



In Memoriam -- Mr Tsui Yan-Sau, Peter
徐仁壽先生
(1889 – Feb 19, 1981)
Founder of Wah Yan College 1919
Headmaster of Wah Yan College, 1924-1925



Plaque in Wah Yan College, Kowloon – List of Principals

From Chinese Wikipedia

徐仁壽（1889年－1980年），首位在[香港](#)開辦[英文中學](#)的華人，在此以前英文中學均由來自海外的[教會](#)開辦。

徐仁壽祖籍[廣東五華](#)，祖父是基督教會長老，父親為教師。幼年隨父到香港生活，入讀[聖約瑟書院](#)，其後篤信[天主教](#)^[1]。畢業後到廣東[梅縣](#)任教中學，四年後回到母校聖約瑟書院任教。[1919年](#)，徐仁壽獨自創立[華仁書院](#)，其後邀得舊同事[林海瀾](#)一同辦學；到 [1924年](#)又到九龍開辦[分校](#)。

徐仁壽在辦學事業巔峰的時候突然退休，把兩家華仁書院的辦學權，轉讓給天主教會[耶穌會](#)。他宣告退休後，便轉往[北婆羅洲](#)經營[樹膠業](#)。其子[徐家祥](#)是香港首位華人政府行政官。^[1]

徐仁壽在[粉嶺崇謙堂村](#)的故居、位於崇謙堂對面的「[石廬](#)」，已被[香港特區政府](#)列為二級文物。



徐仁壽於[粉嶺崇謙堂村](#)的故居——石廬



五十六號的星光——九龍華仁書院創校八十周年紀念冊

創我華仁 徐仁壽先生

文：方棋、林君略

徐仁壽先生出生於一八八九年，原籍廣東五華。他是天主教教徒，聖名為伯多祿 (St. Peter)。徐仁壽先生的宗教及教學背景可說是受到其祖父及父親所影響，其祖父為基督教會長老，父親則任職教誨。徐仁壽先生幼時跟隨父親來到香港，並在聖約瑟書院接受教育。畢業後，他便開始從事教學工作，先在廣東梅縣的中學執教鞭，及後回香港於聖約瑟書院任教。

一九一九年，三十歲的徐仁壽先生發覺本港中學數目不足，以致很多本地學生沒有學習機會。於是，徐仁壽先生抱著崇高的教育理想，毅然負起建立學校的職責，特為華人建立一個受教育的地方——華仁書院。「華仁」二字乃由徐先生的故鄉（五華）及名字（仁壽）合成。及後，其舊同學林海瀾先生亦加入與徐仁壽先生一同辦學。鑒於學校成績卓越，華仁更獲教育司批准，成為政府補助私人辦理的華人學校。

在徐仁壽先生的管理下，學校迅速發展，學生人數更一天比一天增加起來。為了可收容更多學生，徐仁壽先生便於一九二四年十二月一日，在蘇蘭街七十號建立九龍華仁書院，並成為我第一任校長，直至一九二五年。港九兩華的學生人數更一度成為全港之冠，達一千二百人。

正當華仁書院之教學工作及各項管理漸趨完善，徐仁壽先生毅然在事業巔峰的時候宣布退休，並將親手創立的華仁書院，交予耶穌會接辦。很多人不明白徐仁壽先生為

甚麼要這樣做，究其原因，徐先生考慮的不是自身的利益關係，而是以千萬學子的福祉為大前提。

事情是這樣的。徐仁壽先生當教師出身，明白若要讓老師專心一志教導學生，培育後進，辦學者必須提供滿意的待遇，讓教師毋須為生活擔憂。因此，華仁的教師待遇比官校薪金高出三分之一。此外，他們的薪金會按年遞增百分之二點六。後來，教署推行官校教員薪金制度大改革，把官校教員薪金大幅提高，超出一般私人辦理學校者所能提供的待遇。為此，徐仁壽先生於一九三二年二月把華仁交予耶穌會管理，學校從而可採納官校的薪金制度，使華仁可以聘請高質素的教師，使莘莘學子得益。

一九八一年二月十九日，徐先生於聖德肋撒醫院病逝，享年九十三歲。徐先生的安息彌撒在九龍華仁書院聖依納爵堂舉行，禮體安葬在九龍長沙灣天主教墳場。

小檔案

- 1889 ■ 出生，原籍廣東五華
- 1919 ■ 創立華仁書院（現香港華仁書院）
- 1924 ■ 創立九龍華仁書院，並擔任九龍華仁書院第一任校長
- 1932 ■ 把華仁交予耶穌會管理
- 1981 ■ 於聖德肋撒醫院病逝，享年九十三歲

剪影

五十六號的星光

要細數五十六號的星光，當然要從徐仁壽先生數起。今天，雖然香港和九龍華仁書院為兩間相互獨立的學校，沒有「總校」與「分校」的關係，學生的校服以至校章也不盡相同，但是她們均由耶穌會(The Society of Jesus)管理，更重要的是當年徐仁壽先生先後在香港及九龍成立華仁書院，其目標都是一致的，就是為普羅大眾提供良好的教育。沒有徐仁壽先生，我們或可仍在窩打老道五十六號找到星光，但一定沒有現在般閃亮。



一九八一年，徐先生病逝，聖依納爵堂門外放滿花圈，作為對徐仁壽先生的最後致敬。



徐仁壽先生（右一）六十年代出席舊生會活動。



五十年代的九龍華仁書院校舍。



徐仁壽先生（右一）與前香港總督葛士（左二）在一九七四年出席九龍華仁書院金禧畢業典禮。



華仁學生積極參與課外活動，圖為一九六七年中文學會會員大會時攝。



華仁學生亦是積極貢獻社會的一群，圖為一九七四年於華仁舉辦明愛寶物會時攝。

Bishop Valtorta performed the opening ceremony and preached in Latin, impressing on the students the significance of this new development for the missions of South China. The seminary was already in operation at the time of the formal opening. There were, to begin with, twenty students, seven studying theology and the rest philosophy. The teaching staff were, Fr. Tom Cooney, who had been installed as rector, and Frs. G. Kennedy, P. Joy, D. Finn, R. Gallagher, soon to be joined by Thomas Fleming, and scholastics H. O'Brien and G. Casey.⁽³²⁾ The seminary was to prove among the most influential of the Society's works in South China.

The unexpected Wah Yan initiative

The New Year was to bring to a climax the deliberations about a secondary school. In May 1932, George Byrne advised Fr. Laurence Kieran, provincial since March 1931, of radically new proposals with respect to a secondary school. He had been approached by the director of Wah Yan College, Robinson Road, Hong Kong, Mr. Peter Tsui Yan Sau, to learn if the Jesuits would take over the school.

Mr. Tsui had founded the college in 1919. After only three years it was so efficiently run that it was admitted to the list of grant-in-aid schools by the government. By 1929 it was the biggest school for Chinese students in Hong Kong, consisting of 800 pupils and 30 teachers, and was receiving the highest grant. Then, Mr. Tsui's partner, Mr. Lim Hoy Lan invested the reserve fund of the school unsuccessfully, and this was followed by the world economic recession, all of which resulted in a twenty per cent fall in student attendance and in the educational grant-in-aid. At the same time, the salaries of the staff were increasing. In order to secure the future of the school and of its teachers, Mr. Tsui decided, with the consent of Mr. Lim,

to hand the school over to the Jesuits, who, he knew, had been thinking of opening a school.⁽³³⁾ Both men were Catholics, and already, as noted, had some Jesuits giving talks in the school.

On 6 May 1932, Mr. Tsui's offer was considered by the consultors, Byrne, Cooney, Gallagher, Joy, and MacDonald. They established that Wah Yan, under new management, would still be a grant-in-aid school (\$28,000), that the present management required nothing for good-will, and that the furniture alone would require expenditure. They also established that there would be no difficulty about the transfer of ownership, which was in the hands of the Director of Education, whose report on the discipline of the school was most satisfactory. "Such a school", the consultors' minute observed, "would give us a great standing with the Chinese in Hong Kong. We could enter into the work of the school as from September and take over with the New Year. It would be very acceptable to his Lordship, and the difficulty of opposition with regard to St. Joseph's (school) seems to be obviated because we are not opening a new school but continuing one already existent. Add the fact that if we were to open a new one it would almost certainly not be a grant-in-aid school, and that we can, while retaining the name, later on remove, if necessary, to a more suitable locality."

Despite their previous insistence that their circumstances and manpower required them to start with a small school, the consultors, faced with "the obvious advantages of the possession of such a school" as Wah Yan, "were unanimous for acceptance". Moreover, as the matter was deemed urgent, the consultors considered three names for the superior or rector of the school, namely Frs. Gallagher, McCullough, and Finn. They gave most votes to Gallagher, a wise choice.⁽³⁴⁾

Three days later George Byrne wrote to Fr. Kieran.⁽³⁵⁾ “Wah Yan College”, he explained, “stands first of the Chinese schools”; it was “ranked” among Catholic schools because the director was a Catholic, though most of the boys and staff were pagan. He then summarised the main points established at the consult. In favour of accepting the school was its standing with the Chinese community, and the fact that “it is a grant-in-aid school. As there are some 600 boys in the school, this comes to a considerable sum. Now, if we take over the school, we take over all the privileges; whereas, if we start a new school, we shall not be able to become a complete grant-in-aid school”. This last, because the government had decided against subsidising new secondary schools. They wished to make more money available to primary and technical schools. “The consultors”, Byrne explained, “were unanimous in agreement. He had asked them to write personally. The bishop approves, and presses us to take the school.” The individual consultors, in their letters, emphasised the importance of the opportunity.

Eventually, on 23 June 1932, a cautious telegram arrived from the provincial:

Accept on terms mentioned ... We must retain endowment, have power to dismiss and engage staff, exercise complete control over staff, pupils, and internal management. No permission for Branch School.⁽³⁶⁾

The ‘Branch School’ referred to Wah Yan School, Kowloon [the same name was kept for grant-in-aid purposes], which was run by the same director as of Wah Yan Hong Kong. It was a smaller school, and Mr. Tsui wished the Jesuits to run it too.

悼念徐仁壽先生

二月二十一日，一個星期六的早上，校園本應是冷清的，但一輛一輛的汽車漸漸駛入，因數目太多，草地球場也要變作臨時停車場。不久，一輛靈車沿着斜路緩緩的駛上停車場。那是乘着徐仁壽老先生——華仁創辦人的靈柩的靈車。

徐仁壽老先生原籍廣東五華。逝世後，遺下十四子六女，孫男女五十四人，曾孫亦三十二人，學生更不計其數（廣州主教鄧以明亦為其學生），可稱家族繁衍，福有攸歸。

徐仁壽先生享年九十三歲，於一九一九年抱着崇高的教育理想，特為華人創立一所中等教育學院，創立了華仁書院的前身，但在六十



二年後的二月十九日，於聖德肋撒醫院病逝。徐先生是一位天主教徒（其聖名為伯得祿），故於本校聖依納爵堂舉辦一安息彌撒。於十時許，聖堂內已坐滿徐老先生的親友，華仁舊生和港九華仁的同學，數位退休的華仁老師亦先後出現於聖堂之中。徐老先生的家屬皆穿上黑色長袍，肅坐於前排，人數若百人之眾，而徐先生的靈柩就在數度燭光的陪伴下，放在



家屬坐位的左面。隨着數首沉重的聖詩，彌撒正式開始。由廣州主教鄧以明主祭，港九華仁書院校長和二十數位神父輔祭。整個彌撒在一片肅然而沉重的氣氛下渡過。當徐先生家屬慢慢步送他的靈柩運出聖堂時，那慘淡的境況，筆者亦為之黯然。

彌撒畢後，擠滿停車場的汽車亦漸離去，六輛滿載徐先生家屬的租賃遊行車亦隨着靈車駛往九龍長沙灣天主教墳場，徐老先生的遺體亦於當日在此處安葬。華仁能有今天，追源溯始，乃拜徐仁壽先生之賜，徐老先生雖離我們而去，但他的業績永遠留在我們的心中。