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Cover calligraphy Yan Zhenqing 顏真卿, Tang calligrapher and statesman

Cover illustration Herbert Allen Giles (source: *Gems of Chinese Literature* [Shanghai: Kelly & Walsh, 1922])

# THE MEMOIRS OF H. A. GILES

 *Edited and with an Introduction by Charles Aylmer*

## *Introduction*

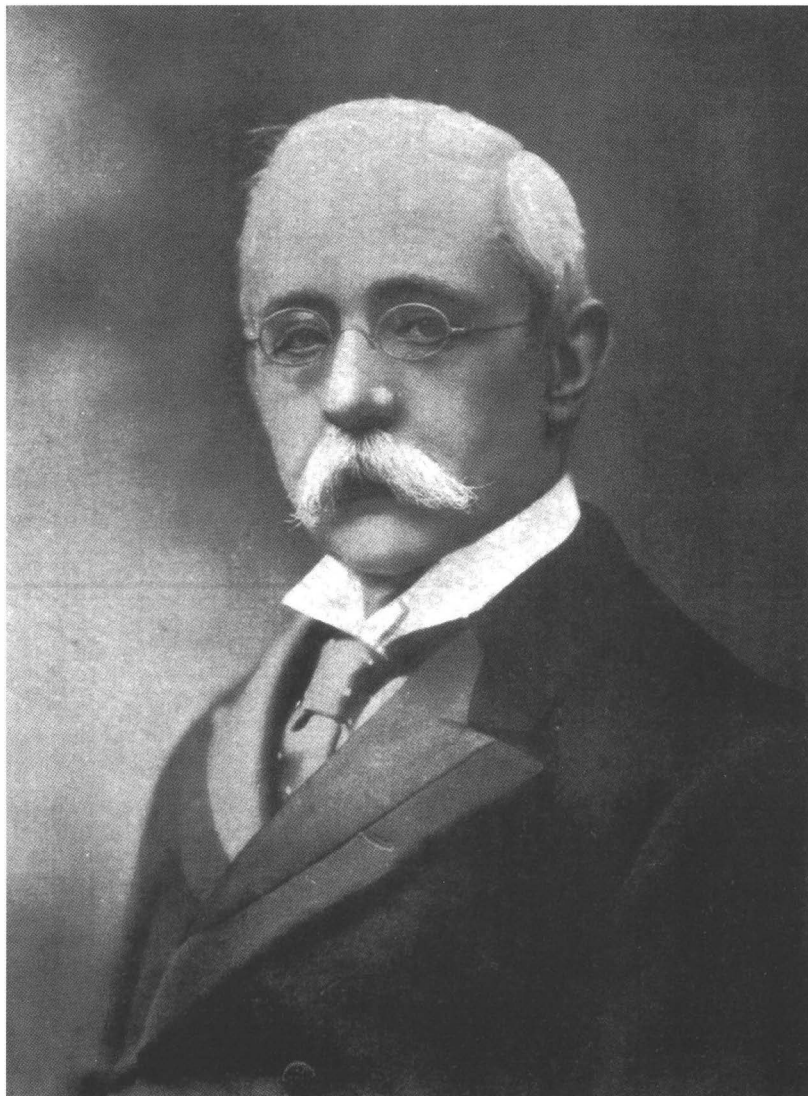
Now that sinology is an academic discipline practised by professional scholars writing for the most part only with other sinologists in mind, it may be salutary to recall an era, not so long ago but fast fading from living memory, when knowledge about China was acquired not simply from the printed page or brief visits to the country but by long years of toil “in the field” as a consular officer or missionary. Readers who have no prejudice against a Professor of Chinese for whom, by his own admission, “close grammatical analogy never had any charms” and who advocated “wide as opposed to meticulous reading,” may find enlightenment as well as diversion in the perusal of these *Memoirs*.

In these pages we make the acquaintance of a man who spent a quarter of a century in the Consular Service in China, and whose life’s endeavour was to make the Chinese language and culture accessible to as many of his countrymen as possible. He published some sixty books and pamphlets, an equal number of journal articles and book reviews, and was a prolific contributor to newspapers. His works include a *Chinese-English Dictionary* which for many years was a standard work, the first general histories of Chinese literature and Chinese art, pioneering reference works which set new standards of accuracy, and translations, many still not superseded, which cover an astonishingly wide range of poetry and prose, philosophy and religion. In addition to his scholarly activity, he was an outspoken controversialist, with strongly held and fearlessly expressed views on matters which are still of concern today, such as opium addiction, female infanticide and Christian evangelism in China.

Herbert Allen Giles was born in Oxford on 18th December 1845, the fourth son of John Allen Giles (1808–84), an Anglican clergyman and Fellow of Corpus Christi College. His father had doctrinal differences with the Church

**Figure 1**

*Herbert Allen Giles, LL.D. Aberdeen, D.Litt. Oxon. (1845–1935). Professor of Chinese in the University of Cambridge (1897–1932) (from Gems of Chinese Literature [Shanghai: Kelly & Walsb, 1922])*



<sup>1</sup> *Charterhouse register* (1769–1872), p.157.

<sup>2</sup> *Foreign Office List* (1936): 470.

and served a term in prison for a minor infraction of ecclesiastical law. As a consequence he was obliged to make ends meet with his pen, producing a stream of publications, many of a decidedly utilitarian nature, such as a series of “cribs” of Greek and Latin texts for schoolboys. It was as a contributor to the latter that Herbert Giles made his earliest foray into the world of letters. His later agnosticism and anti-clericalism no doubt had their origins in his father’s ordeal at the hands of the Church of England.

After four years at Charterhouse,<sup>1</sup> Giles did not, as might have been expected, proceed to Oxford, but went instead to Peking, having passed the competitive examination for a Student Interpretership in China. His service as a consular officer is summarised as follows<sup>2</sup>:

1867 passed competitive examination  
 February 2 appointed Student Interpreter  
 1869 November 18 Third Class Assistant  
 1872 July 20–August 31 Acting Consul Tientsin  
 December 7 Second Class Assistant  
 Acted as Interpreter at Tientsin, Ningpo, Hankow, Canton  
 1876 August 4 First Class Assistant  
 May 8–August 16 Acting Consul Swatow  
 1879 June 26 Acting Consul Amoy (until 10 March 1881)  
 1880 February 25 H.M. Vice-Consul Pagoda Island  
 1883 June 11 transferred to Shanghai  
 1885 November 13 Acting Consul Tamsui (until June 30 1886)  
 1886 July 1 Consul Tamsui  
 1891 April 1 transferred to Ningpo  
 1893 October 10 resigned.

<sup>3</sup> Li Hung-chang (1823–1901), statesman and diplomat.

<sup>4</sup> FO 674/23.

<sup>5</sup> *Chin hai kuan tao*: Customs Taotai, an official performing the functions of Superintendent of Customs at Tientsin. See Brunnert and Hagelstrom, *Present day political organization of China* (Shanghai: Kelly & Walsh, 1912), p.423.

<sup>6</sup> 引重致遠，以利天下。°, *Chou I yin te* (Peking: Harvard–Yenching Institute, 1935), *ching wen* p.45.

<sup>7</sup> FO 674/23.

<sup>8</sup> FO 670/165.

Almost the first of his official duties, aged twenty-seven and with five years of Chinese study behind him, was to call on the newly-appointed Governor-General of Chihli, Li Hung-chang 李鴻章,<sup>3</sup> whom he accused, *inter alia*, of showing deliberate disrespect to the British Consul at Tientsin by referring to the latter in an official communication by the relative pronoun *kai* 該 instead of *kuei* 貴.<sup>4</sup> Four days later, after a demonstration of a steam traction engine, organised for local dignitaries with a view to possible sales, the Hai-kuan Tao-t'ai 津海關道<sup>5</sup> sent a memorandum to the Consul including the following delightful passage as translated by Giles:

Musing however on the wonders of the Traction Engine, with its admirable powers of locomotion, either forwards or backwards, and other extraordinary performances, the Taot'ai felt a regret that such a work of art should be without a correspondingly beautiful name explanatory of its excellent design. It is written in the Book of Change "That which can drag heavy weights to a distance is beneficial to the world at large"<sup>6</sup> and these words are well exemplified by the useful qualities of the Traction Engine, therefore it may be named Li Yung 利用, a name not unworthy of the object for which it is designed, and which may perhaps meet with the Consul's approbation. [T'ung-chih 11th year] 8th moon 9th day (11 September 1872).<sup>7</sup>

An opportunity to display such linguistic prowess and familiarity with literary allusion was an agreeable diversion from the monotony of consular routine. The surviving records of Giles' last posting give a flavour of the kind of matters which occupied a Consul's time. He was required to mediate disputes between British residents (many of them missionaries) and local Chinese, over land rights or petty larceny such as the theft of three cows (the thieves were duly apprehended and punished). Promotion of trade was another consular duty; an enquiry as to the sales potential of "Bass Ale or Guinness Stout" in Ningpo called forth the advice that local expatriates obtained sufficient to meet their needs by daily delivery from Shanghai.<sup>8</sup>

<sup>9</sup> See below, n.133.

<sup>10</sup> See Charles Aylmer, "Sir Thomas Wade and the centenary of Chinese studies at Cambridge (1888–1988)," *Han hsüeh yen chiu* 14 (Taipei, 1989): 405–22.

<sup>11</sup> *Cambridge University Reporter* 1169 (8 June 1897): 1078.

<sup>12</sup> *CUR* 1189 (7 December 1897): 270.

<sup>13</sup> *CUR* 1261 (13 June 1899): 1052. In 1899 £200 was the annual salary of a Student Interpreter, the grade at which Giles had joined the Consular Service thirty-two years earlier (*Foreign Office List* [1899]: 252).

<sup>14</sup> FO 17/1169.

<sup>15</sup> *CUR* 1456 (2 June 1903): 881.

Giles' failure to rise high in the Service is to a great extent attributable to his distinctly "undiplomatic" personality. He did not "suffer fools gladly," and expressed in print views on controversial matters that were at variance with official policy and received opinion at home. He also became embroiled in a number of diplomatic contretemps, notably the so-called "Mixed Court Scandal,"<sup>9</sup> which resulted in his transferral and no doubt blighted his career. Fortunately, however, he had time and abundant energy to devote to Chinese research and publication, with the result that when he retired on health grounds after twenty-five years' service he had established a reputation as a sinologist which enabled him, despite his lack of formal qualifications, to advance to one of the most prestigious academic posts in Chinese studies.

The Chair of Chinese at Cambridge had been vacant since the death in 1895 of its first incumbent, Giles' old chief and enemy Sir Thomas Wade, who had been appointed shortly after the gift of his collection of Chinese books to the University Library.<sup>10</sup> In 1897 the University's Council of Senate recommended the appointment of a successor whose duty would be "to teach the principles of the Chinese language and generally apply himself to promote the study of the Chinese language and literature in the University,"<sup>11</sup> and the post was advertised on 2nd November. The only other candidate was Herbert James Allen (1841–1912), also a retired consular officer and author of *Early Chinese History: Are the Chinese Classics Forged?* (London: SPCK, 1906). Giles was unanimously elected on 3rd December 1897.<sup>12</sup>

A condition of the Professorship was that the appointee should "receive no stipend." Only in 1899 was Giles reluctantly granted a salary of £200 per annum,<sup>13</sup> an amount which remained the same throughout his thirty-five years' tenure. This parsimony towards him became a constant source of friction with the University authorities, although having served the necessary minimum period at "unhealthy" stations, he had retired on full pension from the Foreign Office at the age of forty-seven.<sup>14</sup>

There were no other sinologists at Cambridge and his students were very few; indeed not until 1903 was Chinese fully recognised as a subject fit for the Tripos examination.<sup>15</sup> Giles was therefore free to spend his time amongst the Chinese books presented by Wade, of which he became Honorary Keeper, publishing what he gleaned from his wide reading. He finally retired in 1932 and died, in his ninetieth year, on 13th February 1935.

Giles' published legacy may be divided into four broad categories: reference works, language textbooks, translations and miscellaneous writings. He tells us that of all his publications he was most proud of his *Chinese-English Dictionary* and *Chinese Biographical Dictionary*. The former impresses by its sheer bulk (a total of 1,813 large quarto pages and 13,848 head characters in the second edition), but (as Giles concedes in his Introduction) falls short of the highest standards of the best nineteenth-century lexicography. Citations are not referenced, for reasons of space. Many come straight from *K'ang-hsi tzu tien* 康熙字典, and others were "laboriously collected from books read and conversations held during a long stretch of years." Though



all the more necessary in view of this diversity of sources, no indication of stylistic level is given on the (somewhat specious) grounds that “expressions are used in ordinary conversation which occur in the *Odes*” and “the book language fades imperceptibly into the colloquial.” The arrangement of sub-entries is random, requiring the reader to con up and down the columns. Despite these deficiencies it held the field for many decades and lives on in successors, such as the *Chinese-English Dictionary compiled for the China Inland Mission* (Shanghai, 1931) by Robert Henry Mathews (1866–1938), many of whose definitions are taken, without acknowledgment, from Giles. Today the *Dictionary* is most often cited as the *locus classicus* of the so-called “Wade-Giles” romanisation system, for which the name of Giles is widely known even to non-specialists. Apart from this, its practical use is mainly as a repository of late Ch’ing bureaucratic phraseology, though it is replete with fascinating nuggets of information and is a wonderful book for browsing.

The *Biographical Dictionary* contains 2,579 entries from the whole of Chinese history. The style of the work is anecdotal and the choice of subjects capricious: mythical and semi-legendary personages rub shoulders with contemporary figures. More seriously, in the words of a distinguished critic, “Le malheur est qu’il est compilé le plus souvent de seconde main sur des ouvrages qui ne sont pas indiqués et que noms, dates et faits sont souvent faux.”<sup>16</sup> An exception is Sun Yat-sen, from whom Giles obtained a handwritten *curriculum vitae*, which he later presented to the Kuomintang Archive.<sup>17</sup> In making a fair assessment of these and his other reference works, such as the *History of Chinese Pictorial Art* and *History of Chinese Literature*, it is well to bear in mind their pioneering nature and the fact that the author was working single-handed and in almost total isolation.

Giles’ language textbooks are today of purely antiquarian interest. One imagines (and hopes) that a present-day traveller in China has little use for such phrases as the following (the romanisation is intended for non-linguists)<sup>18</sup>:

(The Merchant):

Is there any Opium? *Yo yabng-yow mayo?* 有洋藥沒有

(In a shop):

Have you a tiger-skin? *Yo lowboo-p’ee mayo?* 有老虎皮沒有

(General):

You’re a fool. *Nee shi yeeka boot’oo ren.* 你是一個糊塗人

I must give you a thrashing. *Waw yow tab nee.* 我要打你

Giles’ translations are extremely catholic in scope, ranging from *San tzu ching* 三字經 through *Fo kuo chi* 佛國記 to *Chuang-tzu* 莊子 and *Hsi yüan lu* 洗冤錄. Probably the best known today are the anthologies of prose and verse *Gems of Chinese Literature* and *Strange Stories from a Chinese Studio*, today still the largest collection of stories from *Liao chai chih i* 聊齋志異 available in English. His insistence on retaining rhyme in his verse translations, though theoretically sound, gives them nowadays an antiquated flavour.<sup>19</sup> In

<sup>16</sup> Paul Pelliot, “A propos du *Chinese Biographical Dictionary* de M. H. Giles,” *Asia Major* 4 (1927): 377.

<sup>17</sup> *Kuofu t’uhsiangmo chibichen* (Taipei: Chin tai Chung-kuo ch’u pan she, 1984), p.42; *Sun Chung-shan chüan chib*, vol.1 (Peking: Chung hua shu chü, 1981), pp. 46–8.

<sup>18</sup> *Chinese without a teacher*, 8th ed. (Shanghai: Kelly & Walsh, 1922).

<sup>19</sup> On the unsuitability of English rhymed verse as a medium for Chinese poetry in translation, with especial reference to Giles, see David Hawkes, “Chinese poetry and the English reader” in Raymond Dawson, ed., *The legacy of China* (Oxford: Oxford University Press, 1964), p.99.

<sup>20</sup> See below, n.138.

<sup>21</sup> For a testimonial to Giles' generosity see Lo Hui-min, "Ku Hung-ming: homecoming," *East Asian History* 9 (June 1995): 78.

<sup>22</sup> *Cambridge Review* 1376 (22 February 1935): 264.

<sup>23</sup> Entries in *Dictionary of national biography, Who was who, Alumni Cantabrigienses*.

<sup>24</sup> Obituaries in *The Times*, 14, 15, 16 February 1935; *Cambridge Review* 1376 (22 February 1935): 264; *Journal of the Royal Asiatic Society* (1935): 577-9; *Journal of the North China Branch of the Royal Asiatic Society* 46 (1935): 134-6.

<sup>25</sup> Of Ch'ing-hua University.

<sup>26</sup> *Chinese Social and Political Science Review* 15.i (Peking, April 1931): 78-91.

<sup>27</sup> *The Historian* 46.4 (Albuquerque, 1984): 520-38.

<sup>28</sup> *Chung hua wen shih lun ts'ung* 38 (Peking, 1986): 289-310.

his prose translations he sometimes glosses over a difficulty by simple omission, without notifying the reader, but his style is fluent and robust, and has worn better than his verse.

In his life-time Giles was notorious as a merciless critic of the work of fellow toilers in sinology, and in his journalistic writing, for which there was a ready outlet in the flourishing English-language press in China, he took delight in excoriating others for their mistranslations. Paradoxically, it is this miscellaneous and "ephemeral" writing which now seems most likely to have permanent value and interest. An example is the *Chinese Sketches* of 1876, containing observations based on nine years' residence in China on such varied topics as dentistry, etiquette, gambling, pawnbrokers, slang, superstitions and torture.

As a polemicist, Giles expressed particularly strong views on female infanticide in China (accounts of which he considered exaggerated), opium addiction (which he deemed preferable to alcoholism), and missionary work in China (which he considered undesirable and unnecessary). The expression of such opinions naturally made him many enemies, but once seized of a conviction he refused to change his mind. This applied to small matters as well as great; an example is his heated argument with James Legge on the authenticity of the *Lao Tzu*, in the pages of the *China Review*.<sup>20</sup>

Giles was a complex and contradictory personality. Ruthless with his pen, he was the soul of kindness to a friend in need.<sup>21</sup> He dedicated the third edition of *Strange Stories* (1916) to his seven grandchildren, but at the end of his life was on speaking terms with only one of his surviving children. An ardent agnostic, he was at the same time an enthusiastic freemason. He was by all accounts a convivial companion and clubman, but never became a Fellow of his College, despite holding a Professorship for thirty-five years. Notwithstanding his reputation for abrasiveness, he would speak to anyone in the street "from the Vice-Chancellor to a crossing-sweeper,"<sup>22</sup> and was remembered by acquaintances as a man of great personal charm.

Apart from entries in standard biographical reference works<sup>23</sup> and obituaries in contemporary journals,<sup>24</sup> very little about Giles and his works has appeared in print. An article by Fu Shang-lin 傅尚霖<sup>25</sup> entitled "One Generation of Chinese Studies in Cambridge—an Appreciation of Professor Herbert Giles,"<sup>26</sup> was written to commemorate Giles' eighty-fifth birthday and is based on interviews with its subject. Though in the nature of a hagiography, it contains some interesting personal details. P. R. Marshall's thoughtful study of Giles as a historian, "H. A. Giles and E. H. Parker: Clio's English Servants in Late Nineteenth-Century China,"<sup>27</sup> concludes that his sympathetic treatment of Chinese questions had a positive effect, despite a lack of scientific rigour. Another article, "Ying-kuo Han hsüeh chia Chai Li-szu yü Chung-kuo ku tien wen hsüeh 英國漢學家翟理思與中國古典文學"<sup>28</sup> by Wang Li-na 王麗娜, is a survey of Giles' writings, based on the holdings of the Peking Library. As well as the English misprints usual in Chinese publications, there are

numerous errors of omission and commission. However, the author redeems herself by the choice of a phrase to describe his pre-eminence in Chinese studies that would surely have won the approbation of Giles himself: “*ch’ang ch’i chih Ying-kuo Han hsüeh chiao yü chih niu erh* 長期執英國漢學教育之牛耳.” Most recently, D. E. Pollard has written on “H. A. Giles and his translations.”<sup>29</sup> A very brief summary of Giles’ career (containing some inaccuracies) is followed by detailed analyses of two of Giles’ prose *Gems*, Chinese texts and the author’s own versions being provided for comparison. Pollard’s reappraisal of Giles’s efforts, though somewhat condescending in tone, constitutes a partial rehabilitation of his reputation in respectable sinological circles.

The *Memoirs*, now published for the first time, take the form of a *nien p’u* 年譜 or chronological record of Giles’ life as a writer. The original, a typescript of 174 pages entitled *Autobiographical, etc.*,<sup>30</sup> is carefully prepared and clearly intended for publication. Internal evidence shows it to have been written between 1918 and 1925, and there is naturally more detail about the later years. Some harsh personal remarks towards the end, obviously written in the heat of the moment, would probably on reflection have been toned down or omitted, but they are included here as they stand.

There are no Chinese characters in the original; they have been supplied by the editor where appropriate.

The following abbreviations are used in the notes:

BFBS	British and Foreign Bible Society
CUL	Cambridge University Library
CUR	<i>Cambridge University Reporter</i> (1870–)
Customs	Chinese Imperial Maritime Customs
FO	Foreign Office Records (Public Record Office, Kew)
FOL	<i>Foreign Office List</i> (London, 1852–1965)
JNCBRAS	<i>Journal of the North-China Branch of the Royal Asiatic Society</i> (Shanghai, 1858–1948)
JRAS	<i>Journal of the Royal Asiatic Society</i> (London, 1834–)
LMS	London Missionary Society
MYB	<i>Masonic Year Book</i> (London, 1908–)
OED	<i>Oxford English Dictionary</i> (2nd ed., 1989)

In conclusion the editor wishes to thank the following for their reminiscences of H. A. Giles: Mr John Allen Laurence (his grandson), Mrs D. E. Richards (1894–1986) and Mrs L. E. Jackson (戴蓮立) (1908–90).

The *Memoirs of H. A. Giles* are published by permission of the Syndics of Cambridge University Library (copyright © 1999 Cambridge University Library).

*Charles Aylmer*

<sup>29</sup> *Renditions* 40 (Hong Kong, 1993): 103–21; reprinted in M. Wilson and J. Cayley, eds, *Europe studies China* (London: Hanshan Tang Books, 1995), pp.492–512.

<sup>30</sup> CUL Add. MS. 8964(1).

## AUTOBIBLIOGRAPHICAL, ETC.

*Foreword*

<sup>1</sup> George Ernest Morrison (1862–1920), foreign correspondent and traveller; biography by C. Pearl, *Morrison of Peking* (Sydney: Angus & Robertson, 1967).

<sup>2</sup> Philip Guedalla (1889–1944), historian and essayist.

Often asked—once by the late Dr Morrison<sup>1</sup> of Peking—for a complete list of my published writings, I have put together the following items, with remarks which must of necessity be egotistical, but I hope not unduly so.

My training, up to the age of eighteen, was purely classical; then I added the study of French and Italian to Latin and Greek, until I went to China at the age of twenty-one. Close grammatical analogy never had any charms for me. I managed, however, by wide as opposed to meticulous reading, to imbibe, and in later years to enjoy, something of the spirit which informs the mythologies, histories, and poetical literatures, of ancient Greece and Rome, before being finally engulfed in the maëlstrom of Chinese.

H. A. Giles, 1925

Autobiography is an unrivalled medium for telling the truth about other people

—Mr Philip Guedalla<sup>2</sup>

*1863 (Aet. 18)*

<sup>3</sup> Aeschylus (c.525–456 B.C.), Greek tragedian. See Figure 2 for a specimen of *Dr. Giles' keys to the classics*, 50 vols (London: James Cornish & Sons, 1854–75).

In 1863, while living in Paris, I made a word-for-word translation of the famous trilogy of Aeschylus—*Agamemnon*, *Choephoroi*, and *Eumenides*—for the *Keys to the Classics*.<sup>3</sup>

*1867 (Aet. 22)*

<sup>4</sup> Robert Morrison (1782–1834), LMS missionary, Professor of Chinese, London Oriental Institution, 1825–28; author of *A dictionary of the Chinese language* (Shanghai, 1865) (a reprint of Part Two of his larger work, see n.204).

<sup>5</sup> Sir Thomas Francis Wade (1818–95), diplomatist; Professor of Chinese, Cambridge University, 1888–95; author of *Yü yen tzü erh chi; a progressive course designed to assist the student of colloquial Chinese as spoken in the Capital and the Metropolitan Department* (London: Trübner, 1867). Obituary by H. Cordier in *T'oung Pao* 6 (Paris, 1895): 407–12. *FOL* (1896): 235\*. See Figure 3.

In May, 1867, I began the study of the Chinese language at Peking. The only book I had to help me was an abbreviated issue of Morrison's<sup>4</sup> *Dictionary*, in which the aspirates were not marked; much as if an English-Chinese dictionary, for the use of the Chinese, were published without the letter *b*, showing no difference between the conjunction *and* and the *[b]land* of the body. Later on, copies of Wade's<sup>5</sup> *Tzü Erh Chi* 自爾集, a very ill-arranged and pedantic primer, appeared, and like the rest of the students, I set to work on the 214 so-called 'Radicals'. After several weeks wasted in this way, I began to wonder if I should ever have occasion to use the 58th Radical, meaning "pointed like a pig's head." I then discovered that, with the exception of a certain number in practical colloquial use, no Chinese boy ever learns these Radicals, which are of use only as Keys by which words are found in Chinese dictionaries.

Consequently, I dropped the Radicals and went on with the rest of the work; and directly I had reached the end, instead of going all over it again and again, as many did, I struck out a line for myself. I may add that the late Baron von Gumpach,<sup>6</sup> in *The Burlingame Mission* (p.238 seq.) dealt the *Tzū Erb Chi* a severe blow by an analysis of its phraseology, declaring that “a tone akin to vulgarity is found to pervade the entire work.” He might have added “pedantry” with even more truth (see 1887). Following on my rejection of Wade’s *Tzū Erb Chi*, I bought a copy of the *San Tzū Ching* 三字經 (see 1873, 1899, 1910), which I read through by the flickering light of Dr Bridgman’s<sup>7</sup> rendering in *The Chinese Repository*, iv, 105, and learnt it, like a Chinese schoolboy, by heart. I also bought a small collection of Chinese proverbs (*Ming hsien chi* 名賢集), many of which, even with the help of a teacher, I failed at first to understand.

### 1868 (Aet. 23)

In April of this year I was sent to Tientsin as Assistant in the Consulate there; and not having much official work to do, I was able to give plenty of time to Chinese. And here, before proceeding with my literary adventures, I will insert a rough outline of my early studies in the literature of China, which were of course largely supplemented by masses of Chinese official letters, dispatches, proclamations, handbills, etc. I even managed to get a copy of a will, and a list of criminals for execution and commutation of the death-penalty. I began by plunging into the Confucian Canon, large portions of which were already available in the immortal translations by Dr Legge<sup>8</sup>; and I started simultaneously upon a Chinese novel, choosing one which had been printed especially for foreign students in clear bold type. This was none other than the mis-named *Fortunate Union* 好逑傳, well known under that title through the translation by Sir John Davis,<sup>9</sup> a most creditable production for a man in his position and at that early date (1829), but full of inaccuracies such as would hardly be perpetrated by an ordinary student in 1920. It is a silly story, written in a low-class style.

About this time I read, with the help of Milne’s<sup>10</sup> translation, the colloquial portion of the famous *Sacred Edict* 聖諭廣訓 of the Emperor K’ang Hsi 康熙. Some years later I studied the more difficult literary chapters, this time with the help of Piry’s<sup>11</sup> French translation, of which I am now only able to say *scatet erroribus*. Among the novels which followed were the *Yü chiao li* 玉嬌梨 or *Les Deux Cousines*, translated by Abel-Remusat<sup>12</sup> in 1827 (and more correctly by St Julien<sup>13</sup> in 1864),—a gracefully written tale with two heroines, which difficulty is solved by the hero marrying both; *Blanche et Bleue*, or *Thunder-Peak Pagoda* (Lei feng t’a 雷峰塔), a feeble story involving the supernatural, translated by St Julien in 1834; and *Les Deux Jeunes Filles Lettrées* (P’ing shan lêng yen 平山冷燕) also translated by St Julien in 1860.

<sup>6</sup> Johannes Baron von Gumpach (d.1875), real name Theodore Gumpacht or Gumbracht, Customs officer; author of *The Burlingame Mission* (London and New York: Trübner, 1872). See J. K. Fairbank et al., eds, *The I.G. in Peking* (Cambridge, Mass.: Harvard University Press, 1975), p.17.

<sup>7</sup> Elijah Coleman Bridgman (1801–61), American Congregational missionary. *Chinese Repository* (Canton, 1832–51).

<sup>8</sup> James Legge (1815–97), LMS missionary; Professor of Chinese, Oxford University 1876–97. See L. Ride, “Biographical note,” prefaced to reprint of *The Chinese classics* (Hong Kong: Hong Kong University Press, 1960).

<sup>9</sup> Sir John Francis Daly Davis (1795–1890), Governor of Hong Kong, 1844–48; author of *The fortunate union* (London: Oriental Translation Fund, 1829). *FOI* (1891): 220.

<sup>10</sup> William Charles Milne (1815–63), LMS missionary; author of *The sacred edict* (London: Black, Kingsbury, Parbury, & Allen, 1817).

<sup>11</sup> A. Théophile Piry (1850–1918), French Customs officer; author of *Le saint édît, étude de littérature chinoise* (Shanghai: Bureau des Statistiques, Inspectorat Général des Douanes, 1879).

<sup>12</sup> Jean Pierre Abel Rémusat (1788–1832), French sinologist; Professor of Chinese, Collège de France 1788–1832; author of *Iu-kiao-li, ou les deux cousines* (Paris: Moutardier, 1879).

<sup>13</sup> Stanislas Aignan Julien (1799–1873), French sinologist; Professor of Chinese, Collège de France 1832–73; author of *Les deux cousines* (Paris: Didier, 1864); *Blanche et bleue, ou les deux couleurs-fées* (Paris: Gosselin, 1834); *Les jeunes filles lettrées* (Paris: Didier, 1860).

<sup>14</sup> *China Review* (Hong Kong, 1872–1901).

<sup>15</sup> Charles Henry Brewitt-Taylor (1857–1938), Customs officer; translator of *Romance of the Three Kingdoms* (Shanghai: Kelly & Walsh, 1925).

<sup>16</sup> Hsüan-tsang (c.600–64), Buddhist pilgrim and translator.

<sup>17</sup> Timothy Richard (1845–1919), Baptist missionary; author of *A journey to heaven: being a Chinese epic and allegory dealing with the origin of the universe, the evolution of monkey to man, the evolution of man to the immortal and revealing the religion, science and magic which moulded the life of the Middle Ages of central Asia and which underlie the civilization of the Far East to this day* (Shanghai: Christian Literature Society, 1913). See W. E. Soothill, *Timothy Richard of China* (London: Seeley, Service & Co, 1924).

<sup>18</sup> *Adversaria Sinica*: see below (1905).

<sup>19</sup> *Shen pao* (Shanghai, 1872–1949).

<sup>20</sup> *Chung hua hsin pao* (Shanghai, 1915–26).

<sup>21</sup> Yüan Shih-k'ai (1859–1916), soldier and statesman, President of the Republic of China 1912–16.

<sup>22</sup> Gustave Schlegel (1840–1903), Professor of Chinese, Leiden University 1876–1903.

<sup>23</sup> Liang Ch'i-ch'ao (1873–1928), scholar and writer; visited Cambridge 17 June 1919 (see Figure 10) and presented a copy of *Yin ping shih ts'ung chu* (Shanghai: Shang-wu Yin-shu-kuan, 1917) to CUL on 8 July 1919.

This last is written in a highly polished style, and is full of dull literary and philosophical disquisitions. Among other novels I read the *Shui hu chuan* 水滸傳 (see *The China Review*,<sup>14</sup> vol.i), a swash-buckler yarn with some interesting episodes; the *Chin p'ing mei* 金瓶梅, the language of which is very much a *double entente*; portions only of the *San Kuo chih yen i* 三國志演義, the famous historical novel, a complete translation of which, by Brewitt-Taylor,<sup>15</sup> was lost at the Boxer outbreak in 1900; the *Hsi yü chi* 西遊記, a comic account of the travels of Hsüan Tsang 玄奘,<sup>16</sup> accompanied by a monkey, in his search for sacred books of the Buddhist Canon, etc. It was reserved for Dr Timothy Richard<sup>17</sup> to discover that this was a genuine gospel, and to partially mis-translate and publish it under the auspices of the Christian Literature Society, Shanghai, with the title of *A Mission to Heaven*, one of the most amusing literary fiascos I have ever come across (see *Adversaria Sinica*<sup>18</sup> I, p.426).

Besides several other novels, such as the *Chin ku ch'i kuan* 今古奇觀, a collection of 40 tales, I tried to read through the famous and splendid novel known as *The Dream of the Red Chamber* 紅樓夢, which should more correctly be *A Dream of (living in mansions with) Red Upper Storeys*, q.d. *A Dream of Wealth and Power*. For my failures in regard to the last-mentioned and ultimate success, see 1885; and see also 1878 for the *Liao Chai* 聊齋志異, which I read carefully with a view to translation. Then came a certain number of plays, collections of elegant prose extracts by various compilers, occasionally accompanied by lucid commentaries, mixed up with the works of Taoist philosophers, and constant excursions into Chinese poetry, especially that of the T'ang dynasty. For many years I diligently read the Chinese newspapers, beginning with the Shanghai *Shun pao* 申報,<sup>19</sup> and ending with the modern *Chung hua hsin pao* 中華新報<sup>20</sup> of Hongkong, which in view of my well known republican views was kindly forwarded to me all through the latter treacherous portion of Yüan Shih-k'ai's 袁世凱<sup>21</sup> career. Thus it will be seen that I followed closely the advice of Gustav Schlegel,<sup>22</sup> formerly Professor of Chinese at Leiden: "Lisez, lisez, lisez; jetez vos grammaires au feu." The result of my reading appeared in the translations on which I based my *History of Chinese Literature* (see 1901), and although I have been an omnivorous reader ever since of all kinds of Chinese poetry and prose, ancient and modern, I will bring this digression to a close, just venturing to suggest to the student two works, written on totally different planes, from which I have quite recently derived considerable amusement in the one case and instruction in the other. These are (1) *Strange Records of the Manchu Dynasty* (*Ch'ing tai i wên* 清代軼聞) in four small volumes, and (2) *The Collected Writings of His Excellency, Liang Ch'i-ch'ao* 梁啟超<sup>23</sup> (*Yin ping shih ts'ung chu* 飲冰室叢著) in four thick volumes. In this latter work, a brilliant style which alone would give the author a high place in his country's literary annals, is joined to an extraordinarily extensive knowledge of European history and philosophy, ancient, mediaeval, and modern, such as has never hitherto been rivalled by any Chinese publicist.

1869 (*Aet. 24*)

In April, 1869, I was transferred to T'ai-wan Fu 台灣府<sup>24</sup> (as it then was) in Formosa, and during 1869 I translated Longinus' essay *On the Sublime*.<sup>25</sup> This was published in 1870, and was included in the bibliography of Longinus appended to *Longinus on the Sublime*, by Professor W. Rhys Roberts,<sup>26</sup> published in 1899. A translation of mine was also published in word-for-word form in the *Keys to the Classics*. With this, I bade adieu to Greek.

1870 (*Aet. 25*)

In November of this year I was sent, on my return from leave, back to Tientsin as Assistant, having married, in June, Catherine Maria Fenn, who after a residence of over two years became quite a good speaker of Northern Mandarin.

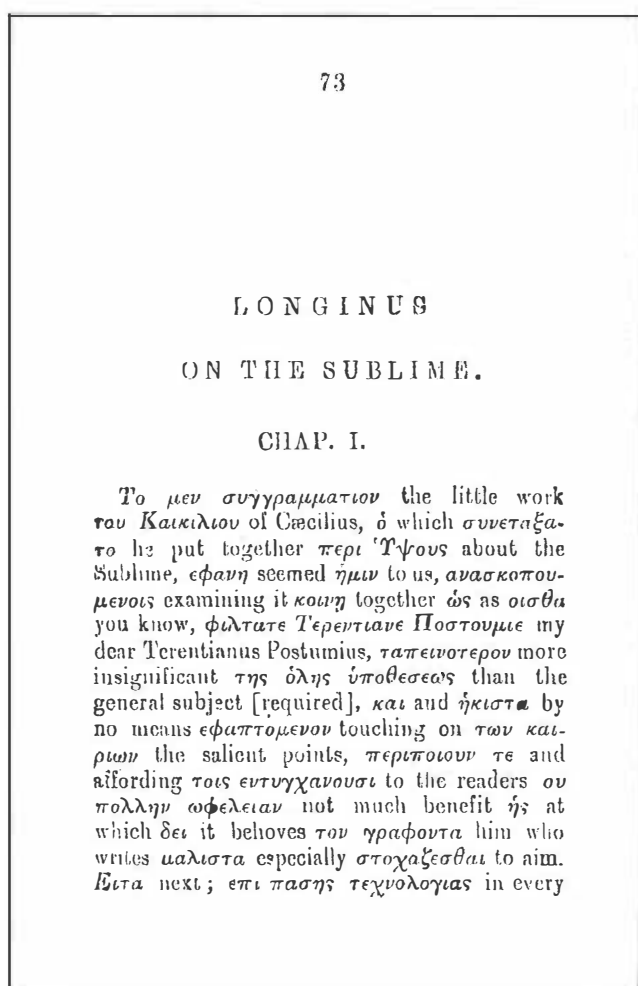
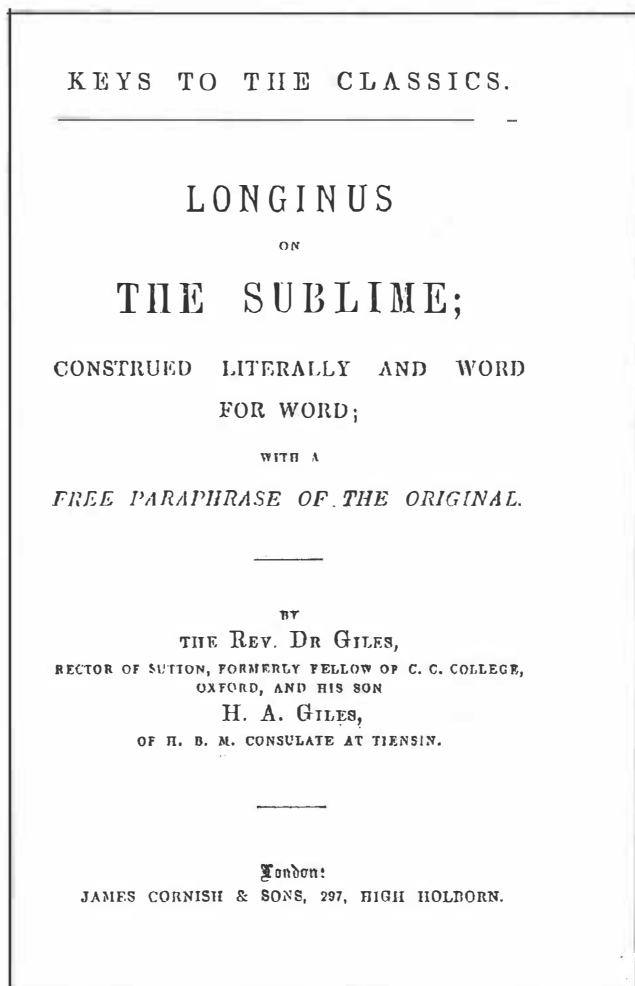
<sup>24</sup> T'ai-wan fu (now T'ai-nan): Treaty Port 1858; British consular post 1861–69.

<sup>25</sup> Περὶ ὑψους (*On the sublime*): Greek literary treatise formerly attributed to Cassius Longinus (c. 213–273), rhetorician and philosopher.

<sup>26</sup> William Rhys Roberts (1859–1929), classical scholar.

**Figure 2**

*Title page and first page of text of Longinus on the Sublime, translated by H. A. Giles and his father (Dr. Giles' Keys to the Classics [London: James Cornish & Sons, 1869])*



<sup>27</sup> Edward Harper Parker (1849–1926), consular officer; Professor of Chinese, Manchester University, 1901–26; author of *China past and present* (London: Chapman & Hall, 1903). *FOL* (1927): 445.

<sup>28</sup> The document appears to have been ‘weeded’ from the relevant FO file.

<sup>29</sup> *On the nature of the gods*: theological treatise by Cicero (106–42 B.C.).

<sup>30</sup> *Shanghai Courier* (1868–75).

<sup>31</sup> Justus Doolittle (1824–80), American Congregational missionary; author of *Vocabulary and hand-book of the Chinese language*, 2 vols (Foochow: Rozario, Marcal & Co., 1872).

### 1871 (*Aet.* 26)

In the spring of this year, the Interpreter—a rank of those days—to the Consulate was transferred to another post, and Mr (now Professor) Parker<sup>27</sup> was sent from Peking to act in his place. As Mr Parker was two years junior to me, I wrote at once to the Minister, Sir T. Wade and protested against what was a gross piece of injustice. Sir T. Wade lamely replied that he had thought I might be rusty after my furlough, but that if I felt equal to, etc., etc. I did feel quite equal, partly because I had taken Chinese books home with me for the express purpose of keeping up and even of improving my knowledge of the language. All went well for some time; then, down came a thundering dispatch, pointing out that in an official note to the Chinese authorities I had

made the disgraceful mistake of giving to the “captain” of a man-of-war a title (*ch’uan chu* 船主) which could only be applied to the “master” of a merchant-vessel. In reply, I was able to show by a stroke of the pen that Sir T. Wade had completely mis-read the Chinese, and in accusing me had made a bad mistake of his own. I expected, but did not get, some acknowledgement of error from a man of his standing to a man of mine. [The point involved lay in the words *ping ch’uan chu chiang* 兵船主將, a very correct rendering of “captain of a man-of-war”; but Sir T. Wade who always “saw red” where I was concerned could not get any further than *chu* 主, in his eagerness to be down on me.] I said nothing, but I took care to endorse the dispatch in question with my reply in red ink; and there it should be visible to this day.<sup>28</sup> Once more, in Hankow in 1874, Sir T. Wade attacked a Chinese rendering of mine, but again failed decisively to make his point; after which he left me severely alone, and nothing more of the kind happened between us, until it was my turn to take the offensive with further disastrous results to Sir T. Wade’s reputation as a Chinese scholar. *See* 1877, 1887.

During this year I managed to make a word-for-word translation of the *De Natura Deorum*,<sup>29</sup> which appeared among the *Keys to the Classics*. With this, I bade adieu to Latin, in which I had been trained up to the age of 21. In the autumn of this year I had occasion to take exception in the *Shanghai Courier*<sup>30</sup> to some extravagant praises by several missionaries of the Rev. Doolittle’s<sup>31</sup> dictionary, which Parker had already mauled severely, and which, after a

### Figure 3

Sir Thomas Francis Wade, K.C.B., G.C.M.G., Litt.D. Cantab. (1818–95), Minister to China (1870–76 and 1880–82); Professor of Chinese in the University of Cambridge (1888–95). Photograph taken by “Mr Fidler, the eminent photographer” (from *The Far East, N.S. 1.ii* [*Shanghai, August 1876*], facing p.30)





brief period of *succès d'estime*, has long since vanished from the shelves of a student's library. I also passed various unfavourable criticisms on the newly established *Peking Magazine*,<sup>32</sup> published in Chinese, with special reference to the lucubrations of the Rev. W. A. P. Martin.<sup>33</sup> who was then regarded as an authority of the first rank. These youthful effusions brought me a summons from the Acting Consul, W. H. Lay,<sup>34</sup> to hear a letter to him from Sir T. Wade, in which he was told to instruct me to "leave the missionaries alone" for the future. I told Lay that I considered myself bound, as a Consular officer, to leave all official and political topics alone, but that I claimed the right to discuss such matters as religious literature, etc., without let or hindrance: and this I continued to do, no further interference being forthcoming.

### 1872 (Aet. 27)

In this year I published *Chinese Without a Teacher*, unaccompanied by any Chinese text. It was reviewed in the *North-China Daily News*<sup>35</sup> of 18 December, and in the *Shanghai Evening Courier* at about the same date. It was naturally a good deal laughed at in a friendly way, and exception was taken to the absence of Tones. This lack was vigorously defended by a Chinese-speaking captain in the mercantile marine, who quoted Sir Harry Parkes<sup>36</sup> dictum, "*never* trouble yourself about the Tones,"—a most erroneous view, with which I have never been in sympathy. My little book, however, was only a *jeu d'esprit*, in which Tones would have been wholly out of place. My object was to transliterate Chinese strictly according to the values of the English vowels and consonants, so that anyone could pick up the book and read off a simple sentence with a good chance of being understood. Thus, instead of the necessarily arbitrary system for students, which provides "*ni kei wo mai*" 你給我買 = you buy it for me, I gave "*nee kay waw mi*," which no one who knows the English alphabet would have to learn to pronounce. The attempt, which had been well tested on my wife long before publication, proved a great success in the direction intended by me, and has since been adopted by more than one writer; not to mention, as will be seen later on, that many and large editions of *Chinese Without a Teacher* have since been placed upon the market.

### 1873 (Aet. 28)

Early in 1873, I published, as my first effort in the field of translation, *Two Chinese Poems*, the same being rhyming versions of the so-called *Three Character Classic* 三字經 and the *Thousand Character Essay* 千字文, two little works, both in jingling rhyme, with which Chinese boys invariably, at that date, began their education. The former contains at least one ridiculous blunder, which, however, escaped the notice of all the reviewers, Chinese scholarship not being then as wide or as deep as it has become of late years.

<sup>32</sup> *Chung hsi wen chien lu* 中西聞見錄 (Peking, 1872–4).

<sup>33</sup> William Alexander Parsons Martin (1827–1916), American Presbyterian missionary; Director, T'ung wen guan 同文館 1869–94; author of *A cycle of Catbay: or China, south and north, with personal reminiscences* (New York: F. H. Revell, 1896).

<sup>34</sup> William Hyde Lay (1836–76), consular officer. *FOL* (July 1876): 133.

<sup>35</sup> *North-China Daily News* (Shanghai, 1864–1951).

<sup>36</sup> Sir Harry Smith Parkes (1828–85), diplomatist; see S. Lane-Poole, *The life of Sir Harry Parkes*, 2 vols (London: Macmillan, 1894). *FOL* (1886): 214.

<sup>37</sup> *Evening Gazette* (Shanghai, 1873–75); merged with the *Shanghai Evening Courier* (1873–75) to form the *Shanghai Courier and China Gazette* (1875–90).

<sup>38</sup> *Celestial Empire* (Shanghai, 1874–1927).

My renderings were suggested by a not very lofty motive. A missionary had stated in print that it would be quite impossible to translate these two works into verse.

In July 1873, I began writing leading articles and miscellaneous press notices for the newly-established *Evening Gazette*,<sup>37</sup> and subsequently for its still-going weekly, the *Celestial Empire*.<sup>38</sup> I supplied articles, at the rate of one or two a week, to these papers until 1875, when the former was amalgamated with the *Shanghai Evening Courier* under a joint title, to which I will refer later on. The topics dealt with in these articles etc. were political, social (Chinese), religious, and literary; in one case a whole play was translated from the Chinese. In 1873 I also published *A Dictionary of Colloquial Idioms*, a small collection of certain idiomatic phrases of peculiar construction, which had not hitherto been noticed by writers on Chinese linguistics. The *Tzū Erb Chi*, in which pages were wasted over “Grammar,” of which the Chinese language is guiltless, contained none of these idioms, the correct use of which is so important in the colloquial.

### 1874 (Aet. 29)

<sup>39</sup> William Frederick Mayers (1831–78), consular officer and sinologist; author of *The Chinese reader's manual* (Shanghai: American Presbyterian Mission Press, 1874); *The Chinese Government: a manual of Chinese titles, categorically arranged and explained* (1st ed. London: Trübner, 1878; 2nd ed. Trübner, 1886; 3rd ed. Shanghai: Kelly & Walsh, 1896). *FOI* (January 1879): 214.

<sup>40</sup> Joseph Edkins (1823–1905), LMS missionary and Customs officer; author of *China's place in philology: an attempt to show that the languages of Europe and Asia have a common origin* (London: Trübner, 1871).

<sup>41</sup> Samuel Wells Williams (1812–84), American Congregationalist missionary and diplomat; author of *A syllabic dictionary of the Chinese language* (Shanghai: American Presbyterian Mission Press, 1874). See F. W. Williams, *The life and letters of Samuel Wells Williams, LL.D.* (New York: G. P. Putnam's Sons, 1889).

<sup>42</sup> Friedrich Hirth (1845–1927), German Customs officer; professor of Chinese, Columbia University 1902–17; author of *Text book of modern documentary Chinese, for the special use of the Chinese Customs Service* (Shanghai: Statistical Department of the Inspectorate General of Customs, 1909).

Among the miscellaneous contributions of this period were two book-reviews, which brought down on my head many oburgations from the author's friends. One of these (*Evening Gazette*, 2 July, 1874) was a notice of Mayers'<sup>39</sup> *Chinese Reader's Manual*. While giving high and deserved praise to this pioneer work, I took exception to the use of Mayers' own private transliteration,—and time has shown that I was right; for when the second edition of *The Chinese Government* was published, his old transliteration, which he had used in the first edition, was wisely changed to Wade's very inaccurate but popular system, used both in the Consular and Customs Services.

Individuals who invent such transliterations, instead of using the standard system, even though defective, only clog the wheels of progress. Signal examples of such failures, in addition to Mayers, are Edkins,<sup>40</sup> Williams,<sup>41</sup> Parker, and Hirth,<sup>42</sup> each of whom has made confusion worse confounded by using his own private offspring. Meanwhile, Mayers' *Manual* was packed with mistakes which I was not competent to discover until some years later (see November, 1923). However, I was able to point out various omissions, etc., in Mayers' work, and finished up with a prophecy that “a tolerably complete Biographical Dictionary will some day be written.” I little thought that I should be the next to try my hand, and once more to fall short of the ideal; but of this, later. The second review was of Dr Williams' *Syllabic Dictionary* (*Evening Gazette*, 16 Sept., 1874), for which I was freely bespattered with abuse from all American quarters. I showed up a multiplicity of absurd blunders and equally egregious omissions; and I wound up with these prophetic words: “We do not hesitate to pronounce Dr Williams the lexico-

grapher, not for the future, but of the past." I at once began upon a dictionary of my own, which will be mentioned in its proper place. The most bitter attack on me was made by E. C. Taintor,<sup>43</sup> an amiable young American, with whom I was unacquainted; and to this I published what I must have thought was a clever reply. I may add that I then made it a rule never to reply to adverse criticisms, a rule which I have steadily observed for fifty years. It may be worth noting, as one of Time's revenges, that in the *North-China Daily News* of 19 Sept., 1894, a "leading Chinese scholar" says, "Williams' work *scatet erroribus*." For further in this connexion, see September, 1879.

In this year, I began contributing to the *China Review* translations from the Chinese: *viz.* *A Thousand-Character Essay for Girls* in verse, and the famous work on Medical Jurisprudence, only half of which was printed, owing to disgraceful proof-reading and the refusal of the editor, N. B. Dennys,<sup>44</sup> to let me correct the proofs myself, for which I was well qualified, having been closely associated with a printing-office in my boyhood. The result was that until a change of editor I sent nothing more to the *China Review*; and I still hold the second half of my translation of the *Hsi Yüan Lu* 洗冤錄, for which, together with the first half, I have now (1923) received an offer of publication.

In 1874, I also published *Synoptical Studies in Chinese Character*, a little handbook, such as is used by the Chinese themselves, intended to draw attention to, and discriminate between, some 1300 characters likely to confuse by their similarity the foreign student. A great and amusing fight, lasting through April, May, and June, soon raged around this trifle. One reviewer denounced it as worthless, while another seemed to regard it as of epoch-making value. It was so favourably noticed in the *North-China Daily News* of 1 Dec., that Baron Johannes von Gumpach, that strange figure mentioned above, who flitted briefly across the literary stage in China, wrote a long protest against the want of proportion displayed by the critic. I felt at the time, I am glad to say, that Baron von Gumpach was right. As I have always carefully preserved press notices, these among others often provide amusing reading.

### 1875 (*Aet.* 30)

In 1875 I took home to England the finest collection of Chinese coins I had, or have since ever heard of, to be offered for £200 to the British Museum. Thirty years had been devoted by a distinguished member of the *literati* to its formation, and the coins—razor-, spade-, trouser-money,<sup>45</sup> etc., from remote antiquity down to the current year,—had been mounted on cards, with identification marks in each case, and a separate catalogue with valuable historical notes which I had translated. The collection was shown at a *soirée* of the Numismatical Society on 17 June, and the coins were subsequently tested chemically by Mr Warren de la Rue,<sup>46</sup> the distinguished chemist and

<sup>43</sup> Edward Coe Taintor (1842–78), American Customs officer; author of *The aborigines of northern Formosa* (Shanghai: Customs Press, 1874).

<sup>44</sup> Nicholas Belfield Dennys (d.1900), consular officer and journalist; author of *The treaty ports of China and Japan* (London: Trübner, 1867). *FOI* (1906): 212.

<sup>45</sup> Various kinds of ancient currency: 刀幣, 空首布幣, 平首布幣.

<sup>46</sup> Warren de la Rue (1815–89), scientist and inventor.

<sup>47</sup> Stanley Edward Lane-Poole (1854–1931), numismatist, professor of Arabic, Trinity College, Dublin 1898–1904.

<sup>48</sup> Albert Etienne Jean Baptiste Terrien de la Couperie (1845–94), Professor of Indo-Chinese Philology, University College, London 1884–88; author of *Catalogue of Chinese coins from the VIIIth century B.C. to A.D. 621, including the series in the British Museum* (London: Trustees of the British Museum, 1892).

<sup>49</sup> Lionel Charles Hopkins (1854–1952), brother of the poet Gerard Manley Hopkins (1844–89), Consul-General Tientsin 1901–08. Obituary in *JRAS* (1953): 91–2. *FOL* (1953): 553. See Figure 4.

<sup>50</sup> Nicholas Trübner (1817–84), publisher.

<sup>51</sup> *Vanity Fair* (London, 1868–).

<sup>52</sup> *The Friend of China* (London: Anglo-Oriental Society for the Suppression of the Opium Trade, 1875–1916).

<sup>53</sup> Charles Edward Mudie (1818–90), founder of Mudie's Lending Library.

<sup>54</sup> Georg von der Gabelentz (1840–93), German sinologist; author of *Chinesische Grammatik* (Leipzig: T. O. Weigel, 1881).

<sup>55</sup> *Literarisches Centralblatt für Deutschland* (Leipzig, 1850–1944).

<sup>56</sup> W. Schloesser, *Chinesische Skizzen* (Berlin: Wohlgemuth, 1878).

<sup>57</sup> *Literatur-Bericht*: not traced.

<sup>58</sup> Sir Edwin Arnold (1832–1904), poet and journalist; author of *The light of Asia* (London: Trübner, 1885).

<sup>59</sup> Bernard Quaritch (*né* Quaritsch) (1819–99), bookseller. See Nicholas Barker, "Bernard Quaritch" in *The Book Collector* (Special Number for the 150th Anniversary of Bernard Quaritch) (London, 1997): 3–34.

astronomer, who declared that the particular deposit found on the early specimens was a certain proof of great age. Mr Stanley Lane Poole,<sup>47</sup> to whom the collection was then submitted, told me that he had only £1000 per annum altogether to spend on coins, and could not afford to give one-fifth of it to China; not to mention, he added, that the Museum already possessed a satisfactory collection, presented by naval officers and others, in proof of which he showed me a large bagful of some forgeries and a lot of modern rubbish. All I could do was to carry the coins back to China, where they were afterwards dispersed. Later on, Terrien de Lacouperie,<sup>48</sup> who was no Chinese scholar, and whose name is now remembered only in connexion with some wild and wholly discredited theories as to the origin of the Chinese people, was engaged to catalogue the Museum collection, his work, in two volumes, which must have cost the Museum a large sum, being very roughly handled by Mr L. C. Hopkins,<sup>49</sup> now one of our foremost Chinese scholars, and shown to be full of inaccuracies. See the *Athenaeum*, 26 June, 1875.

In this year I published with Trübner,<sup>50</sup> whose large collection of Chinese books I catalogued for him, and for which he did not offer me a cent, a selection of newspaper articles, together with some newly-written papers, under the title of *Chinese Sketches*. This was very handsomely reviewed by many London and provincial papers, and pitilessly abused by some others. One critic (*Vanity Fair*,<sup>51</sup> 20 Nov., 1875) went so far as to say that I gave "a much more accurate account of the country where poor-rates, pauperism, State religion, and drunkenness are unknown, than could be got from most of the grasping Philistines who affect to monopolise all knowledge of it." The latter category was represented by writers of severely religious views, who objected, and very naturally, to my remarks on Christianity in China, Female Infanticide, the use of opium, etc., for which last see 1923. Thus, *The Friend of China*<sup>52</sup> (January, 1876), the chief anti-opium organ, tried to crush with sarcasm "a junior member of Her Majesty's Consular Service in China who has arisen to prove that we are all wrong," etc., etc. I may add that Mudie<sup>53</sup> flatly refused to put any copies of *Chinese Sketches* into his circulating library, though ultimately compelled to take a few. Meanwhile, after having been favourably reviewed by G. von der Gabelentz<sup>54</sup> in the *Literarisches Centralblatt*<sup>55</sup> of 1 July, 1876, it was translated into German by W. Schloesser (Berlin, 1878),<sup>56</sup> and Schloesser's translation was further dealt with in laudatory terms in the *Literatur-Bericht*<sup>57</sup> of 15 July, 1878, by a critic who signed himself "S.L." If this book made me enemies, it also gained for me several friends; among others, the late Sir Edwin Arnold,<sup>58</sup> who wrote and asked me to call, and at the interview said he was anxious for me to become the China correspondent of the *Daily Telegraph*, a position I found myself unable to take up, serious politics being barred to Consular officers.

In this year began my acquaintance with Bernard Quaritch.<sup>59</sup> It developed into a friendship which lasted until his death, and which I valued very highly. Like Trübner, he had a collection, but a much larger one, of miscellaneous Chinese works, and these he asked me to catalogue for him, with the

exception of any missionary publications, such as tracts, translations of the Bible, or of portions of it, all of which he instructed me to throw into the waste paper basket. Time has, perhaps, vindicated his judgment. "Even if you have only half a dozen books in your library," he said, "catalogue them; they will then be worth 25 per cent more than when uncatalogued." In the famous house, 15 Piccadilly, I found enough to keep me employed for about ten full days, at the end of which I was glad to find that Quaritch was more than satisfied with the result. He went so far as to hand me a blank cheque; and on my refusal of any money payment, presented me with a beautiful copy of the famous *Mabinogion* by Lady Charlotte Guest.<sup>60</sup> Later on, he admitted me to his wonderful lectures at his private house and also introduced me to the Sette of Odde Volumes,<sup>61</sup> where merry evenings were spent.

### 1876 (Aet. 31)

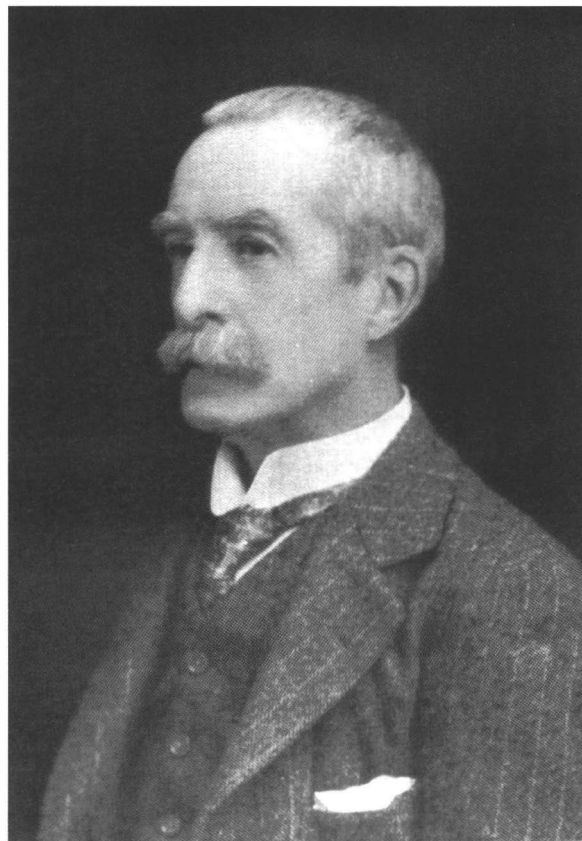
On my return to China in 1876, I was stationed at Swatow, and began work with a long and unfavourable critique of Edkins' *Introduction to the Study of the Chinese Characters*, published in the *Celestial Empire*. This had been written in England; and I took advantage of the companionship of the late Professor Earle<sup>62</sup> of Oxford, on the journey across France, to read it to him one evening when we stopped for the night at Dijon. He expressed his full approval, which is more than some did, for I was belaboured without mercy by one anonymous critic who afterwards became, and is still, a valued friend: Professor John Fryer,<sup>63</sup> University of California. In this year I made the acquaintance of Charles G. Leland<sup>64</sup> (Hans Breitmann), and gave him lessons in Pidgin-English, which enabled him to publish in 1876, though not altogether with my approval, a small volume of humorous poems entitled *Pidgin-English Sing-song*. At Swatow, I began a long series of articles and miscellaneous contributions to the *Shanghai Courier and China Gazette*—the title was subsequently changed to the *Shanghai Courier*—which I continued until nearly the end of 1880.

### 1877 (Aet. 32)

In January, 1877, an article of mine, "Wei-ch'i 圍棋, or the Chinese Game of War," appeared in *Temple Bar*,<sup>65</sup> and introduced, for the first time to a European public, this wonderful game which is still played all over China and

#### Figure 4

Lionel Charles Hopkins, I.S.O. (1854–1952). Chinese palaeographer; bequeathed his collection of oracle bones to Cambridge University Library (from *The New China Review* 2.ii [Shanghai, 1922], facing p.223)



<sup>60</sup> Lady Charlotte Guest (1812–95), Welsh scholar and translator of *The Mabinogion* (London: Bernard Quaritch, 1877).

<sup>61</sup> Dining club (with masonic characteristics) founded in 1878. See Colin Franklin, "B.Q. and the O.V.," *The Book Collector* (Special Number for the 150th Anniversary of Bernard Quaritch) (London, 1997): 198–216.

<sup>62</sup> John Earle (1824–1903), philologist.

<sup>63</sup> John Fryer (1839–1928), Professor of Oriental Languages and Literatures, University of California at Berkeley 1896–1915.

<sup>64</sup> Charles Godfrey Leland *alias* Hans Breitmann (1825–1903), American writer and folklorist.

<sup>65</sup> *Temple Bar* (London, 1860–1906).

<sup>66</sup> Zanoni Hind Volpicelli (1856–1936), Italian Customs and consular officer.

<sup>67</sup> *Journal of the North-China Branch of the Royal Asiatic Society* (Shanghai, 1859–1948).

<sup>68</sup> Fa-hsien (c.337–c.423), Buddhist pilgrim.

<sup>69</sup> Samuel Beal (1825–89), Royal Navy chaplain; Professor of Chinese, University College, London 1877–89; author of *Travels of Fa-hien and Sung-yun. Buddhist pilgrims from China to India* (London: Trübner, 1869); revised ed. “The travels of Fa-Hien” in *Si-Yu-Ki, Buddhist records of the western world* (London: Trübner’s Oriental Series, 1884), vol.1, pp.xxiii–lxxxiii.

<sup>70</sup> See also A. H. Smith, *Proverbs and sayings from the Chinese* (Shanghai: American Presbyterian Mission Press, 1902), p.22. For further examples of the use of *sha* 殺 as an intensifier, see *Han yūtat’utien* (Shanghai: Han yū ta tz’u tien chu pan she, 1990), s.v. *sha* (definition 18), vol.6, p.1488.

<sup>71</sup> James Dyer Ball (1847–1919), Hong Kong civil servant; author of *Easy sentences in the Hakka dialect* (Hong Kong: China Mail, 1881); *Cantonese made easy* (Hong Kong: China Mail, 1883).

<sup>72</sup> Straits Settlements, including Singapore, Malacca and the Malay States, under British rule 1826–1957.

<sup>73</sup> Augustus Raymond Margary (1846–75), consular officer and traveller, whose murder on the Burma–Yunnan frontier, a potential *casus belli* with Britain, was resolved by the Chefoo Convention (September 1876). *FOL* (January 1875): 140.

<sup>74</sup> William Gifford Palgrave (1826–88), consular officer; author of *Narrative of a year’s journey through central and eastern Arabia (1862–1863)* (London: Macmillan, 1865).

Japan. It was analysed at greater length in 1892 by Z. Volpicelli<sup>66</sup> (*N.-C.B.R.A.S. Journal*,<sup>67</sup> XXVI, p.80), who omitted all mention of my work as pioneer.

At Swatow I translated the *Fo Kuo Chi* 佛國記, the record of Fa Hsien’s 法顯<sup>68</sup> journey overland to India, his travels in India, and his return by sea to China after an absence of fifteen years. This was published in 1877, chiefly as a protest against the unscholarly translation by the Rev. Samuel Beal,<sup>69</sup> who replied with several articles containing more abuse than correction, but who ultimately produced an amended version in which he very properly, though without acknowledgement, made use of my work. I further seized the opportunity of a slap at Sir T. Wade for his egregious mistranslation of a Chinese proverb referring to quarrelling brothers: “It may be well to kill another, it is perdition to kill oneself 好殺了是他人，壞殺了是自己。” The proverb is levelled against friendship with outsiders in preference to brothers, and means, “Good as those may be, they are strangers; bad as these may be, they are (part of) oneself.” Dr Williams in his Dictionary (*see* 1874 and 1879) published the following eccentric mistranslation: “If you love the child greatly, yet he is another’s; if you feel that he is a ruined child, still he is my own.” Both these translators had been many years in China when they perpetrated the above.<sup>70</sup> In the same year I published a *Handbook of the Swatow Dialect*, a collection of easy sentences, with vocabulary, transliterated phonetically according to the English alphabet, after the style of *Chinese without a Teacher*. This was reproduced almost verbatim by Mr J. Dyer Ball,<sup>71</sup> who transliterated it for the Hakka dialect; and I believe he has done the same for Cantonese. The Straits’ Government<sup>72</sup> gave me \$100 for my work, which was all it was worth!

In this year I was sent officially overland to Canton, to make sure that the proclamation apologizing for the murder of Margary<sup>73</sup> had been duly posted in the province. For three weeks I passed in boat and chair through what was mostly new country to the foreigner: and in addition to my official report, I wrote a more frivolous account of my personal experiences, published under the title of *From Swatow to Canton (Overland)*. Some of my remarks on Christianity in China prevented general approval of this book; it was, however, sympathetically acknowledged by the late W. Gifford Palgrave,<sup>74</sup> the ex-Jesuit missionary, traveller, Consul, etc., who in the following year spent some days with me at Canton.

In the 1877–1878 volume of the *China Review* I had two papers: “A Visit to the Country of Gentlemen,” after the style of *Gulliver’s Travels*, and “Chinese Allegory.”

### 1878 (Aet. 33)

On my return to Swatow by sea, I was transferred as Vice Consul to Canton, where I completed in 1878 my translation of the famous *Liao Chai*, by P’u Sung-ling 蒲松齡,<sup>75</sup> issued under the title of *Strange Stories from a*

<sup>75</sup> P’u Sung-ling (1640–1715), writer.

*Chinese Studio*. The manuscript was sent home to England, and after being lost for some months in the office of the Messageries Maritimes,<sup>76</sup> was published in two volumes by Messrs de la Rue and Co. in 1880, my personal friend, Mr Warren de la Rue, designing for me an ornamental binding. Applications to translate into German were received from Dr M. Alsberg and Frau Baumann. This work brought me an unsolicited testimonial from the Marquis Tsêng,<sup>77</sup> to whom I had not even sent a presentation copy, couched in terms which gave me the greatest possible encouragement to proceed with the study of Chinese literature. The Marquis Tsêng was then in Paris, and later on was Minister Plenipotentiary at the Court of St James's. I have always remembered his kindly words with gratitude, especially as they have been the only ones of the kind I had ever received in writing from any influential member of the Chinese nation, some knowledge of whose language, literature, philosophy, history, and social life I have struggled for many years to convey to British and American readers. [I cannot say that I ever felt this to be a grievance: in any case, not after 19th of April, 1923 (*q.v.*)]

<sup>76</sup> French shipping line, founded 1852.

<sup>77</sup> Tseng Chi-tse 曾紀澤 (1839–90), eldest son of Tseng Kuo-fan; Minister to Great Britain 1878–86 and concurrently to France 1878–84.

#### CHINESE LEGATION

Paris: March, 1880.

Dear Sir,

Although I am not so fortunate as to be personally acquainted with you, the laudable exertions which, on various occasions, you have made to interest English readers in the works of Chinese writers have long made you known to me by reputation. I need not therefore offer you any apology for now writing to present you with my tribute of praise for the manner in which you have executed your last work, the translation of the *Liao Chai Chih I*, or "Strange Stories from a Chinese Studio." I congratulate you on having in this made the best translation of a Chinese work into English which has ever come under my notice. Whilst remaining faithful to the original, you have succeeded to a remarkable degree in preserving the spirit of the author. The manner in which this has been done has surprised and delighted me, for even the verses which are interspersed through the book have been rendered with a grace and a fidelity which cannot but excite the admiration of everyone who is capable of appreciating the difficulty of giving them expression. You have placed Chinese scholars under a deep debt of gratitude to you for the elegant manner in which you have set the work of their countrymen before the English reader; and they, as well as Englishmen, must sincerely hope that your success in translating the *Liao Chai* will but stimulate you to other similar undertakings in which it cannot for a moment be doubted that even greater triumphs await you. In making these translations you perform a great service not only to my countrymen, but also to your own, for nothing is more conducive to a good understanding between different peoples than the sympathy which arises from a knowledge and intelligent appreciation of the Literature of their respective countries. No less useful will your book be to English and Chinese students who may wish to obtain a knowledge, the one of the other's language, and I would strongly recommend it to them as the means which, in my opinion, will be found to be

<sup>78</sup> *China Mail* (Hong Kong, 1845–1974).

<sup>79</sup> Ku-lang-hsü 鼓浪嶼: island opposite Amoy.

<sup>80</sup> Sir Robert Kennaway Douglas (1838–1913), consular officer; Professor of Chinese, King's College, London 1865–1905; keeper of Chinese books, British Museum 1865–90; author of *Confucianism and Taoism* (London: SPCK, 1879); *China* (London: SPCK, 1882). *FOL* (1914): 502.

<sup>81</sup> Chiu-chiang 九江 (Kiangsi Province): treaty port since 1861.

most admirably adapted for the attainment of that object.

Hoping that you may be long spared to prosecute the useful labours in which you are now engaged,

I am, Dear Sir,

Yours very respectfully,

(Signed) TSÊNG.

To HERBERT A. GILES, Esq.,  
H.B.M. Act. Consul,  
Amoy.

*Strange Stories* was very generously reviewed in all the leading English and several Continental and American newspapers. A second and cheaper edition in one volume was issued in 1908, and a third still cheaper edition in 1916.

Meanwhile, I published *A Glossary of Reference on Subjects connected with the Far East*. It was meant to enlighten new arrivals on the meaning of phraseology in common use at the Treaty Ports (see 1886 and 1900 for 2nd and 3rd editions). I also wrote some papers for the *China Review*, and a few articles for the *China Mail*.<sup>78</sup>

At this juncture, April, 1878, I was transferred to Amoy as Acting Consul, and in the following October I published *A Short History of Koolangsu*,<sup>79</sup> the island on which stood the Consulates of various nationalities and the residential houses of merchants. This *brochure* possessed no value of any kind, for it contained merely a few notes of popular local interest, followed by a list of residents; nevertheless, the whole edition was sold out at once, copies being sent as Christmas cards to friends at home.

Among the articles which I was contributing at this time to the *Shanghai Courier* was one, dated 17 September, which landed me in a somewhat heated controversy. The subject of suicide by swallowing gold, as said to be practised by disgraced Chinese officials and others, and taken in its literal sense by Sir John Davis, Wells Williams, Doolittle and Douglas,<sup>80</sup> in their various works on China, had cropped up in a Customs Medical Report, No.33 of 1877, written by a Dr Jardine of Kiukiang.<sup>81</sup> He mentioned a case which had happened within his own knowledge, and suggested that "the rational treatment would be the continuous exhibition of alkalies, with demulcent drinks and emetics." The belief in this use of gold is widely prevalent among the more ignorant Chinese, to whom early foreign students trusted far too much for their facts; however, with the aid of a second article I was able to show that the term 'swallow gold 吞金' is a mere euphemism for taking poison, Chinese being perhaps of all languages the most saturated with euphemistic phraseology. In the *Shên-pao*, a Shanghai native paper, of 28 August, 1884, a story is told of a young girl who swallowed a gold hairpin, and was made by a Chinese doctor to eat a quantity of maize, followed by a small live frog, taken at a gulp; after which, the hairpin passed without



injury to the girl. Professor E. H. Parker in his *China Past and Present*, 1903, p.279, supports the old belief, as follows:— “The most aristocratic way of poisoning one’s self is to swallow gold.” In a more recent lecture too, addressed to his pupils at Manchester University, he carried on this old error; however, Mr S. Couling,<sup>82</sup> in his recent *Encyclopaedia Sinica*, 1917, says, “A mere euphemism, meaning to commit suicide with poison.”

### 1879 (*Aet.* 34)

In February, 1879, I had an article in *Fraser’s Magazine*<sup>83</sup> entitled “Mesmerism, Planchette and Spiritualism in China”; and another article, “On Chinese Fans,” in the May number of the same magazine. To the March number of the *Cornhill*<sup>84</sup> I contributed a paper on “Cremation in China,” based upon my actual presence at the cremation in Canton of a Buddhist priest.

An article of mine, sent to the *Fortnightly Review*,<sup>85</sup> was rejected in July. It was afterwards accepted and paid for by the *Nineteenth Century*,<sup>86</sup> but never published. Its title was “Confucius or Christ?” and it was intended to show that the ethics of Confucianism and Christianity are on precisely the same lofty plane, and often expressed in almost identical terms.

In the September number of the *Fortnightly Review*, then edited by Mr (later Lord) Morley,<sup>87</sup> I had an article on “The Present State of China,” (for which I was taken to task in the October issue of the *Friend of China*); and another on “The Book-language of China” in the November number of the *Nineteenth Century*.

In September of this same year I published a *brochure* of forty pages *On some Translations and Mistranslations in Dr Williams’ Syllabic Dictionary*, already mentioned (1874). This effort of mine to get at accurate renderings of Chinese phraseology resulted in a free fight. I was badly mauled in the (Hongkong) *Daily Press*<sup>88</sup> of 16 September, received unstinted praise in the *North-China Daily News* of 11 September, and was supported in vol.X, no.5, of the *Chinese Recorder and Missionary Journal*<sup>89</sup> to the extent that “the Dictionary is in fault in most of the instances given.” I sent a copy of my *brochure* to Dr Williams, but received no reply. In the “second edition” of his Dictionary, which was only a second impression from stereotyped plates, Dr Williams was naturally unable to insert my corrections. What he did do, was to print them on a fly-sheet at the end, and publish them without a word of acknowledgement, still less of thanks (*See* 1877).

During this year, the plan and success of *A Glossary of Reference* suggested to me the possibility of something on a larger scale, of the nature of an encyclopaedia; and I forthwith set to work and drew up a scheme, with estimate of printing expenses and of probable profits. The idea was to enlist all the prominent writers of the day, and allot to each a specially suitable subject. Thus, Hance<sup>90</sup> was to deal with Botany, Eitel<sup>91</sup> with Buddhism,

<sup>82</sup> Samuel Couling (1859–1922), Baptist missionary; author of *Encyclopaedia Sinica* (Shanghai: Kelly & Walsh, 1917).

<sup>83</sup> *Fraser’s Magazine [for Town and Country]* (London, 1830–82).

<sup>84</sup> *Cornhill Magazine* (London, 1860–1975).

<sup>85</sup> *Fortnightly Review* (London, 1865–1934).

<sup>86</sup> *Nineteenth Century* (London, 1877–1900).

<sup>87</sup> John, 1st Viscount Morley of Blackburn (1838–1923), statesman and man of letters.

<sup>88</sup> *Hong Kong Daily Press* (1857–1941).

<sup>89</sup> *Chinese Recorder and Missionary Journal* (Foochow & Shanghai, 1868–1922).

<sup>90</sup> Henry Fletcher Hance (1827–86), consular officer and botanist. *FOL* (1887): 214.

<sup>91</sup> Ernst Johann Eitel (1838–1908), German missionary; author of *Hand-book of Chinese Buddhism* (London: Trübner, 1888).

<sup>92</sup> George Macdonald Home Playfair (1850–1917), consular officer; author of *Cities and towns of China* (Hong Kong: Noronha, 1879). *FOL* (1918): 579.

Playfair<sup>92</sup> with Geography, Parker with the Tones, etc. etc. Two circular letters were drafted: one to proposed contributors, asking for co-operation, and a second to the public generally, asking for promises of support by purchases of the Encyclopaedia, which was to “embrace notices of the art, literature, language, science, commerce, government, religions, philosophies, laws, history, geography, etc.,” of China. The edition was to be of 500 copies of 1500 pages, with diagrams, at \$10, and the profit on the first year’s sales was worked out at \$2750. There the scheme stopped; but when, thirty-eight years later, Mr S. Couling, compiler of the *Encyclopaedia Sinica*, 1917, came to visit me, I was able to show him the draft of an earlier, though abortive, attempt in the same direction if not exactly on the same plan as his own.

### 1880 (Aet. 35)

<sup>93</sup> Oak Lodge No. 190 (London), founded 1789 (*MYB* [1997–98]: 38).

<sup>94</sup> Worshipful Master.

<sup>95</sup> Ionic Lodge No. 1781 (Amoy), 1878–1905 (*MYB* [Historical Supplement, 1964]: 527).

<sup>96</sup> Foochow Lodge No. 1912, 1881, transferred to Hong Kong 1952 (*MYB* [1952]: 81).

<sup>97</sup> See further Frederick M. Gratton, *The history of Freemasonry in Shanghai and northern China* (Shanghai: North China Printing and Publishing Co., 1913).

<sup>98</sup> Sir Chaloner Alabaster (1838–98), diplomat; author of *Notes and commentaries on Chinese criminal law* (London: Luzac, 1899). *FOL* (1899): 235.

<sup>99</sup> Blue: i.e. genuine, real (*OED*)

<sup>100</sup> Northern Lodge of China No. 570 (Shanghai), 1849–1961 (*MYB* [1961]: 54).

<sup>101</sup> North China Branch of the Royal Asiatic Society (Shanghai, 1857–1949).

In 1880 I was much taken up with Freemasonry, into the mysteries of which I had been initiated on 21 April, 1870 in the Oak Lodge, No. 190,<sup>93</sup> an ancient Lodge, with its centenary now well behind it, of which I have for many years been the “father.” I became W.M.<sup>94</sup> of the Ionic Lodge of Amoy, No. 1781,<sup>95</sup> Senior Warden of the District Grand Lodge of Hong Kong; and in March, 1881, I became first W.M. of the Foochow Lodge, No. 1912.<sup>96</sup> The above would have no bearing here but for the fact that I delivered, and published in October 1880, a lecture on *Freemasonry in China*, with diagrams, my object being to show that our craft, in the sense in which we understand it, has never had any existence in China, though secret societies with curiously similar rites have been common enough.<sup>97</sup> Sir Chaloner Alabaster<sup>98</sup> found fault with me for not having stretched a point and found that the ritual of Chinese “lodges” was after all a phase or offshoot of our own blue Masonry<sup>99</sup> as handed down since the building of Solomon’s Temple. Only 100 copies were printed; but in 1890 I agreed to a new edition of 200 copies being printed by the District Grand Lodge of North-China.<sup>100</sup>

In October, I severed my connexion with journalism—to my great regret, for I had found it both pleasant and profitable; but I felt that I had to keep all my time for books, of which I had several in view. In December, I was made a Corresponding Member of the North-China Branch of the Royal Asiatic Society,<sup>101</sup> and some years later an Honorary Member.

### 1881 (Aet. 36)

<sup>102</sup> Sir Edward Burnett Tylor (1832–1917), Professor of Anthropology, Oxford University 1896–1909.

<sup>103</sup> The Pitt Rivers Museum has a record of the umbrella but cannot now locate it (letter dated 7 February 1994).

On the 6th March, the Amoy Chinese Chamber of Commerce sent a deputation to present me with a Red Umbrella for services rendered by protection of Chinese emigrants from overcrowding in steamers. The legend in Chinese on the Umbrella was “He protected our black-haired people.” Later, on arrival in England, I gave it to my friend, E. B. Tylor,<sup>102</sup> for his museum at Oxford.<sup>103</sup> I entertained the deputation with champagne and

made a speech in Chinese. On the 15th March the foreign Chamber of Commerce at Amoy passed a resolution of their thanks etc. for my action. In October, 1881, I published in *Time*<sup>104</sup> an article on the Educational System, which was labelled by the editor "Chinese Cram."

On 13 July of this year an article of mine, on "Criminal Procedure in China," was accepted for the *Fortnightly Review* by Mr John (later Lord) Morley, editor, who said, "I may not be able to print it for some little time to come." In a further letter, dated 25 August, he said, "On the whole I cannot possibly make room for the paper that you were kind enough to propose." I then asked for payment, and received the following somewhat ungrammatical reply: "It is not usual with the proprietors of the *Fortnightly Review* to pay for articles until they are used. I do not think I can persuade them to alter their rule, though I would gladly meet your wishes if I had been able to do so." On 1 July, 1883, I interviewed the publisher, Mr Chapman,<sup>105</sup> and pressed for payment; whereupon I received a letter, dated 3 July, from Mr Morley, to whom I had written, saying that I had been told to look to him for payment. In this letter Mr Morley repudiated all responsibility, and said, "I entirely decline to comply with your request," etc. etc. The matter then fell into the hands of the new editor, Mr T. H. S. Escott,<sup>106</sup> to whom Mr Morley had forgotten to hand my article, and dragged along until January, 1884, when I notified Messrs Chapman & Hall that unless I was paid within a given time, I should at once take legal proceedings. On 30 January, the secretary to the firm wrote me a very apologetic letter and enclosed cheque in settlement. It only remains to state that the article was never published; also, that had I been writing for my daily bread, I should hardly have dared to threaten a wealthy firm of publishers.

During 1881 I wrote some reviews and miscellaneous papers for the *London and China Telegraph*,<sup>107</sup> and have continued such contributions, more or less, down to the present year (1925).

In the *China Review* for 1881–1882 I published an article entitled "The New Testament in Chinese," of which a reviewer in the *North-China Herald*<sup>108</sup> of 7 Feb., 1882, said, "For excellence of spirit, moderation of tone, and scholarship, it is deserving of the highest praise." My paper, however, was intended to expose some of the gross mistakes which had been perpetrated by translators who were quite unfitted for their task, and to call attention to the fact that an accurate and intelligible version of the Bible was not in the hands of Chinese readers. It is therefore not to be wondered at that the article was fiercely attacked by more than one member of the missionary fraternity, especially by the Rev. F. G. Masters<sup>109</sup> and by the Rev. G. Owen,<sup>110</sup> with the latter of whom I became on friendly terms later on. The Rev. W. Muirhead<sup>111</sup> had a half-hearted slap at it, but such blows were more than softened by the unexpected advocacy of Bishop G. E. Moule,<sup>112</sup> who was on the way to be a fair Chinese scholar, (though he has left nothing to show for it), as well as a Christian with charity of heart,—a not invariable combination in a parson. He went so far as to say, "I am glad to see that so important a subject has been handled by a competent student of Chinese, and, as you bear witness, in an

<sup>104</sup> *Time* (London, 1879–91).

<sup>105</sup> Frederic Chapman (1823–1895), publisher.

<sup>106</sup> Thomas Hay Sweet Escott (d.1924), journalist.

<sup>107</sup> *London and China Telegraph* (London, 1859–1921); amalgamated with the *London and China Express* (see n.236) to form the *China Express and Telegraph* (1921–1931).

<sup>108</sup> *North-China Herald* (Shanghai, 1850–1951).

<sup>109</sup> Frederick George Masters (1871–1939), Anglican clergyman.

<sup>110</sup> George Owen (1843–1914), LMS missionary.

<sup>111</sup> William Muirhead (1822–1900), LMS missionary.

<sup>112</sup> George Evans Moule (1828–1912), Anglican Bishop of Mid-China 1880–1906.

<sup>113</sup> Mansion House: residence of the Lord Mayor of London.

excellent spirit ... I, for one, heartily thank Mr Giles for what he has contributed towards facilitating a closer and closer approximation to a really Chinese version of the Holy Bible.”

In this year a meeting was summoned at the Mansion House<sup>113</sup> to consider the Opium Question in China, and I discovered that cards of invitation had been sent to every member of the China Consular Service then on leave in England, with the single exception of myself. I wrote at once to the Lord Mayor and complained of the omission, receiving a reply from his secretary, saying that a ticket of admission would be forwarded to me on condition that I would not attempt to address the meeting. This, of course, was in consequence of my chapter on Opium in *Chinese Sketches*; and provides a delightful instance of the eagerness displayed by crank Societies to arrive at the truth. The use of opium, in spite of some strenuous efforts on the part of the Chinese Government, has not been extinguished yet (1918); and in those districts where prohibition has had most effect, the use of even more deadly drugs—morphia, cocaine, etc.—has spread to an alarming extent. See 1907, 1923, 1925.

### 1882 (Aet. 37)

<sup>114</sup> Lo-hsing'ta 羅星塔 (Fukien Province): British consular post 1868–1932.

<sup>115</sup> Asiatic Society of Bengal (Calcutta, 1784–).

<sup>116</sup> Frederic Henry Balfour (1846–1909), journalist; author of *The divine classic of Nan-Hua, being the works of Chuang Tsze* (Shanghai: Kelly & Walsh, 1881).

<sup>117</sup> The correct translation appears to be: “A man who has had a foot amputated [as a punishment] eschews [personal] adornment, as he is indifferent to [the] censure or approbation [of others].”

<sup>118</sup> Catherine Maria Giles, née Fenn.

<sup>119</sup> In Giles' house, 10 Selwyn Gardens, Cambridge.

In April, 1882, when stationed at Pagoda Island,<sup>114</sup> I published *Historic China and other Sketches*; and in June I was elected an Associate Member of the Asiatic Society of Bengal,<sup>115</sup> “in recognition of services to Chinese Scholarship.” In July, I published in the *China Review* an analysis of Balfour's<sup>116</sup> ridiculous mistranslation of *Chuang Tzŭ* 莊子. One sentence of his ran thus: “Servants will tear up a portrait, not liking to be confronted with its beauties and its defects.” The Chinese text means, “A one-legged man discards ornament, his exterior not being open to commendation” 介者摛畫，外非譽也。<sup>117</sup> In this year I also contributed a paper on “Chinese Composition” to the *Journal of the North-China Branch of the Royal Asiatic Society*, vol.xvii., p.1. In this year I lost my wife,<sup>118</sup> who had been a great help to me during twelve and a half years of happy married life, and left me with six children saved out of nine. Later on, I wrote a few lines of verse, in a sense which she would have approved (see Dispatch-box <sup>119</sup>). Her literary gifts were confined to a fair knowledge of French and a smattering of German and Italian. She possessed a powerful, sweet, and well-trained mezzo soprano voice, which was the delight of many friends in various parts of China where she sang in public concerts as well as in private gatherings.

### 1883 (Aet. 38)

<sup>120</sup> *Trübner's American, European, and Oriental Literary Record* (London, 1865–91).

In 1883 I was asked by Trübner to review the second edition of *The Middle Kingdom*, by Dr Williams, for his *American, European, and Oriental Literary Record*.<sup>120</sup> In reply, I sent him a long analytical notice, pointing out a huge

number of mistakes which had survived from the first edition of thirty-five years before. Trübner then wrote and asked me to allow him to add my name, which, though unusual in the *Record*, I had no hesitation in doing. Editors generally do not approve of hostile critiques; publishers whose books suffer are chary of advertising in too outspoken journals. Some years later I was asked by a leading literary paper to review a worthless and pretentious book, *China*, by R. K. Douglas, in the *Story of the Nations* series. I did so, with the result that my notice was never printed; however, I was promptly paid. I can hardly think of any more unsatisfactory or more mischievous work. (1) The first two thousand years of Chinese history, by no means so legendary as many people imagine, are disposed of in eighteen out of a total of 449 pages. Thirty more pages cover another eighteen hundred years; after which, no special research into Chinese historical records is necessary, but only an acquaintance with the works of the Jesuits, of early Protestant missionaries, and of other writers in general. (2) The old nonsense, by Terrien de la Couperie, on the origin of the Chinese people, on the affinities of their language with Akkadian, etc., etc., is served up as if no Chavannes and no Parker had ever given it the *coup de grâce*. These two points must suffice.

During this same year I was once more in hot water. Having translated, for the first time, a number of "elegant extracts," chiefly in prose, from eminent Chinese writers of light literature of various dates, I had a volume of these printed at my own expense, under the title of *Gems of Chinese Literature*. I then called on Mr Alexander Macmillan,<sup>121</sup> showed him a specimen copy, and left the sheets with him for examination. His reply, dated, after a long interval, 2 October, was not calculated to leave me in a conciliatory mood. He said,

I have read your book through with considerable interest, and were there no other book of the kind in the market I should feel that it had a fair chance of success. But in the first place there is Mr Legge's volume on the Sacred Books of China in Professor Max Müller's series of *Sacred Books of the East*—with which I spent some hours in comparing your book—and secondly there is Professor Douglas' little volume on Confucius published by the Christian Knowledge Society. These cover the same field of thought as your volume, and there is hardly room for a third book.

No one who has a bowing acquaintance with Anglo-Chinese literature will take exception to my reply to such a fatuous and untruthful letter:—

I regret that you did not decline my work in so many words and no more. I told you in conversation on the 26th ult. that *Gems of Chinese Literature* was the first and sole existing work of its kind. You have since had an opportunity of seeing that it is to contain 118 extracts from 59 Chinese authors, covering a period of 2,000 years. In reply to your letter, allow me to repeat the statement made to you, and to refer you for verification to Dr Legge and Professor Douglas, whose works you name, but which no one would credit you with having even glanced at. If these gentlemen say that their works and mine overlap in the smallest degree, I will hand you a full apology for my misstatement; otherwise I should be glad to receive a similar *amende* from you.

<sup>121</sup> Alexander Macmillan (1818–96), publisher.

<sup>122</sup> Nien Yün-ting, "a rising young graduate of Foochow" (*Gems*, p.ix).

<sup>123</sup> Ku Hung-ming (1857–1928), man of letters and translator.

<sup>124</sup> See Figure 5.

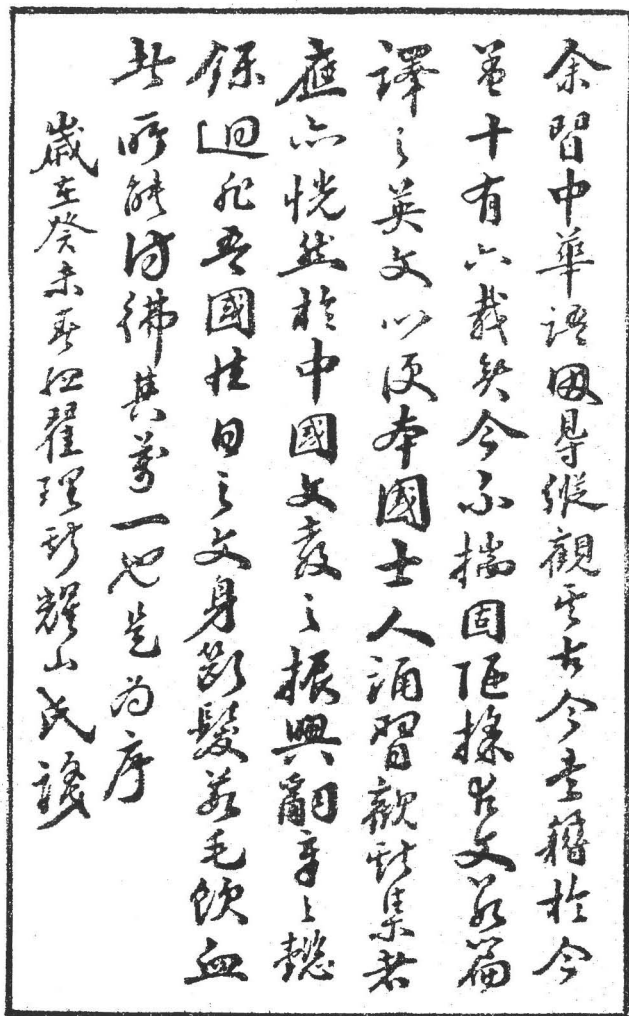
<sup>125</sup> *Pioneer*: not traced.

The challenge was not accepted, and no apology was sent or asked for from me.

I issued the book through my friend Bernard Quaritch, in an attractive binding, with the Chinese title 古文選珍 in ancient "Seal Character" on the face, and at the back a short preface in Chinese, written for me, after my inspiration, in the choicest style of calligraphy, by a young and promising graduate,<sup>122</sup> who did not live to see his handiwork, as I learnt from a letter by my old friend Ku Hung-ming 辜鴻銘,<sup>123</sup> dated 12 August 1883: "The young Master of Arts who indited the preface to your *Gems* is dead, and has not left his peer." The preface ran as follows:—

### Figure 5

Preface to *Gems of Chinese Literature* (London: Bernard Quaritch, 1884), composed by H. A. Giles in English; translation and calligraphy by Nien Yün-ting



For sixteen years past I have been a diligent student of the language and literature of the Chinese people. I have now attempted to render into the English tongue specimens of their standard authors of past ages, in the hope that my countrymen may thereby learn something of the literary achievements of a great empire, whose inhabitants held learning in high esteem when our own painted forefathers were running naked and houseless in the woods and living on berries and raw meat [...].

余習中華語，因得從觀其古今書籍，於今曾十有六載矣。今不揣固陋揀古文若篇譯之英文，以便本國士人誦習。觀斯集者應念恍然於中國文教之振興、辭章之懿鑠，迥非吾國往日之文身斷髮、茹毛飲血。[此所能彷彿其萬一也。是為序。歲在癸未春孟翟理斯耀山氏識。]<sup>124</sup>

(My closing words were changed into the more usual Chinese phraseology—"eating the skin and drinking the blood" of animals killed for food.)

Meanwhile, a long string of very favourable critiques appeared in all the chief London, provincial, and foreign newspapers. I will give only one brief quotation out of many, which may be read in connexion with Mr Macmillan's bumptious pronouncement, taken specially from a Far Eastern paper, the *Pioneer*,<sup>125</sup> of April, 1884:

English readers will search in vain for any work leading to an acquaintanceship, however slight, with the general literature of China. Dr Legge's colossal labours have indeed placed the canonical books of Confucianism within easy reach of the curious; but the immense bulk of Chinese authorship is still virgin soil, and remains to be efficiently explored. A recently published work, entitled *Gems of Chinese Literature*, is an attempt to supply this want [etc. etc.].

It was towards the close of this year that I first made the personal acquaintance of Dr Legge, who then described me to the family<sup>126</sup> into which I was about to marry, as the “Ishmael<sup>127</sup> of Sinology.” This may seem a little harsh; but I felt at the time that there was no spite in the remark and possibly a fair admixture of truth, and I decided to regard the stricture as a joke. Our one great literary fight was to come in 1886 (*q.v.*) when gloves were off and wigs were on the green. I may add here that some years before Dr Legge’s death in 1897, we had become close friends; we often met, and corresponded frequently, his latest letters to me, written almost up to the date of his death, being signed “Yours affectionately.” I think that he had discovered my boundless admiration for his scholarship, and that I resented superficial and disparaging criticisms about his monumental *Chinese Classics*, such as the well-known *Dictum* by Sir Thomas Wade, who has left nothing behind him beyond a discarded primer, but who had the temerity to denounce Dr Legge’s translations as “wooden.” The latter may further have discovered that my intentions, even if ill expressed, were honest.

<sup>126</sup> Edersheim (see below, nn.380–1).

<sup>127</sup> Ishmael: that is to say, an outcast.

### 1884 (*Aet.* 39)

In 1884, when stationed at Shanghai, my scanty leisure was much taken up with the meetings of the North-China Branch of the Royal Asiatic Society, of which I had been made a Corresponding Member in 1880. My chief contribution was a verbal description of a famous Chinese work on cookery,<sup>128</sup> given at a meeting in October; but I spent a good deal of time in hunting up new members and increasing the finances of the Society, and also in preparing for a new edition of *A Glossary of Reference*.

<sup>128</sup> Yüan Mei 袁枚 (1716–98), *Sui yüan shih tan* 隨園食單.

### 1885 (*Aet.* 40)

In March, 1885, I was elected President of the Society, and opened my year with a paper on the so-called *Dream of the Red Chamber*, which was later on reprinted in my *History of Chinese Literature*. It was a *précis*, not of the whole story, which runs to twenty-four 8vo volumes, but of the love-thread which runs through, and is the foundation of this wonderful work. As prematurely stated under 1868, I had made three attempts to read this work through, getting a little further at each attempt; but it was only in November of 1884, while taking my turn at night duty in a sick-room, that I managed to read it from beginning to end. I also arranged a symposium on “The Prevalence of Infanticide in China”; a second one on the question “What is Filial Piety?” and a third on “Chinese Theatricals and Theatrical Plots.” The symposia were most successful in giving new life to a Society which for some time, owing to the dullness of contributed articles, had been almost moribund; and further, in attracting new members in considerable numbers, thus leading up to the satisfactory condition of the Society at the present day.

<sup>129</sup> *Chingpao* 京報 (Peking): see Roswell S. Britton, *The Chinese Periodical Press* (Shanghai: Kelly & Walsh, 1933), pp.7–15, plate 8.

<sup>130</sup> Treaty signed at Tientsin, 9 June 1885.

<sup>131</sup> Sir Walter Caine Hillier (1849–1927), consular officer; Professor of Chinese, King's College, London 1904–08; Adviser to Chinese Government 1908–10; author of *An English-Chinese dictionary of Peking colloquial* (Shanghai: American Presbyterian Mission Press, 1910). *FOL* (1928): 456.

<sup>132</sup> Founded 1885.

<sup>133</sup> See Motono Eiichi, “H. A. Giles versus Huang Chengyi: Sino-British conflicts over the Mixed Court, 1884–85,” *East Asian History* 12 (Dec.1996): 135–57.

<sup>134</sup> In Giles' study at 10 Selwyn Gardens, Cambridge. Present whereabouts of these documents unknown.

So far back as I can recollect, translations from the *Peking Gazette*,<sup>129</sup> a Chinese official record of State papers, etc., were published periodically in the *North-China Daily News*. These were usually the work of some junior member of the legation staff, who thus earned a small addition to his income. In this year peace was signed between France and China,<sup>130</sup> and an Imperial Decree appeared in the *Peking Gazette*, and was translated as usual for the *North-China Daily News* of 20 August. I was then Vice Consul at Shanghai; and in view of the importance of the subject, I thought it right to call attention to the English version, which I stigmatized as “singularly inaccurate—to use a mild term,” and proceeded to analyse at length. No answer was made to my strictures; but the translator, Mr (now Sir) Walter Hillier<sup>131</sup> wrote to the editor, who passed the letter on to me, admitting the mistakes in question. The future historian, who uses the existing translations from *Peking Gazettes* of by-gone years, may well be warned against accepting them with implicit confidence. On another occasion, Hillier wrote to me personally, “Like all my *Gazette* translations, it does not profess to be a word-for-word rendering. I never intended it to be submitted to the test of careful criticism,”—and his were far from being the most unsatisfactory translations.

In June of this year, I was elected Corresponding Member of the Peking Oriental Society,<sup>132</sup> but was never able to contribute to its pages during its short and interesting existence. I had the Mixed Court scandal<sup>133</sup> on my hands. (See documents in 3rd right-hand drawer of desk in window,<sup>134</sup>)

### 1886 (Aet. 41)

<sup>135</sup> Tan-shui 淡水 (Taiwan): British consular post, 1862–95, 1946–49.

<sup>136</sup> John Chalmers (1825–99), LMS missionary; author of *The speculations on metaphysics, polity and morality of the old philosopher, Lau-tsze* (London: Trübner, 1868).

<sup>137</sup> *British Quarterly Review* (London, 1845–86)

In 1886, when stationed at Tamsui,<sup>135</sup> Formosa, I published in the *China Review*, vol.xvi, a very lengthy article—it filled an entire number—under the title of “The Remains of Lao Tzū.” In 1868 the Rev. Dr Chalmers<sup>136</sup> had published a translation of the *Tao Tê Ching* 道德經, which had so far been accepted as authoritative; and Dr Legge had contributed a paper on the same work, with translated extracts, in the *British Quarterly Review*<sup>137</sup> of July, 1883. Since those dates I had been able to discover, hidden piecemeal in Chinese literature, the sources of a great portion of the *Tao Tê Ching*, namely, sayings and maxims of undoubted antiquity which had been brought together and arranged in a setting of later Taoistic speculations, together with other and similar apophthegms, also attributed to Lao Tzū 老子 but either overlooked or regarded as inferior stuff. My object was to show that the translations made so far were very inaccurate, and that the work itself as it stands is mostly spurious. This brought down on me the unmeasured wrath of Drs Chalmers and Legge, not to mention many others who took the opportunity of a cock-shy at random. Dr Chalmers, who was the most vituperative, was also the first to admit handsomely that the authenticity of the *Tao Tê Ching* could no longer be sustained. Dr Legge wrote an elaborate article to show that I was wrong, and I am not aware that he ever changed



his view, except as to the correctness of his own renderings.<sup>138</sup> I will give one example out of many. In 1883, as a translation of a passage in chapter 49, Dr Legge gave:

The sage ruler accepts the good as good, and accepts as good also those who are not good; and (all thus) get to be good.

In *Remains of Lao Tzŭ* I claimed that the correct rendering was as follows:—

To the good I would be good. To the not-good I would also be good, in order to make them good.

善者吾善之，不善者吾亦善之，德善。○<sup>139</sup>

When Dr Legge published his version of the *Tao Tê Ching* in the *Sacred Books of the East*, he threw overboard his own translation and adopted mine (vol.xxxix, Pt.1, p.91), thus:

To those who are good (to me), I am good; and to those who are not good (to me), I am also good;—and thus (all) get to be good.<sup>140</sup>

Of course, from the point of view of the Chinese—the only one which counts—the *Tao Tê Ching* ought never to have been included in the Sacred Books at all. It should have been excluded on precisely similar grounds to those which exclude, for instance, Esdras<sup>141</sup> from the Old Testament: (1) that it was certainly not written by Lao Tzŭ, and (2) that it has no pretensions to be revered as the production of an inspired person. I wrote to Max Müller<sup>142</sup> on the subject, but received no reply. I managed, however, by a newspaper protest to cause Dr Legge to reconsider and dismiss his intention of adding the work of Lieh Tzŭ 列子, an imaginary personage, to the same series.

In this year there was a good deal of talk about an excellent Chinese version of the Scriptures by a missionary, the Rev. Griffith John.<sup>143</sup> On looking into this, I found the same old inaccuracy and unintelligibility which has always characterized renderings of the Bible. Accordingly, I wrote a note on the subject to the *Chinese Recorder*, vol.xvii, p.260, on the translation into Chinese of verse 5, chapter V, of the General Epistle of James, which included the old mistake of the Authorized Version: “Ye have nourished your hearts as (*sic*) in a day of slaughter.”<sup>144</sup> My contention as to Griffith John’s misrenderings was strenuously opposed by Edkins and an anonymous “B.” Later missionaries, however, have not been content with Griffith John’s translation, or the Mandarin Union Version,<sup>145</sup> which I have only recently seen, would scarcely have been substituted.

In consequence of the above outbreak on my part, *The Cathay Post*<sup>146</sup> of 18th July produced the following note: “The *Tza-lin*<sup>147</sup> (a Chinese newspaper) announces that China has now taken the subjugation of the Formosan savages in hand in earnest. I always thought there was a good deal more in the removal of Mr Giles (to Tamsui) than most people wot of. I see it now.” I was really removed in consequence of rows in the Mixed Court of which I was Assessor, and because my retention would have jeopardized a loan just

<sup>138</sup> For Legge’s counter-arguments see “A critical notice of ‘The remains of Lao Tsze, retranslated,’ by Mr. Herbert A. Giles,” *China Review* 16.iv (1888): 195–214, and his *Texts of Taoism* (Oxford: Oxford University Press, 1891), pp.4–9.

<sup>139</sup> *Lao-tzuchiaoshih* (Peking, 1984), p.194.

<sup>140</sup> Cf. D. C. Lau, *Lao Tzu Tao Te Ching* (Harmondsworth: Penguin, 1963), p.110: “Those who are good I treat as good. Those who are not good I also treat as good. In so doing I gain in goodness.”

<sup>141</sup> 1 and 2 Esdras: first two books of the *Apocrypha* in the English Bible.

<sup>142</sup> Friedrich Max Müller (1823–1900), Professor of Comparative Philology, Oxford University 1868–1900; editor of *The sacred books of the East*, 50 vols (Oxford: Oxford University Press, 1879–1910).

<sup>143</sup> Griffith John (1831–1912), LMS missionary; translator of *Hsin yieh ch’üan shu* 新約全書 (Hankow: National Bible Society of Scotland, 1885).

<sup>144</sup> “Fattening yourselves like cattle—and the day for slaughter has come” (*New English Bible* [Oxford and Cambridge University Presses, 1970]).

<sup>145</sup> Union Version: published 1919, after twenty-nine years’ work, jointly by the American Bible Society, BFBS and National Bible Society of Scotland.

<sup>146</sup> *Cathay Post* (Shanghai, 1885–?).

<sup>147</sup> Not traced.

<sup>148</sup> See above, n.133.

<sup>149</sup> Sir Nicholas Roderick O'Connor (1843–1908), Minister to China 1892–95. *FOL* (1909): 403.

<sup>150</sup> Griffin: 'A new arrival in the East; equivalent to a "freshman" at Oxford' (H. A. Giles, *A glossary of reference on subjects connected with the Far East*, 3rd ed. [Shanghai: Kelly & Walsh, 1900], p.114).

<sup>151</sup> *The Chinese Times* (Tientsin, 1886–91).

<sup>152</sup> Alexander Michie (1833–1902), author of *Missionaries in China* (London: Stanford, 1891); *China and Christianity* (Tientsin: Kelly & Walsh, 1892).

about to be negotiated.<sup>148</sup> It was generally admitted that mine was a hard case, and with a stronger Minister than Sir N. O'Connor<sup>149</sup>—Sir Harry Parkes had recently died—the upshot might have been different. But I did not complain; I have never nursed a grievance. In this year I also published a second and enlarged edition of *A Glossary of Reference on Subjects Connected with the Far East*.

### 1887 (Aet. 42)

During 1886–1887 I was engaged upon *Chuang Tzū*, a work to be mentioned in its place; but I found time for a translation of a Chinese work on *The Family Names* 百家性, referring to the 408 monosyllabic and 30 disyllabic surnames still in common use. This was printed in vol.xxi of the *Journal of the North-China Branch of the Royal Asiatic Society*. Also for several long notices of books, one of which in particular drew the enemy's fire, namely, "The *Tzū Erb Chi*, Past and Present," in the *China Review*, vol.xvi, p.214, which gave me a chance of illustrating

The patient search, the vigil long  
Of him who treasures up a wrong.

This referred to a second edition of the work by Wade, already mentioned (1867), now produced in collaboration with Hillier. Its new feature—all the old mistakes and pedantic phraseology (see 1919) being retained—was a poor little effort, entitled *The Graduate's Wooing*, or the *Story of a Promise that was Kept*, of which Wade wrote, "The translation of the story is mine. The copious notes are one and all from the pen of Mr Hillier." On this I made two remarks: (1) "It is well for Mr Hillier that Sir Thomas Wade has publicly fathered the translation of *A Promise that was Kept*, as it opens with the mistranslation of a griffin."<sup>150</sup> (2) "It is well for Sir Thomas Wade that he can affiliate the notes as above stated, for they contain many grievous specimens of all sorts and conditions of blunders." My criticisms were not allowed to pass unnoticed. On 12 May, 1888, there appeared in *The Chinese Times*,<sup>151</sup> then edited by A. Michie,<sup>152</sup> what was, and remains, the most abusive attack ever launched against me and all my works. Some of it was amusing enough; for instance, the new edition of the *Tzū Erb Chi* was likened unto "an opening Paradise of the budding Sinologue, into which enters the Serpent, Giles, and lo! the fair prospect is blasted, and the student given over a prey to unbelief."

"Some of it," as a friend wrote to me, "goes beyond journalistic courtesy altogether"; but even that would have passed without protest on my part. What I did object to was that the article was published two months after I had left for England, and no copy was forwarded to my address. This seemed to add cowardice to insult. To the above mentioned friend who, on my return to China in 1889, sent me the article in question, Michie wrote on 16 April offering to print a reply from me to what he called "a boisterous retort" to my

critique. He was kind enough to say that though “of rather an old date for a reply, still anything from Giles would smell sweet as morning roses,” and “from Giles I have learned more to appreciate the Chinese mind than from any other source.” What I should have appreciated more than flattery would have been the exclusion of language “beyond journalistic courtesy altogether.” Only two points remain to be mentioned in this connexion. (1) The *Tzū Erb Chi* no longer holds its position as a Chinese primer, while *The Graduate’s Wooing* has wholly disappeared from the course of the Student Interpreter at Peking. (2) The writer of the article was Mr E. Guy Hillier,<sup>153</sup> C.M.G., of the Hongkong and Shanghai Bank, a brother of Sir Walter Hillier, an able man whom I have never met, but whose splendid fight against blindness has long since caused me, on my part to pass the sponge over the slate.

In this year I also published a second and enlarged edition of *Chinese Without a Teacher*.

### 1888 (Aet. 43)

In 1888, my friend Quaritch undertook the publication of a book which had cost me nearly two years of labour while stationed at Tamsui, and it was published in January 1889, under the title of *Chuang Tzū, Mystic, Moralist and Social Reformer*, with a valuable note by the Rev. Aubrey Moore,<sup>154</sup> a great Aristotelian scholar, and one of the authors of *Lux Mundi*.<sup>155</sup> Dr Legge had also been working upon a translation of this ancient philosopher, and his version was subsequently published in the *Sacred Books of the East*; quite improperly, for *Chuang Tzū* is no more a Sacred Book in the eyes of the Chinese than is the *Novum Organum*<sup>156</sup> or *A Tale of a Tub*<sup>157</sup> with us. My volume came out first, and can claim to be the first rendering into English of a very remarkable work; for the almost comic translation published by F. H. Balfour in 1881, and reviewed by me at great length in the *China Review*, vol.xi, p.1, cannot be regarded as a serious contribution,—except in so far that it caused me, and probably Dr Legge, to attempt a more truthful interpretation.

*Chuang Tzū* attracted a great deal of attention, and many very favourable reviews were the result; among these, the most remarkable was a long four-column notice by Oscar Wilde<sup>158</sup> in *The Speaker*<sup>159</sup> of 8 February 1890, written in his most racy style.

I was spending in Belgium a part of my furlough in 1888, when I was asked by the secretary of the Royal Asiatic Society to recast for publication a very inaccurate manuscript catalogue of the Chinese books in the Society’s library. I carried through what was a troublesome and lengthy task, with the Channel between me and the printer, of course *gratis*. For this I received not a word of thanks, nor even a copy of the Catalogue,<sup>160</sup> until some dozen or so years later, when Professor Rhys Davids<sup>161</sup> heard of the omission and did his best to repair it with a handsomely bound volume.

<sup>153</sup> Edward Guy Hillier (1857–1924), banker.

<sup>154</sup> Aubrey Lackington Moore (1848–90), writer on theology and philosophy.

<sup>155</sup> Charles Gore, ed., *Lux mundi: a series of studies in the religion of the incarnation* (London, 1889).

<sup>156</sup> *Novum organum* (1620): philosophical treatise by Francis Bacon (1561–1626).

<sup>157</sup> *A tale of a tub* (1704): satire by Jonathan Swift (1667–1745).

<sup>158</sup> Oscar Fingall O’Flahertie Wills Wilde (1854–1900), wit and dramatist.

<sup>159</sup> *The Speaker* (London, 1890–99).

<sup>160</sup> Henry F. Holt, “Catalogue of Chinese manuscripts [sic] in the Library of the Royal Asiatic Society” (“proofs corrected by H. A. Giles”) in *JRAS* 22 (1890): 1–117.

<sup>161</sup> Thomas William Rhys Davids (1843–1922), oriental scholar; Professor of Comparative Religion, Manchester University 1904–15.

<sup>162</sup> Ning-po 寧波 (Chekiang Province):  
Treaty Port since 1842.

<sup>163</sup> Chen-chiang 鎮江 (Kiangsu Province):  
Treaty Port since 1858.

<sup>164</sup> Sir Henry Howard (1843–1921), diplomat.  
*FOL* (1922): 411.

Before my return to China I applied to the Foreign Office to be sent, if possible, either to Ningpo<sup>162</sup> or Chinkiang,<sup>163</sup> at both of which Ports the work was extremely light, my object being to publish a new *Chinese Dictionary*. This request was kindly granted; I went to Ningpo, and later on Mr (afterwards Sir) Henry Howard,<sup>164</sup> Secretary of Legation, looked in “to see how the work was getting along.” He was frankly amazed. I may add that this was the only favour ever granted to me by the Foreign Office. The 1st edition of the *Dictionary* was produced entirely at my own risk, and cost me £2300, towards which the Foreign Office reluctantly gave £300—“Very mean,” said Dr Legge. The 2nd edition cost £4800, towards which the Foreign Office gave £250 (*see* 1912).

### 1889–90 (Aet. 44–45)

During 1889 and 1890, when stationed as Consul at Ningpo, I prepared for the press the manuscript of my *Chinese-English Dictionary*, for which I had begun to collect some fifteen years previously (*see* 1874).

### 1891 (Aet. 46)

<sup>165</sup> Kelly & Walsh: publishing house, founded  
Shanghai, 1870.

<sup>166</sup> Sir William Henry Wilkinson (1858–  
1930), consular officer. *FOL* (1931): 457a.

In May 1891 printing began in good earnest at Shanghai, a special department being built for the purpose by Messrs Kelly and Walsh.<sup>165</sup> Just as the proofs began to come in, I went down with a sharp attack of what was then comprehensively called perityphlitis, but is now distinguished as appendicitis, through which I was safely piloted by the skill of Dr de Burgh Daly, well known in China. All through the year the work was carried rapidly on; still, I found time to contribute to the September number of *Temple Bar* an article on “Chinese Cookery,” as already sketched in 1884 (*q.v.*). Every year of my tenure of office as Consul, it was my duty to write a Trade Report. At Ningpo, there was no trade to write about, and I did not try to fake a document. My Report, such as it was, was cleverly described later in the *North-China Daily News* by W. H. Wilkinson<sup>166</sup> of the Service as to be purchased “for the adequate sum of one halfpenny.”

### 1892 (Aet. 47)

<sup>167</sup> Sir Robert Hart (1835–1911), Inspector  
General of Customs 1863–1906. *See* Juliet  
Bredon, *Sir Robert Hart, the romance of a  
great career* (London: Hutchinson, 1909).

<sup>168</sup> Sir Catchick Paul Chater (1846–1926),  
Hong Kong Parsee entrepreneur; member  
of the Hong Kong Executive Council.

In January, 1892, I published the first fascicule of my *Dictionary*. The whole work was to be on sale at \$35, with an offer to accept \$25 if paid before a certain date; and a circular was issued to this effect before Fascicule I was ready. I received an immediate response from Sir Robert Hart,<sup>167</sup> who sent me a cheque for 100 copies (\$2500), that is, for a veritable pig in a poke, for which I was very grateful. Sir Paul Chater<sup>168</sup> had advanced some sums of money, without interest, to help me to meet the printer’s bill; a debt which was rapidly cleared off by sales. This loan was an exceedingly generous act

on Sir Paul Chater's part, as I was personally unknown to him, and a book on anything connected with China is always a doubtful venture. My circular was sent to all the leading merchants in Shanghai, and a great many copies were subscribed for by persons who would never use the dictionary, but felt it a duty to help in the undertaking. There were some quaint exceptions. For instance, the sub-manager of the wealthy Hongkong and Shanghai Bank, whose name looks like G. W. Butt but might be Rutt, wrote to me under date 5 January 1892: "I am in receipt of your favour of 26th ult., enclosing prospectus of your Chinese-English Dictionary, but regret being unable to offer you our support for the work, for which we have no use." The management has since seen fit to alter this opinion, and rather encourages the study of Chinese among its clerks. The Secretary to the Shanghai General Chamber of Commerce, Drummond Hay, wrote under date 22 January 1892 that "the Committee were of opinion that it (the *Dictionary*) was hardly the sort of work they ought to purchase," ominously adding, that "if in the Chamber's library, it would be open to all the members, which might prevent some of them from subscribing themselves." The then editor of the *North-China Daily News*, R. W. Little,<sup>169</sup> not only failed to subscribe, but because he thought I ought to have sent a free copy to his wealthy firm, omitted to notice the *Dictionary* in the usual way; and later on declined to insert an exhaustive review sent to him by Mr Brewitt-Taylor, Commissioner of Customs, on the ground of want of space!

Among other defaulters, I regret to have to mention the Royal Asiatic Society—not the China Branch which, so far as I remember, also failed to give the trifling assistance of \$25 to a past President, but the well-to-do parent Society in Albemarle Street, although specially applied to by Quaritch. This did not surprise me, as the Society, nominally Asiatic, was really Indian in its sympathies, and had very rarely done anything for the advancement of Chinese studies. I say "very rarely," because I can only call to mind my unfortunate Catalogue and the publication of Watters'<sup>170</sup> incomplete translation of Hsüan Tsang's travels 大唐西域記,<sup>171</sup> with the Chinese author's name wrongly given as "Yüan Chwang."

On the other hand, I was deluged with complimentary letters, often from quarters least expected. Many missionaries generously sent their congratulations; among them were the Revs. Griffith John (*see* 1886), Hudson Taylor,<sup>172</sup> founder of the China Inland Mission, A. G. Jones,<sup>173</sup> the very promising author of *Thesaurus of Chinese Synonyms*, cut off in his prime, and others whose names are well known. The *Shanghai Mercury*<sup>174</sup> waived its right to a review copy, and on 23 Jan., 1892, gave me a cordial notice, ending with the words: "God bless Giles' will doubtless be the morning orison of every devout Chinese student." Many have probably substituted curses for blessings, in view of the numerous mistakes, due to sheer ignorance, which are to be found in this first edition, afterwards corrected, so far as possible, in the second (*see* 1912).

In June, the second fascicule was published, followed in November by

<sup>169</sup> Robert William Little (1840–1906), journalist.

<sup>170</sup> Thomas Watters (1840–1901), consular officer. *FOL* (1902): 255a.

<sup>171</sup> *On Yüan Chwang's travels in China*, 2 vols (London: Royal Asiatic Society, 1904–05).

<sup>172</sup> James Hudson Taylor (1832–1905), founder of the China Inland Mission 1866. See A. J. Broomhall, *Hudson Taylor and China's open century*, 7 vols (London: Hodder & Stoughton, 1981–89).

<sup>173</sup> Alfred G. Jones (d. 1905), Baptist missionary.

<sup>174</sup> *Shanghai Mercury* (1879–1930).

<sup>175</sup> Chang Chih-tung (1837–1909), statesman and poet.

the third and final fascicule, thus completing the work which had taken exactly a year and a half to print. It ran to pp.xlvi + 1415, royal 4to. The subscription list was then closed, but that did not prevent certain students of Chinese, who had previously held back, from applying to be supplied on subscription terms; applications which, unless the applicant could show cause, were always sternly dismissed.

The *Shên-pao*, a Chinese newspaper, gave friendly notices of the *Dictionary* in its issues of 16 March and 10 May, 1892; and Chang Chih-tung 張之洞,<sup>175</sup> the famous Viceroy, subscribed for ten copies. I allowed missionaries, under certain restrictions, to continue to purchase at a reduced rate, for which concession I received several expressions of thanks. In this year I also published a third and enlarged edition of *Chinese Without a Teacher*.

### 1893 (Aet. 48)

<sup>176</sup> Sir James Augustus Henry Murray (1837–1915), editor of *A new English dictionary on historical principles* (Oxford: Oxford University Press, 1888–1928).

<sup>177</sup> The definition “nimble boys” is still given in the 2nd edition (1989).

In 1893, when a resident in Aberdeen after my return from China, I devoted my time to the preparation of *A Chinese Biographical Dictionary* (see 1874) for which I had been collecting during previous years, and which will be mentioned again in its place. Meanwhile, I became engaged in a dispute, which began acrimoniously and ended harmoniously, with the late Sir James Murray.<sup>176</sup> I was shocked to find under “chop-stick” in *A New English Dictionary*, to which all students were looking forward with such deep interest, the old absurd explanation “nimble boys,” “nimble ones,” said to be “a kind of equivalent of the Chinese name.” This was Dr Wells Williams’ ancient mistake, reproduced in the 2nd edition of his *Middle Kingdom*, p.807, where he calls chop-sticks “nimble lads.” Accordingly, I wrote at once to Dr Murray and pointed out the error. I received an unsympathetic if not angry reply, stating that this information had been obtained from the highest authority in the kingdom; to which I replied that Professor Legge, then at Oxford, was the highest authority in the world, and that I dared him to print a denial of my case. Dr Murray wrote back to say that Professor Legge had actually supplied the paragraph himself (which he may well have done in a moment of aberration), and asked me to forward a correct explanation. I did so at once, and heard no more of the matter, except that my note would appear in the *Corrigenda*,<sup>177</sup> which I fear will not be just yet (1918).

### 1894 (Aet. 49)

<sup>178</sup> *Daily Free Press* (Aberdeen, 1874–1900).

<sup>179</sup> Andrew Martin Fairbairn (1838–1912), Congregational divine.

In January, 1894, I contributed to the *Nineteenth Century* a paper entitled “Chinese Poetry in English Verse”; and in the same month I was constrained to take up the cudgels in the Aberdeen *Daily Free Press*<sup>178</sup> against some very erroneous statements made by the late Principal Fairbairn<sup>179</sup> in a Gifford Lecture on China and its Religions, at which I was present with a note-book. Inasmuch as Dr Fairbairn comprised within his list of lectures “Brahmanism,

Buddhism, Mohamedanism, and other great religions of history,” a single one of which is generally sufficient for the energy and enthusiasm of one man, it can hardly be wondered at that his acquaintance with any one would be of a superficial and inaccurate character. This involved me in some correspondence of a troublesome kind, for which I was amply repaid by the attitude of the Professorial body and intellectuals of Aberdeen; and it also led to obligations of another kind, as follows. I was immediately asked to lecture before the Aberdeen branch of the Royal Scottish Geographical Society, which I was very pleased to be able to do on the evening of 23 February, my subject being the Chinese language and literature, and the audience including my friend, Sir Alexander Hosie,<sup>180</sup> who was well qualified to see that I did not run off the rails. Also, in December of this year I gave a private lecture on “The Position of Women in China” to the members of the Aberdeen Ladies’ Club.

### 1895 (*Aet.* 50)

In 1895 I forwarded to the *China Review*, vol.xxi, p.405, a hostile review of Mr (now Sir) J. Stewart Lockhart’s<sup>181</sup> *Manual of Chinese Quotations*. The book in question was an old friend of mine, and had done me many a good turn, being a collection of phrases containing allusions unknown to beginners, with full explanations of their meanings. My position was promptly attacked by the editor, Dr Eitel, by the author, and by Dr Ho Kai 何啟,<sup>182</sup> the last of whom was afterwards knighted, and became a member of the Legislative Council, Hongkong. A word to his honoured memory. I had met him when on my way out to China in February 1882. He was not quite twenty-four, but had already taken a medical degree at Aberdeen—M.D., I think; he had been called to the Bar in London, and had married a young and pretty English wife, as he told me, with £400 a year of her own. On reaching Hongkong, where I remember, he was met by Mr (later His Excellency) Wu T’ing-fang 伍廷芳,<sup>183</sup> the distinguished barrister, he would not allow his wife to take her place as usual in a Chinese family, but went with her into lodgings of European style. About a year later, this girl died in childbed, whereupon Ho Kai built at Hongkong, with her money, the Alice Memorial Hospital,<sup>184</sup> to be dedicated to maternity cases.

In reference to my review, Ho Kai wrote a short letter (*op.cit.*, p.412) in which he said, “I have perused the whole of the notes carefully, and the result is roughly as follows: About one-third is correct and consequently valuable; another one-third on doubtful or trivial points not altogether right; the remaining one-third is totally wrong.” Stewart-Lockhart followed this up with an angry letter, which only helps to stamp his subsequent action as that of an entirely chivalrous opponent. Dr Eitel’s sneers were beneath contempt. I then inserted in the *China Review*, vol.xxii, p.487, an offer “to forfeit the sum of *One Hundred Dollars*, to be given to the funds of the Alice Memorial

<sup>180</sup> Sir Alexander Hosie (1853–1925), consular officer; author of *On the trail of the opium poppy; a narrative of travel in the chief opium-producing provinces of China* (London: G. Philip & Son, 1914). *FOL*(1921): 387.

<sup>181</sup> Sir James Haldane Stewart Lockhart (1858–1937), colonial administrator; author of *A manual of Chinese quotations, being a translation of the Ch’eng yü k’ao 成語考* (Hong Kong: Kelly & Walsh, 1893; 2nd ed. 1903). See H. Lethbridge, “Sir James Haldane Stewart Lockhart: colonial civil servant and scholar” in *Journal of the Hong Kong Branch of the Royal Asiatic Society* 11 (1972): 55–88; reprinted in H. Lethbridge, *Hong Kong: stability and change* (Hong Kong: Oxford University Press, 1978), pp.130–62.

<sup>182</sup> Sir Kai Ho Kai (1859–1914), physician.

<sup>183</sup> Wu T’ing-fang (1842–1922), diplomat.

<sup>184</sup> In Staunton Street, near Victoria College (*Handbook to Hong Kong* [Hong Kong: Kelly & Walsh, 1893], p.84).

<sup>185</sup> Corentin Pétilion, S.J., author of *Allusions littéraires* (Paris: E. Guilmoto, 1895).

<sup>186</sup> Hsü-chia hui 徐家匯 (Shanghai): site of Jesuit mission, observatory, library and printing press.

Hospital, built in memory of his young English wife, if Dr Ho Kai (or for the matter of that anybody else) will print in the *China Review* a paper showing to the satisfaction of some competent Chinese scholar that about one-third of the notes was totally wrong." This challenge was not taken up. Stewart-Lockhart published in the same volume a reply to my criticisms, of which reply I had no difficulty of disposing in the next number. And there the matter would have ended, had not Stewart-Lockhart been a man out of the ordinary. He set to work, and in 1903 published a new and corrected edition of his *Manual*, carrying out the necessary improvements I had pointed out, and according to me personally a generous recognition of assistance. He also took the opportunity of acknowledging help from Père Pétilion's<sup>185</sup> *Allusions Littéraires*, a French translation, Part i of which had been issued simultaneously (1895) with his own first edition, and Part ii in 1898. The Jesuit Fathers of Sicawei,<sup>186</sup> however, complained in *Variétés Sinologiques*, no.12, p.214, note, that their work had been overlooked by students through real or pretended ignorance, and that "il était facile pour un nouveau venu de reproduire le même fond en une nouvelle langue. C'est ce qu'a fait dernièrement M. J. H. Stewart-Lockhart."

### 1896 (Aet. 51)

I spent this year in preparing my *Chinese Biographical Dictionary*, and in reading Greek and Latin authors with my sons and a daughter.

### 1897 (Aet. 52)

<sup>187</sup> E. J. Brill: Dutch publishinghouse, founded Leiden 1848.

<sup>188</sup> William Ewart Gladstone (1809–98), statesman and author.

<sup>189</sup> Sir Everard Duncan Home Fraser (1859–1922), consular officer; author of *Index to the Tso Chuan* (Oxford: Oxford University Press, 1930). *FOL* (1923): 409.

The first half of my *Chinese Biographical Dictionary* was published in 1897, and the second half early in 1898. It ran to pp.xii + 1022, and contained lives of 2579 eminent Chinese statesmen, soldiers, poets, historians, scoundrels, etc., including about 40 triple-column pages of a Chinese and romanized Index prepared by my wife. The estimates given me in England reached such a high figure that I was compelled to have the book printed on the Continent, by E. J. Brill and Co.,<sup>187</sup> who have since done a great deal of good work on my behalf. This work had a very favourable reception, and was laureated by the French Academy with the much-coveted "Prix Stanislas Julien"; it also brought me an approving postcard from Gladstone.<sup>188</sup> During compilation, I proposed to Mr (later Sir) Everard Fraser<sup>189</sup> to publish this book as our joint work, on condition that he paid me £200 towards the cost of the printing, any surplus over half the total expenses to be refunded to him, plus half of any future profits that might accrue. Mr Fraser referred my offer to a brother-in-law, who was a solicitor, with the result that all control of the book would have passed out of my hands, in view of a portentous deed which I was asked, but refused, to sign, and still preserve as a curio. I was very glad later on of this turn of affairs, as I found that Mr Fraser's contributions, acknowledged



in my preface and preserved in my archives, had all to be re-written for publication. I have kept the originals.

In March, I received the degree of LL.D. from the University of Aberdeen, the ceremony of “capping” being performed on 2 April by the late Sir William Geddes,<sup>190</sup> for whom I had a great respect, though he did make a false quantity (*līgubres* for *lūgubres*) in some Latin verses he wrote. So far as I know, this is the only occasion on which any British University has conferred an Honorary Doctor’s Degree on any one, other than one of its own *alumni*, in recognition of Chinese scholarship, which is generally regarded in this country with amused contempt. Now had I edited a Greek play, or even discussed the value of πρὸς<sup>191</sup> as an adverb, there is no academical height, however dizzy, to which I might not have risen. My *Longinus* of 1870 was forgotten! On 9th March I delivered a lecture on “China Old and New” to the Aberdeen Philosophical Society; and in May I went to Cambridge by invitation to look at Wade’s Chinese books, which he had presented to the University Library, but for which in nine years of leisure at Cambridge he had not found time to make a catalogue. It was certainly no light task. I found the collection in a state of hopeless confusion, and spent a week of hard work in making a rough list of Chinese titles only, which I took back to Aberdeen as the basis of a Catalogue to come.

On 22 October I delivered the opening address of the Aberdeen University Debating Society, the subject of which was “Chinese Novels”; and on 20 November a lecture on “Education in China” to the Aberdeen branch of the Educational Institute. At the request of T. Rudmose Brown,<sup>192</sup> I also wrote for *Alma Mater*<sup>193</sup> an article on the China Consular Service.

In December of this year I was elected Professor of Chinese at Cambridge, and took up my abode there, leaving Aberdeen with the deepest regret after five years spent among the best of friends. I was afterwards appointed Honorary Keeper of the Chinese Books. It had become necessary for the University to find someone capable of assisting Indian Civil Probationers<sup>194</sup> to carry on the study of Chinese; and from the above date down to June, 1914, I was never without pupils, the numbers ranging from a minimum of one to a maximum of five, among them being one Senior Wrangler,<sup>195</sup> one 2nd, one 3rd, one 9th, and one 17th, a Captain in the Army, a Professor of History, several First Class Classical Tripos<sup>196</sup> men, an explorer, a diplomat, an engineer, two missionaries of several years’ standing, and four prospective missionaries. Of the last mentioned, one, Mr V. Donnithorne,<sup>197</sup> gained a First Class in the Oriental Tripos, went to the front, was wounded, and won the M.C. One of the two older missionaries, Mr L. Tomkins, also gained a First Class in the Oriental Tripos, and subsequently went to France as Censor of correspondence of the Chinese Labour Corps.<sup>198</sup>

Another of my pupils was Mr (now Sir) Edmund Backhouse.<sup>199</sup> He was introduced to me by my friend, Bernard Quaritch, and came to me in July, 1898, to take a course of lessons in Chinese before starting for China, where he intended to devote himself to the language. In August I received a letter from his father, afterwards Sir Jonathan Backhouse,<sup>200</sup> asking me what I

<sup>190</sup> Sir William Duguid Geddes (1828–1900), classical scholar; Principal of Aberdeen University 1885–1900.

<sup>191</sup> See W. Godwin, *Greek grammar* (London: Macmillan, 1894), § 1222.

<sup>192</sup> Thomas Rudmose-Brown (1878–1942), scholar of French.

<sup>193</sup> *Alma Mater*: Aberdeen University magazine.

<sup>194</sup> Probationers for the Indian Civil Service.

<sup>195</sup> First in order of merit of candidates for the Mathematical Tripos placed in Class 1.

<sup>196</sup> Examination for the degree of Bachelor of Arts.

<sup>197</sup> Vyvyan Henry Donnithorne (1886–1968), Anglican missionary in Ssu-ch’uan 1920–49.

<sup>198</sup> See N. J. Griffin: “The use of Chinese labor by the British Army, 1916–1920” (PhD thesis, University of Oklahoma, 1973).

<sup>199</sup> Sir Edmund Trelawney Backhouse (1873–1944), sinologist and literary forger. See H. R. Trevor-Roper, *Hermit of Peking* (London: Macmillan, 1979) and n.457.

<sup>200</sup> Sir Jonathan Edmund Backhouse (1849–1918), banker.

<sup>201</sup> Lancelot Giles (1878–1934), Giles' sixth son (fourth to survive infancy), graduate of Christ's College, Cambridge, entered the Consular Service as Student Interpreter 1899, C.M.G. 1928, Consul-General Tientsin 1930–34; author of *The siege of the Peking legations: a diary*, ed. L. R. Marchant (Perth: University of Western Australia Press, 1970). *FOL* (1936): 470.

<sup>202</sup> *Chich'ienchiachu* 集千家注 *Tu Kung-pu shih chi* (CULFB.563.1–8): a Ming edition.

<sup>203</sup> See Lionel Giles, *A descriptive catalogue of a unique collection of Chinese printed books, MSS., scrolls and paintings offered for sale by Luzac & Co.* (London: Luzac, 1908).

thought would be his son's "probable or possible chances of obtaining employment in China." ["My people," wrote Mr E. Backhouse to me on 1 August, 1903, "like all the Quakers, think that, unless a man is earning something from a given occupation, that occupation is necessarily a waste of time."] In October I received another letter, thanking me most warmly for the trouble I had taken with his son over Chinese, and further enquiring if I thought Peking was a safe place of residence for foreigners. I fail to recollect my answers, except that I said that one of my sons had recently been in Peking, and another son hoped to follow. Meanwhile, Mr Backhouse had taken his course with me and started for China, previous to which he wrote me a long letter in Chinese characters; perhaps not actually in the Chinese language, but, as I read it over again, a most creditable performance, for me as well as for him. Then came the Boxer outbreak, and again I received an appeal from the father, who knew that a son of mine<sup>201</sup> was in Peking, for my views on the situation. I can only remember that I described the situation as obscure but hopeful.

After that, Mr Backhouse wrote to me on several occasions up to April 1904, when his letters suddenly and unaccountably ceased. His correspondence referred chiefly to his progress in Chinese; but in one letter, dated 23 October, 1902, he described a number of valuable books and paintings he had acquired, among the latter some by the Empress Dowager (*see Pictorial Art* under 1918), adding the following words:—"I should like to leave them to Cambridge University at my death. If acceptable, I will at once make a will stating my wishes, and if I die in China, I must insert some provision for their transport to England. The offer is made in some slight recognition of my gratitude to you and my admiration of your work." In a further letter, dated 17 February, 1903, he wrote, "It is a pleasure to learn that the University authorities will accept the trifling bequest I am making." Among the books, he mentioned "a fine Sung Pan 宋版 edition of Tu Kung Pu's Poems 杜工部詩集,<sup>202</sup> which I am told is very valuable." [This beautiful work, dated 1204, I subsequently bought from Luzac & Co. for the Cambridge Library, together with other of Mr Backhouse's books offered for sale.<sup>203</sup>] In the same letter he said, "I am going to leave the University (if it is not an impertinence to do so) not less than £1000 to found a prize for the encouragement of the glorious language. If I survive my father, I shall probably be in a position to bequeath a large sum,"—and more to the same effect. In another letter, dated 1 August, 1903, he confirmed his intention of leaving £1000 to the University for a Chinese scholarship, and thanked me for my kind encouragement; and again, under date of 1 April (*absit omen!*), 1904, he said, "It has been a great pleasure to draw up a will leaving the sum of about £1000 to the University, to found a prize in Chinese," etc., etc. Since then, I have not had a line from Mr Backhouse, nor on his several visits to this country has he ever made any effort to renew acquaintance; in the interim, however, I have heard from other sources a good deal about him. On 23 October, 1902, he had written to tell me that he was "trying to write an Anglo-Chinese Dictionary"; and I

have since learnt that he has been engaged for some years upon a Chinese-English Dictionary, which is of course intended to supersede my own work. Well, dictionaries are like dogs, and have their day; and I should be the last person to whine over the appearance of the dictionary of the future, which it is to be hoped will come in good time, and will help to an easier acquisition of "the glorious language." Morrison<sup>204</sup> and Medhurst,<sup>205</sup> both Englishmen, between them held the blue ribbon of Chinese lexicography from 1816 to 1874; then it passed to Wells Williams, who held it for America until 1892, when I think I may claim to have recaptured it for my own country, and to have held it now (1925) for thirty-three years. When the day comes to hand over, if still "enjoying the vital air" I shall say of my tenure what Harriet Martineau,<sup>206</sup> at 74, said of life,—"I have had a noble share."

Since writing the above (now 1920) I have heard that the Backhouse dictionary has been completed, but it has not yet been put upon the market.<sup>207</sup> Further, in a book entitled *On a Chinese Screen*, by Somerset Maugham,<sup>208</sup> 1922, there is a sketch labelled "The Sinologue," which was readily identified with Sir Edmund Backhouse and which incidentally involves me—

He is a bald man, rather stout, flabby as though he does not take enough exercise, with a red, clean-shaven broad face and grey hair. He talks very quickly, in a nervous manner, with a voice not quite big enough for his body. ... He has been working for ten years on a dictionary which will supersede that of a noted scholar whom for a quarter of a century he has personally disliked.

Sir E. Backhouse has an excellent reputation as a sinologue; but the acid test of Chinese scholarship is published translation from the Chinese of works which have never been translated before, or at the least new renderings of works which have been put on the market in the form of mistranslations. Mere literature about Chinese books is of little or no value. Personally, I have seen no contribution to Anglo-Chinese literature by Sir E. Backhouse with the exception of one trumpery little poem which appeared, without the text, in *The New China Review*,<sup>209</sup> vol.II (1920), p.195. Perhaps

He either fears his fate too much,  
Or his deserts are small,  
Who will not put them to the touch  
To win or lose them all.<sup>210</sup>

Meanwhile, he has made huge and valuable gifts to the Bodleian, against which nothing can be said, except that he promised them to Cambridge (*see ante*), as he was, I believe, for a short time, an undergraduate at Merton.<sup>211</sup>

### 1898 (*Aet.* 53)

In January, 1898, I received the usual M.A. degree which is given to teachers and others employed by the University<sup>212</sup>; after which I spent about six months over the Catalogue<sup>213</sup> of the Chinese Library, which was issued

<sup>204</sup> See n.4; author of *A dictionary of the Chinese language*, 6 vols (Macao: East India Company Press, 1815–23). This remarkable work is in three parts: Chinese–English arranged by radicals (over 40,000 head characters), Chinese–English arranged phonetically, and English–Chinese.

<sup>205</sup> Walter Henry Medhurst (1796–1857), LMS missionary; author of *Chinese and English dictionary*, 2 vols (Batavia: Parapattan, 1842–43).

<sup>206</sup> Harriet Martineau (1802–76), miscellaneous writer.

<sup>207</sup> According to *Chin tai lai Hua wai kuo jen ming tz'u tien* (Peking: Chung-kuo she hui k'o hsieh ch'u pan she, 1981), p.23, the manuscript of this work was burnt when the Japanese occupied Peking in 1937; in fact it may never have existed.

<sup>208</sup> William Somerset Maugham (1874–1965), writer.

<sup>209</sup> *New China Review* (Shanghai, 1919–22).

<sup>210</sup> James Graham, 1st Marquess of Montrose (1612–50), "I'll never love thee more."

<sup>211</sup> Giles was clearly referring to Backhouse when, on 19 March 1908, he testified to the Reay Committee (see n.388) that in ten years at Cambridge he had had only one student of Chinese "for its own sake," who had subsequently gone out to China and become "a very distinguished Chinese scholar indeed"; see further Charles Aylmer, "Backhouse and Cambridge," *Cambridge Review* 2322 (1993): 140–1.

<sup>212</sup> *CUR* 1197 (1 February 1898): 450.

<sup>213</sup> *Catalogue of the Wade Collection of Chinese and Manchu Books in the Library of the University of Cambridge* (Cambridge: Cambridge University Press, 1898).

<sup>214</sup> Rachel Evelyn White (1867–1943), lecturer in Classics, Newnham College, Cambridge 1899–1919.

<sup>215</sup> Theognis (fl. 544–541 B.C.), Greek elegiac poet.

<sup>216</sup> Hsieh Chin (1369–1415), scholar-official and poet.

<sup>217</sup> Charles Walter Moule (1834–1921), President of Corpus Christi College, Cambridge 1913–21.

<sup>218</sup> Hsüeh Tao-heng 薛道衡 (540–609); see *Hsien Ch'in Han Wei Nan Pei ch'ao shih* (Peking: Chung hua shu chü, 1983), p.2686.

<sup>219</sup> Giles Lytton Strachey (1880–1932), critic and biographer.

<sup>220</sup> *New Quarterly* (London, 1907–10).

<sup>221</sup> *Vers et prose* (Paris, 1905–14).

<sup>222</sup> *Nuova antologia* (Firenze & Roma, 1866–).

<sup>223</sup> Cyril Meir Scott (1879–1970), composer.

<sup>224</sup> Joseph John Alden Carpenter (1876–1951), American composer.

<sup>225</sup> George Norman Peterkin (1886–1982), composer.

<sup>226</sup> *The Observer* (London, 1791–).

<sup>227</sup> George Augustus Moore (1852–1933), novelist.

<sup>228</sup> James Stephens (1882–1950), Irish poet and novelist.

<sup>229</sup> George Chapman (c.1559–1634), poet.

<sup>230</sup> Alexander Pope (1688–1744), poet.

<sup>231</sup> John Keats (1795–1821), poet.

<sup>232</sup> Alfred, 1st Baron Tennyson (1809–92), poet

<sup>233</sup> John Conington (1825–69), Professor of Latin, Oxford University 1854–69.

<sup>234</sup> Algernon Charles Swinburne (1837–1909), poet.

<sup>235</sup> *Essays and studies* (Oxford, 1910–).

in handsome style, having been printed at Leiden on Dutch handmade paper. In October I published a volume of translations from well-known Chinese poets, under the title of *Chinese Poetry in English Verse*, as used in part for a short article, already mentioned, in 1894. My book brought me some interesting communications. Miss Rachel White<sup>214</sup> (now Mrs Wedd) sent a parallel passage from Theognis,<sup>215</sup> adding, “I feel that the old Greek requires an apologist when brought face to face with Hsieh Chin 解縉.”<sup>216</sup> Mr C. W. Moule,<sup>217</sup> Senior Classic in 1857, was so touched by the couplet,

If home with the wild geese of autumn we're going,  
Our hearts will be off ere the spring flowers are blowing,  
人歸落雁後，思發在花前。<sup>218</sup>

that he produced the following rendering,

Ire domum statuis gruibus Septembribus horis,  
Ante tamen Maium te praeit ales Amor.

Among a large number of flattering press notices, I may mention one by Mr G. L. Strachey<sup>219</sup> in the *New Quarterly*,<sup>220</sup> October, 1908, ten years after publication. Some few of the poems were translated into French by Henri Pierre Roché, and appeared in *Vers et Prose*,<sup>221</sup> tome viii. Twenty-four were translated into Italian by Paolo Emilio Giusti, under the title of *Idillii Cinesi*, and were published in the *Nuova Antologia*<sup>222</sup> of 16 March, 1917. Many, too, have been sympathetically set to music by Mr Cyril Scott,<sup>223</sup> by Mr J. Alden Carpenter,<sup>224</sup> U.S.A., and also by Mr Norman Peterkin.<sup>225</sup>

The question has since arisen in an acute form as to the propriety, or even possibility, of translating verse into verse, especially into rhymed verse. Writing in the *Observer*<sup>226</sup> of 9 June, 1918, Mr George Moore,<sup>227</sup> reviewing some translations from Irish poets by Mr James Stephens,<sup>228</sup> declares himself “glad that Mr Stephens turned aside from the impossible task of verse translation,” and hopes “that the English literary conscience will, like the French, become some day possessed of the belief that verse cannot be translated into verse.” He further “confesses to looking upon all attempts to translate verse into verse as an amateurish adventure.” This *dictum de omni et nullo* covers of course the skilled renderings of Horace, the *Aeneid*, the *Iliad*, etc., by such amateurs as, among others, Chapman,<sup>229</sup> Pope,<sup>230</sup> Keats,<sup>231</sup> Tennyson,<sup>232</sup> Professor Conington,<sup>233</sup> and others (see 1923). In regard to Chinese, with which alone I am concerned, it is first of all very difficult to get at the meaning, even for those who have a convenient Chinese friend to save the labour of the commentary. Rhyming, with scansion to boot, is itself no easy process; and it might always be urged against those who denounce rhyme without having provided examples of their own, that they couldn't an' they would. Secondly, the English general reader likes rhyme and abhors blank verse. Thirdly, Chinese poetry is almost all rhymed, and it may fairly be said to be all lyrical; in which connexion the following words by Swinburne<sup>234</sup> (*Essays and Studies*<sup>235</sup>) may fitly be quoted against Mr Moore:—

“Rhyme is the native condition of lyric verse in English: a rhymeless lyric is a maimed thing.”

The publication of the second part of my *Chinese Biographical Dictionary* in this year completed the work, which was carried through at my own risk and expense and towards which the Foreign Office declined to make any contribution. Personally, I have the effrontery to believe that my *Dictionary* and *Biographical Dictionary* have together placed the study of Chinese on a totally different basis from that on which it formerly stood: and first and last I have received a vast number of private letters to this effect, fully satisfying any ambitions with which I may have set out. *See* 1888.

In this year I also wrote for the *London and China Express*<sup>236</sup> an article on “Progress in Chinese Studies” since the days of Morrison and others. *See* 1908.

### 1899 (Aet. 54)

I spent part of 1899 in preparing a translation, with text and copious notes, of the *San Tzū Ching* or *Three Character Classic*, a metrical (and not wholly satisfactory) version of which I had published in 1873 (*q.v.*). This later translation of what is really quite a difficult text, although primarily intended for Chinese school-boys, has stood the test of criticism very well. It was published in 1900, in which year I contributed to the *North American Review*<sup>237</sup> an article entitled “Confucianism in the Nineteenth Century.” My view of Confucianism, as expressed in this paper, was in direct antagonism to that of Dr Legge, who some forty years previously had said, “His influence has been wonderful, but it will henceforth wane. My opinion is, that the faith of the nation in him will speedily and extensively pass away.” In 1913, this prophecy would seem to have been in process of fulfilment, when the Chinese Government applied to Christian Churches throughout the world for intercession by prayer on behalf of the young Republic, as it was too hastily assumed that Christianity would straightway be adopted as the national faith of China. Unfortunately, the decision finally reached was that after all Confucianism was the most suitable religion for the Chinese, and the usual worship of Confucius, as an inspired teacher, was resumed. [A strong anti-Christian Society<sup>238</sup> has since been formed. 1924.] The above article was reprinted in the following year (1901) by Harper Brothers<sup>239</sup> in a volume entitled *Great Religions of the World*. In this year I also published a fourth and revised edition of *Chinese Without a Teacher*.

### 1900 (Aet. 55)

In 1900 I published a third and enlarged edition of *A Glossary of Reference on Subjects connected with the Far East*.

<sup>236</sup> *London and China Express* (London, 1859–1921).

<sup>237</sup> *North American Review* (Boston & New York, 1821–1939).

<sup>238</sup> *Fei tsung chiao ta t'ung meng* 非宗教大同盟, founded Peking 1922.

<sup>239</sup> Harper Brothers: American publishing house, founded New York 1817.

<sup>240</sup> William Heinemann & Co.: publishing house, founded London 1890.

<sup>241</sup> Sir Edmund William Gosse (1849–1928), poet and man of letters.

<sup>242</sup> *The Nineteenth Century and After* (London, 1901–50).

<sup>243</sup> *Yung-lotatien* 永樂大典, *ch'üan* 16343–16344 (CUL FH.20.7).

<sup>244</sup> *Yung-lotatien, ch'üan* 1562–1567 (British Library Or.5982).

<sup>245</sup> William Barclay Parsons (1859–1932), American civil engineer.

<sup>246</sup> Chu Hsi (1130–1200), Neo-Confucian philosopher.

<sup>247</sup> Ssu-ma Kuang (1019–86), historian and writer.

<sup>248</sup> F. Huberty James (1856–1900), Baptist missionary.

### 1901 (*Aet. 56*)

In 1901, Heinemann<sup>240</sup> was producing a series of *Short Histories of the Literatures of the World*, under the editorship of Mr Edmund Gosse,<sup>241</sup> and I was invited by the latter to supply the volume for China. No work had (or has) given me greater pleasure. I had been translating from all departments of Chinese literature for more than a quarter of a century, and I was well stocked with the necessary materials for such a work, which, as I pointed out in my preface, was “the first attempt made in any language, including Chinese, to produce a history of Chinese literature.” I was further rewarded by making the personal acquaintance of Mr Edmund Gosse, whose skilled advice was of the greatest possible assistance. This book brought out a shower of flattering reviews, English, American, and Continental; in fact, I have been unable to discover a dissentient voice. It is now (1919) being translated into Spanish, and in 1924 a 2nd edition was issued by Appleton and Co., New York.

In April of this year I contributed to the *Nineteenth Century and After*<sup>242</sup> an article entitled “Encyclopaedia Maxima.” It referred to the gigantic work prepared, but never printed, under the Emperor Yung Lo of the Ming Dynasty, 1403–1425, which was partly burnt, partly destroyed by water, and the rest scattered over the earth, at the Boxer outbreak in Peking, 1900. Up to that date, it had always been carefully concealed from foreigners; so carefully indeed that many doubted if the work was really in existence. A son of mine, Mr Lancelot Giles, now (1925) Consul at Foochow, sent me five volumes which he had rescued at the time; and of these I gave, on his behalf, one to the Cambridge University Library,<sup>243</sup> and one to the British Museum.<sup>244</sup> The latter was a wasted gift. Measuring 20 x 12 inches, and wrapped in a characteristic yellow cover, Sir R. Douglas, who was then in charge of the Chinese Department, caused this beautiful book to be cut down and bound in buckram! I gave in my article a full account of this wonderful Encyclopaedia, and pointed out that its 11,100 volumes, each an inch thick, if laid flat one upon another, would be more than twice the height of St Paul’s, and would out-top even the Eiffel Tower.

In this year I also published a fifth edition of *Chinese Without a Teacher*. In the month of August, I was asked by Mr W. Barclay Parsons,<sup>245</sup> the distinguished American engineer, to examine some volumes of Chu Hsi’s 朱熹<sup>246</sup> re-arrangement of Ssu-ma Kuang’s 司馬光<sup>247</sup> *Mirror of History* 資治通鑑綱目, sent home by Professor F. Huberty James,<sup>248</sup> who had been subsequently killed by the Boxers at Peking. It was claimed by Professor James, and his opinion was said to have been backed up by two members of the Han-lin College 翰林院, that the edition, of which ten volumes only reached Mr Parsons, dated from the Sung Dynasty, and would therefore belong to the first half of the 13th century. Of these ten volumes, Mr Parsons presented one to the New York Public Library, and another to Columbia University. The former was placed on exhibition, but was soon afterwards withdrawn, on the advice of Dr Binion, who declared that the edition was much later than had been

stated by Professor James. The question was then referred to me, four volumes being sent for my inspection. I spent some weeks over it, and was then able to demonstrate in a report, printed in pamphlet form, that Professor James's date was too early and Dr Binion's too late, and that in all probability the year 1350 would be approximately correct. I declined the offer of a fee, and Mr Parsons then kindly presented me with one of the four volumes.<sup>249</sup>

Towards the close of this year, I received an invitation from the President and Trustees of Columbia University, New York, to deliver a course of lectures as an inauguration of their newly-founded Chinese chair. This chair was known as the Dean Lung 天龍 Foundation, "Dean" being a dialectic variation of the Mandarin "T'ien" = God, or Heaven, or Divine; *q.d.* the Heavenly or Divine Dragon.<sup>250</sup>

### 1902 (Aet. 57)

During March, 1902, I gave six lectures on various subjects, before much larger audiences than could be brought together by Chinese topics in this country. These were published in a volume by the Columbia University Press, under the title of *China and the Chinese*; unfortunately, the Chinese characters in the book were reproduced, without reference to me, from the careless scribbles on my original manuscript. The merest dribble in the way of profits reached me from Macmillan & Co.; whereas had I published the book myself, I should have done well. However, I had already been generously paid, and avoided making any complaint. Otherwise, everything was most satisfactory; the book was widely reviewed, with much appreciation, and my reminiscences of kindness received in America will never fade away. I was even asked to become the first occupant of the new chair on a special stipend; had I been several tens of years younger, I should not have missed such a chance. Failing any American scholar at that date, I recommended Dr F. Hirth, who shortly afterwards received the appointment.

In September I went to the Oriental Congress at Hamburg.<sup>251</sup> I cannot remember any important outcome of the meeting; we were lavishly entertained, and I made the acquaintance of several interesting people. The late Mr [ ... ]<sup>252</sup> of Japan made an *ad captandum*<sup>253</sup> speech in which he tried to show that the Mahâyâna of the Buddhists was derived from Christianity, and was much surprised when I refused to accept his data or conclusions.

### 1903 (Aet. 58)

In June, 1903, a great step forward was made by the University of Cambridge. Chinese was introduced into the Oriental Tripos, the first examination to be held in 1906, thus allowing for a three-years' course. I had to make a short speech on the question in the Senate House, which I wound

<sup>249</sup> The pamphlet has not been traced and the edition in question has not been established. According to a note in the catalogue of Giles' personal library (CUL Add. MS. 7982), this volume (25) was presented to the Peking Library.

<sup>250</sup> Dean Lung was the Chinese manservant of General Horace Carpentier, who funded the Professorship in his memory. See L. C. Goodrich, "Chinese studies in the United States" in *The Chinese Social and Political Science Review* 15 (Peiping, 1931): 68.

<sup>251</sup> See *Verhandlungen des XIII. Internationalen Orientalisten-Kongresses* (Leiden: E. J. Brill, 1904).

<sup>252</sup> Blank in the original typescript.

<sup>253</sup> *Ad captandum (vulgus)*: (calculated) to take the fancy (of the mob).

<sup>254</sup> *CUR* 1453 (19 May 1903): 816.

<sup>255</sup> *The Straits Chinese Magazine* (Singapore, 1897–1907).

up with the well-worn but useful tag, “that for this University to continue an Oriental Languages Tripos which excluded Chinese was very much like playing *Hamlet* without the Prince of Denmark.”<sup>254</sup> I also sent a note on the subject to *The Times* of 3 June.

In December there appeared in *The Straits Chinese Magazine*<sup>255</sup> a glowing review of the Columbia Lectures, in which the writer is kind enough to say that “at least one living Englishman understands the Chinese people and has the courage to expound, in such clear and lucid style, views opposed to the generally accepted ones.”

### 1904 (Aet. 59)

In 1904 I was elected Hon. Member of the North-China Branch of the Royal Asiatic Society, of which I had been a Corresponding Member since 1882, and President in 1885. During this year I contributed four articles to the *Nineteenth Century and After*; viz.: “Jade” in January, “In Chinese Dreamland” in April, “Woman in Chinese Literature” in November, and “Palmistry in China” in December. The last mentioned included diagrams, one of which gave the lines on the feet.

### 1905 (Aet. 60)

In 1905 I published *An Introduction to the History of Chinese Pictorial Art*, with illustrations chosen and commented on by Mr Laurence Binyon,<sup>256</sup> the well-known poet and art-critic. This work consisted of translations from the works of Chinese art-critics, painters, and others, from the earliest ages down to the end of the Ming Dynasty (1644), and was the first effort of its kind. It was offered to Heinemann, who kept the MS for eight months and then declined to publish; so I published it at my own risk, with very satisfactory results (see 1916). Its warm reception in this country, in America, and on the Continent, repaid me for many months of exacting toil. Among the numerous reviews in organs great and small, I can only find one short notice (*Journal of the North-China Branch of the Royal Asiatic Society*, vol. xxxvii, p. 206) which does not speak of this book, if anything, in too flattering terms. The writer, J. C. Ferguson,<sup>257</sup> who then hardly counted as an authority, and is a most inaccurate translator, there maintained that “had he (the author) given accounts of American or European collections already in existence, he would have done valuable service, but as it is, his present attempt causes us to admire his patience in the work of translation rather than any intelligent appreciation of Chinese pictorial art.” It is amusing to compare with this the eulogistic notice of the 2nd edition given by another writer in the same periodical (see 1918).

I also published a small volume on the *Religions of Ancient China* for Constable’s<sup>258</sup> series of *Religions: Ancient and Modern*. The chief upshot of this was a disagreeable correspondence—a squabble over the payment due,

<sup>256</sup> Robert Laurence Binyon (1869–1943), poet, art historian and critic.

<sup>257</sup> John Calvin Ferguson (1866–1945), American Methodist missionary, art historian and Advisor to the Government of China; author of *Outlines of Chinese art* (Chicago: University of Chicago Press, 1918).

<sup>258</sup> Constable & Co.: publishing house, founded in Edinburgh by Thomas Constable (1812–81).



forcing me to insist on my rights, and showing me what injustice a poor author might have to put up with if afraid of opposing a publisher (see 1881).

In February of this year I contributed an article to the *Nineteenth Century and After*. It was entitled "Japan's Debt to China," and was intended to correct false impressions as to the alleged native origin of many of the most striking features of Japanese civilization. Some of these ideas are still prevalent. Quite recently (*The Times*, 17 January, 1918), a correspondent claimed for Japan the famous game of *Wei-ch'i* 圍棋, known to the Japanese as *Go* 碁. It is mentioned in the *Tso Chuan* 左傳,<sup>259</sup> B.C. 547; that is, more than a thousand years before the Japanese, whose talk of Jimmu Tennō<sup>260</sup> is sheer nonsense, emerged from barbarism and began their long course of borrowing from China.

Asked to write for *The Cambridge Review*<sup>261</sup> a review of *China and Religion* by Professor E. H. Parker, I found myself obliged to denounce the work in plain language. It seemed to me to be a tissue of inaccuracies, relieved chiefly by serious mistakes, of which I will give one specimen from p.60: "Mencius insists that the nature of man is evil in its origin." Now the keystone of Confucian philosophy is that man is born good, and Mencius, the Second Sage, spent his life in establishing on an imperishable basis this leading doctrine of his great predecessor.

In 1905 I also began a series of papers and notes of varying length, with illustrations, on any Chinese topics which interested me at the moment, together with reviews of books, etc. These have been published in magazine form, Nos 1 and 2 in this year, not periodically but just when I happened to be ready, under the title of *Adversaria Sinica*, the first word of which was so frequently misunderstood by journalists of moderate education that I was later on obliged to point out that *Adversaria* had no connexion whatever with "hostility," but merely meant a "note-book." In No.1 I was able to show that a mysterious figure in Chinese early records, often mistaken (by Legge and Meyers) for a man and even for the name of a tribe (by Chavannes<sup>262</sup>), was in reality the Greek goddess Hera, the Roman Juno, and not, as Professor Forke<sup>263</sup> contended, the Queen of Sheba. In No.2 I produced an early picture of Christ, around which a fierce controversy arose, without however breaking my position, which I finally established in No.7, 1909. See also *Introduction to the History of Chinese Pictorial Art*, 2nd ed., 1918, pp.39 and 42 *seqq.*

In October, at the request of Dr Hill,<sup>264</sup> Master of Downing College, I contributed to the *National Home-Reading Union*<sup>265</sup> an article entitled "China and Japan: their Attitude towards the Problems of Life."

### 1906 (*Aet.* 61)

In 1906 I published Nos 3 and 4 of *Adversaria Sinica*. No.3 contained a settler of the Lao Tzū and *Tao Tê Ching* question, as well as the first note ever published on Ventriloquism in China, in which I perpetrated a curious

<sup>259</sup> Duke Hsiang, 25th year: *Ch'un ch'iu Tso chuan chu* (Peking: Chung hua shu chü, 1981), p.1109.

<sup>260</sup> Jimmu Tennō 神武天皇: legendary first sovereign of Japan.

<sup>261</sup> *Cambridge Review* (Cambridge, 1879-).

<sup>262</sup> Emmanuel-Eduard Chavannes (1865-1918), French sinologist.

<sup>263</sup> Alfred Forke (1867-1944), German sinologist; author of *Mu Wang und die königin von Saba* (Berlin: Reichsdruckerei, 1904).

<sup>264</sup> Alex Hill (1856-1929), Master of Downing College, Cambridge 1888-1907.

<sup>265</sup> *National Home-Reading Union Magazine* (London).

<sup>266</sup> Tung Ch'i-ch'ang (1555–1636), official, calligrapher and painter.

<sup>267</sup> T'ang Hsüan-tsung Li Lung-chi 唐玄宗 李隆基 (685–762). The painting is attributed to Chao Meng-fu 趙孟頫 (1254–1322) with a colophon by Tung Ch'i-ch'ang in *Introduction to the history of Chinese pictorial art* (London: B. Quaritch, 1918), p.160.

<sup>268</sup> Hurlingham Polo Club (London), founded 1873

blunder, due to a defective text, which I corrected at the end of the volume which formed the 1st Series. No.4 had an article on the Mariner's Compass in China, which until I was able to separate them, had always been confused with the South-pointing Chariot (*see under* 1909).

In March of this year I contributed to the *Nineteenth Century and After* an article entitled "Football and Polo in China." This brought me, as a present from Sir Robert Hart, an excellent photograph of a picture by the famous artist, Tung Ch'i-ch'ang 董其昌<sup>266</sup> (1555–1636) of an exciting game of polo in which the Emperor, Ming Huang 明皇,<sup>267</sup> is playing a leading part and which, but for the costumes, bears an extraordinary resemblance to a photograph reproduced in an illustrated paper, of a game of "Polo at Hurlingham."<sup>268</sup>

### Figure 6

*Duke Tsai-tse (right) accompanied by Dr H. M. Butler (1833–1918), Master of Trinity College, Mrs Butler and others, during his visit to Cambridge on 24 May 1906 (see under 1906, and Appendix). The party has just entered Senate House Yard; in the background can be seen the ivy-clad wall of Caius College (from a contemporary postcard issued by the local firm of J. P. Gray & Son)*



On 2 April I went to a lunch at the Mansion House to meet the Duke Tsai Tsè 載澤<sup>269</sup> and the Imperial Commissioners who had been sent on a mission for the purpose of studying the details of representative Government; and on 24 May the Duke, the Chinese Minister, and the Commissioners with their suite, came down to Cambridge,<sup>270</sup> where honorary degrees were conferred, previous to which they were entertained at lunch by the Vice-Chancellor,<sup>271</sup> who asked me to make a speech to them on his behalf in Chinese. This I did, as follows:—

His Majesty, the Emperor of China, has dispatched your Imperial Highness and your Excellencies the Imperial High Commissioners, over many thousand leagues of ocean, to investigate the government, laws, education, and such institutions of the Far West. Great indeed is your responsibility, and difficult it will be to fulfil your mission in such a way as to satisfy the desire of his Majesty, the Emperor. Cambridge, ever since the days of the Mongol Dynasty, now more than six hundred years ago, has always been a famous centre for the cultivation of learning, and has now no fewer than three thousand students upon her books. That your Imperial Highness and your Excellencies should have paid this visit to Cambridge is a source of much gratification to the Vice-Chancellor, who now calls upon all present to drink the health of your Imperial Highness, and of their Excellencies the Chinese Minister and the Imperial Commissioners, in the fervent hope that from this date henceforth the sovereigns of our respective countries, the officials, and the people of those countries, may live in amity with one another.

I took some trouble with the composition of this speech which I learnt by heart, but was careful to carry with me the Chinese text in my pocket. [A copy of the Chinese text is in my scrap-book.<sup>272</sup>] I was reassured immediately after the function by receiving whispered congratulations from Mr Byron Brenan,<sup>273</sup> C.M.G., who came with the Duke and is well known himself to be an excellent speaker of Chinese. Our Librarian<sup>274</sup> told me afterwards that he had asked one of the Commissioners, through an interpreter, if he had understood what I had said, and was surprised to receive an enthusiastically affirmative answer. So ignorant is the general public in this country of recent advances in Chinese studies, or indeed of anything at all about China and her people.

A curious point in connexion with this function was that although Cambridge got in its invitation to the Duke before the Oxford authorities, the latter University managed to arrange that the first visit for the conferment of degrees should be to Oxford.<sup>275</sup> The Nemesis of haste, due to professional jealousy, came with no lagging foot. The Oxford authorities, under the guidance of Professor Bullock, made the serious diplomatic blunder of leaving out the Chinese Minister, an error which they had to repair by afterwards asking the Minister down to receive an Honorary Degree all by his lonesome self.<sup>276</sup>

An amusing incident occurred while I was driving in the Mayor's carriage round the Backs with the Duke and the Chinese Minister. As we passed the

<sup>269</sup> Tsai-tse (1868–1928), Minister of Finance 1907–11.

<sup>270</sup> See Appendix and Figures 6, 7 and 10.

<sup>271</sup> Edward Anthony Beck (1848–1916), Greek scholar, Master of Trinity Hall, Cambridge 1902–16.

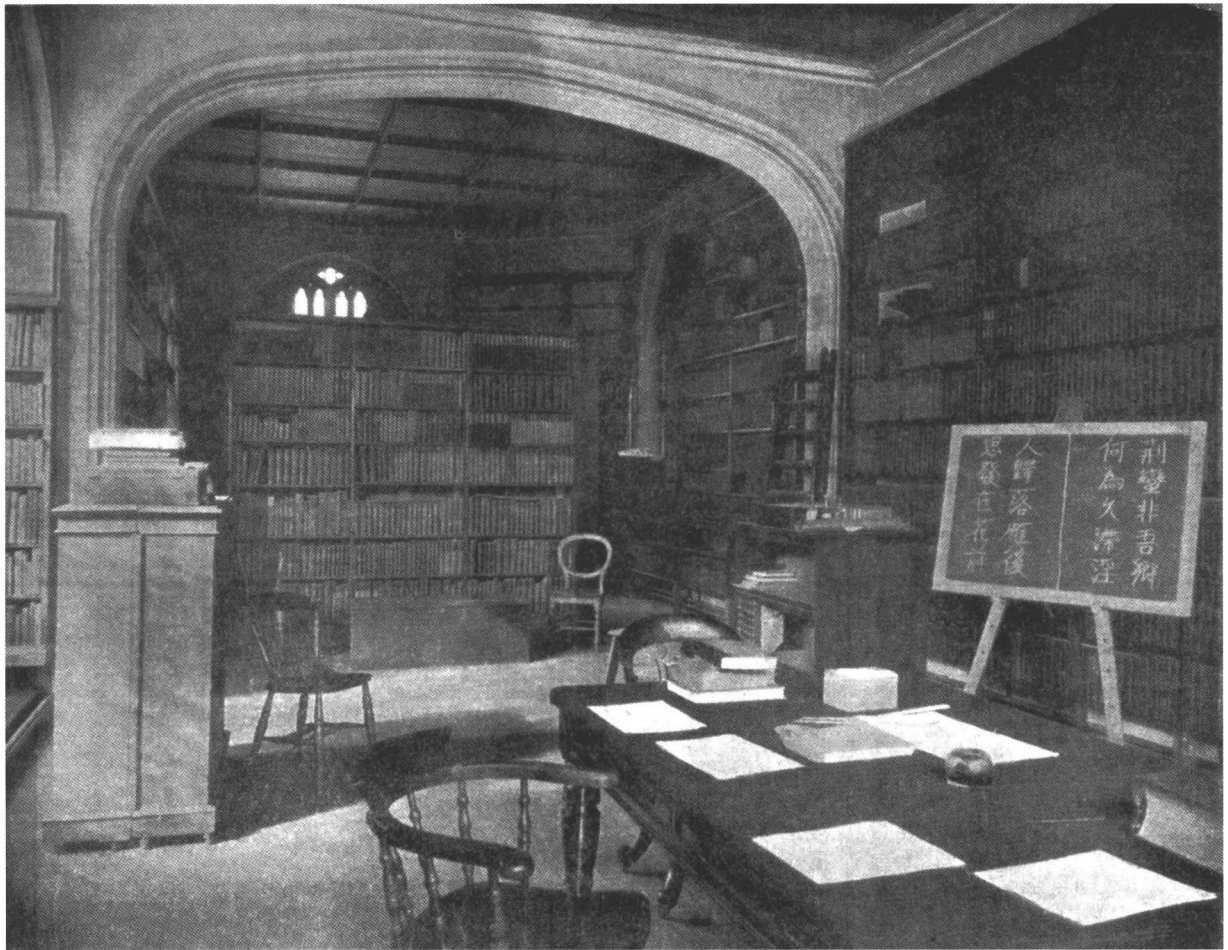
<sup>272</sup> Present whereabouts unknown.

<sup>273</sup> Byron Brenan (1847–1927), consular officer; author of *The office of district magistrate in China* (Shanghai: Shanghai Mercury, 1899). *FOI* (1928: 454).

<sup>274</sup> Francis John Henry Jenkinson (1853–1923), Cambridge University Librarian 1889–1923.

<sup>275</sup> *Oxford University Gazette* 1175 (22 May 1906): 621.

<sup>276</sup> *Ibid.*, no.1177 (6 June 1906): 691.



**Figure 7**

*The Chinese Room at Cambridge University Library, as prepared for the visit of Duke Tsai-tse on 24 May 1906. On the blackboard are verses in the hand of H. A. Giles:*

*(right) A lovely land ... I could not bear,  
If not mine own, to linger there*

荆蠻非吾鄉，何為久滯淫

*[Wang Ts'an 王粲 (177–217), Ch'i ai shih 七哀詩, Wen hsüan (Peking: Chung hua shu chü, 1977), chüan 23, p.329]*

*(left) (see n.218 for transcription and translation)*

*Photograph by Mr W. F. Dunn of Cambridge University Library, from "The Chinese Library at Cambridge," Adversaria Sinica 7 (1909): 207*

horse-pond a number of children began to cheer wildly. "They are calling us," said the Duke to the Minister, "foreign devils."

In November I was elected a Vice President of the newly formed "China Society"<sup>277</sup>; and in December I examined for the first time in Chinese for the Previous Examination<sup>278</sup> or "Little-Go" at Cambridge. Under a new rule,<sup>279</sup> natives of the Far East were enabled to offer Chinese instead of either Latin or Greek, the other of these two Classical languages being met by taking English, as already allowed. Since that date there has been a continual flow of Chinese, and occasionally Japanese students, prepared to show an adequate knowledge of the classical language of China instead of a to them—indeed to anybody—useless smattering of Latin and Greek. The system has spread to other Universities, and in recent years I have frequently examined in Chinese for Aberdeen, Edinburgh, Glasgow, Manchester, Oxford, Birmingham, and Bristol.

In this month I received an invitation from Sir James Crichton Browne<sup>280</sup> to give two lectures on “something Chinese” at the Royal Institution<sup>281</sup>; a most attractive offer, but one which, in view of heavy work on hand, I was obliged to decline. The fee for each lecture was to be £10.

A review of *Japanese Texts*, by F. V. Dickins,<sup>282</sup> C.B., contributed to the *London and China Telegraph*, for which I was thanked by the author (!), completes my literary activities for the year.

### 1907 (Aet. 62)

In April, 1907, I had arranged to read a paper before the China Society, but was unable at the last moment to do so, being down with a severe attack of influenza. It was entitled “Psychic Phenomena in China”; and what made my failure to appear all the more annoying was the fact that the large audience gathered to hear it, had to put up with the paper without the writer. I printed this later in *Adversaria Sinica*, No.6, No.5 being published in this year, and containing articles on “The Dance in Ancient China,” and on “Jiu Jitsu” 柔術, the latter showing that the original home of this art was China and not Japan.

In December, 1907, I contributed to the *Nineteenth Century and After* an article on “The Opium Edict and Alcohol in China.” Readers who had not directed much attention to Chinese affairs were able to learn therefrom that China had been a drunken nation down to the comparatively late introduction of opium; also, that the use of grape-wine, introduced through Bactria, was of common occurrence during the first millennium A.D. But the chief object of the paper was to point out that the suppression of the opium trade, now formally attempted by the Chinese Government itself, would only lead to substitution of greater for lesser evils. How far this prophecy has been fulfilled, it may even now, while opium-smoking is still widely practised, be impossible to say. The documentary evidence I possess already supports my view to an extent I could never have anticipated, but this is hardly the place to produce it. Nothing, however, seems to weigh with cranks when once off on their wild career, though even some of the more open-minded may be staggered by the announcement in *The Times* of 17 June, 1918, under the heading of “Opium Traffic Revived”! (See 1875, 1881, 1920, 1923).

In this year I also published the 6th edition of *Chinese Without a Teacher*, each successive issue gradually increasing in number of copies, to meet the increased demand.

### 1908 (Aet. 63)

In August, 1908, I attended the Oriental Congress at Copenhagen,<sup>283</sup> where the members were received with a lavish hospitality which outshone even that of Hamburg in 1902, with perhaps more sincerity of welcome to boot. I was one of three Presidents of the Far Eastern Section, but contributed

<sup>277</sup> Inaugural meeting in London, 23 November 1906.

<sup>278</sup> Cambridge University entrance examination, abolished 1961.

<sup>279</sup> *CUR* 1590 (6 February 1906): 477–9.

<sup>280</sup> Sir James Crichton-Browne (1840–1939), physician and psychologist.

<sup>281</sup> Founded in London 1799 “to teach the application of science to the useful purposes of life.”

<sup>282</sup> Frederick Victor Dickins (1838–1915), scholar of Japanese; author of *Primitive and mediaeval Japanese texts* (Oxford: Oxford University Press, 1906).

<sup>283</sup> See *Actes du Quinzième Congrès International des Orientalistes: Session de Copenhague 1908* (Copenhagen: Graebe, 1909).

<sup>284</sup> See *Transactions of the third International Congress of Religions* (Oxford: Oxford University Press, 1908).

<sup>285</sup> Joseph Estlin Carpenter (1844–1927), Unitarian divine.

<sup>286</sup> Morris Jastrow (1861–1921), Hebrew scholar, President of American Oriental Society 1914–15.

<sup>287</sup> William Sanday (1843–1920), theological scholar.

<sup>288</sup> Eugène Comte Goblet d'Alviella (1846–1925), Belgian writer.

<sup>289</sup> Percy Gardner (1846–1937), classical archaeologist and numismatist, Professor of Classical Archaeology, Oxford University 1887–1925.

<sup>290</sup> Lewis Richard Farnell (1856–1934), classical scholar, Rector of Exeter College, Oxford 1913–28.

<sup>291</sup> Edwin Stanley Hartland (1848–1927), folklorist.

<sup>292</sup> George Buchanan Gray (1865–1922), Congregational minister and Hebrew scholar.

<sup>293</sup> Sir William Matthew Flinders Petrie (1853–1942), Egyptologist.

<sup>294</sup> Bernard Pyne Grenfell (1869–1926), papyrologist.

<sup>295</sup> Sir Arthur Ernest Cowley (1861–1931), Hebraist; Bodley's Librarian, Oxford University 1919–31.

<sup>296</sup> Salomon Reinach (1858–1932), French historian.

<sup>297</sup> Edward Verrall Lucas (1868–1938), journalist, essayist and critic.

<sup>298</sup> Charles Lamb (1775–1834), essayist and humorist.

<sup>299</sup> An "easy-going chronicle" of London life in 1908, through the eyes of a bachelor returned from thirty years in South America.

no paper to the meeting. I was fortunate, however, in becoming personally acquainted with many eminent Orientalists.

In September, I attended, as University Representative, the Congress of Religions<sup>284</sup> at Oxford (my native place), for which I had been previously invited to act as President of the China and Japan Section. My Presidential Address was necessarily confined almost entirely to China. I have never made a study of Japanese or of any other Oriental language; and I have noticed that those students who try to add a second Oriental language to the already heart-breaking weight of Chinese, invariably fail in both. The Congress seemed to be a successful one, especially to me, in the sense that I again made the acquaintance of several distinguished men. On my *menu* card of the final dinner to Presidents of Sections, I have the names of Dr Estlin Carpenter,<sup>285</sup> Professor M. Jastrow, Jr.,<sup>286</sup> Dr Sanday,<sup>287</sup> Count Goblet d'Alviella,<sup>288</sup> Professor P. Gardner,<sup>289</sup> Professor E. B. Tylor, Professor T. W. Rhys Davids, Dr L. R. Farnell,<sup>290</sup> Dr E. S. Hartland,<sup>291</sup> Dr G. B. Gray,<sup>292</sup> Professor Flinders Petrie,<sup>293</sup> Professor B. P. Grenfell,<sup>294</sup> Dr A. Cowley,<sup>295</sup> and M. Salomon Reinach.<sup>296</sup> The last-mentioned sat next to me, and was kind enough to say some complimentary words on my *Introduction to the History of Chinese Pictorial Art*.

During this year I published No. 6 of *Adversaria Sinica*. Besides the paper on "Psychic Phenomena" already mentioned, this number contained an article, with illustrations, giving Chinese notions on phrenology, physiognomy, and palmistry, the latter of the feet as well as of the hands. I also wrote for the *London and China Express*, which was celebrating its jubilee, an article entitled "Fifty Years of Progress in Chinese Studies: 1858–1908" (see 1898), and published a second edition of *Strange Stories from a Chinese Studio*.

I may here mention a rather romantic item, in connexion with Chinese literature. Mr E. V. Lucas,<sup>297</sup> whose acquaintance I was privileged to make later on at a Charles Lamb<sup>298</sup> Dinner, one day visited, in company with a young lady, Quaritch's famous shop in Piccadilly, and announced his intention of buying two books from the first shelf on the left hand that came as high as his heart, the twenty-ninth from the doorway for the young lady, and fifty-fifth for himself, no matter what the subject and no matter what the price. This arrangement, to the great annoyance of his companion, landed Mr Lucas with my *Chinese Biographical Dictionary*, which he afterwards used largely in the construction of *Over Bemerton's*,<sup>299</sup> certainly one of the most amusing of his many fascinating volumes, and one which he declared to me was also one of the most profitable.

### 1909 (Aet. 64)

In 1909 I was elected an Honorary Member of "The Heretics," a Cambridge Society for the "promotion of discussion on problems of Religion, Philosophy, and Art," membership "implying the rejection of all appeal to Authority in the discussion of religious questions."

Meanwhile, the late Professor Bertram Hopkinson,<sup>300</sup> working on a translation which I had made for him of a specification found in the Chinese Dynastic History of the 11th and 12th centuries,<sup>301</sup> and which had already been casually noticed but passed over by two or three other writers, had succeeded in setting up the taximeter mechanism used in Chinese chariots at an even much earlier period. This "Taxicab," as it was called, attracted much attention. A full specification, with diagram, was given in *The Times* (Engineering Supplement) of 17 February; *Punch* had its fling, and several other papers perpetrated various jokes on the subject. I was asked to exhibit the contrivance at a conversazione of the Royal Society,<sup>302</sup> but was prevented by shortness of notice. I managed, however, to do so at a conversazione of the Royal Institution, at which Professor Hopkinson was present to help me out with mechanical explanations. I also showed it at a meeting of the China Society, and gave a short introductory account of its place in Chinese history. Professor Parker, who before he became himself one, described Professors as persons who profess too much, seemed to think he was entitled to any credit there might accrue from the above attempt, and so expressed himself in the March number of the *Asiatic Quarterly*.<sup>303</sup> To this I wrote an answer in the July number which, in spite of what I can only regard as impudent editing by an obscure editor, silenced Professor Parker once and for all. It was republished, unexpurgated, in *Adversaria Sinica*, No.8, 1910, under the title of "In Self-Defence."

In this year I published No.7 of *Adversaria Sinica*, which contained an article entitled "Japan's Debt to China," showing how Japan's civilization, her literature, her arts, and her sciences, were all taken from, or based upon the civilization of China. Other articles included "The Chinese Library at Cambridge,"<sup>304</sup> an introductory article on "The Taxicab in China," beside further notes on "The Mariner's Compass" and the disputed portrait of Christ. I further made a beginning on the second edition of my *Chinese-English Dictionary* by issuing the first fascicule, of which there were seven in all. This new attempt at a revised and very much enlarged work was cordially received all round, the chief exception being a brief notice in the *Journal of the North-China Branch of the Royal Asiatic Society* (vol.xl, p.119), from the same writer who had dismissed my *Pictorial Art* as an unsatisfactory and useless work (see 1905). It is a good thing for authors to find some thorns as well as roses in their path. His remarks did my work no harm; it took the Great War to do that.

### 1910 (Aet. 65)

In April, 1910, I was startled by a visit from Mr (now Professor) Alison Phillips,<sup>305</sup> with a sudden request to supply "China" for the new edition of the *Encyclopaedia Britannica*, of which he was then sub-editor. Professor Douglas' article in the previous edition had been overlooked until the last moment, and was then found to be entirely unsatisfactory. The time allotted

<sup>300</sup> Bertram Hopkinson (1874–1918), engineer and physicist, Professor of Mechanism and Applied Mechanics, Cambridge University 1903–18.

<sup>301</sup> *Sung shih* (Peking: Chung hua shu chü, 1977), pp.3493–4.

<sup>302</sup> The Royal Society of London for Improving Natural Knowledge, founded 1660.

<sup>303</sup> *Asiatic [Quarterly] Review* (London, 1886–1952)

<sup>304</sup> See Figure 7.

<sup>305</sup> Walter Alison Phillips (1864–1950), historian.

<sup>306</sup> Lionel Giles (1875–1958), Giles' fourth son (second to survive infancy), graduate of Wadhams College, Oxford; keeper of Chinese books, British Museum, 1900–40. His publications include: *The sayings of Lao Tzū* (London: John Murray, 1906); *The sayings of Confucius* (London: John Murray, 1907); *Taoist teaching from the book of Lieh Tzū* (London: John Murray, 1912) (all the above in the Wisdom of the East series); *Sun Tzū on The Art of War* (London: Luzac, 1910); *An alphabetical index to the Chinese Encyclopaedia* 欽定古今圖書集成 (London: Trustees of the British Museum, 1911); *A descriptive catalogue of the Chinese manuscripts from Tun-huang in the British Museum* (London: Trustees of the British Museum, 1957).

<sup>307</sup> Catholic Truth Society, founded London 1884.

<sup>308</sup> A. H. Atteridge, "The missions of China," in *The Month* 588 (London, June 1913): 561–7.

to me was so short that at first I categorically declined. But Mr Phillips would take no denial; and in the end I agreed to supply what was wanted, on condition, proposed by Mr Phillips himself, that a son of mine<sup>306</sup> might "devil" for me to some small extent. My manuscript, after a severe struggle, and with a daughter as copyist, reached Mr Phillips on the morning of the day agreed upon; and on 21 October I attended the dinner at Claridge's Hotel to celebrate completion of the work. A few days later Mr Phillips was kind enough to write as follows: "I need not say that I am very greatly obliged to you for the very thorough way in which you have fulfilled the exacting obligation undertaken by you."

In this year I published No.8 of *Adversaria Sinica*, which contained an article on "Traces of Aviation in China," with an old picture of a flying car, "In Self-Defence" (see 1909), etc. I also issued the second and third fascicules of my *Chinese-English Dictionary*, second edition; and a second edition of the *San Tzū Ching* (see 1899).

### 1911 (Aet. 66)

In 1911 I was able to issue the fourth and fifth fascicules of the Dictionary, leaving only one, and a seventh of introductory matter, to complete the work; and on 10 February the Académie des Inscriptions et Belles Lettres awarded to me, for the second time, the coveted and valuable "Prix Stanislas Julien" for this work.

I further wrote for the Home University Library (Williams and Norgate) a volume on *The Civilisation of China*, intended, like the other volumes in that series, more for the general reader than for the specializing student. It was published just before the Chinese Revolution, and its closing sentences gained for me among London journalists the reputation of a prophet, which is the very last objective I have ever had in view, or have ventured to claim. Here they are:—

If the ruling Manchus seize the opportunity now offered them, then, in spite of simmering sedition here and there over the empire, they may succeed in continuing a line which in its early days had a glorious record of achievement, to the great advantage of the Chinese nation. If, on the other hand, they neglect this chance, there may result one of those frightful upheavals from which the empire has so often suffered. China will pass again through the melting-pot, to emerge once more, as on all previous occasions, purified and strengthened by the process.

The process is still going on (1925).

At the same time, my statements in regard to Female Infanticide in China (p.96), coupled with a mathematical demonstration that the attribution of this crime is a libel on the Chinese people, produced a violent reply by Mr A. Hilliard Atteridge, Honorary Secretary to the Catholic Truth Society,<sup>307</sup> in an appendix to "The Missions of China."<sup>308</sup> My answer to this, published in



*Adversaria Sinica*, I, p.416, was forwarded to Mr Atteridge, but so far as I know was very wisely ignored by the Catholic (or any other) Society in search of Truth.

In October I was interviewed by Mr Wilson Harris,<sup>309</sup> and the result was published in the *Daily News*<sup>310</sup> of 30 October under the title of *Yüan-Shi-Kai and the Empire's Future*. I said I thought Yüan would be loyal to the Manchus up to a certain point; but that if the revolutionaries demanded the expulsion of the Manchus, he would no doubt agree. I also wrote an article on "China as a Republic," which was printed in the *Daily Chronicle*<sup>311</sup> of 2 December, laying stress on the unfamiliar aspect of a Republic to the Chinese people, but expressing the opinion that "the revolutionary party would hear of no compromise."

In this year I also prepared for Gowan's International Library (Gowans and Gray, Glasgow) a small volume entitled *Chinese Fairy Tales*. These were taken from various sources, one in particular—*The Stone Monkey*—being translated from the romantic story, as opposed to the real account, of Hsüan Tsang's famous overland journey, A.D. 629–645, to India in search of Buddhist books.

This well-known and low-class work, which consists of the farcical adventures of a monkey, was partly translated, or correctly speaking, mistranslated, by Dr Timothy Richard, who palmed it off on the Christian Literature Society in China<sup>312</sup> as "A great Chinese Epic and Allegory," with "a profoundly religious purpose running through it, all showing how man may become immortal and omnipotent like God." It was a scandalous exhibition of that dangerous mixture, zeal and ignorance.

Late in this year I published No.9 of *Adversaria Sinica*, in which I dealt with the real origin of foot-binding in China, so often mis-stated in books and lectures on China (see 1913). In another article on Chinese Bronzes, I contested the genuineness of the large Chinese copper "bowl" in the South Kensington Museum, which had been attributed to the 7th century B.C. Against me were arrayed Bushell,<sup>313</sup> Hopkins, and Parker; on my side were Chavannes, Pelliot<sup>314</sup> and Vissière.<sup>315</sup> The question was ultimately settled by E. A. Voretzsch, German Consul in Hongkong, who was a specialist in Chinese bronzes, and who pointed out that "handles, like those on the bowl, were in the 7th century B.C. not cast with the bowl, but cast apart and fixed by rivets." From personal inspection he came to the conclusion that the date of the bowl was not earlier than the 13th century. The authorities, however, seemed very loth to accept this view. Let us hope that they have done so by now, and that the falsehood on the label has been removed.<sup>316</sup> [Long since given up. 1925.]

### 1912 (*Aet.* 67)

In 1912 I wrote six articles on everyday Chinese topics, suitable to boys and girls. These were published, with illustrations, under the title (not chosen

<sup>309</sup> Henry Wilson Harris (1883–1955), journalist and author.

<sup>310</sup> *Daily News* (London, 1846–1930).

<sup>311</sup> *Daily Chronicle* (London, 1872–1930).

<sup>312</sup> Christian Literature Society for China, founded Shanghai 1887; see n.17.

<sup>313</sup> Stephen Wootton Bushell (1844–1908), physician to British Legation at Peking, 1867–1900; author of *Chinese art*, 2 vols (London: HMSO, 1904–06).

<sup>314</sup> Paul Pelliot (1878–1945), French sinologist.

<sup>315</sup> Arnold Jacques Antoine Vissière (1858–1930), French diplomat and sinologist.

<sup>316</sup> Victoria & Albert Museum no. 174–99; see S. W. Bushell, *Chinese art*, vol.1 (London: HMSO, 1904), pp.84–7 and figs.49–50.

<sup>317</sup> Giles' bound copy of these articles, with the title *Baby China*, is in CUL.

<sup>318</sup> See "The romanisation of Chinese," *London and China Telegraph* (15 July 1912), Supplement, p.4.

<sup>319</sup> Sun Chung-shan (1866–1925), President of the Republic of China 1912.

<sup>320</sup> See n.333.

<sup>321</sup> *Deutsche Literaturzeitung* (Berlin, 1880–).

<sup>322</sup> Maximilian August Scipio von Brandt (1835–1920), German diplomat, Minister to China 1875–93; author of *33 Jahre in Ostasien: Erinnerungen eines deutschen Diplomaten* (Leipzig: Wigand, 1901).

by me) of "China and the Chinese," in the *St George's Magazine*<sup>317</sup> between March and August. Many of the pictures were furnished by me from a collection painted for me by a Chinese artist in 1867.

About this time there was an attempt to resuscitate the wild scheme, which had often been tried in vain, of romanizing the Chinese language. The "Chinese Word-sound Society" came into being; and when I expressed antagonistic views, I was politely told to stand aside, as success was now a certainty. A short article of mine on the subject appeared in the *London and China Telegraph* of 15 July.<sup>318</sup>

In this year I also wrote for the *Cambridge Manuals of Science and Literature* a volume on *China and the Manchus*, covering a period from the end of the 16th century down to the appointment of Sun Yat-sen 孫逸仙<sup>319</sup> as first President of the new Chinese Republic. The frontispiece, a picture of an ancient Nü-chên 女真 Tartar, is curious as being the first of the kind ever published. It was taken from a Chinese work in the Cambridge University Library, of which only one copy is known<sup>320</sup> (see 1916). Among a number of favourable reviews there was one in the *Deutsche Literaturzeitung*<sup>321</sup> of 4 January, 1913, signed by M. von Brandt.<sup>322</sup>

During this year Fascicules vi and vii of my *Chinese-English Dictionary* were issued, thus completing the work on a much larger scale than the edition of 1892. I had used the interval of twenty years to correct mistakes, cut out duplicates and unnecessary matter, prepare revised Tables, and add a very large number of new phrases, taken from my reading in modern as well as in ancient literature. The result was a book of pp.xviii + 84 + 1711 = pp.1813, as against pp.xlvi + 1415 = pp.1461, or an increase of 398 pages royal 4to, printed in triple columns. I have acknowledged in the Preface to this 2nd edition, as I did in that of the 1st edition, my great indebtedness to the care and skill of my late wife. The obligation, which extended in other directions over thirty-eight years, will bear repetition here.

### 1913 (Aet. 68)

<sup>323</sup> *Cambridge Magazine* (Cambridge, 1912–23).

In 1913 I published No.10 of *Adversaria Sinica*, its chief item of general interest being a lengthy monograph on "Childhood, Childbirth, and the Position of Women," in which the true origin of foot-binding is fully disclosed. During the year I also wrote a few "Stray Chinese Notes" for the *Cambridge Magazine*<sup>323</sup> one of which, dated 18 October, under the sarcastic title of "The Strong Man of China," dealt with the various misdeeds—treachery, summary executions, assassinations, etc.,—of the would-be Emperor Yüan Shih-k'ai. A caricature, taken from a Chinese newspaper, was given of Yüan mounting, like Napoleon, the steps of the throne; and a very shoddy Napoleon he turned out to be (see 1916).

1914 (*Aet. 69*)

In 1914 I published the concluding number, with Index, of *Adversaria Sinica*, Series I, which had now stretched to 438 pages, a sufficient size for a single volume. I further spent some months in preparing eight lectures, which I had been asked by the Hibbert Trustees to deliver as the usual course for the current year. The monotony of annual lectures on some aspect of Christianity had at length brought about a change in the programme, and the great religions of the world had been substituted as a “New Series.” The title I gave to my lectures was “Confucianism and its Rivals”; and as the founder of the Trust, Robert Hibbert, 1770–1849, was a Unitarian, I felt I could be quite free in my treatment of the Trinity. My views were not likely to meet with universal approbation; still I got off very cheaply in quarters where I might have expected—and did expect—hard knocks. Among the more flattering tributes which came along, I may mention the following private note from a distinguished writer, Dr A. C. Benson,<sup>324</sup> Master of Magdalene College, Cambridge:— “This is only to say that on my way up north I took your *Confucianism*, read it in the train, and finished it here with great delight and interest. I am not sure that I am quite a Confucianist, but it seems an amiable and gentlemanly religion. What I like about the book is the light way it carries its learning, its human sympathy, its clearness, and the charming ripple of humour which plays about it from first to last.” *The Times* gave me a very favourable notice, as also did the *Hibbert Journal*<sup>325</sup> and the *Athenaeum*<sup>326</sup>, but one newspaper, *The London and China Telegraph*, to which a copy was specially sent and which is particularly devoted to the affairs of China, ignored its existence altogether, clearly on religious grounds, and only, after a protest, inserted some extracts from the review in *The Times*. I should like to add that the above was not due to the influence of Mr A. G. Angier, the editor.

Shortly after the war began, the question of the German Settlement in Shantung came very much to the fore. A map was published in *The Times* of 25 September, giving the positions of Kiao-chau (*sic*) 膠州 and Tsing-tau (*sic*) 青島. With a view to secure accuracy in transliteration of Chinese, especially in our leading journal, I wrote to the editor and pointed out the solecism, receiving the following reply from a Mr H. P. Gordon:— “I have relied on the advice of an Englishman who is a well known Chinese scholar. He tells me that the termination -chau 州 means bay and that the termination -chow 州 is applied to towns of a certain status.” I was not furnished with the name of the “well known Chinese scholar” who was guilty of imposing this preposterous nonsense on a confiding journalist and making things difficult for future historians. I tried to meet the case by printing a slip, setting forth the point at issue, and sent it round to the principal newspapers, in some of which the correct spelling has since been given, though I grieve to say that *The Times* has continued to use the same group of English vowels to reproduce two totally distinct Chinese sounds.<sup>327</sup>

<sup>324</sup> Arthur Christopher Benson (1862–1925), man of letters; Master of Magdalene College, Cambridge 1915–25.

<sup>325</sup> *Hibbert Journal* (London, 1902–68).

<sup>326</sup> *Athenaeum* (London, 1828–1921).

<sup>327</sup> That is to say, -*au* for both -*ou* and -*ao*.

<sup>328</sup> Edgar Allan Poe (1809–49), American short-story writer and poet; author of the poem “The Raven” (1845).

<sup>329</sup> Chia I (200–168 B.C.), statesman and writer; author of “Fu niao fu 鵬鳥賦.”

<sup>330</sup> There is no book dated 1167 in CUL; this is probably a misattribution.

<sup>331</sup> See n.202.

<sup>332</sup> Berthold Laufer (1874–1934), German–American sinologist and art historian; Director of the Field Museum, Chicago 1915–34. Author of *Chinese clay figures*, Part 1, *Prologomena on the history of defensive armor* (Chicago: Field Museum of Natural History, 1914); *Sino-Iranica; Chinese contributions to the history of civilization in ancient Iran, with special reference to the history of cultivated plants and products* (Chicago: Field Museum of Natural History, 1919).

### 1915 (Aet. 70)

In 1915 my time was fully occupied, first over No.1 of Series II of *Adversaria Sinica*, the articles in which were mostly of an academic and contentious character; e.g., I had to dispose of the belief, started by the late Dr W. A. P. Martin, that a prototype of Poe’s<sup>328</sup> *Raven* was to be found among the poems of Chia I 賈誼,<sup>329</sup> 2nd century B.C. Secondly, over a *Supplementary Catalogue* of the Chinese and Manchu Books in the Cambridge University Library. Since my appointment in 1898 as Honorary Keeper, I had succeeded, with the aid of grants of money, private subscriptions, and gifts from friends, in adding over 1300 volumes to the existing collection, filling up some important gaps, and adding several rare and valuable works, among the latter of which were chiefly conspicuous a very fine specimen of the art of printing under the Sung Dynasty, dated 1167,<sup>330</sup> and another equally beautiful work, dated 1204.<sup>331</sup> These will compare favourably with any Chinese printed books in Europe or the United States. I managed however to find time for odds and ends; among such, a notice of B. Laufer’s<sup>332</sup> *Chinese Clay Figures* for the *London and China Telegraph*. Like all of this writer’s works, it displayed a great deal of archaeological research and imagination, coupled unfortunately with an inability to translate correctly the simplest Chinese inscriptions. His later books, e.g. *Sino-Iranica*, all suffer from the same defect.

### 1916 (Aet. 71)

<sup>333</sup> See A. C. Moule, “An introduction to the *I yü t’u chih*,” *T’oung Pao* 28 (1930): 179–88. A prospectus for the publication of Giles’ translation (typescript in CUL, Add. MS. 8964[2]), was issued by Percy Lund, Humphries & Co. in 1927. Due to the withdrawal from the project of Giles’ collaborator, the explorer and ornithologist Hachisuka Masauji 峰須賀正氏 (1903–53), it was never published.

<sup>334</sup> Now CUL FC.246.5.

<sup>335</sup> Alfred Cort Haddon (1855–1940), Lecturer and Reader in Anthropology, Cambridge University 1900–26.

<sup>336</sup> Sir William Ridgeway (1853–1926), classical scholar, Disney Professor of Archaeology, Cambridge University 1892–1926.

<sup>337</sup> Peter Giles (1860–1935), comparative philologist, Master of Emmanuel College, Cambridge 1911–35.

During 1916 I published the 7th edition of *Chinese Without a Teacher*, and also a third edition of *Strange Stories from a Chinese Studio* (see 1878). I further translated the *I yü t’u chih* 異域圖志,<sup>333</sup> an illustrated work,—the only known copy—on Strange Nations, including Koreans, Huns, Persians, Arabs, and many Central Asian tribes, with brief notes on their costumes, customs, etc., followed by sixteen pictures of rare birds and animals, among the latter of which is given an excellent picture of a zebra. It was issued in the last quarter of the 14th century, and is numbered C 114<sup>334</sup> in the Cambridge Library. I should like to publish the translation with facsimile text and illustrations, but the University Press thinks that the cost would be too heavy—£750–£1000—and there the matter remains (1924), in spite of the powerful advocacy of ethnological and archaeological experts such as, among others, Dr Haddon,<sup>335</sup> Sir William Ridgeway,<sup>336</sup> and Dr Peter Giles,<sup>337</sup> Master of Emmanuel.

In April, shortly before the ignominious collapse and death of President Yüan Shih-k’ai (see 1913), I wrote a letter to *The Times* recalling Yüan’s oath of allegiance to the new Republic of China as out of keeping with his attempt to secure the Imperial throne. *The Times* however had, like the British Government, been backing Yüan, and declined in the most courteous terms to publish, on what seemed to me the inadequate ground that my letter “might engender a suspicion of ill feeling.” It had been clear to me since 1915 that such attempts

at monarchy were fated to fail, a view which was further confirmed when in July, 1917, the boy ex-Emperor enjoyed a brief restoration of a few days.

Towards the close of this year, the French Academy<sup>338</sup> accepted an offer from me to provide for a gold medal, to be awarded every other year to the author of the best work on China or the Far East, and to be reserved exclusively for Frenchmen.<sup>339</sup> The “Prix Stanislas Julien,” twice awarded to me, is open to all the world, and forms an example of literary chivalry which might well be imitated by other civilized nations, not to mention the British Academy.

In August of this year I read in *The Times* of the issue by the War Office of an illustrated fortnightly newspaper in Chinese,<sup>340</sup> designed to spread in China something of the truth about the war, and to counteract adverse German efforts, chiefly by attractive photographs of actual happenings at the front and elsewhere. With entire approval of the scheme, and on the strength of a fifty-years' connexion with China, I wrote to the War Office and asked to be supplied with copies.

The War Office responded by forwarding issue No.3 of 11 August; upon which it became my duty to address to the War Office a strong protest against the terminology employed. I found that King George was spoken of as a *wang* 王, which is nothing more nor less than a tributary prince of China, the use of which in any public dispatch sent to a British Consular official in China would result in the immediate return of the insulting document for correction. Meanwhile, No.4 of 26 August had reached me, and I found that not only was the “tributary prince” repeated, but the personal name of the King was transliterated into something (*ch'iao chih* 喬治) sounding like Chowtchy,—a most undignified arrangement. I further pointed out that the two characters used for the title, and mistranslated “*Truth*,” gave no indication whatever that the paper would contain the truth about the war, but simply meant “*Sincerity Gazette*.” The calligraphy, an important point in China, as reproduced in the title and in the letter-press generally, was that of a coolie rather than of an educated man; however, ultimately the first Chinese editor was dismissed, and these blemishes were removed, the King now getting his proper title and the letter-press being printed in type, though the paper was still published under the unmeaning title of the *Sincerity Gazette*. No answer was ever vouchsafed to my communication. Protests of the kind are not popular with Government Departments.

Since taking on the Professorship of Chinese at Cambridge in 1897, and up to the present day (1925) I have been literally deluged with miscellaneous applications to decipher inscriptions, to answer questions or to provide notes on all kinds of questions, to translate documents, etc., etc., receiving sometimes as many as three in one week. Business men almost always offered fees; *dilettanti* usually forgot even the conventional stamped envelope; still, I did my best to satisfy all applicants, though the forgetful ones had often to put up with postcards. One man, whose name I forget, sent me from America a Chinese book in two volumes—a well-known and very ridiculous work on Alchemy, which I had examined and rejected years before. This I was to translate on the off-chance of its containing some valuable secrets; but no

<sup>338</sup> Académie des Inscriptions et Belles-lettres, founded in Paris 1663.

<sup>339</sup> “Prix H. A. Giles” (800 francs), awarded biennially. See *Comptes rendus des séances de l'Académie des Inscriptions et Belles-lettres* (Paris, 1918): 424.

<sup>340</sup> *Cb'eng pao* 誠幸報 (London, 1916–19), an illustrated journal designed “to counter German propaganda and create an atmosphere favourable to the Allies which may in future be useful both politically and commercially” (FO 395/18).

<sup>341</sup> Pontresina: a mountaineering resort in Switzerland.

<sup>342</sup> Sir Israel Gollancz (1863–1930), scholar and man of letters.

<sup>343</sup> Founded in London 1902, “for the promotion of historical, philosophical and philological studies.”

<sup>344</sup> I. Gollancz, ed., *A book of homage to Shakespeare* (Oxford: Oxford University Press, 1916).

<sup>345</sup> See below, p.84.

<sup>346</sup> “Ode to Shakespeare” by Liu Po-tuan 劉伯端; see *Gems of Chinese literature (poetry)* (Shanghai: Kelly & Walsh, 1922), p.270.

honorarium was mentioned. A Mrs Sherlock, “not Mrs Colonel Sherlock,” as stated in the application, whom I had never heard of, asked me to provide a list of Chinese names suitable for dogs, and wrote me a most abusive letter when I politely declined. A member of the University, a serious student, interviewed me on a question referring to the ovaries of the sea-urchin. A Lady wrote to me for information about bees in China; and so on. The most amusing request I ever had was made to me by a young American at Pontresina,<sup>341</sup> who after sitting down alongside of me in the lounge said, “And now, Professor Giles, tell us all about China.”

On 23 March, 1916, Professor Gollancz,<sup>342</sup> Secretary to the British Academy,<sup>343</sup> who was engaged in preparing a *Book of Homage to Shakespeare*<sup>344</sup> on the occasion of the poet’s tercentenary, sent me down a lot of eulogistic Chinese poems which had come from the Hongkong University, with the cool request that I should translate them at once for publication in the above volume. I restricted my refusal to one brief sentence; though I was much tempted to add, sarcastically, that on the roll of the British Academy there must be some competent representative of the language and literature of China, ready and able to undertake the task. From this, however, I refrained, lest I should appear to be touting for a seat, though my claim to such an honour, after over fifty years as a professional littérateur, would not perhaps have been so very outrageous; nor indeed would the honour itself have raised me to an extravagantly dizzy height, especially in view of the comparatively meagre output of some of the existing fellows, probably few of whom have had two of their works laureated by the more famous Academy of France, into which I was later on elected a member.<sup>345</sup> The translations in question do not appear to have been made, and Shakespeare lost the homage of Hongkong, one of the poems<sup>346</sup> being written, so far as I remember, in quite excellent style.

### 1917 (Aet. 72)

In April of this year I received a very courteous and complimentary letter from the Secretary to the Asiatic Society of Bengal, of which I had been made an Associate Member in 1882, informing me that I had been elected an Honorary Fellow, and apologising for the fact that my name had been overlooked so long.

In June of this year I accepted an invitation to join the Board of Electors for the re-establishment of a Professorship of Chinese at Oxford (see 1920).

### 1918 (Aet. 73)

During 1917 and 1918 I prepared for the press, and corrected the proofs of, a new and enlarged edition of *An Introduction to the History of Chinese Pictorial Art*, with half a dozen added illustrations for which Mr Laurence Binyon again lent me his valuable aid (see 1905). This book was put on the

market in the autumn and was the subject of a very favourable review in the Literary Supplement of *The Times*, under date of 7th November, and also of a similarly favourable notice in the January number of *The Asiatic Review*, signed by H. L. Joly.<sup>347</sup> Most interesting of all was a glowing critique in the pages of a Journal which had found nothing but dispraise to say of the 1st edition. This time it was not over the signature of J. C. Ferguson (see 1905), and contained the following words: "Professor Giles did a great service by his first edition of *History of Chinese Pictorial Art*. This has been much valued and lately difficult to get."

In August of this year, a question arose as to the value of our war propaganda in the Far East, the attack being led by Professor Longford,<sup>348</sup> the distinguished Japanese scholar, and resisted by Lord Beaverbrook<sup>349</sup> on behalf of the Department. On the 29th August, I sent a letter to *The Morning Post*,<sup>350</sup> couched in terms similar to those in which I have described (see 1917) the *Sincerity Gazette*. This communication which was never traversed, so far as I know, in any paper, brought me several letters of thanks; one in particular from Col. A. B. Garrett, late commanding 4th King's Shropshire Light Infantry at Singapore, who complained bitterly of what he had been told was the very improper language used in the *Sincerity Gazette*.

In September, I sent to *The Times* an anonymous translation of a short Chinese poem, showing how Nanking which had been laid waste by the T'ai-p'ings had been replanted under the wise direction of the famous Viceroy Tsêng Kuo-fan 曾國藩.<sup>351</sup> The editor at once rang me up to know if he might add my name, which I had not intended to be published; and on the 4th of September the little poem appeared, under the title of "An Omen from China (Return of the Genius Loci)" followed by a handsome honorarium, quite unexpected. The parallel intended was, of course, the terrible condition of Northern France.

#### RETURN OF THE GENIUS LOCI

by Hsieh Wei-nung 薛慰農<sup>352</sup>

Towards the White Gate I am bent,  
Led by love of flowers and scent.

Now I linger at the door

Where we quaffed our wine of yore.

Now I see old scenes arise,

Taking shape before my eyes,

And with brush I limn the blaze

Of gay flowers amid the haze.

Now a friend or two I bring,

And we're off to seek the spring.

Once again I cross the ridge

Of the famous Red Rail bridge;

But alack-a-day, alas!

All the willows which we pass,

Lately set, have sprung to life  
Since those days of bloody strife.

Now we haste to get afloat,  
Tea and wine aboard the boat.  
Then we hear a grumbler say  
"But the elves are all away!"

Little knowing spirits all  
Are responsive to the call

Of a sympathetic heart,  
And incontinently start  
And their hidden forms arouse  
From the music-making boughs  
Where their lurking-place they made  
Safe beneath some leaf's sweet shade.

<sup>347</sup> Henri Louis Joly. See *Asiatic Quarterly* 15 (1919): 137-40.

<sup>348</sup> Joseph Henry Longford (1849-1925), Professor of Japanese, King's College, London 1903-16.

<sup>349</sup> William Maxwell Aitken, 1st Baron Beaverbrook (1879-1964), newspaper proprietor; Minister of Information Feb.-Nov. 1918

<sup>350</sup> *Morning Post* (London, 1775-1937).

<sup>351</sup> Tseng Kuo-fan (1811-72), soldier and statesman.

<sup>352</sup> Hsüeh Shih-yü 薛詩雨 (1818-85), scholar-official and poet.

<sup>353</sup> *T'eng-hsiang kuan shih hsü ch'ao* 藤香館詩續鈔 (1872), 2/49a.

#### 題許少玉白門新柳記八首

白門有客惜芳華，  
根觸當年舊酒家。  
多少幽懷成影事，  
故將彩筆記烟花。

結伴尋春得得來，  
赤欄橋畔重徘徊。  
可憐一樣秦淮柳，  
都是紅羊劫後栽。

酒榼茶籃載上船，  
有人艷說散神仙。  
那知客裏無窮感，  
半在倡條冶葉邊。<sup>353</sup>

<sup>354</sup> Arthur David Waley (*né* Schloss) (1889–1966), art historian and translator; author of *One hundred and seventy Chinese poems* (London: Constable, 1918).

<sup>355</sup> Katsura Isoo 桂五十郎 (1868–1938), sinologist and poet.

In November, I wrote for *The Cambridge Review* a critique of Waley's<sup>354</sup> *170 Chinese Poems*, which had recently appeared. The latter was a spirited attempt at translation, and I did my best to let him down gently; but as representing Chinese in the University, I was bound to point out that the writer had claimed a little too much for the literalness of his renderings, which moreover were not altogether accurate. Waley sent a brief reply to the next number of the *Review*, suggesting that a certain correction of mine was based upon another reading of the text. I was able, however, to show him privately that such was not the case. He also said that his interpretation was confirmed by that of Mr Katsura,<sup>355</sup> a Japanese scholar; adding a remark by the latter, made after reading my *History of Chinese Literature*, to wit, "I was amazed at the large number of mistranslations." To this I might have replied that Japanese commentators on Chinese texts are notoriously unreliable, and that I would stand or fall on my interpretation of the line in question, leaving the general attack undefended until expressed in particular instances. I do not expect, nor do I desire, any quarter at the hands of Japanese scholars, who have not forgiven me for "Japan's Debt to China" (*see* 1905). The Japanese are peculiarly jealous of the great antiquity of China's civilization, and I once heard of the dismissal of a Japanese professor for an uncomplimentary article on Jimmu Tenno, the legendary ancestor of the Mikado 御門, who has no more claim to historicity than Jack the Giant-Killer or the Cyclops.

### 1919 (*Aet.* 74)

<sup>356</sup> Mr J. A. Lawrence confirms that this portrait is not as good a likeness of his grandfather as that given in Figure 1.

<sup>357</sup> Mei Sheng (d. c.140 B.C.), *fu* 賦 poet.

I wrote a short introductory note for the first number (March) of *The New China Review*, the title of which I had suggested to Mr S. Couling, the editor, when he called on me in Cambridge. He was at first afraid that the term was too ambiguous, as "New" might be taken to qualify the modern republic of China as opposed to the old empire; ultimately, however, it was adopted. In the second number (May) my portrait appeared.<sup>356</sup>

On April 13, *The Times* published a letter of mine, drawing attention to the scandal of a month's imprisonment with hard labour for stealing a couple of apples, as compared with Chinese action in such cases.

In October, I forwarded to Mr Couling, who had pressed me for a contribution, a translation of the nine poems—actually *opera quae exstant omnia*—of the old poet, Mei Shēng 枚乘,<sup>357</sup> arranged in chronological order, to show the sequence of events which called them forth, and accompanied by notes and alternative renderings by Mr A. Waley, who had published eight of the nine in his *170 Chinese Poems*. My version is to be issued with the text, so that students may verify or otherwise. At this date (12 December), I have not yet heard of the safe arrival of the manuscript (*see* 1920).

Early in December I received from Shanghai copies of a little elementary work, entitled *How to Begin Chinese*, with *The Hundred Best Characters* as a sub-title, which, in spite of its diminutive size, had cost me many years of



thought as to the system to be employed. Its object, in the words of the preface, "is to enable intending students of Chinese to begin the language on a simple and encouraging system, exhibited in a cheap and handy volume. ... With only one hundred Chinese words at control, it is surprising what colloquial results can be achieved," etc., etc. The clumsy and pedantic handbook by Sir Thomas Wade (see 1887) actually provided the following sentences in the opening Exercises to be studied by the budding student: (p.91) "Why do you drag at me like that? It is not seemly to claw me for no reason." (p.96) "How is it that the bridge of your nose is so yellow?" (p.211) "The direction of things laid flat will be said to be perpendicular or horizontal conditionally; if [the direction of] a thing lying end on to a person be held to be perpendicular, it will be regarded as horizontal by any one whose face is turned at right angles to that of the first person." *Risum teneatis amici*!<sup>358</sup> The proof-reading of my little book had been admirably carried through in China by my son, Mr Lancelot Giles, H.B.M. Consul at Ch'ang-sha, and early in 1920, Messrs Kelly & Walsh forwarded to me the following testimonial from a purchaser:

Many thanks for the handbook on Chinese, to hand this morning. It is just the thing that I have been looking for these last 8 months. I have got all sorts of wonderful and weird works on Chinese, including "Hillier's,"<sup>359</sup> none of which are of any use to me inasmuch as I have no time to devote to the study of them.

### 1920 (Aet. 75)

Cost of paper and of printing has gone up so much of late that I have been debarred from issuing any new fascicules of *Adversaria Sinica*, which never paid expenses though providing plenty of amusement. In addition to the *I yü t'u chih* (see 1916), I have ready for publication the first six sections of the *T'ang shih ho hsüan* 唐詩合選,<sup>360</sup> a well known anthology for students, running to 277 poems, translated into prose, with full explanatory notes. I have also forwarded to the *New China Review* the translation of a lengthy poem<sup>361</sup> by Ch'ü Yüan 屈原<sup>362</sup> of the 4th century B.C. In this I challenge a rendering of the same poem by Mr A. Waley, which was published in *The Statesman*<sup>363</sup> and reproduced in his *More Chinese Poems* (1919). As I provide the Chinese text, it will be open to all students to compare and criticize the two renderings.

Meanwhile, I have been correcting and adding to both my *Chinese-English Dictionary* and my *Chinese Biographical Dictionary*, in the latter case with a view to a possible Supplement rather than a new edition just at present.

Towards the end of April I forwarded to *The Times* a note on a valuable bequest of books, by my old friend H. R. Kinnear,<sup>364</sup> to the University Library, Cambridge, especially earmarked for the Chinese Room.<sup>365</sup> The collection, some 900 volumes in all, had been offered to me as a future bequest, in memory of a long-standing friendship; but I suggested that, in view of my age, the books would be more advantageously left as above, with the stipulation

<sup>358</sup> Horace, *Ars Poetica*, 5.

<sup>359</sup> W. C. Hillier, *The Chinese language and how to learn it* (London: Kegan Paul, Trench, Trübner, 1907).

<sup>360</sup> Present whereabouts of translation unknown.

<sup>361</sup> *Ta chao* (see below, p.63).

<sup>362</sup> Ch'ü Yüan (339–278 B.C.), poet and statesman.

<sup>363</sup> *The New Statesman* (London, 1913–).

<sup>364</sup> Henry R. Kinnear, Chairman of the Municipal Council, Shanghai.

<sup>365</sup> See Figure 7.

<sup>366</sup> The academic management committee of Cambridge University Library.

<sup>367</sup> Juvenal, 1, 79.

that any duplicates of books already in the Cambridge Library should be handed over to my son, Lionel; and the will was drawn accordingly. It was an unsatisfactory gift on my part, as the books, worth from £200 to £300, were left kicking about on a dusty floor for a year or so, while the Syndicate<sup>366</sup> were squabbling over the paltry outlay for a bookcase.

On the 17th April, a short poem appeared in *The Times*, practically calling upon Englishmen to repent and return to the “nobler ways” of their forefathers. This caused me to see red at once, and I set to work—*facit indignatio versus*<sup>367</sup>—to elaborate a reply, which appeared in *The Times* of 14th May and, in the opinion of many, entirely demolished the appeal of “H.B.,” my opponent.

#### ADMONITION

The times are grave and wise men mourn  
The ancient Wisdom and her ways,  
The quiet folk are overborne,  
Nor simple sense has any praise:  
Debt counts as wealth and pulp as gold,  
Hard work is shame and thrift is greed,  
Only the bad are overbold,  
Take heed! Take heed!

Riot and Luxury and Strife  
Go forward to their certain goal,  
The angry tongue, the fevered life  
Burn like a furnace in the soul.  
Rolls on the torrent to the Fall,  
Bearing with unarrested speed  
Our own and our dear Country's all,  
Take heed! Take heed!

We need our fathers' nobler ways,  
Our virtues founded on their Faith,  
Their quiet homes, their ordered days,  
Their joy in work, their calm in Death.  
Shall we who love them, not proclaim  
Their merits for the present need,  
Their censure on our modern shame?  
Take heed! Take heed!

H. B.

#### THE GOOD OLD DAYS

To H.B. (*The Times*, April 17, 1920)

Shall we have back the good old days,  
Our grandsires and their nobler ways?—  
The pressgang's soft inducement, and  
The highwayman who bade us stand;  
The boy-sweep who in joyous pride  
Thrust up his brush and gamely died;  
The woman, leather-breeched, who drew  
The loaded coal truck, children too;  
Three-bottle men, their heads afire;  
*Jus primaе noctis* for the squire;  
Death for a horse; the village stocks;  
The bribe in place of ballot-box;  
The soldier doomed, if poor, to find  
The rich in front, himself behind;  
The hunting parson, pink in church,  
His hungry flock left in the lurch;  
Dissenters forced to pay church dues,  
But not allowed the church to use;  
Papist and Jew in this allied,—  
To both their civic rights denied;  
The tortured bear, the baited bull;  
Cockfighting,—horrors to the full;  
The victim of ill-balanced mind  
Like a wild beast in cage confined;  
The gallows in the public eye,  
With gaping crowds to see men die;—  
Shall we have back the good old days,  
Our grandsires and their nobler ways?

H. A. G.

During May I received No.1 of vol.ii of *The New China Review*, containing the article sent to the editor in October, 1919, under the title of "A Poet of the 2nd Century, B.C.," and also the usual off-prints, one of which I sent to Waley, who acknowledged receipt in a very pleasant letter, which is more than many do whose renderings of Chinese are in the slightest degree questioned. I am sorry to add that he threw off this attitude later on.

In June I declined an invitation to join an Advisory Board summoned to elect a Reader in Chinese for the School of Oriental Languages<sup>368</sup> who was to be at the same time an officer of the London University. It was to be a whole-time job of a fairly severe character, and among other requirements was a good knowledge of classical Chinese; for all of which a stipend of £400 a year was offered.

In this same month I also declined an offer to join in producing a series of booklets on international questions, to be edited by Professor Gilbert Murray<sup>369</sup> and printed at the Oxford University Press. I was to take China and Japan, but no remuneration was mentioned.

On 1st July I was summoned to Oxford for the purpose of electing a Professor of Chinese. There were three other electors in addition to the Vice-Chancellor, five in all. These were Lord Curzon,<sup>370</sup> who sent Sir John Jordan<sup>371</sup> as his representative, Sir Ernest Satow,<sup>372</sup> and the Rev. C. J. Ball,<sup>373</sup> known for his advocacy of a relationship between Chinese and Sumerian, a feeble theory which has met with but little support and has been finally demolished by L. C. Hopkins. The candidates were the Rev. Grainger Hargreaves,<sup>374</sup> Sir Edmund T. Backhouse, and the Rev. W. E. Soothill.<sup>375</sup> Sir E. Satow and Mr Ball failed to appear, but the former wrote in favour of Mr Soothill and the latter in favour of Sir E. Backhouse. Mr Soothill was unanimously elected.

In July, I received proofs of the re-translation of the poem, entitled "The Great Summons 大招," which, as mentioned above, had been partly translated and partly paraphrased by Mr A. Waley, but in such a way as to leave room for much criticism. It appeared in vol.ii, pp.319–340, of *The New China Review*, and excited the anger of Mr Waley to such an extent that he rushed wildly into what he must have imagined would be a crusher for me. It was, in fact, an *imbelle telum*, and was easily disposed of in a reply by me which will be found in vol.iii, pp.287, 288.

At the end of September, Messrs King and Brinkworth, partners in Kelly & Walsh, Ltd., came down for the day, and we arranged for 2nd editions of *Gems of Chinese Literature* and of *Chinese Poetry in English Verse*, each of which was to be double the size of its first edition. This started me at once on a somewhat severe task, with old age creeping steadily on.

In vol.ii, p.591, of *The New China Review*, Mr Waley changed from defence into attack and tried to maul me over my translation of "The Lute Girl's Lament,"<sup>376</sup> published in *Gems* in 1884. My answer, a long one, was published in vol.iii, p.281.

<sup>368</sup> School of Oriental Studies, precursor of the School of Oriental and African Studies, London University, founded 1916 as a result of the Reay Report (see n.388).

<sup>369</sup> Gilbert Murray (1866–1957), classical scholar and internationalist.

<sup>370</sup> George Nathaniel Curzon, 1st Marquess Curzon of Kedleston (1859–1925), statesman.

<sup>371</sup> Sir John Newell Jordan (1852–1925), Minister to China 1906–20; author of *China and foreign rights* (Tsinan: n.p., 1920). *FOL* (1921): 402.

<sup>372</sup> Sir Ernest Mason Satow (1843–1929), Minister to China 1900–06; scholar of Japanese. *FOL* (1930):457c.

<sup>373</sup> Charles James Ball (1851–1924), author of *Chinese and Sumerian* (Oxford: Oxford University Press, 1913).

<sup>374</sup> Grainger Hargreaves: not traced.

<sup>375</sup> William Edward Soothill (1861–1935), Methodist missionary and sinologist, Professor of Chinese, Oxford University 1920–35; author of *The student's four thousand 字 and general pocket dictionary* (Shanghai: Presbyterian Mission Press, 1899).

<sup>376</sup> "P'i-p'a hsing 琵琶行," by Po Chü-i.

<sup>377</sup> Bertram Giles (1874–1928), Giles' third son (first to survive infancy); entered Consular Service as Student Interpreter 1894, C.M.G. 1916, Consul-General Canton 1923–24. *FOL* (1929): 455.

<sup>378</sup> Thomas Lowndes Bullock (1845–1915), consular officer, Professor of Chinese, Oxford University 1899–1915; author of *Progressive exercises in the Chinese written language* (Shanghai: Kelly & Walsh, 1902). *FOL* (1916): 505.

### 1921 (*Aet.* 76)

In January, I managed to dispatch to China copy for the 2nd edition of *Gems*, and in May, a similar package for the 2nd edition of *Poetry*, Messrs King and Brinkworth having almost stipulated beforehand that the proofs should be corrected by my son, Mr Lancelot Giles, who had been so successful with *How to Begin Chinese*. Most unfortunately he was unable, as he was going on furlough, to undertake the job; and in the early part of April, 1922, my son, Mr Bertram Giles<sup>377</sup> undertook the task. It was about a fortnight's easy work; but by September next to nothing had been done, and the unread proofs had to be returned to the publishers (*see* 1922), with considerable annoyance to all concerned. Then came a proposition that *Gems* should be further produced as an *édition de luxe* of 250 specially signed copies, each containing a portrait of the author, my consent or otherwise to be cabled out at once. This was hardly the sort of thing I should have suggested myself, particularly as regards the portrait, for I had always refused to be photographed *gratis* by several leading firms and had so far been successful in keeping out of the Publicity Series, which is run for the purpose of supplying portraits to illustrated periodicals. However I thought it would be churlish to refuse, as Mr S. Couling, editor of *The New China Review*, had already succeeded in overcoming my scruples and had published my portrait in vol. i; so I went through the ordeal of signing no fewer than 300 reproductions of a photograph, the extra 50 copies being, I presume, a safeguard against accidents, not to mention a further 25 copies which Messrs Kelly & Walsh kindly presented to me.

In July, I was asked by Messrs Kelly & Walsh to give my "candid opinion" on Bullock's<sup>378</sup> *Progressive Exercises*. When Bullock was bringing out his 2nd edition, he wrote and asked me if I had made any notes on the 1st edition which might be of use to him. To save myself trouble, I promptly dispatched my copy, forgetting that I had pencilled some strong remarks in the margins of a number of pages. These remarks made Bullock very angry; he returned my book after having carefully availed himself of my criticisms, but omitted later on to acknowledge my contributions or even to send me a complimentary copy of the new edition. Well, I gave my opinion as requested, stating clearly the lines on which the third edition should be produced; and in August, I was invited to edit the new edition accordingly. I accepted, on condition that I should have an absolutely free hand (*see* 1922).

In November, I was asked by Messrs Kelly & Walsh to supply a sequel to *How to Begin Chinese* in the shape of *A Second Hundred Best Characters*, and this I agreed to do.

In December, I wrote a note entitled *The Fate of the Chinese Republic*, showing by historical analogies that China had always been deluged in blood for lengthy periods at every change of Dynasty, native or alien, but had in each case successfully emerged. I sent this to *The Times*; however, a few days later I received an application from *The Chinese Students' Monthly*, published in the United States, for an article to appear in the first number of the New Year. *The Times* kindly allowed me to have my contribution back, although

it was already in print, and it appeared accordingly in the January issue, 1922, as suggested.<sup>379</sup>

On the 17th December, I lost my wife,<sup>380</sup> an enthusiastic collaborator of thirty-eight years standing. What she was to me I have faintly tried to express in the prefaces to both editions of my *Chinese-English Dictionary*, to my *Biographical Dictionary*, in the Dedication to my *Introduction to the History of Chinese Pictorial Art*, etc., etc. On the night of the 15th she asked how I was getting on with the *Fo Kuo Cbi*, now published as *The Travels of Fa-hsien*, and bearing a dedication to her memory (see 1923). She lost consciousness on the morning of the 16th and died on the 17th. In all those thirty-eight years not a syllable came from my pen which was not examined by her and approved before publication. For this purpose she was well equipped. She had studied Hebrew with her father,<sup>381</sup> and had also picked up a smattering of Latin and Greek; her knowledge of French and German was latterly of a high order; and her wide acquaintance with general history and geography was always of the greatest service. Before marriage, she had written a small volume on *The Laws and Polity of the Jews*, to which she subsequently added a companion volume on the *Rites and Worship of the Jews*. Her seven years' work (aet. 16 to 23) on her father's *Life and Times of Jesus the Messiah* was generously acknowledged by the author in his preface to the 1st edition. In later editions, after the author's death, this was ungenerously omitted by the family, due perhaps to the agnostic views which she adopted and in which she continued to the end. *Tantaene animis caelestibus irae?*<sup>382</sup> While in China, and later on, under the pseudonym of Lise Boehm, she produced two good-sized volumes of *China Coast Tales* which gained the approval of Mr Rudyard Kipling,<sup>383</sup> and were later on (23.6.23) described in the *North-China Daily News* as forming the sixth best book on China. Also similar tales in *Temple Bar* and *Belgravia*<sup>384</sup> in 1885, 1887, 1895, and 1896, until ill health cut short her literary career. Sir Alexander Hosie summed up the situation when he wrote to me at her death and said, "You have lost your right hand." Later on, I wrote a few lines of verse which confirm this view.

### 1922 (Aet. 77)

In February, I forwarded the manuscript, etc., of the *Progressive Exercises* (see 1921) severely mauled as to the introductory parts and the notes, both of which had been constructed after the pedantic school of Sir Thomas Wade and were quite unworthy of the native Chinese text, which was distinctly good.

By the middle of April I was able to dispatch the manuscript of the *Second Hundred Best Characters* (see 1919), which left me leisure to send some further notes on various subjects to *The New China Review*, in which had appeared (No.1, February) a brief account of the teachings of a well-known Buddhist priest.<sup>385</sup> The former was dealt with in Kelly & Walsh's catalogue as follows:

<sup>379</sup> *Chinese Students' Monthly* 17.iii (Baltimore, January 1922): 203-4.

<sup>380</sup> Elise Williamina Giles, née Edersheim, author of *China Coast tales*, 2 vols (Singapore: Kelly & Walsh, 1897-99).

<sup>381</sup> Alfred Edersheim (1825-89), Biblical scholar; author of *The life and times of Jesus the Messiah*, 2 vols (London: Longmore, 1883).

<sup>382</sup> *Aeneid*, 1, 11.

<sup>383</sup> Joseph Rudyard Kipling (1865-1936), poet and writer.

<sup>384</sup> *Belgravia* (London, 1866-99).



<sup>385</sup> "Liao-yüan Fo-yin" 了元佛印, *New China Review* 4.i (February 1922): 36-7.

<sup>386</sup> “*Cb’i wu lun*,” *Cbuang-tzu yin te* (Peking: Harvard–Yenching Institute, 1946), p.6, line 76.

<sup>387</sup> Samuel Johnson (1709–84), “Letter to Lord Chesterfield” (7 February 1755).

<sup>388</sup> Donald James Mackay, 11th Baron Reay (1839–1921), Governor of Bombay, President of the British Academy 1901–07; Chairman of the Treasury Committee on the Organisation of Oriental Studies in London. See *Report of the Committee appointed by the Lords Commissioners of His Majesty’s Treasury to consider the organisation of oriental studies in London* (London: HMSO, 1909), pp.140–3, for Giles’ testimony before the Committee.

<sup>389</sup> *JRAS* (1922): 624–46.

#### THE HUNDRED BEST CHARACTERS

The wonderful success of Dr Giles’ system on *How to Begin Chinese* as embodied in his first work entitled *The Hundred Best Characters* has encouraged the author to bring out a selection of *Second Hundred Best Characters*. With only two hundred Chinese words at control, as selected and arranged by Dr Giles, it is surprising what colloquial results can be achieved.

I sometimes wonder if the School of Oriental Studies in London has condescended to try these little books. I have known of two would-be students of Chinese who left that institution (one after a six-weeks’ try) because they “couldn’t learn anything.” Of course, in Chinese one must not “look at an egg and expect to hear it crow” 見卵而求時夜.<sup>386</sup> Still, one need not begin with the Radicals.

On the 11th of May, Dr Thomas, the Honorary Secretary of the Royal Asiatic Society notified me that the Council had unanimously awarded to me their triennial Gold Medal. It was too late for me really to value such a distinction—“I am solitary and cannot impart it”<sup>387</sup>—but I thought it would be churlish to refuse, and that rejection would be regarded, not only as against the interests of Chinese studies but as a spiteful revenge for past incidents which have already been told, and which the presentation completely wipes out. It is, I think, the first occasion in the history of the medal on which it has been given for Chinese. My name had been submitted for the medal at a previous meeting of the Council; but so long as Lord Reay<sup>388</sup> lived, I knew that it would not come my way. He could never forgive a remark of mine, made when summoned to give my opinion on the foundation of an Oriental School in London, after the style of the renowned institution in Paris. I doubted if we should ever succeed in establishing in London anything which would acquire the prestige of the French school. “France,” I said, “is a circle, and Paris is its intellectual centre; England is an ellipse, and its intellectual foci are Oxford and Cambridge.”

In this month I was able to send to *The New China Review* a note on a catalogue of Chinese pictures in the British Museum, in which I thanked Waley, the writer, for enabling me to correct some mistakes in my *Pictorial Art*; it was quite a treat to be able to do so. Also a note on some strictures by Parker, which turned out to be, as usual, malicious and absurdly inaccurate. These appeared in No.4.

On the 4 July I went up to the Royal Asiatic Society to receive the gold medal.

The following account is taken from the Society’s *Journal* for October of this year.<sup>389</sup>

#### TRIENNIAL MEDAL PRESENTATION

At a largely attended meeting of the Society on 4th July the Triennial Gold Medal was presented to Professor Herbert A. Giles, Professor of Chinese in the University of Cambridge.

The President, Lord Chalmers,<sup>390</sup> read a letter from Viscount Peel<sup>391</sup> expressing his extreme regret that as he had to take charge of the Irish Constabulary

<sup>390</sup> Robert, 1st Baron Chalmers of Northiam (1858–1938), Pali and Buddhist scholar, President of the Royal Asiatic Society 1922–25, Master of Peterhouse, Cambridge 1924–30.

<sup>391</sup> Arthur Wellesley, 1st Viscount Peel (1829–1912), Speaker of the House of Commons 1884–95.

Bill in the House of Lords the same afternoon he was compelled to ask to be excused from making the presentation.

Mr L. C. Hopkins said that his task in speaking of the qualifications of Professor Giles to receive the medal was most welcome and grateful, but he confessed he could not carry it out in a spirit of entirely judicial dispassionateness. As his former official subordinate, as for many years his spiritual pupil, so to speak, and as from the first his unchanging friend, he naturally could not claim absolute and theoretic impartiality. If he were asked to formulate in a sentence the special mark and merit of Professor Giles' lifelong labours, he would say that beyond all other living scholars he had humanized Chinese studies. He had by his writings made more readers know more things about China, things that were material, things that were vital—he had diffused a better and a truer understanding of the Chinese intellect, its capabilities and achievements, than any other scholar. By his insight, his sympathetic appreciation, and his unflagging industry through something like fifty laborious years, he had been largely instrumental in lifting us out of that arrogant foolishness typified in Charles Lamb's story of the Chinese who burnt his house down in order to have roast pork for dinner.<sup>392</sup> (Laughter). From that dismal slough of despond the Western world was gradually shaking itself free, and one great cause was the slow but sure influence of such writers as Professor Giles and the late Eduard Chavannes, by the compulsion of rational explanation. (Cheers).

Sir Charles Addis<sup>393</sup> said it would be impossible to exaggerate the influence which Dr. Giles exercised on Chinese affairs with increasing force as the years went on. It was significant of the thoroughness with which he had done his work that he had provided for the continuance of the succession of scholars he was following in the persons of his distinguished family. Speaking as a banker, he would say that banking and trading must depend in China, as elsewhere, for their success upon the degree of security on which their foundations were laid. The real source of insecurity, that which made trading and banking in China specially difficult, was just the misunderstanding and to some extent the misrepresentation which created a cleavage between East and West, and prevented a uniting of their forces. For years Dr. Giles had been an interpreter between Britain and China. It was not sufficient for the Chinese to understand something about us; it was equally incumbent if unity was to be attained that we should know something of the Chinese. (Applause). Unfortunately the number of Chinese who had taken the pains to make themselves acquainted with our language, life, and literature contrasted most markedly with the small number of English people who had really taken any pains at all to acquaint themselves in any degree with any one of these things in regard to China. Professor Giles had done all he could to remove this reproach and to interpret to this country the ideas of the Chinese mind, but in no direction had he done better work than in the example he had set, especially to the younger members of the Anglo-Chinese community, of a long life devoted with exhaustless zeal, self-sacrificing labour, and purity of ideals to the study and interpretation of the Chinese mind.

Sir John Jordan said he gladly paid his tribute to Dr. Giles as a member of the service to which he considered he still belonged—the Consular Service in China. While the foreigner in China generally failed to take advantage of the opportunities to study Chinese language and thought, he would make an

<sup>392</sup> "A dissertation upon roast pig": *Essays of Elia* (1823).

<sup>393</sup> Sir Charles Addis (1861–1945), banker.

<sup>394</sup> Henry Thomas Colebrooke (1765–1837), Sanskrit scholar.

<sup>395</sup> Sir George Thomas Staunton (1781–1859), author of *Ta Tsing Leu Lee* 大清律例, *being the fundamental laws, and a selection from the supplementary statutes, of the penal code of China* (London: n.p., 1810).

<sup>396</sup> “The Approach of the Emperor of China to his Tent in Tartary to Receive the British Ambassador” (1799), by William Alexander (1767–1816). See Raymond Head, *Catalogue of paintings, drawings, engravings and books in the collection of the Royal Asiatic Society* (London: Royal Asiatic Society, 1991), Plate IV.

<sup>397</sup> “Chinese Court of Justice in the Hall of the British Factory at Canton, 9 April 1807” (c. 1820), *ibid.*, Plate I.

<sup>398</sup> Sir Arthur Naylor Wollaston (1842–1922), Persian scholar.

<sup>399</sup> Edward Byles Cowell (1826–1903), scholar and man of letters.

<sup>400</sup> Edward William West (1824–1905), oriental scholar.

<sup>401</sup> Sir William Muir (1819–1905), Principal of Edinburgh University.

<sup>402</sup> George Uglow Pope (1820–1908), missionary and Tamil scholar.

<sup>403</sup> Sir George Abraham Grierson (1851–1941), Indian civil servant and philologist.

<sup>404</sup> John Faithfull Fleet (1847–1917), Indian civil servant.

<sup>405</sup> Mrs Agnes Smith Lewis (1843–1926), Semitic scholar.

<sup>406</sup> Mrs Margaret Dunlop Gibson (1843–1920), Semitic scholar.

<sup>407</sup> Vincent Arthur Smith (1848–1920), Indian historian and antiquary.

exception in the case of the Consular Service, which might fairly claim to have done its duty in this respect. This was largely due to the wise policy of the British Government in establishing student interpreterships, whereby all men recruited to the Consular Service in China spent two years on probation in Peking. He believed Dr. Giles was one of the earliest batch of men to come under this most useful system, which had produced a great number of excellent scholars. He hoped that Sir Charles Addis and other heads of great banking and business concerns in China would do more than hitherto to encourage young men designated for service there to avail themselves of the splendid opportunities offered by the School of Oriental Studies. He added that he had always been a great admirer of the wonderful felicity of Dr. Giles's translations. He always felt that nothing could be better. (Cheers).

The President said, the Royal Asiatic Society was founded ninety-nine years ago on the joint initiative of Henry Thomas Colebrooke<sup>394</sup> and of Sir George Thomas Staunton,<sup>395</sup> the latter of whom was a Sinologue and, indeed, the first Englishman to publish (in 1810) a translation from the Chinese. In this room there is a portrait of Staunton as a boy of 12—already able to talk Chinese—holding the train of Lord Macartney at the audience with the Emperor of China on 14th September, 1793<sup>396</sup>, and opposite there is another portrait of him in 1807 at the trial of the fifty-two sailors of the *Neptune*.<sup>397</sup> We are therefore closing the first century of our corporate life by what is incidentally almost a pious form of ancestor worship, in awarding to-day our triennial gold medal for Chinese studies, of which our co-founder was a pioneer.

This medal, founded in 1897 by the efforts of Sir Arthur Wollaston,<sup>398</sup> “in recognition of distinguished services in Oriental research,” has already been awarded eight times—the first recipient being my old friend and master, Professor E. B. Cowell,<sup>399</sup> for Sanskrit studies. His successors were E. W. West,<sup>400</sup> for Pahlavi, William Muir,<sup>401</sup> for Arabic, G. U. Pope,<sup>402</sup> for Tamil, Sir George Grierson,<sup>403</sup> for Indian languages, J. F. Fleet,<sup>404</sup> for Indian Epigraphy, Mrs Lewis<sup>405</sup> and Mrs Gibson<sup>406</sup> (jointly), for Syriac, Vincent Smith,<sup>407</sup> for Indian History, and now Herbert Giles, for Chinese—truly a catholic list befitting a Society with the motto of “*quot rami tot arbores.*”

I, who am not a Sinologue, cannot vie with the learned Mr Hopkins in appraising the scholarship of our Gold Medallist, nor have I that intimate acquaintance with men and things in China which informed so happily the meed of personal praise of Professor Giles as a man, which we have just heard from my friend, Sir Charles Addis. But, though I am not a Sinologue, and have never set foot in China, I, in common with you all, am the grateful debtor of Professor Giles for opening to English readers the treasure chambers of Chinese history, literature, and thought. Let me quote to you the opening words of the Professor's preface to his delightful *Gems of Chinese Literature*, written now forty years ago:

English readers will search in vain for any work leading to an acquaintanceship, however slight, with the general literature of China. Dr Legge's colossal labours have indeed placed the canonical books of Confucianism within easy reach of the curious; but the immense bulk of Chinese authorship is still virgin soil and remains to be efficiently explored. I have therefore (he says) ventured to offer an instalment of short extracts from the works of the most famous writers of all ages, upon which time has set an approving seal.



If I do not lead you to the Professor's "Tower of Contentment," or to his "Peach Blossom Fountain," it is because I ask you to view with me for a very brief space one general aspect of Chinese poetry, which is an aspect also of the life work of the Professor himself, namely, the interweaving of the practical life of governing with the literary life. Yesterday I was reading again Lord Rosebery's<sup>408</sup> *Statesmen and Bookmen*, in the course of which he remarks that "nowhere in history so far as I know is there an instance of so intensely bookish a man as Mr Gladstone—who was at the same time so consummate a man of affairs." Thanks to our Medallist, who has broadened our outlook by introducing us to immemorial China, I take leave to differ, for we now know that many of China's greatest poets were also her greatest statesmen, particularly under the Tang Dynasty. I quote the following interesting passage from Chuang Tzū, to show "how the men of ancient China attained their dual citizenship and achieved greatness in two worlds through the doctrine of the guarded life": "Outwardly you may adapt yourself, but inwardly you must keep to your own standard. In this there are two points to be guarded against. You must not let the outward adaptation penetrate within, nor the inward standard manifest itself without." And of those who carried out these precepts, Chuang Tzū finely remarks that: "They seemed to be of the world around, while proudly treading beyond its limits."

I am not in a position to say how far Chinese statesmen of to-day maintain the life-standard of their Augustan age, and, amid the crowding cares of office, habitually burst into deathless song. A possible clue to the poetic fecundity of some at least of their predecessors, is furnished by the recurrent periods of spacious leisure which was theirs when dismissed from office or exiled from their homes. Be this as it may as regards China, it is certain that in the West—whether you take ancient Greece and Rome or modern Europe—we fail to find the great poets among the great statesmen. In the sub-acid words of Lord Crewe<sup>409</sup>: "Mute inglorious Miltons' may rest in the country churchyard,<sup>410</sup> but not on the benches of the House of Commons," nor—he might have added—of the House of Lords. (Laughter).

But if we turn from the first rank of statesmen to their lieutenants in the business of government, we come at once on a galaxy of names of high poetic rank. For this country I need cite three names only—Chaucer, Spenser, and Milton. And outside poetry, in the realm of belles-lettres and the humanities at large, we are fortunate indeed in our long roll of famous men who to service to the State have added abiding service to literature and thought. It is pertinent here to quote the words of Carlyle<sup>411</sup>—adopted by Professor Giles himself as a motto for one of his books—"what work nobler than to transplant foreign thought?" And this brings me directly to the object of our meeting here to-day. Professor Giles, it is now my privilege to hand to you our Triennial Gold Medal, the highest honour which it is in the Society's power to confer. We ask you to accept it from us as our tribute to the ripe scholarship and literary insight with which, amid the exacting duties of an honourable career as Consul in China, you have garnered for us so abundant a harvest from over half a century's labours in the field of Chinese language, Chinese history and Chinese literature. (Cheers).

Professor Giles, who was received with hearty applause, said he had to thank the Society in two senses for the honour conferred on him. The first sense was

<sup>408</sup> Archibald Philip Primrose, 5th Earl of Rosebery (1847–1929), statesman and author.

<sup>409</sup> Robert Crewe-Milnes, 1st Marquess Crewe (1858–1945), Secretary of State for India 1910–15.

<sup>410</sup> Thomas Gray (1716–71), "Elegy written in a country churchyard" (1751).

<sup>411</sup> Thomas Carlyle (1795–1881), essayist and historian.

<sup>412</sup> See Introduction, n.13, for Giles' professorial stipend.

<sup>413</sup> Sophocles, *Oedipus Rex*, 1515.

<sup>414</sup> William Ralph Inge (1860–1954), Dean of St. Paul's 1911–34.

<sup>415</sup> Joshua Marshman (1768–1837), Baptist missionary; author of *Elements of Chinese grammar* (Serampore: Mission Press, 1814).

<sup>416</sup> Alexander Wylie (1815–87), BFBS missionary and sinologist; author of *Notes on Chinese literature* (Shanghai: American Presbyterian Mission Press, 1867).

<sup>417</sup> Thomas McClatchie (1813–85), CMS missionary; author of *A translation of the Confucian 易經 or the "Classic of Change"* (Shanghai: American Presbyterian Mission Press, 1876).

<sup>418</sup> Edward Theodore Chalmers Werner (1864–1954), consular officer and sinologist; author of *A dictionary of Chinese mythology* (Shanghai: Kelly & Walsh, 1932). *FOL* (1955): 490.

<sup>419</sup> Sir Reginald Fleming Johnston (1874–1938), sinologist and colonial administrator; author of *Twilight in the Forbidden City* (London: Gollancz, 1934).

<sup>420</sup> John Clendinning Steele (b.1868), author of *The I-i, or Book of Etiquette and Ceremonial* (London: Probsthain, 1917).

<sup>421</sup> Gilbert G. Warren, Methodist missionary, author of *Lessons in Conversational Chinese* (Shanghai: Methodist Publishing House, 1912)

<sup>422</sup> William John Bainbridge Fletcher (1871–1933), consular officer; author of *Gems of Chinese verse* (Shanghai: Commercial Press, 1922). *FOL* (1935): 425p.

<sup>423</sup> Lewis Charles Arlington (1859–1942), American Customs officer; author of *The Chinese drama from earliest times until today* (Shanghai: Kelly & Walsh, 1930).

<sup>424</sup> Arthur Christopher Moule (1873–1957), Professor of Chinese, Cambridge University 1933–38; author (with P. Pelliot) of *The description of the world (The travels of Marco Polo)* (London: Routledge, 1938). Obituary by R. I. Crane in *Journal of Asian Studies* 17.i (New York, 1957): 173–5. See Figure 9.

<sup>425</sup> Walter Percival Yetts (1878–1958), physician and art historian, Professor of Chinese Art and Archaeology, London University 1932–46.

a purely personal one; but he would ask their attention more intimately to the second sense, in which he would offer them, if possible, still warmer thanks.

He continued:—

This is the first occasion on which the Royal Asiatic Society has allotted its gold medal for Chinese studies. It will be a great encouragement to future students, who have little to look forward to at the present day in the way either of emolument or of honorary distinction. There are, of course, those dazzling stipends paid to Professors of Chinese by the Universities of Oxford, Cambridge, and, I believe, Manchester (laughter); while that of the Professor at the Oriental School in London soars, I am given to understand, into quite phenomenal figures.<sup>412</sup> (Renewed laughter).

I am tired of calling Chinese the Cinderella of languages. Luckily, however poorly remunerated, to the genuine student this language is like blood to a tiger; once really tasted, always a man-eater—or a Sinologue, as the case may be. (Cheers and laughter). For the benefit of those to whom this term may not be familiar in all its bearings, I may say that in China a Sinologue is generally regarded as a wild man whose judgment and other faculties have been seriously impaired by laborious days, and even nights, devoted to the study of Chinese. (Laughter).

Many years ago, my old friend, L. C. Hopkins, openly declared that to speak of a man as a Sinologue was to think of him as a fool. (Laughter). But, as the poet tells us, "Time at last sets all things even"<sup>413</sup>; and Mr Hopkins, a member of your Society, is now himself widely known as one of the most eminent Sinologues in Europe. (Laughter and cheers).

Fears have been expressed of late, in public prints, that no new students are coming forward to take the places of those older ones who must soon disappear from the field. This is a view which, in my opinion, is only fit to be bound up with the pessimistic utterances which fall daily from the lips of the gloomy Dean.<sup>414</sup> I cannot see that the genus Sinologue is at all likely to become extinct. Rather would I say that Sinologues are—

Like the waves of the summer, as one dies away,  
Another as sweet and as shining comes on.

There was the primeval wave, which carried on its crest—I am dealing only with British Sinologues—Morrison, Marshman,<sup>415</sup> Medhurst, followed by the wave of Edkins, Legge, Wylie,<sup>416</sup> Chalmers, McClatchie,<sup>417</sup> Eitel, Mayers.

We have still with us some survivors from the later Victorian wave, with another huge tidal wave rolling up behind them so that it is difficult to say where one ends and the other begins—Parker, Hopkins, Soothill, Hillier, Brewitt-Taylor, Werner,<sup>418</sup> Couling, Johnston,<sup>419</sup> Steele,<sup>420</sup> Warren,<sup>421</sup> Fletcher,<sup>422</sup> Waley, Arlington,<sup>423</sup> Moule,<sup>424</sup> Yetts,<sup>425</sup> Hopkyn Rees,<sup>426</sup> Woodward,<sup>427</sup> McGovern, Morley,<sup>428</sup> Hutson,<sup>429</sup> Chatley,<sup>430</sup> and many others, including that *rara avis* in Sinology, a woman, Mrs Florence Ayscough.<sup>431</sup> Thus, to me, the future seems full of promise. I feel that some day Chinese will have a triumphant innings, and my only regret is that I shall not be present to witness the realization of my dreams. (Loud cheers.)

The Chinese Chargé d'Affaires (His Excellency Chao-hsin Chu<sup>432</sup>), in proposing a vote of thanks to the President, said that the Royal Asiatic Society

was one of the oldest of such institutions to devote some of its attention to China. He would like to stress the value to China of the life work of such a scholar as the one they honoured that day. There were far too few students of Chinese literature and history, and it was almost an unknown field in the West, except for the initiated few. He was only following in the footsteps of those who had preceded him at the Legation in pressing for a better understanding in this country of things Chinese. Good relations could not be better promoted than by mutual study of the writings and ideas of their respective leaders of thought. He had always claimed that it was as easy for the Westerner to study Chinese as it was for the Chinese to study a Western language. He presumed that Professor Giles agreed with him on this point, but very few Englishmen believed it. The Chinese had seen with keen interest and gratitude the suggestions that the British Government should earmark certain sums over which they had control and which came from the Far East for the purpose of promoting Anglo-Chinese education (cheers) to be administered in such a way as to promote the interests of nationals of both countries.<sup>433</sup> He trusted the Society would never lose any opportunity to help in bringing about a better understanding between the two countries, a bringing together of the older and new civilizations for which they stood. (Cheers).

At this date I was asked to review *La Religion des Chinois*, by Marcel Granet,<sup>434</sup> for *Man*.<sup>435</sup> I took a great deal of trouble over this; and on forwarding my manuscript I was requested to return the volume. I had scribbled all over it, as usual, regarding it as the property of the reviewer; but it appeared that the volume had been taken out of the Library of the Anthropological Society,<sup>436</sup> so I suggested that a duplicate should be procured and forwarded to me, upon which I would return the original copy. I heard no more about it, and my review was published in the September number of *Man*.

In this month I also forwarded to the *China Express and Telegraph* my views on the new National Phonetic Script<sup>437</sup> which is to displace the “characters,” and so far as I can make out, commit the enormous classical literature of China to the scrap-heap. These views were published on 3rd August.

In September I received copies of *The Second Hundred Best Characters*, just out.

In October, a letter reached me from an old friend, Shou-bin Chang, now an Under Secretary in the Chinese Foreign Office, Peking, informing me, after pages of complimentary remarks, that the President of the Republic had conferred upon me the 2nd grade of the Order of Chia Ho 嘉禾章 with Grand Cordon, which has been ludicrously rendered into English by “Excellent Crop.” The word “Cornucopia” covers exactly the sense required, and adds nothing to the ridicule with which all Chinese institutions seem to be environed. In any case, Orders are a new departure in China, and were invented to bring China up to date with European nations.

In November, at the request of Miss Ella Sykes, secretary to the Royal Asiatic Society, I reviewed for the *Journal* the Rev. Dr Percy Bruce's<sup>438</sup> *Philosophy of Human Nature*, which purported to be a translation of chapters 42–48 from the collected works of the philosopher Chu Hsi.<sup>439</sup> I could not make

<sup>426</sup> William Hopkyn Rees, Reader in Chinese, London University 1920–24.

<sup>427</sup> E. L. Woodward, author of *A Central China syllabary-index to Sootbill's and Baller's dictionaries* (Shanghai: American Presbyterian Mission Press, 1911).

<sup>428</sup> McGovern and Morley: not traced.

<sup>429</sup> James Hutson, author of *Chinese life in the Tibetan foothills* (Shanghai: Far Eastern Geographical Establishment, 1921).

<sup>430</sup> Herbert Chatley (1885–1955), engineer.

<sup>431</sup> Mrs Florence Wheelock Ayscough (1878–1942), author of *Fir-flower tablets* (London: Constable, 1922).

<sup>432</sup> Chu Chao-hsin 朱兆莘 (1879–1932), diplomatist.

<sup>433</sup> The Universities' China Committee in London, founded in 1926, was endowed by the British Government in 1931 with £200,000 from the Boxer Indemnity.

<sup>434</sup> Marcel Granet (1884–1940), French sinologist; author of *La religion des Chinois* (Paris: Gauthier-Villars, 1922).

<sup>435</sup> *Man* (London: Royal Anthropological Institute, 1901–94).

<sup>436</sup> Founded in London 1863.

<sup>437</sup> *Kuo yin tzu mu* 國音字母 (i.e. *chu 注 yintzumu*, promulgated by the Ministry of Education 25 November 1918).

<sup>438</sup> Joseph Percy Bruce (1861–1934), Baptist missionary; author of *The philosophy of human nature* (London: Probsthain, 1922).

<sup>439</sup> *Chu Tzu ch'üan shu* 朱子全書.

<sup>440</sup> Ch'en Tzu-ang (c.659–700), writer.

<sup>441</sup> *Ch'üan T'ang shih* (Peking: Chung hua shu chü, 1960), p.890.

top or tail of his rendering; in which he had substituted various fantastic terms for words and phrases long established in general use. The whole point of his book was based upon a mistranslation of a term, introduced to prove that the great philosopher who had said that "God is a Principle" really meant that "God is Love." My notice of this work, published in the *R.A.S. Journal*, Jan. 1923, was therefore not very enthusiastic.

*The Times* of 2nd Dec. published my rendering of a short poem by Ch'ên Tzū-ang 陳子昂,<sup>440</sup> entitled "A Sylvan Queen," referring to a picture of an orchid which had just appeared in that paper. I had no intention of sending it until this was suggested by a grand-daughter, Sylvia, to whom I had casually shown it. On this occasion *The Times* did not forward the usual small cheque.

#### A SYLVAN QUEEN

(By Ch'ên Tzū-ang, A.D. 655–98)

*An illustration of a fine orchid, the "Odontoglossum Armstrongii Aureola," exhibited at the Royal Horticultural Show, and said to be valued at one thousand guineas, appeared in The Times.*

From spring to summer orchids bloom  
In gay luxuriance sweetly green,  
Red flowers above a purple stem:  
Alone—a lovely sylvan queen.

Late, late, now down the sun is going;  
Fresh, fresh, the autumn breeze is blowing.  
When the year's flowers strew the ground,  
Ah, where will fragrant thoughts be found?

蘭若生春夏，芊蔚何青青。  
幽獨空林色，朱蕤冒紫莖。  
遲遲白日晚，嫋嫋秋風生。  
歲華盡搖落，芳意竟何成。<sup>441</sup>

I now submitted to the Syndics of the Cambridge University Press my re-translation of the *Fo Kuo Chi*, published in 1877 as *Records of the Buddhistic Kingdoms*. Within three days they had accepted it, paying all costs and giving me half profits on an edition of 700 copies; the book to be published under the title of *The Travels of Fa-hsien*. I was rather surprised, as the preface contained some free speech on the dogma of the Trinity (*see* 1923).

#### 1923 (*Aet.* 78)

<sup>442</sup> *The Chinese Student* (London, 1925–31).

<sup>443</sup> Po Chü-i (772–846), poet.

The co-editor of *The Chinese Student*<sup>442</sup> having applied to me for a contribution, I sent a translation of a small poem by Po Chü-i 白居易,<sup>443</sup> entitled "The Veterans," which appeared in January.

## THE VETERANS

<sup>444</sup> *Ch'üan Tang shih* (Peking: Chung hua shu chü, 1960), p.4757.

Everybody who has had any intimate connexion with Cambridge must have seen, or at any rate heard of, Milton's famous mulberry-tree which stands in the Fellows' garden of Christ's College, well propped up, it is true, but still vigorous enough to bear fruit.

Under the title of "An Old Mulberry Tree," Po Chü-i, who flourished A.D. 772–846, has a few lines which may not be a great effort, though the writer was a great poet, but which illustrate how Chinese poets often seize on, and express as a pleasant conceit, some trifling observation of Nature's apparent eccentricities.

At the risk of handicapping the translation more than must always be the case, I have ventured to render the little poem in verse, claiming at the same time a close adherence to the original.

## AN OLD MULBERRY TREE

An old tree standing by the way—  
Time did not age it in a day—  
Its yellowed bark still makes a show;  
Its blackened heart the first to go.  
Sure 'twas some inward sorrow preyed;  
No outward fire this havoc made.

## 枯桑

道傍老枯樹，枯來非一朝。  
皮黃外尚活，心黑中先焦。  
有似多憂者，非因外火燒。<sup>444</sup>

On 5th January, *The Times* published a protest from me against allocating any of the Boxer Indemnity to Christian Missionary Colleges in China. I was stirred to this by a letter in *The Observer*—I mean an interview with Sir J. Jordan, who after a brilliant career as Minister at Peking, apparently has no life-preserving hobby beyond taking the chair at Missionary Meetings.

In March, I at length received, after many months' delay, owing to a disgraceful episode of which the less said the better, copies of the second and enlarged edition (in this case *de luxe*) of *Gems of Chinese Literature*. Printed, proof-read, and bound in Shanghai, it is certainly a very handsome output. The edition has been limited to 700 copies, each one numbered and with portrait signed by me, for which purpose I recently signed 445 more copies (see 1921). The portrait provided an amusing remark by a reviewer in the last number of *The New China Review*, as follows:

The title-page is faced with an excellent autographed portrait of the translator; or rather, with a portrait which we trust is excellent, for in truth the expression is so mild and benign that it is difficult to believe that it belongs to the man whose motto (*noli me tangere*—an invention of the reviewer's) we have quoted. Is this indeed the man who has recently given such shrewd thrusts to Parker and Waley in the pages of this *Review*? Who on page 8 of this volume describes

<sup>445</sup> This photograph (see Figure 1) is certified as a good likeness of his grandfather by Mr J. A. Laurence.

<sup>446</sup> League of Nations Advisory Committee on Traffic in Opium and Other Dangerous Drugs, 5th Session, 24 May–7 June 1923. See *League of Nations Official Journal Special Supplement* 18 (Geneva, 1923): 119–36.

<sup>447</sup> Published by Kelly & Walsh, 1925.

<sup>448</sup> *Japan Advertiser* (Tokyo, 1913–40).

<sup>449</sup> *The Bookman* (Shanghai): not traced.

<sup>450</sup> Sir James Thomas Knowles (1831–1908), journalist and architect.

some of the translations of Sir Thomas Wade as “beneath contempt”? Whose sinological history has been one long controversy?<sup>445</sup>

At the beginning of April I forwarded to *The Times* a note on Opium, with a view to its publication before May, when there was to be a further session at Geneva of a Conference<sup>446</sup> which it was hoped would put an end to the evils of opium-smoking for good and all. I took what was quite a new line, giving an historical sketch of opium in China as a drug from A.D. 874 down to the present day, and concluding therefrom that in view of such historical facts we had better leave China to work out her own salvation. This was in direct opposition to the policy of *The Times* which has a strong religious bias, to judge by the drivelling articles which appear in its pages every Saturday; and the result was that the other side was not to have a hearing, the article being promptly returned to me as unsuitable. This was the second occasion—the first, over Yüan Shih-k'ai, in 1916 turning out to be rather a score for me—on which I was not allowed to express a view at variance with that of *The Times*. The hope of putting an end to opium-smoking in China is one of those phantom aspirations which will never be realised, even by the Chinese themselves, still less by foreigners whose interference will be resented (see 1925).

On the 5th April, the Literary Supplement to *The Times* published a very cordial and appreciative notice of the second and enlarged edition of *Gems of Chinese Literature*. The reviewer was only “a trifle disappointed” that the work did not contain more “turns of sardonic humour” such as he had discovered in my *Chinese Biographical Dictionary*. This caused me to reflect that there is no work on the wit and humour of the Chinese, one of the merriest nations in the world. I set to, almost at once, and am now looking forward to the publication in Shanghai of *Quips from a Chinese Jest-book*.<sup>447</sup> This month further produced rather glowing notices of *Gems* in *The Japan Advertiser*<sup>448</sup> and in *The Bookman*<sup>449</sup> (Shanghai).

My next move with the opium article was to send it to *The Nineteenth Century and After*, thinking that Sir James Knowles<sup>450</sup> tradition might have survived and that here would be a chance of getting fair play. Receipt was acknowledged on 11th April, and on the 28th May—six weeks later—the article was returned to me, with the following note from George A. B. Dewar, editor:

I wish I could make use of your interesting article, but unfortunately I find I cannot; I have far more articles on hand than I know what to do with. I am therefore returning it to you herewith.

The editorial impudence of “interesting,” from a man of the editor’s standing, may be overlooked; but it was unpardonable to keep “copy,” especially if interesting, so long that it would be too late for any other monthly. So I decided to produce it as a pamphlet, with a discriminating reference to the action of the two editors in question.

On Monday, 11th June, I arranged with W. Heffer & Son to produce my rejected article as a pamphlet, under the title of *Some Truths about Opium*. I made a few additions, bringing the question as near up to date as possible. On the 15th I read the proofs.

A good deal of correspondence had been going on of late in *The Times* about the place of the pig in legend, chiefly in regard to the British Isles. When India was brought in, I thought it was time to send China's contribution, showing that the Chinese had deified the pig many centuries back. I also gave the translation of a song about a pig, and *The Times* reproduced it with a letter (15 June) under the heading of "The Pig as a God." The poem was subsequently turned into Latin elegiacs by Mr Andrew Gow,<sup>451</sup> of Eton.

On the 24th June, *The Observer* published a Chinese anti-Japanese cryptogram, which appeared to be nothing more than "Lest we Forget,"<sup>452</sup> but which contained, hidden in its vitals, the words 5 and 7, alluding to the 5th moon and 7th day, the date on which the Japanese presented their odious Twenty-one Demands. It had been sent to me by my son, Mr L. Giles, Consul at Ch'ang-sha.

Under date 5th July, I received a letter from Sir James Marchant,<sup>453</sup> asking me to contribute an article of 5,000 words in August, for a sum of fifteen guineas, to a joint work by a number of well-known writers on *The Immortality of Man*, my department being of course Chinese and Japanese. I was far too ill at the time to think of anything of the kind. In fact I went so low that I claimed to have seen the scythe, though luckily "The Man with the Scythe" never caught sight of me. Sir J. Marchant had taken my acceptance as a foregone conclusion, which under other conditions it well might have been; however, he replied to my note, written by my faithful secretary, Mabel,<sup>454</sup> who threw up her own family calls and remained at my side for a fortnight until I was safe—by a kind and flattering letter.

Meanwhile, I had received letters from various quarters on *Some Truths about Opium*; all, so far, with one exception, expressing approval. The exception came from my friend, Professor Soothill, and was couched in terms which I could well understand from an ex-Missionary, and which I did not in the least resent. Others of importance, in a different strain, reached me from Byron Brenan, C.M.G., who had been head of the old Opium Commission (I forget in what year),<sup>455</sup> from the Rt Hon Sir Clifford Allbutt,<sup>456</sup> from J. O. P. Bland,<sup>457</sup> the distinguished writer on Chinese affairs, and from Professor H. Cordier.<sup>458</sup> Some favourable press notices have also appeared.

In June, I received an amusing letter from Dr Peter Giles, with enquiries about the Wu-sun 烏孫 and the Yüeh-chih 月氏 nations which he seemed to think were identical. At the end of a fairly long screed came a suggestion that, with regard to the troublesome passage in *The Travels of Fa-hsien* which the Press had in vain urged me to omit, the ecclesiastics on the University Press Syndicate would be made quite happy if I would change the word "first"—("the dogma of the Trinity was *first* enunciated in detail as a mystery in the so-called Athanasian Creed, of (?) 4th century, A.D.")—into "finally enunciated, etc." I sent some information about the nations

<sup>451</sup> Andrew Sydenham Farrar Gow (1886–1978), classical scholar.

<sup>452</sup> See Figure 8.

<sup>453</sup> Sir James Marchant (1867–1956), writer.

<sup>454</sup> Mrs Mabel Laurence (née Giles).

<sup>455</sup> Brenan was British representative on the Opium Mixed Commission in Hong Kong (June–September 1886).

<sup>456</sup> Sir Thomas Clifford Allbutt (1836–1925), physician.

<sup>457</sup> John Otway Percy Bland (1863–1945), author (with E. T. Backhouse) of *China under the Empress Dowager* (London: Heinemann, 1910) and *Annals and memoirs of the court of Peking* (London: Heinemann, 1914).

<sup>458</sup> Henri Cordier (1849–1925), French sinologist; author of *Bibliotheca Sinica: dictionnaire bibliographique des ouvrages relatifs à l'Empire chinois*, 5 vols (Paris: Guenther, 1904–24).

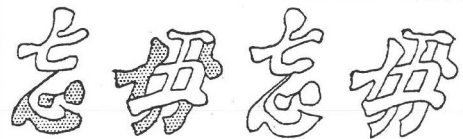
### Figure 8

"Lest We Forget!—in China" (from *The Observer* 6891 [London, 24 June 1923], p.9)

## LEST WE FORGET!—IN CHINA.

(TO THE EDITOR OF "THE OBSERVER.")

Sir,—On May 7 last, the anniversary of the day on which, in 1915, the Japanese Government presented to China the famous "Twenty-one Demands," the annexed cryptogram was published in a Chinese newspaper. Read as two ordinary Chinese characters, the meaning is an equivalent of Kipling's "Lest we Forget!" But if certain portions of each



character are blackened out, two other characters are disclosed, namely, 5 and 7—the 5th month and the 7th day. Thus, the full legend reads, "Do not forget the 7th day of the 5th month." And to judge from reports just come in, there were some serious anti-Japanese demonstrations on that day.

Yours, etc.,

H. A. G.

<sup>459</sup> John William Colenso (1814–83), Bishop of Natal 1853–83.

<sup>460</sup> Richard Porson (1759–1808), Regius Professor of Greek, Cambridge University 1792–1808.

<sup>461</sup> London Missionary Society (Congregationalist), founded 1795.

<sup>462</sup> *The East and the West* (London: Society for the Propagation of the Gospel in Foreign Parts, 1903–27).

mentioned, and added that I could not consent to make the change suggested, remarking that the letter reminded me of an epigram, which like the scorpion, has its sting in its tail; also as it seemed to me, of “Will you walk into my parlour . . . ?” It is extraordinary how ecclesiastics delight in concealing the truth. What missionary, with one brilliant exception—Colenso<sup>459</sup>—ever reveals to his converts the anachronisms and other mis-statements in either the Old or New Testament?

By the end of July, *The Travels of Fa-hsien* was issued from the University Press in such a fascinating guise that I forgave the ridiculously long interval since I handed in the manuscript at the end of 1922. An attempt had been made to get me to omit from p. vii of the Introduction the passage referring to the dogma of the Trinity. Of course I refused to do this, but offered to change “by Athanasius in his Creed, 4th century A.D.” into “in the so-called Athanasian Creed (?) 4th century A.D.” This did not seem to me a great sacrifice, but was pleasantly accepted. Here is the offending passage:—

Various religions have at various times adopted a Trinity of three Persons, suitable to the faith expressed by each. The dogma of the Trinity was introduced into Christianity at a comparatively late date. Nothing was heard of it in the early centuries of the Church, and it was first enunciated in detail as a mystery by Athanasius in his Creed, 4th century A.D. It is not mentioned in either the Old Testament or the New, the proof of which will be found in the audacious forgery of a verse interpolated in the First Epistle of John, ch.v, verse 8. “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” Some pious but dishonest monk, distressed by the absence of any allusion in the Bible to the doctrine of the Trinity, was determined to supply the missing dogma at all costs: and his fraud was successful for centuries, until its spurious character, exposed by Porson,<sup>460</sup> resulted in its disappearance from the Revised Version of 1881.

It obtained by the end of the year what is known as an “excellent press.” Out of thirty-two reviews published in various journals no fewer than thirty were as enthusiastic as possible over the wonderful journey of a Buddhist priest (A.D. 399–414), “in the glow of which,” I had ventured to say, “the journeys of St Paul melt into insignificance.” I even received a congratulatory letter from Mr F. Lenwood, a secretary to the London Missionary Society,<sup>461</sup> with mention of two important points which will have to be referred to in a second edition. It was reserved for a purely missionary publication, *The East and the West*,<sup>462</sup> in its issue of October, 1923, to denounce my work with fairly unmeasured abuse, coupled with mis-statement. “On the ground that Fa-hsien mentions the Buddhist Trinity (or one of the Buddhist Trinities, Triratna) half a dozen times, Professor Giles drags into his Introduction an unscholarly and fanatical passage on the ‘three heavenly witnesses’ of 1 John 5, v. 8 (*sic*), which he claims is of interest ‘so far as concerns the respective dates of the Buddhist and Christian Trinities’; as if the date of the Christian Trinity depended in some inscrutable way on the ‘heavenly witnesses’—which it most undoubtedly does, in the sense that the passage in question was a fraudulent



interpolation, exposed by Porson and omitted in the Revised Version. It was further interesting to note that whereas the reviewer in *The East and the West* dubbed my work as “unscholarly,” the *Aberdeen Press and Journal*<sup>463</sup> pronounced it “scholarly.” The worst feature, however, in the above review was a sneer at the account of a Buddhist miracle related by the devoted traveller, who is said by the reviewer to have “had a twinkle in his eye.” What would Christians think if the miracle of blinding Elymas the sorcerer<sup>464</sup> was said by Buddhist priests to have been performed by Saul, who is also called Paul, “with a twinkle in his eye”? The frontispiece, too, picturing the Three Vehicles of Salvation, is ridiculed as “most humorous.” What must a devout Buddhist think of Vanderwerff’s<sup>465</sup> famous picture of the Ascension, and how deeply would any ridicule be resented by Christians? I am glad to say that these aberrations were confined to a missionary publication, and that the writer, Mr A. C. Moule (see 1924), who was and remained for some time afterwards a frequent visitor at my house and professed to be a friend of mine, made an effort, when too late, to soften down “unscholarly and fanatical” to “somewhat unfortunate.” Had I been given the choice, I would have preferred excision of the “twinkle” and the “most humorous” sneers. The epithet of “unscholarly” was certainly risky from one who himself knows no language, including Chinese, except perhaps a little of his own.

The same reviewer, in the same periodical, launched an equally vicious attack on *Some Truths about Opium*; which thus gave me two hostile opinions on this pamphlet, both from ex-Missionaries, and therefore to be discounted accordingly. There is no harm in saying that in both cases the hostile critic was the Rev A. C. Moule, son of Bishop Moule who in 1882 (*q.v.*) with charity rarely practised by those who preach it, defended me against those missionaries who were shocked by my awkward article on “The New Testament in Chinese.” *The Bookman*, which so far as I know is not a missionary enterprise, also printed a violent denunciation of my remarks on St Paul and the Trinity.

In October, Messrs King and Brinkworth came down to Cambridge to make arrangements, if possible, for producing some new books. Mr King brought with him *Gems of Chinese Literature*, 2 vols., 8vo., *Prose and Verse*, bound like the 4to. *ed. de luxe* of *Gems (Prose)* which had already appeared, and packed in an elegant case of the same style as the binding; altogether, a most delightful possession. The case is not yet on the market.

In November, I sent in a registered letter to *The Chinese Student* a long review of *Li Po, the Chinese Poet*, by Shigeyoshi Obata,<sup>466</sup> said to be “done

<sup>463</sup> *Aberdeen Press and Journal* (1922–39).

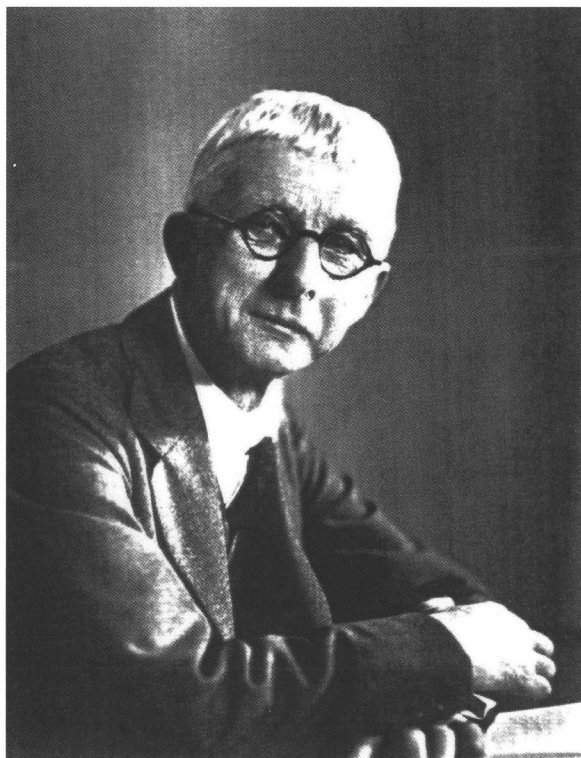
<sup>464</sup> Acts 13, 8–11.

<sup>465</sup> Adriaen van der Werff (1659–1722), Dutch painter.

<sup>466</sup> Obata Shigeyoshi 小畑薰良 (1888–1971), diplomat and translator. The review appears in *The China Journal of Science and Arts* 2 (Shanghai, 1923): 519–29.

#### Figure 9

Arthur Christopher Moule, M.A., Litt.D. (Cantab.) (1873–1957); Vicar of Trumpington (1918–33); Professor of Chinese in the University of Cambridge (1933–38). Photograph taken on his election to a Fellowship of Trinity College, Cambridge, 1937. By courtesy of the Master and Fellows of Trinity College



<sup>467</sup> The legislative council of the University of Oxford.

into English verse"; but as this claim is not fulfilled either by rhyme or by scansion, it is difficult to see where the "verse" comes in. The Japanese are notorious for their inaccurate commentaries, and the work of Mr Obata confirms this opinion; not to mention that, although his English is fairly good for a foreigner, it is hardly adequate to the requirements of a difficult Chinese poem. Add to these short-comings a boundless faith in himself amounting almost to impudence, and a broadly expressed contempt for everybody else's work, which I hope will receive a check when he sees that in one poem of about 40 lines I have pointed out some 25 mistakes, and you have the chief characteristics of Mr Obata's volume. In February, 1924, having heard no more of my article, I wrote to the editors to return it; but no answer had been received by 23.2.24. The article has since been returned and forwarded to Peking.

In this month I received the "pull" of a letter which I had sent to the *North-China Daily News*, disposing of a malicious attack by J. A. J. (of course a missionary), who charged me with stealing from Mayers matter which I had used for my *Biographical Dictionary*, without acknowledgement. My son, Lance, Consul at Ch'ang-sha, had already denounced the writer in fierce language; I myself was able to refute the charge without speaking above a whisper.

On the 20th November, A. C. Moule published in *The Times* what appeared on the face of it to be an original account of "An Ancient (Chinese) Seismometer." A protest from me appeared on the 22nd, showing that some ten years previously I had told the whole story in *Adversaria Sinica*, Series I, pp.277, 278. Moule made an ill-tempered rejoinder which landed him between the horns of a dilemma; for if he had been aware of previous work on the subject, he ought to have acknowledged it, whereas if he had not been so aware, my letter was fully justified.

On 13 December, I received a letter from the Vice-Chancellor of Oxford University, saying that the Hebdomadal Council<sup>467</sup> had unanimously voted for the offer to me of the Honorary Degree of D.Litt., and it was finally arranged that I should take this on the 6th March, 1924. In one sense, this was very refreshing to me: it was a long overdue recognition of Chinese studies, and will be a real encouragement to future students. It does not appear to have ever been awarded for Chinese since Staunton got the D.C.L. in 1818. Sir John Davis obtained the same degree when he was 81 (1876); but scarcely for his knowledge of Chinese. In any case we are left wondering why this honour was never conferred upon either Dr Morrison or Dr Legge. It was subsequently confided to me by a friend that conferment of a similar degree on me had been discussed by the Cambridge University Council and had been turned down. I forgive the Council freely. Such honours are of no value to me now, whatever might have been their value some years ago, except in the interests of Chinese studies, which still occupy all my waking hours. The Oxford degree is on somewhat a different footing. Oxford was my birth-place, and when eight years old I went to the Christchurch day-school, boarding with Dr Corfe,

the Christchurch organist, while his two sons (one of them afterwards a missionary bishop in China)<sup>468</sup> were away at school; my father<sup>469</sup> was at Corpus, I had a son<sup>470</sup> at Wadham, and I was married there, in December 1883, at St Philip and St James's, to Elise Williamina Edersheim, who gave me unequalled literary help for the next thirty-eight years. Besides, I never did a stroke of work for Oxford, and I have done several for Cambridge. I made a descriptive catalogue of the Chinese library, which had been left by Sir Thomas Wade in a hopeless condition. Later on, I made a small supplementary catalogue; and I also diverted to the library a large gift of books, value about £250, which my old friend, H. R. Kinnear, was anxious to bequeath to me. I soon regretted my share of this transaction. The books were left kicking about on the floor of the library for over a year, before the Syndicate would order a £10 bookcase to hold them. Not that I hold for a moment that a degree should be conferred, as in the case of Sir Thomas Wade, for a gift of value.<sup>471</sup> He was a bogus Chinese scholar, who has left not a scratch of any importance behind him, and was a diplomatic failure into the bargain. The new attack on the old system of making every half-baked scholar who becomes a bishop, dean or Master of a College, an LL.D., has all my sympathy, and has now (1925) been successful.

An Oxford don, amazed to hear that I did not possess the Cambridge doctorate, tried to console me by saying, "Well, after all, you know, the greater contains the less!"

### 1924 (*Aet.* 79)

On 2nd March, *The Observer* published the following verses:—

#### PHENOMENA REALITIES

A bird flies o'er a stream—is gone,  
Casting a shadow in its trace;  
The bird has passed, the stream flows on.  
How can a shadow change its place?

A breeze skims o'er a mirrored mere,  
And wavelets rise, that breeze the cause;  
When now those wavelets disappear,  
How can that mere be as it was ?

I venture to suggest a thought:  
If these phenomena persist,  
Each always to fulfilment brought,  
They are not phantoms—they exist!

On 6th March, shepherded by a faithful daughter,<sup>472</sup> I motored over to Oxford, picked up Professor Soothill and his wife, and went on to Wadham College to lunch with the Vice-Chancellor, J. Wells.<sup>473</sup> After lunch came the Honorary Degree of D.Litt., conferred in the forced absence of Dr Wells by

<sup>468</sup> Charles John Corfe (1843–1921), Anglican Bishop in Korea.

<sup>469</sup> John Allen Giles (1808–84), editor and translator.

<sup>470</sup> Lionel Giles (see n.306).

<sup>471</sup> See Introduction, n.10.

<sup>472</sup> See n.454.

<sup>473</sup> Joseph Wells (1855–1929), Vice-Chancellor of Oxford University 1923–26.

<sup>474</sup> Alfred Denis Godley (1856–1925), classical scholar and man of letters.

<sup>475</sup> Ts'ai Yüan-p'ei 蔡元培 (1868–1940), President of Peking University 1917–27; visited Cambridge 11 May 1921 (see Figure 10).

<sup>476</sup> Liang Shih-i (1869–1933), official and politician; visited Cambridge 24 April 1924 (see Figure 10).

Dr Farnell. The Public Orator, Dr Godley<sup>474</sup> made a most flattering speech; and after tea with the Soothills, home.

In April, I published a pamphlet entitled *Chaos in China—A Rhapsody*, in which I denounced the ridiculous Anti-Militarism attack on the Tu-chüns 督軍 (Provincial Governors) of China, and deplored the neglect of the works and ethics of Confucianism. It contained a scheme for the allocation of the Boxer Indemnity which has been held up so long for want of a practicable suggestion. My plan was carefully examined and approved by Dr Ts'ai,<sup>475</sup> ex-Minister of Education and Chancellor of the University of Peking, who wrote to me as follows:

I thank you again for the trouble you have taken in writing and publishing a pamphlet relating to the "Chaos in China" which after being read with great interest and concern by the Chinese, will not fail to earn their lasting gratitude.

Yours very sincerely, Y. P. Tsai.

Later on, this pamphlet received the warm approval of the ex-Premier, Liang Shih-yi 梁士詒<sup>476</sup> who came down to Cambridge to spend an afternoon with me, and also that of H.E. Chu Chao-hsin, Chargé d'Affaires:

I have read it (*Chaos in China*) with great interest, and let me express my highest appreciation of the thoughtful remarks you have made on my country. I do agree with nearly all, not only some, of your statements.

Yours sincerely, Chao Hsin Chu.

*Chaos in China* has since been translated into Chinese and published in China. In this month I received from the University Press the financial statement of *The Travels of Fa-hsien* to 31 December. The arrangement was "half-profits," and I gave the secretary to understand that I quite appreciated, as an old hand at the game, "in regard to the same, what that name might imply"; so that when from a sale of 735 copies at 3s. 9d. (for 5s.) I found myself entitled to £9. 8s. 10d., I had nothing to say except that the little book was beautifully produced and had an extraordinarily good sale and press for a work on such an unpopular subject as anything connected with China. "Half-profits" is an excellent method for adoption by a beginner who has a name to make and no money, or for an ender, like me, who is content to forgo a monetary return as a set-off against release from all the trouble of publication. Of course there are still returns to come.

An interesting letter from Dr J. T. Addison of Cambridge, Massachusetts, dated 10th April, may here be noticed. After stating that

as a student of Chinese religion I have long been greatly indebted to you for the help that I have derived from your books. The latest of these—*The Travels of Fa-hsien*—I have recently read with enjoyment. One question I have long wanted to ask you—and the reading of this volume prompts the question again—namely, Why are you willing to spend infinite pains in securing the accuracy of your Chinese scholarship and are yet willing, whenever you touch, in passing, upon any point connected with Christianity to exhibit an almost slovenly incompetence? [Here were quoted various points objected to.]

① 大清國欽差專使大臣鎮國公載澤至此一觀

② 大清國欽差專使大臣護山東巡撫尚其亨同觀

③ 大清國欽差出使駐英大臣汪大燮

④ 參贊官柏銳 Po-jui

⑤ 中華民國八年六月十七日前司法總長財政  
總長梁啟超未遊與涉若黎校長偕

*Leung Che chao*

⑥ 蔡元培

⑦ 徐志摩  
*C. H. Hu*

⑧ 梁士詒 (*liang shih yi*)

⑨ *H. A. Giles*  
Professor of Chinese.

**Figure 10**

Signatures from the  
Cambridge University  
Library Visitors' Book  
(CUL Add. MS. 6370)

24 May 1906:

1. Tsai-tse
2. Shang Ch'i-beng
3. Wang Ta-bsieh
4. Po-jui

17 June 1919:

5. Liang Ch'i-ch'ao

11 May 1921:

6. Ts'ai Yüan-p'ei
7. Hsü Chih-mo  
(1897-1931)

24 April 1924:

8. Liang Shih-i
9. H. A. Giles

To this, I replied as follows:—

Many thanks for your letter of 10th inst. I do not in the least resent its terms. I am accustomed to abusive communications, usually without the guilt in which you have so kindly enclosed the pill, and often with what seems to me to be less than Christian charity.

I then took occasion to remark that the introduction to Fa-hsien's travels had been "read before publication by the most distinguished theologian of my acquaintance in Cambridge or elsewhere," etc., etc. Under date May 9th, Dr Addison wrote, "I can only thank you for replying with a Christian charity which is more rare than Christian orthodoxy, and beg you," etc., etc.

This episode has a bearing on another and similar episode which happened almost simultaneously. On the 5th May, I received from Mr A. C. Moule, who had for some years been in the habit of taking tea with me once a week and spending an hour or two afterwards in conversation, a letter, dated (Thursday) the 1st May, in these terms: "After applying the word 'bestly', as you did on Tuesday (29th April) to my father's work and to Chinese Christian literature in general, including apparently the Bible, you will not of course expect me to come to tea with you again."

Let it be noted firstly, that the charge of applying the term "bestly" to the so-called "work" of Bishop Moule is absolutely untrue (see previous references to him). Neither did I apply such a silly word, when there were many more effective words at my disposal, either to Chinese Christian literature or to the Bible. In any case, objectionable language should have been nailed down *at the time*, so that I might have had an opportunity of apologizing, and of withdrawing what might have been a slip of the tongue. But the alleged slight was boxed up for days.

The true story is that we were together in the Chinese library, of which I was Hon. Keeper, on Tuesday the 29th April, and that I complained of the large amount of shelfage taken up by missionary translations of hymns, prayers, and tracts, which are in no sense literature, and the preparation of which had been exposed by me many years before in *Adversaria Sinica*, I, p.380:—

It is popularly believed in this country that the European "translator" of a Gospel, a hymn, a novel, or what not, into Chinese, is one who takes up his pen and writes down the Chinese text out of the knowledge of the language which he has gained after some years, more or less, of study. Nothing could be further from what is the actual fact. The foreign "translator" is never capable of a sustained effort of composition in Chinese. A few, very few, of the best scholars have succeeded perhaps in writing a conventional letter or drafting a dispatch; but in such documents, style hardly comes into play. The rule is that the foreigner explains in colloquial, as best he can, the substance of what he wishes to see transferred into the Chinese book-language; and then, if he is anything of a student, he can check the general sense of the result. Sometimes grotesque blunders are made (examples given on pp.379, 381).

Such was the "work" of Bishop Moule and others.

I annex copy of my reply to Mr Moule:—

I am sorry that you did not take exception at the time to the language you say I used on Tuesday last. I certainly did not apply the term “beastly,” except possibly as an intensive,—e.g. beastly blunder, beastly weather, beastly rot, etc.—to any of the works you mention; and in no case to the Bible, which you have “dragged in.”

Note on the other hand my Christian charity as opposed to that of a parson, in regard to two terms which you recently applied to me in print—“unscholarly and fanatical”; the first of which, coming from a very inferior 2nd Class scholar, my friends think impudent and the second offensive (Matthew xviii, 21, 22).<sup>477</sup>

The real explanation is that Mr Moule who, with my consent as Hon. Curator, had been specially allowed free run of the Chinese library, had begun to interfere in such a way that I had to assert my authority and he resented it.

In August, the Royal Society of Medicine<sup>478</sup> published in its *Proceedings* (Section of the History of Medicine) my translation of the *Hsi Yüan Lu*, or *Instructions to Coroners* of the 13th century, which was afterwards reproduced in a separate volume and seemed to be of considerable interest in quarters where I should have least suspected it. Sir Charles Ballance<sup>479</sup> among others wrote me a complimentary note. In 1874, I proposed to publish this in *The China Review*, then edited by N. B. Dennys who had recently resigned from the Consular Service in order to take up journalism. A portion was actually printed; but when, on complaining of bad proof-reading, I received an impudent letter from the editor, I sent along no more “copy.” Mr Dennys apparently regarded me as an eager aspirant for fame who required to be disciplined, an attitude which I did not think he had any right to assume; the result being that I sent no more contributions until a new editor took charge. He was a clever man, with a restless soul which stood in the way of achievement.

Towards the end of September I sent off to Kelly & Walsh, Shanghai, *Quips from a Chinese Jest-Book*, in the hope that it might arrive in time to appear as a Christmas book. It had cost me considerable labour, (1) because I had to read through several volumes in which many “Quips” belonged rather to scatology than to a simple exhibition of ordinary Chinese humour at which I aimed, not so much to set the table on a roar as to add to our knowledge of Chinese sociological mentality; and (2) because the print was vile and packed with wrong as well as abbreviated characters. Jokes in foreign languages are often troublesome nuts; but I have now no fears as to the accuracy of the translation. In this connexion, I am glad to quote a sentence from a speech by Mr Philip Burt<sup>480</sup> at the Chinese Students Union dinner on December 19, in which he rebukes the

idea that the Chinese disposition was morose, perhaps sphinx-like, and without the capacity for laughter. The more he had come in contact with them the more he had found what an entire misconception this was. They were full of genuineness and humour.

<sup>477</sup> “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”

<sup>478</sup> Founded in London, 1907.

<sup>479</sup> Sir Charles Alfred Ballance (1856–1936), surgeon.

<sup>480</sup> Philip Burt (1863–1931), founder of the Anglo-Chinese Friendship Society.

<sup>481</sup> Lo-hua-sheng, pen-name of Hsü Ti-shan 許地山 (1893–1941), short-story writer.

<sup>482</sup> The ground-nut or peanut.

<sup>483</sup> *Hsiao shuo yüeh pao* 15.iii (Shanghai, 1924).

<sup>484</sup> René Louis Victor Cagnat (1852–1955), French epigrapher.

<sup>485</sup> Hu Shih (1891–1962), poet and literary historian.

In October *The Observer* published the following lines of amatory verse, of which little so far has been revealed to Western readers:—

#### A CHINESE LOVE-LETTER

From the Chinese of a present-day poet, who writes under the pen-name of “Born-from-the Falling Flower 落花生,”<sup>481</sup> referring to *Arachis hypogaea*.<sup>482</sup>

When pen and ink I seize, in love to bask,  
My mind at once of fitting phrase runs dry;  
Tears stain the page ere yet the ink can lie.  
What profits that I urge this hopeless task?—  
Surely these stains say all that she need ask.

#### 情書

一寫情書心便癩，  
墨水到紙淚先到！  
還用寫麼？  
這些痕迹就夠了。<sup>483</sup>

On the anniversary of my seventy-ninth birthday, December 8, I received from Monsieur R. Cagnat<sup>484</sup> a notification that I had been elected a Foreign Correspondent of the French Academy (Académie des Inscriptions et Belles Lettres). I returned my best thanks for what I believe to be a coveted distinction; for at the moment, I can only think of three other members of this University who hold it at present, all of whom are scientists, not one being literary. It is perhaps exceptionally welcome to me, recalling, as it does, the large number of French friends I made during my long residences in France and in China.

Early in December I sent to *The Observer* the accompanying verses for Christmas.

#### CAROL FOR THE BIRTHDAY OF JESUS

(Translated from the Chinese of the modern poet, Hu Shih 胡適,<sup>485</sup>)

On the evergreen tree little candles are bright;  
Round the evergreen tree boys and girls dance awhile.  
In the morning, dear mother had said, “Now, to-night  
“Behave yourselves well and the Spirit will smile.  
“Alongside the fire hang your blue silken hose;  
“From the chimney at midnight the Spirit will rise, -  
“White beard and white eyebrows, tall hat, and red clothes;  
“But when he comes out, do not open your eyes.  
“Do not anger the Spirit; go early to sleep,  
“And to-morrow you’ll find in your hose a sweet bun,  
“Mice of wax too, and tigers of paper to keep,  
“Which the Spirit will kindly provide for your fun.  
“Tomorrow we’ll all have a dinner of state,  
“And kill a fat chicken as big as a cow,



“With plenty of comfits and fruits for your plate,  
 “So that when you have done you'll be too full to bow.  
 “Yet through all these pleasures forget not the birth  
 “Of Him, your great friend, Son of God, Lord of Earth.”

<sup>486</sup> *Ch'angshih chi. Ch'ükuochi* 嘗試集 ·  
 去國集 (Shanghai: Ya tung t'u shu kuan,  
 1920), 3-4.

### 耶穌誕節歌

冬青樹上明纖炬，冬青樹下謹兒女，  
 高歌頌神歌且舞。朝來阿母含笑語：  
 ” 兒輩馴好神佑汝。竈前懸襪青絲縷。  
 竈突神下今夜午，朱衣高冠鬚眉古。  
 神之來下不可覩，早睡慎毋干神怒。  
 明朝襪中實錫糝，有蠟作鼠紙作虎，  
 夜來一一神所予。明日舉家作大酺，  
 殺鷄大於一歲殺。堆盤肴果難悉數。  
 食終腹鼓不可俯。  
 歡樂勿忘神之祐，上帝之予天下主。”<sup>486</sup>

They were politely declined on the ground that the Editor had already several Carols in hand, none of which, however, have yet appeared. I suppose he thought the Chinese Carol rot, in which, as the youthful parson said about St Paul's arguments, "I partly agree with him." It was published by the *China Express and Telegraph*, perhaps a more fitting vehicle for the conveyance of Chinese thought.

### L'ENVOI

Throughout my life, from 1867 onwards, I have had two dominating ambitions: (1) to contribute towards a more easy acquisition and a more correct knowledge of the Chinese language, written and spoken; and (2) to arouse a wider and deeper interest in the literature, history, religions, art, philosophy, and manners and customs of the Chinese people. If I may claim, and I do so with all humility, to have accomplished something towards the realization of my first-mentioned ambition, by the publication of my *Chinese-English Dictionary* and my *Chinese Biographical Dictionary*, which works and others I could never have produced without the constant and valuable assistance of my late wife,—I have to confess egregious failure in regard to the second ambition, which to me was perhaps the more cherished, because the more difficult of the two. The interest in China and in her certainly four thousand years of civilization, which I have failed to excite, will no doubt quicken some day in the future; but I, who would have loved above all things to witness its growth and expansion, shall by

<sup>487</sup> *Liao-chai chih i* (Peking: Chung hua shu chü, 1962), *Liao-chai tzu chih*, 3.

<sup>488</sup> Gilbert Keith Chesterton (1874–1936), poet, novelist and critic.

that time be a dweller with P'u Sung-ling "in the bosky grove, wrapped in an impenetrable gloom" 其在青林黑塞間乎。<sup>487</sup>

There is no nobler fate than to be forgotten as the foe of a forgotten heresy, and no better success than to become superfluous.

—G. K. Chesterton.<sup>488</sup>

## APPENDIX

### *Extract from the Diary of Tsai-tse*

<sup>1</sup> See above, n.269. For details of the assassination attempt see *Min kuo jen wu chuan*, vol.2 (Peking: Chung hua shu chü, 1980), p.4.

<sup>2</sup> See above, n.270, and Figures 6, 7 and 10.

<sup>3</sup> Shang Ch'i-heng 尚其亨 (b.1866), scholar-official.

<sup>4</sup> Wang Ta-hsieh 汪大燮 (1859–1929), diplomat and statesman.

<sup>5</sup> See above, n.271.

On 24th September 1905, a bomb exploded at Peking railway station, as a delegation of five Imperial Commissioners was preparing to leave on a journey to the west. Their mission was to study systems of government with a view to possible reforms in China. The bomb killed Wu Yüeh 吳樾, a fanatical opponent of the Manchu regime, who was carrying it, disguised as an attendant. Two of the Commissioners were injured, and the delegation was obliged to postpone its departure until 19th December 1905. Travelling via Japan to the United States, the Commissioners were received at the White House on 24th January. They left for Europe on 15th February and spent four months there, visiting Britain, France, Belgium, Italy, Germany and Russia. On their return to China they produced a report *Lieh ku●cheng yao* 列國政要 which urged the necessity of establishing constitutional government in China.

One of the Commissioners injured in the bomb attack was Tsai-tse 載澤,<sup>1</sup> grandson of the Chia-ch'ing 嘉慶 Emperor. He kept a diary during the mission, *K'a●ch'a cheng chih jib chi* 考察政治日記, which was published in 1909 and reprinted in 1986 in the series *Tsou bsiang shih chieh ts'ung shu* 走向世界叢書. In the following extract, dated Kuang-hsü 32nd year, intercalary 4th moon 2nd day (24th May 1906), he describes his visit to Cambridge to receive an honorary doctorate.<sup>2</sup>

"At 11 a.m. with Ministers Shang [Ch'i-heng]<sup>3</sup> and Wang [Ta-hsieh]<sup>4</sup> and accompanied by Secretary Po-jui 柏銳, I boarded a train and travelled over 60 miles to Cambridge University. We were met by the Mayor and the Professor of Chinese. The Vice-Chancellor<sup>5</sup> showed us the Library, which holds the third place in England in terms of the richness of its books. In the room where Chinese books are kept were the Seven Classics, the Twenty-four Histories and collected works of the philosophers, said to have been presented by Thomas Wade, the

former Minister to China. After luncheon, we retired to the Master's Lodge, where I was vested with the scarlet robes of a Doctor. Ministers Shang and Wang were made honorary Doctors of Letters, and Po-jui a Master of Arts. The door opened amid the strains of music, and we entered the hall [Senate House] in procession. Thunderous applause came from the crowds of spectators. The Chancellor conducted us to our places, and a doctor stood to recite my diploma in Latin. After the ceremony we left to visit Newnham College<sup>6</sup> for women. Surrounded by gardens and woods, the college buildings are spotlessly clean and possess an aura of purity and chastity. I have viewed dozens of women's academies on our travels through Japan, America, England and France, but this was the finest. Boarding the train at 4.30 p.m., we reached the Embassy in London at 5.30."<sup>7</sup>

The official record of the ceremony<sup>8</sup> includes the Latin oration whose apposite references were clearly inspired by Giles:

A second Congregation was held at 3 P.M.

The Public Orator<sup>9</sup> spoke as follows in presenting His Imperial Highness, the Duke Tsai Tse, and His Excellency the Chinese Minister, Wang Ta-hsieh, for the honorary degree of Doctor of Law; His Excellency the High Commissioner, Shang Chi-heng, for that of Doctor of Letters; and the Secretary of the Commission, the Honourable Po Jui, for that of Master of Arts.

Imperii Sinensis inter legatos insignes, Imperatoris consobrinum illustrem, virum genere antiquo et nobili oriundum, qui, velut alter Anacharsis,<sup>10</sup> gentium exterarum institutis explorandis designatus, ad litora nostra nuper feliciter advectus est, Academiae totius nomine ea qua par est observantia iubemus salvere. Abhinc annos plus quam sexcentos, quo tempore Collegiorum nostrorum omnium antiquissimum conditum est,<sup>11</sup> Mongolorum imperium inter Sinenses nuper constitutum atque confirmatum fuisse constat. Etiam tempore illo sacro, ex quo saeculi nostri anni numerantur, in tellure illa antiqua vigebat ratio fere eadem doctrinae et probandae et exornandae, quae, in imperii illius tot ministris per annos plurimos examinandis et tum demum eligendis, adhuc conservatur. Nos interim Socratis praeceptum, vitam examinationis expertem homini non esse vivendam, iuventuti quidem Academicæ commendamus, senectuti autem nostrae tormenta tam severa condonamus. Atqui Sinensium sapientiam antiquam etiam nosmet ipsi admiramur; librorum Sinensium bibliotheca nostra, a legato insigni<sup>12</sup> olim comparata, quamquam opera quaedam insignia desiderantur, tamen occidentales saltem inter orbis terrarum regiones locum primum obtinere perhibetur. Ceterum, neque occidentali neque orientali tantum in regione, sed in toto terrarum orbe sapientes omnes doctrinae amore communi inter sese sunt coniuncti. Occidentali quidem in orbis regione, operis praeclari in ipso limine, dixit olim Aristoteles, omnes homines sciendi desiderium habere a natura insitum. Orientali vero in tellure, libri sui celeberrimi in eodem loco, affirmavit Confucius, nihil esse pulchrius quam discere, atque ea quae didiceris, vitae in usum convertere.<sup>13</sup> Orbis autem in utraque parte, nihil praestantius dici potest, quam philosophi eiusdem verba illa, generis humani amoris plenissima:— in orbe terrarum toto sumus omnes fratres."<sup>14</sup>

<sup>6</sup> Newnham College, Cambridge, founded 1871.

<sup>7</sup> *K'ao ch'a cheng chih jib chi (Tsou hsiang shih chieh ts'ung shu)* (Changsha: Yüeh lu shu she, 1986), p.661.

<sup>8</sup> *CUR* 1608 (29 May: 1906): 985.

<sup>9</sup> John Edwin Sandys (1844–1922), Public Orator 1876–1919.

<sup>10</sup> Anacharsis (sixth century B.C.), Scythian prince who travelled widely in Greece.

<sup>11</sup> Peterhouse, the oldest Cambridge college, was founded in 1284.

<sup>12</sup> *Sir Thomas Wade* (see above, n.5, and Introduction, n.10).

<sup>13</sup> 學而時習之，不亦說乎。 *Lun yüyin te* (Peking: Harvard-Yenching Institute, 1940), p.1 (1.1).

<sup>14</sup> 四海之內，皆兄弟也。 *ibid.*, p.22 (12.5).

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