

天津扶輪社員張謙博士--出使美國、歐洲和南美洲的傑出外交官

Tientsin Rotarian – Dr. Henry K. Chang
Prominent diplomat across the United States, Europe, and South America
By Herbert K. Lau (劉敬恒) (Rotary China Historian)

15 March 2015



Dr. Henry K. Chang (張謙博士), *HonLLD (USC)*, LLB (*Pennsylvania*) (1888 – 1977), ethnic Cantonese, was a prominent diplomat for the Republic of China (中華民國) in high-ranking posts across the United States, Europe, and South America during the early to mid-20th Century.

He joined the Rotary Club of Tientsin (天津扶輪社) in 1924 when he was Vice President, American Machinery & Export Company, holding the Classification “Mining Engineering”. Later Chang was an adviser to the Provincial Government of Chihli (直隸省政府) in 1925, and then he served the Rotary Club as President in 1925-1926.



Chang’s diplomatic career spanned several critical decades of Chinese history, including the Republican era and World War II:

- Consular Service: He served as the Consul General for China in both San Francisco and New York City, United States.
- South America: In 1932, he was appointed as the Chinese Minister to Chile.
- Wartime Leadership: In 1941, during the Second Sino-Japanese War, he was recalled to the wartime capital of Chungking (*Chongqing*) (重慶) to serve as the Director of the Department of American Affairs in the Foreign Ministry.
- European Postings: He represented China as Minister to Portugal starting in 1943, and the following year, he was appointed Ambassador to the Netherlands.



Chang's father Chang Yin-Tang (張蔭棠) was also a career diplomat and was the last of the Ch'ing Empire's (大清國) and the first of the Republican China's minister to the United States (1909-1913). Chang studied in Europe in the period from 1900 to 1903. Between 1903 and 1904 he went to the United States and studied at De Lancey School, Philadelphia. In 1905 he was graduated from Washington High School and since 1906 studied at Wharton School, University of Pennsylvania. In 1909 Chang graduated from the Law School of the University of Pennsylvania with Bachelor of Laws degree. Then he returned to the Ch'ing Empire (China) in 1909 and passed the Imperial Government examinations and received the title of "Chu Jen" (舉人) (equivalent to the degree of Master of Arts) the same year.

Chang was honorary secretary of the Chinese Legation in Washington, D.C., U.S.A., from 1910 to 1913. In 1910 he became a chief secretary to the Chinese Educational Mission to the United States. The following year (1911) he was appointed special attaché to the Chinese Legation to Mexico. Chang returned to China in 1914 and was associated with various business and banking institutions in Tientsin (*Tianjin*) (天津).

Chang married Isabel Tong (唐寶璋), daughter of Tong Shao-Yi (唐紹儀) who was the first Prime Minister of the Republic of China. They had their first child daughter, Millicent Chang (張美麗), born in 1916. This marriage made Chang a brother-in-law to the eminent diplomat Dr. V. K. Wellington Koo (顧維鈞博士) who was an Honorary Rotarian of Shanghai Rotary Club (上海扶輪社) since 1922.

Chang was an adviser to the Provincial Government of Chihli in 1925. In 1927 he was appointed deputy councillor of the Ministry of Finance. In 1929 he was elected councillor of the British Municipal Council of Tientsin (天津英租界工部局), and later at the same year he was appointed Consul General at San Francisco, U.S.A.

In March 1931, Chang served as Consul General in New York, U.S.A. In November 1932, he served as the Chargé d'Affaires in Chile. In May 1933 until 1941, he served as Minister Plenipotentiary to Chile.

During the World War II (1941), Chang returned to the wartime capital of Chungking. From October 1942 in key domestic and international roles, Chang served as the Director of the American Department of the Ministry of Foreign Affairs of the Republic of China, managing critical diplomatic relations with the United States during the peak of the Allied war effort.

From September 1943 to November 1946, Chang was dispatched to Lisbon to represent China as a Minister. Portugal was a strategic neutral territory during the war, serving as a vital hub for communication and intelligence between East and West. During his tenure, Chang first clearly proposed in 1944 that China should take back the sovereignty of Macao (澳門), and then on 20 August 1945 requested the Portuguese government to give up its consular jurisdiction in China.

In November 1946, he was appointed Ambassador to the Kingdom of the Netherlands, a position he held through the end of the war and the subsequent post-war reconstruction period. During this time, he was involved in significant negotiations, including those related to the abrogation of Dutch extraterritorial rights in China.

Chang retired from government service in 1950, following the establishment of the People's Republic of China (中華人民共和國) on the mainland. Chang then migrated to the United States with his family---wife Isabel, one son and seven daughters.

For his diplomatic contributions, Chang received official honors and decorations from the governments of Chile, Portugal, and the Netherlands. In 1931, the University of Southern California, U.S.A., conferred on him Doctor of Laws *honoris causa*. He died at the age of 92 in February 1977 in New Rochelle, New York, U.S.A.

The New York Times

By Werner Bamberger, February 23, 1977

Henry K. Chang, 92 Chinese Nationalist Held Envoy Posts

Henry Kung-hui Chang, a longtime Chinese diplomat, died Sunday at New Rochelle Hospital. He was 92 years old and a resident of New Rochelle.

Mr. Chang, who was born in Kwangtung Province and who spent 29 years in the service of the Chinese Nationalist Government studied at the University of Pennsylvania, where he earned a law degree, and at the University of Southern California, where he received a Ph.D.

In 1921 he was adviser to the government of Hopei Province, and three years later he was deputy counselor in the Ministry of Finance in Peking.

He served as Consul General in San Francisco and in New York, leaving here in 1932 to become Chinese Minister to Chile.

In 1941 Mr. Chang was called home to serve as director of the department of American affairs in the Foreign Ministry in Chungking.

Two years later he was sent to Portugal to represent his country as minister. The following year he was appointed Ambassador to the Netherlands. He retired from government service in 1950.

Mr. Chang received decorations from the Governments of Chile, Portugal and the Netherlands.

Both he and his wife, Isabel Tong Chang, who died in 1957, came from prominent Chinese families. Mr. Chang's father, Chang Ying-tang, was the Chinese Ambassador to the United States from 1909 to 1913. Mrs. Chang was the daughter of Tong Shao-yi, first Prime Minister of the Chinese Republic.

Mr. Chang is survived by two brothers, Hsing Chang and Dr. An Chang; a sister, Mrs. M. I. Chang; six daughters, Millicent Yuan, Madeleine Chang, Marcelle Lee, Muriel Shek, Mimi Sunn and Mrs. Stuart Allen, 14 grandchildren and six great-grandchildren.

Funeral services will be held at 2 P.M. tomorrow at the George T. Davis Funeral Home in New Rochelle.

China jams a thousand years into twenty as a new industrial day dawns in the Far East. Factory whistles are heard and motor cars roll along where wheel-barrows jogged a few years ago.

*Illustrations by
Frederick V. Carpenter*



China: New Forces at Work

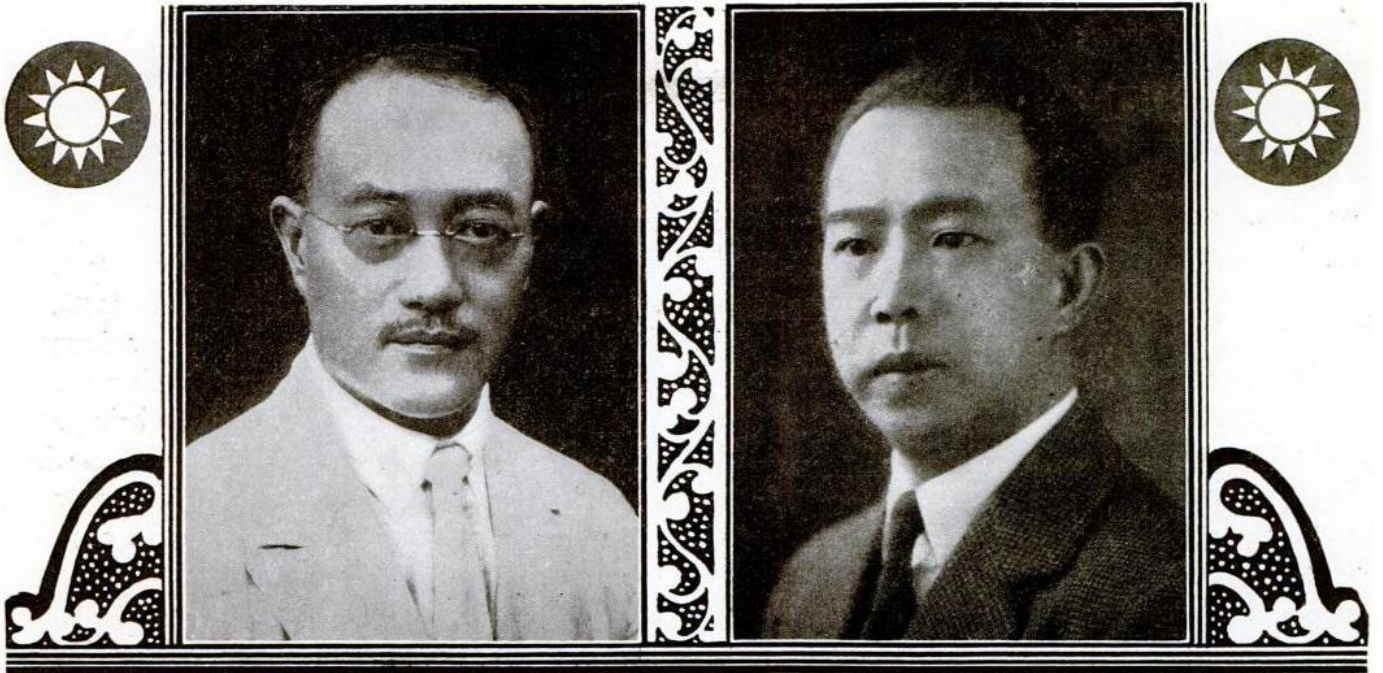
By Henry K. Chang

Consul-General of the Republic of China

ONE hears a great deal of late about social unrest and military disturbances in China. It is freely admitted that there have been recurrently acute situations which are militating very heavily against the orderly development of our country. It must at the same time be pointed out that one cannot get a clear perspective of the present-day happenings in China through the press reports for the simple reason that the foreign newspaper correspondents in China only report those events which, in the newspaper parlance, have "news value," and because of the very high cable rates, events are reported only in skeleton form

or in the barest outline. Because of this fact, an erroneous interpretation is very often placed upon events so reported and therefore it is not to be expected that such reports reflect the true state of affairs in China.

All observers agree that China has made great strides forward in every department of her national life since the revolution of 1911. Although that revolution was only a political one in that it touched our national life but superficially, it did let loose certain forces which have had a far-reaching effect on our national life. These forces,—amongst which none is more potent than that of national consciousness—having once been set in motion, are continually gathering momentum. They have already wrought changes in our political, intellectual, and economical life that are bewildering.



Dr. Chengting T. Wang (left), Minister of Foreign Affairs of China, and Henry K. Chang (right), Chinese Consul-General, stationed at San Francisco.

There is little wonder, therefore, that political unrest and disturbances have followed in their wake, for these are but the unpleasant attendant circumstances of our attempts to readjust ourselves to these impelling changes. China is making history so fast these days that it is difficult to realize that she has compressed within the last twenty years more basic changes in her national fabric than all the changes that have taken place during the previous ten centuries. It is true that the different stages of these changes have been marked by social and political unrest that are sometimes discouraging. But it is now safe to assert that the forces at work are destined to triumph and that China will shortly emerge a new nation—rejuvenated and revitalized.

THE changes which have been taking place in China during the last few decades are so many and so complex, that it is worth-while considering all the elements which are going into the making of the New China.

All who are familiar with China's past and who have followed in their study of history the persistence of China's culture and its continuous development during the millenniums, must realize that much the largest percentage of the elements in the make-up of the New China will be developed out of the Old China. As important as are the contributions coming from the West, these will never equal in richness and their

effect on China, those things which have come down to the Chinese of the present-day from their own ancestors.

One of the greatest values which comes from the combination of revolution and renaissance in China is the releasing of many factors in China's past which have been held in restraint by the orthodoxy of Confucianism in its emphasis during the last few centuries.

One cannot speak of this phase of her transformation without taking into account the recent student movement. The world over, youth is full of enthusiasm and full of hope. But youth is impressionable and impatient. So is the present generation in China. They are impatient with the social inequalities that they see around them and they are sympathetic with the underprivileged classes. They are imbued with a keen desire for change. Time was when the educational authorities, misreading the signs of the time, mistook this tendency for a manifestation of a spirit of revolt and adopted very stringent measures to suppress all student activities outside of their regular studies. In point of fact, these leaders were witnessing the intellectual rebirth of China.

In recent years, through the

adoption of a liberal policy by the educational authorities, teachers and students are encouraged to foster a healthy research into social and economical problems and, as the result, there has developed a critical attitude of mind in the general student body which has been brought to bear most effectively in creating public opinion.

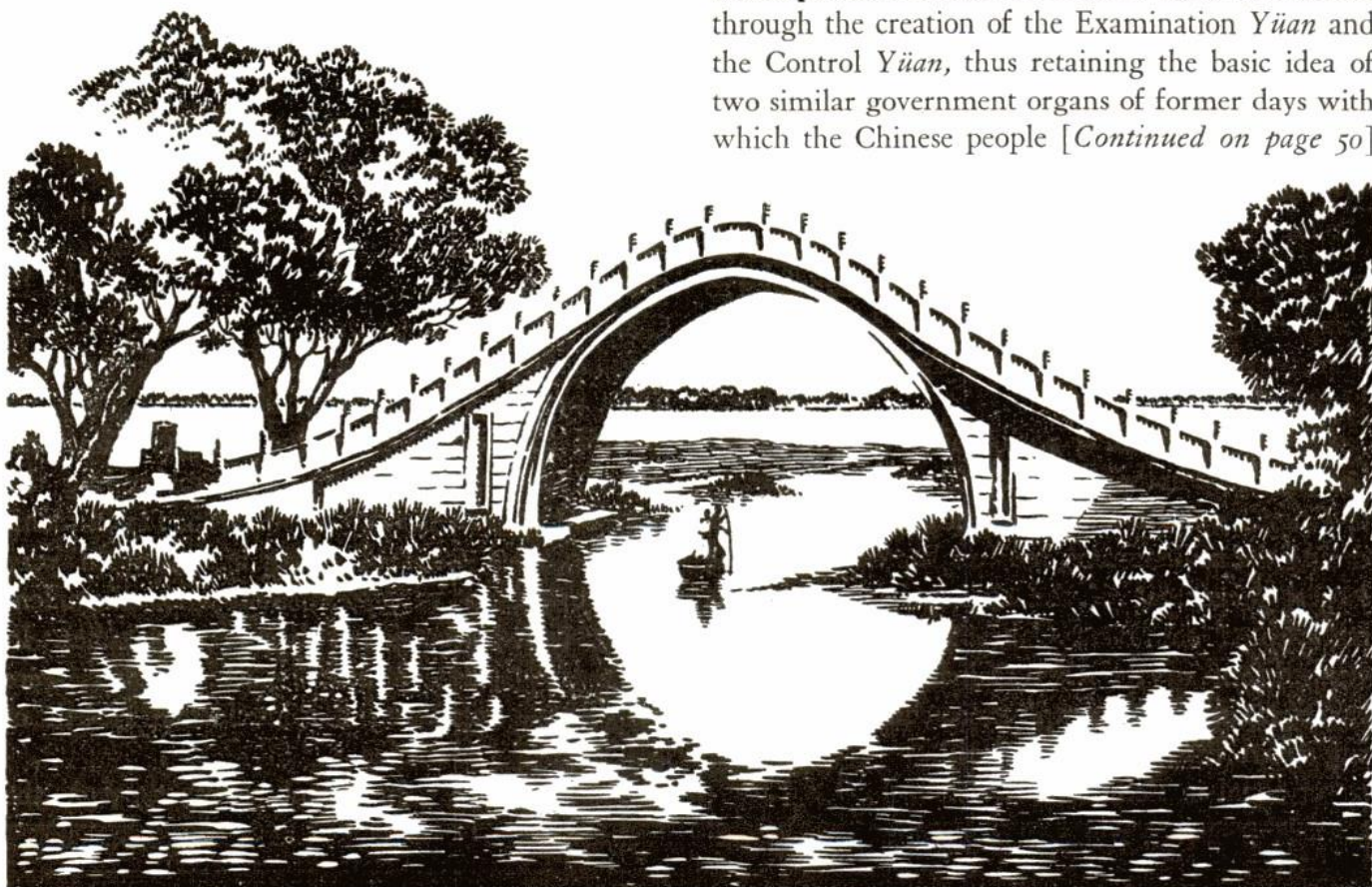
This public opinion is responsible for many of our present-day reforms, and of these reforms none can equal in importance to the mass educational movements and the adoption of a fixed policy to place China's foreign relations with all countries on the basis of absolute equality and reciprocity and mutual regard for sovereign rights.

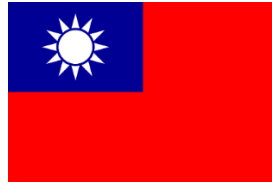
One of the most encouraging signs is that a much larger number of experienced and competent men in various forms of modern activities is found today, as compared with the number that was available twenty years ago. Until very recently, it was the rare exception that any scientific contributions of value were made by Chinese workers. But today numerous papers embodying results of studies by Chinese are to be found in various scientific journals, published both at home and abroad. Educated Chinese are taking their places in increasing numbers in education, engineering, medicine, commerce, and banking. Although it is true that the number

of competent workers is still insufficient to meet the present-day requirements, these skilled workers serve to form a solid foundation of public-spirited men and women with a keen realization of our present-day need, upon which our new social and political structures may rest in security.

A RENAISSANCE is of course the interaction or fusion of different civilizations. China's renaissance is not a simple one, but a multiple one, because the varied, rich, old civilization of China is being acted upon, not by one foreign country, but by at least three streams of life coming from the Anglo-Saxon group, the countries of western Europe and the countries of eastern Europe. They are coming to China both directly and through the medium of neighboring countries. In the West, the situation has been reversed. There the various countries have usually evolved their national life through revolutions of distinct character, "in tandem," and have not attempted at one and the same time to carry on a political revolution, a social revolution, and an industrial revolution. China is doing all these things at the same time and contemporaneously with the above-described very complex renaissance.

Politically, China has evolved a new form of government based on the so-called five-principle system, which preserves the old checks and balances as found through the creation of the Examination *Yüan* and the Control *Yüan*, thus retaining the basic idea of two similar government organs of former days with which the Chinese people [*Continued on page 50*]





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China: New Forces at Work

[Continued from page 8]

have for ages been familiar. Socially, the changes have been even more marked. The impact of Western civilization and ideals on China's long-established customs has wrought many basic changes in our social institutions. It has given us a new outlook on life. The position of the family, which always has been considered as the social unit, is losing ground. In its place, intense individualism is being developed. The women are being emancipated and are taking their places in our political, social, and economic life.

Economically, we have seen in recent years the remarkable strides that China has made in the improvement of her economical life. She is gradually outgrowing the stage of household industries. Manufacture on a scale of intensive production is being carried on through the factory system. This process of industrialization has resulted in the bringing about of an interdependence amongst the various industries, which is today one of the most potent forces working for the consolidation of China, just as the building of many miles of new roads, the inauguration of air-routes, and the installation of a number of radio broadcasting stations are doing in the way of unifying the country.

In less than ten years Rotary has found a strong foothold in China. The rapid extension of Rotary in China and the gradual widening of the various spheres of its activities indicates clearly that it has become a vital agency through which an ever-increasing number of men of affairs are making substantial contributions to our present-day thought and progress. It would not be possible to expect the type of men who have joined the several clubs in China to continue to associate themselves with such an institution unless it has some worthwhile purpose to justify its existence.

If one is asked to account for the rapid

growth of Rotary in China, one need only point out that the principles for which Rotary stands have peculiar application to China at this stage of her transition, but the real success which Rotary has had is due in a very large measure to the fact that it not only professes these principles but also points out the way to their attainment, and teaches us how they may be applied in a practical way to the conduct of our daily affairs. In the several communities in which Rotary is found, it has become in late years a recognized institution and has assumed an outstanding place in charities and civic affairs.

In this critical stage of her transition, China is indeed fortunate to have in her midst an institution that has for one of its objects the furtherance of international understanding. It is a fact that is finding wider acceptance every day that, as between nations, peace and goodwill can only be maintained through mutual understanding and appreciation. Those who are closely identified with Rotary in China cherish the hope that Rotary may be the means of making that country better understood abroad.

It takes but a tourist standing on the top of the Wall of the Old Capital with the wonderful panorama that opens before him of stately palaces and brilliant tile roofs, to realize the grandeur of China's past. But we of this generation believe that her real greatness lies in her future. China is on the eve of great things. She has shown remarkable receptivity to what is best in the West. There is in the Western world a storehouse of surplus vitality and it would be a wonderfully fine contribution if Rotary could be made the channel to tap some of this surplus vitality to be injected into the fabric of an ancient nation which is showing such a keen desire to march with other great nations along the path of progress.

China: A New Family Portrait

By Henry K. Chang

Consul-General for the Republic of China
at San Francisco.

IF THE many changes in China wrought by the forces which have been brought into play by the impact of Western civilization, none has had such a far-reaching effect on the present Chinese social structure as the passing of the family system. Admittedly, China is the last stronghold of the *old* family system, but even here it must give way to the disintegrating force of the world's industrial revolution.

Its origin practically lost in the mist of antiquity, the Chinese family system has been handed down through many centuries virtually intact. The reason for this is that Chinese civilization has been built on the basis of the family.

All ancient records of history give credit for the establishment of matrimonial rites to Fu Hsi, the legendary emperor who ruled China more than five thousand years ago. The use of family surnames came into existence at about the same time. It may therefore be said that patriarchal society in China as well as the Chinese family system came into being during this period.

Marriage, as a ceremony, has undergone a series of evolutions. The so-called "captive marriage" gave way to "marriage by barter" and that in turn was succeeded by "marriage in law," which was arranged and sanctioned by the parents of the contracting parties. In the evolution from marriage by barter to legal marriage, we notice a distinct advance in the position of women, for, in the latter form, the bridegroom was required to welcome the bride personally into his own home and, during the ceremony, he was required to pay homage to the parents and the ancestors of the bride.

Perhaps it is accurate to say that the word "family" as represented by the Chinese character 家 has a different connotation from the ordinary meaning of that word, "family." Until comparatively modern times, the custom has been that, so long as either of the parents was alive, the sons were not to live apart, even after marriage. A Chinese family very often included, besides man, wife, and children, the grand-

Ancient clans disappear and ancestors go out of style as this old civilization unlimbers to absorb social by-products of industrialization.

parents, parents, uncles, and brothers on the paternal side as well as their wives and descendants. It was after the death of the grandparents or parents that custom permitted the descendants to establish separate households. When this happened the eldest brother, by the custom of primogeniture, became the *pater familias*, which position carried with it certain prerogatives in the administration of the family household as a unit. In China one still finds families, each with as many as a hundred members, all of which live as collective units from generation to generation.

UNTIL the promulgation of the new code, the Chinese never felt the need of making wills for the reason that the property rights were so well defined by common usages that the question of distribution of property was relatively a simple matter. When a man died, his eldest son immediately took charge of the family property and he, after setting aside a certain amount for funeral and burial expenses and a proportionate sum for the maintenance of the widow, had the right to distribute the balance, which was usually divided equally among the sons. In some localities, the eldest son was given double shares, and a portion was retained as dowries for the unmarried daughters.

Because of the fact that filial piety was and is esteemed as one of the several basic human virtues, it is the real fundamental reason for the existence of ancestor worship, which is still a prevalent custom of the country. Until quite modern times almost every household, irrespective of class distinction, had a shrine on which were erected tablets representing the dead ancestors, before which sacrificial ceremonies were held at regular intervals every year. This ancestor worship is in no sense a superstition nor does it partake of a religious character. It is merely one of the four principal family rites which are solemn-

nized with ritualistic and elaborate ceremonies, namely, the ancestor worship, the celebration of a member upon attaining maturity, the wedding, and the funeral.

When a number of separate families have a common ancestor, bear the same surname, and live in the same locality, they very often form themselves into a clan. There are several hundred common Chinese surnames, and as a rule each surname is represented by one common clan organization. These

clans are usually located in places where their respective ancestors had their homes for many generations. It is quite common to find small villages entirely occupied or dominated by a single clan. When a clan has held sway for some time in a given locality, often the whole village will take its name from the clan.

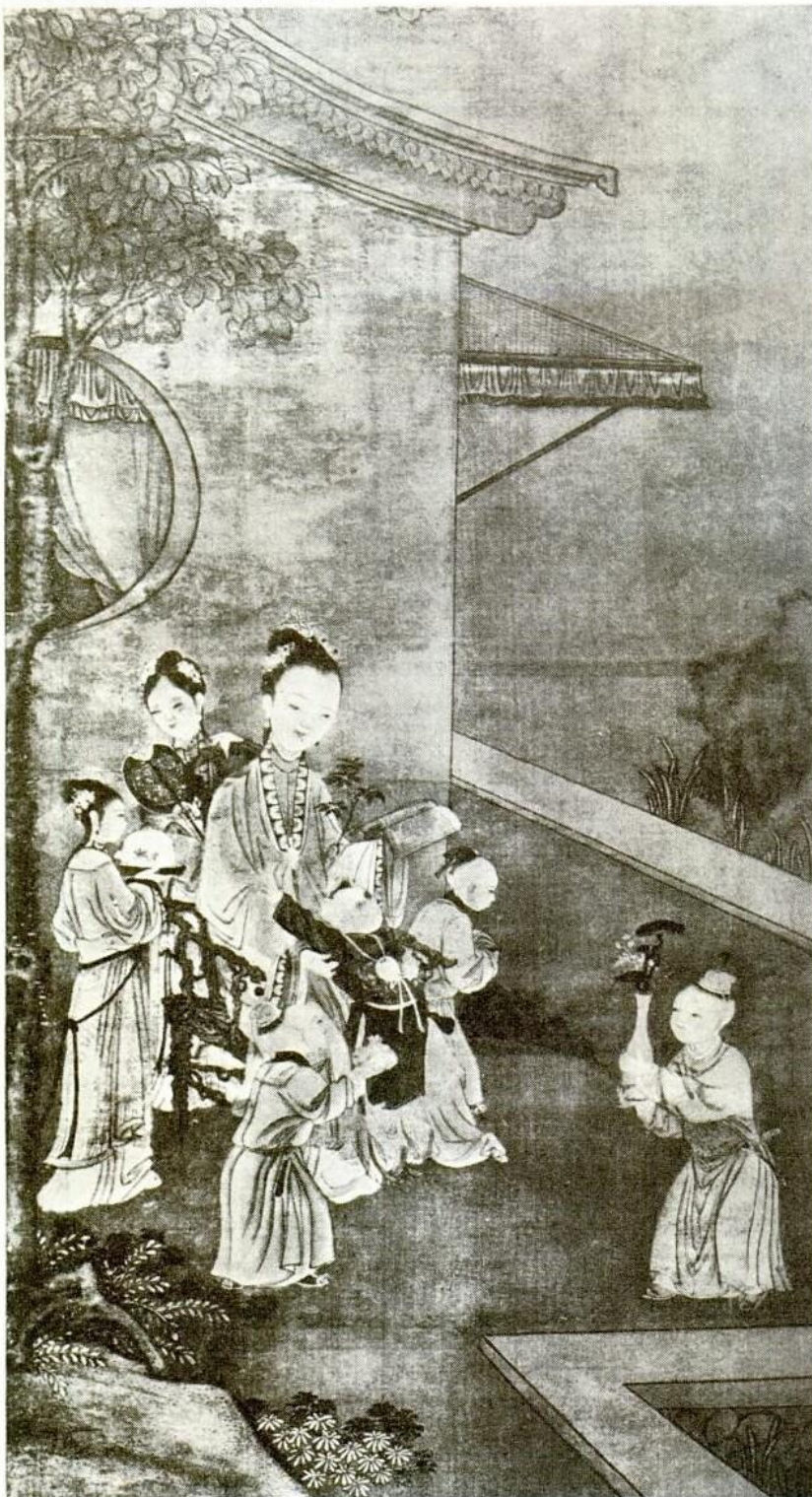
Students of sociology have asserted that the Chinese people are the most democratic in the world. Perhaps this is so on account of the large degree of local self-government that has been granted to the various clans in the administration of local affairs. The continued existence of the Chinese nation as a whole and the self-sustaining nature of the Chinese civilization may be ascribed in a large measure to the solid foundation of the Chinese social structure as supported by the family and clan organization.

WHEN a group of families lived under this clan system *old style*, they enjoyed a large measure of self-government. The executive head of the clan was usually elected from among the senior members of the constituent families. There were no written statutes or codes, but common usages which had acquired the sanction of law, were enforced. These usages in practically all cases conformed to the state laws.

Under such a communal organization, disputes and litigations were usually settled by appeal to a board of elders presided over by the head of the clan, and its award was considered final. Only in most exceptional cases was recourse ever had to the court. So firmly was this régime established that it was considered a loss of dignity for the losing side to appeal to the court for adjudication. So it came about that whenever differences arose, it was the paramount duty of a member of a clan to submit his case to the decision of his elders. That explains

A Chinese lady with four children and two attendants on a terrace of their home—typical of the traditional home life of the old empire. The original was painted on silk by Léng Mei, Ch'ing dynasty, about 1710.

Photographs by Courtesy of Chicago Art Institute.



why under the imperial régime, the administration of justice was carried on with such very simple machinery, its functions having been mainly those that concerned more serious offences against the state and society.

Until modern jurisprudence was introduced into the Chinese legal system, no Chinese would deliberately get himself into litigation. Irrespective of whether he was on the right or wrong side, to be involved in a lawsuit was regarded as a disgrace. Indeed it might be said that even though a litigant might have had all the merits of the case on his side, yet to be a party to a suit was in itself something not entirely to his credit. It was a general view that to become involved with a wrongdoer constituted a "loss of face."

Each clan has a common establishment in the form of an ancestral temple. Such a temple consists usually of a large central hall in which ceremonies and communal gatherings are held. Communal meetings are held regularly at stated periods or are called on special occasions by the elders of the clan, either for the discussion of business of common interest or for the celebration of some special occasions. At such gatherings only the male adults are permitted to attend. In many respects, a communal gathering strongly resembles the old New England town meetings of North American colonial days.

THE chief functions of the clan government are the settlement of disputes between component families or between the members of the same clan; the collection of funds by assessment for the maintenance of public works and for common defense; the superintendence of the educational affairs of the clan; the maintenance of a common granary as a relief measure in case of bad crops; and, finally, the assumption of the right and duty to deal, in a representative capacity, with other clans in matters of common interest.

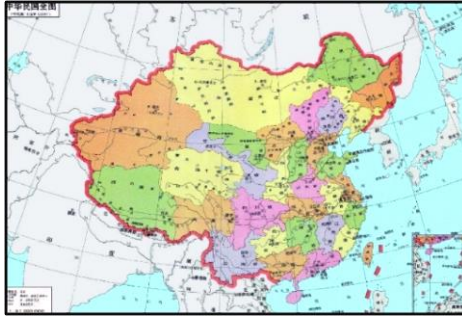
Until almost modern times, the clan government was very powerful, so much so that it assumed the right and power of trial and punishment in minor and civil cases that were submitted to it by its own members. This clan government, as it has developed out of the Chinese family system through the many



Cranes are celebrated in Chinese mythology as the aerial steeds of ancestral immortals. This painting by the artist, Shên Nam Ping (1736-96), is symbolic of the ancient virtues of "permanent health and longevity."

centuries, seems to have answered the purpose in the ruder age of rural simplicity, but with the gradual infiltration of modern ideas and modes of life, the social structure of the whole nation is gradually undergoing definite changes and the clan government has outlived its usefulness.

The centralization of the [Continued on page 44]



China: A New Family Portrait

[Continued from page 11]

chief industries in the cities and towns has been the main cause of the breaking-up of the family system. Emigrations to the less-congested parts of China and even to other countries, the improved means of transportation, and the organization of agencies in various parts of the country by large industries and banking firms have done their share in bringing about these changes.

It may with truth be said that, as far as the Chinese family life is concerned, there have been more definite changes in the last fifty years than in all the preceding ten centuries. Not a few people look back with something like regret to this gradual decline of the Chinese family life, yet most of them will admit that, without some modifications, the system is no longer able to meet modern requirements. It has shown its defects and certain attendant evils that are inherent to it.

THE senior members of a family and clan were burdened with so many responsibilities that it was hard for them to avoid becoming overbalanced in their sense of duty toward their own relatives. And just because it was the obligation of the senior members of a family to protect the minor members, it was not conducive to developing self-reliance. Furthermore, one of the vicious practices associated with this system is that when a member of a family makes a success in life, whether in business or in politics, it falls to his lot to find positions and jobs for a number of less well-to-do relatives and he thus indirectly becomes responsible for their personal conduct. It often happens that some of them will take advantage of the fact that they hold

their position by virtue of the backing of a successful relative. They are prone to become less attentive to work; consequently their backer is accused of nepotism.

Sectionalism is still very strong, particularly in the interior provinces, and has been one of the chief factors that militate against national consolidation. But with the spread of nationalism in China, local prejudices are fast giving way to the clamor for individual liberty and national unity. Moreover, with the codification of China's criminal laws, and the recent completion of the first three sections of China's civil code, family relationships, marriage and divorce, property rights of both sexes, the right of inheritance, etc., are all minutely defined, and are intended by the authorities to supersede the common law and usages which have hitherto prevailed.

It is only natural, therefore, that with the assumption by the government of many of the duties that were delegated to the families and clans, the functions of the government are becoming more onerous and complex. Child labor, public education, the establishment of public nurseries and children's homes, and factory supervision are but some of the new demands on the government.

Imperceptibly, China is bringing herself in line in the march of progress by modifying her institutions to meet present-day needs; and such changes are but the inevitable result of the world industrial revolution which has at last extended to China. While it is true that the social system is still in a liquid state, it does not require any prophetic vision to predict that in time the Chinese family system will become more adapted to the needs of modern industrial life.



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天津扶輪社員--張謙博士

出使美國、歐洲和南美洲的傑出外交官



張謙博士 (Dr. Henry K. Chang, HonLLD (USC), LLB (Pennsylvania)) (1888 - 1977 年 2 月 20 日), 廣東人, 是二十世紀初至中期中華民國的一位傑出外交官, 曾在美國、歐洲和南美洲擔任要職。

1924 年, 時任美國機械出口公司副總裁 (Vice President, American Machinery & Export Company) 加入天津扶輪社 (Tientsin Rotary Club) 為現職社員, 職業分類「礦業工程」。1925 年, 他擔任直隸省政府顧問, 並於 1925-1926 年度擔任天津扶輪社社長。



張謙的外交生涯橫跨中國歷史上幾個關鍵的十年, 包括民國時期和第二次世界大戰:

- 領事服務: 他曾任中華民國駐美國舊金山和紐約總領事。
- 南美洲外交: 1932 年, 他被任命為中華民國駐智利公使。
- 戰時外交: 1941 年, 抗日戰爭期間, 他被召回戰時首都重慶, 擔任外交部美洲司司長。
- 歐洲外交: 1943 年起, 他擔任中華民國駐葡萄牙公使, 隔年被任命為中華民國駐荷蘭大使。



張謙, 字公搗, 祖籍廣東新會, 出生於外交世家。父親張蔭棠, 是大清國最後一位駐美國公使, 也是中華民國首位駐美國公使。妻子唐寶璋 (Isabel Tong), 是中華民國首任國務總理唐紹儀的二女兒。而唐紹儀的第五女兒唐寶珮 (May Tong) 正是外交家顧維鈞博士 (Dr. V. K. Wellington Koo) 的續弦妻子。因此, 張謙和顧維鈞是連襟, 而且也同是扶輪社員, 因為自 1922 年以來顧維鈞是上海扶輪社 (Shanghai Rotary Club) 的榮譽社員。

張謙早年在歐洲唸中學，進而留學美國，獲賓夕法尼亞大學(University of Pennsylvania)法學士學位。1909年(大清國宣統元年)歸國後，應清廷學部考試，獲授舉人。1931年，美國南加州大學(University of Southern California)為表彰他在外交領域的貢獻，授予榮譽法學博士學位。

張謙於1910年至1913年擔任中華民國駐美國華盛頓公使館名譽秘書。1910年，他出任中國駐美國教育代表團首席秘書。隔年(1911年)，他被任命為中國駐墨西哥公使館特派員。1914年，張謙返回中國，並在天津的多個商業和銀行機構任職。

1925年，張謙擔任直隸省(現今河北省)政府顧問。1927年，他被任命為財政部副委員。1929年，當選為天津英租界工部局董事，同年稍後，張謙獲任命為駐美國舊金山(San Francisco)總領事。

1931年3月，張謙出任駐美國紐約(New York)總領事。1932年11月，他出任駐智利(Chile)臨時代辦。1933年5月至1941年，張謙擔任中華民國駐智利全權公使。

第二次世界大戰期間(1941年)，張謙奉召返回戰時首都重慶。1942年10月起，張謙擔任中華民國外交部美洲司司長。在盟軍戰爭高峰期負責處理與美國的關鍵外交關係，在國內外角色吃重。

1943年9月至1946年11月，張謙被派往里斯本(Lisbon)，擔任中國駐葡萄牙共和國(Portuguese Republic)公使。戰爭期間，葡萄牙是重要的戰略中立國，也是東西方之間重要的通訊和情報樞紐。在任期間，張謙於1944年首次明確提出中國應收回澳門主權，並於1945年8月20日要求葡萄牙政府放棄其在中國的領事裁判權。

1946年11月，張謙被任命為駐荷蘭王國(Kingdom of the Netherlands)大使，直到戰爭結束及戰後重建時期。在此期間，他參與了許多重要談判，其中包括與廢除荷蘭在中國的治外法權相關的談判。1948年8月，張謙回國任湖南省湘鄉地方法院推事兼院長。

1950年張謙退休，後遷居美國。妻子唐寶璋1957年去世，張謙1977年2月20日於紐約州新羅謝爾(New Rochelle, New York)逝世(參見第3頁新聞報導)。張謙和唐寶璋在美國和天津先後生育女兒七名，兒子一名，皆移民美國。

女兒七人有張美生(張美麗 Millicent)、張美如、張美和、張美珍、張美玉等。其中張美生嫁袁世凱之子袁克安(Henry Yuan)，生兩子袁家驊(袁律, Frank Yuan)和袁家徽(袁徽 Arthur Yuan)，在美國生活。張美如，民國選美榮膺天津小姐頭銜，她和舅媽裕容齡共同為慈善義演。裕容齡曾為慈禧御前女官，其夫唐寶潮為唐紹儀之侄，張謙妻唐寶璋的堂兄弟。張美如嫁天津首富李贊臣之子李亞福，即總統曹錕女婿李伯福之弟，生活在美國。張美珍和李贊臣之幼子李叔福相戀，欲納為平妻；但被李叔福原配極力反對，後納為繼妻。張謙妹妹嫁留美高材生盧炳玉，盧炳玉和張氏一子盧文杰娶容顯麟之女容飛。容顯麟叔叔便是中國留學生之父容閔，容顯麟曾娶民國名媛唐瑛。盧炳玉和張氏一女盧淑華則嫁著名建築師貝聿銘。

張公搗舊居

張公搗舊居，位於今天津和平區花園路2號。張謙(公搗)全家移民美國後，由女婿李叔福(天津李善人李贊臣幼子)管理至上世紀五十年代初。除花園路別墅外，張謙和唐寶璋子女還有房產在天津英租界倫敦路222號，今天津五大道之成都道。袁世凱之子袁克安娶張謙之女張美珍曾住在此處。倫敦路(今成都道)上，亦有袁克文和其子袁家驊別墅。