



# 北美風沙 The North American LaSallians

Sep 2014

## Readers' Input

To solicit and facilitate more interaction with our readers, a new section is added. **Readers' Input** provides a new platform for our readers to express their view, feelings and sentiments on articles appearing in this newsletter (and the authors too!). Please email your input along with your HKCEE year to [editors@lscobaedm.org](mailto:editors@lscobaedm.org), and refer to the **About this newsletter** section below regarding accepting, rejecting and editing of materials submitted for publication in this newsletter.

Calvin, Victor:

I just finished reading the August issue of the NA LaSallians. You have worked hard to deliver another outstanding newsletter. I enjoyed tremendously the articles from Peter Leung and Victor. The stories of our Brothers and teachers are precious. If you write to Peter, please thank him for me.

Anthony Luk (1966)

Dear Anthony,

This is one of the reasons why I echoed the original posting phrasing Edmonton Chapter. Most of the folks have got a false impression that our brothers from Edmonton Chapter are so lay back and have lots of spare time. But they did not know that the main contributors, like Calvin, rarely get more than 5 hours sleep. He (they) still have time for La Salle matters simply because this is (a) high priority to them, this means scarifying (sic) sleep time.

Once again, thanks for your continuous support to our Alma Mater, Calvin!

Victor Leung (1977)

## About this newsletter

This newsletter is aimed at providing an electronic platform for communication among La Salle College old boys residing in North America. However, it shall not be used as a tool to promote any personal agenda. The editorial board therefore reserves the right to review and edit all submissions to ensure that no inappropriate contents appear in any issue of this newsletter. The editorial board also reserves the right to reject any submission that is not in line with the objective of this newsletter. Please send all your communications to [editors@lscobaedm.org](mailto:editors@lscobaedm.org).

To subscribe to this newsletter, please email (with subject line: subscribe) to [newsletter-lscobaedm.org-subscribe@lscobaedm.org](mailto:newsletter-lscobaedm.org-subscribe@lscobaedm.org).

Newsletter Committee comprises of the following members:

East Coast (USA)	Christopher Tse (1965), Peter Lai (1967)
Edmonton	Calvin Chan (1971)
San Francisco Bay Area	Ephrem Fung (1976), Ambrose Lee (1998)
Southern California	Eddie Shek (1985)
Toronto	Felix Leung (1985), Kevin Kwok (1988), Jimmy Chang (1966)
Vancouver	Victor Leung (1977), Richard Choo (1977)

## Reminders

### East Coast (USA)

#### Sunday Dim Sum Lunch

Date every Sunday  
Time noon  
Venue Asian Jewels Seafood Restaurant  
133-30 39th Avenue, Flushing NY 11354  
Tel. 718-359-8600  
Contact [dimsum@nylscoba.org](mailto:dimsum@nylscoba.org)

#### Autumn Gathering

Date Saturday October 4, 2014  
Time 2:00 pm – 6:00 pm  
Venue residence of Chris Tse at Redding, CT  
Contact Chris Tse at (203) 938-7990

### Edmonton

#### Monthly Dim Sum Gathering

Date Sep 5, 2014 (every first Friday)  
Time noon  
Venue Urban China Restaurant 潮樓大酒樓

#### Summer BBQ

Date Sep 13, 2014  
Time 5:00 pm - 9:00pm  
Venue Calvin's place  
Contact [billshwong@shaw.ca](mailto:billshwong@shaw.ca)

#### Wine Tasting

Date Sep 19, 2014  
Time 6:30pm  
Venue Finnagan's Bistro, Bar and Billiards  
13560 Fort Road  
Presenter Dr. Peter Chiu  
Contact [billshwong@shaw.ca](mailto:billshwong@shaw.ca)

### San Francisco Bay Area

#### Bimonthly Lunch gathering

Date Oct 4, 2014 (1st Sat of every other month)  
Time 1:00 pm - 3:00pm  
Venue Cooking Papa Restaurant  
1962 W El Camino Real, Mountain View,  
CA 94040  
Contact [sf@lscoba.com](mailto:sf@lscoba.com)

### Southern California

#### Monthly Dim Sum Gathering

Date every first Sunday  
Time noon to 2 pm  
Venue Empress Harbor Seafood Restaurant  
111 N. Atlantic Blvd., 3/F, Monterey Park

### Vancouver

#### Badminton Night

Date: Every Monday  
Time: 8 pm – 10 pm (2 sessions)  
Venue: Richmond Pro  
130-5800 Minoru Blvd, Richmond  
Cost: \$5/session (i.e. \$10/2 hour)  
RSVP [vlfun@shaw.ca](mailto:vlfun@shaw.ca) by every Friday



# 北美風沙 The North American LaSallians

Sep 2014

## Chapter News

### Vancouver Chapter

#### Annual BBQ – July 2014

Nick Domingo (1963)

The Annual BBQ for the Vancouver Chapter was held on July 27 this year and was attended by more than 40 LaSallians and guests. Entertainment was provided by Michael Remedios (1966), and Lucy and James Ng (1974). We also took advantage of the occasions to celebrate the retirement of Peter Choy (July 29) and his 60th birthday (July 28). Everyone had a great time.







# 北美風沙 The North American LaSallians

Sep 2014

## East Coast (USA) Chapter

### Sunday Dim Sum Lunch

New York/East Coast Chapter

The New York/East Coast Chapter has a long tradition of gathering for dim sum on Sundays. We have a private room reserved for 12 p.m. every Sunday at **Asian Jewels Seafood Restaurant** located at 133-30 39th Avenue, Flushing NY 11354 - Tel. 718-359-8600. Please email [dimsum@nylscoba.org](mailto:dimsum@nylscoba.org) in advance when visiting NY. All old boys are welcome.



## Global Reunion

### The LA Cathedral Welcomes You

*This article first appeared in the La Salle College Old Boys Global Reunion 2014 program book.*

**Anthony Luk (1966)**  
(Photos by Maureen Luk)

**Preface:** Let's join Brother Steve to attend the 10:00 a.m. Sunday Mass at the Cathedral of Our Lady of the Angels during the weekend of LSCOPA Global Reunion 2014. The celebrant of this Mass usually is Archbishop Gomez or Monsignor Kostelnik. We shall use the occasion to celebrate Thanksgiving for our La Sallian heritage. Together we can truly practice the La Salle spirit of "Faith, Zeal, and Community" that has been passed down from generation to generation. Whether or not you are a Catholic, the Cathedral welcomes all to her grounds and nave.

#### A Landmark

The Cathedral of Our Lady of the Angels, commonly known as the LA Cathedral, has been a landmark in Downtown Los Angeles since her opening in 2002. The modern architecture of the LA Cathedral and her collection of art/religious artifacts are a splendid display of ingenuity. Although the Cathedral is built next to the Hollywood Freeway, once inside her nave, people will not hear the noise of the neighboring traffic and can concentrate on the liturgy especially the selected Readings, Gospel and the ensuing homily.

#### A Meditative Passage

From the plaza level, visitors catch the first glimpse of the front of the Cathedral. As they stroll towards the left entrance, the 11-story-high structure draws no parallel from traditional cathedrals. The color of the sunbaked adobe walls gently dispatches the



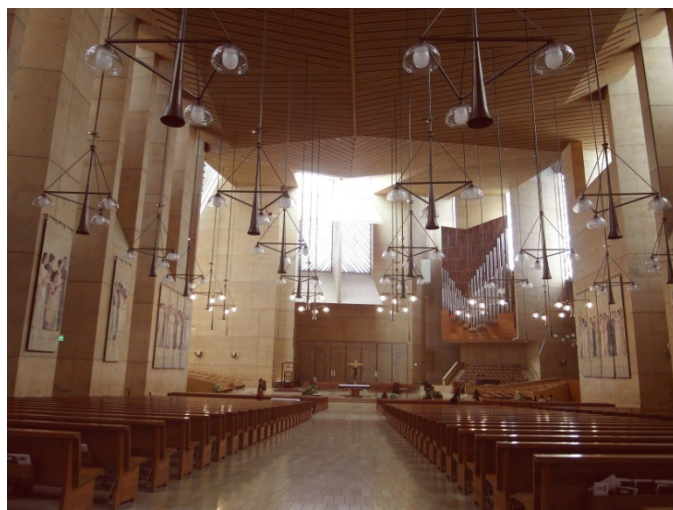
# 北美風沙 The North American LaSallians

Sep 2014

notion of churches from the era of the California Missions. The contemporary architecture of the LA Cathedral was designed by Jose Rafael Moneo, a Pritzker-prize-winner from Spain. He cleverly employed acute and obtuse angles while avoiding right angles throughout the design, creating an aura of sacred mystery.



*The Cathedral of Our Lady of the Angels*



*The Nave of the Cathedral of Our Lady of the Angels*

At the Cathedral entrance, a contemporary statue of Our Lady of the Angels crowning the great Bronze Doors welcomes people with her outstretched arms and open palms. The Bronze Doors and the crowning statue were designed by Robert Graham, a California sculptor. After crossing the threshold, people will walk on a slightly inclined ambulatory, which surrounds the interior of the Cathedral. The ambulatory leads past a series of devotional chapels, which do not open into the nave unlike those of traditional predecessors. People enter the nave using passageways from the south side, the north side or the rear section of the Cathedral. Therefore, the LA Cathedral distinguishes herself from the traditional cathedrals by placing her main entrance starting at the front. The small incline together with the devotional chapels along the ambulatory provide a meditative passage of an upward journey preparing the mind to discover a new experience.

## **Behold the Nave**

Stepping into the nave, worshippers and visitors alike will at once feel the comfort of the ambient light. The sun's rays passing through glass-protected alabaster windows and slant shafts diffusely fill the interior of the Cathedral with a warm milky glow. The entire space in the nave does not have any pillars. Nine steel trusses and four main walls support the soaring, cedar wood ceiling. Sitting on any pews in the 300-foot nave, visitors enjoy clear views towards the altar and all the surroundings – no doubt they will notice the tapestries of saints along the walls.

Twenty-five tapestries of saints and holy men and women line the south and north walls of the LA Cathedral. They form the tapestry group known as the Communion of Saints. The second tapestry from the altar on the gospel side of the nave features five saints including Saint John Baptist de La Salle. But the figure portraying the founder of the Brothers of the Christian Schools was a commoner, perhaps a relative of the California artist John Nava, or a passerby in Ojai, California, the location of the artist's studio. Nava's implication is: when viewers find the saints depicted in the tapestries looking like ordinary people, they will be inclined to follow the teachings of the saints. Other true depictions such as Saint Ignatius of Loyola, Pope John XXIII and Mother Teresa were weaved onto the fresco-toned tapestries using their own historic likeness. Some depictions, including children, on the tapestries were unnamed to represent many anonymous holy people in our midst. Visitors have established a trend to follow the set of tapestries of the Communion of Saints and identify their own patron saints among the 135 saints and holy people.



*Saint John Baptist de La Salle  
and other saints*

John Nava applied his talent in creative art and advanced graphics in providing weavable digital files to Flanders Tapestries near Bruges, Belgium. The three groups of tapestries in the LA Cathedral came to fruition after twenty months of designing and two





# 北美風沙 The North American LaSallians

Sep 2014

months of weaving. Otherwise, the old traditional way of weaving alone would have taken decades to complete the assignments.

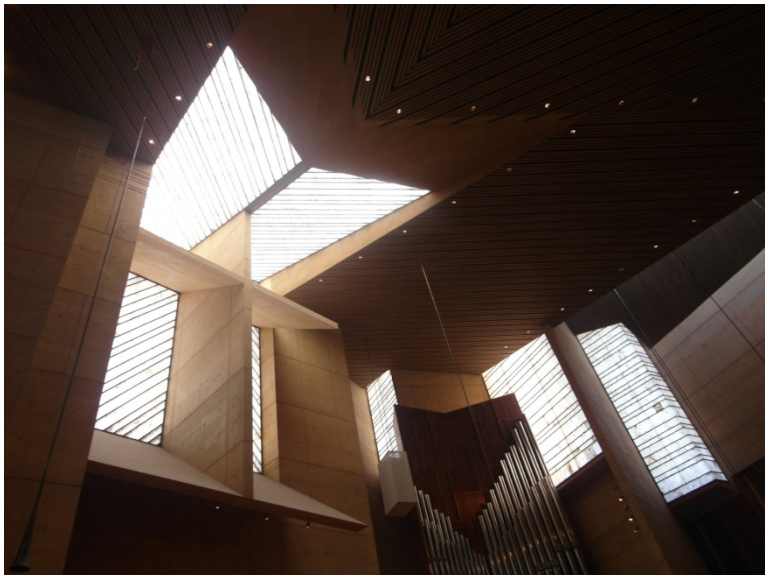
Above the pews, the delicate hanging lights with three bulbs on triangular linkages emanating from a central stem seem to signify the Holy Trinity. The cavity of the long trumpet-like stem conceals miniature speakers that deliver every aural tone of the liturgy to the assembly below.

## The Sanctuary

The arrangement of the Communion of Saints tapestries directs the eyes of the congregation upward and towards the altar. To the left of the altar and high above, the easterly rays passing the arrays of alabaster windows illuminate an architectural cross formed by a slanting crossbeam. The design graces the Sanctuary with natural light. In addition, the giant cross is the emblem of Christ, "the Light of the world."

The glass-protected alabaster windows adjoining the crossbeam are illuminated at night. People can see from afar the resultant cross "lantern" adorning the front of the LA Cathedral. The beacon of Christ lasts both day and night.

Visitors on the pews will realize the LA Cathedral faces east towards Jerusalem. The cruciform created by connecting the north and south transept at the Sanctuary follows a traditional concept; the Dobson Opus 75 pipe organ and the Cathedral choir are at the south transept and stand ready for their celestial melodies.



*The Emblem of Christ*



*The Set of Baptistry Tapestries*

At the opposite side of the Sanctuary, i.e., the west end of the LA Cathedral, children and adults often stand next to the Baptismal Font and gaze attentively the set of baptistry tapestries that depicts Saint John the Baptist baptizing Jesus.

## Work of Human Hands

The Cathedral of Our Lady of the Angels is foremost a place of worship, but her unique architecture and many art works attract diverse peoples from all across the land. The ingenuity of her contributors, from the architects, artists, and a cross-spectrum of engineers, artisans, and construction workers exemplifies the "work of human hands" with results that bring forth the glory of God. For ages the same phrase has been echoing in the Liturgy of the Eucharist when the celebrant of the Mass says:

"Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life."

"Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink."

**Postscript:** When I was a Form I boy in September 1961, the entire La Salle student body exited St. Teresa's Church after the Mass that marked the start of a school year. I followed upper classmates as they led the way and turned into Boundary Street. I shall always remember that scene where both sides of the

street were La Salle students four abreast in white summer uniforms walking smartly towards the majestic Dome campus. We were ready for new lessons that would guide our future.



# 北美風沙 The North American LaSallians

Sep 2014

## Sunday Mass at the LA Cathedral

Anthony Luk (1966)

On Sunday, August 10, during the La Salle College (LSC) old boys Global Reunion 2014 in Southern California, almost 50 old boys and their family members joined Brother Steve Hogan, principal of LSC in attending the 10:00 a.m. mass at the Cathedral of Our Lady of the Angels (aka LA Cathedral) in downtown Los Angeles. It was heartwarming to see many out-of-town LaSallians sitting in the front rows beneath the tapestry depicting Saint John Baptist de La Salle. We could hardly hold our excitement while greeting one another along the pews.

When I introduced myself to the head usher, she acknowledged that she was expecting a group from La Salle. Originally I thought I would request that Brother Steve be one of the worshippers bringing the gifts to the altar. When she asked for four men and two women, I quickly assembled three old boys and one lady. While I was looking for the second lady, Maureen, my wife, walked into the central aisle after taking pictures of the Cathedral. The head usher said that she needed a couple to bring the Bread to the altar. It was indeed an unexpected but pleasant surprise that Maureen and I became the couple to bring the Bread to the altar. It was our first experience with the task.

Our LaSallian contingent was overjoyed when it was announced before the procession began that Archbishop Gomez would be the celebrant of the mass, for it was announced at mass on the previous Sunday that Archbishop Gomez would be away.



*Presenting the Bread and Wine:*

*Cecilia Lee (spouse of Paul Lee (1963)), Andrew Sien (1963),  
Brother Steve Hogan, Jimmy Chang (1966), Anthony and Maureen Luk (1966)*



*Brother Steve presenting the Wine to Archbishop Gomez*

*(Photos by Thomas Tsui -- Class of 1995)*

After mass, our entire LaSallian group queued up with the rest of the congregation to meet and shake hands with the Archbishop. I informed the Archbishop's body guard that our group would like to have a photo taken with Archbishop Gomez. He told us to line up against a wall facing the sun to wait until the Archbishop had finished greeting the last of the faithfuls. The three-minute wait was most pertinent as we stood attentively with Brother Steve in the front row and leaving a vacant spot for Archbishop Gomez, and I felt the unity of our group grew by the second for a picture perfect Thanksgiving Mass during our Global Reunion.

Before the group dispersed to the next events, Brother Steve reiterated the Archbishop's message in his homily, which centred around the Gospel reading (Matthew 14: 22 – 33). The boat being tossed at sea with the frightened disciples symbolized the Church. Jesus brought the disciples safely ashore. Archbishop Gomez and Brother Steve reminded us to keep our faith as we continue our journey as Christians. This joyful celebration of Sunday mass with our LaSallian family at the LA Cathedral will etch in our memory for a long time.

The coordinators of the Sunday Mass were Anthony Luk (1966), Stanley Ng (1961) and Stanley Wong (1968). Michael Lau was our liaison with the administration of the LA Cathedral. Stanley and Nancy Wong accompanied Brother Steve to walk around the cathedral grounds. They spent time viewing the cathedral's architecture and artifacts before proceeding to the bowling function in the afternoon.





# 北美風沙 The North American LaSallians

Sep 2014



*A lingering group picture with the statue of Our Lady of the Angels  
(Photo by Maureen Luk)*



*Brother Steve chatting with Archbishop Gomez  
(Photo by Spencer Liu -- Class of 1966)*



*The most memorable La Sallian group picture with Archbishop Gomez and Brother Steve  
(Photo by Spencer Liu -- Class of 1966)*



## La Salle Hearsay

Since I became a LaSallian decades ago, I keep hearing gossips and stories about people and events at La Salle College, our Alma Mater. Many years ago, I came across an article putting many gossips and stories in writing. Now that article has grown in length and recorded many interesting stories which, I believe, many of our readers are interested to read.

I am glad to have obtained permission to publish this article in this newsletter from the author. It will appear as a two-part series in this and the following month. I have also brought the last two paragraphs of the article to the front after the short biography so that all our readers can enjoy more reading the article with a right attitude given a full understanding of the author's objective writing this article.

Lastly, I have to apologize to those who have difficulty reading Chinese as I am not going to provide an English version because it is the language used to write the article that makes it more interesting to read. Readers can write to me about this article via [editors@lscobaedm.org](mailto:editors@lscobaedm.org) as I am the only one (not anyone else in the editorial committee) responsible for publishing this article

Calvin Chan (1971)

## 編者自傳

Peter Leung, 梁健鵬, Class of 1952。1946 年入喇沙第八班。1954 年 Form7 入大學不成，剛巧喇沙有新職位，稱 Lab Assistant。不用教書改簿，下午三點三散水。夏天返半晝，星期六暑假照放，唔晒本人。從來都係鍾意放假唔喜歡返學，喜歡返學唔鍾意上堂，鍾意上堂唔喜歡聽書，喜歡聽書唔鍾意考試，考試又唔喜歡肥佬。於是在喇沙混至 1977。在此 32 年內從來沒有告過半天假，可算飽受喇沙全體修士及老師薰陶。任內學生待我是學長，校役視我是伙記，教師待我是同事，修士當我如子侄。都對我親切有嘉。所以校內消息甚多。後移民多倫多，組織喇沙舊生會。

## 撰文目的

本文目的，並不是為喇沙所有人物都揚旌立表，彰善隱惡，化裝整容，而是想從另一角度寫母校趣史。先鋒人物，他們每位都是有血有肉的人，或有人性弱的一面。如有冒犯，敬請包涵。雁過留聲，人過留名，意思是想給喇沙的前人，留下一個記憶，一個名字給後輩。莫如雪泥鴻爪，轉剎成空。

本冊成集，全靠多位修士，老師，員工，先後屆同學，憑記憶提供資料而成，現階段多談及戰前及至五六十年代，希望年青一輩多提供新資料。本集園地公開，極希望各位參與，最好由閣下親自提筆，電郵在下，或口頭提供資料，我可代為執筆。如有不滿，或有掛漏，請通知敝人，立即刪除或修補。如有得罪貴人，鄙人在此預先鞠躬道歉。又此冊道德水平，規矩傳統，概不與母校掛鉤。

## 編者聲明

文責本人完全自負。拙作對在學學生有不良影响，請家長老師留意。





## 喇沙稗史〔下卷〕 第五次增訂版〔2014年2月〕

梁健鵬主編

### 戰後老師

戰後喇沙復校初期，已不能找回全部舊老師，於是新聘了多位上海名校聖約翰大學的年輕畢業生，如 Henry Lau, James Huang, Daniel Chen 等，稱三劍俠，都算是江澤民的校友。Henry Lau 劉永，是戰前舊生，英文造詣極高，頭腦清醒。歷任校長，都對他極為信任，時間表編排，教員調動，都靠他拍版。是喇沙主要台柱，他臉上有一粒黑痣，故花名是“大粒墨”。

James Huang 黃敬忠，中英俱佳的才子，不修篇幅的名士，亦是高級賭神，不是賭徒。相傳流行的十三張，是他在上海時發明的。上課時或在賭桌前，木口木面，喜怒不形於色，故名“神主牌”。Rediffusion 是他譯為“麗的呼聲”的。還有很多荷里活西片，經由他譯成高雅的片名。

Daniel Chen。音譯“單料陳”，耳後掛了一個當時最高級科技產品的耳聾機。故又名“聾耳陳”。教書很了得，舞術超羣，那年代最前衛的模型飛機，是由他引進的。

中文老師袁滙炳，曾任中美聯絡處，官至秘書，故名“袁老秘”。戰後代表中文教師往教育司開會，他和鬼佬力爭“中史”為“中文”外另一個英文會考獨立科目，使後輩港人多認識祖國的朝代與衰，人物功過。確立中國人的身份。功成後自稱“老牛”。環顧現今港官，削貶中史，或另有苦衷，但能不汗顏乎？

袁老師為人聰明絕頂，教學生繙譯，除了要師隨清代翻譯大師嚴復的“信雅達”外，方法有“刪存補”，另加一個特別的“調”字。有等衰仔於是連聲大喊“調”字！！弄到課室幾乎失控。他還教學生運用策略、權術、計謀，要醒目、要識撈，才能達到目的。創“轉膊大法”，教“天份低”的學生運用。學生將信將疑，稱他為“大炮袁”。教育司舉辦譯文比賽，他為第一屆雙料冠軍。第二屆轉為只准學生參加。

理科老師 George Lyon Fong 美國回歸教師，教書精簡，不說廢話，英語用辭準確，課文最多十餘分鐘講完。其餘的時間就用來教訓學生，由頭罵到腳，滔滔不絕，絕好機會學好英文，學生若然領教，無形中得益不少。後來他返回美國，是喇沙一大損失。

王乾。花名“禾桿”，清華大學高材生，念文章時加節拍，搖頭擺腦，鏗鏘悅耳。學生說他考閱作文卷時成績只分為三級，上等的有 51 分，中等的得 50 分，下等的值 49 分。他是深水埗大地主後人，住又一村整座洋房，出入賓士，擁有美國國籍。資產階級的身價，却有一顆無產階級的腦袋。竟在課室上教大公報社論，事情驚動政治部，派專員來校調查，可幸“金絲貓”三言兩語給他打發掉，說他只是患了左傾幼稚病，沒有組織後台的。不用帶返警局。不用遞解出境，甚致不用炒魷，他被嚇到腳軟。從此不敢亂說。他的代號，也叫“左口魚”，左仔言論，出諸其口也。

歷史老師礦銘青，歷史學者，大學教授。但不能搞惦成班馬騮。課室秩序經常欠佳，他唯有講書時雙目望上天花板，避免目光接觸，下面學生一切小動作，大動作，都一概視而不見。所以渾名“望天佬”。後來改教低班。低班撤離中學後，步升至下午班校長。曾教學生研究女士的高跟鞋，故又被改花名為“鹹礦”。

### 第一位女性教師

1953 年 Bro Patrick 竟然聘請了一位嬌滴滴，香扇墜形，年青貌美的淑女任教高級數學。大家以為這回有好戲看了。可是此妹的確非同凡响，不出一星期就將這羣公雞仔弄得貼貼服服，還激發這群準流氓的內在優良品質，使他們顯示出騎士風度憐香惜玉之餘，一齊稱她做“契姐”，個個爭做“契細佬”，人人溫文雅爾，上課時一定要女士先入課室，下課時一定要女士先離去。時節獻花送禮，做到十足，後輩學弟，從此有樣學樣，開紳士傳統之先河。這事凸顯喇沙兩位突破傳統的非凡人物，一位是有膽申請的女教師，一位是有膽聘用她的校長。那時喇沙木屋校舍並無女廁設備，女士要先叩門見校長，Bro Patrick 得避席離開校長室出外，以提供專用私人洗手間。



## 體育老師

教體育從來都不是好差事。日晒雨淋，酷熱嚴寒，都要上陣沙場，管實成班甩繩馬騮。郭老師高就教署後，壯聞朝老師接任，他原是廈門大學體育系的名教授，共軍臨城，他落難香江，屈就糊塗王，他每課都有不同的教案，當時算是奇聞，堂堂落足力，上體育課時趁學生換裝時，還在黑板寫上中文詩詞，筆劃蒼勁，還加以解釋，但學生聽不懂他的鄉音國語，唯有洒手撿頭。放學後他還加時教練校際選手，奈何英語不靈通，廣東話更是大笑話，唯有多用手勢搭夠。有些衰仔學生，作反時被他捉着受責罰，就假裝聽不懂，挑戰他一齊見校長，可是見校長要講番話，他也就息事寧人，算了算了！他只能獨教體育一科，天天被太陽薰足八九小時，皮膚黑過非洲土著，狀若西環碼頭苦力，所以渾名“咕哩頭”他有伯樂慧眼，能發掘出有潛質的學生，加以有系統的訓練，所以當年我校體育名將輩出，開了喇沙香港學運霸主傳統，而後來的首席體育老師，都一概被冠了他的“名銜”——咕哩，如咕哩張，咕哩仔，咕哩乜……

低俗笑話一則：校際球賽完畢，主任用他獨特的粵語報喜：“我哋打贏籃球，校長好高興，畀我哋今日放半晝！”句中粗斜體的字，盡變男性器官！！聽者大悅！

## 美術教師

戰後美術主任，第一個是朱性仁老師，畫功了得，同時兼教中文，不幸患急症去世。接任的是鄧耀民老師，年青時是抗日熱血青年，在後方做話劇，以激勵人心。戰後來港，他編導演皆能，說可在影藝界與李翰祥爭鋒。但他選擇入教育界，潛心藝術，與世無爭。在校時他主辦及演出“文天祥”和“岳飛”兩話劇，自演秦檜角式。黃霑那時被他發掘出來。都算是鄧老師的門徒。

鄧老師是萬能泰斗，除演戲外，國畫，西洋畫都得。喇沙迎回愛瑪修士骨灰，訂了日期安置在校園，儀式對像是修士的半身銅像。已委托名家鑄做，可是名家竟然甩底，急得校長如鑊上螞蟻。鄧老師二話不說，用三天時間塑造一個石膏的，髹上青銅色。有人說還好看過後來交貨的貴價銅像。

鄧老師身材瘦小，面龐瘦削，肖新馬師曾，初任教時綽號“新馬仔”後年紀漸老，變了“新馬佬”。在同事和舊生面前，他溫文有禮，是謙謙君子。但在教室內，對學生嚴厲兇惡，稍有差池，打罵隨之。學生畏之如虎。他是演員，不知前者是演戲或真人，還是後者是真人或演戲。

## 斐力時修士

Bro Felix 是喇沙第四任校長，他昂藏六尺餘，故渾名“高佬”，亦叫“大柴”。新來上任，見喇沙是一盤散沙，沒有任何組織，就立刻成立了學生會，有主席，有七組長，物部長，下有班長，層層有專責。設定校服，白衫白褲，發現白褲太容易弄污，後改為灰褲加咗。他要在老師前立威，誤炒了一位好老師，後來萬分後悔。有一次叫體育老師入校長室，說他管不好學生。“咕哩頭”一肚氣，但解釋無從。大吼一聲“Give me money, I go!”。嚇得“高佬”瞠目結舌，手足無措。從此小心謹慎。他力求接近師生，更學廣東話，拜黃寶田老師為師，但不夠三個月，不學了，因為太難。他發現很多教師不是天主教徒，特請黃老師開慕道班，邀 James Wong, Daniel Chen 等眾人全家閣府聽教。所以黃老師被同事尊稱為國師。Bro Felix 為人極為熱心，但易衝動，心地慈善單純，又易心軟，有人求職，如肯哀哀懇求，幾乎十拿九穩。喇沙當時擴充班次。所以請了多個疑是三山五嶽人物任職。若有老師週轉不靈，開口問借，永不落空。校役娶妻生子，子又生孫，以校舍為家，不用納租，不在話下，連親戚都可以遷入，宿舍從那時起變為劏房大廈，住了幾百人，又養車又養狗，嘈吵骯髒。弄到不可收拾。Bro Raphael 要拆喇沙，斬腳趾避沙蟲，或為原因之一。

Bro Felix 在任九年，為喇沙爭回舊校舍，學生總數由九百增至三千二百。批准開設下午班，收容入不到正校的學生，也為日後開設陳瑞祺書院打下基礎。全力協助 Bro Paul Sun 開辦牛池灣聖約瑟中英文書院，創辦粉嶺喇沙書院。退休後還在英國照顧越南難民。鞠躬盡瘁。於家鄉愛爾蘭息主，魂歸天國，享年七十四歲。

## 中文老師

王保田老師，綽號也是“左口魚”只因嘴角笑時微歪。為人和氣慈祥，學生都很喜歡他。他取了學校的小食部來經營，太太做總經理。有六個美麗的女兒，有時會到櫃面幫手。個班衰仔見到靚女眼金金。成日買零食，買完番轉頭又買。不知師母在旁睜大眼吸實。

區嶽中老師，中文老師，兼教體育。初入喇沙時滿口金牙，花名自是“金牙老鼠”。傳到他的耳中，感覺不妙。於是落重本脫掉所有心愛的金牙，改鑲雪白磁牙。學生改的花名找不到重心了。“金牙老鼠”之名不禁自絕，此役老師打了一場漂亮的





勝仗。後調派小學。區老師人緣極好，學生同事，都和他十分老友。

葉穎林老師，來自澳門，是一位有真才實學的老師，極得學生敬重。他是唯一一位沒有渾名的老師，極為難得。一手趙體的黑版字，賞心悅目。他陸軍裝髮形，一副圓眼鏡，短袖恤配吊帶，肥肥矮矮大肚腩，終日笑容滿面。卡通人物長相，令人懷念不已。歷年校刊中文部分，都由他主編。喜愛吟詩作對，著有“清風明月集”。

## 法文老師

法文老師吳中宏 Walter Wou，法國巴黎大學文學博士，諳三文五語。為人聰明絕頂，人際關係極好，博學多材；IQ，EQ，Quali 三者均高。1968 年中華民國外交部發掘到這人材，特聘他出使十六個非洲法語國家。可惜爲了七個子女的教育問題，唯有放棄這高薪厚職，重返喇沙繼續教學。他極爲 Bro Raphael 器重，任內建樹良多。1975 年，被聘爲何文田余振強中學爲創校校長，開山劈石，此校即迅速成爲區內名校至今。退休後做義工，主理聖德肋撒堂婚姻和順組凡 25 年，專門排解夫妻間的困結，以他高強的洞察力，風度口才，真是大材小用，牛刀割雞。經他開導後的夫婦，莫不和好如初，挽救了不少姻緣。

## 葡語課程

喇沙創校伊始，和中文班一樣，就有葡語班，學員人數眾多，與中文班分庭抗禮，戰後法文勢興，葡語部份才逐年減少。葡語教師也只是兼職的了。

巴富街時代，有一年拍官式教職員大合照，十多位修士個個黑長袍，教職員位位西裝打呔。影師準備就緒，請各位就座。突然有一位穿着白西裝的西籍人仕衝前，毫不客氣地坐在正中，各人都不知就裡，以爲他是個什麼大人物，於是繼續就位，拍攝如儀。攝後散班。

一星期後，Bro Felix 突然通告教職員團體相要重拍，原來他發現坐在中間的白衣人是教葡語的鐘點老師，這博懵的老頭，課前即到，課後即走，只有校務處才認識他。

## 嘉錫美修士

Bro Casimir，捷克籍，年青時派來香港，跟隨 Bro Aimar。當年他英俊拔挺，尤勝電影明星，得外號 Bro Handsome。戰後發了福，花名變成“雞絲米”，或“茄士咩”，簡稱“茄叔”，第五任校長，終身服務喇沙 44 年，爲人保守，小心謹慎。老師和學生都小心翼翼，不敢行差踏錯。他眼見喇沙一土一石的興建起來，對校舍感情極深，珍惜一如己身。每逢天雨，他立刻登上屋頂，親手抓掉坑渠所有垃圾，防止天花滲水。知道校舍將會無可避免地被拆掉後。他瘦了十幾磅，性情變得很抑鬱，77 年心臟病突發而亡，時年六十三。可算是“殉校而歿”。戰前著有“First Geography for Hong Kong”。戰後短期仍用。

## 賴菲爾修士

“嘉錫美”任滿後，由 Bro Raphael 執政，這弟兄三十歲左右便一直當任多校校長之職，其精明可知。任內炒人無數，懶蟲昏師，貪官屁王，無一能逃過他的火眼金睛。做事有魄力，有決斷。當時謠傳小學收生有不公之處，他二話不說，親自以校監身份面試學生，及和家長對話。

莊嚴宏偉的古典大校舍，香港大學的遠遠不及，只有他才有膽拆掉。有人說如果他還在生，喇沙可能被他再賣多一次，搬去沙頭角。他貌似港督戴麟趾，成個政治家風範，最爲師生敬畏。紅光滿面，渾號“紅臉佬”。九年後任滿，委派朱修士爲接班人，校長室旁設校監室，人稱“太上皇”。新校長 Bro Alphonsus 被諧譯爲“咬番薯”。不久跟着 Bro Francis 繼任校長之職。“法蘭西斯”亦諧音爲“番薯”，一連兩舊番薯做校長，莫非銅鼓山的肥沃地皮被誠哥刮去，以後只適宜出番薯耶!?

Bro Raphael 1988 年患腸癌，回愛爾蘭家鄉養病，他有一位叔叔和一個舅父是喇沙修士，九位親兄弟姐妹，一個弟弟做修士，五個妹妹全做了修女。1990 年歸主，在塵世 72 載。

## 修士教師

修士們自小離開家庭，獻身教育事業，宣揚聖教，終身不娶，捨棄財物，以教會爲家，犧牲極大。他們每一位都值得我們尊敬。Bro Anthony，加拿大多倫多出生，多倫多受教育，謙謙君子，說話從不大聲。他盡全力協助掛單修士孫澤南 Bro Paul Sun 創立牛池灣聖約瑟，介紹不少喇沙畢生入該校任職，在聖約瑟任職時曾多次暈倒，體弱被迫退休，精神時還在喇沙主理圖書館，可謂鞠躬盡瘁。

Bro Herman，亦是謙謙君子，一個真正的紳士，他爲了太多學生求讀喇沙，尋找到放學後時間的空檔，開辦下午班，極爲成



# 北美風沙 The North American LaSallians

Sep 2014

功，聲勢直逼正式日校。教育司於是為他尋找到一所在喇沙附近，陳瑞琪捐助的新校舍，給全校遷離。他當然續任校長，直至退休。之後由 Bro Eugene 繼任該校校長。

Bro Eugene，愛爾蘭人，體育健將，紅光滿面，濃眉禿頂，說話時眼睛盯實對方不眨眼，嘴巴不動，聲音自舌頭吐出。花名“金星怪人”，或此為因。他在學校組織拳擊班，自是拳擊高手，他的親弟是愛爾蘭拳擊冠軍，他出家人不便公開挑戰他弟弟，但在家裏閉門較量，弟弟絕不是對手。

Bro Hugh，亦是愛爾蘭人，他是一個工作狂，教預科班。一天有一個學生犯規，激怒了他，他立刻趕該生出班房，追了三個班房之遙，跟着連該生所坐的書桌，連椅帶書一起抽出教室外擲掉，嚇得那同學三天不敢回校。Bro Hugh 於 1953 遽然去世，享年僅 41 歲。

Bro Wilfred，花名“蠶豆”，亦是工作狂，學校八時半上課，但他教的第八班要提早半小時上學，念乘數表。其他班只要念到九九八十一，但他要學生念到十二乘十二，學生莫不引以為苦，還有甚者，他還喜歡打屁股，知道要受打之前，有些同學將書本報紙攝入褲襠，求減輕痛楚，但一經發現，後果更加嚴重。不堪切想。若在今時今日，時移世易，蠶豆如果想唔畀家長告到甩褲都幾難。

## 駐校神父

每所喇沙學校都須要有一位神父做彌撒，有多餘時間，還會兼教聖經。Father Orlando，綽號“荷蘭豆”喜歡披一件大斗蓬，他脚步很快，看起來是一個會飛的神仙。Father Brazoni 是一個拿槍的意大利人。有假期他很喜歡和學生到新界到處狩獵，他也是童軍教練。

Father James Lea，為人十分和藹，講話很有哲理。兼任啟德機場司鐸，很喜歡和空姐們打麻雀，據聞空姐們都不能勝他。他姓 Lea，音譯是“你”，Father 直譯“老寶”，加埋就是“你老寶”。不料有一次因事缺課，找來一位西婦代課。既是女性，“老寶”的名號就要改為“老母”。她的代號請你用吓腦筋！

## 校役與職員

我校之成功，除了修士的領導，教師的努力耕耘之外，職員與校工的支援，亦極其重要。校役曾枚祥，十五歲從東江來港，服務喇沙，直至退休。每天晨早，他都到各課室收點名冊，傳遞告示。下午跑銀行郵局，政府部門，遞解款項，收發文件，所有部門，都有喇沙仔認識他。他的面孔，就是特權証，不用排隊，辦事加快。他不懂英文，却懂打字。Bro Cassian 給他打法文，他一樣運指如飛。近退休之年，多倫多舊生會請他遊加拿大，報他忠誠服務之恩。

戰後學校秘書 Francis Hui，文材很好，不幸年僅三十餘，就死於癌症。Richard Hung，綽號“馬騮洪”資歷不夠。繼任的喇沙舊生，行事低調，躬身垂目，極少與同事交際往還，一若隱形，人說他是“隱形富翁”。

有一位性格人物，名叫“基哥”，曾是國軍軍官，兵敗逃港，在喇沙當看更，盡忠職守，晚間巡邏，一有異聲，即立刻高聲喝停，電筒直照，不少喝酒夜歸人，為之喪胆。日間兼職小食部，他負責服務教員室。知道有位老師是左仔，立刻拒絕招呼。真是風高亮節。

## 課前與課後活動

吃零食，是學生一大吸引，古今中外都如是。戰前小息，常有一小販，從後山爬上操場，賣甘草欖，酸檸檬等小食，招牌是“梁老人”。33 年直至 41 年。若有老舊生不識此人的，定是患上老人痴呆症。

學校有正規的零食部，但很多學生嫌他食物太正統，太衛生。舊校車路入口的迴旋處，小息午餐或放學時便聚集了大批小販，魚蛋豬皮，雞脾牛雜，甚至“碗仔翅”都有。有學生吃“碗仔翅”上了癮，長大後上高級酒家吃正式碗仔翅，竟說味道怪，不好，是假的！

1946 年復校時，校舍還有大批印度兵駐紮，有很多學生提早返學，圍觀亞差割雞，只見亞差一手將雞按在砧板上，雞頭一伸，就一刀斬下，雞頭橫飛幾尺，雞頸噴血未完，就隨手擲下，有時有頭雞還會四處狂奔亂竄。緊張刺激，好過睇戲。還有亞差用手指食飯，打坐唸經，異國情調，比上地理課還好。

中午時間較長，節目可多樣化。最大胆的是往鴨仔湖裸泳。鴨仔湖在現今牛津道與禧福道之間，有農屋菜田，還有一個相當大的池塘，有時養着幾隻鴨仔，炎夏這池清水，是絕大的誘惑。四五學生就在草叢急急一齊脫下短褲，潛下水中小泳。時間差不多了，就穿回褲子直奔回學校，全部過程不發一聲，動作協調，是海軍陸戰隊的良材。





還有一個刺激的節目是偷看瑪利諾女生游泳。當時喇沙和瑪利諾之間還有一座小山，爬上了小山，就可以望見泳池，或者有人在游泳。可是十次有九次半失望，但出師之名太吸引，總有老襯參加。

放學後時間沒有限制，大型活動可以開展，如足球賽等。但一個足球場，兩個龍門却共有六人守門，二三十個球員在兩頭奔跑，原來三個賽事可以同時同地展開！六隊球員各有默契。海水，河水，井水，三者互不侵犯，容忍合作，亦喇沙精神也！

此外，在山坡仙人掌叢中捉金絲貓、打波子、打籃球、打乒乓波，可以玩到天黑，校方從不干擾，沒有“食蕉”叫要離校關門的那回事。

### 芳隣瑪利諾坐

“瑪利諾”這個溫馨的名字，代表着美麗的少女，穿上端莊的校服，從一所典雅精緻的學校走出來。喇沙的一眾少男，那個不想交上三兩個做女朋友，幻想自己是情聖。不滿足於早年只是爬上小山看看了。

位於窩打老道和界限街交界的“金華士多”，歷年來都是哨站和據點，男生拿着永遠都喝不完的汽水，發現目標漸近，就借頭借路，找藉口搭訕。那邊少女懷春，秋波暗送，欲拒還迎，一次生，兩次熟，就成了朋友。穿着喇沙校服的學生，就是品質與信用的保證。不是尋常街頭飛仔，亞媽見到都不用怕，可能心中暗喜，話亞女有眼光！

有些喇沙仔，另出奇謀，發揮團隊精神，在七號巴士早一個站上車，在空的雙座位上一人霸佔一張坐晒，後來登上巴士的女生，只好被迫坐在男生旁邊。這時雙雙對對咯！香澤微聞，肌膚偶觸，靈魂坐上沙發椅！合眼緣否？搭得通否？就要各憑造化，各憑功力了。沒有運氣的，唯有搭多幾次巴士，希望總有成功的一天。

世易時移，男女社交觀念轉變，六零年代某一屆學生會，經校長首肯，正式發邀請信至瑪利諾請女生來喇沙開聖誕舞會，震動了修女，幾經相議，卒之答允，條件之一是不能超過午夜十二時！那時的學生會可忙了，又要佈置大禮堂，安排音響音樂小食，但不愁沒有宅男幫手。最棘手的是要安排接送，總不能要一羣盛裝的淑女，午夜在界限街步行的，有失紳士風度嘛！唯有請家長出動私家車。舞會八時開始，年青的紳士淑女，翩翩起舞，其樂融融。修士與修女，為名譽嘉賓，亦列席參加。雙方你眼望我眼，〔不用驚，他們沒有起舞〕，交談小許，便各自引退。這次舞會，總算成功。之後瑪利諾學生會亦有回請。食過番尋味啦。但不知為什麼不能列為每年經常活動。

1925 年瑪利諾學校開班，只有四五歲的男女共幼童十二人，以現時的標準，只是一所託兒所。十二年後 1937 年遷入窩打老道新校時有小學學童約四百人，仍是男女校，一直十年後至 1947 才將男生全部排出，成純粹百份百的修女學校。旁邊的大哥哥喇沙，慷慨地全部接收這批被遺棄的姑爺仔或遠房子侄，每年都來一個收一個，不用報名或考入學試等手續，夠晒義氣。

五六十年代，兩校的規模都沒有現在的大，有很多高級科目如英國文學，高級數學，法文等等，都沒有足夠人數成班，師資亦成問題。唯一解決方法是交換學生，游走兩校。這回可熱鬧了，喇沙和尚寺，突然有一群妙齡女郎闖進來，久旱逢甘，見到每個都美若天仙，男生們都看到成個定晒形。女生們也笑靨長開，嬌聲嬉戲，吸引俊男眼球。那邊入寇女校的男生，年少入花叢，有花可折可不折，情況如何，就不得而知了。

瑪利諾稱建校於 1925 年，比喇沙早七年，校慶時自稱大姐姐，但且看下列歷史：

瑪利諾修女會於 1912 年在紐約創會，喇沙修士會於 1651 年在法國創會，比瑪記早 261 年。

瑪利諾修女於 1921 年抵達香港，喇沙修士於 1875 年抵港，早 46 年。

瑪利諾 Sister Mary Paul 於 1925 年在柯士甸道開班，男女幼稚生 12 人。喇沙 Bro Aimar 於 1917 年於漆咸道開新校，暫稱聖若瑟分校，學生 Primary 5 & 6 男生 50 人。早過修女八年。

窩打老道瑪利諾於 1936 年奠基，1937 年開課，男女 400 人。界限街喇沙書院 1930 奠基，1932 年開課，學生 540 人。比瑪利諾早五年。

由此觀之。雖然虛齡長七歲，瑪利諾都是認做小妹妹好了。九龍塘歷史上的兩大名校，一男一女，天造地設，珠聯璧合，親蜜無比，雖非嫡系親兄妹，但可算契兄契妹，或契姐契弟了，總之我中有你，你中有我，邊個老一些都有計了。

### 龍城殲霸戰

喇沙創校最初十餘年，是純屬陽性的和尚寺，連宿舍校工也沒有一位女士。剛陽之氣極盛。打架無日無之。戰前放學後例行中葡大戰，戰後廣東仔打上海仔，潮州仔打客家仔，校際打拔萃，打佐治五世，甚至打巴士佬。喇沙仔嗜打兼好打，遠近馳名。



五十年代某天，午飯時間成班喇沙仔和平常一樣，聯羣結隊從山邊行落九龍城午膳。突然有一羣爛仔流氓現身，說我們阻礙交通，大聲宣佈從明天起，只准喇沙仔行衙前圍道的左邊行人路。這分明是剃眼眉，下一步估計就是要被籌旗收規或被踢入會。喇沙仔豈甘居人下？於是又立刻組織全校中葡聯軍，選精英勇善戰的勇士二三十人，明午下山應戰。為保安全，還暗中知會警察。果然雙方一碰頭，就發生大混戰，便衣警察現身，全部帶返警署。坐堂幫辦立即將喇沙仔撥歸一邊，喝道“點解你哋班衰仔咁晏都唔番學？知唔知遲到要罰？沙展，用大車將佢哋解返校門！”問都不問，全部釋放，還有車送行。原來坐堂大幫，也是喇沙仔。還有大秘密。九龍城黑幫大龍頭的公子，又是喇沙仔！次日午膳時分，成班喇沙仔，威風凜凜的哼着校歌操落福佬村道，成羣爛仔流氓，那時唔知死咗去邊！

## 師生粉筆戰

先此聲明，師生粉筆戰不是老師與學生對戰。而是二個故事，一個是老師擲射學生，另一個是學生戲弄老師。

話說有位教師，鐵臉兇惡，罵人罰人唔使本。有一天有名學生得罪了他。他一言不發，突然左脚一伸，右手一揚，一粒指頭大的粉筆，嗖一聲勁射而出。可是他忘記自己有缺憾，眼的測距不能與手的肌肉調合。白粉神鏢正中前座另一位學生雙眉之中，該生即時哇哇大叫，眼淚直流。轉瞬變成啣號大哭。適時大柴巡堂，聞聲忽忽入視，老師那時他原本鐵青的臉更加臉青了，急忙向該同學安慰兼道歉。課後還要見校長解釋，威風盡滅，以後不敢亂擲了。他不知道該生是鄧老師的得意弟子，演技一流，同學大讚！！

另一個有關粉筆的故事：老師太和順，太純善，太直太好人，有時也被一些衰仔戲弄。話說有一堂化學課，有些學生聽書聽得太悶了，同學便趁老師寫黑板時，互擲粉筆。有一粒誤中老師，老師回頭問：“Who throw chalk at me?”三四個衰仔一齊指着一個，說“係佢，Law Yau Hung。”“Law Yau Hung, Why you did this?”老師望着他問。“唔係我呀，鴨咀！！”。“Ah! You call me nick name! Ah!!”老師發怒。“咁你又講我花名，話我‘籬柚痕’！”衰仔答。老師此時知道中計，氣到想哭。一言不發，立刻拿起課本，急步回實驗室，拿起毛刷，猛力洗 test tube，以鎮定情緒。那時衰仔們知闖了大禍，亦甚有歉意。急急邀請班長，帶領他們和‘羅佑恆’親身到實驗室躬鞠道歉請罪，以後不敢了。

曾見一位和順的新老師，太沒有威勢，被成班衰仔欺凌。上課時課室吵如墟場，不在話下。他在講台，指着全班，大喝“咪嘈！”前排學生，掛名幫先生，亦站起來指着後一排喝“咪嘈！”，接着第二排喝第三排，第三排喝第四排，一路喝到後牆。這位可憐的大學名譽生，自知不是教喇沙這班衰仔的料子，年終也就求去。

## 升班與分班

戰後初期，分班沒有現在的嚴謹，“雞腎”收了一個新生，就帶他去課室看看有沒有空位，沒有就帶他去另一班，高一些的就升一級，矮一些的就降一級。年尾大考之前，有 sure pass 的制度。老師認為一定得的，可以免試及提早放暑假，羨煞同門。下年度開課時，“雞腎”或到每班問學生人數。誰人想跳班，有膽的就起立，班主任不反對，就立即跳升高一級。程度低的就要憑成績表降級，低班沒有位時亦可回升。但已嚇到標水，以後重新發憤做人。低年級升級特嚴，多時只升半數。留級只限一次，逢二進一則可，逢三進一就不能。有同學三年讀出六年，戲稱雙料學生，但識人極多，幾乎全校識晒，離校後人脈通暢，撈得唔錯。

稍後分 ABC 班，A 班是西洋仔及英語好的，B 班是乖乖的好學生，C 班是好動頑皮的及留級友。後來有心人統計，C 班的最發，多數從商，B 班的多是政府職員或專業人士。A 班的有很多傑出精英，甚多出國發展。

## 渾號與尊嚴

渾號與尊嚴，其實並不相對，只要不當面稱呼，有渾號未必喪失了尊嚴，有尊嚴未必沒有渾號。改先生花名，是年青人的一種集體反叛，不甘願順從吩咐的發泄。學生相談時，提及老師，莫不用代號，以示大家都是同黨。離校後，同校當然有三分親，但如果更同為某老師教過，老師的尊姓大名忘記了，但花名就是乜乜乜，則當場藩籬盡撤，稱兄道弟，原來找到同序的 DNA，我中有你，你中有我。花名功用，有若如此，不可不知。修士們獻身教育事業，宣揚聖教，終身不娶，捨棄名利，有若中國的“和尚”。“和尚”是梵文轉譯，解說是“和藹的教師”。意思貼切，只是多了一個光頭，所以稱修士為“和尚”，真實並無褻瀆，不算花名。

## 花名的分類

外型類：洋葱頭，高佬，大柴，蠶豆，大肚腩，金星怪人，紅面佬，黑湖妖，大舊吳，大粒墨，神主牌，咕哩頭，金牙老鼠，青臉獸，怪鏡，馬騮洪，肥陳，花柳王，矮仔郭，跛梁，跛潘。





# 北美風沙 The North American LaSallians

Sep 2014

同音或近音類：Bro Theatre，河馬，阿笨，笨鈍，荷蘭豆，你老寶，屎桶，菲林，撞牆，噏風，禾桿，Parles vous。

佬字派：差佬，蝦餃佬，聾佬，高佬，紅面佬，昂九佬，茄佬，交叉佬，望天佬，咕哩佬，山歌佬，肥佬，新馬佬，八股佬，飛髮佬。

獸類：金絲貓，企鵝，河馬，貓頭鷹，左口魚，豬王，水魚，老鼠，長頸鹿，大埔豬，鴨仔，鴨嘴，金牙老鼠。

雜類：睡覺楊，鹹魚陳，胡仔，骰仔，大眼妹，大頭仔，G.I. Joe。

列出上述名號，希望每一個都能勾引出讀者的一個美好的回憶。

## 後語

筆者回港，有天回喇沙溜達溜達，有當值的學生上前恭問何方貴客，欲見何人。從前學校上下幾乎無人不識的 Peter Leung，現在環顧左右，竟然舉目無親。唉！正是“兒童相見不相識，笑問客從何處來？”要從頭自我介紹，還是免了。長嘆一聲，掉頭而去。

有日天朗氣清，閒着無事，便到跑馬地天主教墳場一行，探望先賢，赫見鄙人時代差不多全體修士的姓名都在墓碑上，音容宛在，個個名字都親切無比。啊！原來我的舊喇沙搬到這裡了。不禁仰天長嘯：

閒雲牆影日悠悠，物換星移幾度秋；

我時修士今何在？牆外人車空自流！

本文目的，並不是為喇沙所有人物都揚旌立表，彰善隱惡，化裝整容，而是想從另一角度寫母校趣史。先鋒人物，他們每位都是有血有肉的人，或有人性弱的一面。如有冒犯，敬請包涵。雁過留聲，人過留名，意思是想給喇沙的前人，留下一個記憶，一個名字給後輩。莫如雪泥鴻爪，轉剎成空。

本冊成集，全靠多位修士，老師，員工，先後屆同學，憑記憶提供資料而成，現階段多談及戰前及至五六十年代，希望年青一輩多提供新資料。本集團地公開，極希望各位參與，最好由閣下親自提筆，電郵在下，或口頭提供資料，我可代為執筆。如有不滿，或有掛漏，請通知敝人，立即刪除或修補。如有得罪貴人，鄙人在此預先鞠躬道歉。又此冊道德水平，規矩傳統，概不與母校掛鉤。

本集不定期寄出增改版。舊同學如欲直接收到，請通知下列電郵地址。如不想再接這電郵，亦請通知。

Editor: Peter Leung e-mail add: hearsaylasalle@Yahoo.com 或 Fax (416)292-9964

## Rest In Peace

In Loving Memory of



Po-Ping Wong  
1930 - 2014

The La Salle community is saddened that Dr. Po-Ping Wong (Class of 1951) passed away peacefully on Sunday August 24, 2014. Our prayers and thoughts are with the Wong family. May Po-Ping rest in peace.

Po-Ping Wong attended the Global Reunion 2014 World Conference. He talked with Brother Steve and many Old Boys. He sat at the front row listening to Brother Steve's presentation.

Po-Ping is survived by Jane, his wife of 58 years, his three sons and their spouses, seven grandchildren and a great-grandson. In the memorial service at Huntington Beach Baptist Church, Ted, the second son, quoted his father's saying: "It is not the years in life, but the life in the years," that counts. Po-ping lived life to the fullest in his earthly sojourn of 84 years, contributing much to the dental profession and community services.

Two articles about the Wong family appeared in this newsletter. Readers can find the first article entitled "A Tradition Across Four Generations" about Dr. Po-Ping Wong in the August 2012 issue. The second article entitled "Father and Son on Stage" about Major General Ted Wong, second son of Dr. Po-Ping Wong, just appeared in the August 2014 issue. Both articles can be found in the newsletter archive available online at <http://www.lscob-global.net/index.php/repository/nals.html>.