

扶輪的哲學



摘自 Rotary Global History Fellowship
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台北大安社鍾鶴松 / PP Harrison 翻譯

這位真誠的思想家與哲學家在火車的餐廳車廂裡，坐在我的對面，調整一下他沉穩而好奇的眼光，看著我，他刻意地提出這個問題，「裴利，你想什麼是扶輪的哲學？」在那當兒，心理上我沒有準備與扶輪之父討論那個問題，但是他卻要我與他談及這個問題，就如自從我在有空時對這個問題提出許多的想法一樣，而這件事仍然一直盤繞在哈理斯先生（保羅·哈理斯）的心裡。我深入瞭解第一個扶輪社（芝加哥扶輪社）以及其他扶輪社的設立與成長。我在口頭上與通訊上也與其他扶輪社員討論過件事。

有時我按照西雅圖 (Seattle) 或明尼亞波利斯 (Minneapolis) 扶輪社的想法或一些其他扶輪的基調，但是我對於這個問題的各層面思想，反映與考慮愈多，我就不由自主地回到了芝加哥的作法（或是我所瞭解的芝加哥的想法，也是大部分扶輪社的想法）。

無庸置疑，扶輪運動已發展到比任何可想像的可能之程度，甚至比第一個扶輪社早期所想的更大與更廣的兄弟般之社團典範。就如同經常一個單純，平凡，以及手足不靈活與笨拙孩子的樣子成長為雄偉體格，外型高貴的男人或體態優雅，美麗臉蛋的女人，還有秀麗的馬車。所以，扶輪已經從一開始是一個簡單而多少有點私心地設法把多些生意給那些創社的社員，以宏偉的利他主義發展到一個非凡驚人的

全球偉大運動，有如漂亮珠寶的哲學與服務的活動，綻放光芒，遍及世人社會。

既使如此，為何扶輪不同，而獨具一格，激發興趣，成就輝煌？為什麼是扶輪可以這樣？

為了我個人自己的需要，我訂定了下列的說法，對我而言，什麼是扶輪主義以及如何運作似乎它是一種真正，恆常而多少合乎邏輯的聲明。

扶輪主義的基本原則是一種信仰，認為參與可敬可貴的工作的每一個人應該獲得所有他能夠得到的生意而且應該在「公平交易」基礎上受到照顧，而他應該得到引薦這項工作的朋友之充分的合作與支持。

扶輪社的主要目的是促進社員的生意利益。達成這個目的有下列幾種方法：

第一種：在所有的社員中，發展為親密的個人熟識關係。

第二種：鼓勵扶輪社的全面與坦誠的宣導，介紹社員的個別行業。

第三種：深植「為他人謀福利，就如請他人為您謀福利一樣」的觀念。相信我們無私地使他人成功，我們自己也朝向成功邁進。

扶輪社的第二個目的是在自己的行業之外，社員之間互相教育，吸收其他行業的知識，使每一位社員成為更優質的生意人。

扶輪社的第三個目的是經由社員對於公

共事務或社區與國家的福利之問題諮詢與思慮，而得到啟示教化，使每一位社員成為更優秀的公民。

扶輪社員限定每行業只能有一人，這樣每一位社員在社裡就有他所代表的行業之所有的機會而獲得可能得到的所有利益，同時，這樣的話，沒有一種行業或其相關的行業就不會因在扶輪社有人數眾多的優勢而掌控它。因此，社員人數有限，但非常有代表性，所以它是公共事務以及有關一般商務上的考量與洽談的一個理想的集會社團。

扶輪的箴言與節制有二：

- 光明正大地讓大家知道您經營的事業。
- 為他人做些您認為他人應該為您做的事。

我認為上述就是扶輪主義的一般想法。如果我是錯了，請不必客氣，糾正我。

我想明尼亞波利斯的想法一樣，除了他們強調第三種方法，而完成主要的目的。對我而言，西雅圖的想法也是一樣，除了他們進行他們強調的第三種方法。

這種爭議是公開的，這份雜誌有了篇幅可以讓那些有話想說的人，暢所欲言。然而，也許有了這方面諸多討論，就盡量簡單扼要吧。

譯者註：原文登載於1912年一月份的「全國扶輪社員」The National

Rotarians。距今104年，它代表早期扶輪的思想與規範，與現在，尤其是2016立法會議所作出的決議與規定，大相逕庭。可見時空環境與人文生態的變化，會產生如此迥然不同的想法觀念與典章制度。

The Philosophy of Rotary

By Chesley R. Perry

The earnest thinker and philosopher sat opposite me in the dining car, and fixing his steady and inquisitive eyes upon me, he propounded this inquiry: "Perry, what do you consider to be the philosophy of Rotary?" I didn't feel prepared, at that moment, to discuss that question with the father of the Rotary idea, but he made me discuss it with him just the same, and since then I have given a great deal of thought at odd moments to the question which was and still is on Mr. Harris' mind. I have analyzed the establishment and growth of the first Rotary Club (Chicago) and of many others. Orally and in correspondence I have discussed the matter with other Rotarians. At times I have started to follow the Seattle idea, the Minneapolis idea or some other "keynote" of Rotary, but the more I have thought and reflected and considered all angles of the question, the more I have been forced to come back to the Chicago plan (or what I understand to be the Chicago plan and that also of the great majority of all Rotary Clubs).

There is no question in my mind but that the Rotary movement has developed into a greater and grander example of fraternal co-operation than any one conceived possible or even thought of in the earliest days of the first club. As oftentimes a child with plain and unattractive features and awkward and ungainly form has developed into a man of splendid physique and noble cast of countenance or into a woman of perfect figure, graceful carriage and most beautiful face, so, although Rotary may have started as a simple and more or less selfish endeavor to get additional business for those who were its first charter members, it has grown and developed into a marvelous great universal movement with elements of magnificent altruism, sparkling with beautiful gems of the philosophy and science of service to fellow man and to society.

Even so, why is Rotary different, unique, interest-arousing, successful? Why is it Rotary?

For my own satisfaction I have formulated the following statement which seems to me a true and consistent and more or less logical declaration of what Rotarianism is and how it is practiced.

The fundamental principle of Rotarianism is the belief that every man engaged in a reputable calling is entitled to all the business he can get and take care of on the "square deal" basis and that he should receive the active co-operation and support of his friends in getting it.

The primary purpose of a Rotary Club is

the promotion of the business interests of its members.

The methods by which this purpose is accomplished are:

1st. By the development of an intimate personal acquaintanceship among all its members.

2nd. By the encouragement of the practice of full and frank publicity in the club by the members regarding their respective lines of business.

3rd. By the cultivation of the practice of doing for "the other fellow" as we would have him do for us, believing that "as we unselfishly enable others to succeed, we ourselves make progress toward success."

The second purpose of a Rotary Club is the mutual education of its members in a knowledge of callings and occupations other than the man's own line of business, thereby making each one a better business man.

The third purpose of a Rotary Club is the enlightenment of its members by their consideration of questions pertaining to public affairs or the welfare of the community and the nation, thereby making each one a better citizen.

The membership is limited to one man from each calling in order that each member may have all the opportunity and obtain all the benefit that might come from the representation of his line of business in the club and also in order that no one calling or allied callings can be numerically strong enough in the club to dominate it.

Thus the membership, although limited, is very representative and it is therefore an ideal assembly for the consideration and discussion of public affairs and of matters pertaining to business in general.

The motto and injunction of Rotary is twofold: Let the light of your business so shine that all men may know thereof, and As you would that others should do unto you do you even so unto them.

The foregoing, I believe, is the general idea of Rotarianism. If I am mistaken let me be corrected promptly and emphatically.

To my mind the Minneapolis idea is the same EXCEPT THAT THEY PUT STRONG EMPHASIS ON THE THIRD METHOD by which the primary purpose is accomplished.

It seems to me that the Seattle idea is also the same EXCEPT THAT IN THEIR WORK THEY HAVE PUT STRONG EMPHASIS ON THE THIRD PURPOSE.

The debate is now opened. The columns of this magazine are available to all those who have anything to say. As there may be many contributions to the discussion, let them all be as concise as possible.

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