THE FLOWER MOUNTAIN MURDERS:
A “Missionary Case” (Chiao-an) Data-base.
Huashan/Kucheng (Huasang/Gutian), Fujian Province, China
1 August 1895.
(Usual online keyword is Kucheng).

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or by any means without the prior written permission of Ian Welch
who expects this moral request to be honoured in all jurisdictions and by all persons.
“This missionary business is growing serious; and now that women have taken it up as a profession … it is more serious still.”

_The New Review, September 1895._

We have, it is true, our treaty rights; but every one of them has been obtained at the point of a bayonet.

_The Times, (London) 26 December 1895._

Alas! All men are mortal, but blessed are they who die in the appointed time. My teacher must now be enjoying the heavenly bliss, for he remained loyal and faithful to the Savior, sparing no effort until death. I am such a vulgar and unlearned man that I cannot even give an account of his one deed out of his ten thousand, so I wrote down just a few words, in order to express my deep gratitude and reminiscence.

_Wording on a Memorial Plaque in Fuzhou._
_Courtesy, George Ngudoyng, Fuzhou._

Christian missionaries have been the principal agents of cultural transfer between China and the West. It is, therefore, not surprising that their activities provoked considerable Chinese opposition from time to time. Thus, the nineteenth century was marked by the frequent outbreaks of so-called “mission cases.”

Tiedemann, R.G. “Foreword” Cui, Dan, _The Cultural Contribution of British Protestant Missionaries and British-American Cooperation to China’s National Development During the 1920s._ (Lanham Md, University Press of America, 1998).

There be of them, that have left a name behind them,
That their praises might be reported.
And some there be, which have no memorial,
Who are perished, as though they had never been.

_The Apocrypha, Sirach, Ch. 44, vv 8-9._

The several theories advanced to account for the Huashan tragedy, the one making the Chinese authorities the real instigators, has by far the most plausibility — more than all the others combined — and the presumptive evidence going to support it falls but little short of being positive evidence when one takes into consideration the conduct of the officials before and after the first day of August, 1895. But, however strong theoretical conclusions may be, it remains a fact that absolute positive evidence is wanting, and so the actual cause of the massacre is at present unknown to the committee.

_Console of the United States of America, Foochow, China, August 31, 1896._
_J Courtney Hixson to the Department of State, Report on the Huashan-Kutien Massacre._

It must be remembered … that to discuss the question as it concerned missionaries and mission work only is to avoid the real issue. … When … Government has to consider how such outrages as those at Ku-cheng are to be dealt with it is unnecessary to enter into the controversy about missions at all. The persons who have been murdered or plundered are European or American subjects residing in China in accordance with the provisions of treaties concluded with the Chinese Government, violating no Chinese law, and entitled to the protection which (China) … is bound to afford to every peaceable stranger within her gates.

_The Times, (London), 13 August 1895._

This country, it may be hoped, will not again forget that in China it has to deal neither with a nation nor with a Government, but simply with a corrupt and exclusive governing class. The mass of the people do not count, and the central Government, though capable of spasmodic efforts when the governing class is thoroughly alarmed, has no continuous and adequate control over local dignitaries.

_The Times, (London), 1 October 1895._
A DATA-BASE RELATING TO
THE MASSACRE OF ELEVEN BRITISH MISSIONARIES
AT HUASHAN, FUJIAN PROVINCE, CHINA
1 August 1895,
(Generally known as the Kucheng Massacre.)

including
BRITISH AND AMERICAN DIPLOMATIC AND CONSULAR REPORTS,
BRITISH PARLIAMENTARY REPORTS (HANSARD),
CORRESPONDENCE OF MISSIONARIES OF THE CHURCH MISSIONARY SOCIETY
AND THE CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY,

NEWSPAPER REPORTS FROM BRITISH, AMERICAN, AUSTRALIAN, NEW ZEALAND,
CANADIAN, CHINA AND OTHER SOURCES RELATING TO THE KUCHENG
MASSACRE AND ANTIMISSIONARY TROUBLES IN CHINA.

THE REV. WILLIAM BANISTER’S LETTERS AND REPORTS
OF THE KUCHENG (GUTIAN) COMMISSION OF INVESTIGATION.

COMMANDER J.S. NEWELL, USN,
REPORT OF THE AMERICAN ELEMENT OF THE KUCHENG (GUTIAN)
COMMISSION OF INVESTIGATION, 1895.

UNITED STATES CONSUL, FOOCHOW, COLONEL JAMES COURTNEY HIXSON,
REPORT OF THE AMERICAN ELEMENT OF THE KUCHENG (GUTIAN)
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CHOU HAN, THE CAUSE OF THE RIOTS IN THE YANGTSE VALLEY:
A COMPLETE PICTURE GALLERY.
EXAMPLES OF ANTI-FOREIGN CARTOONS IN LATE NINETEENTH CENTURY
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DEATH BLOW TO CORRUPT DOCTRINES: A PLAIN STATEMENT OF FACTS
Published by THE GENTRY AND PEOPLE.
Translated from the Chinese.
SHANGHAI, 1870
Memorial over Graves of Huashan Martyrs, British (International Cemetery), Fuzhou, China, 1896.

Visual Cultures of East Asia, University of Lyons, France.

The cemetery, graves and memorials were destroyed by students during the Korean War, 1950-1953.

This gatepost in a wall is said to be the only relic of the former British Cemetery.

George Ngudoyng, Fuzhou.
ACKNOWLEDGEMENTS.

The list of people and institutions around the world who have materially assisted in the development of this project is enormous. I am indebted to all the people and institutions mentioned and apologise for any omissions in the list following.

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Ian Welch,
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30 April 2011
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and earlier still the Melbourne Bible Institute).
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Wesleyan University, Library, Middletown, Connecticut, USA.
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St. Helena Episcopal Church, Beaufort, South Carolina, USA.
Project Canterbury, an online Anglican History source. See http://anglicanhistory.org,
especially Richard Mammana, the founder.
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ANTI-CHINESE RIOTS IN NORTH AMERICA IN THE 19TH CENTURY

This collection highlights world reaction to the Huashan/Kucheng Massacre with language that is frequently exaggerated, particularly when comparing the contemporary culture and civilization of China with Euro-America. The following American press reports, and the summary, should remind readers that more Chinese were murdered in the United States during the last part of the 19th century, that these murders were well known to American State and Federal Governments. Most important, when making comparisons, is that whatever failings there were with the Chinese Government, the inaction of the United States Government was far worse.

The New York Tribune, 10 August 1895.
THE CHINESE OUTRAGES.
THE COUNTRY’S HANDS ARE NOT CLEAN.
A MISSIONARY CALLS ATTENTION TO THE MURDER AND PILLAGE OF THE CHINESE IN THE UNITED STATES.

To the Editor of The Tribune.

Sir:—I read with much surprise the editorial in your issue of to-day on “Chinese Outrages,” and in justice I ask you to publish what I have to say in reply. There have never been “twenty English people” at Ku-Cheng, therefore that number could not have been killed. No cablegram received either at our mission-rooms or elsewhere has mentioned any such number, then why make the number larger than it is? “Full details are lacking,” not “because of Chinese censorship over the telegraph,” but because of the distance of Ku-Cheng from telegraph stations, ninety miles from Foo-Chow, the nearest—a sedan chair ride of thirty miles, and a boat tide, not steam, of sixty.1 Those of us who have made the journey and know the difficulties and lack in means of communication would regard it as a very prompt work to have the news in Shanghai in three days.

In regard to the list of outrages said to have been perpetrated—between 1870 and 1891—many of them never took place at all, and nearly all are grossly exaggerated. To begin with the statement concerning Ku-cheng. It is said that “a dozen, perhaps twenty, English people have been wantonly butchered,” etc. there have never been twenty English people in the place to butcher, and if any proper attention has been given to the reliable cablegrams to our mission authorities, it is plain that—just half or “twenty—is the number. To proceed.

There was a massacre of some French Catholics at or near Tien-Tsin in 1870. We were at home that year, but were informed as to this occurrence. We returned in 1872, and have kept informed as to Chinese outrages since then, being connected through our mission boards and active work with all our fields, not only in China, but in the rest of the world. Between 1870 and now there have been some riots in interior stations—property destroyed here and there at interior places, all of which has been paid for sooner or later—always sooner than like destruction of Chinese property in the United States.

Indeed, the Chinese and United States governments have strictly opposite rules as to indemnity for destroyed property. Foreign property destroyed in China is made good, and to some claimants with enormous interest, while the rule of the United States Government is to pay for no Chinese property destroyed here, if it can possibly avoid it. In these riots, smaller or great, that have occurred through these twenty-five years named, as

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1 The author of this letter was unaware that Suikou, on the Min River, thirty miles from Kucheng, was the local river port for travel to and from Fuzhou (Foochow).
a rule there has been no blood shed; as in the case of our West China Mission, when the Chinese officials sent their own sedan-chairs and conveyed our ladies to their official residences, and kept them there for ten days, their husbands also, feeding and caring for them, and soon as they thought it safe the authorities sent them under escort on the way to a safe place. We were certainly not so far from Shanghai in 1875 but that we would have known of any massacre there in that year, and this is the very first information I have had that we and our co-workers at Foo-Chow, in 1876, “were raided and infamously assaulted.” That was a peaceful, prosperous year, I can assure your readers, and I could give them details of the only riot and the cause of it, that has taken place in Foo-Chow in thirty-one years. The “dreadful massacre of foreigners in 1886” is also news to some of us who ought to be informed. The same may be said as to “scores of missionaries being assaulted, maimed and killed” in 1891.

Let us be correct and fair in our records. There is cause for us Americans not to be too free with our exhortations, epithets and threats. If you will grant me space in your paper, I will give you reliable details of such outrages against the Chinese in the United States—not in interior cities, but that have taken place in Boston, New-York and Brooklyn, as well as San Francisco, San Jose, Sacramento, Tacoma, Denver, Seattle and other places—that at least ought to make us silent as well as sad in our present grief over the Ku-Cheng cablegram. I know of no terrible massacre in China in 1885; but I can give the most horrible details of one that occurred right here in our honorable (?) country. I had the painful duty of writing the only detailed account of it published in the East, and had to lay down my pen and leave my desk three times before I could through with it. I had the triple official documents—Chinese, United States and Union Pacific Railroad—from which to make my painful, reliable record.

In that massacre, which does distinguish 1885 in our history, more Chinese were killed, shot down, burned alive, in one awful hour, that day in September, at Rock Springs, Wyo., than were English and Americans killed in China in twenty-five years. For the Ku-Cheng outrage men will be arrested and executed, officers will be removed and degraded, and all destroyed property will be made good. For the Rock Springs massacre of fifty perfectly innocent people—so all authorities, our own, Messrs. Cleveland and Bayard among them, declared—up to this date of August 1895, no human being has been arrested, much less punished. All the hard-earned gains of these fifty people were stolen or destroyed, for which our highest authorities declared that “in justice” there was no claim for indemnity, but ‘ex-gratia’ it might be given; but even “ex-gratia” it was not granted until a few years later our own West China Mission was raided—no ne hurt—and we wanted $25,000 for our destroyed property; and our Government had enough shame left to hurry up and pay the ‘ex-gratia’ sum before it shook the American flag before the Chinese Government and threatened a gunboat if the said Chinese Government—so infamous—did not right our fearful wrongs and “in justice” not “ex-gratia” pay up quickly! Again, I say, let us be fair!

I conclude with a question; Is it a greater offence to “Our Father” for his American, English and French children to be killed in China than His Chinese children to come to a like tragic end in the United States? If an offender’s sin is to be judged by the light he has, what must the answer be? I am in deep grief for the beloved friends thrust out of life last Wednesday in Ku-Cheng, and I am and have been these many years in as great sorrow for my Chinese friends so brutally robbed and killed in this land filled with Gospel light.

Brooklyn, Aug.6, 1895. MRS. S. L. BALDWIN.

(Mrs. Baldwin’s eminent rank and great achievements in the missionary world entitle her letter to most careful consideration. We therefore gladly publish it, although we cannot regard all her criticisms of The Tribune’s article as well founded. The latest and most trustworthy dispatches at hand when that article was written stated explicitly that at least twelve English people had been murdered, besides probably several Americans. As to the Chinese censorship over the telegraph, which Mrs. Baldwin disputes, it was stated that “the officials suppressed the news for three days,” and also that the ‘officials re renewing their old tactics of stopping telegrams.” Finally, as to the list of Chinese outrages since 1870, the correctness of which Mrs. Baldwin seems to doubt, it was given on the authority of one of the foremost at Wuchang, and is amply confirmed by many other authorities. Mrs. Baldwin’s complaint of American outrages upon Chinese in this country is unquestionably well founded, and she will bear witness that no journal and no individual has been more unspoken and emphatic in denouncing them than has The Tribune.—Ed.)
The New York Tribune, 7 November 1895.

(Inserted for relevance.)

THE MURDER OF THE BANNOCKS.
Is it like the Rock Springs massacre, to bring no punishment to its perpetrators.

To the Editor of The Tribune.

SIR:—I want to thank you heartily for your editorial of to-day, September 2, on the murder of the Bannocks. Oh, that all our dailies would unite in protest against such outrages until such a sentiment should be aroused as would compel our Government to be in as great haste to redress broken laws here and execute criminals as it is to threaten China into such prompt action!

It was ten years yesterday since more Chinese were killed, and burned alive and left to die wounded, in one hour, at Rock Springs, Wyoming (the very same Territory in which the recent massacre occurred) than have been Americans and English in China in the thirty-four years I have personally known that land, being a resident there twenty years and closely connected with it ever since. Ten years yesterday since that awful Rock Springs massacre, and up to date no one arrested, much less punished! The anti-Chinese papers of the town and neighbourhood gloating over the awful details and assuring all that there would be "no Congressional investigation," and no waste of "enterprising newspaper eloquence" over the woes of the Chinese, ‘though their blood flow like rivers, as they had no votes and no friends.” In less than four weeks after the Ku-Cheng massacre, arrest, investigation and execution have all taken place for the Ku-Cheng massacre. Would that our colored, red and yellow brethren, so helpless in our so-called civilized and Christian land, had some power behind them to bestir Ministers Plenipotentiary, wave flags, and run gunboats to the front, to bully, if necessary, our pusillanimous Government into some sort of civilization—I will not say Christian justice!

There have been four frightful massacres in ten years. The first in Rock Springs, Wyo., September 2, 1885. No one punished. Ten years after came the second massacre. In Ku-Cheng China, Jul 31, 1895, four weeks afterward the offenders were arrested, tried, and executed! The third massacre was in Armenia; all Europe and America horrified, mass meetings held; statesmen and citizens unable to express their horror. The fourth massacre was again in Wyoming, a massacre of helpless, aged, blind, inoffensive Indians by officials and United States citizens, and we are told there is no redress in law!

Are we content and apathetic still, and unmoved in the presence of such a record. Two of the four great massacres of ten years have taken place in our country. Shall we still boast of our civilization, our culture, our justice, our humanity? Shall we still drill and pride ourselves on our military gymnastic skill and call the attention of the world, especially the heathen world, to observe how effectually we can wave our starry banner and manipulate our gunboats? My humiliation for my country is complete. Statesmanship and patriotism seem to be gone with our forefathers, and demagogues, ruin, robbery and murder “have free course and are glorified.” May the God of justice speedily sweep the whole horrible tribe out of existence and give us a reign of righteousness.

Brooklyn, Sept. 3, 1885. Mrs. S. L. Baldwin.
Mrs. Baldwin was correct in highlighting the injustices to Chinese in the United States during the second half of the 19th century. There were more than 150 anti-Chinese events in more than a dozen states in the United States. A short chronology tracing the steps that led to anti-Chinese riots begins in 1853.

<table>
<thead>
<tr>
<th>Year</th>
<th>Location</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1853</td>
<td>California</td>
<td>State Supreme Court rules that Chinese are “an inferior caste of people who are not citizens,” provoking widespread stealing of Chinese mining sites.</td>
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<td>1853</td>
<td>Washington</td>
<td>Adopted Californian poll-tax on Chinese immigrants.</td>
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<tr>
<td>1858</td>
<td>California</td>
<td>Chinese immigration restriction laws introduced.</td>
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<tr>
<td>1862</td>
<td>California</td>
<td>Chinese monthly worker permit introduced.</td>
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<td>1865</td>
<td>California</td>
<td>Central Pacific Railroad hires Chinese as strike-breakers.</td>
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<tr>
<td>1866</td>
<td>Oregon</td>
<td>Owyhee River. 40 Chinese killed by Piute Indians.</td>
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<tr>
<td>1868</td>
<td>USA</td>
<td>Burlingame Treaty allows Chinese immigration to USA.</td>
</tr>
<tr>
<td>1871</td>
<td>California</td>
<td>Los Angeles. 19 Chinese killed.</td>
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<tr>
<td>1875</td>
<td>Washington</td>
<td>Columbia River. 5 Chinese killed by Indians.</td>
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<tr>
<td>1880</td>
<td>California</td>
<td>March 4 declared legal holiday for Anti-Chinese events.</td>
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<tr>
<td>1880</td>
<td>Colorado</td>
<td>Denver. Chinatown destroyed, I Chinese killed.</td>
</tr>
<tr>
<td>1881</td>
<td>Canada</td>
<td>17,000 Chinese immigrants to work on Canadian Pacific Railroad.</td>
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<tr>
<td>1882</td>
<td>California</td>
<td>San Francisco. Mass public meeting against Chinese immigration.</td>
</tr>
<tr>
<td>1885</td>
<td>Canada</td>
<td>Chinese Immigration Act 1885-1923. Imposed poll-tax on Chinese immigration. Similar to Australian restrictions imposed 1850s.</td>
</tr>
<tr>
<td>1882-April</td>
<td>Idaho</td>
<td>Camas Creek, Lewiston. 3 Chinese killed.</td>
</tr>
<tr>
<td>1882-May</td>
<td>USA</td>
<td>Chinese Exclusion Act ends Chinese immigration.</td>
</tr>
</tbody>
</table>
1885     Idaho     Clearwater River area. 5 Chinese killed.
1885-April        Montana     Anaconda. 4 Chinese killed.
1885-June         California     Eureka. All Chinese residents expelled from town and their houses destroyed.
1885-July         California     Monterey. Chinese voter shot and killed by mob.
1885-July         California     Pasadena. Mob burns Chinatown district.
1885-September   Wyoming     Rock Springs Massacre. 28 Chinese killed, 16 injured. All Chinese expelled and Chinatown destroyed.
1885-September   Washington     Coal Creek. Chinese attacked.
1885-September   Washington     Black Diamond.
1885-September   Washington     Issaquah (Squak Valley). 3 Chinese killed while asleep.
1885-September   Washington     Newcastle. All Chinese expelled from town.
1885-November    Washington     Tacoma. 2-3 Chinese die of exposure after Chinese driven out.
1885-December    California     Truckee. Boycott to force Chinese to leave town.
1886-March       Oregon       Portland. Chinatown attacked.
1886-March       Oregon       Oregon City. Chinese expelled.
1886-March       Oregon       Mt Tabor. Chinese attacked.
1886-April       Oregon       Albina. Chinese expelled.
1886-June        Nevada     Truckee. Chinatown burned.
1886-August      Yreka       Chinatown burned.
1886-November    Sawyers Bar    Chinese houses burned.
1886          Millville      Chinese houses attacked.
1886          California     North San Juan. Chinatown burned.
1886          Washington    Port Townsend. 2 Chinese killed.
1886          Washington    Chehalis. Mass murders of Chinese
1886          Idaho        Orofino. 5 Chinese killed.
1887          British Columbia Vancouver-Coal Harbour. Chinese homes burned.
1887          California    Colusa. Chinese lynched.
1887-May        Oregon       Deep Creek-Snake River. 31 Chinese killed.
1887          Washington    11 Chinese murdered.
1887    Washington    Tacoma again expels 3000 Chinese.
1892    Alberta    Calgary, Chinese district attacked.
1892    USA    Chinese Exclusion Act extended for 10 years.
1903-September    Nevada    Chinatown attacked. 1 Chinese killed.

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