

Wah Yan and its School Environment (Tam Siu Ping, George)

Wah Yan College was founded at 60, Hollywood Road, Hong Kong on 16th December, 1919 by Mr. Peter Tsui Yah Sau with enrolment of 4 students. Due to the rapid increase in nos. of students. Mr. Tsui had to use buildings at 54A Peel Street and 33 Mosque Junction as classrooms before the school building at 2, Robinson Road Hong Kong was completed and used in 1921. The school building and its environment in the early twenties were described as a standard big and good school with good facilities and excellent learning environment and thus Wah Yan became a Grant-in Aid school on 1st October, 1922. In order to satisfy the great demand from parents, Wah Yan College - Kowloon Branch started to operate in Yaumati in 1924 and later moved to Nelson Street in 1928 into a bigger building.

The first Jesuit priest began teaching in Wah Yan in 1927. The characteristic of Jesuit Education, the vision and ideal of the Jesuit Priest in Education greatly influenced the founder in the coming years. On 22nd December, 1932, Mr. Peter Tsui entrusted both Hong Kong and Kowloon Wah Yan to the care of the Society of Jesus with Rev. Fr. R.W.Gallagher, S.J. from Ireland as the first Rector.

Before the school suspended normal teaching in 1941 when the Japanese invaded Hong Kong, about 8400 students had received education in Wah Yan College Hong Kong. During the war, Fr. Bourke, S.J. struggled to continue the school open even though there was a great drop of numbers of students. After the War, the increasing demand for education in Wah Yan encouraged the Society of Jesuit to put forward its vision in education and visualize

its dream of an ideal school in Waterloo Road in 1953 and in Mount Parish in 1955.

There are some common features in the new buildings and school environment in both Wah Yan Hong Kong and Wah Yan Kowloon which are completely different from those designed by the founder Mr. Peter Tsui. The new buildings are low rise with only 3 storeys with very large open areas for activities. This is in keeping with the characteristic of Jesuit education in providing more personal interaction and thus care and concern for each individual person. In fact, a standard school covers an area of about 65000 square feet with 6-storey building and an assembly Hall. In Wah Yan Hong Kong and Wah Yan Kowloon, the lot areas are 220,000 square feet and 500,000 square feet respectively which are 4 / 8 times the standard school size. Although the site is situated in the middle of the busy city, the building of Wah Yan HK was high on the top of Mount Parish and is surrounded by green trees. In the early sixties, we could enjoy the sea-breezes and the beautiful sea view of the Victoria Harbour from the classrooms. It was a paradise for learning and teaching. Until the mid-eighties when the economy of Hong Kong was growing, the school was surrounded by high commercial/residential buildings which now block all the views of the school.

Due to insufficient space to accommodate the increasing numbers of students and the new requirement for modern education and curriculum, Sir Gordon Wu donated a 4-storey building to provide rooms for Arts, Computer Studies etc. in 1987. The additional facilities enabled the school to expand its curriculum so as to provide more choice for our Wahyanites to prepare for their tertiary education. The establishment of the Gordon Wu Building was an important and essential step, especially during the

period when 6 classrooms in the Old Wing had to be demolished in 1993.

The present Wah Yan College Hong Kong buildings in Queen's Road East (Mount Parish) was dated from 1955. A long combination of slope and weather difficulties brought about the need to stabilize our slopes and to demolish six of our classrooms and three toilets in early 1993. In addition the buildings themselves are beginning to need costly repairs and renovation and the space and facilities cannot meet the challenges of the rapid changes in the Hong Kong education system. This difficult situation has encouraged some of the teaching staff members to study the possibilities of redeveloping some part of the school campus so as to maximize space and upgrade the facilities of Wah Yan for a better Jesuit education.

When the proposal for the "75th Anniversary Celebration" was approved by the School Management Committee in mid-June, 1993, it was agreed that one of the four main aims of the celebration was to raise funds for the following purposes:-

- a) maintenance and renovation of the existing campus;
- b) upgrading the quality of education, teaching aids and facilities and;
- c) redeveloping the school hall area so that we could provide
 - i) a multi-purpose hall with a seating capacity for all our students, and;
 - ii) room for extra classrooms, new courses, interview rooms and religious activities.

With the financial support of the WYPSA, especially the past presidents, we invited an architect Wong & Ouyang to prepare a plan for the redevelopment of the school. All the

teachers helped with the plan and forwarded their suggestions and the partial redevelopment plan for a complex hall/gymnasium and a Student Activity Centre was proposed in late August 1994 at an estimated cost of about \$35,000,000.

The proposal was forwarded to our major benefactor Sir Gordon Wu who then made suggestions regarding a total redevelopment plan. To minimize the disturbance to the normal schooling, a U-shape building of 10-storey will be built in the existing open space in order to accommodate the facilities for normal school before the old buildings to be demolished for open areas for activities. The Mount Parish will be levelled to Stubbs Rd. A committee composed of school management and past students was set up to look into the project. The estimated cost for the project in mid-1995 was about \$200,000,000. The discussion for the detail planning of the two third open areas and the cost for building and maintenance took several months. Until May 1996, it was suggested to reconsider the partial redevelopment with the existing open space to minimize the disturbance to normal running of the school.

A new proposal was at last forwarded by Wahyanite (Kln) Mr. Nelson Chow in 1997 before the return of Hong Kong Colony to China. The estimated cost for this partial redevelopment plan was about \$100,000,000. We have discussed the feasibility of raising enough funding to build and maintain the new extension. I do not feel that we will be able to raise this amount unless we have a major benefactor even we have over 30,000 graduates since 1919.

Due to the shortage of classrooms since 1993 when 6 classrooms were demolished, we devoted all our energy and time to negotiate with the government in 1997 to get

the demolished block re-build as soon as possible. Luckily at last we struggled to get the re-built work started in December, 1997 and supposed to complete in December, 1998.

When discussed the Chow's plan again in early 1998, more factors and new policies affect our planning, such as the declining economy in Hong Kong. The School Management Committee at last decided to reconsider all our planning in line with our vision, our future targets and our relationship with the primary school.

It is true that the existing school campus and facilities cannot meet with the challenge for future education, especially in areas of information technology and other new curriculum. As "elitism" education policy will not be accepted by the existing government, we cannot depend on funding from the government to upkeep our over-standard facilities and accommodation which we believe helps greatly to educate and to develop our students to become "men for others" and "leaders for the future". Our finding to upkeep the high standard and the glory of Wah Yah therefore depend mainly on our graduates and parents of the students who are proud to be a member of the Wah Yah Family.

Jesuits & Alumni Affairs (Fr. Deignan, S.J.)

There is always a great joy when we meet together as alumni of Wah Yan College - meeting old friends, recalling old memories of schools events and sharing life's experiences.

For us Jesuits it is an even happier experience after years of teaching knowing so many graduates recognising familiar faces - but unfortunately not always remembering the names.

Graduates of Wah Yan share a common bond because of your education and formation in the school - You share a common spirit. One of the joys for us Jesuits and teachers is the sense of appreciation and gratitude of the alumni for the education they have received. What is it they appreciate most? I think it is the atmosphere of personal care; the freedom to grow; the values they have been taught, and for some the religious experience which was never forced or compelled. This prepared them for life and their career.

The 15th Congress of the World Union of Jesuit Alumni took place in Sydney Australia 9th-13th July 1997. I found the atmosphere very friendly and warm, with so many different people from different countries - their common bond was having been educated in a Jesuit school or University. There are 656 Jesuit Educational Institutes- 177 Universities and 347 secondary schools in 65 countries run by the Jesuits worldwide. We are part of that worldwide network.

At the Congress Fr. General gave a memorable speech and I would like to share some of his ideas with you today.

He mentioned that St. Ignatius (the Founder of the Jesuits) was a man of action who had said "Love is shown in deeds rather than words". To say something good is one thing but to do something good requires strength of character and courage.

One might ask what is the goal of the Alumni of Wah Yan as we move into the next millennium'? As graduates of Wah Yan you may join the Alumni Association for a variety of reasons i.e.

- 1) some to recall experiences of their days at school and renew friendships
- 2) some to share professional development
- 3) some to assist the school and its present students with financial aid.

But Fr. general said that you are called to a goal beyond this.

The central goal of Jesuit education is to pursue the student's intellectual development to the full also his physical, moral, religious and social development. But for what'? Our dream is that it is not entirely for oneself alone but for the service of others.

The world desperately needs men and women of competence and conscience who generously give of themselves for others. We need to help to humanise the world, to bring peace and harmony among peoples; to help those who are poor or suffering; to fight against sex slavery and sex abuse, to abolish child labour and to bring some justice into the world. People long for peace, honesty, justice, respect, responsibility, forgiveness and love.

As alumni how are we called to help because this is some programme! You are called by God and by us Jesuits to give witness to your good values; to help change society for the better; to become more compassionate towards people especially those how are neglected. Human life is very

valuable and precious.

The problems that face us today, on the brink of the 21st Century are not simple. No single person or profession can legitimately pretend to offer a comprehensive solution to the problems of violence, poverty, genetic engineering, abortion, euthanasia, homelessness, sexual abuse, illiteracy, violation of human rights, environment, and artificial intelligence - all of which have a tremendous impact on us humans.

The world desperately needs good leaders and men and women of competence and conscience who generously give themselves for others. You have heard it said, 'It is better to light a candle than to curse the dark'. Each one is light. Put those lights together and you have a lot of life.

In the 4th Congress of Jesuit Alumni 1991 there was a resolution passed saying we should identify the needs of the people in our area needs of the poor or refugees or sick. We could set up an action Committee to plan a concrete service to them. It is not so much giving some financial help, it is giving oneself. It is getting personally involved with the poor, the aged, the sick, addicts, hospice care etc. Jesus said "Whatever you do to these you do to Me". Besides this service of others we called by our Jesuit vision to change society - to identify injustices, learn about the causes and then become concerned by actively trying to remove these injustices. Our Jesuit vision is to be committed to honesty where we see corruption flourish; to preserve the environment where big business is only concerned with money and consumerism; respect peoples of different cultures and religions to seek justice for the oppressed and marginalised.

We can do this together - that is the spirit of

Wah Yan - to be men for and with others.

I am very happy that some Chapters are doing this already. I congratulate them. They are sharing the values they have been taught and received in Wah Yan. Their reward is great

- it means the joy of giving
- it means the gratitude of those we have been helped
- it means adding to and lifting us the amount of goodness in the world

Jesus said, "Even a cup of water given in my name shall not go without its reward". Wah Yan and the Jesuit fathers and Teachers are proud of you and all you do individually and as a group in the service of others - You are men for others. This is, as St. Ignatius said "Love in action".

We should take the lead in improving this world of ours, bringing peace, harmony, justice and love to the people who long for these in our days.

Someone said, "I expect to pass through this world once. Any good thing, therefore, that I can do or any kindness that I can show to any fellow creature, let me do it now. Let me not defer (put it off) or neglect it for I shall not pass this way again."

Wah Yan's Global Mission: Creating a World to which People Want to Belong.
(Fr. George Zee, S.J.)

(What I am going to say is something that you are doing already. I hope to give some Christian background and to make some further suggestions.)

Sense of belonging

"Creating a world to which people want to belong." This is the definition of leadership by a French writer, Gilles Pajou, quoted in a book, called Visionary Leadership.

Why do we have an international Past Students' Meeting? Isn't this the fruit of so many dedicated leaders who want to make the world a better place? We must thank Mr. Philip Ching, Mr. Raymond Yu and others for the initiative 10 years ago. The formation of such leaders has always been a key ideal of both Wah Yans and of Jesuit Education throughout the world. Fr. Deignan beautifully articulated that vision in his keynote address yesterday.

A few months ago, there was much discussion on the sense of belonging in the Wah Yan Kowloon's newsgroup on the school.net. (The cry for a sense of belonging is a recurrent theme in any community of family, school, work or society. It is a basic human need.) Eventually one student concluded all the discussion by saying that "it is the tradition of Wah Yan to have no sense of belonging." Is that true in your experience too? I hope not. If that were true, I doubt if we would have a meeting here today. Of course there is always room for further development. This meeting -- the crystallization of so much preparation and generosity, is definitely helping to foster this sense of belonging.

Why do you personally want to come here

today, often at the cost of much personal sacrifice? What is the driving force within you'?

Tagore, the Indian poet who got a Nobel prize earlier in the century was a past student of the Jesuit University at Calcutta, St. Francis Xavier University. He once said that of his four years there, he didn't remember much. Only one memory stood out. It was when he wasn't feeling well one day and a priest looked at him lovingly and asked him, "How are you'?"

I wonder if some of you are here because you were sent to see the Principal or Prefect of Studies as punishment and Fr. Deignan lovingly spoke to you and escorted you in a very friendly way to the door after an hour and thus made a lifelong friend. This is education. This is leadership. The word education is based on *dux, ducere* in Latin, which means to lead. How to bring forth the potential and beauty in each person as God's beloved is real education indeed. This creates the sense of belonging.

What are some of your personal memories of Wah Yan which give you some sense of belonging? Maybe you didn't have it and you come here to make sure that more people now and in future will have more of that.

A.M.D.G.

Many of you know that the motto of St. Ignatius and of the Jesuits is A.M.D.G.--Ad Majorem Dei Gloriam, For the Greater Glory of God. To talk about glory is rather abstract. St. Irenaeus in the 3rd century already translated that into saying, "The glory of God is man fully alive." Today we must add "woman" also. For men and women to be fully alive, we need the community. The story of Genesis already stated that it was not good for Adam to be

alone. So "creating a community to which people want to belong" is really A.M.D.G.

"In hoc signo vinces."

Another key symbol for Wah Yan embodied in the school badge for both Wah Yans is *"In hoc signo vinces."* -- Under the sign of the Cross you will conquer. Fr. Deignan has repeatedly interpreted that sign to be "men for others" or "men for and with others". He certainly exemplified in his personal life what it is like to be not only "a man for others," but much more so "a man of God for others". To build a community we need "men and women for and with others" who are willing to continually die to our small ego and live to the bigger SELF, which includes God and all living beings and the whole world and universe.

The World Becoming One

These past few weeks or months many have experienced the effect of La Nina and in winter of El Nino. The global heating, the thinning of the ozone layer and the heating of the Pacific Ocean have world-wide repercussions in extreme temperatures, weather, fires, floods, earthquakes, tornadoes... Scientists also talk about "the butterfly effect" postulating that the flutter of the wings of a butterfly in Brazil could eventually trigger a snowstorm in Switzerland. Back in the early 60s, Marshall McLuhan, a media expert, already spoke about "the global village" because of TVs. The world is so much one today--much more so as we are entering the Web Age. But will the world be a community to which people want to belong? That's our challenge and mission.

The Mission of Jesuit Education

In a recent article, "Is Jesuit Education Fulfilling Its Mission?" (America May 23, 1998), Fr. Genovesi quoted Arthur Simon, Founder of Bread for the World, saying that

Christians should be "twice-converted people. They are first converted from the world to Jesus Christ... but then they are converted to the world again, to love the world and relate to it, not as they did before, but through the heart and mind of Christ." He sees this as the mission of Jesuit Education.

I think it is not just formal Christians who need to be "twice-converted people". All of us should go through the first conversion of falling in love and the second conversion in loving others as an overflow of our own abundance, with the compassion of Christ.

First allow me to make some theological distinctions. May I ask you if there is any difference between Jesus and Christ? This is probably a difficult question. Many priests and sisters may not be able to answer. In a recent PBS (Public Broadcasting Station) broadcast (first shown in January, 1998), there was a special 4-hour program on "From Jesus to Christ." Isn't this a funny name? Yet when we grasp the difference, it is so meaningful to all of us. What's your answer to that'?

When we say "Jesus" we refer to the historical Jew who lived in Palestine almost 2000 years ago. But when we say Christ, we are referring to Jesus who was crucified and died and resurrected and ascended. Now Jesus has become Christ. (The Crucifixion is a historical fact that anyone could witness. The experience of the resurrection and ascension was based on the transformation of the early apostles and disciples. Those who did not believe could not prove the event.) It is the same person but transformed. Through his Spirit, Christ is no longer limited to the historical form of a Jew. He is present in all of us who lives in love. He needs us to continue to share his love and blessing with the world. As St.

Teresa of Avila said over 400 years ago, "Christ has nobody on earth but yours..." That's why when we want to "create a world community to which people want to belong" out of love, we are all "twice-converted people".

The Body of Christ

One key inspiration of my whole spirituality is St. Paul's saying, "I live, not I, but Christ lives in me." (We can't say with theological accuracy that Jesus lives in me.) Another important element from St. Paul is the realization that we are the body of Christ. Paul's conversion experience on the road to Damascus gave him the enlightenment that when he persecuted the Christians, he was persecuting Christ. Jesus said, "Whatever you do to the least of my brethren, you do it not to me."

If I may share a personal experience happened over a year ago. As you know, the MTR or subway in Hong Kong is so crowded during peak hours. I'm blessed that I just go downstairs for work! Only once a week I go to St. Paul's at Causeway Bay to teach. That morning, we were so packed like sardines in the MTR. Inside myself, I suddenly realized how we were like cells of the Body of Christ. I was filled with a feeling of Christ's presence and consciously breathed in and out allowing Christ to bless all the people around me with his love and compassion. Now every time it is a joy for me to get into a packed MTR!

The Eyes of Love

Faith is not just belief in doctrines. It is basically having the eyes of love to see ourselves and others as the beloved of God, as the Body of Christ. Mother Teresa could see smelly and dying old people on the street as "beautiful" only through the eyes of love. If that vision was the driving force in all that we do, isn't life beautiful?"

When Jesus said, "When two or three gather in my name, I am in your midst." He doesn't mean we have to say "Jesus, Jesus". The name represents the person and his spirit. When we live in the spirit of love, God and Jesus Christ is in our midst. When we share a meal together in love, that is something sacred. The Mass and sacraments point to the holiness of our daily life.

Community in the Family and Beyond

We need first to be converted to fall in love and realize that we are beloved of our dear ones. of God. Out of this awareness we continue to die to ourselves, "In hoc signo vinces", learn to grow beyond our prejudices. to listen, to develop what is called today, E.Q. -- the emotional intelligence. Inthat way we build up community at home and in the Confucian tradition, extend that to tile wider circles of communities at work, of neighborhood and society.

Building the Wah Yan Community.

But if we say we love everyone and universally without starting from basic groups, our love could often just be an idea or theory. That's why it is important to start with our families. Then it would be very meaningful to build a greater sense of the Wah Yan community, to share what we have received to support each other. With that base, we want to further extend our love and service to the world community.

I am glad to hear of the co-operation with Queens and DGS' alumni in Los Angeles and also of the service to the Chinese community by Wah Yan Alumni in San Francisco.

HOW?

This is the first time for me to come to an international gathering of Past Students' of

Wah Yah. It is really heart-warming to see and hear so many things happening already, communities are already being formed. How can we further develop this process and implement the vision to humanize the world" and build a greater sense of belonging?

Steve Case, sometimes nicked as computer cockroach because of people's frustration, developed the American Online empire with over 12 million subscribers especially in the past few years. We can be certain that more and more people will be online.

ICQ (I seek you), a program for simultaneous chatting on the computer has almost one million additional subscribers every three weeks. America Online has bought that for an initial sum of almost \$300 million with a promise of an additional \$120 million.

Jeff Bezos built up the Amazon.com book and CD selling empire in three years. The service is so friendly and people can write in reviews. There is a sense of participation and community. It has over 2 million customers and has a business of \$350 million for the past year. Will it be possible to do something similar not just for business but for building some sense of community through the Wah Yah web-sites'? When the interact is used well, it can be a great tool for community building.

Here I would like to support some suggestions already made by various people. A common complaint is that the database of many chapters, esp. of the PSA of Wah Yan Kowloon, are out of date and the actual subscribers are low. Can we have someone responsible for each year of graduates and collect more current database'?

There are so many outstanding talents in

computer technology here already. There must be many more of our past students all around the world. How can further use the web to build a sense of community'? A most valuable outcome tier these two days would be to set up some good structures for co-ordination and co-operation in working together to update our database and set up more channels for exchange and sharing of resources and for easier searching and networking. Good progress has already been made by individuals. Now we may need to work out some guidelines on security and policies for further development. Some conflicts or disagreements will probably be part of the process. But it will be for a mission and for growth.

Could there be more reports on the achievements and news on our past students'? A brief sketch of our past students in the HK Government, Mr. Daniel Lee being deputy mayor of Vancouver, outstanding leaders like Martin Lee, Andrew So would all be interesting news. A past student of mine, Shum Hing Leung, was awarded "Scientist of U.S.A., 1997" with a few others on the team, for medical research in Aids. Many other achievements could be reported.

We could also report on the needs. How can we establish more networking and offer hospitality and guidance for students coming overseas'?

Mr. Nelson Ho, the Hong Kong INC chairman, suggested more mentorship of past students for current students of Wah Yah or new graduates. Mr. Wong Wai Leung, a teacher at Wah Yan Kowloon, made contact with Ringo Lam, a past student now working at the (Chinese University who got an award very recently for developing tile electronic newspaper, set up some summer apprenticeship for some

students. Several of them were reported recently in "Next Magazine" as "computer prodigies"!

<http://www.infophil.com/HK/Alumni/WYK/>

We could also focus on social issues for justice, for the improvement of education and society. How many of you received emails on the atrocities done to the Chinese in Indonesia? May we use tile net and media to safeguard not just the Chinese but tile whole humanity?

Many of you will have better and creative suggestions. Can be really capitalize on our gathering and establish more networking for both social and community-building events?

Even though some of us may not have been scouts before, we can all share more in tile leadership of "creating and building communities to which people want to belong".

Appendix

1. Could we support summer programmes of say three to four weeks at Los Angeles and other cities for Form III students'?
2. What kind of network do we have for welcoming and mentoring students coming overseas'? Also for any alumni emigrating'?
3. What kind of contribution can we make to our local communities, host countries and especially to the development of China, tapping into different fields of our expertise'?
4. Those who are willing to help updating our database of alumni, could you please send names to wahyanhk@hotmail.com or wahyankln@hotmail.com
5. We need people who will be able to collect data of alumni for each year of graduation. Of course you can also register directly through

Tales of Two Cultures (Dominic Eng, WYCHK '55)

Rev. Fathers and Friends.

I often use the term: "We are among friends," to my family when we have friends from afar dropping by our home for a visit. This being the second day of our conference, I never felt the impact of these few words more than I do these two days. It has been an exciting two days; it has been electrifying. All the out-of-town alumni set the tone, set the mood for a congenial and happy gathering from day one. From then on, the ambience keeps getting friendlier and more agreeable.

When the organizing committee asked me, this "old immigrant" to speak on this occasion, I reckoned that they would like to know what life was like in Canada when I first came some 40 years ago. I am happy and feel honored to oblige.

The organizing committee also invited Francis Lee, my class-mate in Form V, to speak in this same time slot. In his infinite wisdom, he bowed out. He foresaw the difficulty you folks might have trying to follow two speeches simultaneously. And so here I am left all alone holding the bag, so to speak. From yet another perspective, you might say that I have the lime light all to myself:

I left Hong Kong 40 years ago with this steamship ticket, dated 19/Aug/58, and also some luggage and some clothing on my back. This doesn't look like much of a ticket, by modern day standard. You see, the contract in fine print takes up the whole page on the back side. I never had the chance to read the contract before. But when I dug it out from among my memorabilia a few days ago. I started to read the fine prints

and to my surprise I found one clause missing: the clause that would spell out to the effect that: "This is a one-way ticket. First year living expenses and school fees will be fully paid. After that you will be on your own." Come to think of it, that was the agreement between my father and myself. It had nothing to do with the steamship company.

The ship crossed the Pacific Ocean in 12 days and landed us in San Francisco, the Gold Mountain. A train ride took me to Vancouver in a day. After three more days on the train, I was finally in Toronto, my destination city.

I was impressed by the friendliness of the people in this vast expanse of land, but much surprised at their limited knowledge of our oriental culture. But they had insatiable curiosity about us: about the way we look, about our behavior, about our diet, just about everything of us. They would be interested in our every move and ready to form opinion of the whole of China based on the impressions we made on them. There were numerous occasions when we would be required to do something cultural in their company, like singing a song, tapping a dance or telling a story. I was no good at this sort of things. I was ill prepared. I was a bore in social gatherings. All the mathematics, physics, chemistry and science that I learnt I could not put to use in those circumstances. I was not a cultivated person in arts, literature or music. Well, the world was not coming to an end for me because of that. But, nonetheless, to this day I still find it regrettable that I was not able to do a bit more or better.

I was also pleasantly surprised at the friendliness of the older-generation Chinese I met in the street - a bit overly friendly I thought. They would flash a big genuine

smile on their faces, come up close, grasp your hands, look into your eyes and mutter something like: "How wonderful it is to see you young people come here and go to the Once, a few days before Christmas Day, this elderly Chinese gentleman greeted me and a friend of mine in the street and said: "Would you come to eat supper with us to-night. We live over there in that house." We never set eye on him before, but such sincerity we could not turn down. Besides, we were hungry for a decent home-cook meal. So we went, only to find hospitality from this family of simple folks fit for a king. They did not say such, but there was such warmth out-flowing from their every word, from their every move.

It was years later when I had the leisure to look up the history of the Chinese Immigrants that I began to comprehend what tremendous hardship their lives had been subjected to. The Chinese first came to Canada in 1858 to work in the gold mines of the Fraser Valley. The next big wave of immigrants came in the 1880's, this time to work as cheap laborers to complete the construction of the final section in the Rockies of the Trans-Canada railroad. Many died from hardship, diseases and exposure in the wilderness. They had to pay a fee for permission to settle in Canada, the unfair Head Tax. They were not allowed to bring their wives and families in Canada. They were the "Unwelcome Immigrants". They were the "Men without women". By the Exclusion Law enacted in 1923, the Chinese became the first people to be excluded from Canada on the basis of race. Similar law existed in the US. We were "the undesirable element" in the "melting pot."

All that is now history long past. It should be left buried, you might say. Why bother bringing it up again'?

university. How luck! For you, there will be no working in the laundry shop, no working in the restaurant."

But then on Sept. 30 1979, a mere nineteen years ago, on the weekly TV program W5, which was reputed to give a fair shake to all social, cultural and political issues that it aired, one of the hosts opened the program with this remark:

"Here is a scenario that makes a great many people in this country angry and resentful. Suppose your son wanted to be an engineer, or a doctor or a pharmacist. Suppose he had high marks in high school and that you could pay the tuition -but he still couldn't get into the university in his chosen courses because a foreign student was taking his place. Well, that is exactly what is happening in this country."

With that the TV camera panned to focus on 6 Chinese students. One was a Canadian born, and the rest were Canadian citizens, all residing in Ontario.

The story behind this was: Barbara Allan had been working on and off in her father's pharmacy in Ontario since she was 12. She claimed that she graduated from high school with 79.5%, but found it not high enough to get into pharmacy at the University of Toronto. The associate dean of pharmacy said on an interview later: "If she had the marks she said she had, she should have been accepted. But according to our records she didn't have those marks." Few viewers knew the facts.

To conclude my speech, I leave you with these unanswered questions:

- If this incidence were to happen to-day, would we know how to deal with it'?
- Would we be united and ready to fend for ourselves, for our children, for our

posterity'?

- How would all the riches that we have accumulated in our possessions help'?

I felt uneasy when one year I saw a couple of Chinese students at the University of Calgary, each carrying combination locks by the dozens and claiming as many available lockers as possible by putting locks on them when it was announced that lockers were free for all, first come, first serve.

It gave me the shivers when I overheard a Chinese immigrant at Muffler King say it out loud to the manager that the quoted price to replace the muffler in his car was cheap.

I cringed when we were once in Montreal on vacation; this car bearing an Ontario license plate pulled up close to a Coca-Cola dispensary. The Caucasian driver poked his head out of the car window and asked aloud: "Do they accept Canadian coins here?" This was before Charles de Gaul uttered his infamous three words: "Viva le Quebec," thereby inciting the Quebec crowd to a frenzy.

In the best of times, in times of prosperity, it is easy to overlook and forget these incidences. In the worse of times, in times of economical hardship, these may have serious repercussions.

Let's hope that prosperity be forever with us. Let's hope that all you need to remember about this speech of mine are my jokes and my steamship ticket.

Business Opportunity in Calgary (Francis Chiu, C.A., WYK '71)

Reverend Fathers, honorable guests and 各位師長 it is indeed an honor and privilege to have this opportunity to share my thoughts on the business opportunities in Calgary. My topic was to cover the rest of Canada, however, since there are so many 師長 who are experts in Toronto, Vancouver, and Edmonton, I am going to focus on Calgary only.

在介紹卡城的經濟之前，我想先提出卡城的弱點所在。從這些弱點可能使大家更了解明白卡城的成就。Since the early 1980s, because of the outflow of emigrants from Hong Kong & Taiwan to Canada, Calgary gradually become known: some good & unfortunately, some bad press. 所謂‘艱難大’的‘交叉你’！但卡城是否真的那麼差呢？那則未必！

卡城的第一弱點是地大人少。卡城只有八十萬人口；令次參與這聚會的代表單位，除愛城外，最少人口的城市便是卡城。於是，卡城對於靠人口的生意便非太理想的地方。我有位客人是做零售文具生意的，他便曾告訴我在香港時，他在中環的寫字樓大廈內租了一個細小單位，只做大廈內的生意，一做廿多年！除了可以供養全家儲錢外，還可有多餘錢去做其它投資。但在卡城，他也是市中心區寫字樓大廈做同類形的文具零售；如果只是靠同一座大廈的生意，他半年內便要結業了！

Beside Calgary's comparatively small population, availability of skilled workers is another issue. I have another client who is a very success clothing manufacturer in Hong Kong. Due to the conditions under the North America Free Trade Agreement, one of his major client insisted he set up operations in Canada. After detail review and examination

of the different business environment in Canada (tax, shipping etc.), he decided to set up shop in Calgary. After about two shipments, he realized, Calgary did not have the skilled labourer required for the job, he ended up having to "import" labourer from Hong Kong and Toronto to complete the assignment on time!

卡城是沒有海港的。因此，如果生意是靠運輸將原料輸入及將製成品輸出的話，這生意便一定很難做！最接近卡城而人口有二百萬以上的城市並非溫哥華而是三藩市及南加州。遠離市場這因素使不少生意在卡城很難生存。

The last Calgary disadvantage I can see is that she is too far from the political decision making parties in Ottawa. Traditionally, Calgary and the western provinces do not have a good working relationship with our country's capital. Currently, Calgary has elected all Opposition Party representatives to Ottawa. These representatives can only criticize but cannot reach any meaningful resolutions so that the national policy can enhance the local economy in Calgary. The confrontations were so bad that in 1980, the then premier of Alberta threatened to turn off our supply of petroleum products to Ottawa & Quebec!

講了這麼多卡城的弱點，卡城是否一無是處而不應久留的地方呢？那又未必！我自己已在卡城生活了廿多年，亦在卡城成家立業，卡城是一處不錯的地方！

The most important business in Calgary is oil & gas. Although Edmonton claims to be the oil capital of Canada, Calgary in reality is the oil capital of Canada! 95% of all publicly traded Canadian petroleum companies have their head offices located in Calgary. The petroleum industry is very capital intensive and requires lots of

engineers and professionals.

Because of this, on a per capita basis, Calgary has the most educated population in the country.

除了石油工業外，農務工業在卡城也很重要。在這方面，除了傳統的種麥及牧養牛馬外，高科技的播種工業也有其國際性的一定地位。這些播種工業科技亦外銷到中國及南美等地區。

In 1996, Calgary tried to bid for the 2005 World Fair. Unfortunately we were not successful. However, that did not discourage the building boom in Calgary. In 1997, there were 5000 new residences built. As you can see from downtown Calgary. there are quite a few hotels, office buildings, & convention centre being built right now.

由於卡城石油工業的關係，卡城的高科技工業也有不錯的發展。這高等科技和美國的SiliconValley不同：卡城注重的是Application 其次，傳播工業(Telecommunication)亦正在成長。據統計，在加拿大用電腦最多的城市是Ottawa(這是因為政府及軍用的關係)，而卡城是穩坐第二位！這是一個不容忽略的事實。

Another business opportunity advantage in Calgary is our proximity to outdoor the Rockies. In the early days of my career. I was involved in recruiting newcomers for the company I worked for. I always emphasized to the potential newcomers about Calgary's outdoor activities. that they are abundant and free. Do not ignore this. Tourism and convention business are big in Calgary! During the past ten years, Calgary has also developed a lucrative filming industry.

最後要提及的是亞省做上市公司。可能大家都會同意，做上市公司可能是最容易賺

錢的生意。加拿大有四個股票市場：多倫多，滿地可，溫哥華及亞省。多倫多是'大阿哥'，上市比較貴及難。溫哥華及亞省則比較平及容。溫哥華比較多礦場及高風險公司；而亞省則比較實在及有潛質。當然，我們也有出Bre-X，但它失敗時已遷去了多倫多股票市場了！在亞省，只大概十萬元便可成立一間Junior Stock Company。一旦上市後，擴大了便可搬往多倫多及美國上市了。

卡城還有很多其它大大小小的生意機會。散會後，如果有同學還有興趣，我們可以繼續傾談商討。多謝各位。Thank you

**Closing Remark
(Dr. Anthony K.S. Lam)**

Mr. Chairman, Rev. Fathers, Teaching staff of Wah Yan College, Honored guests, fellow alumni.

It gives me great pleasure and honor to give the closing remark of the Sixth international Conference of the Wah Yan Alumni Associations.

I am Dr. Anthony Lam from Calgary. I was in the class of Form V in 1954. All of you will not forget my Chinese name if I told you. My Chinese name is 林家昇. I am not the oldest Chinese physician in Calgary. But I am the longest practicing Chinese doctor in the city. Because of my busy medical practice, I often regret that I was unable to give the organizing committee of this conference a helping hand.

I found we could never thank enough the members of the organizing committee under the leadership of Dominic Lion. It required hard work to run any international conference. To run an international conference of this caliber and to such a great success, it required devotion and dedication. I want to congratulate chairman and members of the organizing committee a successful conference.

I want to thank the advisors of the conference who have given invaluable advice. They are, by alphabetical order, Philip CHING, Rev. Fr. DEIGNAN, Francis LEE, and Raymond Yu.

We must not forget the wives of the organizing committee for pulling up with the countless meetings their husbands had to endure. They are their husbands' mentors in times of uncertainty and frustration. They led to tie up loose ends and sacrifice their

time to attend to details.

We should also thank our speakers who shared with us views of Wah Yah – past, present, and future. The development of Wah Yah website to keep us up to date and with close communication of this high-tech era. We had mixed feelings when some of the speakers talked their experiences as immigrants in a newly adopted country. Dominic Eng echoed the same experiences that I encountered as we both arrived in Canada about the same time.

We must not forget our sponsors who help to defray some of our expenses so that the cost to attend the conference be kept to a minimum.

You, the participants, should also be thanked for taking the time and for incurring expenses to come to attend this conference. Some of you were coming from far away places. We are particularly delighted to see a large representation from our neighboring province, Vancouver, British Columbia.

Last, and certainly not least, we should thank our Jesuit fathers and the teaching staff of Wah Yah College for training us to be leaders in each of the global communities we live. Let us show them our appreciation. On second thought - may be it was because many of us were blessed by our Rev. Fr. Daly who used his famous ruler on our heads!

During this conference, many of us make new friends and renew acquaintances. Let us treasure this fellowship and let it be continued and grow after the conference.

I heard some of you will be going to Edmonton after the conference on Tuesday morning. Members of the Edmonton Wah Yah Alumni will be hosting you. I hope

when you leave the conference to go home,
you will take with you the Western
hospitality of which Calgarians and
Edmontonians are proud.

Have a safe journey home and we will meet
again in not too distant future.