sisters to Mr. Harry Parkes who was afterwards knighted, by reason of the conspicuous part he played in the second Opium War, in 1864¹, of which he was in fact the originator — came out to China as assistants in the school. I was fortunately placed under their instruction for a short time.

Afterwards the boys' school under Mrs. Gutzlaff and her two nieces, the Misses Parkes, was broken up; that event parted our ways in life in divergent directions. Mrs. Gutzlaff went over to the United States with three blind girls, — Laura, Lucy and Jessie. The Misses Parkes were married to missionaries, one to Dr. William Lockhart, a medical missionary; the other to a Rev. Mr. MacClatchy, also a missionary. They labored long in China, under the auspices of the London Missionary Society. The three blind girls whom Mrs. Gutzlaff took with her were taught by me to read on raised letters till they could read from the Bible and *Pilgrim's Progress*.

On my return to my home village I resumed my Chinese studies.

In the fall of 1840, while the Opium War was still going on, my father died, leaving four children on my mother's hands without means of support.

Fortunately, three of us were old enough to lend a helping hand. My brother was engaged in fishing, my sister helped in housework, and I took to hawking candy through my own village and the neighboring one. I took hold of the business in good earnest, rising at three o'clock every morning, and I did not come home until six o'clock in the evening. My daily earnings netted twenty-five cents, which I turned over to my mother, and with the help given by my brother, who was the main stay of the family, we managed to keep the wolf away from our door. I was engaged in hawking candy for about five months, and when winter was over, when no candy was made, I changed my occupation and went into the rice fields to glean rice after the reapers. My sister usually accompanied me in such excursions. But unlike Ruth of old, I had no Boaz to help me out when I was short in my gleaning. But my knowledge of English came to my rescue. My sister told the head reaper that I could speak, read and write English. This awakened the curiosity of the reaper. He beckoned me to him and asked me whether I wouldn't talk some "Red Hair Men" talk to him. He said he never heard of such talk in his life. I felt bashful and diffident at first, but my sister encouraged me and said "the reaper may give you a large bundle of rice sheaf to take home." This was said as a kind of prompter.

1 Incorrect year.

The reaper was shrewd enough to take it up, and told me that if I would talk, he would give me a bundle heavier than I could carry. So I began and repeated the alphabet to him. All the reapers as well as the gleaners stood in vacant silence, with mouths wide open, grinning with evident delight. A few minutes after my maiden speech was delivered in the paddy field with water and mud almost knee deep, I was rewarded with several sheaves, and I had to hurry away in order to get two other boys to carry what my sister and I could not lug. Thus I came home loaded with joy and sheaves of golden rice to my mother, little dreaming that my smattering knowledge of English would serve me such a turn so early in my career. I was then about twelve years old. Even Ruth with her six measures of corn did not fare any better than I did.

Soon after the gleaning days, all too few, were over, a neighbor of mine who was a printer in the printing office of a Roman Catholic priest happened to be home from Macao on a vacation. He spoke to my mother about the priest wanting to hire a boy in his office who knew enough English to read the numerals correctly, so as to be able to fold and prepare the papers for the binders. My mother said I could do the work. So I was introduced to the priest and a bargain was struck. I returned home to report myself, and a few days later I was in Macao and entered upon my duty as a folder on a salary of \$4.50 a month. My board and lodging came to \$1.50 — the balance of \$3.00 was punctually sent to my mother every month. I did not get rich quickly in this employment, for I had been there but four months when a call for me to quit work came from a quarter I least expected. It had more the sound of heaven in it. It came from a Dr. Benjamin Hobson, a medical missionary in Macao whose hospital was not more than a mile from the printer's office. He sent word that he wanted to see me; that he had been hunting for me for months. I knew Dr. Hobson well, for I saw him a number of times at Mrs. Gutzlaff's. So I called on him. At the outset, I thought he was going to take me in to make a doctor of me, but no, he said he had a promise to fulfill. Mrs. Gutzlaff's last message to him, before she embarked for America with the three blind girls, was to be sure to find out where I was and to put me into the Morrison Education Society School as soon as it was opened for pupils.

"This is what I wanted to see you for," said Dr. Hobson. "Before you leave your employment and after you get the consent of your mother to let you go to the Morrison School, I would like to have you come to the hospital and stay with me for a short time so that I may become better acquainted with you, before I take you to the Morrison School, which is already opened for pupils, and introduce you to

the teacher."

At the end of the interview, I went home to see my mother who, after some reluctance, gave her consent. I returned to Macao, bade farewell to the priest who, though reticent and reserved, not having said a word to me during all the four months I was in his employ, yet did not find fault with me in my work. I went over to the hospital. Dr. Hobson immediately set me to work with the mortar and pestle, preparing materials for ointments and pills. I used to carry a tray and accompany him in his rounds to visit the patients, in the benevolent work of alleviating their pains and sufferings. I was with him about a couple of months in the hospital work, at the end of which time he took me one day and introduced me to the Rev. Samuel Robins Brown, the teacher of the Morrison Education Society School.

Chapter 2

School Days

The Morrison School was opened on the 1st of November, 1839, under the charge of the Rev. S. R. Brown who, with his wife, Mrs. Brown, landed at Macao on the 19th of February, 1839. Brown, who was afterwards made a D.D., was a graduate of Yale of the class of 1832. From his antecedents, he was eminently fitted to pioneer the first English school in China. I entered the school in 1841. I found that five other boys had entered ahead of me by one year. They were all studying primary arithmetic, geography, and reading. I had the start of them only in reading and pronouncing English well. We studied English in the forenoon, and Chinese in the afternoon. The names of the five boys were: 1. Wong Shing; 2. Li Kan; 3. Chow Wan; 4. Tong Chik; 5. Wong Foon. I made the sixth one and was the youngest of all. We formed the first class of the school, and became Brown's oldest pupils throughout, from first to last, till he left China in December, 1846, on account of poor health. Half of our original number accompanied him to this country, on his return.

The Morrison Education Society School came about in this way: Not long after the death of Dr. Robert Morrison, which occurred on the 1st of August, 1834, a circular was issued among the foreign residents on the 26th of January, 1835, calling for the formation of an Association to be named the "Morrison Education Society." Its object was to "improve and promote English education in China by schools and other means." It was called "Morrison" to commemorate the labors and works of that distinguished man who was sent out by the London Missionary Society as the first missionary to China in 1807. He crossed the Atlantic from London to New York where he embarked for China in the sailing vessel "Trident" on the 31st of January, 1807. He tried to land in Macao, but the jealousy of the Jesuits thwarted his purpose. He was obliged to go up to Canton. Finally, on account of the unsettled relations between the Chinese government and the foreign merchants there, he repaired to Malacca, and made that place the basis of his labors. He was the author of the first Anglo-Chinese dictionary, of three quarto

volumes. He translated the Bible into Chinese; Leang Afah was his first Chinese convert and trained by him to preach. Leang afterwards became a powerful preacher. The importance and bearing of his dictionary and the translation of the Bible into Chinese, on subsequent missionary work in China, were fundamental and paramount. The preaching of his convert, Leang Afah, likewise contributed in no small degree towards opening up a new era in the religious life of China. His memory, therefore, is worthy of being kept alive by the establishment of a school named after him. Indeed, a university ought to have been permanently founded for that purpose instead of a school, whose existence was solely dependent upon the precarious and ephemeral subscriptions of transient foreign merchants in China.

At the close of the Opium War in 1840, and after the Island of Hong Kong had been ceded to the British government, the Morrison school was removed to Hong Kong in 1842. The site chosen for it was on the top of a hill about six hundred feet above the level of the sea. The hill is situated on the eastern end of Victoria Colony and was called "Morrison Hill" after the name of the school. It commands a fine view of the harbor, as that stretches from east to west. The harbor alone made Hong Kong the most coveted concession in Southern China. It is spacious and deep enough to hold the Navy of Great Britain, and it is that distinguishing feature and its strategic location that have made it what it is.

On the 12th of March, 1845, Mr. Wm. Allen Macy arrived in Hong Kong as an assistant teacher in the school. His arrival was timely, because the school, since its removal from Macao to Hong Kong, had been much enlarged. Three more classes of new pupils had been formed and the total number of pupils all told was more than forty. This was more than one man could manage. The assistant teacher was much needed. Brown continued his work in the school till the fall of 1846. Macy had a whole year in which to be broken into the work.

Between Brown and Macy there was a marked difference in temperament and character. Brown, on the one hand, showed evidences of a self-made man. He was cool in temperament, versatile in the adaptation of means to ends, gentlemanly and agreeable, and somewhat optimistic. He found no difficulty in endearing himself to his pupils, because he sympathized with them in their efforts to master their studies, and entered heart and soul into his work. He had an innate faculty of making things clear to the pupils and conveying to them his understanding of a subject without circumlocution, and with great directness and facility. This was owing in a great measure to his experience as a pedagogue, before coming out to China, and even before he entered college. He knew how to manage boys, because

he knew boys' nature well, whether Chinese, Japanese or American. He impressed his pupils as being a fine teacher and one eminently fitted from inborn tact and temperament to be a successful school master, as he proved himself to be in his subsequent career in Auburn, N. Y., and in Japan.

Macy, the assistant teacher, was likewise a Yale man. He had never taught school before in his life, and had no occasion to do so. He possessed no previous experience to guide him in his new work of pedagogy in China. He was evidently well brought up and was a man of sensitive nature, and of fine moral sensibilities, — a soul full of earnestness and lofty ideals.

After the Morrison School was broken up in 1850, he returned to this country with his mother and took up theology in the Yale Theological Seminary. In 1854, he went back to China as a missionary under the American Board. I had graduated from Yale College then and was returning to China with him. We were the only passengers in that long, wearisome and most trying passage of 154 days from Sandy Hook to Hong Kong.

Brown left China in the winter of 1846. Four months before he left, he one day sprang a surprise upon the whole school. He told of his contemplated return to America on account of his health and the health of his family. Before closing his remarks by telling us of his deep interest in the school, he said he would like to take a few of his old pupils home with him to finish their education in the United States, and that those who wished to accompany him would signify it by rising. This announcement, together with his decision to return to America, cast a deep gloom over the whole school. A dead silence came over all of us. And then for several days afterwards the burden of our conversation was about Brown's leaving the school for good. The only cheerful ones among us were those who had decided to accompany him home. These were Wong Shing, Wong Foon and myself. When he requested those who wished to accompany him to the States to signify it by rising, I was the first one on my feet. Wong Foon was the second, followed by Wong Shing. But before regarding our cases as permanently settled, we were told to go home and ask the consent of our respective parents. My mother gave her consent with great reluctance, but after my earnest persuasion she yielded, though not without tears and sorrow. I consoled her with the fact that she had two more sons besides myself, and a daughter to look after her comfort. Besides, she was going to have a daughter-in-law to take care of her, as my elder brother was engaged to be married.

It may not be out of place to say that if it had depended on our own resources,

we never could have come to America to finish our education, for we were all poor. Doubtless Brown must have had the project well discussed among the trustees of the school months before he broached the subject to his pupils.

It was also through his influence that due provision was made for the support of our parents for at least two years, during our absence in America. Our patrons who bore all our expenses did not intend that we should stay in this country longer than two years. They treated us nobly. They did a great work for us. Among those who bore a conspicuous part in defraying our expenses while in America, besides providing for the support of our aged parents, I can recall the names of Andrew Shortrede, proprietor and editor of the *Hong Kong China Mail* (he was a Scotchman, an old bachelor, and a noble and handsome specimen of humanity), A. A. Ritchie, an American merchant, and A. A. Campbell, another Scotchman. There were others unknown to me. The Olyphant Sons, David, Talbot and Robert, three brothers, leading merchants of New York, gave us a free passage from Hong Kong to New York in their sailing vessel, the "Huntress," which brought a cargo of tea at the same time. Though late in the day for me to mention the names of these benefactors who from pure motives of Christian philanthropy aided me in my education, yet it may be a source of satisfaction to their descendants, if there are any living in different parts of the world, to know that their sires took a prominent part in the education of the three Chinese youths, — Wong Shing, Wong Foon and myself.

Chapter 3

Journey to America and First Experiences There

Being thus generously provided for, we embarked at Whampoa on the 4th of January, 1847, in the good ship "Huntress" under Captain Gillespie. As stated above, she belonged to the Olyphant Brothers and was loaded with a full cargo of tea. We had the northeast trade wind in our favor, which blew strong and steady all the way from Whampoa to St. Helena. There was no accident of any kind, excepting a gale as we doubled the Cape of Good Hope. The tops of the masts and ends of the yards were tipped with balls of electricity. The strong wind was howling and whistling behind us like a host of invisible Furies. The night was pitch dark and the electric balls dancing on the tips of the yards and tops of the masts, back and forth and from side to side like so many infernal lanterns in the black night, presented a spectacle never to be forgotten by me. I realized no danger, although the ship pitched and groaned, but enjoyed the wild and weird scene hugely. After the Cape was doubled, our vessel ploughed through the comparatively smooth waters of the Atlantic until we reached the Island of St. Helena where we were obliged to stop for fresh water and provisions. Most sailing vessels that were bound from the East for the Atlantic board were accustomed to make St. Helena their stopping place. St. Helena, as viewed from the shipboard, presented an outward appearance of a barren volcanic rock, as though freshly emerged from the baptism of fire and brimstone. Not a blade of grass could be seen on its burnt and charred surface. We landed at Jamestown, which is a small village in the valley of the Island. In this valley there was rich and beautiful vegetation. We found among the sparse inhabitants a few Chinese who were brought there by the East India Company's ships. They were middle-aged people, and had their families there. While there, we went over to Longwood where was Napoleon's empty tomb. A large weeping willow hung and swept over it. We cut a few twigs, and kept them alive till we reached this country and they were brought to Auburn, N. Y., by Mr. Brown, who planted them near his residence when he was teaching in the Auburn Academy for several years before his departure for Japan. These willows proved to