

The Anti-Christian Struggle in Taipei during the Sino-French War (1884-1885)-An Interpretation from the Perspective of Clash of Civilizations

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ABSTRACT

Taiwan was officially opened after the Sino-British-French Tianjin Treaty, and with it prosperous business and a large number of Western missionaries entered the cities and towns in the north and the south. The presbyterian church in the north had a greater impact on the future. However, the conflicts of various civilizations and the problems that followed have emerged one after another. Therefore, the anti-Christian protests of the people of Taiwan that started in the 1870s were an important Chinese and foreign incident in the cities and towns of the Taipei Basin. Later, due to the Sino-French War of 1884-85 spreading to northern Taiwan, religious cases broke out in cities such as Huwei. Although it was subsequently settled under official negotiations between China and Britain, it contained complicated factors such as politics, clashes of civilizations, and religious beliefs. This also indicates that more passionate resistance will erupt in Taiwan in the next 10 years. In the conclusion, this article summarizes Huntington's theory of the conflict of civilizations, trying to open up a new perspective on the conflict between Chinese and Western religions in Taiwan at the end of the nineteenth century.

Keywords: *George Leslie Mackay, Anti-Christian Struggle, Huwei, Sino-French war, Liu Mingchuan, Theory of clash of civilization.*

1. CONFLICT BETWEEN THE BEGINNING AND EARLY STAGE OF SPREADING CHRISTIANITY IN TAIPEI AERA

In the past, related researches were mostly based on the perspective of the political history of the late Qing Dynasty, such as the influence of unequal treaties, the contradictions caused by the special political and economic status of foreigners in China, and so on. This article agrees with the conclusions and values of previous researches, but still firmly believes that in addition to the contradictions generated under this special environment, there should be deeper civilized factors that make this Western admiration and value and Chinese Han society. The rules of operation in China formed a strong conflict. Huntington's Clash of Civilizations has aroused many discussions in Western academic circles since the 1990s, but it is also an important theory used to explain the causes and effects of conflicts around the world in recent years. Originally, I tried to interpret the teaching plans in Taipei at this point in time with the first-hand historical data of China and Britain from this perspective. Religious cases [1] generally refer to the general term for disputes and conflicts caused by various reasons after the Christian religion (roughly including the Holy See and the Protestant sects) entered China with the opening of ports

in the late Qing Dynasty. Generally speaking, the nature and content of the teaching plans in Taiwan are part of the teaching plans in China at that time, and they are very similar to those in the mainland earlier or at the same time. For example, local people mistakenly believe that missionaries use drugs to harm people, or caused by various disputes that occurred during the season of welcoming gods due to apportionment of funds, land lease, sale, etc. Others such as schools establishment, the misgiving and even hatred of local traditional religions towards foreign religions and foreigners may also be part of the reason.

In terms of the time sequence of missions, the Catholic Church (Holy See) Dooming Church arrived in southern Taiwan in 1859 and began preaching. It was not until the end of 1885 after the Sino-French War, which is more than a quarter of a century later, that Catholicism was officially official. Enter the Taipei Basin. Christianity (Protestant factions) came to Taiwan to preach before Taiwan was ceded to Japan in 1895. It was bordered by Dajia River in the middle, the British Presbyterian Church to the south, and the Canadian Presbyterian Church to the north. In particular, the population is getting denser and the Han people have entered the Taipei Basin, which is not too long in the history of reclaiming, and has become the missionary focus of the Presbyterian Church at that time. The most important person to preach Christianity in northern Taiwan is Pastor George Leslie Mackay of the Presbyterian church in Canada. George Leslie Macay

arrived in Huwei (now Tamsui) in 1872, and immediately began missionary work in the Taipei Basin. The church was established very quickly. The small and medium-sized settlements on the edge of the basin were first established. The believers followed Mackay medical mission. The strategy is successful and steadily rising. [2] Basically compared to the earlier central and southern Taiwan, that is, the Jianan Plain area where agriculture is developed and traditional rural settlements are relatively long, the densely populated ports and towns in the north, headed by Huwei along the Danshui River basin to neighboring areas. On the front line of the village, the missionary work can be said to be quite smooth at the beginning. From the time Ma Kai entered the end of Shanghai, to the climax of the Sino-French War in northern Taiwan in 1885, there were only three real large-scale teaching cases: the Xindian religious case in 1875, the Sanchongpu religious case in 1876, and the Mengka religious case in 1877. [3] Among these religious plans, apart from the fact that the Mengjia teaching plan has a special symbolic meaning, the reasons for its occurrence are also different, and some are very complicated, but basically they do not deviate from the above-mentioned major factors. In the end, it was resolved through consultations between the officials and the squire, foreign merchants, and the church.

2. THE PRELUDE TO THE OUTBREAK OF RELIGIOUS CASES: FOREIGNS, FOREIGN RELIGIOUS, GOVERNMENT

The population of the Taipei Basin is increasing, and the economic center of gravity of the island of Taiwan is also moving northward. The water volume in all four seasons is said to be sufficient, enough for the freshwater river water transportation of various ships to make the route become a golden zone. This area is also the center of faith for the local Han people. Temples such as Longshan Temple (the main god is the Buddhist Guanshiyin Bodhisattva) and other temples are located in the busy city, and are closely integrated with the interests of the local squires and the lives of the people. Before Mackay established the first church in Mengka, he had established 12 missionary bases in the basin. In 1876, Mackay's friend asked him why he did not advance to the prosperous town of Mengjia, a highly concentrated and prosperous town with a population of over 45,000.

Mackay rented a house in Caodianwei Street in Mengka in 1877 to open a church. However, the local people, encouraged by the gentlemen Huang Longan and Lin Shaotang, began to clamor and scold Mackay's rental house, threatening to expel foreigners and churches. [4] The key reason for the local people seems to be that although the owner rented the square house to Mackay and rebuilt it, but the landlord did not agree, and the house should be used as an national examination room. [5] There are several meanings in this. One is the protection and fear of the local people for their own property. The landlord is not willing to have foreigners and churches appearing on

their land, and seems to be worried that they will be occupied. Secondly, a scientific examination will be held for this place.

This is a major event in Confucian society. It also symbolizes the inheritance and promotion of the saints'rites in traditional Chinese culture. This case shows that at this time, Taiwanese society has gradually moved from a state of recklessness to an ideology similar to that of the mainland. It is also a major event for the court. Mackay took a correspondingly ignorant attitude, closed the door tightly, and called for help the next day at B.C. George Scott, the British Dety Consul in Shanghai. Scott himself rushed to Mengjia the next day, and immediately approached the Tamsui Department and Zhi Chen Xingju (promoted to the county governor of Taipei the following year), and asked the Qing government to come forward and resolve this conflict together. [6]

As the population of immigrants in the Taipei Basin continues to increase, the traditional Buddhism, Taoism, and various local beliefs brought by people from the mainland and central and southern Taiwan will inevitably become stronger. Therefore, the Mengjia religious case is only the local residents targeting foreigners and Christ. That's the first round of the church's backlash. We must also pay attention to a phenomenon. At this time, both the Qing court and the British seem to be subjectively determining that the residents' rebound was due to the protection of their own rights (rental housing, scientific research), not against Christianity or missionaries. Foreigners, not anti-Christian; and this view has also been recognized by recent researchers. However, the author believes that this attempt to distinguish between anti-foreign and anti-religion in order to avoid over-sensitivity and cause the situation to expand and eventually make it difficult to be good. It may not be evil in its intention, but it is actually a negative attitude.

3. THE TOTAL OUTBERAK-THE SINO-FRENCH WAR AND THE ANTI-CHRISTIAN RIOTS IN THE TAIPEI BASIN

The cause of the Sino-French War was that France coveted the Indochina Peninsula and was not satisfied after occupying Annan on the whole, and continued to extend its aggressive tentacles to the provinces of Guangxi and Yunnan. However, the French army did not obtain a clear advantage, so in order to force the Qing government to submit, it burned the flames of war to Taiwan [7] and occupied Keelung Port. However, the French army was repelled by the Qing army led by General Liu Mingchuan when it invaded Huwei Port. This French invasion caused a general outburst of dissatisfaction among the people of northern Taiwan against foreigners and the Christian church. This was also the largest religious case in Taiwan during the Qing Dynasty in more than 200 years. At the beginning of October 1884, the French invasion of Huwei once caused panic among the people in Taipei.

However, after the news of the repulsion spread, the people everywhere began to anger, and soon gathered many people to destroy the church and teach. Of course, the people are hardly immune. On October 3, the Xindian Church was the first to be hit. The Chinese pastor and several members of the church were injured and looted, and the church was burned down. In the following days, churches in the entire northern Taiwan, including Tamsui and Yilan counties in Taipei Prefecture, were destroyed or destroyed by local people, and churches and pastors were attacked. Although Mackay himself helped rescue the Chinese wounded in the Sino-French War and the people in Shanghai whose homes were affected by artillery fire, when the fighting in Shanghai subsided slightly, his churches and schools were also destroyed and looted. Kelly has also been threatened several times. It goes without saying for the Mengga, several churches were burnt down within a day on October 4th, and their contents were looted. [8]

British Deputy Consul in Huwei, Alexander Frater, immediately noted Liu Mingchuan, who was in charge of military affairs, and Taipei County Mayor Chen Xingju, demanding that the Qing government must ensure the safety of the church and related personnel and severely punish those who lead the trouble. In fact, Chen Xingju knew about these conditions before the British told them. When there were signs of turbulence in the new store, he dispatched government officials to maintain order, but the situation was that "the people are foolish and ignorant, but they are crowded." [9] Tell the people not to fear and be agitated, but the effect is not great.

For a long time, the continuous expansion of foreigners and Christianity has brought about changes in the lives and beliefs of traditional communities, and this has resulted in resentment and uneasiness. The Chinese belief has opened churches in the core area of Mengjia. This kind of impact has gradually accumulated in the past few years, and finally broke out at this time, revenge and revenge against the Canadian missionaries and followers who are as white as the French.

At the beginning of the incident, the British understood that it was a sensitive moment of war between China and France, and that the anti-religious actions were related to the war. Therefore, it should be avoided that the church, foreign priests, etc. get involved with the French army. British also hope that it can be resolved through local-level officials. In addition to Chen Xingju, Frater also contacted Zhou Zhikan, the county chief of Tamsui, at a more basic level, hoping that he could take action more quickly. Zhou did not neglect, and immediately responded, except to inform the British that he hoped that Ma Kai and other missionaries and the people would avoid it. Close to the Qing army garrison and the French occupation area, the turmoil in Mengga and the damage to the church were unexpected events. The 14 undamaged churches in Danshui County will be protected by the government. [10]

4. THE OFFICIAL POLICY OF THE QING GOVERNMENT-COMPENSATION IS NEGOTIATE, BUT IT IS DIFFICULT TO CAPTURE THE LEADER OF THE MOB

As early as October 5th, Ferid had already given a note to Liu Mingchuan, stating that the British side attaches great importance to the safety and security of missions in Taipei because this is the power granted in the treaty. Although Liu Mingchuan was still in the affairs of battlefield, he could understand that if the teaching cases were not properly resolved, it would be possible to shake the British attitude that is still considered neutral, and even add variables to the fight against France. So Liu quickly gave the British assurance that they would protect the lives and property of the church and the British, and would track down the mob. [11]

Regarding the punishment of the leaders, Liu Mingchuan appeared to be cautious and conservative. For the officials of the Qing Dynasty, the stability of Taiwan Island was the support of the people, so it was actually impossible to arrest the troublemakers and looters. Moreover, at this time in France The army has not withdrawn from Keelung, and the people still need to support the court in fighting. On the 16th, Frater emphasized that if it is not punished, "it seems to be the most effective, and if the crime is not severely punished, the disaster is even more likely to spread." Moreover, similar reports have been reported in Zhumo, Yilan, Zhonggang, and Houlong. [12]

The British side has reacted several times with Chen Xingju and others, but to no avail. Liu Mingchuan urged the newly appointed prefect of Tamsui, Liu Xun, to quickly handle the teaching case and personally issued an order that the prefect of Hsinchu must pay attention to the safety of churches in the territory, send soldiers to protect necessary places, and post notices and instructions. On the 20th, there was a list of people who took the lead in destroying churches from various places reported by local church members, but Liu Xun did not actively deal with it, which made Fei disappointed. However, in late October, the fee also pointed out in the message to the British Minister Pashaley in Beijing, "I must admit that they have effectively protected other churches in this area." [13] It can be seen that the lesson plan has passed by this time. The climax gradually tends to be moderate, only more than 20 days before and after.

Afterwards, the Qing government arrested and executed 3 people, and compensated the damaged Mackay church with 10,000 taels of silver, [14] which was an explanation to the British. Although the British Minister in Beijing was not satisfied, [15] the incident ended peacefully. The French army withdrew from Keelung in the spring of the following year, and the spread of Christianity in Taiwan and trade with European countries also returned to normal.

5. CONCLUSION-RELIGIOUS EVENTS FROM THE PERSPECTIVE OF CLASH OF CIVILIZATIONS

The Han Chinese in the Taipei Basin entered the reclamation area relatively late, but they grew rapidly due to the opening of the treaty. They later became the economic center of the island and reversed the economic development axis of Taiwan since the beginning of large-scale reclamation in the 17th century. It is undeniable that the factors of international trade dominate, but this still cannot change the bulk of Taiwanese cultural identity and religious beliefs. This kind of large-scale transplantation of foreign cultures after the opening has caused some contradictions to the ecology and psychology of the residents here, especially the cities and towns such as Mengjia and Huwei that simultaneously play a dual role with the commercial ports of various countries and the centers of local Han settlements. Friction is more difficult to avoid.

Christianity entered China in the late Qing Dynasty under the protection of unequal treaties, which made missionary work and political issues bound to each other and inseparable. The main mission of missionaries to China is cultural dissemination, that is, to spread the Christian faith, an important component of Western civilization, to Chinese citizens. When the situation of dissatisfaction occurs, that is, when the religious cases appear, the problems involved may lead to political crisis. Therefore, the teaching plan may eventually evolve into a large-scale political and military crisis.

We have seen it most clearly in this incident. Even though most of the residents are opposed to building a church, they are still under pressure from Britain. The people of Taiwan have the courage to express their emotions and resistance to this situation. Ten years later, in 1895, the fierce resistance of the Taiwanese people after the Japanese army landed is not surprising. But on the other hand, in the following 10 years, as Mackay's medical career continued to expand, he did gain more people's trust. Therefore, there has been no real teaching plan in Taiwan. This is also an undeniable fact.

The phenomenon of The Clash of Civilizations (The Clash of Civilizations) [16] described by the American conservative master Samuel Phillips Huntington at the end of the last century can actually find clues in the 19th century, when the colonial aggression of the great powers was most rampant. For the fast-developing Taipei Basin, especially densely populated commercial settlements like Manga, it is necessary to accept both the coverage of Confucian culture in mainland China and the impact of Christian faith, one of the cores of Western ideology. Therefore, for the people of Taiwan at that time, the imperial examination (Confucianism) was very important, and the traditional beliefs (Buddha, Taoism, etc.) could not be given up, and it was impossible for Christianity to come in with the influence of foreigners. Under the impact and impact of such multiple forces, religious cases have

also carried rich connotations in Taiwan's history, and are worthy of consideration and discussion in many aspects.

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- [8] F.O.228/765, ,Scott to Pakers,p.203. In addition, the Baoshun Foreign Company opened by the British in Dadaocheng was suspected of being stationed in France and was nearly attacked by the people. It was only after the government sent troops to protect it that it was barely turned into safety.: F.O.228/986, ,p.289-290 · F.O.228/765,1884/10/4, Chen to Frater .p.237.
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