

A Book Series Recording Cultural Exchange between China and the West

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Abstract

“Chinese Studies in the West: The Chinese Record” is a book series consisting of works written by Westerners who went to China from the 18th to the early 20th century, each of which contains a Chinese introduction and translations of the book’s core information followed by the reprint of the original text for scholars to study and research. From 2009 to 2021, 13 volumes have been published, with a total of 130 titles. This article will discuss the different types of Westerners in the Series, the activities they engaged in while they were in China or related to China, the books they wrote and their opinions towards China and its people. It will also explore the Series’ social impact and its value to the study of Sino-Western culture exchanges.

Keywords: Sinology, China Studies, Chinese Studies in the West: The Chinese Record

“Chinese Studies in the West: The Chinese Record” Series (the Series) is a book series that was selected and organized by Professor Li Guoqing of the Ohio State University and published by Guangxi Normal University Press. It consists of books written by the Westerners who went to China from the 18th to the early 20th century, each of which contains a Chinese introduction, translations of the book’s preface, table of content, and illustrations followed by the reprint of the original text for scholars to study and research.

I. Sinology Research and the Series

The record of how China was viewed by Westerners dates back as far as *The Travels of Marco Polo* at the end of 13th century. The Venetian Marco Polo (1254-1324) opened Westerners to a vague romanticized version of and yearning for China. *The Travels of Marco Polo* became the Europeans’ understanding of China before the Age of Discovery from the 15th to the 17th century. This kind of early Oriental travelogue falls into Orientalism research; Western sinology is a branch of Orientalism, which is the study of China and Chinese culture by Western scholars. Said wrote *Orientalism* based on Foucault’s power-discourse theory,

Derrida's theory of deconstruction and Gramsci's concept of cultural hegemony. In it, he profoundly analyzed the emergence, phenomenon and essence of Orientalism in the West.¹ He believes that Orientalism started in the Church Council meeting held in Vienne in 1312 and gradually developed during Europe's expansion to the rest of the world. Orientalism is not only about the knowledge of the East, but also the West's consciousness and imagination of the East that exists outside the West as "The Other." The Eastern world is often described as "exotic" and is vilified, weakened and barbarianized. Behind the development of Orientalism is the West's need for colonial expansion into the Orient.

The development and characteristics of Western Sinology are not the same as Orientalism, but each stage is also influenced by the mainstream thought of Western society at that time. Zhang Xiping divided Western sinology research into three stages: travelogue sinology, missionary sinology and discipline sinology.² Since the 13th century, Westerners who have traveled to China, such as the medieval Italian diplomat, archbishop and explorer Giovanni da Pian del Carpine (1180-1252), the Flemish Franciscan missionary and explorer Guillaume de Rubrouck (William of Rubruck; fl.1248-1255), and the most famous Venetian merchant and explorer Marco Polo, have brought home hazy news about this ancient country in the East, which inspired the West's growing interest in the magical East. The "travelogue sinology" of Marco Polo's time expresses Europe's yearning for the ancient countries of the East, and it is an idealized record that combines fiction and reality. The "missionary sinology" stage is represented by the Jesuits Michele Ruggieri (1543-1607) and Matteo Ricci (1552-1610) in the late Ming dynasty. They lived in China for a long period of time, learned the Chinese language, translated Chinese classics, and drew maps of China. They built a mythical China that was conducive to missionary work by combining their observations and descriptions of the Chinese society with hearsay and imagination. Their beautified China became a weapon of criticism in the Age of Enlightenment taken up by philosophers such as Voltaire, during which time the concepts of Chinese moral philosophy and enlightened monarchy were used to oppose theocracy and tyranny. In the late 18th century, at the time of the Industrial Revolution and Western expansion abroad, the great civilizations of the East declined, and the West's understanding of the East, including China, became "more realistic." Sinology emerged as a discipline in the early 19th century. Sinologists began to research Chinese linguistics, Dunhuang, the Western Regions and other professional knowledge and fields, while also paying attention to current Chinese society. Robert Morrison (1782-1834) translated the Bible into Chinese, systematically translated Chinese classics, and compiled and published *A Dictionary of the Chinese Language*, the first English-Chinese dictionary in Chinese history. Elijah Coleman Bridgman (1801-1861) stayed in China for 30 years and founded the *Chinese Repository*, the world's first major journal of sinology. These scholars meticulously

1 Edward W. Said, *Orientalism*.

2 Zhang Xiping, "How to Understand Sinology as a Part of Western Oriental Studies: A Comment on Said's Oriental Studies."

and vigorously introduced Chinese traditional culture, published articles on Chinese politics, history, geography, language and literature, trade and transportation, and science and technology. They also recorded various aspects of the Chinese society before and after the Opium War.

Although from the 13th century to the fall of the Qing dynasty at the beginning of the 20th century, there was a vast number of writings on China, most of them have not been known to Chinese researchers for various reasons. Only a small number of works have been introduced to China with mixed results due to repetitive topic selection, blind publishing and at times a lack of translation quality.

Since the 1980s, the interest in “Western Learning Spreading to the East” has exploded with sinology classics being systematically introduced. Yet travelogues are often overlooked with little to no effort being spent on them. Scholars in Chinese mainland already know the existence and value of this type of works left by Westerners; however, due to the geographical and language barriers, it’s difficult for most of them to obtain access to these materials. This Series is an effort to open the door to a treasure of modern Sino-Western history.

II. Aspects of Discourse and the Westerners’ Views

Modern education in Europe and the United States was more developed than that of China from the 18th to 20th centuries. Although the Westerners who went to China during that period had various backgrounds, most of them were well-educated. Their works included in the Series are all related to China or the Chinese, but with divergent viewpoints and opinions. From the books selected in this series, we may see the different types of Westerners, the various activities they undertook while they were in China or related to China, and their candid opinions towards China and its people.

1. Types of Western authors

The diverse Western authors of this Series mainly lived in the 18th, 19th or 20th centuries. In analyzing the authors, we found that some had multiple roles, such as missionary and diplomat, in which case their predominant role or their role at the time the book was published was used for categorization. A rough account was conducted to illustrate the different types and numbers of the authors.

(1) Missionaries

The Series covers works by 36 missionaries and their family members, including 5 women missionaries or missionary wives. This is the largest author group for the Series. Many missionaries were sent to China after the First Opium War (1839-1842), when China’s door was forced open, and served in various areas of China. The Series includes 20 American missionaries who served in Guangzhou, Fuzhou, Ningbo, Xiamen, Jiujiang, Beijing, Tianjin and other places, including 3 women, Helen S.C. Nevius, Adele M. Fielde and Eliza J. Gillett Bridgman. It also contains 12 British missionaries, including two of their wives, who lived in

Shandong, Shanxi, Shanghai, Guizhou, Wenzhou, Ningbo, and the northeast and southwestern parts of China. There are also a French missionary Paul-Marie Reynaud (1854-1926) and a Canadian missionary, Murdoch Mackenzie (1858-1938) among them.

Some of the missionaries served multiple roles while in China, such as translators. Their mission work was taken as a form of cultural hegemony by some people. Some later got involved in politics and became diplomats. For instance, the British missionary George Tradescant Lay (1800-1845) served as the translator for Henry Pottinger in negotiating the *Treaty of Nanjing* and later became the first British Consul in Guangzhou. Robert K. Douglas (1838-1913) served as a translator and an assistant for the British consular service. W.A.P. (William Alexander Parsons) Martin (1827-1916) came to Ningbo, Zhejiang, as a missionary in 1850 and served as an interpreter for the US minister William B. Reed in negotiating the *Treaty of Tianjin*. Chester Holcombe (1844-1912), a missionary for the Presbyterian Church in the US, later became interpreter and secretary of the American Legation in Beijing.

Many missionaries cared about the Chinese and their lives and supported social causes; some established schools, promoted education, and introduced China and the Chinese culture to the West and vice versa. For example, Robert Samuel Maclay (1824-1907) who went to Fuzhou as a missionary of the American Methodist Episcopal Mission, studied and researched the Fujian dialects and translated the New Testament into this dialect with his colleagues. They established three boys' schools by 1849, and Maclay's wife also created the first girls' school. John Macgowan (1835-1922) who came to Yantai, Shandong, as a missionary in 1870, created the Foot Emancipation Society with his wife to fight the act of Chinese women's foot-binding. Benjamin Couch Henry (1850-1901), an American Presbyterian missionary who arrived in Guangzhou in 1873, founded the Christian College (predecessor of Lingnan University) in 1885 with A.P. Happer. Samuel R. Clarke (1853-1946?), a Protestant missionary of the China Inland Mission, went to China in 1878 and lived among the ethnic groups of Southwest China for 33 years. He went deep into the Guizhou, Yunnan, Sichuan regions, researched the language, culture, and history of the Miao people and the main differences between the Miao tribes.

Some missionaries got acquainted with high officials, some well-known Chinese or even the empress and emperor. Timothy Richard (1845-1919), a missionary from the Baptist Missionary Society, once gave Zhang Zhidong the book *General History of the World* and in return Zhang generously donated to The Christian Literature Society for China (*Guang Xue Hui*). Richard had traveled with Li Hongzhang, Zhang Zhidong, Kang Youwei, Liang Qichao, Sun Yat-sen and others, and served as an advisor to Emperor Guangxu. He also established an orphanage, and strongly supported the Foot Emancipation Society. Richard later donated his 7,000 books to the Society. Isaac Taylor Headland (1859-1942) came to Beijing in 1890 as a missionary and taught in the Methodist Peking University. His wife Dr. Mariam Sinclair taught medical care and health in the same university, and treated the royal family including Empress Dowage Cixi, the princesses and noble ladies. In 1894, Headland

actively participated in the translation of Western science and technology books into Chinese for Emperor Guangxu. The couple returned to America in 1907 and brought back over 500 Chinese paintings including Cixi and her tutors' works, many of which now hang in the Boston Museum of Fine Arts. Some missionaries practiced medicine, introduced Western medicine to China, or established hospitals in China. Roswell Hobart Graves (1833-1912) who was sent by the Southern Baptist Convention and arrived in Guangzhou in 1856, stayed in southern China for 65 years and practiced as a missionary doctor. He introduced Western medicine to Wuzhou, Guangxi, in 1862. William Edward Soothill (1861-1935), who was sent by the United Methodist Free Church to Wenzhou, stayed there for 26 years and founded the earliest Western education and medical practice in Wenzhou.

There were even some missionaries who communicated with their own government and accomplished things that had far-reaching influence on China. Arthur Henderson Smith (1845-1932), an American missionary, arrived in Tianjin in 1872 and carried on his mission in the North China. He persuaded President Roosevelt to use the Boxer indemnity in 1906 to send Chinese students to study in the US, and to establish Tsinghua College in Beijing for selection and training of the students. Many of the missionaries also advanced the development of sinology and created sinology as a discipline in different universities after returning to their home countries. For example, one of the earliest American missionaries, official and sinologist Samuel Wells Williams (1812-1884) went to China in 1833 to take charge of American Board of Commissioners for Foreign Missions' printing press in Guangzhou. He assisted Elijah Bridgman in compiling *Chinese Chrestomathy in the Canton Dialect*, and Walter Henry Medhurst in completing the *English-Chinese Dictionary* of 1848, both of which were pioneer works in Chinese lexicography. He was the editor of *The Chinese Repository* from 1848 to 1851. Williams also acted as deputy in negotiating the *Treaty of Tianjin*, which tolerated Chinese and foreign Christians. After returning home, Williams became the first Professor of Chinese language and literature at Yale University in the US. Soothill translated the dialect versions of the New Testament, latinized Wenzhou dialect, and compiled textbooks and dictionaries such as the *Chinese Student Dictionary* and *The Student's Four Thousand and General Pocket Dictionary* (1899).

(2) Diplomats

The Series also includes 18 diplomats and diplomatic workers, including two of their family members, who shared their experiences in and views of China. Two authors were part of the first two British embassies to China, including Sir John Barrow (1764-1848) who went to Beijing with the Macartney mission as its comptroller in 1793, and Sir John Francis Davis (1795-1890), who accompanied the Amherst mission in 1816 and later became the second Governor of Hong Kong in 1844.

The foreign governments had never stopped trying to open the door of China since the first British mission in 1792-93. The Series includes works by diplomats and their staff in different periods who participated in or witnessed various historical events. For example, Henry

Charles Sirr (1807-1872), a British lawyer, diplomat and sinologist, served as British Vice-Consul at Hong Kong in 1843 after the city was ceded to Britain at the end of the First Opium War. David Field Rennie (d. 1868) came to Beijing with the British forces in 1860 during the Second Opium War and became a doctor at the first British Legation in China the following year. Algernon Bertram Freeman-Mitford (b. 1837) served as counselor at the British Legation in Beijing from 1865 to 1866. The Qing dynasty fell in 1911, and it marked the end of China's imperial history. British diplomat Reginald Fleming Johnston (1874-1938) was hired as a tutor and an advisor to the abdicated emperor Puyi in 1919. After the Mukden Incident in 1931, Johnston went to China on behalf of the British Foreign Office to handle remaining issues such as the return of Weihaiwei, which had been forced to be leased to Britain at the end of 19th century.

Among the diplomats some were also sinologists, for example, William Frederick Mayers (1831-1878), who served as Chinese secretary of the Legation at Beijing, published *The Chinese Readers' Manual: A Handbook of Biographical, Historical Mythological and General Literary References*, and many articles in *China Review* to introduce Chinese classics to Western readers. Herbert Allen Giles (1845-1935) served at the British consulates in Tianjin, Ningbo and other cities. He later became Professor of Chinese Language at the University of Cambridge. The *Chinese-English Dictionary* (1892) he compiled influenced several generations of students, and Wade-Giles system he established was popular in Western academia for nearly a hundred years.

(3) Customs Service officials

Three Customs Service officials and four of their family members are also included in the Series. From 1863 to 1911, that is between the end of the Second Opium War to the fall of the Qing dynasty, Sir Robert Hart (1835-1911) served as the second Inspector-General of China's Imperial Maritime Customs Service. John Otway Percy Bland (1863-1945), Hart's private secretary in 1894, and Hart's niece Juliet Bredon both wrote books included in the Series.

Other authors worth mentioning are Martha Noyes Williams, the wife of the American H.D. Williams who worked for the Chinese Customs in Shantou, and Katharine A. Carl, whose brother Francis A. Carl served as a customs official in the Customs Service under Hart. Carl drew four portraits of Empress Dowage Cixi, one of which was sent to the US to participate in the St. Louis Exposition.

(4) Government officials

Twelve other government officials, including military officers, are also included in the Series, such as Duncan MacPherson (1812-1867), who was a British military surgeon in the First Opium War; the British diplomat Robert Swinhoe (1836-1877) who acted as a translator for the British force during the Second Opium War; Robert Montgomery Martin (1801-1868), who served as Britain's Colonial Treasurer of Hong Kong in 1844; and the US Army Engineer James Harrison Wilson (1837-1925), who served as Brigadier General in China during the Boxer Rebellion in 1901.

There were sinologists among the government officials, for example, James Dyer Ball (1847-1919), who served as First Interpreter at the Supreme Court of Hong Kong, published several books on the Cantonese dialect, including *An English-Cantonese Pocket Vocabulary* (1888), *How to Speak Cantonese* (1889) and *Cantonese Made Easy* (1892).

(5) Explorers

After the opening of China, many Western explorers and travelers became interested in knowing China, exploring various parts of this ancient country, discovering its geography, geology, plants and animals, and its people including the ethnic groups. The Series contains writings of around 20 explorers, including 10 Englishmen, some of whom were botanists such as Robert Fortune (1812-1880) who brought Chinese tea bushes to India and many plants to Britain, Australia, and the US; diplomats such as Francis Edward Younghusband (1863-1942); geologists such as Robert Logan Jack (1845-1921); and anthropologists such as Henry Savage-Landor. It also includes 7 American authors, such as the zoologist Edward Sylvester Morse (1838-1925) and the missionary William Edgar Geil (1865-1925). One of the most influential was the American philanthropist Robert Sterling Clark (1877-1956) who funded an expedition team to conduct scientific investigations in Shanxi, Shaanxi, Gansu, Ningxia and Henan in the hinterland of China's Loess Plateau.

(6) Women authors

The Series encompasses women authors who depicted their travel and living experiences while in China, and their support for causes; most of them were missionaries, wives or relatives of missionaries, government officials or business people. For example, Eliza J. Gillett Bridgman was sent by the American Board of Commissioners for Foreign Missions to Guangzhou in 1845. She opened Bridgman Memorial School for Girls in Shanghai in 1850, and later in 1864 the Bridgman Academy in Beijing, which was the predecessor of the Woman's College of Yenching University. Helen S.C. Nevius, wife of John Livingston Nevius, the American Presbyterian missionary, went to China in 1853 and taught music in missionary schools. Mrs. Archibald Little went to China in 1887 and lived there for 20 years. She promoted the Foot Emancipation Society with a group of foreign women in China and even won the support of Chinese General Li Hongzhang. Adele M. Fielde (1839-1916) was a Baptist missionary and served the Chaoshan area for nearly 15 years. She opened the Woman's Bible Training School which taught family ethics, children's education, health care, public relations and sociology besides theology. She also created a phonetic system of the Chaoshou dialect and published *First Lessons in the Swatow Dialect* (1878) and *A Pronouncing and Defining Dictionary of the Swatow Dialect: Arranged according to Syllables and Tones* (1883). She was also known as a leader of the Western church in encouraging and supporting the Chinese women's fight against foot-binding.

(7) Others

There are seven journalists and newspapermen among the authors in the Series, including the War Journalist George Lynch (1868-1928), who traveled a long distance to China to

document what he saw and heard during the Eight-Nation Alliance invasion of China; the American journalist and businessmen William Wightman Wood (b. 1804), who created the *Canton Register* in 1827; and British businessman and journalist John Dent Clark (1840-1922) who established *The Shanghai Mercury* in 1879.

It also includes a few businessmen, doctors, historians and artists, such as Charles Beresford (1846-1919) who went to China to conduct a business inspection in 1898 at the request of the President of the British Chamber of Commerce, Thomas Hodgson Liddell (1860-1925), a member of the Royal Society of British Artists and also a university professor, an agriculturalist and an engineer.

The works included in the Series can be divided into several topics to illustrate briefly the authors' views toward China and Chinese.

2. *Aspects of discourse*

(1) China and the Chinese: travelogues, overview and impressions

The Series include books that introduces all aspects of China and the Chinese people. Starting from the dawn of modern Chinese history, facing the pressure of the open door and open trade, the Chinese government's reaction was passive. The colonizing countries of the West, in seeking new opportunities, became interested in knowing China and its people to help govern their "new territories." Although some Westerners were sympathetic to China and the Chinese, including those who were against the opium trade, many served in their governments, and looked at the current affairs from their own government's interests and point of view. Their travelogues included in the Series mostly fall into the third stage of sinology, characterized by being interested in current society and emerging professional field research.

In *The Chinese as They Are: Their Moral, Social, and Literary Character* (1841), George Tradescant Lay introduced China to the West. Lay remarked that the Tartar government was as "wayward and as contradictory as possible" in foreign negotiations, while the Chinese people were "reasonable in their views and conceptions." He further commented that the British officer would need "the greatest moderation, sagacity, and tact" to govern a province, and he supposed that when Chinese people were convinced that the civil administration had been changed for the better, they would rank with "the most quiet, most happy, and best conducted subjects of the British empire." Henry Charles Sirr dedicated his book, *China and the Chinese: Their Religion, Character, Customs, and Manufactures* (1849) to Henry Fitzroy, Lieutenant-Colonel of Artillery, hoping he could exert his influence in the Legislative Assembly of his country to suppress the opium trade. He especially described the evil nature of opium smuggling and trade in the Pearl River area, and the horrible images of opium smugglers and smokers from the Chinese painter Lum-qua's paintings. In *Lights and Shadows of Chinese Life* (1909), John Macgowan described his experiences in China, and touched many topics such as land ownership, currency and lending, government, ancestor worship and *fengshui*, as well as Chinese classics and the imperial examination. To promote his mission,

Macgowan also published several Chinese-related books including the *English and Chinese Dictionary of Amoy Dialect* (1883).

At the turn of the 20th century, China continued its turbulent times of internal and external troubles, which shook its foundation. Old and new customs, Eastern and Western civilizations were in conflict and it made the Westerners related to this old kingdom ponder. Some participated in promoting China and were hopeful of its changes, some showed great respect for its history, civilization and landscape, while others supported the foreigners' treaty rights. There were also a few who mocked China and the Chinese viciously in their books.

Arthur Henderson Smith, in his *Chinese Characteristics* (1890), depicted the Chinese customs and culture objectively in a vivid and humorous style. Arthur Evans Moule (1836-1918) portrayed the Chinese country and city life, its politics, philosophy, literature, education and religion in his *New China and Old: Personal Recollections and Observations of Thirty Years* (1891). The photos taken by his Episcopal Church colleagues and friends preserved some important landmarks and social landscapes. He commented that in 1861, China was abiding by its outmoded conventions despite being shaken by foreign invasions and internal rebellions. By 1891, it had become almost like a new country, although it was changing gradually and was still dragged down by its old traditions. Robert K. Douglas recorded both governmental and societal people and events including: the emperor and his officials, farmers resisting excessive taxes, and merchants earning a meagre income in his *Society in China* (1894). He also documented the premeditated assassination of Emperor Jiaqing, as well as clan power struggles, loyalty and filial piety, marriages and funerals, opium and tea, etc. In 1894, he wrote that in reflecting on the lessons learnt from the past 60 years, in order to maintain the trade and Britain's treaty rights, it would be necessary "to take a far stronger line" than the recent policy in dealing with China. Charles Beresford's book *The Break-up of China* (1899) leaves us with the reality of China facing division by foreign powers on the eve of the 20th century, as well as the historical background of the "open door" policy and disputes over "spheres of influence." Beresford represented the enlightened people in Britain at that time, and was willing to help those who he considered "weak nations." Edward John Hardy (1849-1920) wrote *John Chinaman at Home: Sketches of Men, Manners and Things in China* (1905). He remarked that it is stupid not to be interested in a nation "as old as ancient Egypt, Babylon, Nineveh, Greece and Rome," and "that has staying power in it still." *China, Its Marvel and Mystery* (1909) by Thomas Hodgson Liddell records his experience of traveling and sketching in China from Hong Kong to Shanhaiguan. His pictures featuring realism and words are permeated with his love for the Chinese landscape and respect for Chinese civilization. James Dyer Ball's *The Chinese at Home: Or, The Man of Tong and His Land* (1911) is a book on the Chinese characteristics, laws, *fengshui*, medicine, education, beliefs and outdoor life.

There are also a few authors whose narratives are very disrespectful and prejudiced toward the Chinese people. British adventurer Oliver George Ready's *Life and Sports in China*

(1904) and John Otway Percy Bland's *Houseboat Days in China* (1909), both boasted of their luxurious lifestyles in China, and viciously ridiculed China and its people.

(2) Non-mainstream voices

While Westerners had various and mixed attitudes towards China and the Chinese from the mid-19th century to the 20th century, they looked at China mostly (if not entirely) from their own perspectives and interests. There is a distinct voice in the Series that stood up for the Chinese and its needs.

In *The Real Chinaman* (1895), Chester Holcombe touched upon all aspects of China which he witnessed and all social classes from Li Hongzhang to street barber, from Grand Prince Yixin to beggars in Beijing. He depicted the absurd etiquette in Chinese life that confused foreigners, but also highlighted their virtues and good characteristics. In *The Real Chinese Question* (1900), Holcombe gave an in-depth introduction to China's social culture, customs, religion and education, government and law, military and diplomacy, and pointed out the misunderstandings of Western people about China and the unreasonable interference and brutal aggression of foreign powers in China's affairs. Holcombe stated his standpoints in a very powerful and unusual way and cried aloud that China was "absent" in making decisions regarding Sino-foreign relations. He criticized the fact that "Too much has been written about China from a purely foreign standpoint.... But regarding what China needs, for China's sake, the world of literature is markedly silent." He remarked that everything had been "focused down to a single point of view, and that of foreign interest and profit." He also expressed his confidence in the progress and development of the Chinese nation. His book represents the insights of a group of people with a sense of justice in the international community at that time.

The Series also includes other works on China and the Chinese from a broad approach, such as Charles Toogood Downing's *The Stranger in China: Or, The Fan-qui's Visit to the Celestial Empire in 1836-1837* (1838), John Thomson's (1837-1921) *Illustrations of China and its People* (1873) and *Through China with a Camera* (1898), William C. Hunter's (1812-1891) *Bits of Old China* (1885), Charles J.H. Halcombe's *The Mystic Flowery Land: Being a True Account of an Englishman's Travels and Adventures in China* (1896), Archibald Ross Colquhoun's (1848-1914) *China in Transformation* (1898), W.A.P. Martin's *The Awakening of China* (1899), James Ricalton's *China through the Stereoscope: A Journey through the Dragon Empire at the Time of the Boxer Uprising* (1901), Edward Sylvester Morse's *Glimpses of China and Chinese Homes* (1902), Robert Logan Jack's *The Back Blocks of China* (1904), Henry Arthur Blake (1840-1918) and Mortimer Luddington Menpes's (1855-1938) *China* (1909), and J.R. Chitty's *Things Seen in China* (1909).

(3) Chinese women and family life

There are female authors writing about Chinese women and their family life in the Series. The most notable among them are Eliza J. Gillett Bridgman and Mrs. Archibald Little. In *Daughters of China: Or, Sketches of Domestic Life in the Celestial Empire* (1853), Bridgman

told the Chinese women's lives while she was establishing schools for women in Chian. Mrs. Little, in *Intimate China: The Chinese as I Have Seen Them* (1899), included chapters on Chinese women's foot-binding and her efforts in fighting against it. In *The Land of the Blue Gown* (1902), she depicted her experiences in over 10 provinces and cities in China and the activities of foreign missionaries in China.

More books in the Series written by women on women and family life of China include Mary Isabella Bryson's *Child Life in Chinese Homes* (1885) and Elizabeth U. Yates's (b. 1857) *Glimpses into Chinese Homes* (1887). There is also a book written by John A. Davis titled *The Chinese Slave-Girl: A Story of Woman's Life in China* (1880).

(4) Women travelers, missionaries and writers

There are also women authors who wrote about their travels and lives in China included in the Series with a few commenting on the Chinese customs system. For instance, Martha Noyes Williams (Mrs. H.D. Williams), who wrote *A Year in China* (1864) to introduce Chinese customs and lifestyles, commented that since the hiring of foreigners, China's customs revenue had increased sharply. Before, the customs duties paid by the trading ports were pitiful due to the corruption of local Chinese officials. She claimed that the reformed customs system was remarkable. Interestingly, Sir Robert Hart's niece Juliet Bredon wrote *Sir Robert Hart: The Romance of a Great Career* (1909), and she also stated that Hart, who had greatly increased the revenue of the Chinese customs, took himself as an employee of the Chinese government and was responsible for dealing with foreign businessmen.

Some women authors wrote about their teaching and mission work in China. Helen S.C. Nevius, in *Our life in China* (1869) records her 10 years of experiences in China. Her music teaching in the missionary-founded boarding schools is important evidence of the origin of early music teaching in China. The Series includes two of Adele M. Fielde's works, *Pagoda Shadows: Studies from Life in China* (1884) that covers the oral accounts of many women in the Chaoshan area, and *A Corner of Cathay: Studies from Life among the Chinese* (1894), which introduced the customs of Chaoshan to the Western world. Mrs. Archibald Little's *Round about My Peking Garden* (1905), documents her experience and thoughts when she lived briefly in Beijing and traveled nearby from 1900 to 1902 during the Eight-Nation Alliance invasion of China. She portrayed the turmoil and devastation and questioned the behavior of soldiers of the allied forces, such as their being drunk all night long and their inflicting evil deeds on the Chinese, who had succumbed.

More books were written by women in the Series such as Julia Grimani's (Mrs. Thomas Francis Hughes, 1846-1882) *Among the Sons of Han: Notes of a Six Years' Residence in Various Parts of China and Formosa* (1881), Eliza Ruhamah Scidmore's *China the Long-Lived Empire* (1900), A.S. Roe's *China as I Saw It: A Woman's Letters from the Celestial Empire* (1910), and Mary Gaunt's *A Woman in China* (1914).

(5) Government, commerce and social customs

Besides overviews and comprehensive descriptions of China and the Chinese people,

the Series contains books that focus on one or more major topics drawn from the authors' observations and understanding, such as government, commerce and social customs.

Robert Montgomery Martin dedicated *China: Political, Commercial, and Social* (1847) to Queen Victoria, hoping to let British people know China. In his book, Martin analyzed policies related to China that were worth investigating, as well as Britain's status in China and ways of building relationships with this country. Martin's views on Britain's business expansion and its status as a major world power are idealistic, reflecting the limitations of his time. Samuel Wells Williams's work, *The Chinese Commercial Guide* (1863), contains the four treaties China signed with Britain, the US, France and Russia, articles of trade, the open ports, and money and weights information. Williams questioned the principle of ex-territoriality in the treaties and was concerned about "its tendency to impair the supreme rights of the native authorities within their own boundaries." Meanwhile, he believed that the advantages of carrying out these treaties were likely greater than their difficulties, and he took them as efforts to "bring these peoples into their place among the family of nations" despite imperfections and hindrances. The work compiled by William Frederick Mayers, *The Chinese Government* (1877), collected over 600 items of vocabulary on the Chinese government with origins and explanations. Its revised edition uses Wade-Giles system for spelling. This work was beneficial to the exchange of international affairs at that time.

Other works focusing on Chinese social life and customs in the Series include Justus Doolittle's (1824-1880) *Social Life of the Chinese: A Daguerreotype of Daily Life in China* (1868), and Lewis Hodous's (1872-1949) *Folkways in China* (1929).

(6) City, travel and living among the locals

Many Westerners who went to China took an interest in its cities, what can be seen in the cities and other places in this massive empire. Their travelogues of a city or parts of China are rich and interesting, covering a variety of topics including those which the Chinese would not normally mention such as infanticide, asylums, prisons, and torture that were addressed often with a humanist's eye.

Sketches of China: With Illustrations from Original Drawings (1830) is William Wightman Wood's miscellaneous notes about what he saw in southern China in the 1820s, mainly in Guangdong and its surrounding areas such as Macau. It deals with 100 topics and was mainly for those who wanted to know the Chinese and their customs. After seeing China, Wood wrote in this book that "Much of the romantic illusion with regard to China is now dispelled," and he commented that "the accounts of the early missionaries and travelers are found on investigation to have been enormously exaggerated." He stated that although the Chinese were "an extraordinary people," they did not "merit the extravagant praises which their laws, morals, and general talent, have elicited." John Henry Gray's (1823-1890) *Walks in the City of Canton* (1875) is the first book of its kind that depicts Guangzhou systematically and sympathetically from a Westerner's perspective. It offers seven itineraries for walking in Guangzhou, with extensive references to historical, political, economic, social

and ethnographical background and accounts. Gray openly and vividly recorded his trips to various streets, markets and shops, monasteries and temples, gardens and other architectural sites in Guangzhou. He offered numerous details on the many sides of Chinese life, including customs and ceremonies, culture and religion, commerce and the manufacturing of silk, paper, tea, cotton and wax. He also touched on the topics of execution, infanticide, and asylums for elderly women and the blind. He gave a broad view of Guangzhou in the late Qing and described the Sino-West relationship in the 1870s. Herbert Allen Giles's travelogue *From Swatow to Canton* (1877) provided precious data in studying the social conditions of Guangzhou and Shantou at that time. Reginald Fleming Johnston's *From Peking to Mandalay: A Journey from North China to Burma through Tibetan Ssuch'uan and Yunnan* (1908), depicted his journey and focused on the southwestern ethnic groups' lives. The *Historic Shanghai* (1909) by the historian Carlos Augusto Montalto de Jesus (1858?-1932) is a big contribution to Shanghai research. It addresses Shanghai's history, the rise of foreign concessions, its fiscal reforms and inadequate municipal management, as well as the activities of the Taiping Army in Shanghai, its surrounding areas, and the new land and municipal regulations. It also discussed the city's potential and prospects at the end.

(7) War participated in or witnessed

Those Westerners in the Series who witnessed or participated in wars include military officers, diplomats, missionaries and others. Some concurred with their government and felt the war was "justified," while others saw the terrors of the war and questioned its justice.

In *Two Years in China* (1843), Duncan MacPherson documented his experience in the First Opium War, and his position was to stand on the side of Britain, advocating and defending the war as he believed in the cause. In Robert Swinhoe's *Narrative of the North China Campaign of 1860* (1861), he recorded the Anglo-French Alliance Forces entering Beijing, capturing Tanggu, Tianjin, Tongzhou, Beijing and the signing of the *Convention of Beijing* in 1860. In the book, his objective and detailed account of the looting and burning of the Old Summer Palace by the British and French forces is particularly important to the historical record of the war. James Harrison Wilson's *China: Travels and Investigations in the Middle Kingdom* (1887) was written based on the knowledge, experience, and reflections he had on China from this time. The second part of the book mainly recounted the Boxer Rebellion and the China Relief Expedition. Wilson commented on the modernization of China, the Boxer Movement, and the invasion of the Anglo-French Alliance Forces, as well as China's ancient civilization, its current situation and possible future. W.A.P. Martin's *The Siege in Peking: China against the World* (1900), described the Boxers' siege of the foreign legations in Beijing and the revenge of the Allies, and Emperor Guangxu and his reformers. It disclosed the fierce and treacherous nature behind the beauty of the Empress Dowage Cixi and the life-and-death struggle in the Qing court. Journalist George Lynch's *The War of the Civilizations: Being the Record of a Foreign Devil's Experiences with the Allies in China* (1901) looked at the Eight-Nation Alliance invasion of China in a calm and profound tone. He commented that "There are things

that I must not write, and that may not be printed in England, which would seem to show that this Western civilization of ours is merely a veneer over savagery. The actual truth has never been written about any war, and this will be no exception.”

Other works in the Series related to war and conflicts include: Robert Jocelyn’s (1816-1854) *Six Months with the Chinese Expedition; Or, Leaves from a Soldier’s Note-book* (1841), Robert Coltman’s (1862-1931) *Beleaguered in Peking: The Boxer’s War against the Foreigner* (1901), British anthropologist Henry Savage-Landor’s *China and the Allies* (1901), and Gordon Casserly’s *The Land of the Boxers; Or, China under the Allies* (1903).

(8) A glimpse of the court

A few authors in the Series had associations with the Qing court and got close contact with the Empress Dowager Cixi and Emperor Guangxu due to their special roles as tutors, doctors or painters. They in general had better opinions of their benefactors but not necessarily of the Qing government.

Susan Townley in *My Chinese Note Book* (1904) portrayed her association with foreign legation officials and the Chinese, and her meetings with Empress Dowager Cixi. She criticized the Chinese government officials’ acts of seizing money and monopolization of salt and opium. In her *With the Empress Dowager of China* (1905), Katharine A. Carl stated that the Empress was kind and considerate to her, and she felt that it was justified to truthfully report her life in the palace. Another interesting book portraying Empress Dowager Cixi is *Court Life in China: The Capital, Its Officials and People* (1909) by Isaac Taylor Headland.

(9) Diplomats, China and foreign relations

The works on diplomatic relations currently contained in the Series started with the records of the first British mission to China at the end of the 18th century. Sir John Barrow’s *Travels in China* (1804), as described in its full title, contains descriptions, observations, and comparisons, made and collected in the course of a short residence at the Imperial Palace of Yuen-Min-Yuen, and on a subsequent journey through the country from Beijing to Guangzhou. Barrow criticized the Chinese government for its pretentiousness, ignorance, backwardness, and arrogance, but he had good feelings about and respect for the Chinese people. Sir John Francis Davis wrote *Sketches of China: Partly during an Inland Journey of Four Months, between Peking, Nanking, and Canton* (1841), and recorded his experiences while accompanying the British envoy led by Lord Amherst, the deputy envoy Henry Ellis, and Sir George Staunton of the British East India Company in Guangzhou in their journey to Beijing to see Emperor Jiaqing. Due to their unwillingness to perform the kowtow ceremony, the delegation was not permitted to meet with the emperor to discuss trade issues.

Ever since then, the foreign governments kept trying to open trade with China until they succeeded via force. Written by diplomats and diplomatic personal, these books give more perspectives on Sino-foreign relations. David Field Rennie’s diary-style book, *Peking and the Pekingese during the First Year of the British Legation at Peking* (1861), narrated various events that were worth mentioning and his own observations of the British Legation during

its first year. This book is sympathetic to the Chinese and the Chinese culture. Algernon Bertram Freeman-Mitford's letter-style *The Attaché at Peking* (1900) recorded what he witnessed at the end of the 19th century in China. In analyzing the cause of the Eight-Nation Alliance invasion of China, he naturally supported his own government. He also opposed various peasant uprisings in China and mocked Chinese Buddhism, Taoism and Lamaism. He remarked that the real reason for the anti-foreigner movement was the Manchu officials' fear of change rather than the missionaries or trade issues.

Other works related to diplomats, their lives in and views of China in the Series include: Melchior Yvan's (1803-1873) *Inside Canton* (1858), W.L.G. Smith's (1814-1878) *Observations on China and the Chinese* (1863), Sir Walter Henry Medhurst's *The Foreigner in Far Cathay* (1872), Robert K. Douglas's *Society in China* (1894), Charles Clive Bigham's (1872-1956) *A Year in China 1899-1900* (1901), Edward Harper Parker's (1849-1926) *John Chinaman and a Few Others* (1901), Eliza Ruhamah Scidmore's *China the Long-Lived Empire* (1900), Charles Denby's (1830-1904) *China and Her People: Being the Observations, Reminiscences, and Conclusions of an American Diplomat* (1906), and Paul Samuel Reinsch's (1869-1923) *An American Diplomat in China* (1922).

(10) Mission, travel, education and publication

After the First Opium War, missionaries were permitted to enter the trade ports, and after the Second Opium War they were allowed to enter inland regions of China. These missionaries carried out all kinds of activities which can be seen in their books. Robert Samuel Maclay's *Life among the Chinese* (1861) gives a comprehensive view to their mission efforts in Fuzhou. Miley also worked with Pastor Caleb Cook Baldwin to compile the *Alphabetic Dictionary of the Chinese Language in the Foochow Dialect* in 1870. In *Forty Years in China* (1895), Roswell Hobart Graves told of the forty years of social changes in China that he had experienced and left many precious records of its social conditions during that time. William Edward Soothill's *A Typical Mission in China* (1906) narrates his missionary work, as well as the customs of Wenzhou. Timothy Richard's *Forty-Five Years in China: Reminiscences* (1916) depicted his ministry efforts and experiences in China. He believed that these efforts were meant for "the uplifting of China in various ways." Alexander Lay Williamson's (1829-1890) *Journeys in North China, Manchuria, and Eastern Mongolia* (1870) contains information on China's resources which acted as intelligence for plundering. Williamson also made contributions in promoting modern publishing, education, and an opium ban, and advocated women's education and feminist ideals.

Other missionaries' works in the Series include: George Smith's (b. 1815) *A Narrative of an Exploratory Visit to Each of the Consular Cities of China, and to the Islands of Hong Kong and Chusan* (1847), Arthur Evans Moule's *The Story of the Cheh-Kiang Mission of the Church Missionary Society* (1878), Virgil Chittenden Hart's (1840-1904) *Western China: A Journey to the Great Buddhist Center of Mount Omei* (1888), Paul-Marie Reynaud's *Another China: Notes on the Celestial Empire as Viewed by a Catholic Bishop* (1897), Murdoch

Mackenzie's *Twenty-five Years in Honan* (1913), John Ross's *Mission Methods in Manchuria* (1903), and Bernard Upward's (1873-1956) *The Sons of Han: Stories of Chinese Life and Mission Work* (1908).

There are also several books on medical missions to China, including Robert Coltman, Jr.'s *The Chinese, Their Present and Future: Medical, Political and Social* (1891), Dugald Christie's (1855-1936) *Thirty Years in Moukden 1883-1913: Being the Experiences and Recollections of Dugald Christie* (1914) and Gulielma Fell Alsop's (1881-1978) *My Chinese Days* (1918).

(11) Survey and expedition

These are the explorers and travelers who went to China to discover its various areas including the "unknown territories," their landforms, vegetations, plants, animals, people, and customs. Benjamin Couch Henry's *Ling-Nam; Or, Interior Views of Southern China, Including Explorations in the Hitherto Untraversed Island of Hainan* (1886) is a narrative of his expedition and investigations in southern China in the late 19th century. It's worth mentioning that he vividly recounted his dealing with the Han and Li people in Hainan. He also collected many plants including some newly discovered varieties, which were later described by Henry Fletcher Hance (1827-1886). Robert Sterling Clark's expedition was recorded in *Through Shên-kan: The Account of the Clark Expedition in North China, 1908-1909* (1912) by Clark and British Naturalist Arthur de C. Sowerby. Sowerby later gave more than 2,300 specimens of Chinese animals and birds that he collected during his 30-year investigation to the Smithsonian Institution in the 1950s, together with his research archives which also included 146 historical photographs of the expedition.

The many other books by explorers and travelers in the Series include: Robert Fortune's *A Residence among the Chinese: Inland, on the Coast, and at Sea* (1857), Thomas Thornville Cooper's *Travels of a Pioneer of Commerce in Pigtail and Petticoats; Or, An Overland Journey from China Towards India* (1871), Francis Edward Younghusband's *Among the Celestials: A Narrative of Travels in Manchuria across the Gobi Desert, through the Himalayas to India* (1898), Isabella L. Bird's (1831-1904) *The Yangtze Valley and beyond* (1899), Francis Henry Nichols's (1868-1904) *Through Hidden Shensi* (1902), William Jameson Reid's *Through Unexplored Asia* (1907), Clarence Dalrymple Bruce's *In the Footsteps of Marco Polo—Being the Account of a Journey: Overland from Simla to Peking* (1907), Sven Anders Hedin's (1865-1952) *Trans-Himalaya: Discoveries and Adventures in Tibet* (1909-1913), Franklin Hiram King's *Farmers of Forty Centuries or Permanent Agriculture in China, Korea and Japan* (1911), William Edgar Geil's *Eighteen Capitals of China* (1911), Henri Marie Gustave's *In Forbidden China: The D'Ollone mission 1906-1909* (1912), and Eric Teichman's (1884-1944) *Travels of a Consular Officer in North-West China* (1921).

There are also a few books in the Series that were written by professionals or adopted more professional research methods, for instance, William Barclay Parsons's (1859-1932)

An American Engineer in China (1900), Samuel R. Clarke's *Among the Tribes in Southwest China* (1911) which is an ethnological study, Edward Alsworth Ross's (1866-1951) *The Changing Chinese: The Conflict of Oriental and Western Cultures in China* (1911) that was written from the perspective of a sociologist, and Daniel Harrison Kuip II's (1888-1980) *Country Life in South China: The Sociology of Familism* (1925) which used standardized anthropological ethnographic methods and community research methods.

III. The Series' Significance and Social Impact

The original works on Western sinology or China Studies are still valuable materials for the purposes of teaching and research in Western universities at the present time. The publication of the *Chinese Studies in the West: The Chinese Record* cooperates with the rising domestic research on Western Sinology and meets the various needs of the Chinese academic community.

One example is a graduate student's thesis based on a book from the Series. Yue Ling, a graduate student from Guangxi Normal University, based on Peter Newmark's theory of semantic translation and communicative translation, used Thomas Thornville Cooper's *Travels of a Pioneer of Commerce in Pigtail and Petticoats; Or, An Overland Journey from China towards India* as a text for research on an English-Chinese translation of the travelogue. She experimented on translating two chapters from the book and wrote her thesis based on this research.

The personal experiences and records left by the Westerners in the Series, as illustrated in this article, are not only first-hand information on the history of Sino-foreign relations, the spread and influence of Western culture in China, as well as the interaction between the Chinese and foreign cultures, but also important resources in the study of all aspects of social life in modern China. The different and varied views of China exhibited in the Series can be beneficial to Chinese scholars and the public.

The Series plays an important role in the spreading of Chinese culture and history via its wide distribution. Currently, it has been collected by teaching and research institutions in China's Taiwan, Hong Kong special administrative region and Macao special administrative region, as well as Japan, South Korea and other countries. Some of these institutions include: Fu Sinian Library, University of Hong Kong; Nagoya Library, Nanzan University in Japan; Citè Book Garden in Malaysia; and the National Library of Australia.

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