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中華民國學者、記者、律師、外交官

Peking Rotarian Dr. Min-Ch'ien T. Z. Tyau

Scholar, journalist, lawyer, diplomat of the Republic of China

By Herbert K. Lau (劉敬恒) (Rotary China Historian)

15 October 2015



In the July 1928 Issue of 《*The Rotarian*》 magazine, there was an article contributed by Dr. Min-Ch'ien T. Z. Tyau (刁敏謙博士) with the title 《For a' That, and a' That – Glimpses of English life through Chinese eyes》 (*the full article is attached on Pages 4-8*).

The magazine editor has given a brief introduction of the author to his readers: “Min-Ch'ien T. Z. Tyau, LL.D. (London), spent seven and a half years in England, before he returned to serve his native China as a journalist. He was for some time lecturer on International Law at Tsing Hua College, Peking, and his writings on this difficult subject have earned him distinction in both countries. He is a member of the Rotary Club of Peking.”

Tyau's road to Rotary may be said to begin in the winter of 1921-1922 when he was a Secretary to the Chinese Delegation at the Washington Naval Conference. This Conference was practically carried out by the American and Chinese Rotarian statesmen -- a significant international and political disarmament conference of the early 20th Century. The Conference convener was the United States President Warren G. Harding who was a Rotarian of the Rotary Club of Washington D.C. On the other hand, there was Shanghai Rotarian Dr. V. K. Wellington Koo (顧維鈞博士) being one of the plenipotentiaries of China's delegation. Due to the participation of such a remarkable political conference by Rotarians, 《*The Rotarian*》 magazine invited a guest writer George W. Harris to give his observations which was then published on the March 1922 Issue.

Returned to China after the Conference, some of the China's delegates adopted Rotary's ideals and formed new Rotary clubs, such as: (1) Admiral Tsai Ting-Kan (蔡廷幹海軍中將) – Peking Rotary Club (北京扶輪社) charter president 1924; (2) Dr. Yen Te-Ching (顏德慶博士) – Peking Rotary Club charter member 1924, later club president; Nanking Rotary Club (南京扶輪社) charter president 1934-35; District 97-98 Governor 1938-39-40; Rotary International Director 1941-42; (3) Dr. Min-Ch'ien T. Z. Tyau (刁敏謙博士) – Peking Rotary Club charter member 1924; (4) Dr. Yang Yung-Ching (楊永清博士), Charter Member & Secretary 1936-1941 of Soochow Rotary Club (吳縣扶輪社); and of course, (5) M. T. Liang (梁如浩) – Tientsin Rotary Club (天津扶輪社) honorary member.



Min-Ch'ien T. Z. Tyau was born in Hsing-ning Hsien, Kwangtung (now: *Meizhou City, Guangdong Province*) of the Ch'ing Empire (大清國廣東省嘉應州興寧縣) in August 1888. When seven years old, his parents sent him to Honolulu where he first entered St. Peter's School and later Iolani College.

Tyau returned to China in 1900 and entered St. John's University, Shanghai (上海聖約翰大學), where he was graduated in February 1907 at the head of his class. After graduation he taught for two years and early in 1909 he went to England and entered the University of London.

In November, 1914 he obtained a degree of Bachelor of Laws (LL.B.) with honors; in July 1916 he was awarded the degree of Doctor of Laws (LL.D.) -- the subject of his thesis being 《The Legal Obligations Arising out of Treaty Relations between China and other States》. He was Quain Prizeman in International Law from 1914-1916.

Prior to going abroad, Tyau was editor of the 《World's Chinese Students' Journal》, 1906-1913. While in England he was London correspondent of Republican Advocate at Shanghai, edited 《The East in the West》 in London, and contributed articles to the 《London Times》, the 《Contemporary Review》, and other magazines.

Tyau represented China at the Universal Peace Congress in Stockholm, August 1910; and also, together with Dr. Chengting T. Wang (王正廷博士), at the World's Christian Students' Conference in Constantinople, May 1911, as well as the Anti-Opium Congress in Paris in May 1914.

Upon his return to China in September 1916, Tyau was engaged by Tsing Hua College, Peking (北京清華學堂), to lecture on international law and to teach English. In December 1917, he founded the 《Peking Leader》 and was its editor until September 1919. Re-resumed lecturing at Tsing Hua College in October 1919 and in December 1920, Tyau served as technical expert to the Chinese Delegation to the League of Nations Assembly.

In October, 1921, Tyau was appointed Secretary of the Chinese delegation to the Washington Conference, and upon his return was made a member of the Ministry of Foreign Affairs. In April 1924, he was decorated with The Order of Golden Grain 3rd Class.

From February 1925 until 1929, Tyau had served in various positions as Secretary to the Ministry of Foreign Affairs; Assistant Director in the Drafting Department at the Customs Conference; Secretary to the Commission. Later, Tyau was Acting Director of the Conference Department of the Directorate General of Sino-Russian Negotiations, assisted Dr. C. T. Wang in his negotiations with Mr. Karakhan, the Ambassador of U.S.S.R. (The Union of Soviet Socialist Republics 蘇維埃社會主義共和國聯盟), and drafted the Sino-Soviet agreements which were initiated by Dr. Wang and Mr. Karakhan on 14 March 1924, and subsequently signed with slight modifications by Dr. V. K. Wellington Koo and Mr. Karakhan on 31 May 1924.

Tyau also assisted Dr. Wang Chung-Hui (王寵惠博士), President of the Judicial Yuan (司法院院長), in his discussions with the foreign delegates to the commission for the investigation of extraterritorial jurisdiction which sat in Peking between December 1925 and September 1926 in pursuance of the Washington Conference.

In June, 1929, Tyau was promoted councillor of the Ministry of Foreign Affairs and, two months later, appointed concurrently Director of the Intelligence and Publicity Department of the same Ministry. Tyau was transferred as member of the Treaty Commission, same Ministry, in December 1931, but did not take up office. He became delegate to the Banff (Canada) Conference of the Institute of Pacific Relations (Honolulu), August 1933. He did special publicity work for the Ministry of Foreign Affairs, in November-December 1933. Tyau was Adviser to the same Ministry, since January 1934.

After then, Tyau engaged in writing books and textbooks in Shanghai, and editorial writer of 《The China Press》; Managing Editor of the 《Chinese Social and Political Science Review》 (Peiping), October 1922-December 1930. The known works are: 《The Legal Obligations arising out of Treaty Relations between China and other States》 (1917); 《China's New Constitution and International Problems》 (1918); 《China in 1918》 (1919); 《London through Chinese Eyes》 (1920); 《China Awakened》 (1922); 《Two Years of Nationalist China》 (1930).

In 1940, Thung Liang-Lee (湯良禮), the English Secretary of Wang Jing-Wei's (汪精衛) regime, sent someone to find Tyau to promote English. Tyau refused to surrender to the “enemy”, ran away from home that night, and hid in a friend's house. Three days later, he left Shanghai for the British Crown Colony Hong Kong, and his family fled to Hong Kong in a hurry. He continued to engage in anti-Japanese work in Hong Kong until the fall of Hong Kong in late 1941. In 1942, Tyau had to return to Shanghai for financial reasons and entered his alma mater, St. John's University, as a professor of diplomacy in the Department of Politics. Wu Kai-Sheng (吳凱聲), the deputy foreign minister of Wang Jing-Wei's regime, came to visit again and asked Tyau to compile English propaganda materials, but Tyau still firmly refused. Tyau taught in the Political Science Department of his alma mater and taught part-time in the English Department until he retired in 1952 and left St. John's. After 1949, he was elected as a trustee of St. John's University and in 1950, he was appointed Vice Chairman.

He retired in 1952 and died of illness in Shanghai in 1970.

"For a' That, and a' That"

Glimpses of English life through Chinese eyes

By Min-ch'ien T. Z Tyau

"WHEN I was a boy," said a friend's cook to his young master, "a Mandarin came to our village and asked the parents whether they would allow their boys to proceed to the great 'Mei Kuo' (United States) as students to be educated at the expense of the government. Our parents knew nothing about 'Mei Kuo'; nay, it was rumored that if we went, the wild men over there would skin us alive, graft the skin of dogs onto our bodies and exhibit us as they would some uncommon animals. We were not allowed to go, and thus missed the opportunity of our lives!"

During recent years, when the provincial authorities decided to send students to Japan, Europe, and America to study, the number of candidates who took the examinations and competed for the distinction numbered by the hundreds and thousands, although only a few scores were to be selected. And on one occasion, the students of the government schools in Wuchang (provincial capital of Hupeh) held an indignant meeting because the viceroy of their provinces had selected, among those to be educated in Japan, one who was not a native of their province!

These two pictures illustrate the enormous change that has come over the minds of the Chinese people as regards the question of sending their children abroad. Whereas formerly there were serious misgivings, and even grave apprehensions, as to the expediency of the adventure, there is now an overpowering desire to brave the seas in order to study the civilizations of the West and ascertain the secrets of their strength and prosperity. Accordingly, in addition to those supported by the government, many are sent and financed by their own parents, independent of all official assistance. The United States, England, France, Germany, Belgium, and even Japan—each of these is to-day the Chinese students' mecca; for there is "a yearning like the yearning of a wave that sees the shore stretch beautiful before it."

Note—Acknowledgment is made to the Swarthmore Press, Ltd., for the courtesy of permitting the publication of these selections from the volume "London Through Chinese Eyes" by Dr. Tyau.—EDITORS.

The words of Burns are as true as when he applied them to the various castes of society. Now that quicker communication is giving all nations better opportunities for closer relations such articles as this have a timely value.

Let us look at another contrast. In 1872, the Chinese Government dispatched its first batch of students to the United States under Dr. Yung Wing. When these returned to China some six or eight years later, they were unceremoniously given the cold shoulder. As one author puts it:

On their return the boys fell victims to official persecution, which was as bitter and unrelenting as it was unjust and tyrannical. They were confined in the native city of Shanghai in some discarded and loathsome quarters . . . and so men who might have become the statesmen, diplomats, educators, generals, admirals, builders of industry, and manufacturers of China, did not have their services and abilities properly appreciated, but were regarded as wayward and silly upstarts, if not dangerous rebels, not only unworthy to be placed in positions of trust and honor, but to be watched and guarded as so many offenders and criminals!

By way of parenthesis, however, it may be mentioned that many of those referred to above have since distinguished themselves in the service of their country: notably the late Sir Chen-tung Ch'eng, K. C. M. G., sometime Chinese minister to the United States, Peru, Spain, and Germany, and one of the members of the Chinese Mission to England, in 1901, to attend the Coronation of King Edward VII, when he was awarded a knighthood; Mr. Tang Shao-yi, the first premier of the Chinese Republic; Mr. Liang Tun-yen, the minister of foreign affairs in the late Manchu dynasty; the late Tong Kai-son, China's able delegate at the International Anti-Opium Conferences at Shanghai, 1909, and The Hague, 1911; and Mr. Jeme Tien-yow, the "Father of Chinese Railways."

To return from our digression. About a year before I sailed for England, a friend of mine was asked by the principal of a school in Shanghai to find

him a foreign-educated Chinese teacher. When a certain name was suggested, the principal asked, "Is he a returned student?"—meaning one educated and returned from abroad. "No, but he is as good as, if not better, than many of the ordinary returned students." "Well, that may be true," was the rejoinder, "but very sorry we cannot accept him, because we want a returned student."

Thus within the period of one generation, the returned student had acquired an enviable premium.

In the eyes of the hero-worshipping public he was a demi-god, and his supremacy there was none to dispute. He was infallible and omniscient, and so *Ch'u yang* (going abroad) became the "rage." Yet today, after the lapse of less than a decade, the glamour of it all has disappeared, and returned students are the order of the day.

OF all the Anglo-Saxon institutions that which is most universally admired is undoubtedly English democracy. The cradle of modern political liberties, it is only natural that the doctrines of liberalism and democracy should have their fullest development in the land which by giving to the world its Magna Charta and Parliament, etc., has long ago earned the undying gratitude of all right-minded humanity. The forms of democracy are many, and in the supremacy of the rule of law we have already seen one signal manifestation. There are two others; the absence of class distinctions and the assurance of political and personal freedom.

Generally speaking, we may say that the English as a nation are divided into nobles and commoners, officials and non-officials, employers and employees, rich and poor, capitalists and laborers, etc., but these distinctions are more nominal than real, although in the case of the economic classes, the line of demarcation is more marked than otherwise. The reason for this is primarily due to the supremacy of the rule of law, which rates every individual on exactly the same legal footing, without any partiality or favoritism. On the other hand, it seems that the members of the various classes themselves have done not a little to obliterate whatever differences may still exist between them.

In many countries it is customary for the different classes not to mix or intermingle with one another. This is especially true of India, although hardly so in the case of China. In the former the castes are rigid and permanent. They are like so many vertical compartments which effectually exclude the members of one from intermixing with those of the other. In the latter, however, the class distinction is purely nominal, the divisions are horizontal compartments. A man may be born a scholar, a farmer, an artisan, or a merchant—the four classes in China—but there is nothing to keep him permanently in one or the other. If he is able and honest, he can rise from the lowest to the highest rung of the social ladder, for merit, not birth, is the royal road to success.

In its practical workings, the English system is similar to that of the Chinese. Whereas at the time of feudalism the different classes of society were kept strictly apart, this is not so today. But when a foreign student reads English history and gleans his knowledge of English life and manners from textbooks, he is often misled. In his mind the England of today is still the England of the Middle Ages, with its system of feudalism, knight-errantry, and baronial landholdings. The present lords are the same barons of the old manors, and as before, so also now, they live an entirely separate life from the freemen or commoners.

That was the sort of notion which I had when I landed in England, but I was, of course, soon awakened from my dreams. I awoke to see that the lords and ladies were just as human as the other commoners, and there was hardly any of that semi-royal atmosphere about them which one had so fondly imagined. Instead of always riding in imposing liveried carriages, gorgeously robed and numerously attended, they would either walk, or ride in a bus, train, or even the underground "tube," just as naturally as any other mortal beings. . . .

Furthermore, it is popularly supposed that being always secluded in

their castles and manors, the peers when speaking with the common people will preserve their lordly bearing and speak nothing but words of wisdom very much like the average European's visualization of a Chinese gentleman. As a matter of fact, however, the nobility is never so exclusive. It may be their lot to be born or created a peer, but at heart they are just as plain and simple as the ordinary people. More and more they are identifying themselves with the ways and activities of a useful public life, and more and more they are proving that the wearer of a coronet is no lazy drone or parasite. Trade, industry, recreation, sport, literature, science, and even the stage—all are fields for them to compete with their compatriots, and many have long distinguished themselves in their various walks of life. In so doing they contribute much to the breaking down of the barriers which may operate to separate them from the greater bulk of the population.

This is a welcome sign of the times; for as the physical or geographical world is growing smaller and smaller, so the different classes of common society should draw closer and closer to one another. Whereas title and birth were not so very long ago accounted superior to merit, the latter is now the universal ruling factor in the life of a community. And as this levelling process proceeds apace, class prejudices and animosities will soon become relics of the past, and then a Robert Burns of the future will not have to plead:

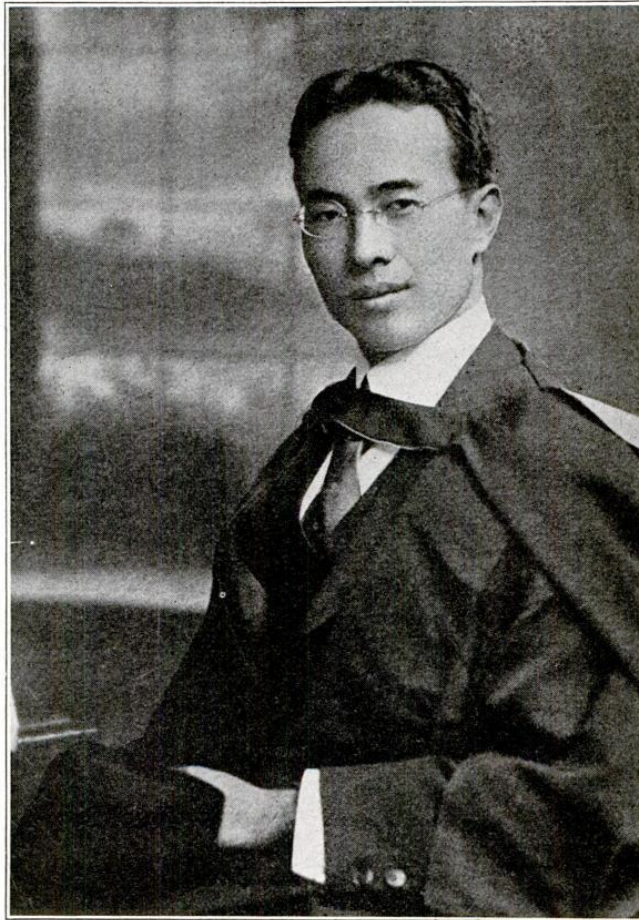
A prince can make a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might,
Guid faith, he maunna fa' that!
For a' that, and a' that;
The pith o' sense, and pride o' worth,
Are higher rank than a' that.

NOW what is true of the aristocracy applies more so in the case of royalty. . . . In coming from an Eastern atmosphere, one naturally has some quixotic ideas about this subject on his arrival in England. In the popular opinion, the King of the country leads a life of perfect seclusion, and only a few of his subjects are privileged to see him.

As usual, I was, of course, soon disillusioned. The life led by the sovereign is not exclusive, although it cannot be so democratic as that of the nobility. The King and his consort, as well as the other members of the royal family often appear in public, so much so that perhaps few of his subjects can say that they have never seen their sovereign.

It is true that he cannot be so free and easy as a peer and walk about the streets or ride in the ordinary vehicles unattended, nevertheless, despite his exalted office, the King does frequently come into close contact with a considerable section of his loyal people.

Such appearances of the King in public are always appreciated by his people, for the latter genuinely desire to see as much as they can of the actual person of their sovereign. This explains why the roads and thoroughfares are always so very crowded, when it becomes known that the King and Queen are
(Continued on page 50)



Min-Ch'ien T. Z. Tyau, LL.D. (London), spent seven and a half years in England before he returned to serve his native China as a journalist. He was for some time lecturer on international law at Tsing Hua College, Peking, and his writings on this difficult subject have earned him distinction in both countries. He is a member of the Rotary Club of Peking.

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"For a' That, and a' That"

(Continued from page 23)

about to pass on their way to open an exhibition or visit a hospital. Nor is this desire a mere idle curiosity, for the cheers and shouts that ascend the skies from the thousands and tens of thousands of lusty throats, as the royal carriage passes within a few feet of them, testify to the heartiness of their welcome and the depth of their affection.

Moreover, the Prince of Wales and his brothers were educated at the same schools as the other boys of their own age. The people admire them and love them. . . . "Like father, like son," and so "Gentlemen, the King!" is more than a mere formal toast. When the King is a King, one whose name is honored and respected, abroad as well as at home, "For King and Country" is a powerful rallying cry. Accordingly, when at the close of any public performance, the audience rises to its feet and sings "God Save the King," the words uttered are not perfunctory but come from the bottom of their hearts.

It speaks well for the British people that their King and Queen can go about the streets among them without protection of any military guard. It is true that the King's palaces are guarded by soldiers and policemen and so are not open to the public; but these guards are more for the sake of keeping up a certain tradition than for any real protection against anarchists or revolutionaries. Such a feeling of confidence cannot but impress itself upon the foreigner; for, whereas in some countries

their sovereigns live in constant dread of assassins and are, therefore, heavily guarded, the King of England and ruler of the world's greatest empire goes about attended by only a few horsemen. He dwells in perfect peace and security, and in his case the old maxim, "Uneasy lies the head that wears the crown," has lost its point.

In passing, it may be pointed out that perhaps the Norwegian capital is the most democratic of all in the world. Whereas Buckingham Palace is excluded from the public by a high wall, the royal palace at Oslo has no opaque wall but an iron railing. There are few military guards doing sentinel duty at the palace gates, but any individual, foreigner or native, can walk through the grounds, and even beneath the very windows of the palace itself. Here is the anarchist's golden opportunity; yet no one ever thinks of taking any precaution against that possible menace! No questions are asked, but the pedestrian passes by as he would any ordinary thoroughfare.

So far we have confined ourselves to the democratization of the English nobility and royalty. But there is another contributory cause to the obliteration of class distinctions. Namely, the fact that the officials are not recruited from any one special class, but are drawn from all classes. Whoever has the requisite abilities, irrespective of ancestry or economical conditions, may arise and climb to the highest rungs of the ladder, and no one need be ashamed

of his family history so long as he himself is accounted an honest and capable public servant. As in nations, so in individuals, and as in the other walks of life, so in public service, only the fittest will survive. Birth and education may give a man a better start in life, but merit alone will keep him there or push him forward.

Moreover, it is within the reach of every deserving commoner to aspire to a peerage, if he so desires. Whereas it is true that "once a peer, always a peer," the converse is hardly true that "once a commoner, always a commoner." For when a man has distinguished himself in the service of his country, he deserves to have his services suitably recognized. So the King can exercise his royal prerogative and raise such a man from the common crowd to the peerage, not to mention the intermediate stages of knighthood and baronetcy.

In this way the nobility is democratized and their ranks are increased. The peers are no longer peers by birth, but more and more they are peers by merit. The class distinctions are in process of obliteration, not because the aristocracy is pulled down, but because the other classes are elevated.

All these are steps conducive to the progress and advancement of the human kind. When men can live together contentedly, when class jealousies and class prejudices are eradicated, and when merit, not birth, is the royal road to success and reward, then we are already well on the way to the promised millennium. That ideal stage of the modern Utopia may be yet distant; nevertheless, the signs of progress we see around us are so many steps leading steadily towards that goal.

Then let us pray that come it may,
As come it will for a' that,
That sense and worth o'er a' the earth,
Shall bear the gree, and a' that.
For a' that, and a' that,
It's comin' yet, for a' that,
That man to man, the world o'er,
Shall brothers be for a' that.
* * * * *

IF the London weather is never attractive to the foreigner, the metropolis is, *par excellence*, the city for tourists. And this is attested by the number of Americans especially, who swarm over to "do" the sights of this travellers' lodestone. But in at least one case the perversity of the former has robbed a stranger of the attractions of the latter.

For example, a friend of mine passed through London on his way to China. Unfortunately, when he arrived, it was February and the weather was miserable and chilly. There was nothing much to be seen, and so he left for the Continent after a stay of only two days. When he was subsequently asked about his impressions of London, he told his

hearers at home that the world's metropolis was a city of muddy streets and dirty buildings. There was absolutely nothing worthy of the tourist's attention, and he was sorry that he had ever wasted so much valuable time in such a wretched place. This picture is, of course, exaggerated. Nevertheless, the speaker was only narrating his own unhappy experience. Such are the sins of London's weather!

To an Easterner this Queen of the Thames has all the charms of an Eastern capital. Not that it has any of the aroma of an Eastern atmosphere, but the similarity lies in its unique, to invent a new word, "historicalness." And yet as one walks up and down the streets, or watches the busy traffic from the top of an omnibus, and sees all the paraphernalia of modern civilization, one instinctively forgets that this city was ever historic. All vestiges of antiquity seem to have completely disappeared under the advancing tide of modernity, and the glory that was London's seems to dwell only in man's memory.

Such an impression is, fortunately, only transient, for as one wanders about the metropolis he is soon reminded of the exact age of his environment. This is best known not in the West End where fashion and society congregate, where comfort and luxury beckon siren-like to those who have money to spend, and where pleasure-seekers find their earthly paradise. In such surroundings, the ancient greatness of London is not to be found. To see the real London one must go into the city itself or its immediate outskirts. Here the streets are narrow and the buildings are unpretentious. The visitor walks upon a ground that has seen the vicissitudes of time, and every step he takes is hallowed by the consecration of centuries.

Modern edifices may stand side by side with the old structures and motor-buses or taxi-cabs may ply their trade along the busy thoroughfares; but the city still retains its ancient atmosphere. As a tourist threads his way along the side-streets, the serenity of which is not outraged by such precursors of modern civilization as the motor omnibuses, etc., he inhales a full draught of the wine of London's ancient greatness. For, here, despite the depredations of a civilization which threatens to disown its very parentage, is the real London still preserved and its banner flaunting in the air. The ancient city is intact and all its glory is not yet gone.

Let the tourist mount the steps of the Monument and he will know that once upon a time this rich city was a prey to the terrible devastations of, first, the Black Death and then the great conflagration. Let him

International Trade Relations

¶How may a Rotarian manufacturer locate Rotarian agents? How may a broker secure the handling of certain kinds of goods, or how may some other business relationship be established? How may Rotarians indicate their desire to connect with other Rotarians because of their confidence that Rotarians are safe men with whom to do business?

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International Trade Relations

The International Trade Relations assembly at the Minneapolis Convention inaugurated Rotary's active entry into this important work. After such a fine introduction of the subject the way is now clear for every club to make its contribution to this part of Rotary's program.

Beginning with the 1927-1928 Rotary year, the Vocational Service program has included the subject of International Trade Relations as one of the four ways in which individual Rotarians may manifest the Ideal of Service in their vocations. Rotary International always has considered this subject as a part of its work, as a requisite to the realization of the Sixth Object, but until recently has not given it a definite place on the program. Now the campaign is actively in progress. The special assembly at the Minneapolis Convention was the starting point for active participation in the subject.

The Vocational Service Committee of Rotary International in its program pamphlet has outlined various methods by which the subject may be approached. It is hoped that these suggestions will be of assistance to all clubs regardless of size, location or special characteristics. The Committee stands ready to supply clubs with special program material also. This material is in the form of addresses by prominent Rotarians and others and pamphlets on different phases of the subject.

Clubs that have given programs on the subject are asked to send copies of them to the Committee for distribution to clubs requesting program suggestions. This will assist the International Committee in furthering the knowledge Rotarians have of conditions existing in this particular relationship and in stimulating activities toward their improvement.

visit the Guildhall and he will appreciate what it means to be privileged with the freedom of the City of London. Let him visit the old Tower with its picturesque "beef-eaters" and battlements; let him crawl his way up the dark stone staircase of the principal prison chamber and examine the inscriptions on the walls made by the unfortunate political prisoners; let him stand on the site where two of the Merry Monarch's queens, as well as Lady Jane Grey and others, were beheaded; and he will realize the old age of the world's metropolis. Above all, let him visit St. Paul's Cathedral or, better still, Westminster Abbey and the Houses of Parliament, and he will understand the full force of an Englishman's love for the "dear old London town."

I do not propose to go into the details of these and other places of historic interest. They can be looked up in any guidebook, if the tourist will only take the trouble to do so. But I may record here my indebtedness to the authorities and employees of the Reading Room of the British Museum.

To those who have only a few days to spend in London, this Reading Room will not be included in their lists of itinerary, although the Egyptian mummies, etc., will invariably be visited. Nevertheless, for those who can, the Reading Room should always be included, and if possible, its gratuitous facilities also made use of; and many, no doubt, will appreciate the realism of this description by a reviewer in *The Times Literary Supplement*:

An eminent Frenchman once declared that on the principle of *ex pede Herculem* the whole British Constitution could be deduced from those two national institutions—Simpson's and the Reading Room of the British Museum. However, that may be, it is fairly safe to assert that everyone who has used a reader's ticket can recall the thrill with which he passed for the first time by the challenging sentries at the entrance, under the bust of Panizzi, and so through the swing-doors that give admittance to the great circular study in Bloomsbury. The soft, dim light that prevails even on a sunny morning, the peculiar odour that seems to be compounded of ancient leather, cork-carpet, and damp overcoats, the unbroken rows upon rows of volumes reaching from the floor to the ribs of the dome overhead, the immensity of the dome itself (after that of the Pantheon at Rome it has the widest span of any in Europe), the silence of the workers as they pore over the padded tables or flit from shelf to shelf (like wasps flying up and down an apricot tree, as Butler put it), the hierarchic planning of the desks and cases to form a pattern that leads the eye more and more inward till at length it rests upon the little figure with the tall hat at the very hub of the concentric circles—all this combines to leave on the novice the impression of a strange cult, a mystic ceremonial organized for his benefit in some antique Temple of Wisdom. He has left the

outer world behind, and the accumulated learning of the ages is at his disposal for the mere filling in of a few slips of paper.

Indeed, the visitor has left the outer modern world behind when he once passes the policeman at the iron gates of the Museum. Here, within a stone's throw of a busy artery (New Oxford Street) is a quiet sanctuary where he can behold and ruminate over the accumulated age and dignity of this great city. The atmosphere partakes of the character of the books and mummies, and Carlyle, for example, complained that he never went into it without getting "the Museum headache"—an opinion which I, for one, cannot endorse.

THE eminent Frenchman was not far wrong when he declared that on the principle of *ex pede Herculem* one-half of the British Constitution could be deduced from the Reading Room of the British Museum. I will even venture further and say that one-half of not only the British Constitution, but also of the British character, is deducible from the "Old Curiosity Shop" in Bloomsbury. The treasures of its unique library are not exhibited promiscuously at the street corners for any passer-by to gaze or leer at, but the earnest student must himself go and seek for them if he really appreciates their value or priceless. Similarly, the age and greatness of London is not found in the gay and gaudy resorts of the West End; it is preserved in the sombre and austere precincts of the city or its immediate outskirts. Therefore, the Englishman who inherits his temperaments from his surroundings does not come to the stranger; the latter must go to him. To those who do not understand, the former appears snobbish or forbidding; but to those who pause to consider, this quiet reserve is only a reflection of the bashfulness of London's greatness and dignity.

Strange as it may seem, the average Londoner is a poor guide for conducting visitors around. Being a permanent resident of the place, he naturally feels that he can visit these sights at any time. With him it is just a question of time, unlike the American who, it is related, never saw a sight because London was so huge and the sights were so widely scattered about, that he could not find time to undertake the sightseeing journey. He said he preferred death to Westminster Abbey, since Nelson and other famous sons of Britain never went there until they died, and what was good enough for them was good enough for him!

But this continual putting-off on the Londoner's part is disastrous, for "some day" in such cases means "never." Hence, there are many Lon-

doners who have never been inside the Tower of London or up to the Whispering Gallery of St. Paul's Cathedral. The case of the foreigner, however, is different. His time is limited and his stay is short, so he must make hay while the sun shines. He wants only to visit the most important sights and so cannot afford to spend unnecessary time over the lesser ones. For this purpose his best guide is, perhaps, one of his own countrymen sojourning in the place; for the latter being a foreigner himself, knows best how to help his compatriot under the circumstances. Thus it happened that every summer I made a pilgrimage to most of these sights, not forgetting, of course, Hampton Court or Windsor Castle, when friends passed through London and wanted a guide to show them around.

As one revels in the spectacle of these ancient landmarks, one admires the spirit of the legislators who ordain that these historic monuments should be preserved, if not in their pristine grandeur, at least from premature decay and disintegration. Such a spirit does justice to the genius of the past, and at the same time preserves for the present as well as future generations, a goodly heritage for their edification and inspiration. I think it was Tennyson who said that patriotism was nothing more than a veneration for the past. If this is true, then those who scrupulously preserve such monuments from decay are doing a great service in the promotion of the nation's patriotism.

On the other hand, the sight of such milestones cannot but produce feelings of humility and thanksgiving within the breasts of loyal Englishmen. The hands of time are slowly bearing these monuments on to the land of oblivion; yet their own country is still immune from the self-same devastating hands. The contrast is impressive and, there being no permanency or immutability in human affairs, the outlook for the future is problematical. Here is food for furious thought; and in many a thinking mind these lines from Kipling's "Recessional" doubtless find a sympathetic echo:—

God of our fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget,—lest we forget!

The tumult and the shouting dies—
The Captains and the Kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget,—lest we forget!

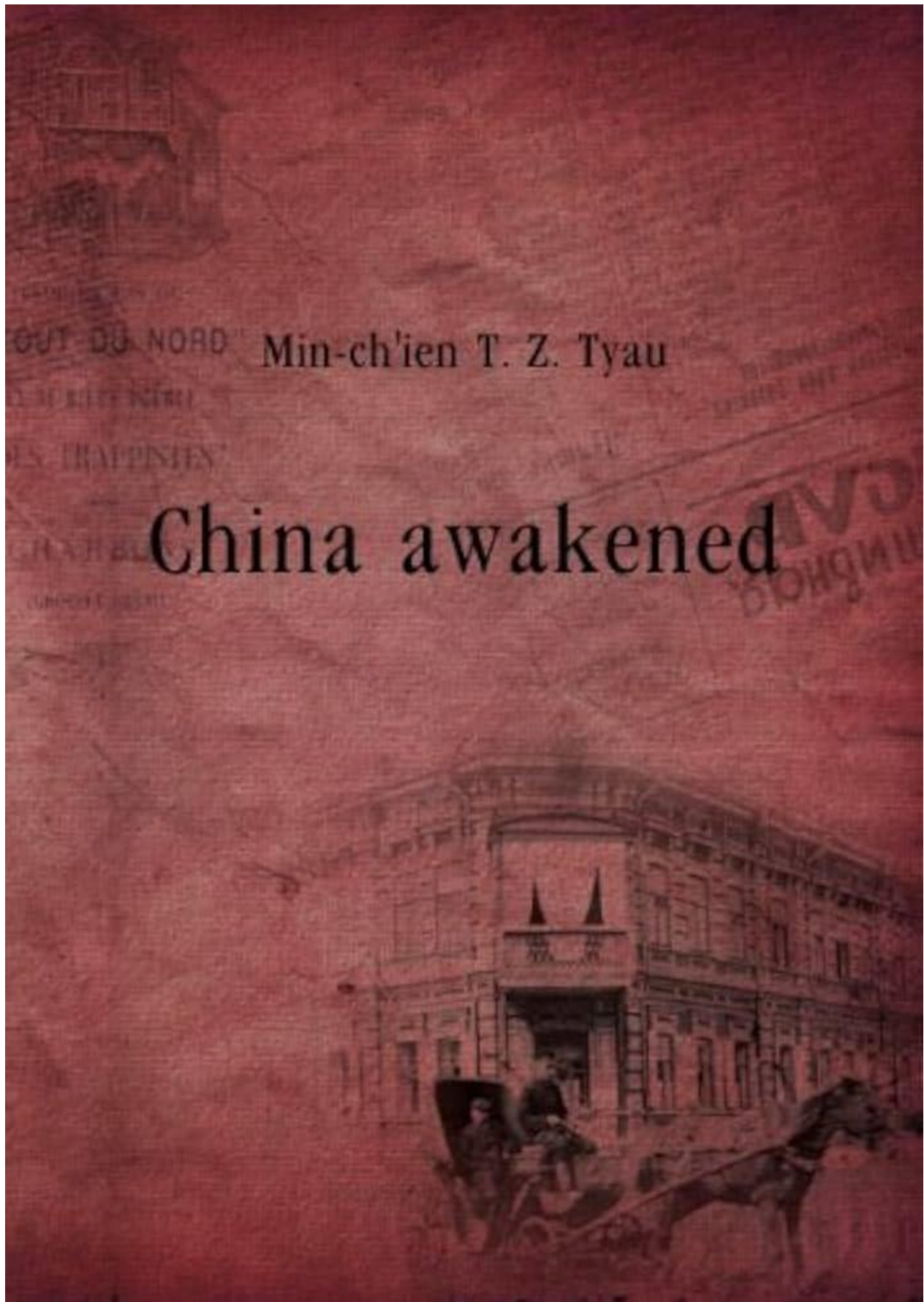
Far-called, our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday,
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget,—lest we forget!

LONDON THROUGH CHINESE EYES

Min-chien T. Z. Tyau

Or, My Seven and a Half Years in London





— KESSINGER'S LEGACY REPRINTS —



**The Legal Obligations Arising
Out Of Treaty Relations Between
China And Other States
(1917)**



**Minchien T. Z. Tyau
John MacDonell
Wu Ting-Fang**



CHINA'S NEW
CONSTITUTION
AND
INTERNATIONAL
PROBLEMS

Min T.Z. Tyau

TWO YEARS
OF
NATIONALIST
CHINA

TYAU



兩年之新政

謙敏刁

KELLY & WALSH, LTD.
SHANGHAI



TWO YEARS OF
NATIONALIST
CHINA

Edited by M.T.Z. TYAU, LL.D.(LOND.)

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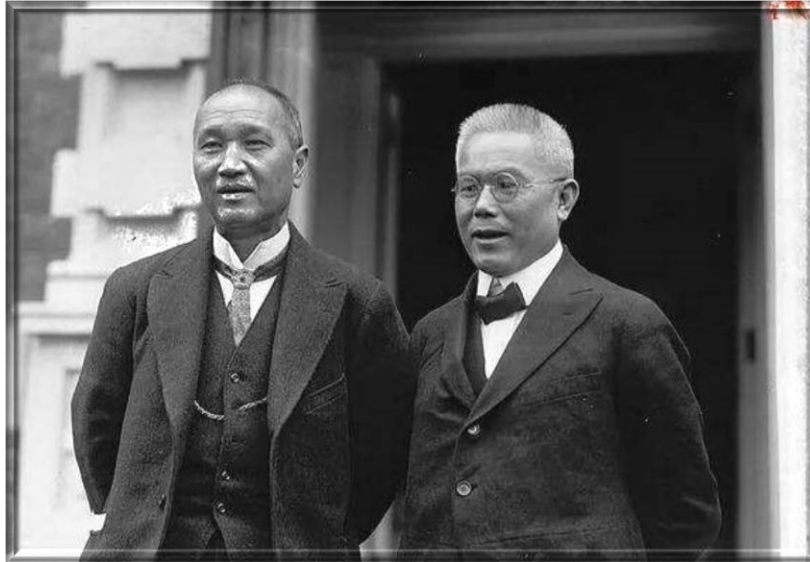
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兩年之新政

澤正園題





*Washington Conference 1921-22 -- China's Delegates:
Admiral Tsai Ting-Kan (蔡廷幹) (left); Mr. M. T. Liang (梁如浩) (right)*



*1921年11月1日顏德慶夫人和刁敏謙夫人在華盛頓會議前合照
Mrs. Yen Te-Ching & Mrs. Min-Ch'ien T. Z. Tyau
1 November 1921 before the Washington Conference
(Repository: Library of Congress, Washington, D.C. 20540 USA)*

北京扶輪社創社社員--刁敏謙博士

中華民國學者、記者、律師、外交官



在 1928 年 7 月號的英文扶輪雜誌《The Rotarian》上，有一篇刁敏謙博士撰述的文章，題為《For a' That, and a' That – Glimpses of English life through Chinese eyes》（全文見第 4-8 頁）。

雜誌編輯向讀者簡單介紹了作者：「刁敏謙，倫敦大學法學博士。在英國度過了七年半的時間，之後他以記者的身份回到祖國中國。在北京清華學堂擔任了國際法講師一段時間，他在這一高難度主題上的著作，為他在兩國贏得了聲譽。他是北京扶輪社的社員。」刁敏謙博士是中華民國學者、記者、律師、外交官。兄長刁作謙(Philip Tyau)也是外交官。

1921 年 11 月 12 日至翌年 2 月 6 日在美國首都華盛頓舉行太平洋裁軍會議(The Washington Naval Conference)，刁敏謙任中華民國代表團的秘書。這次會議實際上是由美國和中國的扶輪人政治家啟動的——這是 20 世紀初的一次重要的國際和政治裁軍會議。會議召集人是美國總統沃倫·哈定(United States President Warren G. Harding)，他是華盛頓特區扶輪社(Rotary Club of Washington D.C.)的社員。另一方面，上海扶輪社的顧維鈞博士是中華民國代表團的三人全權代表之一。由於扶輪人參與了這次非凡的政治會議，英文《扶輪雜誌》邀請了客座評論員喬治·哈里斯(George W. Harris)發表他的觀點，在 1922 年 3 月號上登載。

中華民國代表團在華盛頓會議上簽署了《解決山東懸案條約》和《九國公約》。一些中國代表對扶輪的國際和平友愛理想彈見洽聞，於是會議結束後回到中國，組建了新的扶輪社，例如：(1) 蔡廷幹海軍中將--北京扶輪社 1924 年創社社長；(2) 顏德慶博士--北京扶輪社 1924 年創社社員，其後任社長；南京扶輪社 1934-1935 年度創社社長；第 97-98 地區總監 1938-1939-1940；國際扶輪 1941-1942 年度理事；(3) 刁敏謙博士--北京扶輪社 1924 年創社社員；(4) 楊永清博士--吳縣扶輪社 1936 年-1941 年創社書記；當然，還有 (5) 梁如浩--天津扶輪社榮譽社員。



刁敏謙博士 (Dr. Min-Ch'ien T. Z. Tyau, LL.D. (London), LL.B. (London)) (1888 年—1970 年) 1888 年 (光緒十二年七月二日) 生於大清國廣東省嘉應州興寧縣 (今廣東省梅州市)。幼年時代，他隨父親移居檀香山 (Honolulu, Hawaii)，先入聖彼德學校 (St. Peter's School)，繼就讀於伊奧萊尼學院 (Iolani College)。1900 年他歸國，後來入讀上海的私立聖約翰大學 (St. John's University, Shanghai)，於 1907 年 2 月畢業。1909 年赴英國留學，考入倫敦大學 (University of London)。在倫敦大學就讀期間，因為給《泰晤士報》(The Times) 等報刊投稿而耽誤學業，推遲學成回國。此後，他任駐英國公使館編纂員。1910 年瑞典首都斯德哥爾摩 (Stockholm, Sweden) 召開的世界和平大會，刁敏謙被委任為中國代表，1911 年 5 月與王正廷博士一同參加世界基督教學生大會於康斯坦丁堡 (Constantinople)，1914 參加在巴黎 (Paris) 召開的反毒品大會，1914 年 11 月於倫敦大學獲法學學士學位；1916 年 7 月獲法學博士學位，論文為《The Legal Obligations arising out of Treaty Relations between China and other States 中國與各國間條約引發的法律責任問題》。

1916 年 (民國 5 年) 他歸國，在公立北京清華學校教授國際法與英語。1917 年，他任北京的英文報紙《導報》的總編輯。1919 年 (民國 8 年)，他再次任清華學校教授。

1920 年 11 月受國際聯盟 (League of Nations) 中國代表團之請，任中國代表團萬國公法專員，從此離開清華學校。在清華期間，他同時擔任《北京導報》的主筆。刁敏謙作為一個國際法專家，在第一次世界大戰結束前，就提出戰後中國和其他列強的條約關係必須重新調整，中國的獨立和主權必須得到充分尊重。他還認為，戰後的世界將形成一種新的體系，中國成為世界一員的努力終將獲得成功。正因為如此，當 1919 年 1 月巴黎和會 (Paris Peace Conference) 上中國外交失敗，學生抗議運動興起時，他曾積極投身其中。一面給學生提供各方面的消息，一面在《北京導報》上刊發「反日」的文章。刁敏謙在五四運動後把「五四」稱為中國的「獨立日」，是民族覺醒的真正體現，這或許也是對他本人在運動期間所做一切的一種自我肯定。

1921 年 (民國 10 年)，他任華盛頓會議 (Washington Naval Conference) 中國代表團秘書。翌年，他歸國，被中華民國北洋政府外交部任用，歷任中俄會議事宜督辦公署科長、中國法權調查委員會秘書、關稅特別會議籌備處會辦。此外，他還任雜誌《中國社會和政治科學評論》總編輯。1924 年 3 月參加中蘇協商會議；4 月，被授予三等嘉禾勳章。1925-1926 年協助司法部長王寵惠參加在北京與外國代表討論治外法權問題。

1929 年 (民國 18 年) 他被南方的國民政府任用，歷任外交部參事、外交部情報司司長 (未赴任)；1931 年轉任外交部條約委員會委員。1932 年 (民國 21 年) 4 月，他任僑務委員會僑務管理處處長。但僅任職一個月即辭任，在北平私人執業律師。1933 年 (民國 22 年) 8 月，他作為中國代表參加在加拿大召開的第 4 屆太平洋問題調查會。同年末，他被外交部委任特別宣傳事務。1934 年 (民國 23 年) 任外交部顧問；關稅會議起草委員會副主任及大會秘書。

1940 年，汪精衛政權英文秘書湯良禮派人找刁敏謙去搞英文宣傳。刁拒絕投敵，當夜離家出走，藏身於友人家。三日後即離滬赴英國殖民地香港，家人也隨即匆忙逃往香港。他在香港繼續從事抗日工作，直到 1941 年末香港淪陷。1942 年因經濟原因不得不回上海，進入母校聖約翰大學任政治系外交學教授。汪精衛政權外交次長吳凱聲又找上門，讓刁去編英文宣傳品，刁敏謙仍堅決拒絕。

刁敏謙在母校政治系執教，並在英文系兼課，一直到 1952 年退休，離開約大。1949 年後曾被選為聖約翰大學校董，1950 年任副董事長。1952 年退休，1970 年病逝於上海。

LONDON THROUGH
CHINESE EYES

留英管窺記

M. T. Z. TYAU.

THE LEGAL OBLIGATIONS ARISING OUT OF
TREATY RELATIONS BETWEEN CHINA
AND OTHER STATES

BY
TIAO MIN CH' IEN, LL. D.

THE COMMERCIAL PRESS, LIMITED, SHANGHAI, CHINA

法學博士刁敏謙著

中國國際條約義務論

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