

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).



**Ian Welch, TSTC, (Educ. Dept. Victoria, BA, MA (Monash), M.Ed (Canberra), PhD (ANU).
School of Culture, History and Language.
College of Asia and the Pacific.
Australian National University.
Canberra, Australia.
E-mail: a186081@bigpond.net.au**

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“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.

Part Eight: Hixson, James Courtney, US Consul, Report No 48. Para 697.

Consulate 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 PARLIAMANTARY 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)
COMMISSION OF INVESTIGATION. 1896.**

**CHOU HAN, THE CAUSE OF THE RIOTS IN THE YANGTSE VALLEY:
A COMPLETE PICTURE GALLERY.
EXAMPLES OF ANTI-FOREIGN CARTOONS IN LATE NINETEENTH CENTURY
CHINA
HANKOW, 1891.**

**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 Ngudoynng, Fuzhou.

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I have been able to personally visit only the Australian libraries listed, and some of those only briefly. Otherwise, I am totally indebted to the staff members of institutions in Australia and abroad, especially libraries and archives in the United States of America, who have consistently gone out of their way in responding to my requests. It is a sad but unavoidable fact of contemporary research life that increasing pressures on library and archive staff and budgets have limited access to some resources.

I wish to give special recognition to the myriad unknown folk who have, in the past decade or so, engaged in the digitization of newspapers, journals, books etc. Their work is transforming the way historians undertake primary research. My highest respect is given to all those folk who contribute to the unending improvement of information technology.

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Ian Welch,
Australian National University, Canberra.
30 April 2011

AUSTRALIA.

National Library of Australia, Canberra.
The Australian National University Library, Canberra.
The Library of St. Mark's National Theological Centre, Charles Sturt University, Canberra,
State Library of Victoria, Melbourne.
The Latrobe University Library, Melbourne.
Trinity College Library, University of Melbourne, Melbourne.
The Baillieu Library, University of Melbourne.
The Melbourne School of Theology Library, Wantirna, Melbourne, (formerly the Bible College of Victoria
and earlier still the Melbourne Bible Institute).
The Mitchell Library, State Library of New South Wales, Sydney.
Moore College Library, Sydney.
The State Library of South Australia, Adelaide.
Dr Willa McDonald, Faculty of Arts, Macquarie University, Sydney.

CANADA

Professor Ryan Dunch, University of Alberta.

PEOPLE'S REPUBLIC OF CHINA

George Gnu, Fuzhou, China.

HONG KONG

The University of Hong Kong Libraries, Hong Kong, China.
Government Records Service of Hong Kong, China.

IRELAND

The Smyly Trust, Dublin, Ireland.
The National Library of Ireland, Dublin, Ireland.
Trinity College Dublin, Library.

NEW ZEALAND

The Alexander Turnbull Library, New Zealand.
The Archives Research Centre of the Presbyterian Church of Aotearoa New Zealand,

FRANCE

Visual Cultures in East Asia, Lyons Institute of East Asian Studies, University of Lyons, France

UNITED KINGDOM

The British Library, London, UK.
The National Archives of the United Kingdom, Kew, London, UK.
The Wellcome Library, London, England.
The Church Missionary Society Library, Oxford, UK.
Church Missionary Society Archive, University of Birmingham Library, Selly Oak, Birmingham, UK.
The Bible Society's Library, Cambridge University Library, Cambridge, UK.
The University of Bristol Library, Bristol, UK.

UNITED STATES OF AMERICA

JSTOR/ITHAKA, USA.
The Library of Congress, Washington DC, USA.
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The Virginia Historical Society, Richmond, Virginia, USA.
Bishop Payne Library, Virginia Theological Seminary, Alexandria, Virginia, USA.
The Archives of the Episcopal Church, Austin, Texas, USA.
The General Commission on Archives and History of the
United Methodist Church, Madison, New Jersey, USA.
The Yale University Divinity School Library,
especially Ms Martha Smalley and Ms Joan Duffy.
The Hoole Library, University of Alabama, Tuscaloosa, Alabama, USA.
Wesleyan University, Library, Middletown, Connecticut, USA.
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St. Helena Episcopal Church, Beaufort, South Carolina, USA.
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TABLE OF CONTENTS

	Page
Acknowledgements	v
Related Items	xvii
Anti-Chinese Riots in North America in the 19th Century.	xviv
Part One: Introduction.	
1.1 Preface.	1.2
1.2 The Setting.	1.3
1.3 The Vegetarian Attackers.	1.20
1.4 Missionaries in Fujian Province.	1.26
1.5 The Foreign Community in China.	1.28
1.6 Evangelical Belief and Holiness Values.	1.32
1.7 Mission Leadership at Gutian.	1.39
1.8 Australian Missionary Leader: Rev. H. B. Macartney, Jr.	1.47
1.9 The Consuls in Foochow.	1.50
1.10 Early Australian Women in China.	1.52
1.11 Women’s Work for Women.	1.60
1.12 Mary Ann Aldersey: An English Pioneer.	1.65
1.13 Lydia Mary Fay: An American Case Study in Gender Bias.	1.67
1.14 The Work of Missionaries.	1.70
1.15 Evangelism and Social Reconstruction.	1.84
1.16 Missionary Families and Health.	1.90
1.17 Length of Missionary Service.	1.96
1.18 Anti-Missionary Episodes.	1.97
1.19 Missionary Explanations of Anti-Foreign Troubles.	1.100
1.20 Missions, Communications and the Tabloid Press.	1.110
1.21 Foreigners and Secret Societies.	1.118
1.22 The Foreign Powers and Military Resources.	1.122
1.23 An English-Speaking Alliance?	1.129
1.22 Missionary Societies and Public Accountability.	1.133
1.25 Chinese Courts of Justice	1.139
1.26 This Collection and Media Studies.	1.142
Part Two: The Huashan Martyrs.	2-151
2.1 China: Protestant and Catholic Missionary Murders to 1899.	2-152
Catholic Missionary Murders to 1899.	2.152
2.2 Huashan Victims.	2.153
Huashan Survivors.	2.153
2.3 The Stewart Children as Adults.	2.154
Arthur Dudley Stewart.	2.154
Phillip Smyly Stewart.	2.154
James Robert Stewart.	2.154
Mildred Eleanor Stewart.	2.155
Kathleen Louisa Stewart.	2.155
Evan George Stewart.	2.156
2.4 An Eye-Witness Account: Rev. H. S. Phillips.	1.157
2.5 CMS-CEZMS—The Huashan Missionary Martyrs, Montage.	2.160
2.6 Helena Yellop: Stewart’s Children’s Nurse	2.163
2.7 Mary Anna Christina Gordon, CEZMS, Australia.	2.166
2.8 Elsie Marshall, CEZMS, England.	2.173
2.9 Hessie Newcombe, CEZMS, Ireland.	2.178
2.10 Flora Lucy Stewart, CEZMS, England.	2.182

2.11	Louisa Stewart: Last Word from Huashan	2.184
2.13	The Stewarts in China, 1876-1884. The Wu Shih Shan Incident.	2.185
2.13	Stewart and the Romanisation of the Foochow Dialect.	2.194
2.14	The Stewarts and Mrs. Tiong Ahok of Fuzhou.	2.196
2.15	The Stewart's Return to China, 1893.	2.200
2.16	The Stewarts and Village Primary Schools.	2.207
2.17	Annual Letter from Rev. R. W. Stewart. The Christian Day Schools.	2.186
2.18	Stewart: Report of the Fuh-Kien Day Schools, 1891-3.	2.208
2.19	Financing Schools in Fujian Province.	2.215
2.20	Anglican Curriculum In Fujian Province.	2.217
	Curriculum in Day Schools.	2.217
	Curriculum in CMS (Trinity) College Foochow.	2.218
2.21	Evangelism v. Education.	2.220
2.22	Four Anglican Missions in Fujian Province.	2.221
2.23	Anglicans and the Chinese Lepers.	2.240
2.24	Louisa Stewart's Educational Work.	2.241
2.25	An American View of the Massacre.	2.246
2.26	In Memoriam: Rev. and Mrs. Robert Stewart by Rev. H. S. Phillips.	2.248
Part Three:	The Background. May 1870-July 1895.	3.251
Part Four:	The Huashan Massacre. August 1895-14 August 1895.	4.287
Part Five:	The Trial of Chinese "Vegetarians & the Huashan Commission of Enquiry. 15 August 1895-30 September 1895	5.535
Part Six:	Letters and Reports of the Rev. William Banister, & the Huashan Commission of Enquiry. 27 August-30 November 1895.	6.723
	CMS Language Examination, First Examination.	6.789
	The Pastoral Letter to the Christians in the Fuhkien Province.	6.796
Part Seven:	Official Reports from the Huashan Commission of Enquiry 23 October 1895-10 February 1895; including: 7.801	
	Mr. R. W. Mansfield, British Consul, Foochow;	7.802
	Commander J. S. Newell, United States Navy;	7.808
Part Eight.	Report of Colonel J. Courtenay Hixson, United States Consul, Foochow,	8.829
	Statement of Kathleen Stewart.	8.853
	Miss Codrington's Statement.	8.854
	Statement of Miss Hartford.	8.856
	Statement of Rev. H. S. Phillips	8.858
	Statement of Dr. J. J. Gregory.	8.859
Part Nine:	The Aftermath of the Huashan Massacre. 1 October 1895-8 March 1896.	9.965
	Memorial to the Emperor on Christian Missions (Protestant Missions of China, 14 November 1895).	9.1062

Part Ten.	Anti-Foreign & Anti-Christian Cartoons from Hunan Province.	10.1083
	<i>The Cause of the Riots in the Yangtse Valley, A Complete Picture Gallery,</i> (Hankow, Hankow Mission Press, 1891).	
I:	The Devils Worshipping the Pig.	10.1104
II:	The Pig-Goat Bastards.	10.1106
III:	Propagating Religion in the Chapels.	10.1107
IV:	The Pig Sect Extracting the Foetus.	10.1109
V:	The Pig Sect Cutting the Nipples.	10.1110
VI:	The Pig Sect Gouging the Eyes.	10.1111
VII:	A Little Boy Losing His Testicles.	10.1113
VIII:	Diligently Guard Against the Devil's Plot.	10.1115
IX:	The Assembling of the Braves and the Dosing of the Devils with Dung.	10.1117
X:	The Beating of the Devils and the Burning of the Books.	10.1119
XI:	The Clan Law Administered to the Devils.	10.1120
XII:	The Priests of Buddha and Taou Chasing the Devils.	10.1122
XIII:	Shooting the Pigs and Beheading the Goats.	10.1124
XIV:	The Iron Halbert Splitting up Heresy.	10.1125
XV:	Hasten on the Fattening of the Pigs.	10.1126
XVI:	Hasten on the Fattening of the Goats.	10.1128
XVII:	When a Son is Born Slaughter the Pigs and Goats.	10.1129
XVIII:	The Cooks Beheading the Pigs and Goats.	10.1130
XIX:	When Parents Die Slaughter the Pigs and Goats.	10.1131
XX:	The Butchers Exterminating the Pigs and Goats.	10.1132
XXI:	The Boat and Fan United in Heart.	10.1134
XXII:	All the Tigers Exterminating the Goats.	10.1136
XXIII:	The Watchman of the Bamboo Shoots Exterminating the Pigs.	10.1137
XXIV:	Return the Goat-Goods to the Pigs.	10.1138
XXV:	Sleeping in Skins and Tasting Gall.	10.1139
XXVI:	Exterminating the Monsters and Offering up the Captives.	10.1141
XXVII:	The God of Thunder Destroying the Pigs and Goats.	10.1142
XXVIII:	Hunan Exterminating the Monsters.	10.1143
XXIX;	The Iron Pencil Sweeping Away Heresy.	10.1144
XXX:	The Lion Destroying the Pigs and Goats.	10.1145
XXXI:	The Punishment of the Pig in Hades.	10.1146
XXXII:	The Pigs and Goats Submitting Themselves to the Emperor's Transforming Sway.	10.1148
Part Eleven.	Anti-Christian Book: <i>Death Blow to Corrupt Doctrines,</i> (Shanghai, 1870).	10.1151
Part Twelve.	Appendices.	12.1181
	Appendix 1. CMS Circular on Women Missionaries, October 1898	12.1182
	Appendix 2. Church of England Zenana Missionary Society, Application Form. & Questions for Candidates	12.1183
	Appendix 3. Foreign Warships in East Asia, 39 November 1895	12.1186
	Appendix 4. Interim List of Australian Single Women Missionaries to Asia 1874-1901.	12.1189
	Appendix 5. CMS New South Wales, Marsden Training Home.	12.1194
	Appendix 6. The Educational Directory for China, 1905. Church Missionary Society Stations and Staff, 1904.	12.1195

Appendix 7. “Present Strength of Protestant Missions in China,” 1878.	12.1201
Appendix 8. List of CMS Missionaries in Fujian Province, 1849-1903`	12.1204
Appendix 9. Chronological Sketch of CMS Fuh-Kien Mission.	12.1206

ILLUSTRATIONS

Part One: Introduction.

The Old Walled Town of Gutian c 1921.	1-4
The Site of Old Gutian City beneath the Modern Shuikou Hydroelectric Lake.	1.5
The Shuikou Dam Wall on the Min River.	1.5
Shuikou, c 1895.	1.6
Shuikow Riverbank from the River Min c 1890.	1.6
Pagoda Anchorage below Foochow (Fuzhou) c 1990.	1.7
The Foreign Settlement on Nantai Island (Cangshan) c 1883.	1.7
Map of Min River Estuary below Fuzhou showing Pagoda Anchorage & Sharp Peak Island	1.8
Sharp Peak Island.	1.9
The CMS House at Sharp Peak..	1.10
The Telegraph Station at Sharp Peak.	1.10
Kuliang Sanatorium, c1895, inset showing Dr. Rennie's House.	1.11
General View of Kuliang Sanatorium, c1898.	1.12
Coolies carrying loads along a mountain path.	1.13
The CMA of NSW Marsden Training Home, Sydney, New South Wales.	I-15
Huashan Village, Fujian Province, c 1890.	I-16
Huashan Village, 2010, (two views).	I-17
British and American Mission Stations of Gutian District- East and South to Shuikou.	1.18
British and American Mission Stations of Gutian District- West and North to Dong Gio	1.19
The Ferry Boat on Gutian River showing city wall.	1.21
Sketch Map of Huashan Murder Site.	1.22
圣约翰教堂 St. John's Anglican Expatriate Church, Foochow c1900, (The Stone Church).	1.30
The British CMS/CEZMS Compound opposite Kucheng City.	1.33
The American Methodist Episcopal Compound inside the Kucheng City Walls.	1.33
"According to the Ideas of our Missionary Maniacs." Cartoon from <i>Puck</i> 1895.	1.37
Archdeacon John Richard Wolfe.	1.40
The Stewart Family in England c1886.	1-42
Louisa Smyly Stewart.	1.43
Rev. H.B. Macartney, Jr.	1.47
Col. J. Courtney Hixson, US Consul, Foochow.	1.50
R.W. Mansfield, British Consul, Foochow.	1.50
The Saunders Sisters in Chinese Dress, c 1893.	1.52
Eugene Stock,	1.53
Annie Gordon.	1.58
Ada Nisbet	1.58
Emilie Stevens	1.58
Flora Codrington and Station Class.	1.61
A Chinese Biblewoman.	1.62
Mary Ann Aldersey as a young woman.	1.65
Mary Reed, first Australian missionary of the China Inland Mission	1.66
Lydia Mary Fay and "Her Boys."	1.69
Archdeacon Wolfe preaching in Foochow.	1.70
Title Page of Leang A Fa's pamphlet, <i>The Two Friends</i> .	1.72
Foochow dialect Romanised version of the Bible published by the Bible Society in 1908.	1.73
<i>The Parable of the Prodigal Son</i> (illustrated for Chinese readers).	1.74
The Book of Ecclesiastes, Ch 1,vv 1-6: In English, Chinese Characters and Pinyin.	1.75
Poor children going to a village mission school.	1.77
Trinity College, Foochow.	1.78
A Chinese Village Boy's School.	1.80

The CMS Compound, Fuzhou. c1900.	I.81
The CMS Compound at Gutian, c1900.	I.81
The Robert Stewart Memorial School, Gutian, c 1900.	I.81
China Inland Mission School for Missionary Children, Chefoo, (Yantai), 1881-1945	I.82
China Inland Mission School for Missionary Children, Kuling, 1947-1951.	I.82
The White Man’s Burden.	I.89
The Yellow Terror in All Its Glory, 1899.	I.93
The Maritime Arms Race.	1.114
The Great Powers fight over China.	I.115
Securing Spheres of Influence after the Boxer Rebellion.	1.115
China’s Nineteenth Century Troubles.	I.116
Sino-Japanese War 1894-5. Tiny Japan Defeats the Giant China.	I.121
Her Majesty’s Colonial Ship <i>Protector</i> , South Australia.	I-121
New South Wales Marine Light Infantry.	I-123
The Victorian Naval Brigade.	I-123
The Chinese Navy Arsenal at Foochow, Destroyed by the French.	1.126
French Bombardment of Foochow, 23 August 1884.	1.126
Archdeacon Wolfe’s House in Fuzhou.	I-137

Part Two: The Huashan Martyrs.

Arthur Dudley Stewart.	2-154
Dr. Phillip Smyly Stewart.	2-154
Rev. James Robert Stewart.	2-154
Mildred Eleanor Stewart.	2-155
Kathleen Louisa Stewart.	2-155
Evan George Stewart.	2-156
Flora Codrington. The CEZMS Survivor of the Huashan Massacre.	2.159
CMS-CEZMS—The Huashan Missionary Martyrs	2.160
Herbert and Evan Stewart, c 1888, United Kingdom.	1.161
Mrs. Eliza Saunders, Topsy and Nellie, Melbourne, c1891.	2-162
Nellie and Topsy Saunders, Melbourne c 1891.	2-162
Helena Yellop, Stewart Children’s Nurse.	2-163
Mary Anna Christina Gordon, CEZMS, Australia, (two views).	2.166
Elsie Marshall, CEZMS, England, (two views).	2.173
Ada Nisbet and Foundlings.	2-176
Hessie Newcombe, CEZMS, Ireland, (two views).	2.178
Flora Lucy Stewart, CEZMS, England.	2.182
Margary Memorial, Shanghai.	2-192
The Stewarts with Mrs. Ahok of Fuzhou.	2-196
Mrs. Tiong Ahok of Foochow.	2.199
Rev. John S. Collins, CMS, Ireland.	2-209
The Wordless Book.	2.210
Rev. Llewellyn Lloyd, CMS, England.	2-212
Rev. George Tonge, Secretary, Church of England Zenana Missionary Society.	2.235
Chinese Lepers	2.240

Part Three: The Background.

The Honorable Charles Denby, United States Minister to China, 1885-1897.	3.255
Sir Nicholas O’Conor, British Minister to China, 1895-1898.	3.256
Rev. H. M. Eyton-Jones.	3.259
Alvee A. Adee, US Secretary of State.	3.279
Richard Olney, US Secretary of State.	3.280

Part Four: The Huashan Massacre.

Mabel C. Hartford.	4.291
The CMS/CEZMS British Mission Houses at Huashan, (two views).	4.313
The Site of the CMS.CEZMS Houses, Huashan, 2010.	4.314
Foundation Stones of former mission houses.	4.314
Sir Halliday McCartney, English Counsellor, Chinese Legation, London.	4.322
Rev. H. M. Eyton-Jones and family.	4.328
Rt. Rev. John Shaw Burdon, Bishop of Victoria, Hong Kong.	4.358
Mrs. Eliza Saunders.	4.371
Ada Nisbet.	4.377
Dr. J. van Sommeren Taylor.	4.410
Lord Salisbury.	4.412
USS Petrel.	4.447
Cheok Hong CHEONG.	4.463
USS Detroit.	4.509

Part Five: The Huashan Commission of Inquiry.

Formal Photograph of Chinese Court at Kucheng with members of the British and American Commission of Inquiry.	5.577
The Open Graves.	5.598
G.E. Morrison's British Internal Passport for Travel in China.	5.677

Part Six: Letters and Reports of the Rev. William Banister and the Huashan Commission of Inquiry.

The Huashan/Kucheng Commission Arriving at the American Methodist Mission, Kucheng.	6.724
British and American Members of the Huashan/Kucheng Commission of Inquiry.	6.725
Mrs. Banister.	6.726
Rev. William Banister.	6.727
Ming Chiang-chek (no. 7) before the Court.	6.736
A Chinese Court of Justice.	6.737
Lin Hsiang-hsing, "No 7."	6.749
The First Men to be Executed at Kucheng.	6.754
Brought to Execution in Cages, Kucheng.	6.755
Just Before Execution, Kucheng.	6.755
Decapitated Bodies, Kucheng.	6.756
Heads of Prisoners on Display at Huashan.	6.756
Executioners and Swords, Kucheng.	6.757
The Ringleaders of the Massacre.	6-759
Tu Chi-yi in Cage, Part of the Chinese Torture Process to Extract Confessions.	6-760
To Chio Hi (Another version of name of Tu Chin-yi).	6-761
Huashan—Ruins of Foreign Houses 25 September 1895.	6-764
Commissioners Inspection at Huashan.	6-764

Part Eight: Report of Col. J. Courtney Hixson, U.S. Consul, Foochow. 2 November 1896.

Reading a 19 th Century "Big Character" Poster.	8.886
A Judicial Whipping	8.886
Prisoner wearing a Cangue	8.887
Chang Chih	8.914
Cheng Chiu-Chiu—"LongFingernails."	8.914
Lin Hsiang-Hsing.	8.915

Tu Chu-I.	8.916
-----------	-------

Part Nine: The Aftermath of the Huashan Massacre.

Vice-Admiral Alexander Buller.	9.971
Graves of Kucheng Martyrs, British (International Cemetery), Foochow, 1896.	9.1041
Another view of the Graves of the Huashan Martyrs, British Cemetery, Foochow.	9.1041
Li Hung-chang	9.1058

MAPS

Part One: Introduction.

The Church Missionary Society in Fujian Province, China, c1895.	1.2
Fujian Province, Showing Location of Gutian (Kucheng).	1.3
Map of Min River Estuary below Fuzhou showing Pagoda Anchorage and Sharp Island.	1.9
The Mission Stations of Gutian District—East and South to Shuikou.	1.16
The Mission Stations of Gutian District—West and North to Dong Gio.	1.16
Sketch Map of Huashan Murder Site.	1.18
The Missionary Establishments of Fuzhou (Foochow), c1915.	2.193
The Valley of the Yangtse River.	4.715

Part Four: The Huashan Massacre.

Map. Kucheng (Ku-tien, today Gutian) to Huashan, c1895.	4.233
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TABLES

Part One: Preface.

Table 1. English-Speaking Missionary Population of China, 1840-1928.	1.24
Table 2. Mortality of the Children of Missionaries and of Lower Class Chinese.	1.93
Table 3. Infant Mortality Rates, England, and Missionary Children, China.	1.93
Table 4. China. Protestant Missionaries: Length of Service at 1876.	1.97

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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 then—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

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 one 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 fightful 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 uable 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 civilizaiton, 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.

ANTI-CHINESE RIOTS IN NORTH AMERICA IN THE 19th CENTURY

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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.

1853	California	State Supreme Court rules that Chinese are “an inferior caste of people who are not citizens,” provoking widespread stealing of Chinese mining sites.
1853	Washington	Adopted Californian poll-tax on Chinese immigrants.
1858	California	Chinese immigration restriction laws introduced.
1862	California	Chinese monthly worker permit introduced.
1865	California	Central Pacific Railroad hires Chinese as strike-breakers.
1866	Oregon	Owyhee River. 40 Chinese killed by Piute Indians.
1867-April	Oregon	Chinese Massacre Cove. Snake River. Indians attack Chinese.
1868	USA	Burlingame Treaty allows Chinese immigration to USA.
1871	California	Los Angeles. 19 Chinese killed.
1875	Washington	Columbia River. 5 Chinese killed by Indians.
1877	California	San Francisco. Property losses estimated \$1m. Chico. 25 Chinese houses burned. Some men shot.
1880	California	March 4 declared legal holiday for Anti-Chinese events.
1880	Colorado	Denver. Chinatown destroyed, 1 Chinese killed.
1881	Canada	17,000 Chinese immigrants to work on Canadian Pacific Railroad.
1882	California	San Francisco. Mass public meeting against Chinese immigration.
1885	Canada	Chinese Immigration Act 1885-1923. Imposed poll-tax on Chinese immigration. Similar to Australian restrictions imposed 1850s.
1885-February	California	Eureka. Chinese expelled. International Workingman’s Association believed involved.
1882-April	Idaho	Camas Creek, Lewiston. 3 Chinese killed.
1882-May	USA	Chinese Exclusion Act ends Chinese immigration.

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. Chinese expelled from mining village.
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-January	California	Redding. Chinatown burned.
1886-February	Oregon	Seattle. Chinese driven out of 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-April	Wyoming	Almy. Chinese attacked.
1886-June	Nevada	Truckee. Chinatown burned.
1886-August	Alaska	Douglas Island. Chinese expelled.
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	California	Millville. Chinese houses burned.
1886	Washington	Port Townsend. 2 Chinese killed.
1886	Washington	Chehalis. Mass murders of Chinese
1886	Washington	Olympia. Chinese expelled.
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.
1907	British Columbia	Vancouver. Anti-Oriental mob (5000-10000 people) attack Chinese and Japanese districts. One Chinese killed.

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