

1872

2002

菁莪樂育我真光

真光創校一百三十年



# 菁莪樂育我真光

真光創校一百三十年校史

## Nurturing the Young —

A Delightful Tradition of True Light 1872-2002

- 編著 梁家麟
- 編輯 杜子瑩 杜耀君  
陳婉嫦 梁燕婷
- 裝幀設計 濛一設計坊
- 出版發行 九龍真光中學校董會  
香港九龍塘真光里一號  
香港真光中學校董會  
香港銅鑼灣大坑道五十號
- 印刷 雅聯印刷有限公司  
香港柴灣利眾街 35-37 號 10 樓
- 版次 2002 年 5 月初版
- 國際書號 ISBN 962-86629-1-0

© 2002 九龍真光中學校董會

© 2002 香港真光中學校董會



1872

2002

菁莪樂育我真光

真光創校一百三十年校史



# 序

一群女士的聚會，我請問大家：

「不識字的，請舉手。」

沒有。聽眾可能奇怪：這問題，似乎無知、無謂，甚至無禮。

再問：

「纏了足，所謂三寸金蓮的，請舉手。」

當然更沒有。穿運動鞋的幾乎要跳起來抗議。這個問題更荒謬。

是的。荒謬。不過荒謬的是那個事實。如果上述兩個問題，提早八九十年問，恐怕全場都是舉起的手。

真荒謬。從五代兩宋到清末民初，一千多年，號稱文明禮義之邦的中國，一半的人口，直接生育女的婦女們，「三步不出閨門」，「女子無才便是德」，從五歲左右，便要忍著刺心的痛楚，強制纏足，弄到筋骨斷碎變形，從此近於殘廢。據說：倘非如此，便不算出身良好人家，沒人肯娶，在古代中國，女子不婚嫁，生存之路便更窄更短，甚至斷絕；況且，她們又大半都不識字。於是，文盲而又半殘廢的中國婦女，代代相傳，中華民族就成了又貧、又弱、又愚的東亞病夫！——如此這般，中國人又居然能夠長期忍受！

十九世紀後半，病夫之國的自尊自大，一次又一次被殖民帝國挫辱、摧毀。同一時代，由西方第四度入華的基督徒，特別是女傳教士，震驚而極力倡導反對這些千年陋俗——不只是「陋俗」，簡直是野蠻愚蠢的罪惡！

從此，中國婦女才再抬起頭，和男人一樣，讀書識字，龍騰虎躍！

「單就這一點」，我說，「大家就要肯定基督教。」



是的。即使大家距離「信仰」還遠，即使我們對「民主、科學、人權、法治的先進地區都以基督教為普遍信仰」這個事實暫不討論，也應當認真想想：千百年來，那些宣示「身體髮膚受之父母不敢毀傷」的宏儒碩學，那些傳揚「眾生平等」、但「婦女要好好修行，來生才得男身」的高僧大德，為甚麼對女人的不幸、不平，視若無睹？除了偶然有一兩句零星的喟歎之外，在汗牛充棟的文獻中，我們看不到甚麼認真的行動與抗議！

在冷漠、懷疑中抗議，在打擊、誣衊中行動的，是萬里東來的那夏理(Miss Harriet N. Noyes)，一位異邦少女、基督精兵、真光學府的創校之祖。

真光女兒、劉心慈校長記述那夏理怎樣表現出基督之愛：

「師兼母愛，資贖奴婢，保育校內外之弱女子不少，……從前女子尚纏足，女士躬為洗滌解放，送鞋送襪，因此得恢復自由行動者，大不乏人。」

展讀梁博士《真光校史》到了這段，令人眼睛自然潤濕。此後記載的，是一批又一批耶穌門徒作光作鹽，一屆又一屆真光女兒益人榮主、群策群力、同德同心，鑄就了一百三十多年的真光歷史。一部真光的歷史，就重點表現了近代中國教育史，就縮影了近代中華基督教發展史。

「爾乃世之光」，筆者幾十年來，在香港、在台灣、在澳洲，認識的同學、朋侶之中，就有不少真光校友，或者長期默默耕耘，在福音、教育、以至其他工作崗位上，承先啟後；或者儘管自己不幸家變，甚至身罹惡疾，還是在傷痛之中，在康復之後，無怠無忘，不尤不怨，為社會福利事業、為癌病更生組織，努力奮鬥——她們，都是耶穌基督的

好門徒、校祖那女士的好學生！

一位真光女兒，也是眾多真光女兒長期尊崇、熟知的校長，四十年前，筆者曾經被薦面謁。溫藹雍容，而自有威儀凝重。蒙她熱心帶領參觀設備、會晤前輩。座中有人指點四壁的歷屆畢業同學照片，笑說：「這些，都是校長的兒女」——校長也笑了。那笑容，真難忘記：謙遜而又滿足；含蓄，而又興奮，像春陽的早暉，是另一種不朽的永遠微笑。

——這種微笑，又豈是浮沉世俗者所能有？又豈是那長久世代之中，不幸纏足而文盲的婦女們，所能夢想？

忝為真光之婿，有幸從親切的角見證真光教育的良好成果；而校史撰者梁牧師家麟博士，更是素所敬慕的傳道人、教會史學者。他的大作早已拜讀不少，年前在雪梨初晤，他精采的講道，感動了許多人——包括了我。承邀作序，光榮、喜樂，實在無比！

感謝真正解放婦女、光照人間、使一切美事成為可能的、萬有之主！

二〇〇一年十一月杪 陳耀南謹序於  
台灣嘉義阿里山下之中正大學

---

# 前言

一八七二年美國長老會宣教士那夏理女士設立真光書院，為中國女子提供受教育的機會，二〇〇二年真光由一所只有六位學生的小學，演變為在香港共有六千學額的四所真光中學，實在是一個奇蹟。常言道十年人事幾番新，一百三十年的人與事更是一個傳奇。真光經歷了二次世界大戰、政治經濟的轉變、教育政策的改革，仍然在教育界璀璨輝煌，這是出於神的恩典，也是歷任校董、校監、校長和老師們辛勞締造的成果。為紀念前人的功勞和慶祝真光創校一百三十周年，真光校董會特別出版這本史冊，勉勵在校員生，承先啟後，發揚真光精神，高擎真理之光，照亮萬方。社會人士也可從中回顧基督教教育的發展和本港教育的急劇轉變。

本史冊得以完成，實賴真光各校校董、校友鼓勵支持，同工協助提供資料，復賴建道神學院梁家麟博士進行資料搜集、採訪及主筆，台灣國立中正大學陳耀南教授潤飾文字及書寫序言（兩位都是真光女婿），方能彙編成冊，永留紀念。

九龍真光中學校董會  
香港真光中學校董會  
2002年5月4日

謹誌





---

# 目錄

序 陳耀南 3

前言 5

英文撮要 10



## 第一章：創校廣州（1872年至1878年）

歷史背景 20

校祖那夏理女士 21

初辦真光（1871年至1875年） 22

開辦新式女子教育的意義 23



## 第二章：遷校仁濟街（1878年至1917年）

體制初成 30

學校與社會 35



## 第三章：開辦中學（1917年至1925年）

籌建中學 45

學校生活 46

社會服務 48



#### 第四章：國人接辦 (1925年至1937年)

- 收回教育權運動的沖激 61
- 風潮下的真光學校 61
- 風潮下的真光中學 63
- 首位華人中學校長：麥廷錦牧師  
(1930年至1934年) 64
- 何蔭棠博士接掌校政  
(1934年至1944年) 66
- 學生與學校傳統 68
- 香港真光小學初辦 71



#### 第五章：抗日戰爭與戰後復員 (1937年至1949年)

- 戰時的仁濟街真光學校 85
- 戰時的白鶴洞真光中學 85
- 戰後復員 89



#### 第六章：真光在香港的延續 (1949年至1972年)

- 九龍真光中學的誕生 103
- 香港真光中學 106
- 百年慶典 112



#### 第七章：百年新枝——與時並進的基督教教育

- 九龍真光中學 (1972年迄今) 124
- 香港真光中學 (1972年迄今) 130
- 真光女書院 (1973年迄今) 135
- 香港真光英文中學 (1975年至1999年)/  
香港真光書院 (1999年迄今) 138



## 第八章：真光滙聚 創建未來

真光一家	165
優良道統	167
教育理想	171
繼往開來	173



## 第九章：校友情

校友組織	191
校友在社會的參與	191
校友對社會的貢獻	193
母校之愛	194

## 附 錄：

真光姊妹班世系表	207
九龍真光中學、真光女書院歷任校監	208
香港真光中學、香港真光書院歷任校監	209
真光各校歷任校長	211
九龍真光中學、真光女書院歷任校董	214
香港真光中學、香港真光書院歷任校董	215
歷任教職員	216

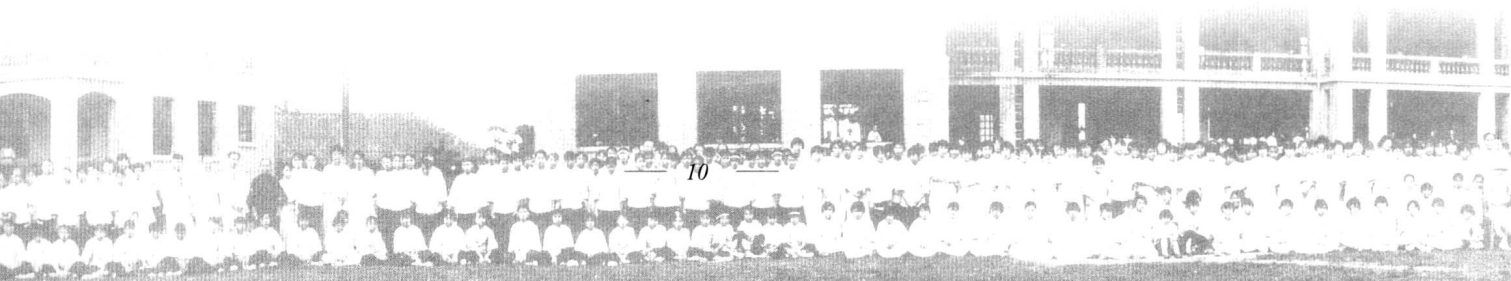
# Abstract

Nurturing the Young —  
A Delightful Tradition of True Light 1872-2002

The True Light Seminary was founded in 1872 by Harriet Newell Noyes, a missionary of the American Presbyterian Mission North. It was the second girls' school established in Canton, but the first of its kind in terms of girls' boarding in this provincial capital.

The primary aim of the school as its name explicitly implied was first to evangelize Chinese young women, and also to train them to become Bible women, who were much needed as an integral part of the evangelization of the nation. The motto of the school, "Let your light shine", embodied the hope that all its graduates would become future light-bearers and seed-sowers of the Christian faith. The boarding school was founded primarily to reduce outside influence upon the students so that the whole gospel could be effectively communicated to them, and also to enable students to have an understanding of Western values and life.

Due to the anti-foreign and anti-Christian sentiments, initially the school encountered many difficulties in its development. Three years later in 1875, a fire broke out and razed the school to the ground. It was given a new life when it was moved to Yen Ji Road along the bank of the Pearl River. However, the school found it difficult to recruit suitable women teachers, so it trained its own students for the teaching posts. Hence, in 1884, when Miss Lau Sam Tze (later Mrs. Law) was only



---

thirteen years of age, she became employed as a teacher. In the early days, the students were given free education in order to encourage parents to send their daughters to the school. However, students began to pay tuition fees from 1900 onwards.

The school was initially divided into two departments—one as a girls' school, and the other as a school for women. The former provided normal education for young girls while the latter provided Bible classes and training for adult women to become Bible women. The girls' school gradually developed into a modern western-type primary school. Apart from Chinese classics and a course on the Bible, the curriculum included mathematics, geography, astronomy, chemistry, history and other subjects. In 1903, the school included the most innovative subject on callisthenics drills, which later developed fully into Physical Education. From 1894 onwards, as part of the foundation for China's education, the normal school department was established in order to provide vocational training and teacher training.

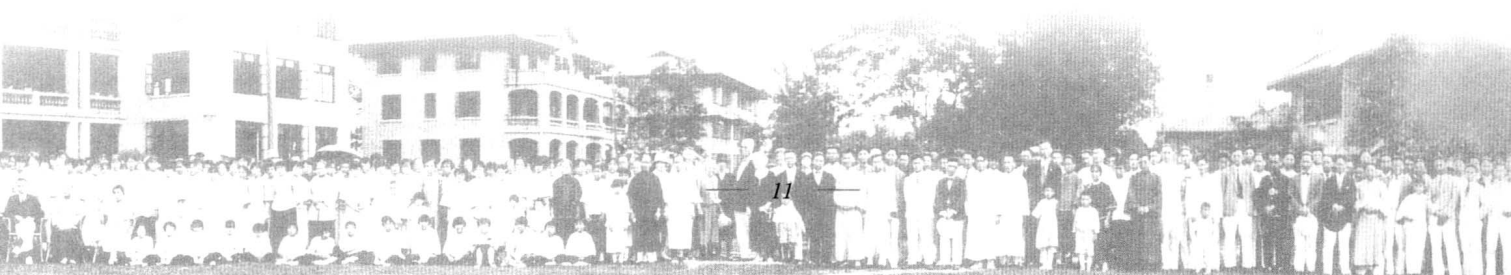
The school emphasized religious education, with Bible Study as a core course, morning chapel services and evening prayer meetings. Students were required to attend worship services on Sundays, which were observed as a day of rest. The missionaries' active evangelization led many students to faith in Christ. During the first forty years, an

average of one quarter of the student population became Christians.

On the one hand, the school emphasized student discipline, training students to become proper Chinese ladies. On the other hand, the school also offered a colorful campus life, scheduling different kinds of sports such as volley ball, basketball, lawn tennis, baseball and others besides choral singing and folk dancing. In 1908, the school started the Young Women Christian Association on campus, organizing the students to participate in social services such as providing free schools, Sunday Schools and summer camps for illiterate children in the nearby villages.

Most students became housewives after they graduated from the school. Some of them married preachers and assisted them in the ministry. The women's school and the normal school departments produced Bible women and teachers for the Chinese churches and society. In 1879, two of the students enrolled in medical classes that Dr. John Kerr offered in conjunction with the Canton Mission Hospital. After the arrival of Dr. Mary Niles in Canton in 1882, she started medical classes for women who were mainly graduates of True Light Seminary. The medical classes later evolved into the Hackett Medical College for Women.

After the 1911 Revolution, in the face of social changes when educational reforms led to Western



---

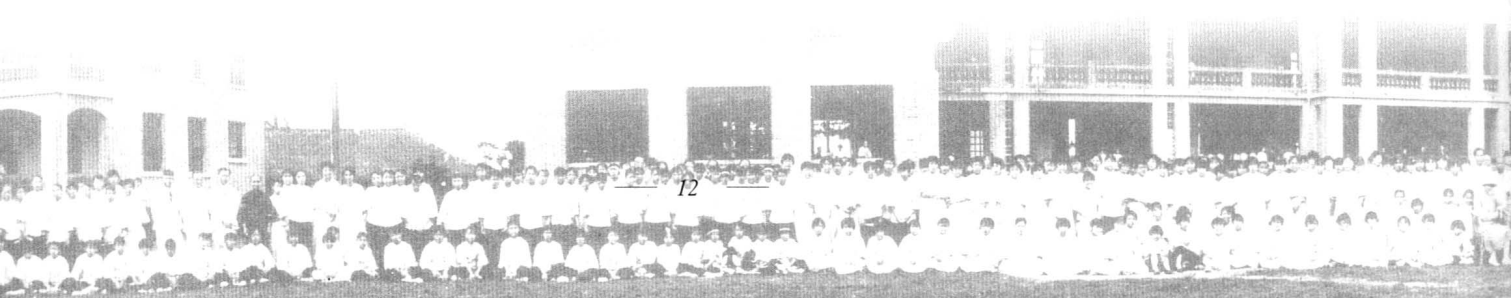
educational system becoming the vogue, the education provided by True Light Seminary became very appealing. This led to the development of well-organized elementary and junior high school departments, normal school department for teachers' training, and Bible school department. The school was self-supporting with students paying tuition to offset the schools' expenses. In 1913, with the mission board's consent, Harriet Newell Noyes established a high school to meet the social needs. In addition to the existing Seminary, the True Light Middle School of Canton was established as a modern middle school for girls at White Crane Nest (Paak Hok Tung in Cantonese) at the outskirts of Canton city. Dr. John W. Creighton was appointed as its principal. In 1917, the middle school campus was officially opened. That same year Harriet Newell Noyes retired, and Mrs. Law Lau Sam Tsz succeeded as the principal of the elementary school department. Mrs. Law was the first Chinese to assume the post principal. She was succeeded by her daughter in 1925.

After the True Light Middle School was established, it became an elite girls' school in Canton and South China. The school offered a balanced curriculum. Although it was a Chinese medium middle school, it emphasized training in the English language with native speakers from the West as teachers. The school focused on character building through religious education, various services and

activities. Since it had a high academic standard, many Christian universities such as Lingnan University and Yenching University accepted its graduates for enrollment without any entrance examinations. The students came mainly from higher class families, and most of their fathers were merchants. A number of the students also came from other provinces including Hong Kong, and Southeast Asia.

True Light Seminary placed great emphasis on nurturing the spirit of service among the students, encouraging and assisting them to start village schools as their extracurricular activities. The students raised their own funds for starting a maximum of three schools simultaneously to provide free education. The students also conducted literacy classes for women servants on campus. Furthermore, they raised funds for relief work when drought and other natural disasters hit most parts of China.

In 1922, the Anti-Christian Movement gained momentum in society, followed by the Movement For the Recovery of the Rights of Education in 1925. Christian education was accused of being a means of imperialism, and Christians schools were seen as agents in the denationalization of China. Under the influence of these movements, the Chinese government changed their educational policy, decreeing that all private schools of all kinds should be registered and under government supervision. They were to comply with the government



---

regulations in the organization of schools, in the curriculum, and in other matters. In the case of schools that were established by foreigners, the heads of the schools, the chairmen and two-thirds of the board of directors must be Chinese. And for schools that were established by religious organizations, religious education should not be made compulsory, nor should religious propaganda be allowed as part of the schools' regular programs. To meet with these challenges, both True Light Elementary School and True Light Middle School reorganized their administrative structures under Chinese management and were registered officially with the Nationalist government. Furthermore, they had to remove religious education as a core course, and the post of principal in the middle school was offered to a Chinese. True Light schools had to change their status from being missionary schools to being Chinese Christian schools. Nevertheless, the Presbyterian Mission maintained a fraternal relationship with the school. Missionary subsidies were suspended, but two or three missionaries were sent to join the faculty as fraternal staff until the Japanese invasion.

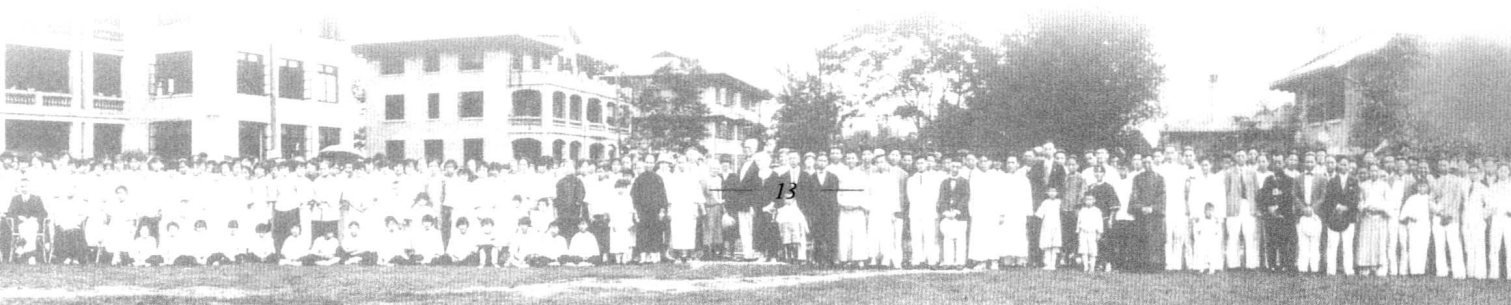
In 1930, Rev. Stephen Mark was invited to be the first Chinese principal of True Light Middle School where he served from 1930-34. He was succeeded by Dr. Hoh Yam Tong, a graduate of Columbia University with a Ph.D. in Education. He led the school until China declared war on Japan.

Due to the suspension of all missionary subsidies, in 1937 the school fees was inevitably increased to HK\$171 per semester. As a result, the True Light schools were among the most expensive private schools in China.

The campus chapter of the YWCA was also reorganized to emerge as the Hwa Kwong Club. It became affiliated with the Kwangtung Christian Student Association.

A private True Light Elementary School was added to True Light Middle School in Hong Kong in 1935 with the renting of a site in the mid-levels on Caine Road as its campus. Ms. Ho Yuk Ying was appointed as its principal. In 1939, the school bought a housing block as its campus facilities and developed it into a boarding school with over two hundred students.

In 1928, the True Light Elementary School came under the supervision of the Church of Christ Church in China Yan Oi Chapel, with its own board of directors. When Miss Law To Chun resigned from the school for further studies abroad with her husband, Dr. Hoh Yam Tong, her sister Miss Law Yau Tsit succeeded her as the principal. In 1938, the directors established a day school in the downtown area to serve those who could not afford boarding schools. The new school was named Chan Chung Middle School. The True Light Elementary School became the elementary department of this school.



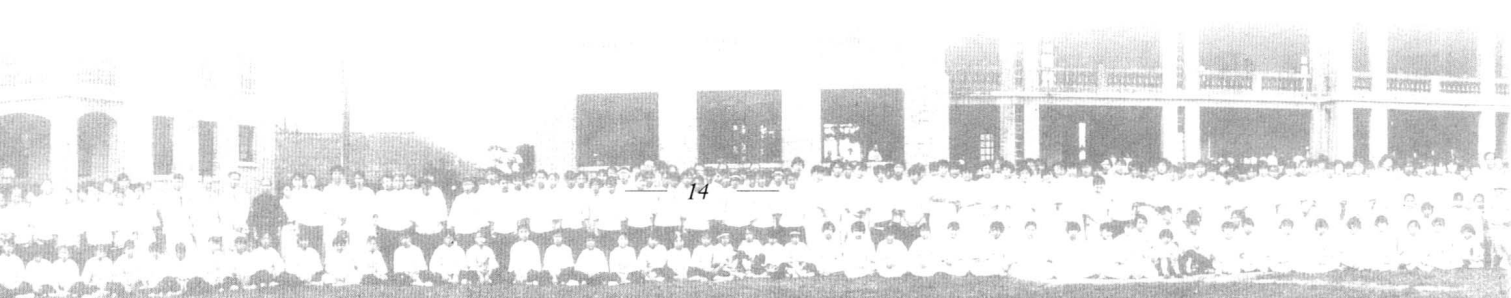
In February 1938, the board of directors rented a building in Shamshuipo, Kowloon to launch a branch of the school. In October, due to the Japanese occupation of Canton, it merged with the elementary department. When war began in the Pacific area, the school stopped its operation.

The True Light Middle School in Canton was greatly affected by the war. In 1937, due to the difficult situation in Canton, the school decided to move to Hong Kong and continued its educational mission by renting a house in Wan Chai. However, when the British colony fell into the hands of the Japanese in 1942, the school was compelled to stop functioning. Dr. Hoh Yam Tong led the staff and students to Kook Kong in Canton and borrowed a chapel building in Lin County as he was determined to re-establish the school in the "free zone" in China. Since the area was too remote to recruit adequate numbers of girls as students, boys were also welcomed as students during this exceptional period. By the end of 1942, Dr. Hoh established a branch school in Kweilin, Kwangsi, with Ms. Ho Yuk Ying appointed as its principal. In 1944, as the war situation worsened, the school at Lin County was compelled to move to Mount Double Joy (Sheung Hei Shan) in the same county, while the branch school in Kweilin was closed. The board of directors decided to merge True Light Middle School with Pui Ying Middle School. At the same time, Dr. Ho

resigned as he and his family were leaving for America, and Ms. Wong Yuk Ching and Ms. Lee Yiu Yu succeeded as school principals consecutively. This was the most difficult time for True Light schools to carry on with their operations. As for the campus building in Canton, it became a refugee camp during the war.

In 1945, When WWII was over, True Light Middle School immediately resumed operations and moved back from Lin County to White Crane Nest (Paak Hok Tung). However, since the campus had been severely ruined by Japanese soldiers and the resulting spate of refugees, it was very difficult to resume school operations. Also, in 1947, Miss Lee Yiu Yu resigned as principal and was succeeded by Dr. Ma Yi Ying, under whose principalship, the buildings and equipment improved.

In 1949, the Board of Directors considered it would be wise to move True Light Middle School to a place where there would be freedom of worship and the opportunity for a Christian education. Dr. Ma Yi Ying was delegated to relocate the school. A house was bought in Waterloo Road, Kowloon Tong and it was altered to serve as a school named Kowloon True Light Middle School. Dr. Ma Yi Ying was the Principal of both schools until Canton was liberated and the provincial government took over the control of schools. Then Miss Lee Cheuk Yi succeeded as Principal of True Light Middle School in Canton. In 1954, the school became Canton City





---

Number Twenty-two Middle School. However, it resumed its name as Canton True Light Middle School in 1984. It was the first school to resume its original name.

Since 1949, Kowloon True Light Middle School has been preferred by many parents for its high scholastic standard and Christian education emphasis. It is affiliated with the Hong Kong Council of the Church of Christ in China. In view of its success, in 1958 the government granted a piece of land on Suffolk Road to construct a new campus. Construction was completed within two years, and the secondary school section moved to this new campus, while the primary and kindergarten section remained in the old location.

In 1973, Dr. Ma Yi Ying retired as principal and was succeeded by Miss Lee Wai Lam. Five years later, as Principal Lee retired, Miss But Yee Har became its principal in 1978. The same year, the middle school section became a fully government-aided secondary school, while the kindergarten and primary sections maintained their private status. The school maintained a high standard and a good reputation. This work paved the way for a better quality of education for Chinese students in Hong Kong. In 1991, Miss Chan Yuen Sheung became the Principal and has remained so to this day.

The school continued to move forward with the times, raising its quality of Chinese education, with a balanced development in the moral, mental, physical,

social, artistic and spiritual aspects. The school gave special attention to teacher-student relations, and a support system for the students, such as promoting “mutual encouragement between teachers and students” and “peer group counselling”.

True Light Primary School in Hong Kong resumed operation in February 1946. Ms. Ho Yuk Ying resigned as principal and was succeeded by Ms. Ho Chung Chung. By February 1947, the school further developed its middle school section.

After 1949, in response to the educational demands of new immigrants from the mainland, True Light Middle School in Hong Kong rapidly developed from an elementary department affiliated to the True Light Middle School in Canton to a full-fledged secondary school. When the Hong Kong government granted the school a piece of land on Tai Hang Road in 1950, a brand new school building was constructed to accommodate students from kindergarten to the secondary school levels. More buildings and facilities were added to meet the ever-increasing demand during this period. The campus on Caine Road remained a primary school affiliated to the Tai Hang Road campus. In 1960, the whole school from kindergarten to secondary school levels consisted altogether of seventy-four classes and a total of three thousand students.

Being a secondary school, the True Light Middle School of Hong Kong emphasized the

