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A REVIEW OF 100 MAJOIR EVENTS IN CHONGQING SINCE 1840

近代以来重庆 100 件大事要览

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Preface

The past 100 years witnessed a lot of events of significance in Chongqing, it is necessary to compile a historical book about the glorious experiences of the city in a form of “a string of pearls”, with which we could plan a better future for ourselves.

Facing the strategic opportunities in the first 20 years of the new century, the 31 million industrious people of Chongqing, motivated and aspiring for great achievements, are creating a bright future with their untiring hands and wisdom. In implementing the strategy of developing the western regions of China, we are of full confidence to paint a new picture of an overall fairly well-off society in the history of Chongqing, by means of economic and social development with the concept of science and progress. We shall not only push forward new industrialization, urbanization and agricultural industrialization, but shall also achieve the harmonious development of economy and society as well as the sustainable development of man and nature, in an effort to build Chongqing into the economic center on the upper reaches of the Yangtze River.

A Review of 100 Major Events in Chongqing since 1840 is a reference book of historical database, knowledge and readability, as it is compiled jointly by Chongqing Municipal Archives Bureau, Chongqing Compiling Office of Local Chronicles and Chongqing Research Institute of Culture and History. The 100 major events are chosen from among those of politics, economy, military affairs, culture, science & technology, foreign affairs, etc. since 1891 when Chongqing was forced open as a port for foreign trade. The events are recorded, from a historical point of view, in such a way that shows the important position Chongqing holds in modern history of China and the world, and displays the rich cultural content in the area. The book is also a vivid description of the unique and common traits of descendents of the ancient Ba Country—their generosity, diligence, indomitable spirit, courage and pioneering spirit, which compose a portrait of Chongqing people marching to the future. As one of the best historical looks, the Review presents in front of the readers the footprints of Chongqing’s 100-year development and the spectacle of the future, with its reliable historical materials, clear description and photos.

It is my great pleasure to write this preface to *A Review of 100 Major Events in Chongqing*

since 1840 before its printing. Now the 5th Asia Pacific Cities Summit is soon to be held in Chongqing, I sincerely hope that this book shall be a bridge between Chongqing and the world in terms of mutual exchanges and a deeper and better understanding of the city.

Wang Hongju

Mayor of Chongqing

Autumn, 2005



A REVIEW OF 100 MAJOR EVENTS IN CHONGQING SINCE 1840

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1. The Opening of the Port of Chongqing

After the First (beginning in 1840) and the Second (starting from 1856) Opium Wars the Qing Dynasty government was forced to sign such unequal treaties as the Treaty of Nanking, the Treaty of Tianjin, and the Convention of Beijing. Through these treaties the British Empire, France and other countries got from China a series of aggressive rights such as ceding of China's lands, reparation, opening of ports, and commencing of trade relations, the above nations' sailing on the inland waters of China and determining the duties through negotiation with China, the right of consular jurisdiction, and the unilateral most-favoured-nation treatment. However, the British and French imperialists were still not satisfied, and wanted to expand their aggression further. This was especially true in the case of the British Empire, which had long coveted the wide inland market of China, and longed to go westward along the Yangtze River into Sichuan Province and open the port of Chongqing, thus paving the way for its dumping of goods and plundering of raw material in west China. For this purpose the British Empire sent to Chongqing the representatives of the British Chamber of Commerce in Shanghai and then its consul in Hankou to acquaint them with the business situations there and collect intelligence of different kinds, so as to prepare for the British power's

aggression into Sichuan and the opening of the port of Chongqing.

In the 1850s the British Empire, after occupying Burma, made great efforts in establishing the route from Burma to Sichuan by way of Yunnan Province of China. In 1874 it sent an officer called Browne with a military expedition to set off from Burma, and planned to enter Yunnan Province to explore the way and establish the traffic line between Burma and Yunnan Province. The British minister in Beijing sent his interpreter Margary to go to Burma by way of Yunnan Province to meet them. In February the next year, Margary led the British military road explorers into a fortified mountain village called Manyun in the area of Tengyue of Yunnan Province without any permission, so they were stopped by the local military force and civilians. Margary went so far as shooting a few civilians. The border guards and the local civilians launched counter-attacks, shot Margary and succeeded in driving out of the Chinese territory the military expedition led by Browne. This is the so-called Margary Incident, also named the Case of Dian (short for Yunnan Province).

The British Empire, taking the Case of Dian as an excuse, charged the Qing government a high price and finally forced it to sign the Sino-British Yantai Treaty (the Chefoo

Convention) on September 13, 1876. This treaty was originally intended for the solution of the Magary Incident, but a lot irrelevant clauses were added to it, and one of the main contents of them was the opening of the port of Yichang and the stationing of British representative in Chongqing. In the first clause of the third article of the Sino-British Yantai Treaty it was stipulated: "and the British Empire can send officials to reside in Chongqing Fu (a political district in the Qing Dynasty). British Empire can send officials to station in Chongqing, Sichuan to inspect the British business affairs in Sichuan Province. Before the ship reaches Chongqing, the British businessmen are not allowed to live here or open hotels. These affairs will not be discussed until the ship reaches Chongqing." This stipulation produced a basis in terms of treaty for the sending of consuls to Chongqing before the port's official opening up, and was also a hint for the later official opening up of the port. In keeping with this stipulation, the British Empire sent consuls to Chongqing in about 1882.

In the 1880s, as the struggle between Britain and France in the aggression in southwest China became more and more intense, Britain accelerated its pace in opening the port of Chongqing. Because of the stipulation in the Yantai Treaty: "before the ship reaches Chongqing, the British businessmen are not allowed to live here or open hotels", Britain tried hard to instigate ship owners to sail directly to Chongqing. As a result, a British businessman named Leedler first planned to establish the water route between Yichang and Chongqing. He officially presented the application for the permission of sailing between

the two cites. The British envoy in China made good cooperation, addressing a note to the office of the Prime Minister to requested the Qing government to grant Leedler his license. Specifically on this issue Britain and China opened a negotiation, and finally on March 31st, 1890 signed the Additional Articles to the Yantai Treaty, which stipulated in the first article: "Chongqing is opened as a trading port upon the signing of the amendment, and has the same status as the other trading ports. It is for the British businessmen to decide whether to hire a Chinese vessel or prepare a vessel of the Chinese style by themselves, to sail from Yichang to Chongqing to ship goods." So far Britain officially acquired the basis in terms of treaty for the opening of Chongqing as a trading port.

On March 1st, 1891 Howbosen, the first customs commissioner of Chongqing Customs, appointed by Hart, the general customs commissioner, chose the Sugar Guildhall as the site and officially established the first customs in Chongqing. The set-up of Chongqing Customs symbolized the opening of the port of Chongqing. Quite a few other countries, in accordance with the stipulations in the unilateral most-favored-nation treatment, also got the special right of having trade relations in Chongqing.

However, Japan, no longer a squab nation, had also been eyeing China covetously. It had not grabbed the unilateral most-favored-nation treatment, so it could not share the aggressive rights and interests resulting from the opening of the port of Chongqing. Of course, the ambitious Japan would not be satisfied with staying behind. After it defeated

China in the Sino-Japanese War of 1894—1895, it put the article of opening Chongqing as a trading port into the Sino-Japanese Treaty of Maguan (Treaty of Shimonoseki) signed in 1895. This treaty made stipulations about a wide range of affairs as to establishing Chongqing as a trading port and having trading relations with China; ① Chongqing and other places are established as trading ports, “so that the Japanese can travel around and live in these places, and do business and manufacture arts and crafts”; ② “the Japanese government must send consuls to reside in the previous opened ports”; ③ Japanese ships can carry passengers and convey goods as well from Yichang upstream to Chongqing, and on all these Japanese goods only previously determined import tax shall be levied; ④ Japanese citizens can “freely manufacture arts

and crafts of all kinds in Chongqing and other trading ports, and can also import and ship all types of machines”. From these stipulations it can be clearly seen that the Treaty of Maguan transformed the way of the imperialism's aggression upon China (of course including Chongqing), from goods exporting to China and raw material plundering, to capital exporting into China, thus attributing more features of imperialist aggression to their way of aggression. These imperialists pushed Chongqing deeper into the trap of semi-colonial and semi-feudal society, but meanwhile they also objectively enhanced the modernization process of Chongqing and promoted the improvement of Chongqing's integral function as a city. This became the starting point of the modernization of Chongqing as a city.

(By Xu Zenghong)

2. The Establishment of Foreign Consulates in Chongqing

Consulate is an officially representative agency of a state stationing in a city or a region of a foreign country, whose responsibility is to protect the state's interests and the legitimate rights and interests of the state's own citizens as well as its corporations. At the same time, it administers it's nationals residing there and the matters concerning its shipping and navigation. In China's modern history, the imperialists of the U. K. and the U. S. respectively gained the consular jurisdiction in China by the Si-

no-British Humen Treaty in 1843 and the Sino-American Wangxia Treaty in 1844, followed by France, Russia and Japan, etc. As the imperialist aggression of China got further and the range of the unequal treaties wider, there were more and more foreign consulates in Chinese cities. Chongqing was the first city in Sichuan Province where foreign consulates were established, although it was later than other open-up cities along the coast.

Early before the open-up of Chongqing,

Britain had requested of the Qing government for its stationing a consul in Chongqing for several times. In May 1869, the British government designated its consul stationing in Hankou to make a field trip to Chongqing along the section of the Yangtze River in Sichuan Province, and lodged the request for the “opening of Chongqing, Sichuan”. In 1876, British minister Thomas Francis Wade claimed to send a consul to reside in Chongqing but was refused by the Qing government because Chongqing wasn’t an open-up Sino-foreign treaty port. However, the British didn’t give up the request, in August of the same year, Thomas Francis Wade again demanded to open-up Chongqing as a treaty port for foreign countries and in the meanwhile to send a consul to Chongqing. In the Sino-British Yantai Treaty negotiation, Li Hongzhang, the negotiator representing the Qing government, turned down his request for the cause that both sides had already agreed that Chongqing wouldn’t be opened for foreign trades temporarily in the negotiation of June. Then in September, as a provision formulated in the Sino-British Yantai Treaty, “British can send officials to station in Chongqing, Sichuan to inspect the matters concerning British commerce in Sichuan Province”. Such uncertain status of the “officials” left an easy excuse for Britain to send a consul before the open-up of Chongqing. After the Sino-British Yantai Treaty was signed, Thomas Francis Wade immediately sent Bebel to station in Chongqing as a British commercial agent for a term of four years. By going all around Sichuan, investi-

gating local products and inspecting the customs of the locals, the agent took this opportunity to make active preparations for Chongqing’s open-up and the establishment of the future British Consulate. In 1882 and 1884, British government respectively sent Hosie, Sheryson to Chongqing as the consul to carry out the instructions of the British government and fulfill the duties concerned, although no consulate could be established in Chongqing for the lack of legal basis.

The signing of Additional Articles to Sino-British Yantai Treaty in 1890 granted Britain the privilege to open-up Chongqing and the legal basis of establishing a consulate in Chongqing. Soon after that, Britain couldn’t wait to formally establish a consulate in Majia Yard, Fangjiashizi, Chongqing (where is now near Chongqing Hotel) and appointed the first British Consul to Chongqing. This was the first consulate established by western power in Chongqing. Its jurisdiction was not only Chongqing but also Sichuan Province and later expanded to Guizhou region. Its main tasks were to administer the matters concerning Britain in Sichuan according to the instructions of the British government and to collect intelligence through British companies, firms, churches, schools, hospitals and merchants in Chongqing, which would be processed by the Consul and reported regularly to the British government, preparing for further aggression and depredation.

Following Britain, France was the second to establish a consulate in Chongqing. In March 1896 France established its consulate in Erxian Temple in Chongqing and ap-

pointed Hush to be the first French Consul to Chongqing, who was the Vice Consul of France to Hankou at that time. Besides Chongqing, it would also administer the matters concerning France in Sichuan, Guizhou, Gansu, Xinjiang, Qinghai and Tibet, etc.

The Sino-Japanese Treaty of Maguan signed in 1895 stipulated that the Japanese government could send officials at consular level to station in Chongqing and other open-up cities. Under this stipulation, the first Japanese Consul to Chongqing arrived in Chongqing in May, 1896. And in the same month the Japanese Consulate was established in the Fifth Residence, Xiaoliangzi, Chongqing.

In July, 1895, American missionaries such as Hart were denied to station British or American acting consuls to Chengdu by Qing Government. Later by negotiation, the U. S. established its consulate in Wufu Temple and appointed its first American Consul to Chongqing. Because the consul

didn't reside in Chongqing, his duties were acted by Hankou Consulate General or resigned to the British Consul here.

At the beginning of the 20th century, Germany also stretched an aggressive hand to Chongqing. In 1904 Germany established its consulate in Wugongling but later moved to Tongyuanmen to perform all the negotiative affairs in Sichuan Province. There was no consul but only two vice-consuls in the German Consulate. One stationed in Chongqing to cope with the daily affairs, and the other stationed in Chengdu to "consult when any incident occurs".

The tide of establishing consulates in Chongqing in such a large scale and such a great quantity was the consequence of the depredation and the aggression of Chongqing, China by the foreign imperialists. It marked that western powers penetrated from the Chinese coast and the middle and lower reaches of the Yangtze River into the heart region of the upper reaches.

(By Liu Chonglai)

3. The Church Cases in Chongqing

After the First Opium War, the western churches, protected by the unequal treaties, sent a large number of missionaries to China. With the aggravation of the aggression upon China by foreign capitalism, the missionaries also began to go deep into the inland areas. After the signing of the Convention of Beijing in 1860, the MEP-Missions Etrangères de

Paris, which had already had a reasonably good foundation in Sichuan Province, immediately began to take Chongqing as a strong point and established the post of bishop here in charge of the religious affairs in the provinces of Yunnan, Guizhou and Sichuan. In 1877 the British set up the first Catholic church in Sichuan Province, and began to mis-

sionize in this province. Afterwards various churches such as the Meymei Church, the Protestant Episcopal Church, the London Missionary, the Society of Friends, the Baptist Missionary, and the Methodist Church, went into Sichuan Province one after another and began to increase their followers on a large scale and expanded their power.

Only a small part of the foreign missionaries really did missionary work here, and the majority of them, under the disguise of religion, did all kinds of aggressive activities and many bad deeds harmful to the local people; they forced the ordinary people to join their church, and if the local people did not comply, they would collude with the local government to make them go bankrupt and ruin their families; they usurped on the local people's lands, looted their properties, and took possession of the public facilities such as the Confucious' Shrine and the local residents' ancestral temples; they occupied the key strong points, went everywhere to collect political, economic, military, cultural and social intelligence, and carried out espionage activities harmful to China. Their behaviors resulted in the Chinese ceaseless attacks on the foreign churches. They drove and killed the missionaries and their followers, and damaged the churches. Merely in Chongqing there were quite a few such cases, the most influential of which were the church cases of Youyang, Chongqing, Dazu and the anti-church uprising led by Yu Dongchen.

In 1862 a French missionary went to missionize in Youyang County, and built a Catholic church called the Common Belief Hall in a place called Xiaoyaoba. Some of the church

followers took the missionaries as protection. They bullied the local people and forced them to follow the church, which resulted in the indignation of the local people and the local military force. In February 1865 hundreds of local people demolished the Common Belief Hall. On August 27 the local people in Youyang assembled a demonstration by themselves in the county town in protest against the bullying of the civilians by the missionaries and the church followers. Two days later a few dozen people went to the Town God Temple to reason things out with the local French missionary. He spoke very rudely and beat them, and he was beaten to death by the local people. In 1867, under the threat of the French envoy, the governor of Sichuan Province ended the case by sentencing one of the local people to death, flogging several of them, forcing a few to serve as apprentices, and transporting a few to distant places for penal servitude. The local people were also forced to pay a reparation of 80,000 *liang* of silver. In this case the church was protected and the interest of the local people was harmed, so the missionaries and the followers became more aggressive. In 1868 the French missionary Li Guo organized a church military force, which bullied the civilians and resulted in public indignation. In January, 1869, He Cai, commander of the local militia, led his men and the local people into the county town. They burned the newly built church and killed Li Guo. The people in the neighboring areas in Guizhou Province also went to Youyang to participate in the anti-foreign church struggle. After this church case the Zhizhou of Youyang, the highest local official, sent troops to disarm and dissolve the lo-



cal people. But the Chinese missionary Tan Fuchen seized this opportunity and led the church military force to take the revenge, which, as a result, killed 145 local people and wounded more than 700 persons. Again under the intimidation of France, the Qing government ended the case by sentencing 2 to death, flogging the arrested people and transporting them to distant places for penal servitude, and forcing the local people to pay a reparation of 18,000 *liang* of silver. But Tan Fuchen and the church followers who had bullied the local people remained at large under the protection of the French missionaries. This is the so-called Youyang Church Case.

Meanwhile there were also two church cases that took place in the urban and suburban areas of Chongqing.

In 1862 the French envoy proposed that the Chang'an Temple in the city be given to the bishop of eastern Sichuan Province to be rebuilt into a Catholic church. This news caused strong opposition on the part of the local gentry as well as the businessmen. The French insisted on its unreasonable demand and inflicted great pressure upon the Qing court, which was afraid that this might result in further disturbance and therefore ordered the Sichuan authorities to transfer the Chang'an Temple to the Catholic church. This incident also led to the local people's attacks upon the church. In March 1863 up to one thousand militia men and local people demolished the biggest Catholic Zhenyuan Church and its hospital. After the incident the governor of Sichuan Province and the general of Chengdu immediately removed from office Wu Gao, the chief official of the East Sichuan Dao

(a political district above Fu but under the province), and took measures to curb the aggravation of the situation. In the end the French bishop Van Joseph and the gentry and businessmen reached an agreement: the Catholic church would not demand for the rebuilding of Chang'an Temple into a church or the punishment of the church demolishers, and that the gentry and businessmen in Chongqing paid 150,000 *liang* of silver as reparation. This is the so-called First Chongqing Church Case.

The second Chongqing Church case took place in 1886 and was caused by the American and British missionaries' purchasing of land for building houses. In the winter of 1885 the American and the British missionaries bought land in E'xiangling, Liangfengya and Congshubei separately to build churches and residences. This met with the local people's strong opposition. On July 1st, 1886, hundreds of local examinees of martial art and local people demolished all the houses built in the above three places. And later thousands of local people put down the churches, church hospitals and houses in the city, and a conflict broke out between these local people and Luo Yuanyi, a church follower who had relied on the power of the church to bully the local people. Luo commanded the church military force, shot 11 local people and wounded 22. The local people became even more indignant, and started attacks on the churches everywhere. Influenced by these local examinees of martial art and the militia, the businessmen went on a strike in the market, all the local examinees of martial art refused to participate in the exam, and the local people demolished all

the rest churches and the houses of all kinds built by the churches. This brought about a wave of anti-foreign-church unrest in more than 30 zhous (a political district above the county but under Fu) and counties in the eastern Sichuan Province as well as attacks on the churches in the various counties in the neighboring provinces of Hubei and Guizhou. Soon after, the envoys of Britain, America and France put great pressure on the Qing court. The governor of Sichuan Province was obliged to send officials to Chongqing to deal with this incident with the local officials. After a series of negotiations with the foreign churches, the officials ended the case by issuing the decree that Luo Yuanyi and 2 leaders of the local people be sentenced to death, and that Sichuan Province buy back with silver the land purchased by the British and American priests, and pay the British, American and French churches a reparation of 260,000 *liang* of silver.

In 1886 and 1887 the local people in Longshui Town of Dazu County, due to dissatisfaction of the bullying behaviors of the French priests and their followers, destroyed twice the churches in the town and the neighboring districts. But after the priests were paid reparation, they began to rebuild them. In 1890 the rebuilding was completed. It was also the time that the fair in honor of the hell officials was to be held. The local French priest was afraid that the local people would again attack the church, demanded the chief official of the county to forbid the holding of the fair. He also called together hundreds of church followers to be armed by knives and guns and hid them in the church. On August

4th, the day of the fair, the local people gathered in Longshui Town. Right at that time there happened again incidents of the church followers killing the local people and burning the local people's houses. The angered local people rose up and again demolished the church. After the incident, the priests forced the chief official of the county to punish the leaders of the church demolishers. Hundreds of workers in the colliery, paper plants and peddlers, led by Yu Dongchen who shouldered coal for a living, rose up and marched into Longshui. Yu called the people to drive the priests, and the call received active response within several hundred *li* around counties of Dazu, Tongliang, etc. But under the separation strategy and the suppression of the Qing army, the uprising failed.

After the failure of the first uprising, Yu Dongchen was listed as wanted by the Qing court and he hid himself among the people. In April, 1898, the Qing officials entrapped Yu Dongchen, arrested him and locked him up in Rongchang. But Jiang Zanchen, Zhang Guishan and other people, who had fought in the uprising, succeeded in getting him out of the prison. When Yu returned to Longshui Town, he declared uprising again, and his men amounted to more than 6,000. In early July Yu sent troops and arrested the French priest. He publicly enumerated the evils of the churches and called up the people to take part in the uprising to drive the foreigners with force. In early August, Yu Dongchen issued placards which exposed the crimes of the imperialism invading China, stated with profound grief the danger of China being divided and carved up, and issued the slogans of "complying with the