

# 賣主求榮 賣身投靠 百歲人瑞評宋楚瑜

編者按:最近網路轉載一篇散文,是敘述高齡103的余宗玲老太太,評論宋楚瑜的故事。為文平實忠肯,與大眾的觀感頗為契合,深具說服力,特摘要如下敬請分享!

高齡103的余宗玲老太太,抗戰時官拜中校在胡宗南「麾下」工作,胡正準備給她報升上校時,因抗戰勝利而未果。但胡知道她本來要出國留學,因抗戰耽誤了,特別給她三千美金,資助她出國留學。學成回國國府已退守台灣。她先進教育界,任「嘉義女中」校長。教育部曾有心改制中學學制為「四二制」(中學六年,前四年內完成所有課業,後兩年作為大學預科)「嘉女」與師大附中同被選為男女各一的實驗學校。在嘉義的遍遠與資源差距,她卻打了非常漂亮的一仗:實驗班全部考上公立大學。並有五人為榜首;嘉義「許家班」的張文英、張博雅姐妹,都是她的學生;這些學生都對她非常敬愛,至今張博雅和她們的同學,還常去探望「餘校長」(這也是一般人對她的「尊稱」)。

周書楷時代她被外交部借調為文化專員。在任期間幾乎走遍全美,訪問學者及留學生,解決各種問題;許倬雲兄弟,就是她當年發掘贊助過的留學生;至今,許倬雲、許雲翼兄弟的姐姐許婉清(李模的太太,李建復的媽媽)還非常感念她,與她結為至交。

她發表任駐美國文化專員後,宋楚瑜正要赴美國留學。他的父親宋達帶著宋去拜訪她,拜託「餘姑姑」「關照我們楚瑜」。故宋在美留學時,常在假日與陳萬水帶著兒子到「雙橡園」去跟她共渡週末,她對宋楚瑜也視如子侄無微不至。她說,當年,知道宋跟李登輝走得很近,她很為宋擔心,曾經提醒他:李是個城府很深,不簡單的人物,對他要心存戒心!宋卻很得意地說:「我們親密如父子,晚上我到他家去,他穿著睡衣到客廳來接見我。」老太太出身仕宦人家名門閥秀,聞此為之無言!在中國的文化傳統上,成年又有身份教養的兒子,除非父親臥病在床侍疾,是絕不會看到「衣冠不整」穿著睡衣的父親的;只有妻妾、奴僕才會看到

這一面!換言之,她認為這不是「親密」而是「輕賤」。凡有教養的人,也絕不會在有客來訪時,穿著睡衣到客廳裡見客!而宋楚瑜卻以此沾沾自喜。後來,果然被李擺道,弄得灰頭土臉!

她也看穿宋時時處處都在用「心機」算計!為馬英九的那一跪;老太太說:「他是在學盧修一為蘇貞昌下跪。人家以病重之身無法輔選,在選情危急的時候下跪,所以感動了許多人!而馬聲勢大好,要你去為他跪甚麼?明擺著就是強賣人情給馬英九『示恩』,以便日後以此『挾恩需索』!」從此之後余宗玲老太太就「不想再理他(宋)了!」但她很喜歡陳萬水,覺得陳萬水真是溫良賢惠。已然病重,還被宋楚瑜的政治野心逼迫著,去為他拉票,以至活活累死!

這位人瑞中輻老太太也是《中國時報》的「姑奶奶」-----她是餘紀忠的胞妹。因為她是「遺腹女」,手足之情更逾倫等。餘紀忠去世大家都來安慰她的喪之痛,但其實她有自已的社會地位、聲望、事功,餘紀忠對她並無助益,大家只知道她是「餘校長」。餘紀忠去世之後大家才知道她與「中國時報」的關係。「時報」的人有個笑話說:餘紀忠天不怕、地不怕,就怕他妹妹!人家老太太名門閥秀的教養,為人處世合情入理。又歷經黨、政、軍、教、外交,見識卓越,是餘紀忠幕後的「智囊」;重要的社論,都會先送給她看。她過一百歲生日時,馬英九、陳冲(當時的行政院長)都致送壽屏和賀禮,派「退撫會」主持慶生會,耕莘醫院四十五年慶,也請她和馬英九一起切蛋糕。

這些年來,事實證明宋楚瑜只能算是個想「左右逢源」的投機份子,政治丑角!他是有些小聰明,當年蔣經國壓伏得住他,能適才適任的用他,也造就了他。當時確曾人模人樣的被期許過。後來「賣身投靠」、「賣主求榮」跟民進黨暗送秋波,蔡英文公然要讓席位給「親民黨」,只能說是他「圖窮匕見」了!有人把他比擬曹操,真是污蔑了曹操,他哪配!

# 紀念中美二戰勝利70周年

## (II) 鮑勃·霍普愛國大樓與黃如詩准將

~張文基~

這次紀念中美二戰勝利70週年系列活動,所以能得到洛郡政府的大力支持,於整個八月期間在歷史建築鮑勃·霍普愛國大樓(Bob Hope Patriotic Hall, 1816 S. Figueroa Street, Los Angeles)舉行,必須感謝兩位非華裔人士:Bob Archuleta先生和退役空軍准將Ruth Wong(見像片)。

透過張玉池兄和前蒙特利公園市市長趙譚美生女士的介紹認識了鮑勃,一見面就感受到他是一個非常開朗,活躍的政治人物,而最讓我驚訝的是他對中國抗戰歷史的熟悉,和對現今美中關係的政治敏感性的理解。鮑勃本身是一個退伍軍人,曾在82空降師服役,曾任洛郡退伍軍人事務顧問委員會24年,三年前被奧巴馬總統任命為西點軍校客座顧問委員會六位民間委員之一,該委員會成員還包括四位聯邦參議員及五位眾議員,主要職責是檢查評估軍校各項工作並提出建議。鮑勃的兩個兒子都是現役空降兵上尉軍官,也都畢業於西點軍校,其中一位剛取得博士學位開始在西點軍校任教。由於我的兒子曾是陸戰隊兩栖偵察營軍官,共同的語言很

~張文基~

快拉近我們的距離。

二月十八日鮑勃帶領我們去實地考察鮑勃·霍普愛國大樓,它也是洛郡軍人與退伍軍人事務部的所在,該部成立於1916年,原名是「愛國廳部」。在一次世界大戰後許多退伍軍人組織成立了,原來的場地不再能滿足這些組織日益增長的需求。W.H.Daubenspeck先生捐贈在1816 S.Figueroa 街的土地,政府花費八十萬美元在1926年建成愛國大樓。之後的漫長歲月這棟大樓曾經為出征士兵和退伍軍人組織提供優質服務。1959年11月,洛杉磯郡議會將「愛國廳部」名字改成現在的名字。2004年11月12日,大廈被重新命名為鮑勃·霍普愛國大樓來紀念美國武裝部隊的榮譽退伍軍人,著名諸星鮑勃·霍普。2013年,郡政府花費了四千六百萬美元裝修大樓,增加現代化的設備以便更好的為退伍軍人服務。

做為洛郡軍人與退伍軍人事務部的首腦,黃將軍是大樓的主人。初次見面時沒想到黃將軍竟是一位細緻優雅的西方女性,她是出生在芝加哥市的第三代波蘭裔美國

人,她的父親從1942年到1945年在美國陸軍的工兵部隊服役,轉戰于英、法、比利時。她自己在1970年護理學院四年級時決定加入美國空軍,因為她被徵兵廣告吸引,想「看世界」。當時正值越戰後期,因此她也曾在美國各地和日本的美軍醫院照顧了不少越戰傷兵。當被問到她如何成為空軍准將時,她坦言必須克服許多歧視和挑戰,因為那個時候軍方普遍認為女兵從軍的主要目的不是為了長遠職業生涯的規劃,而是為了找一個丈夫。她很幸運的出色完成了兩個目標:她在軍中遇見了出生在洛杉磯市的第二代華裔公民肺科醫生James黃,相愛並於1974結為連理;也創造了婦女在軍中事業成功的典型。服役兩年後黃醫師退役,但是卻一直堅定的支持Ruth在軍中的職業生涯,對此將軍無限的感激。

2001年黃將軍退役後到洛郡工作,2013年被任命為軍人與退伍軍人事務部的主任。她很認同我們的理念:向參加二戰的中美英雄致敬;讓美國一般民眾,特別是年輕一代,重溫這段歷史;促進中美合作、世界和平。因此願意積極參與並全力支持。



## 台灣人該醒了吧!

~孫大衛~

多年來台獨勢力鼓吹要推動台灣在世界上的能見度,不惜花大錢買邦交、對日本和歐美極盡奉承纏綿、賠了老本也要做拜拜式的爭取舉辦個各種不入流的所謂世界性的活動。然而近年來台灣一連串各種爆炸、機艦、疫情、惡質食品、霸佔國會等負面新聞,使得台灣已經和馬來西亞、印尼、泰國等國家齊名。不然蔡英文怎麼會在飛機上被空姐稱為是來自泰國的總統候選人?

台灣層出不窮的社會問題其原因不外乎:人民盲目追求自由民主、有樣學樣,但無視自己的程度、體制、文化和教育,導致社會道德敗壞、法治不彰、貧富不均。政府官員走馬換將、政策朝令夕改,以意識形態為取向、和尚敲鐘直下到台、多一事不如少一事,以免政黨輪替後淪於被侮蔑誣告。學術

界只靠追求學位來唬人撈錢,花拳繡腿不具真才實學。政客們譁眾取寵、騙取選票、罔顧四維八德。商人們只追求利潤,黑心商品充斥,反正事情過後無人追究。媒體、嚼舌者更是只要有錢賺,就可以昧著良知甘做金主的馬前卒、賣力的搬弄是非。一些無知的老百姓自我膨脹還真以為只要不當中國人,一切問題都可以解決!

八仙樂園的塵暴絕非偶然,而是整個社會的沉積。為什麼一個遊樂園的游泳池區就可以賣出像小巨蛋一樣多的人場卷?為什麼家長們會放心讓初高中的孩子們去參加一個各方英雄好漢齊聚的粉塵派對?就算沒有公安顧慮,

## 國之將亡出妖孽

國之將亡出妖孽  
破廟而出宋蛾來  
登高一呼中常會  
獨租阿輝拱上台  
三分天下選票欺  
弱勢阿扁選出來  
輝煌掌權二十年  
台灣綠化難更改  
終結殘病國民黨  
暗通獨派空心蔡  
挑撥省籍心可誅  
只為臨終上舞台  
繃綁歷史奸雄譜  
宋某穩坐第一排

炳南

清涼裝、比基尼、色情、毒品不都是最佳傳播的溫床嗎?商人們只想賺更多的錢,盲目引領新潮卻吝於相關安全措施和防範機制的花費。政府單位的安全審核檢驗形同虛設、立法機構永遠趕不上問題的叢生。再加上媒體、臭嘴們的事後諸葛乃至泛政治化,台灣的天災人禍往後恐怕只會更加嚴重!

# Meaning of Being Chinese Today and Tomorrow

The Foreign Affairs Magazine published a special issue (May/June 2015), Titled, China Now. This issue contains its usual essays, reviews, responses, and a set of seven articles about China. The article, "What It Means to Be Chinese" by Perry Link made me read it twice with great interest. Later, Ken Wu, a friend in Taiwan, called my attention and asked my opinion about it. I wrote my opinion back to him. He urged me to submit it as a comment to Perry Link's article. Unfortunately, the comment button on Foreign Affairs was not active. Since this topic is very interesting to all Chinese including American Chinese, I decided to introduce Link's article and offer my comments in this column.

Professor Perry Link is a Chancellorial Chair for Innovation in Teaching Across Disciplines at University of California, Riverside. His latest book is on 'Chinese', entitled, An Anatomy of Chinese: Rhythm, Metaphor, Politics. So Professor Link's article in Foreign Affairs is a seasoned writing about Chinese and a stimulating dissertation on defining Chinese with a political focus, in terms of nationalism and present day Xi's China. He starts out with a characterization of pre-modern Chinese with heaven-sanctioned principles guiding proper human (Chinese) behavior and traditional Confucian civilization defining human relations such as leader-follower, father-son, husband-wife, etc. This traditional philosophy and its derived moral-political model were able to resist foreign influence such as Buddhism, northern conquerors and other Asian and West invaders. The moral-political system was powerful enough to make others to adapt to the 'Chinese' way until the arrival of the industrialized Westerners. They broke the Chinese model and made the Chinese to recognize the need to change. However, the Chinese only do or change what is necessary, still wanting to keep her core of Chineseness.

Can the moral model of premodern Chinese still stand or must be displaced by newer idea of political morality? A question challenged the Chinese Communist Party since Mao's time. The West brought to China not only technology but also Western notion of democracy, human right and modernization. The changes faced resistance; in recent decades the CCP tried to revive the traditional moral-political model with modern adaptation. Link describes Xi's Chinese Dreams with focus on wealth, national pride and respect for authority but not on morality. The CCP accepts the terms of democracy, human right and modernization but with Chinese characterization to fit CCP with a desire to export a successful Chinese model of development to others and return China to the center of the world. Link says that this vision is a possibility but not certainty.

Link then characterized China's concern for instability with a number of sources. One is the generation gap where the young people

## Mainstream and Organic Dr. Wordman

are materialistic, nationalistic and aggressive and the old accept more western indoctrination. Second is the wealth gap, a considerably widening gap causing the poor resenting the rich. Third is the power struggle among elites who enriched themselves through graft with insecurity, causing them to send their wealth abroad, their kids to the West even to have their babies born in the West. These instability sources in addition to the geographical instability linked with external influence in Tibet, Xinjiang (Uighur), Taiwan and Hong Kong are certainly challenging the Chinese leader Xi. Link asserts, although Xi's anti-corruption campaign is earning him popularity, but Link is pessimistic about the ultimate outcome. Link questions Xi's ability to compare to Mao to succeed in mobilizing the people, citing that Internet is making people hard to be controlled as in Mao's time.

Link quoted Jonathan Spence's book, "The Search for Modern China", "For nearly two centuries, the great ancient civilization of China has been looking for a way to reinvent itself for the modern era. This process has involved fits, starts, and reversals. It has caused trauma and led to at least 70 million unnatural deaths." Then Link made his final remark, "The key questions today are whether the Communist Party's project to revive Chinese-style authoritarianism in modern clothing will succeed and, if so, what its effects will be--both on China and on the world at large." Link is betting against CCP's success, citing the clear long-term trend toward greater popular participation in politics. The Chinese government has pulled off unexpected successes in many areas in recent decades and could surprise the world by engineering its retrograde political vision at home and export authoritarianism abroad; Link asserts both China and the world would suffer and a vision of Chinese identity more suitable for the present age evading.

China as a big country and her 1.3 billion Chinese people are not easy to characterize. Link made broad observations about the pre-modern traditional Chinese philosophy and moral model. He also touched on the issues as the Chinese were making a transition to a modern China. It is true that the Chinese has experienced a treacherous revolution trying to establish a republic nation and searching for a moral-political model with a safe and stable path to modernization. However, the difficulties the Chinese faced and the slow progress they achieved were not so much due to weak leaders or stubborn resistance, rather it was largely because of external interferences, the intrusion of Western powers, the Japanese invasion, the influence of the Soviet Union and the sanctions applied to the Chinese isolating them from the world. The Chinese has made a significant progress economically since

being admitted to the world economy in the last three decades, indicating clearly that the Chinese is an adaptive people with the smarts to absorb and keep good values of the capitalistic system. Taiwan and Hong Kong each has adopted a different political system successfully, suggesting equally that the Chinese people are flexible to political models. Hence I would not be as pessimistic as Professor Link in predicting failure on China's effort to find a moral-political model to suit the mainland as well accommodating Hong Kong and Taiwan.

Although Link's article is interesting and stimulating, his attempt to interpret Chinese tradition and trends of modernization may border 'superficial' as he said about the west having a superficial understanding of modern China. Confucius and Mencius believed that human nature having both good and evil traits; education and environment are critical to shape human behavior. China has been poor for long and Chinese absorbed numerous intruders throughout the history resulting in many dialectic and local cultural differences. But the core Chinese philosophy evolved from 5000 years of history binds and persists. One of her core principle is 'Wang Dao' (non-violent and seeking good and shedding evil). The internet is a blessing to China to leapfrog over Western nations in cultivating modern civilization among diverse races and culture while keeping the core Chineseness. So long as China or Chinese is putting high priority on education (she always does), the nation is heading to a bright identity and a working system tomorrow.

One weakness of Link's article is assuming that the CCP did not change or has not changed or does not want to change. In my observation over the years from Mao to Deng and now to Xi, the CCP has changed for the better and wants to change even though it does worry about stability. Lack of political stability is the fundamental reason for China's slow progress in political reform. My other disagreement with Professor Link is his assuming Mao being superior and Xi is no Mao, hence unable to mobilize the Chinese people. Link made this assumption without proof. Whether Xi will surpass Mao or not is not relevant since the history shows that the Chinese leaders following Mao all have made significant contribution to China's modernization despite of the corruption in CCP. The current anti-corruption campaign in China may not wipe out corruption 100%, but it will turn a new leaf for the CCP. CCP is a large party each year adding more than one million new members. From party reform point of view, this political regeneration process could be the greatest and fastest in the world.

The CCP desires to change for obvious self preservation reason. CCP's vision to develop a moral-political model with Chinese characteristics is not easy to articulate and also difficult for vast majority of Chinese to understand and appreciate. However, the change momentum (with no external interference) may be slow initially but will accelerate eventually. Most political analysts in the West fail to see this. The definition of being Chinese today will change with the change process. Chinese 'citizenship' will emerge with her Chinese characteristics continuously evolving, keeping some of the 5000 years virtues and adapting some of the modern values.

Of course, this change process is not simple; stability is critical, hence China is extremely leery of any external influence to her internal stability.