

Some Notes on the Historical Background

Since China and Switzerland established diplomatic relations in 1950, the relationship between the two countries can be hailed as exemplary. In the ebb and flow of the international arena in over half a century, the two countries have maintained and developed friendly bilateral relations with a consistent and friendly attitude.

Looking back at history, certain chapters may often be neglected. In the history of bilateral relations between China and Switzerland, the relations between south China and Switzerland are among those which have been quietly buried in the dust of history for many years in the past. At the moment of the opening of the Swiss Consulate General in Guangzhou, few people have realized that this is actually a reopening, as the historical fact that a Swiss Consulate General once existed in Guangzhou in the period of 1922-1957 has faded away in the memory of today's people. Now, over half a century later, when a brand new Swiss Consulate General in Guangzhou opens its gate, refreshed enthusiasm and hope are bound to be ignited to strengthen the economic and cultural exchanges between the two countries.

According to records of Swiss diplomatic history, watch manufacturers in Geneva and Vaud who valued business opportunities in China and wished to enter the Chinese market raised their request to the federal government to open a consulate general in Guangzhou as early as 1859. Due to various reasons, this request was not accepted until 1922. According to a decision of the Federal Council on May 12, 1922, Switzerland would set up an honorary consulate in Guangzhou to protect the interests of the local Swiss residents. The jurisdiction of the consulate covered Yunnan, Guizhou, Guangxi, Guangdong and Fujian provinces. The first consul in Guangzhou designated by the Federal Council was a merchant from Zurich named Ulrich Spalinger. Since 1923, the annual reports he submitted to the Federal Department of Politics chronicled the friendly relations between the local governments and Swiss residents after the

历史背景

度过漫长炎热的夏天，南粤迎来秋高气爽的美好时节。2006年秋注定要在中国与瑞士联邦的历史上留下崭新一页，新的一页将记载中瑞友好情谊的历史、现实和未来。自1950年中瑞建交以来，两国关系堪称典范。在半个多世纪的国际多变的风云中，两国都能以平稳友好的态度保持并发展双边关系，突显一种“君子之交”的风范。无疑这也是当今国际关系中值得推崇的范式。

建交以来，瑞士联邦在中国北京设有大使馆，在上海和香港各设一个总领事馆。随着两国关系的发展，随着中国经济的腾飞，瑞士联邦政府审时度势，决定在中国南大门广州再设一个总领事馆。无疑这是两国双边关系的新发展，是两国经济文化交流的新机遇，是延续发展两国友谊的新起点，特别是延续中国南部人民与瑞士的友谊。

回顾历史，有些章节往往被人忽视，在中国与瑞士的关系史上，中国南部与瑞士的交往多年来就默默地淹没在历史的尘埃中。眼下瑞士驻广州总领事馆的开放，很少有人意识到这是重新开馆。因为在1922-1957年间广州曾经存在过一个瑞士领事馆的历史事实已经淡出当代人的记忆。半个多世纪之后的今天，当一个崭新的瑞士驻广州总领事馆敞开大门之时，重温两国历史上共同拥有的时空，必将激发两国加强经济文化交往的新的热情和希望。

据瑞士外交历史记载，早在1859年，看好中国商机、期待进入中国市场的瑞士日内瓦州和沃州的钟表商就在各自的州政府支持下向联邦政府提出在广州开设领事馆的要求。由于种种缘故，此项请求延至1922年才得以接受。根据联邦委员会1922年5月12日的决定，瑞士在广州成立一个名誉领事馆，以保护当地瑞士侨民的权益，其管辖范围有云南、贵州、广西、广东和福建；联邦委员会任命的驻广州首任领事是一位来自苏黎世的商人乌里希·斯帕林格（Ulrich Spalinger）。自1923年起，在他任内每年呈交联邦政治部的年度报告中，都反映了领事馆成立后与当地地方政权以及瑞士侨民关系良好，而且中瑞双边商贸业务兴旺发达，直至30年代发生经济危机才显衰微。第二任领事也是一位商人，名叫奥古斯特·霍夫梅斯特（August Hoffmeister），从1939-1949年在中国抗日战争和战后内战最困难时期任职。这位领事生不逢时，尽管瑞士方面期待他能推动加强该地区的商贸关系，但是

establishment of the consulate and the prosperity of the economic and trade exchanges between China and Switzerland, which lasted until the 1930s during the world economic crisis. The second consul, August Hoffmeister, was also a merchant who took office from 1939-1949, a most difficult period when China went through the anti-Japanese War and the subsequent civil war. As the Chinese civil war intensified, normal business and diplomatic activities were of course out of the question. Some businesses had to move to Hongkong. The company of the consul himself suffered the same fate and he was compelled to leave his office for Hongkong. After that, the Swiss government designated another merchant as the consul after careful considerations. However, he remained in his office only till May 1949, for less than six months before being called back by his company. By that time, merchants and other Swiss residents in south China had dwindled and the consul position in the Swiss Honorary Consulate in Guangzhou was kept empty until January 4 in 1957, when the Federal Council decided to withdraw the consulate.

This historical episode illustrates that Switzerland once attached great importance to its relations with south China in its relationship with China. The Consulate in Guangzhou that was present for over 30 years played an active role in its relations with local politics and economy and in protecting the interests of local Swiss residents. What's worth mentioning is that during the time of the anti-Japanese War, the second consul suffered the trauma of his countrymen when two missionaries lost their lives in a Japanese air bombing. Although his claim for compensation with the Japanese did not succeed, he bravely carried his duty as a diplomat. During this period, he was also entrusted by Britain, the United States and the Netherlands to protect the interests of the residents of these countries in Guangzhou. The neutral position of Switzerland vested the Swiss diplomats with more responsibilities and obligations; during the times of war, the Guangzhou Consulate was the representative of its country in fulfilling its international obligations.

战争使他英雄无用武之地。1948年春随着中国内战加剧，正常的商务活动更加无望。一些商家公司迁往香港，领事本人所在的公司也是同样命运，他也因此不得不离任赴港。随后，几经考虑瑞士政府再次任命一位商人为领事，但是他在广州任职至1949年5月，不过半年就被所在公司召回。此时，瑞士在中国南部的商户和其他侨民已经日渐减少，在广州的瑞士名誉领事馆领事职位虚待，直至1957年1月4日联邦委员会决议正式撤除该领事馆。

这段历史证明了瑞士这个远在欧洲中部的山国在对华关系中曾经高度重视与中国南部的关系。三十多年间设在广州的领事馆在与当地政治经济的关系中、在维护本国侨民的事务中都起过很好的作用。特别是在抗日战争最艰苦的岁月里，第二任领事经历过自己的同胞——两位传教士在日本飞机轰炸下丧生之痛，虽然他挺身而出向日本索赔无功而返，但他履行了外交官员的职责。在这个时期他还受托于英、美、荷兰等国，维护这些国家在广州的侨民利益。瑞士的中立国地位赋予瑞士外交官们更多的责任和义务，战时的广州领事正是为国家履行国际职责的代表。

从巴塞尔到中国南部

从目前可查历史资料上看，瑞士人到中国可以追溯到明朝末期，来自弗里堡的Nicolaus Fiva加入欧洲人从16世纪末期经澳门进入中国的热潮中，1638年成为目前认为的第一个到中国的瑞士人。而另一位楚格人、天主教传教士兼钟表工匠Franz Stadlin(中文名：林济各，字雨苍)，从康熙四十六年(1707年)到北京是第一位为朝廷服务至去世(乾隆五年，1740年)的瑞士人。他是一位曾在欧洲多国闯荡的能工巧匠，知识渊博、技艺精良，深受朝廷重视，死后得到乾隆赏赐，厚葬立碑于北京。早期西方人进入中国，一般都通过中国南部沿海地区这个大门。但是他们中许多著名人士在内地边远地区生活一段时间后，都志在北上京城、为皇帝效力，他们的活动及在中外文化交流中的贡献受到许多的关注和研究。然而，从历史文献中、从流传民间的口述历史中，我们可以发现不少处江湖之远在民间传播文化和友谊的外国人士。其中也不乏瑞士人。今天追忆中国南部与瑞士的关系，从官方的领事馆到普通来华传教士都不会被遗忘。

From Basel to South China

From historical data available, the Swiss in China can be traced back to the late Ming dynasty when Nicolaus Fiva from Fribourg joined the European rush to come to China via Macao in the late 16th century and became the first Swiss in China in 1638. Another man from Zug, Franz Stadlin (whose Chinese name was Lin Qige or Lin Yucang), who was a missionary and watchmaker, was the first Swiss who came to Beijing to serve the royal court from 1707 until his death in 1740. He was a skilful craftsman with abundant knowledge who had traveled extensively in Europe. He was highly regarded by the royal court and even rewarded by emperor Qianlong. When he died, he received an honorable burial ceremony with a tombstone in Beijing. Early westerners usually arrived in China through the coastal lines in south China. However, many of the famous ones among them were determined to go to Beijing to serve the emperor after having lived in remote areas for some time. Their deeds and contributions to the cultural exchanges between China and the world were widely studied. However, from historical documents and oral history passed down in folklore, we found many other foreigners who live in the remote areas and wandered about among the ordinary people to spread culture and friendship; many of these were Swiss citizens. Today as we reminisce on the relationship between south China and Switzerland, everyone from the official consul to ordinary missionaries will certainly not to be forgotten.

From the late 19th century, the number of Swiss who came to south China for business or missionary work gradually increased. Among them, a few Protestant missionaries from Basel along the Rhine in the north-east frontier of Switzerland left their footprints in south China while bringing back unique cultural heritage of China to Basel. Their substantial contributions to the cultural exchanges between the east and the west in early modern history are sure to be recognized, as it is due to their efforts that Switzerland has won a share in this regard.



▲ Mission house in Basel. Lithography by E. Kaufmann (1860-1890)

从19世纪下半叶起，进入中国南部的瑞士人日渐增多，意在经商传教。其中来自瑞士东北边境莱茵河畔巴塞尔的一批新教传教士特别在中国南部留下他们的足迹，也给巴塞尔这个欧洲文化名城带回去中国独特文化的财富。无疑应该肯定他们在近代中西方文化交流中起的不可忽视的作用，正是他们在这个方面为瑞士争得一席之地。

这些从巴塞尔到中国南部的瑞士人，属于创办于1815年、总部设在巴塞尔的“巴色会”(Basel Mission)，而且是一个有别于西方列强的非殖民国家的差会。由于巴塞尔属瑞士德语区，又由于差会中也有德国人，一时关于差会的归属有争议，我国的一些研究中也把该会归于德国差会。实际上，即使人员来自不同国度，但是差会总部始终设在瑞士本土上的巴塞尔也是不争的事实。如今，在巴塞尔的差会档案馆、图书馆中珍藏的大量与中国有关的历史文献和照片，成为研究这个瑞士差会与中国南部的关系、它在中西文化交流传播中起的作用的重要依据。

These Swiss who arrived in south China from Basel belonged to the Basel Mission which was established in 1815 and headquartered in Basel. It was a missionary society of a non-colonial country and different from those of the western imperial powers. As Basel is in the German language area in Switzerland, and also because there were German members in the missionary society, there were once disputes over the affiliation of the missionary society. Some documents in China also categorize the missionary society to Germany. In fact, even though the society had members from different countries, the undeniable fact was that it was headquartered in Basel. Nowadays, large volumes of historical documents and photos related to China in the archives of Basel Mission have become an important basis for research on the relationship of this Swiss missionary society and south China and its role in cultural exchanges between the east and the west.

From 1847 when Basel Mission dispatched two missionaries to south China to pioneer their work in Hongkong and northeast Guangdong till 1951 when the last batch of missionaries left China, the missionary work of Switzerland in China lasted for a century. What is surprising is that during their missionary endeavors, most of the missionaries stayed far away from the rich cities in coastal areas. They rather traveled in the poorest villages and in the terrace farmland in the mountainous northeast Guangdong to witness the exploring and enterprising spirit of Hakka people who insisted on their unique language heritage. Studying the historical encounter of the Swiss missionaries with the Hakka community in south China who had deep cultural roots in central China will help us deepen our understanding of the confrontation and integration of different civilizations.

After it chose to stay in the northeast Guangdong area, Basel Mission insisted on learning and using the local language from the beginning, just as it was in all other countries, in order to be able to

巴色会于1847年首派两名传教士到中国南部，开拓在香港和粤东北的工作。直到1951年最后一批传教士离开中国内地，时间长达百年。百年间令人惊讶的是除了在香港的部分活动外（近年来相关的研究，特别是差会与香港关系的研究很有成果，在此暂且不表），他们中大多数远离沿海富庶地区城市，始终奔走在最为贫困的乡间、在粤东北的山岭梯田之中，见证那些坚守独特语系的客家民众在文化碰撞中的探索与进取。思考和研究肩负基督教文化使命东来的瑞士人与中国南部充满中原文化情结的边缘民系“客家”的历史相遇，将有助于我们加深对不同文明的冲突和融合的理解。

在它选择的粤东北地区，巴色会一如在其他国家，从一开始就坚持学习和使用当地文字语言，以便于与当地民众的沟通理解，利于直接传播教义、传授文化。迄今，在巴塞尔差会档案馆依然完好地保存一批十九世纪下半叶至二十世纪初出版的《客家--德语词典》、《客语字典》、《客语语法》、罗马字客语教科书等。除了圣经等宗教作品外，还有由巴色会从1929-1936年间编写的《客话读本》1-8册、1936、1939年先后出版的《新撰客家歌》、1931年出版的《医界客话读本》（梅县德济医院编）等客家语言书籍。笔者在瑞士曾访问1945-1951年在华的86岁高龄的前传教士易定恩（Ernst Itten），他那一口流利的客家话不得不令笔者叹服。他用半个多世纪前所学的异国方言追述他在华的早年经历、怀念他那些健在的客家友人及后人、描述他前两年重返粤东北的喜悦，给笔者留下深刻的印象。

客家作为中华民族独特的汉族民系之一，是唯一不以地域为名的民系，其悠久历史与神秘传说给人以多种文化冲突与融合的遐想。而就是这样一个上千年流浪迁徙的民众却在历经磨难的漂泊中神奇地保存、传播了自己独特的语言，一种被其自称为“唐音”的中原古汉语。客家人代代相传的训导：“宁卖祖宗田，不忘祖宗言”，正是一个民系坚守传统精神文化根基的可歌可泣的写照。也正因为如此，在十九世纪末二十世纪初，使用这种体现古老华夏文明的方言传播近代西方思想理念，创造了不同内涵的文化的碰撞机会，使双方受益匪浅。对于那些远离城市文明、生活在封闭贫瘠山村的粤东北民众更易接受使用自己的语言认识外部世界的机缘。

communicate with local people and directly spread their religious doctrine and culture. Until now, Basel Mission Archives preserve copies of a Hakka-German Dictionary, a Hakka Dictionary, a Hakka Grammar and Hakka Teaching Books in Romaji published in the late 19th century and the early 20th century. Besides religious books such as the Bible, there were also books in Hakka such as *Readings in Hakka* in 8 volumes, published by Basel Mission from 1929-1936, *New Hakka Songs* published in 1936 and 1939 separately, and *Medical Readings in Hakka* (compiled by the Deji Hospital in Meixian county) published in 1931. During a visit in Switzerland, this author visited Ernst Itten, a former missionary aged 86 who worked in China from 1945-1951 and whose fluent Hakka compelled admiration by this author. Itten reminisced on his experience in China in a foreign language he had learned half a century ago and cherished the memory of his old Hakka friends and their descendants, and described his delight when he returned to northeast Guangdong two years ago. This author was very much impressed by the scene.

As one of the distinctive branches in Han nationality of China, Hakka is the only one which is not categorized by region. The long history and myths of Hakka invite imagination on multicultural clashes and integration. It is these people who wandered and were constantly on the move for a thousand years and struggled through hardship in their drifting that have magically maintained and spread their unique language, an ancient Chinese language originated from central China called "the tone of Tang". The principles of the Hakka have been passed down for generations, one of which is "We would rather sell the land of our ancestors than forget their words". They portray the heroic and moving spirit of a nationality branch which holds on to its traditions and cultural roots.

The missionary register still maintained in Basel Mission Archives indicates that most of the early members of Basel Mission came from families of peasants or craftsmen, or they themselves were



◀ Stone bridge near the town of Kayintschu
嘉应州石桥

▶ Pupils of a boarding school going for a walk (Photo taken between 1898 and 1907)
散步中的寄宿学校的学生 (拍摄于1898至1907年)



▼ 86-year-old Ernst Itten
86岁高龄的前传教士易定恩



◀ Schoolgirls of the girls' school in Kaying in a writing lesson
嘉应州女校女生在上写字课

ordinary laborers. However, there were also teachers and doctors. These people devoted themselves to serve the Chinese lower class in the poorest villages and sympathized with the people who suffered from social inequality, instability and destitution. They opened schools to offer compulsory education and religious education. In addition to religious courses in elementary and secondary schools, applied courses such as literature, math, foreign language, geography, gym and music were also available. There was even a girls' school. Introducing western educational ideology to the rural areas in inner China was well received by the Hakka community which emphasized education itself. In addition, they also opened theological seminaries and medical schools to train missionaries and nurses. They emphasized setting up hospitals to provide medical services to the poor. The most well-known hospitals included Deji Hospital which was set up in Meixian County in 1893 and Heyuan Renji Hospital set up in 1907. It was recorded that during their battle with the Guomindang military forces in 1929, the Fourth Red Army led by Zhu De and Mao Zedong put up a special notice for Deji Hospital to protect it from being disturbed.

While spreading western religious doctrine and promoting mass education, members of Basel Mission also tried to learn and study the social and cultural customs, traditions and way of life of the local people and, when back in Switzerland, introduced them to a wider audience through reports and books. Among the early publications of Basel Mission, there were books designated to a young audience introducing the situation of Chinese youngsters. In a soft and empathizing tone, the author described to the children far away in Switzerland the daily life and the culinary habit of Hakka children, how they received education in missionary schools, the inequality between males and females in the whole society and the sufferings and hardship of children. The author wished to arouse empathy of the Swiss children and deepen their understanding of China. There were also publications that described Chinese women criticizing the inequality between males and females and discrimination

从巴塞尔差会档案馆保存的传教士登记名录看，早期巴色会成员大多来自农民、工匠家庭或者本身就是普通劳动者，也有一些教师、医生。他们毫不迟疑地以在贫困的乡村、下层的民众中服务为己任。因此他们对于那个时代旧中国社会的的不平等、不安定、民众生活的痛苦、妇女地位的低下、广大农民的极度贫穷感同身受。为此他们开办学校提供义务教育和宗教教育。从小学到中学的教育中除了宗教课程，还开设实用的新科目，如语文、数学、外语、地理、体育、音乐等，还专门为女子开办学校。在办学过程中把西方的教育理念和范式带到中国内地乡村中，受到本来就重视教育的客家地区人士的欢迎。此外，他们也开办神学院和医学院，培养神职人员和医护人员；他们注重开设医院，向贫困地区民众提供医疗服务。最为著名的医院有建自1893年梅县的德济医院和1907年创办的河源仁济医院。据载，1929年朱德和毛泽东率红四军在梅县与国民党军作战，特为给德济医院发出“保护医院，不许滋扰”的告示，成为保护医院的典范。

巴色会成员在当地传播西方宗教思想和推广大众教育的同时，也对当地社会文化、传统思想、风土人情进行多方了解研究，并通过他们写回瑞士的报告、书籍介绍给更多的瑞士民众，有利于沟通互不了解的两个国家。在一些早期巴色会成员的出版物中，有专门向青少年介绍中国儿童的书籍，作者以温柔同情的笔调向远方的瑞士孩子讲述在中国客家地区的儿童的日常生活、饮食习俗、在传教士们开办的学校接受教育情况，以及整个社会重男轻女的不良风气，儿童们的困苦和劳作等。作者希望通过这些介绍唤起瑞士儿童的同情心和加深对中国的认识。出版物中也有专门介绍中国妇女的作品，批评旧中国男女不平等、歧视妇女的种种陋习恶俗，有意识地介绍中国妇女的聪明才智和她们中的历史名人。这些出自非专业社会学家、历史学家或汉学家之手的介绍中国社会历史的书籍，更加贴近生活和更易普及。此外，巴色会的传教士们更多的作品是通过他们本身的经历体会文化的差异和进行社会改造之艰难。总之，他们在中国南部客家地区的人生旅程不论有意无意、也不论多少，都在东西方文化相互接近、理解、宽容的历史过程中留下深深的印迹。

今天，我们庆贺新的瑞士驻广州总领事馆在羊城重现，回顾翻过去的历史篇章，有理由把鲜为人知的一页向世人展示，期待两国会有更多的交流，特别是与中国南部延续友情，愿两国友谊长存。



◀ Honyen hospital

河源仁济医院

against women in the old Chinese society, extolling the intelligence of Chinese women and introducing the great names among them in Chinese history intentionally. These books on Chinese society and history from amateur hands who were neither professional sociologists nor historians or sinologists were even closer to life and more popular. In addition, more publications of the missionaries of Basel Mission were descriptions of their experiences in a different social and cultural environment and the difficulties of social reform. In general, their life experience in the Hakka community in south China, consciously or unconsciously, has left their deep historical footprints in the interaction, understanding and tolerance in the cultural exchanges between the east and the west.

Today, as we celebrate the reopening of the Swiss Consulate General in Guangzhou and recall the historical chapter, it is justifiable to present the unknown to the world. We give our best wishes for more exchanges between the two countries, particularly the continuity of the friendship with south China, and the deep friendship between the two countries.

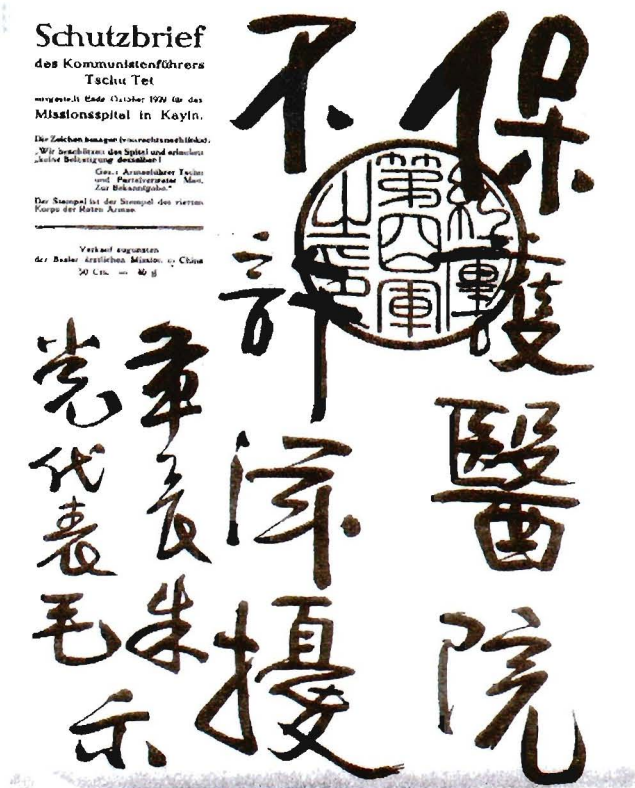
**DUANMU Mei, Professor of the Institute of World History at the Chinese Academy of Social Sciences; vice-president and secretary-general of the Swiss Branch in the Association of Chinese Scholars Abroad.*

The author takes this opportunity to thank for the strong support rendered by the Embassy of Swiss Confederation in China, Presence Switzerland of the Swiss Federal Department of Foreign Affairs, Basel Mission Archives in Basel, and Switzerland Tourism for this project.

*作者：端木美，中国社会科学院世界历史研究所研究员，中国欧美同学会瑞士分会常务副会长兼秘书长。

作者籍此机会感谢瑞士联邦驻华大使馆、瑞士联邦外交部瑞士形象处、巴塞尔巴色会档案馆、瑞士联邦旅游局对本项工作的鼎力支持。

▼ To the hospital
致医院告示



► Women doing their laundry and carrying water, Kaying

嘉应州挑水妇女

