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ART. XI.—*The Life and Labours of Alexander Wylie, Agent of the British and Foreign Bible Society in China. A Memoir.* By M. HENRI CORDIER, Professor at the École des Langues Orientales Vivantes and École des Sciences Politiques, Paris.

(Communicated by Professor R. K. Douglas, M.R.A.S.)

It may be at first a matter of surprise to many that an alien by nationality and religion, a Roman Catholic Frenchman, should come before this learned Society to discourse on the life and labours of a British Protestant Missionary. A few words, however, will show that there are strong reasons for my taking up some of your valuable time with an account of the good work done by our late friend.

Indeed, Wylie's library was the very foundation of my *Bibliotheca Sinica*.¹ In 1869 I was engaged as Honorary

¹ *Bibliotheca Sinica*. Dictionnaire bibliographique des ouvrages relatifs à l'Empire chinois par Henri Cordier. Paris, E. Leroux, 1878-1885, 2 vols. imp. 8vo. I wrote in the Preface, June, 1878, p. x: "Tout le monde en Chine connaît Mr. Alex. Wylie; le savant et modeste agent de la 'British and Foreign Bible Society' donnait de son cabinet de travail situé à la 'London Mission,' Shantung Road, Changhai, les renseignements les plus utiles à ceux qui venaient frapper à sa porte. Une portion de sa bibliothèque avait été cédée à la Société asiatique, mais la plus précieuse partie à laquelle étaient venus s'adjoindre de nouveaux volumes était restée chez lui. Avec une rare bieuveillance, Mr. Wylie m'avait permis de travailler dans sa bibliothèque, et j'ai à m'accuser d'avoir souvent dérangé cet excellent homme dans ses propres travaux, en venant—avec une indiscretion qui n'a d'excuse que mon désir de produire un ouvrage sérieux—m'installer au milieu de ses livres et de ses manuscrits. C'est là que j'ai pu examiner la copie faite par Stanislas Julien de la *Notitia* du P. de Prémare, une traduction du Tcheoung Young du P. de Ventavon, et mille et une plaquettes uniques ou rarissimes. D'ailleurs, Mr. Wylie est un confrère, si un élève comme moi peut traiter de confrère un maître comme lui; n'a-t-il pas écrit ces *Notes on Chinese Literature* qui sont aujourd'hui le *vade mecum* de celui qui cherche à s'orienter dans le labyrinthe de la littérature de la Chine."

Librarian to compile the Catalogue of the Library of the North China Branch of the Royal Asiatic Society at Shanghai, the bulk of which came from Mr. Wylie, when an idea of compiling a list of all the books relating to the Middle Kingdom occurred to me. Having published the catalogue of the Asiatic Society, I have devoted the last eighteen years to this task. I drew much of the necessary materials from the N. C. B. R. Asiatic Society's Library, a great deal more from the new collection made by Wylie during his visit to Europe in 1860. His library was situated on the ground floor at the farthest end of the premises belonging to the London Missionary Society in the Shantung Road, at Shanghai. Four or five large book-cases contained the works comprising his new library. The Chinese books were at the back in a sort of passage. Wylie was exceedingly proud of his Chinese library, rivalled or surpassed in China only by the collection of that very learned sinologist and distinguished diplomatic agent, Sir Thomas Wade, Her Majesty's Minister at Peking. Many an afternoon, winter and summer, did I sit with Wylie at his small round writing table, he doing some useful work for some one who might never think of thanking him for it, I copying titles in view of my *Bibliotheca Sinica*. Wylie was not one of those savants with a solemn appearance who fill with awe and reverence the poor mortals who are allowed to approach them: he had a kindly appearance, a pleasant smile on his face, a modest countenance, and oftentimes, when engaged in conversation, he would make you believe that he was highly interested in and derived much knowledge from what you told him. Though extremely pious, he did not think that religion should make one gloomy, and he was at that time of a very genial and humorous turn of mind.

When the *Bibliotheca Sinica* was published in parts, it was to Wylie that I owed the first public recognition of my labours in the *Chinese Recorder*, the *China Review*, *Trübner's Record* and the *London and China Express*. Our friendly relations continued to the end. In fact, I published

in my own *Revue de l'Extrême-Orient* what I believe to be the last paper written by him, *The Ethnography of the After Han Dynasty*. I think that under these circumstances I may feel quite justified in bringing here my grateful tribute to the memory of a friend whose science I admire, whose character and life I hold in high esteem.

Some years ago, as I intended giving some notices about celebrated sinologists, Wylie, to whom I applied for particulars of his life, sent me his photograph, adding with characteristic modesty:¹ "Your notices of sinologues will be interesting, but it will be a long time ere it comes to my turn. I really do not know what notes I could give you about myself that would be of any interest to the public. I am essentially one of *hoi polloi*. My birthday was April 6th, 1815, in London, and I reached China August 26th, 1847. The rest I think you know tolerably well."

Of the early life of Alexander Wylie I know but few particulars. Dr. James Legge related in *Trübner's Record* (No. 231, vol. viii. No. 1) lately how he made the acquaintance of Wylie, and under what circumstances the latter proceeded to China: "Having returned from Hong Kong to England for a time in consequence of illness, I was living in London in 1846. It was there that I first saw Mr. Wylie. He called on me with a letter from a friend, which told me that my visitor was a cabinet-maker, whom he knew well, of great intelligence and other high qualities, who had been occupying himself lately with the study of Chinese. I asked the stranger what had made him take up that language, when he said that having picked up, the winter before, at an old-book stall, a copy of Prémare's *Notitia Linguae Sinicae*, he had learned Latin sufficiently to be able to read it, was much interested with it, and wished to obtain some guidance in prosecuting the study of Chinese. There was a New Testament in Chinese on the table. I opened it, and he read with tolerable accuracy a column or two, and translated them with an approximation to correct-

¹ January 21st, 1882.

ness. His pronunciation was not exact, but he had got hold of the principle of relative position by which the meaning of the symbolic characters in their combination is determined. I asked him where he had got a dictionary, and he said he had not got one. "How, then, did you learn the names and meanings of those characters?" "Partly," he said, "from Prémare, and I have tried to make a list of characters and their signification for myself. I got a New Testament from the Bible Society. Turning to the fourth Gospel, I knew that the first verse must contain the name for 'God' twice, and the character for 'Word' three times. I put these down, and went on to determine others in the same way." He had brought with him some tracts which he had got from the Religious Tract Society; trying him with one of these, he was not so successful as with the New Testament, but still did wonderfully. I arranged for him to come to me, and get a lesson occasionally. When he left me, I felt sure that if the way could be opened for him to pursue the study under favourable conditions, he was a man who would greatly distinguish himself in the field of Chinese scholarship. The result of that interview was, that soon afterwards he was studying the work and management of a printing office under the auspices of the late Sir Charles Reed, and in 1847 he proceeded to China to take the superintendence of the printing office of the London Missionary Society at Shanghai, which he conducted efficiently till 1860."

As soon as Wylie arrived in China, he set at work to master the Chinese language. Knowing well the enormous influence the Classics have on the mind of the natives, and how necessary it is for the missionary to penetrate into the inner thought of the individual, he undertook to translate for himself the whole of the *King*. This wonderful labour he successfully accomplished, and I well remember the six or seven half-bound volumes containing his manuscript on the top shelf of one of his book-cases. However, Wylie considered these translations too imperfect to be printed, so they have remained unpublished; they have fallen into good hands, those of his daughter, with the exception of one in

care of Dr. James Legge, who speaks in the following terms of the version of the *Lî ki*¹: "The present translation [Dr. Legge's] is, as I said above, the first published in any European language of the whole of the *Lî Ki*; but another had existed in manuscript for several years,—the work of Mr. Alexander Wylie, now unhappily, by loss of eyesight and otherwise failing health, laid aside from his important Chinese labours. I was fortunate enough to obtain possession of this when I had got to the 35th Book in my own version, and, in carrying the sheets through the press, I have constantly made reference to it. It was written at an early period of Mr. Wylie's Chinese studies, and is not such as a Sinologist of his attainments and research would have produced later on. Still, I have been glad to have it by me, though I may venture to say that, in construing the paragraphs and translating the characters, I have not been indebted in a single instance to him or P. Callery."

After trying his hand in this severe task, Wylie was ready to give to the public some works bearing his name. Many opportunities were soon offered to him.

Wylie was one of the foremost contributors to the *North-China Herald* in the early days of that paper. The *Chinese Repository* had ceased to exist in December, 1851, after the completion of its twentieth volume. During the last seven years of its existence, this celebrated magazine had lost from 300 to 400 dollars annually,² and its last editor, Dr. S. Wells Williams, had discontinued its publication, thinking—and in this he was wrong—that the appearance of numerous newspapers rendered useless a periodical of the nature of the *Repository*. The *North-China Herald* had been started in 1850³ at Shanghai, by Henry Shearman, who continued to edit it to his death in 1856.⁴ News was then scarce, one monthly line of steamers brought letters and papers from

¹ Sacred Books of the East, translated by Dr. James Legge. Part iii., *Lî ki*, Oxford, 1885, pref. p. xiii.

² S. W. Williams's *Recollections*, *Journ. N.C. Br. R.A.S. Soc.* n.s. vol. viii. p. 18.

³ Vol. i. No. 1, Saturday, 3rd August, 1850.

Henry Shearman died, 53 years old, at Shanghai, on the 22nd March, 1856.

home, and China was not yet connected with Europe by a telegraphic wire, so Henry Shearman gave much place in his gazette to scientific papers. Wylie was one of those who took advantage of the new periodical to publish articles which—owing to their lasting value and to their length—would no doubt have suited the defunct *Repository* better than a weekly chronicle. However, at the end of the year, Shearman used to reprint as an appendix to his Almanac a number of the special articles which had appeared in the *Herald*, making out of valuable materials lost in the files of the newspaper an interesting *Miscellany*¹—now very rare—which lived until 1858. Charles Spencer Compton, who took Shearman's place, thought it too much trouble to continue a serial which reflected great credit on its editor, but did not bring him £ s. d.

Two of Wylie's papers in the *North-China Herald* at that time call for some special notice: one is on the celebrated Nestorian stone² found in 1625 at Si-ngan-fou in the Shensi province, which shows, as everybody knows, that the Christian religion existed in the Chinese Empire as far back as the eighth century, under the rule of the Tang Dynasty. One would have thought that all discussions were at an end after the notes, articles, or books from Fathers Terenz, Trigault, Martini, Semedo, Kircher and Visselou, from Andreas Müller, Abel Rémusat, Neumann, Leontiev, E. C. Bridgman.³ Wylie made the subject quite new, and, in spite of more recent researches made by G. Pauthier, Dabry de Thiersant, and others, his series of papers on the Si-ngan fou tablet cannot be overlooked by all who study the progress of Nestorianism through Asia. As late as the 10th of December, 1879, did Wylie busy himself with this

¹ Shanghai Almanac for 1853, and Miscellany. Printed at the "Herald" Office, Shanghai, 8vo. The last number is: Miscellany or Companion to the Shanghai Almanac for 1857. Printed and published at the *N.C. Herald Office*, Shanghai, 8vo.

² The Nestorian Tablet in Se-gan Foo (*N.C. Herald*, 1854, Oct. 28, Nov. 25, Dec. 2; 1855, Jan. 6, Nov. 24, Dec. 15, 22, 29). Rep. in the *Shanghai Miscellany* for 1855 and 1856, and in the *Journ. of the Am. Oriental Soc.* vol. v. pp. 275-336.

³ Cf. my *Bibliotheca Sinica*, col. 325-329.

favourite subject of his in a short reply¹ to an article of Mr. George Phillips in the *China Review*.²

The second of these articles is on the science of the Chinese,³ particularly on Arithmetic. It was deemed of sufficient importance to be translated into German,⁴ and the learned Secrétaire perpétuel of the Academy of Sciences in Paris, Joseph Bertrand, did not think that two lengthy articles in the *Journal des Savans*⁵ were unnecessary to bring Wylie's researches before Western mathematicians. This article seems to have been the starting-point of those mathematical and astronomical studies, which, though little known in Europe, are perhaps the most important of the scientific baggage of Wylie. In 1853 he gave a Compendium of Arithmetic in Chinese, *Soo hëö k'é mung*, with a table of logarithms as an appendix. Four years later he gave one more paper on the bibliography of mathematical books, and he then boldly undertook to translate some European scientific books into Chinese. At the beginning of the seventeenth century the celebrated Matteo Ricci,⁶ founder of the Jesuits' Mission at Peking, owed as much of his success to his scientific books as to his religious works, one of which remains famous to this day in China: The True Doctrine of God, *Tien choo she e*,⁷ while others like the treatise on Friendship, *Kiao yow-luen*, are not yet forgotten. Ricci had given a general Treatise on Arithmetic, *Tong wen swan che shong pien*, a work on Geometry, *Hwan yong kiao e*, etc., and he had translated the first six books of Euclid's *Elements*, *Ke ho yuén pùn*, in 1608, with the assistance of his noble convert, Seu Kwang ke, whose life he wrote, *Seu Kwang ke hing lio*.

¹ Nestorians in China (*China Review*, viii. pp. 190-191).

² Nestorians at Canton (*China Review*, viii. pp. 31-34).

³ "Jottings on the Science of the Chinese" (*North China Herald*, 108, Aug. 21, 1852; 111-113, 116-117, 119-121, Nov. 20, 1852). Rep. in *The Shanghai Almanac and Miscellany*, 1853, 22 pages; and in *The Chinese and Japanese Repository*, April, 1864, et seq.

⁴ *Crelle's Journal für die reine und angewandte Mathematik*, 1856, pp. 59-94, "Die Arithmetik der Chinesen" (Von Herrn Dr. K. L. Biernatzki, zu Berlin), Berlin, April, 1855.

⁵ *Journal des Savans*, 1869, June and August.

⁶ Born at Macerata, 6th October, 1552; arrived in China in 1583; and died at Peking 11th May, 1610.

⁷ Published in 1601.

Wylie, following in the wake of Ricci, completed his work by rendering into Chinese book vii. to book xv. of the *Elements*, published in 1857 at Sung keang, under the title of *Sūh ke ho yuén pùn*, Supplementary Elements of Geometry. At the end of the short English preface Wylie remarks: "To accompany this issue with an apology would almost seem out of place. Truth is one, and while we seek to promote its advancement in science, we are but preparing the way for its development in that loftier knowledge, which as Christian men and missionaries, it is our chief desire to see consummated." Henceforth *Li Ma-tow* (Ricci, Matteo) and *Wei-lěě Yá-lih* (Wylie) were inseparable, and in 1865 Viceroy Tseng Kwo-fan had both of these works reprinted together at Nanking.

Next follow (Shanghai, 1858) a Popular Treatise on Mechanics, *Chung hěö ts'ěen shwo*, from the English, and De Morgan's Treatise on Algebra, *Tsae soö hěö* (Shanghai, 1859). Always indefatigable, at the same place and in the same year (Shanghai, 1859), he produced translations of Loomis' Elements of Analytical Geometry and of the Differential and Integral Calculus, *Tae wé tseih shi keh* and Herschell's *Outlines of Astronomy*, *Tan tēn*. This last work is illustrated by the original steel engravings used at home. The astronomical phenomena "cannot fail," Wylie observes at the end of the Preface of Herschell's *Outlines*, "to awaken in inquisitive minds of a certain order, a desire to become better acquainted with these and kindred facts in nature, which is calculated to exercise a healthful influence on the intellectual character. That such facts may lead to juster and more exalted conceptions of 'Him who hath created these orbs,—who bringeth forth their host by number and calleth them all by their names; —who hath made the earth by His power, established the world by His wisdom, and stretched out the heavens by His understanding,' is the sincere desire of the translator." We think it interesting to note from this same preface the disbursements for the publication of the last three works in Chinese :—

	TAEELS.
500 copies of De Morgan's Algebra	146, 00
355 copies of Loomis' Algebraic Geometry and Dif- ferential and Integral Calculus	323, 00
1000 copies of Herschell's Astronomy	622, 00
	<hr/> Tael 1091, 00 <hr/>

They were covered with contributions from friends of the translator to the extent of Tael 1000.

He occupied himself with these studies late in life, as he devoted a lengthy and most remarkable article to the *Uranographie Chinoise*¹ by Dr. Schlegel, of Leyden, in the *Chinese Recorder*.² The work of Schlegel had been very severely criticized, to my mind unjustly, by M. Joseph Bertrand,³ and Wylie's high encomium was exceedingly gratifying to the learned Dutch professor. Wylie gave to the Fifth International Congress held at Berlin a paper on the Mongol Astronomical instruments kept at the Observatory at Peking. All visitors to the Capital of the Middle Kingdom have admired on the wall of the city or in the garden below the magnificent bronze castings which are generally ascribed to the Jesuit missionaries of the eighteenth century, especially to Ferdinand Verbiest, though some of them date as far back as the Yuen dynasty. These Mongol instruments are fully described in the memoir presented to the Berlin Congress (1881).⁴

While prosecuting these scientific works, Wylie was studying the Tartar languages, Manchu being especially useful; it is a language more easily acquired than Chinese, and as most Chinese books of importance have been translated into Manchu, a great saving of time may be effected

¹ Sing chin khao youen. *Uranographie chinoise ou Preuves directes que l'Astronomie primitive est originaire de la Chine et qu'elle a été empruntée par les anciens peuples occidentaux à la sphère chinoise* . . . par Gustave Schlegel . . . La Haye, 1875, 2 parts, 8vo. and atlas.

² vi. pp. 442-447.

³ *Journ. des Savans*, Sept. 1875, pp. 557-566. Schlegel answered since (1880) in the *Bijd. tot de Taal- Land- en Volkenkunde v. Ned. Ind.* pp. 350-372.

⁴ Cf. Yule's *Marco Polo*, 2nd ed. ii. pp. 544-550.

by using the Manchu, instead of the Chinese texts. This was done to a great extent by the missionaries at Peking, and by Leontiev during the Kéen-lung period, as well as by Klapproth at the beginning of this century. Wylie was soon able to give articles on some interesting Mongol and Neuchih inscriptions.¹ To facilitate the study of Manchu, he translated in 1855 a Chinese grammar of this language known as the *Ts'ing wän k'e müng*.² This work had been already put into Russian by Valdykine in 1804; but Russian being almost as inaccessible as Chinese to most readers, this version remained in manuscript, and I do not think that Wylie even suspected its existence in the catalogue of Klapproth's scattered library.³ Wylie intended giving a *Manchu Chrestomathy*, but he did not carry out his idea. This Chrestomathy was to include an English translation by Wylie of the so-called Amiot's *Grammaire Tartare-mantchou*,⁴ which was really written in Latin by Gerbillon.⁵ The English version was printed, I have seen it, and comprised 30 pages 8vo., but was not published. Four years later (1859), Wylie edited at Shanghae the Gospels of Matthew and Mark from the Manchu translation by Lipovzov and the Delegates' version in Chinese with the titles *Woo chod yäy soo ke tüh sin e chaóu shoo* and *Musei echen isusgheristos i tutapuha itche ghese*. New Testament in Manchu and Chinese.

Amid these multifarious labours Wylie found time enough to edit a new periodical, *Lüh hó ts'ung tan*, which lasted

¹ On an Ancient Inscription in Chinese and Mongol, from a Stone Tablet at Shang-hae. By Mr. A. Wylie, printer to the *London Missionary Society*, Shang-hae. Read before the Society May 21st, 1855 (*Trans. China Br. R.A.S.*, pt. v. Art. III.). On an Ancient Inscription in the Neuchih Language (*ibid.* vi. pp. 137-153, 1859). Remarks on some Impressions from a Lapidary Inscription at Keu-yung-kwan, on the Great Wall near Peking. By A. Wylie, Esq. (*Journal N.C.B.R.A.S.*, No. 1, n.s. pp. 133-136). See also *Journal of this Society*: Vol. XVII. (1860), Art. XVI.; and Vol. V. n.s. (1871), Art. II.

² Translation of the *Ts'ing Wang ke'mung*, a Chinese Grammar of the Manchu Tartar Language: with Introductory Notes on Manchu Literature. Shanghae, London Mission Press, 1855, 8vo. pp. lxxx-314.

³ Klapproth's sale, part ii. No. 202.

⁴ *Grammaire Tartare-mantchou*, par M. Amiot, Missionnaire à Pékin. Tirée du tome xiii. des *Mémoires concernant l'Histoire, les Arts, les Sciences, etc.*, des Chinois. A Paris, chez Nyon l'ainé, . . . M.DCC.LXXXVII. 4to. pp. 39.

⁵ *Elementa Linguae Tartaricae*. (Thévenot, *Recueil*, vol. ii. 4e Partie, 1696.)

from January, 1857, to 1858. It includes articles somewhat after the style of magazines, and in it appeared the *Popular Treatise of Mechanics* alluded to already. This serial was, with the exception of the articles on religion, reprinted by the Japanese during the following year.

About this time some spirited gentlemen thinking that tea, silk, and Manchester goods, however important they were from a mercantile point of view, were not sufficient food for the mind, created a literary and scientific association, which soon after became affiliated to this Society under the name of the North-China Branch of the Royal Asiatic Society. The inaugural address was delivered on the 16th of October, 1857, by the Rev. Dr. E. C. Bridgman, of the American Board of Commissioners for Foreign Missions, the first editor of the *Chinese Repository*, President of the Society.¹ Naturally, Wylie was one of the first contributors, and he gave in the Journal of the Society, almost at the outset, a long notice of the coins of the present dynasty, illustrated with 232 cuts.² This catalogue of coins has been completed in 1878 by Mr. James Kirkwood in the *China Review*.³

Every one knows of the scion of the Jewish family which emigrated under the Han dynasty, and finally settled at Kai Fung foo, in the Honan province, where its representatives were discovered by the Jesuits at the beginning of the seventeenth century.⁴ Indeed, this group of Israelites do not exist any longer: the Tai-ping rebellion has scattered its few remaining members all over China; in fact, I knew one of the last Jews, who was my tailor at Shanghai twelve years ago. But great interest was taken in them formerly in 1850, the Right Rev. George Smith, then Lord Bishop of Victoria, Hongkong, had sent to them two native

¹ *Journal of the Shanghai Literary and Scientific Society*, No. 1, June, 1858, Inaugural Address, pp. 1-16.

² Coins of the 大清 *Ta Ts'ing*, or Present Dynasty of China. Laid before the Society, Nov. 17th, 1857, pp. 44-102.

³ *China Review*, vol. vii. July, 1878, to June, 1879, pp. 162-167, 255-269.

⁴ Lettre du P. Jean Paul Gozani, S.J., au P. Joseph Suarez, Kai Fung foo, 5th Nov. 1704, *Lett. édifiantes*, éd. Mérigot, xviii. pp. 31-48.

Christians¹ on a mission of inquiry;² these envoys brought back some manuscripts, facsimiles of which were printed at Shanghai. An agent to the London Missionary Society could not overlook such an interesting question, and Wylie published a valuable article on the Jews in China in 1863 in the *Chinese and Japanese Repository*.³

Let us add to all these works: *K'äa y'ih urh y'èw lün sh'uh*, Story of the two friends K'äa and Y'ih, Shanghai, 1858, which is a revision of Dr. Milne's tract *Chang yuen l'äng y'èw s'äng lün*, Dialogues between Chang and Yuen, Malacca, 1819, with a last chapter by Dr. J. Edkins (reprinted at Shanghai, 1861), and *Chung se t'ung shoo*, Chinese Western Almanac for the year 1859–1860, in continuation at Shanghai, during an absence of Dr. Edkins, of an annual commenced in 1852 by the latter. On his return, Dr. Edkins resumed the work.

But time had come for Wylie to take a little rest, and he returned home in 1860. He had previously ceded his valuable library, which was to be replaced later on by a still more valuable collection of books, to the North China Branch of the Royal Asiatic Society. A preliminary list was prepared,⁴ and I published some years later a full catalogue with notes.⁵ A change occurred at this time in Wylie's life. While in London he transferred his connection from the London Missionary Society to the British and Foreign Bible Society, as whose agent he went back to China in 1863.

¹ They left Shanghai 15th November, 1850.

² The Jews at K'ae-fung-foo, being a Narrative of a Mission of Inquiry to the Jewish Synagogue at K'ae-fung-foo, on behalf of the London Society for Promoting Christianity among the Jews; with an Introduction, by the Right Rev. George Smith, D.D., Lord Bishop of Victoria. Shang-hae, London Missionary Society's Press, 1851, 8vo. pp. 82.—Fac-similes of the Hebrew Manuscripts obtained at the Jewish Synagogue in K'ae-Fung-Foo. Shanghae, printed at the London Missionary Society's Press, 1851, 4to.—On a Hebrew MS. of the Pentateuch, from the Jewish Congregation at Kai-fung-fu in China, by Mr. John W. Barrow, of New York; presented by Dr. Martin (communicated to the *Am. Or. Soc. Journal*, May, 1869, ix. No. 2, p. liii.

³ i. July, pp. 13–22; ii. August, pp. 43–52.

⁴ Catalogue of Books relating to China and the East. Shanghai, 1868, 8vo. pp. 29.

⁵ A Catalogue of the Library of the North China Branch of the Royal Asiatic Society (including the Library of Alex. Wylie, Esq.), Systematically Classed. By Henri Cordier, Hon. Librarian, Shanghai. Printed at the "Ching-Foong" General Printing Office, 1872, 8vo. pp. viii.–86.

The return journey to China was overland from St. Petersburg to Peking, and Wylie has related it in a too impersonal manner in the *Journal of the N.C.B.R. Asiatic Society*.

Bibliographical labours are those by which Wylie is best known in Europe; indeed his *Notes on Chinese Literature* is actually the only guide to the general literature of China. His debut in this field of learning was the now very rare Catalogue of the London Mission Library at Shanghai.¹ It is not a meagre list of Chinese titles arranged in alphabetical order, but a catalogue raisonné, with most interesting notices on the works and the authors. It is really a very brilliant prelude (1857) to his greater undertaking. He had given a bibliographical list of works printed in Manchu, in the preface to his translation of the *Ts'ing wán ke'mung* (pp. xlix et seq.), and a descriptive catalogue of the languages into which the Bible has been translated in his *Chinese Western Almanac* for 1860. Wylie always refused to recognize as his own the very useful bio-bibliographical book entitled *Memorials of Protestant Missionaries* (1867).² He wrote to me once (28th January, 1872): "I was instrumental in furnishing Gamble³ with nearly all the information in the 'Memorials of Protestant Missionaries,' but never authorized him to put my name to it. I protested against it at the time he issued it, but have repudiated it so often that I now let the thing take its course." The work, nevertheless, bears fully his mark; it contains the surname and Christian names of every missionary, his native name, and a full list of his publications, whether in Chinese, Malay, or in any other language.

In 1867 the *Notes on Chinese Literature*⁴ appeared. Bibliography is not merely a list of works strung together in

¹ Catalogue of the London Mission Library, Shanghai. Shanghai, 1857, 8vo. pp. 102.

² *Memorials of Protestant Missionaries to the Chinese*, giving a list of their Publications, and Obituary Notices of the Deceased, with copious Indexes. Shanghai, American Presbyterian Mission Press, 1867, 8vo. pp. vi.-331.

³ William Gamble, Superintendent of the American Presbyterian Mission Press.

⁴ *Notes on Chinese Literature*, with introductory remarks on the Progressive Advancement of the Art, and a List of Translations from the Chinese into various European Languages. By A. Wylie, Agent of the British and Foreign Bible Society in China. Shanghai, American Presbyterian Mission Press, 1867, 4to. pp. viii.-xxviii.-260.

alphabetical or systematical order. To be a good bibliographer, some general and technical knowledge to classify books, tact to make a discriminate selection of works, exactitude to describe volumes accurately, are required. These qualities are possessed in a high degree by the Chinese, who are first-class bibliographers. Wylie's book is based mainly on the splendid catalogue of the Imperial Library at Peking, compiled during the period K'een-lung from 1772 to 1790, *Kin ting szé k'oo' tseüen shoo tsüng mûh*, an abridgment of which, containing less than a tenth of the original matter, was published under the title of *Kin ting szé k'oo' tseüen shoo k'ên ming mûh lûh*. Wylie followed the Chinese system of classification under four headings, *szé koo*, I. Classics (*Yih-king*, *Shoo-king*, etc.). II. History, *Shé* (History, Geography, etc.). III. Philosophy, *Tsze* (including Religion, Arts and Sciences). IV. Belles-lettres, *Tseih*, the largest of the four divisions, including the various classes of polite literature, poetry, and analytical works. Over 2000 works are described with notes by Wylie, and the whole is headed by a preface and introduction, including a list of the translations of Chinese works into European languages. At the end are to be found an appendix, containing a list of general collections of works, *Tsung shoo*, then an index of the titles of books, and an index of the names of persons to terminate the volume.

The work carried on by an agent of a Bible Society partakes somewhat of the nature of the labour performed by a peddler: the chief quality of an agent is activity characterized by itinerancy. Wylie never failed to do his duty, and he travelled extensively throughout the Celestial Empire; he has kept the record of one of his longest journeys in the central provinces in the *Journal of the N.C.B.R. As. Society*.¹

About this time Wylie, who was one of the Vice-Presidents of that Society, the late Egyptologist, C. W. Goodwin,

¹ Itinerary of a Journey through the Provinces of Hoo-pih, S'ze-chuen, and Shen-se, by A. Wylie (*Journ. N.C.B. Roy. Asiat. Soc.* n.s. No. v. December, 1868, Art. VIII. p. 153).

being the President, had the greatest share in editing the Journal. It was during this brilliant period that the Society built rooms for itself, that the library was removed and catalogued, that a museum of natural history was created, and that in the Journal were published the remarkable articles of W. F. Mayers, on the introduction and use of gunpowder among the Chinese,¹ of the Abbé Armand David on the Natural History of China,² of the Archimandrite Palladius on Marco Polo,³ of Dr. Emil Bretschneider on the Mediæval Geography of Central and Western Asia.⁴

Wylie himself gave little to the Journal, being fully occupied elsewhere, and he returned to his old studies with two papers on the eclipses recorded by the Chinese, and the opinions of the Celestials regarding these Phenomena.⁵ He soon took the editorship of the *Chinese Recorder*. A periodical devoted to missions had been started in January, 1867, at Foochow, under the name of the *Missionary Recorder*;⁶ it soon was changed into the *Chinese Recorder and Missionary Journal*,⁷ with the Rev. S. L. Baldwin and Justus Doolittle as successive editors; but it was short-lived owing to its almost exclusive tendency; two years later

¹ On the Introduction and Use of Gunpowder and Firearms among the Chinese, with notes on some Ancient Engines of Warfare, and Illustrations, by W. F. Mayers, Esq., F.R.A.S., F.R.G.S., etc., of H.B.M.'s Consular Service, China. Read May 18th, 1869 (*Ibid.* n.s. No. vi. 1869 and 1870, Art. V. p. 73).

² Quelques renseignements sur l'histoire naturelle de la Chine septentrionale et occidentale, par le Père Armand David, Missionnaire Lazariste. Lettre à M. Forbes à Shanghai. Peking, 12 Août, 1872 (*Ibid.* n.s. No. viii. 1871 and 1872, Art. X. p. 205.)

³ Elucidations of Marco Polo's Travels in North China, drawn from Chinese Sources. By the Rev. Archimandrite Palladius (*Ibid.* n.s. No. x. 1876, Art. I. p. 1).

⁴ Notices of the Mediæval Geography and History of Central and Western Asia. Drawn from Chinese and Mongol Writings, and compared with the Observations of Western Authors in the Middle Ages. By E. Bretschneider, M.D. (*Ibid.* n.s. No. x. 1876, Art. IV. p. 75).

⁵ Notes on the Opinions of the Chinese with regard to Eclipses. Read October 13th, 1866 (*Journal N.C.B.R.A.S.* n.s. No. iii. December, 1866, Art. IVa, p. 71). Eclipses Recorded in Chinese Works (*Ibid.* n.s. No. iv. December, 1867, Art. VII. p. 87).

⁶ *The Missionary Recorder*: A Repository of Intelligence from Eastern Missions and a Medium of General Information. Vol. i. 1867, American M.E. Mission Press. Foochow, 8vo.

⁷ *The Chinese Recorder and Missionary Journal*, Rev. S. L. Baldwin, Editor. Vol. i. May, 1868, to April, 1869. Foo-chow, printed by Rozario, Marçal & Co., 1869, 8vo.

(1874) Wylie took it up. He had much of the spirit which guided the Jesuits at Peking during the last century; he was too liberal-minded to separate science from religion; both could march together to their mutual benefit. At once the *Recorder*,¹ transferred to Shanghai, published papers of the highest order due to Archimandrite Palladius² and to Dr. Bretschneider;³ room was largely given to history and geography, while the *Term* question was renovated with new vigour. But it was Wylie's last great effort. Age, fatigue, and more than age or fatigue—his failing eyesight—compelled him to return to Europe in 1877.

With Palladius' death at Marseilles, just landing from the mail steamer, Bretschneider's return to St. Petersburg, Wylie's demise, historical and geographical studies have suffered irreparable losses in China; in Europe the innumerable correspondents of these scholars knew well their worth. I may be allowed to quote the following lines: "Not a few of the kind friends and correspondents who lent their aid before have continued it to the present revision. The contributions of Mr. A. Wylie, of Shanghai, whether as regards the amount of labour which they must have cost him, or the value of the result, demand above all others a grateful record here."⁴

These words, written by your illustrious President at the beginning of the *Book of Ser Marco Polo*, the greatest monument ever raised to mediæval geography, could not be passed over in silence.

And what shall I say of the host of newspapers, reviews, magazines, periodicals of all kinds, serials of all size suddenly deprived of one of their most valuable contributors? *North China Herald*, *North China Daily News*, *Shanghai Evening*

¹ *The Chinese Recorder and Missionary Journal*, vol. v. Shanghai, American Presbyterian Mission Press, 1874, 8vo.

² *Traces of Christianity in Mongolia and China in the Thirteenth Century*, drawn from Chinese Sources. By Archimandrite Palladius (*The Chinese Recorder*, vi. 1875, pp. 104-113).

³ *Notes on Chinese Mediæval Travellers to the West*. By E. Bretschneider, M.D. (*China Recorder*, vol. v. 1874).

⁴ *The Book of Ser Marco Polo*, the Venetian, concerning the Kingdoms and Marvels of the East. Newly translated and edited, with notes, maps, and other illustrations. By Col. Henry Yule, C.B., 1875, 2 vols. 8vo.

Courier,¹ *Shanghai Budget*,² *China Review*, *Notes and Queries on China and Japan*,³ to name the most important; it would take two or three pages to index Wylie's articles, and I indicate only a few.

Wylie crossed the Channel in 1878, and was present at the fourth Congress of Orientalists held at Florence, where he read a paper on Corea.⁴ On his way back to England he stayed a few days in Paris. The latter days of his laborious life were spent at 18, Christchurch Road, Hampstead, where he could enjoy pure air and the splendid view of the Heath. His last work was the translation of the Ethnological part of the History of Han,⁵ but he would make himself useful to others, and he revised, among other things, the proof-sheets of the book on *Chinese Buddhism* by his old friend, Dr. Edkins.⁶

But his eyesight was rapidly failing him. The last autograph letter I received from Wylie in March, 1881, is written by a hand which is no more guided by the eyes; later on his devoted daughter acted as his secretary, and he only signed his name to the letters; towards the end the mind had not survived the eyes, and Wylie had forgotten the world, whilst the world was still expecting some new

¹ Works of Pauthier (*Evening Courier*, Shanghai, May, 1873).

² Works of Stanislas Julien (*Shanghai Budget*, April 26, 1873). History of the Heung Noo in their Relations with China. Translated from the Tseen-Han-Shoo (*Shanghai Budget*, 1873, passim).

³ Advance of a Chinese General to the Caspian. (*Notes and Queries on China and Japan*, ii. pp. 153-154).—Steaks from Living Cattle (*Ibid.* pp. 155-156, October, 1868).

⁴ The Subjugation of Chaou-seen (Corea) (*Atti del IV. Cong. int. degli Orient.*).

⁵ Notes on the Western Regions. Translated from the "Tseên Han Shoo" (*Journal of the Anthropological Institute*, from August, 1880).—Ethnography of the After Han Dynasty. By A. Wylie, Esq., History of the Eastern Barbarians. Translated from the How Han Shoo, book cxv. (*Rev. Extrême Orient*, tome i. No. 1, 1882, pp. 52-83).—History of the Southern and South-Western Barbarians. Translated from the How Han Shoo, book cxvi. (*Ibid.* tome i. No. 2, 1882, pp. 198-246).—History of the Western Keang. Translated from the How Han Shoo, book cxvii. (*Ibid.* tome i. No. 3, 1882, pp. 423-478).

⁶ "The publishers have to acknowledge the efficient and disinterested aid they have received from Mr. A. Wylie, late Agent of the British and Foreign Bible Society in China, who, owing to the absence of the author in England, has revised the proof sheets of this work in their passage through the press; and they are also indebted to him for the preparation of the copious and valuable index appended to it" (*Adv. of Chinese Buddhism*, etc., by Rev. Joseph Edkins).

work from the veteran sinologist. When this man of good works and deeds breathed his last on the 6th of February, his valiant spirit had long since abandoned his enfeebled body.

Like S. Wells Williams, like many other sinologists whose primary object in life was the propagation of the Gospel in the Celestial Empire, Wylie was a self made man, and proud he might be of it, that self-made man, seeing that he could write his own language in such a simple and cheerful manner, could understand and speak French and German, read Latin and had a knowledge of Russian. He had studied successfully mathematics and astronomy, and mastered so thoroughly the Manchu and Chinese languages, that he leaves translations of Euclid and Herschell and his *Notes on Chinese Literature* as everlasting monuments of his learning and industry. If I add that Wylie never neglected his duties as a missionary, I think I shall be quite right in saying that he may be set as an example, not only to his fellow-workers in the evangelical field, but also to men of science at large. Alexander Wylie's name ought to be a pride to his profession and to his country. I only hope that full justice will be done to his memory.