

2,000 Rotary Clubs in China at the Hub of the Orient

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Service clubs are voluntary non-profit organizations whose members meet regularly not only for the purpose of engaging in service or charitable work, but also in part for networking purposes and the benefits of fellowship. Some of the largest and best known service club organizations are Rotary International, Lions Clubs International, and Kiwanis International. Rotary's motto is 《Service Above Self》, while Lions' is 《We Serve》, and Kiwanis' motto is 《Serving the Children of the World》. Service clubs do not advocate any specific ideology, nor do they engage in political activity.

Rotary, Lions, and Kiwanis were all created at the turn of the 20th Century. This was an area of fundamental changes in the United States due to rapid urbanization, industrialization, as well as immigration. Americans had to move across the country to find employment, and this challenged traditional forms of social capital based on relationships with families and childhood friends. The rise of service clubs and other organizations created at the same time such as the Boy Scouts, the Red Cross, etc., helped to foster stronger links in communities and new relationships that could replace some of the lost ones, in the case of service clubs, which started as business networking clubs and continued to serve that purpose, the organizations also helped to foster much needed trust among local businessmen.

The first service club was the Rotary Club of Chicago, U.S.A., which was created in 1905 by Paul Percy Harris, a lawyer. The first Rotary Club formed in China to share the ideal of Service Above Self was the Shanghai Rotary Club (上海扶輪社) in 1919 by 37 Americans. Rotary went on its development gradually along those international trade ports and provincial capitals of the Republican China. Eighty years ago, Dr. Chengting T. Wang (王正廷博士) did have the dream of developing 2,000 new Rotary clubs in China, when he was inaugurated on 1 October 1935 as the first Chinese to serve Rotary International as District Governor supervising 15 Rotary clubs located in the Republic of China, the British Crown Colony Hong Kong, as well as The Philippine Islands (U.S.A. Protectorate). After the hard time of 8 years of war against the Imperial Japanese aggression, though still suffering from the civil war battles (see maps on Page 8), Wang still had the dream of establishing “2,000 Rotary Clubs in China”. So, in November 1946, he expressed his dream again to the Rotary World in 《The Rotarian》 magazine (read the full text on pages 2-3). Wang was for his whole life a true Rotarian who was the “great engineer” of Rotary in China including Taiwan, Hong Kong and Macao – from 1920 he first joined Shanghai Rotary Club until he died in 1961 as a Hong Kong Rotarian --- from north he participated in the organizing of Peking Rotary Club in 1922 to south he served Rotary International as an Administrative Advisor to China while being a Hong Kong citizen --- from east he was the first District Governor in 1935 in Shanghai to west as a Chungking Rotarian he became R.I. Director 1944-1946 concurrently 2nd Vice President 1945-1946.

2,000 ROTARY CLUBS in CHINA

By dovetailing with the country's dream of international brotherhood and filling its vacuum of clubless life, Rotary faces an assured future in this Oriental land.

By Chengting T. Wang

Immediate Past Second Vice-President of Rotary International; 1946-47 Governor, Rotary District 96-97-98

IT WAS in 1936 that I had the temerity to make a prophecy. The place was Atlantic City, New Jersey, U.S.A.; the occasion was the 27th annual Convention of Rotary International; and what I said was: *China has room for 2,000 Rotary Clubs.* I pointed out that we have more than 2,000 cities with 50,000 population. In 1936 I believed it possible to have a Rotary Club in each of them. Now I reaffirm that belief.

I dare renew the prophecy not in spite of the war, but because of it. Eight weary years of war in my homeland tried Rotary severely, to be sure, but the fact that our members held fast wherever they could is evidence of the virility of our movement in my country. If Rotary was not important, even essential, we would have sloughed it off in those days when we could ill afford to cling to what was unnecessary.

Our first Rotary Club in China was established in 1919 in Shanghai. Rotary was an alien import, and there was considerable doubt whether it would acclimate itself to Chinese soil. Other Clubs were started in Tientsin in 1923 and at Peiping in 1924, but until 1931 these three remained the only Rotary Clubs in all China. Then Rotary began a development that expanded the number of Clubs fivefold in the next five years, an expansion largely attributable to the work of the Honorary Commissioner appointed in 1933 and the creation of a District for



CLOTHES differ, but the spirit and familiar name badge are the same, East or West. This Rotarian is addressing prewar Nanking Club.

China, Hong Kong, and The Philippines, of which I had the honor to be first Governor.

Rotary boasted 22 Clubs in China and was moving ahead rapidly when the Japanese invader struck. That was like putting a stick of dynamite into a house. Or we might use another simile. It was like an Arctic wind blowing its lethal breath upon flowering and fruit-bearing plants. First the Japanese snatched away all the Clubs in Manchuria—on the ground of political seizure and the establishment of the puppet government known as Manchukuo. Then they went one step further: they stopped all Rotary Clubs in Japan and in all other places seized by their forces.

Chungking was bombarded for four successive years, yet the Chungking Club never stopped functioning. It continued to hold meetings as usual, but not always

in the accustomed place. When warning of an approaching air raid was received, a new meeting place was selected and word was passed along to members.

Changsha was the objective of Japanese attack three times. The Club had to move out from the city each time, but it continued its meetings.

After the outbreak of the war in the Pacific, Shanghai Rotarians stopped functioning as a Club, for the Japanese would not allow it to meet regularly—but members continued to assemble informally every week, very often in homes. Thus it is that Shanghai Rotarians are able to give a very detailed report of the four years during which Shanghai was in the clutch of the invader.

Rotary in China has shown great virility as well as courage. In the face of frequent air raids and other dangers, we succeeded

in establishing four Rotary Clubs during the years when Western China held its own. Because of raids and seizure of territory, Rotary in China suffered a great setback, but the present outlook is very encouraging. As soon as an area was freed from Japanese control, Rotarians at once took steps to reestablish Clubs. So we are, I feel, well started toward realizing my 2,000-Club prophecy.

MY optimism goes deeper, however, than statistics. There are three basic reasons for it, and they lie in the Chinese way of life.

In the first place, I believe that Rotary has a promising future in China because it fills a great vacuum. It is hard to crowd something into space already occupied; it is relatively easy to put something where there is nothing.

Let me explain. In China a Rotary Club can be established in any of the 2,000 cities to which I have referred because no other

<p>利人即利己 大公無私。</p>	<p>ROTARY mottoes in Chinese (they read from right to left): "He Profits Most Who Serves Best" (at top) and "Service above Self" (below).</p>
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clubs exist there now. China lacks club life. In European and American countries, clubs have long flourished and in recent years we have heard much of service clubs, of which Rotary was the first. But China does not have an indigenous club movement. We do have a highly developed guild life in which men of the same trade, business, art, or profession band together, and that system has been in existence for hundreds of years. But it takes care only of men in the same occupations.

So, club-wise, China is a great vacuum. We therefore can easily put into our country that which it lacks and needs—an organization such as Rotary which brings men of *different* vocations into one Club.

In the second place, Rotary creates a new motive in life. We all know that life is short and most people are bent on getting something out of it. But Rotary calls for giving not mere dollars or cents, but service.

This supplies a new motive to the people in China, for the ideal of service has not been well advanced in the Orient. We have philanthropic societies, societies to take care of this and that, but in all of them it is always money that is contributed and not services. Money is important, but money is not the only thing. The thing that sweetens life, that makes life richer, is service.

Who would have thought before Rotary was organized that bankers, lawyers, and heads of large business firms would take an interest in the crippled, the blind, the sick, and the poor, and render to them their own services! That is something that opens the eyes of the community to the purport and purpose of Rotary. And because of the leadership of these men who call themselves Rotarians, this joint action wins the support of the community.

Then, in the third place, the Objects of Rotary fulfill a centuries-old dream of the Chinese people, because Rotary calls for a world brotherhood. We read about the Fourth Object of Rotary: "The advancement of international understanding, goodwill, and peace through a world fellowship of business and professional men united in the ideal of service." That, as I have said, fulfills an old dream of ours, for China has two finely developed doctrines, known as "Great Unity of the World" (世界大同), and "All under Heaven Is of One Family" (天下一家).^{*} These phrases we learned centuries ago and I think we have lived up to and practiced these two doctrines of world brotherhood and world unity.

Imagine how confounded and shocked we were when we came into contact with the Western world 200 years ago and learned for the first time that to the Western world might was right. From the 17th Century down to the end of the 19th Century, China was to learn this bitter lesson, suffering humiliation after humiliation and defeat after defeat, but China never lost her faith that right is might. Now, after two bloody world wars, has come a new con-

^{*} Approximate phonetic pronunciation: "Shih Chieh Ta Tung," and "Tien Hsia I Chia." To parallel the English these characters are written from left to right, although in Chinese they are always from right to left.

ception of international relations. It fits in with our centuries-old dream—our conception of world brotherhood, and Rotary stands out prominently for that doctrine.

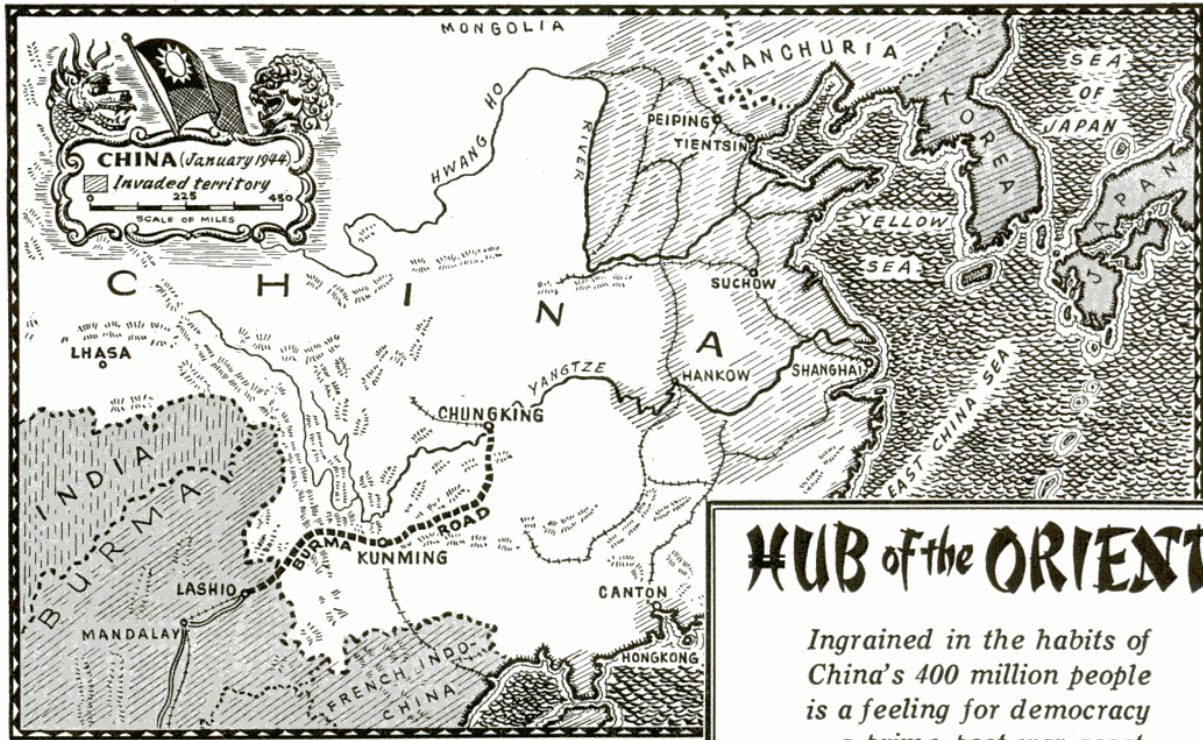
China and India make up almost half of the world population. And the people of these two countries have always stood for peace. Rotarians, help them with education and the knowledge of science so as to raise their standard of living. The next 100 years will reveal how staunchly they will work for and defend world peace. The best agency, in my opinion, for enlisting them is Rotary.

You of the West may ask, "How are we to help in promoting Rotary in China and India?" I'll give you a very simple answer, one which I think will suggest how you all can do your part.

Large numbers of Chinese and other Oriental students are enrolling in Western institutions for advanced study. I wonder whether you have taken the trouble of making every one of those students Rotary-minded? Students are the future leaders of their countries. To be sure, they do not come to learn about Rotary—they come to learn about science, engineering, and other branches of education. But I think their being in Western lands gives Rotarians throughout America and Europe a great opportunity for putting into their hands books and pamphlets about Rotary, for inviting them to Rotary meetings, and, in short, making them Rotary-minded.

MORE THAN 12 years ago in Shanghai I met a student who was returning to his native Chungking. I spoke to him about organizing a Rotary Club in Chungking. He knew nothing about Rotary, so I gave him some Rotary literature and invited him to meetings in Shanghai two or three times. That was really the beginning of the well-established Rotary Club in Chungking today.

You can hardly imagine how effective it is simply to put Rotary ideas and Rotary activities into the minds of these students who will eventually return to the Orient. But do it—and you will be making a positive contribution to the attainment of the goal of having 2,000 Rotary Clubs in China!



Map by B. A. Benson

HUB of the ORIENT

Ingrained in the habits of China's 400 million people is a feeling for democracy — a prime post-war asset.

Dr. Chang-Lok Chen
Consul General of China at Chicago

IMAGINE New York City skyrocketing from 7½ million to 23 million people or Texas booming instantly from 6¾ million to 20 million residents.

Now picture that miracle as applying to the whole of 133 million people of the United States—an explosive growth of approximately 200 percent—and you will have an idea of the swarm of human beings who make up China: 400 million, at the very minimum. No one really knows how many Chinese there are; estimates by authorities reach as high as 550 million. But the generally accepted figure—popularized by a book title, *400,000,000 Customers*—makes China the most heavily populated nation in the world and socially as well as economically the “Hub of the Orient.”

Though it contains one-fifth of the world's peoples, China is not an overpopulated country. Remember, its total area, if you include Mongolia and Manchuria, is greater than that of Europe, or of the United States, Mexico, and Central America combined. Strangers think of this mysterious land as teeming with people like Belgium, with no chance for an overflow. That is not true. Unfortunately, there is great congestion along the coast and the rivers.

The Yangtze River is bigger than the Mississippi, and its valley is the most heavily populated river valley in the world. Some 350 million Chinese live in one-third of the land, but there is an abundance of sparsely settled territory, fertile and productive, to take care of the overflow. All that is needed is its “opening up” by modern transportation and other facilities.

The four Northeastern Provinces, with 30 million people, are twice as large as Szechwan, with 46 million people. According to Dr. Tsang Chi-Fang, chancellor of National Northwest University, the interior Provinces could send 100 million of their excess population to the Northeast, which could support them nicely were its resources developed.

The trouble is not with the land—although vast areas of China have in past centuries suffered terribly from erosion—but with the primitiveness of living and working conditions. In some sections the Chinese have maintained the fertility of the soil for 4,000

years. On experimental farms, methods have been developed to overcome the washing away of topsoil in floods and its blowing away in storms. Production in grains and other crops has been doubled and trebled.

China's lack of development of its resources can roughly be compared to that of the American colonies in about 1785 or 1790. Nearly 90 percent of all Americans at that time were engaged in agriculture; hand labor required that many to produce enough food to ward off the specter of starvation. Now 320 million Chinese, or four-fifths of the entire population, are required to raise food—and at that parts of the country are occasionally subject to famine.

Only one answer exists for this food problem: modern machinery, modern methods, and improved varieties of crops, all producing an abundance of food and releasing vast amounts of labor for the industrialization of China. This must come if she is to take and hold her place in the family of nations.

Do not let me give you an erroneous idea, however, as to China's production. Her enormous resources of labor in part overcome the primitiveness of tools and methods, with the result that China produces and consumes more wheat than does America! Also she raises vast quantities of soybeans, sweet potatoes, and cabbages, which are more universally used—believe it or not!—than rice.

China gave the world oranges, persimmons, English walnuts, tung nuts, soybeans, the mulberry and many vegetables, medicinal plants, and flowers. Civilization also is indebted to the Chinese for gunpowder, silk, porcelain, paper, ink, printing, lacquer, the mariner's compass, kites, and a cotton gin.

In minerals, China is rich in coal, antimony, tungsten, bismuth, tin, manganese, and mercury, and she has extensive deposits of iron ore, lead, zinc, and oil. China has more mileage in canals than any other land.

The key to a great post-war China is industrialization. Dr. Sun Yat-sen (1866-1925), "the father of the Chinese Republic," projected a breath-taking proposal for 100,000 miles of railroads, half of the lines double-tracked; one million miles of hard-surfaced highways; waterways, harbors, industrial and agricultural enterprises, and mining. He looked to the day when swift rail and highway connections would be had with Russia and then with Europe; with India and the Near East. Though he died before his dream could be realized, there are a multitude of hands to carry out his vision.

When this war is done, when the peace-loving Chinese can turn

from destruction to construction, they will create far vaster fields of cotton and wheat than were ever known in the Orient. Great coal mines and steel mills will provide the sinews of industrialization, and mines will give forth metals both utilitarian and precious.

But Dr. Sun Yat-sen dreamed of more than China's economic welfare. On an unbroken tradition of culture extending back 50 centuries, he would rear a new civilization. Few Occidentals realize that China had libraries before the beginning of the Christian Era, and that she has produced more scholars than any other nation. In no land in the world is knowledge more revered than in China. Down to the most illiterate, poverty-stricken, and starved child, there is ingrained in the Chinese race a deep respect and hunger for knowledge. Even though an almost impossible alphabet, and the perpetuation of an ancient, stereotyped system of pedagogy retarded popular education, all classes of Chinese have that respect for truth and intellect which formal education fosters.

The break-through of the lines of illiteracy had well begun before the onslaught by Japan. Christian missionaries had set the pattern for China's modern schools. The renaissance of Chinese literature initiated by Dr. Hu Shih, one-time Ambassador to the United States, and the simplification of the language—the work of Dr. James Yen, a Y. M. C. A. secretary—have accelerated the infiltration of mass education into interior towns and villages. In 20 years, 20 million people have been added to the ranks of the literate. Chinese women have become the most progressive in the Orient. As someone has ably said: "The 400



DR. SUN YAT-SEN (1866-1925)—"father of the Chinese Republic." Son of a farmer, he was graduated from a medical school, evolved the idea of "people's sovereignty."

million Chinese are turning in their centuries-old intellectual models for new ones."

Many of China's leaders of today were educated in America on the income of the 50-million-dollar Boxer Indemnity Fund, which the United States returned to China 40 years ago and which China decreed should be used to educate young Chinese. But China herself has a number of excellent secondary schools. At the time of the invasion, 114 colleges and universities were serving approximately 50,000 students. Many of these schools are now closed or have moved to the interior, but when peace comes they will rise again.

It is significant that China's new constitution requires that appropriations for schools shall constitute at least 15 percent of the total budget of the Central Government, and no less than 30 percent of provincial, district, and municipal budgets. Educational endowments are safeguarded, and needy Provinces shall be subsidized by the Central Government to provide adequate educational facilities. That means nearly half the public expenditures in China shall go for education.

President Chiang Kai-shek, in spite of the superhuman burdens he has to bear in the direction of the war, is a zealous promoter of education throughout China even as the conflict goes on. For instance, [Continued on page 54]

Eyes on China

Since 1937, when World War II started for the Chinese, the world has been astounded by their ability to carry on despite prodigious losses of men, materials, and territory. Their reservoir of strength augurs for an important rôle in the post-war world, a fact recognized by the Cairo Agreement. . . . Currently, the Rotary Institutes of International Understanding are stressing the post-war contributions of China, as well as Russia, the British Commonwealth, and the Americas. The articles in this issue on China will be followed by others bearing on other Institute themes.—*The Editors.*



IT WAS CHINESE New Year's—and Chinese of Toledo, Ohio, gave the local Rotary Club's International Service Committee a ten-course dinner. The photo, taken afterward, shows (left to right) Charles D. Loo, Frazier Reams (rear), Kee Sang, Charles Lewis (host), and Harry N. Hansen, Committee head and member of Rotary International's Post-War Committee.

Hub of the Orient

[Continued from page 13]

he has championed the cause of pure science—that is, investigation to find out the truth, no matter what that is, rather than make a discovery just for practical ends—which is dear to the heart of every great scientist in the world!

At the joint annual meeting of six leading Chinese scientific organizations last Summer, the President sent a message which pointed out the great need for the scientific development of China's resources and for the training of a great host of teachers and researchers in the field of science, with the significant statement that "without a firm foundation in pure science, there never will be any noticeable progress in applied science."

In her love for knowledge and her desire to do the right, China has the potentiality for contributing much to the post-war world. Already the fires of freedom burn fiercely on her altars. No nation wishes more for a true family of nations, or is ready to contribute more to it. Truly, the world must look to China to be the leader in democratizing the Orient—and China will not fail in that trust!

Democracy is really indigenous to China. She has had a concrete expression long before the idea was worked out in the Government. I refer to the traditional family system of China. To strangers, that fundamental idea finds expression in the picturesque custom of ancestor worship. Many people con-

ceive of that as a form of idolatry—but that is an erroneous notion.

The Chinese people think in terms of centuries. Immediate results are incidental with them. They believe a person's life is the prolongation of that of his father and countless generations preceding; his own individuality or conscious existence will be transmitted through his progeny through eternity.*

That is why the family line is supreme, and why the family, not the individual *per se*, is the social unit in

* For an authentic account of the Chinese concept of family life, see *A Sister's Dream Came True*, by Lin Yutang, in the August, 1941, *ROTARIAN*.

China. Thus each person becomes socialized on the family basis, subordinating his desires to the good of the group. It is, therefore, but natural for families to act coöperatively for community welfare. Step this democracy on a local basis idea up to the level of a district, then a province, and finally a nation, and you have ideal democracy—ideal because it has sprung from the grass roots and is not handed down by edict.

This native Chinese concept of democracy is centuries old. It has been ingrained in every child from the dawn of understanding, and continues through to old age and to death. An inherent part of the nature of 400 million Chinese, it becomes a foundation of solid rock on which is being built an enduring government of free people that will serve as the post-war pattern for all the teeming peoples of the Orient.

Chinese culture stressing human values with patience and courtesy as supreme virtues has developed many graces and charms that intrigue discriminating people of the West. It is not by accident that thousands of people who have visited China have remained to live there. China's culture is an asset to the world, and remains only to be interpreted and modernized before it provides a contribution of lasting value to all mankind.

To catch what New China can contribute to the post-war world, one needs to look back to the principles of Dr. Sun Yat-sen. The history of China for the last 50 years has swirled about the struggle to put those concepts into practice. Dr. Sun expanded the allegiance to family and clan into love of country; then he evolved the idea of "people's sovereignty"—another name for democracy; next he fought for the "principle of livelihood," or material progress to raise China's standard of living.

His principles are not based on mate-



HORIZONS broadened in Hugo, Okla., when Rev. Norman Alter brought these United States soldiers from a Texas camp to address his Rotary Club. All are of alien blood, spoke firsthandly of the fall of Warsaw, life among Japanese in America, Rumanian mentality.

rialism as in the case of capitalism, socialism, or communism. He arrayed himself against monarchy, aristocracy, plutocracy, or domination of one class by another. He believed merit to be the basis of advancement, and placed happiness above prosperity as the ultimate objectives.

All this was to eventuate into constitutional democracy. His idea of constitutional government went further than the three-way Republic of the United States—namely, legislative, executive,

and judicial; Dr. Sun added the powers of examination and impeachment, as a further guaranty of the people's rights.

Dr. Sun is generally conceived of as a Chinese nationalist, but his writings and teachings and his actions reveal that his horizons stretch far beyond the boundaries of China. He looked forward to the day when China would rise to the position of leadership of the Orient and take her place as an equal in the family of nations, contributing vitally to the peace and welfare of the world.

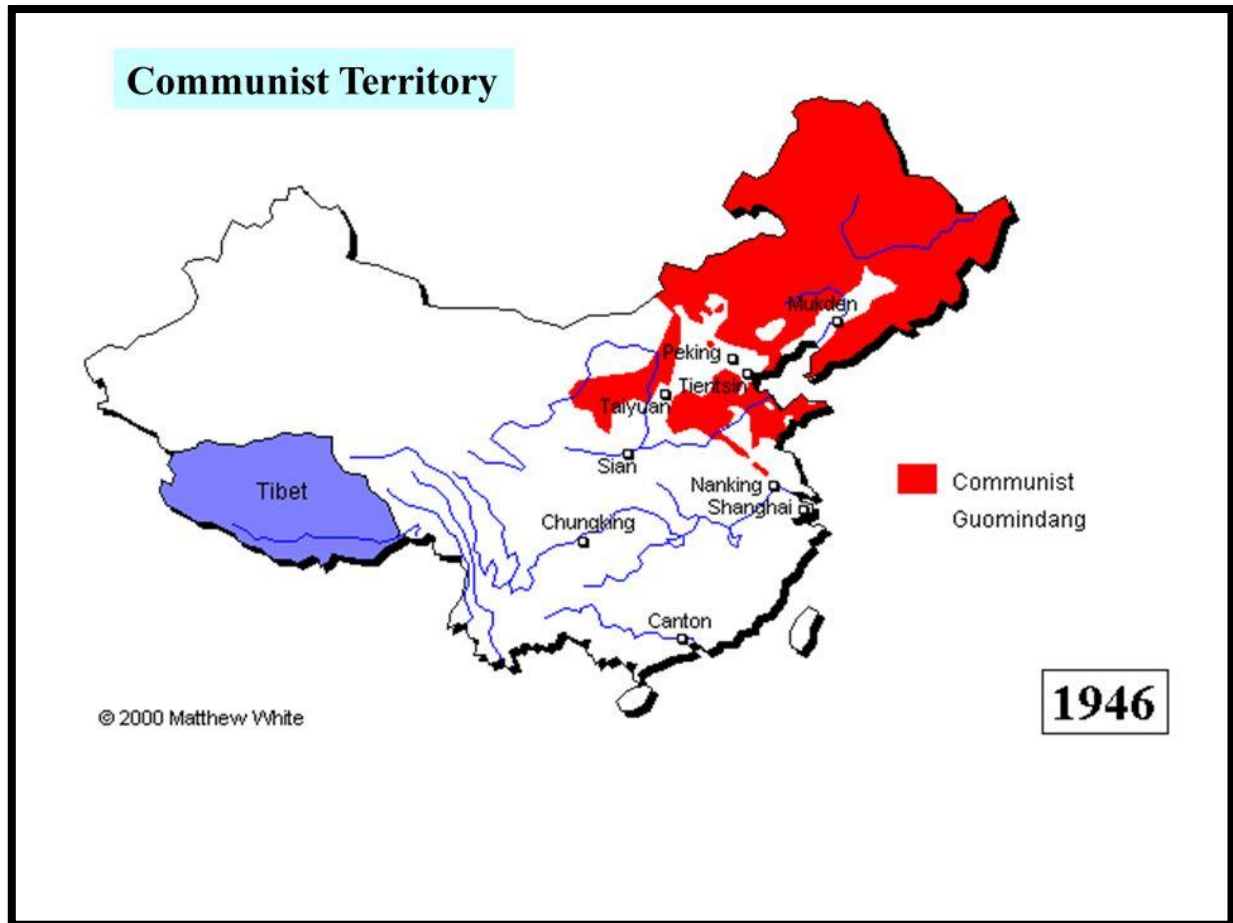


Dr. Chang-Lok Chen (陳長樂博士) was a member of the Chicago Rotary Club, Illinois, U.S.A., where he was the Consul General, Republic of China, but he fondly recalled his halcyon days when he lived in his native city, Guangzhou. He also had nostalgic recollections of Yale University, U.S.A., when he played on a champion soccer team.

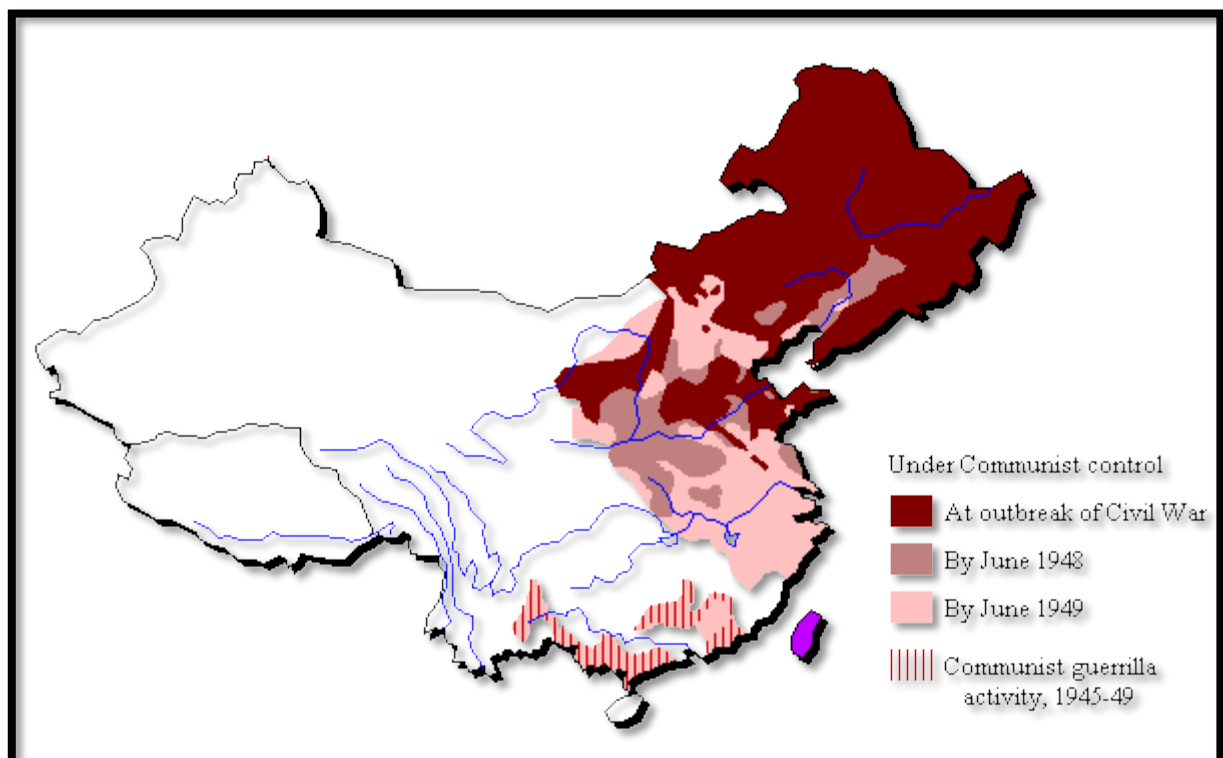
Chen was born in Toi-Shan District, Kwantung (now *Taishan City, Guangdong*) in 1886; Studied at Northwestern University, Yale University, and the University of Chicago obtained the degrees of Bachelor of Philosophy and Juris Doctor. He was Professor of English at the National University of Peking; Nanyang College, Shanghai; and National Sun Yat-sen University, Canton.

Chen also held the following official positions at various times: English Secretary and later Director of the 2nd Department of the Ministry of Foreign Affairs of the National Government in Canton. From 1925 he served as a superintendent of Customs and commissioner of Foreign Affairs of Qiongsan. In 1927 he was appointed Commissioner of Foreign Affairs of Canton.

Since 1928 Chen held the post of a director of the Bureau of Propaganda of the Political Council of the Southwest. The following year he was appointed Superintendent of Customs of Qiongsan. Between 1930 and 1932 Chen served as Ambassador to Singapore, and from 1932 to 1934 Consul General in San Francisco, U.S.A. In 1937-1939, Chen was Consul General at Ottawa, Canada.



The Republic of China as in 1946



Chinese Civil War 1927-1949 -- Nationalist Vs Communist