

# Recorders of Chinese Society and Commentators of Chinese Culture: the Authors and Theme Distribution of the Chinese Repository

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**Abstract:** As an important periodical edited and published by Protestant missionaries in China in the nineteenth century, *The Chinese Repository* played a role during that time as a source for Westerners to learn about Chinese society and its culture. Many related pieces of research on *The Chinese Repository* have been conducted by scholars in various fields including history, translation, and journalism, which have seen some promising results. However, articles published in the Repository were anonymous from the very beginning until the publication of the General Index of Subjects Contained in the Twenty Volumes of *The Chinese Repository*; with Arranged List of the Articles by Elijah Coleman Bridgman (1801-1861) and Samuel Wells Williams (1812-1884). The authors are an important part of *The Chinese Repository* yet not much attention has been put on this subject. The history, the authors, and the theme distributions of *The Chinese Repository* are reviewed and organized in this article. And it concludes that different authors prefer different topics and their choices change over time, which reveals the development and changes in Chinese society and missionaries' attitudes towards China.

**Keywords:** *The Chinese Repository*; authors; theme distribution; Chinese society and culture; missionaries

## I. Introduction

During the two decades surrounding the First Opium War, *The Chinese Repository* (1832-1851), an English-language monthly magazine hosted by Protestant missionaries in China and sponsored by foreign businessmen, recorded the development of Chinese society of that time. In accessing *The Chinese Repository*'s contributors, Roswell S. Britton (1897-1951) has said that: "the list of contributors to *The Chinese Repository* is actually a list of scholars in China, Britain, and the United States at that time"[1](Britton, 1966: 28-29). *The Chinese Repository* also serves as a sinological journal for foreigners in China that aids in communication with each other and with their own countries, as well as works as a method for sinologists to spread Chinese culture. It seems that part of its significance comes from the fact that it was published before China was accessible to the West. The circulation of Chinese social records and sinology in *The Chinese Repository* between both religious and secular fields outlines the relations between China and other countries and the social changes in China at that time.

In May 1832, Robert Morrison (1782-1834), David W. C. Olyphant (1820-1851), and Elijah Coleman Bridgman (1801-1861) established *The Chinese Repository*, an encyclopedic English-language periodical with the purpose of explaining Chinese society to Western readers. The publication of *The Chinese Repository* was transferred to Macao (1839-1844) and Hong Kong (1844-1845) and stopped publication altogether in December 1851. The 12,000-page text of 20 volumes, 232 issues, records in detail the political, economic, cultural, and

religious aspects of China as well as others in the nearly two decades surrounding the First Opium War and records the research of sinologists on Chinese culture, becoming the main approach for the Western world to understand Chinese society at the time. Williams once stated, in reference to the publication, that “[t]he purpose of this journal is to disseminate accurate information about China. To provide convenience for the collection of the authors’ papers, travel notes, and translation of articles”[2](William, 2005: 815).

In keeping with the practice of English-language periodicals in the 19th century, *The Chinese Repository* published all its articles anonymously. Bridgman and Williams published *the General Index of Subjects Contained in the Twenty Volumes of The Chinese Repository; with Arranged List of the Articles* on December 31, 1851, and made public the contributors to *The Chinese Repository* after publication was officially stopped. The paper was later indexed and distributed by Kraus Reprint Ltd. Vaduz in the North, Central, and South United States and by Maruzen Co., Ltd. Tokyo in all other countries or territories.

As the chief editor and writer of *The Chinese Repository*, Williams quoted content from *The Chinese Repository* 146 times when writing *The Middle Kingdom* (first published in 1847 and then republished in 1883). Besides Chapter 25 “The Second War Between Great Britain and China” and Chapter 26 “Narrative of Recent Events in China,” all other chapters make at least some reference to information that came from *The Chinese Repository*. For example, all 12 references in Chapter 22 “Origins of The First War with England” are from *The Chinese Repository*. “The materials for almost every part of this work came from personal observation and research on authoritative local books, and also from the volumes of *The Chinese Repository*, which was edited by Bridgman and published successively in Guangzhou” (William, 2005: preface). As far as the circulation was concerned, the copies of *The Chinese Repository* were to be found on all continents, except South America. Thus the Repository catered to two main audiences, one in Asia and one in the United States and Europe [3]. From this, it is evident how much attention foreigners paid to *The Chinese Repository* at that time.

In the late Qing Dynasty and the early Republic of China, *The Chinese Recorder and Missionary Journal* (1867-1941) and *The China Review or Notes and Queries on the Far East* (1872-1901) and other popular English-language periodicals in China all heavily drew on *The Chinese Repository*, especially the writings of sinologists tended to focus on the interpretation of articles and continuing academic work that started with an article in *The Chinese Repository*. The journal was issued monthly for twenty years under the editorship of Messrs. Bridgman and Williams and contains a history of foreign intercourse and missions during its existence. *The Chinese Recorder and Missionary Journal* have since chronicled the latter cause and *The China Review* taken the literary branch (William, 2005: 815).

Elizabeth L. Malcolm (1973) wrote *The Chinese Repository* and Western Literature on China 1800 to 1850, which elaborates on the records of Chinese social conditions by foreigners in China in the first half of the 19th century, as well as their Sinology research works and distribution of information to other countries.

Current academic research on *The Chinese Repository* within China can be summarized into three categories: First, textual research on the publication or author information of *The Chinese Repository* such as Tan Shulin’s “Examination and Explanation on *The Chinese Repository*”<sup>1</sup>. Second, the translation and research on *The Chinese Repository* from a certain perspective or topic, such as “Selected Translations of Historical Materials of the Opium War,” compiled by the Guangdong Institute of Literature and History in 1983<sup>2</sup>. Third,

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1 Other textual research includes Lu Heng’s “The Causes for the Stop Publication of The Chinese Repository,” Bao Xiaowan’s “New Study for the Stop Publication of The Chinese Repository,” Qiu Huafei’s “Bridgman and The Chinese Repository,” Wang Huawen’s “Studies on the Major Writers Group of The Chinese Repository” and “Morrison and The Chinese Repository,” etc..

2 Such studies also include “Selected Translations of Historical Materials of the Opium War and Lin Zexu” published by Guangdong People’s Publishing House in 1986, Zhang Zhihui’s “Reading China: ‘The Chinese Repository’ (1832-1851) and Protestant Missionaries’ Understanding and Writing of China”, Ye Nong’s “A Preliminary Study on the Introduction of Protestant Missionaries and Western Medicine---Data Analysis of

there are works on the compilation and research of the catalog index of *The Chinese Repository*: the seven sections of the “Index of *The Chinese Repository* in Chinese,” compiled by the Guangdong Institute of Literature and History, were published in Lingnan Literature and History, No. 1 1985, No. 2 1985, No. 1 1986, No. 2 1986, No. 2 1986, No. 1 1987, No. 2 1987, No. 1 1988. Editor-in-Chief Zhang Xiping with Gu Jun and Yang Huiling organized the “Index of *The Chinese Repository* with article Catalogue and Classification” published at Guangxi Normal University Press in 2008.

Contemporary Chinese scholars have done little research on the timeline of *The Chinese Repository*, its authors, the periodical catalog, and topic distribution, and the research that has been done lacks a systematic and detailed approach. Hou Jianfeng’s “Research About *The Chinese Repository* in Recent Five Years” aims to summarize and point out that research on *The Chinese Repository* within China has yet to fully mature, and currently focuses mainly on the perspective of communication between Chinese and Western culture, journalists, textual research and business. The most fruitful research thus far is done from the perspective of cultural exchange between China and the West, while research from the perspective of journalism or the periodical business is relatively scarce thus far[4]. The purpose of this paper is to discuss the composition of the authors of *The Chinese Repository*, the statistical distribution of the subjects of the articles, the circulation of the periodical, and to analyze any other relevant data. This is in hopes of being able to uncover the proportion of missionaries and sinologists in the group of authors of *The Chinese Repository* and find any correlations between the subjects of the articles and their authors, which is to say whether or not missionaries or sinologists wrote about certain topics more than authors of other backgrounds, and finally, the paper discusses the overseas circulation of *The Chinese Repository* as a record of Chinese society and a commentary of Chinese culture.

## II. Christian Periodicals, Sinology, and the Founding of *The Chinese Repository*

At the end of 1814, Morrison, William Milne (1785-1822) and their colleagues chose Malacca as the site of their mission station and founded the Anglo-Chinese College in Malacca. They introduced the “Ultra Ganges Missionary Union” to the London Missionary Society”[5], including plans to create a Chinese and English press as a medium for missionary work. They aimed “to publish in Malacca a Chinese journal for the dissemination of general and Christian knowledge in the form of a monthly or other appropriate periodical”[6](Milne, 2008: 65). After settling down in Malacca, Milne founded *A General Monthly Record* on August 5, 1815. According to Mrs. Morrison, This monthly magazine mainly contains articles on religion and morality, as well as educational stories on astronomical knowledge, and is very popular among local Chinese readers [7]. In the first half of the 19th century, under the guidance of Morrison’s “Ultra Ganges Missionary Union,” Chinese missionaries in Guangzhou, Macao, Hong Kong and Malacca founded the first Chinese newspapers and periodicals, such as *A General Monthly Record* (1815- 1821), *A Monthly Record of Important Selections* (1823-1826), *Universal Gazette* (1828-1829), and *Inquiry of the Eastern Western Oceans* (1833- 1837).

The purpose of the first Chinese periodicals founded by missionaries in China determined that they were “affiliated with Confucianism.” In order to obtain the recognition of China’s gentry class and adapt to the social environment dominated by Confucian culture, Milne signed his name as “One Who Loves Many” (博爱者) on the cover of *A General Monthly Record* and printed the quotation, “Hear much; choose the good, and emulate it,” (多闻择其善者而从之) from *The Analects of Confucius*, which included both religious and encyclopedic knowledge. On the cover of *A Monthly Record of Important Selections*, Walter Henry Medhurst signed his name as “One Who Adores Virtue” (尚德者) and printed quotations from *The Analects of Confucius*, such as, “They simply uttered each his aspirations” (亦各言其志也已矣). The contents of the book also included both

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*The Chinese Repository*,” Wu Yixiong’s “Research on *The Chinese Repository* and Chinese Language” and “Research on Chinese Social Believer and Custom by *The Chinese Repository*,” Dai Lihua’s “*The Chinese Repository* and Early Sino-American Cultural Exchange,” a Master’s Thesis of Chinese Ancient History at Nanchang University in 2007, etc..

educational information and secular knowledge. Karl Friedrich August Gützlaff (1803-1851) signed “One Who Loves the Chinese” (爱汉者) on the cover of *Inquiry of the Eastern Western Oceans* and printed quotations such as, “He who gives no thought to remote matters will encounter grief near him,” (人无远虑必有近忧) from *Analects of Confucius*, which were more about secularized encyclopedic knowledge. In a sense, the first Chinese periodicals founded by missionaries in China in the 19th century contained a large amount of content relating to sinology, which laid the foundation for the secularization and transformation of Chinese periodicals founded by missionaries in China in the middle and late 19th century and the establishment and spread of professional sinological periodicals.

The Indo-Chinese Gleaner (1817-1822), a quarterly journal about Christianity, was first published by The Anglo-Chinese College in Malacca in May 1817. It published and translated literature, history, philosophy, mythology and other information relating to Southeast Asia, especially China. According to Mrs. Morrison, Milne and Morrison then published a quarterly English edition of the *Indochina Message*, which contains information about China and neighboring countries, as well as Indo-Chinese philosophy, literature and other information translated into English from Chinese and Malay; The English quarterly also contains religious discourse, the activities of the Protestant Missions in India and the general state of the Church (Morrison, 2004: 135); According to Milne, The Indo-Chinese Gleaner was published with a keen desire to publish a journal in English which would promote the communication and cooperation between the missions of the London Mission in different parts of India, and the good works of common fraternity and Christian virtue (Milne, 2005: 66). Protestant missionaries such as Morrison and Milne believed that in order to win the support of the Western missions in China, they had to show the West the social conditions in China, especially how much China needed Christian enlightenment (Malcolm, 1973: 165).

After Milne's death in 1822, The Indo-Chinese Gleaner finally stopped publication. Subsequently, a number of English-language periodicals were published in Malacca, Penang and Singapore, which contained some of Morrison's articles on China. In 1827, *The Indo-Chinese Repository* was planned to publish in Malacca [8], which was intended as a substitute for *The Indo-Chinese Gleaner*. *The Indo-Chinese Repository* was planned to publish with the same purpose as *The Indo-Chinese Gleaner*, but it was never published. China needed a serious English-language periodical.

With the great support and cooperation of missionaries such as Morrison, Gützlaff, Williams, Bridgman and foreign merchants in China, *The Chinese Repository* came into being. As the organ of missionaries in China, it connects missionaries and non-Christian writers, its purpose is to introduce Chinese social conditions and customs to the West and its coverage is a mixture of religious and secular, thus bridging the gap between religion and secularism. Olyphant provided accommodations for the first group of protestant missionaries in China at no cost for the first year. He also bought a Bruen Press for the American Board of Commissioners for Foreign Missions and shipped it to Guangzhou at the end of 1831. Olyphant's sponsorship helped create the American missionaries. Morrison was very supportive of the establishment of *The Chinese Repository* and wrote 91 articles for it between 1832 and 1835. After the publication plan of *The Chinese Repository* was finalized, Gützlaff, a German missionary, immediately submitted his *Journal of a Voyage from Siam to Tientsin*. The prompt submission of this article contributed to the planned launch of *The Chinese Repository* in Guangzhou in May 1832.

Bridgman, James Granger Bridgman (1820-1850), and Williams presided over the editing and management of *The Chinese Repository* from May 1832 to April 1847, from May 1847 to September 1849, and from October 1849 to December 1851, respectively. In October 1833, Williams came to Guangzhou and worked as a periodical printer. In May 1847, Bridgman settled in Shanghai and handed over control of *The Chinese Repository* to Williams, who did not return to Guangzhou from the United States until September of 1848, during which time the position of editor of *The Chinese Repository* was taken by James Granger Bridgman, Elijah Coleman Bridgman's cousin.

To please the Chinese readers and adapt to Confucian culture, the early periodicals in Chinese set up by missionaries needed to use strategies to “Chime in with Confucianism.” Whereas *The Indo-Chinese Gleaner*, *The Chinese Repository*, and other sinological periodicals in English did not cling to the Qing court, the gentry



class and the Confucian culture. These English periodicals' records of Chinese social conditions and commentaries on Chinese culture were generally objective, among which Sinology works are more specialized.

Different columns in *The Chinese Repository* include Review, Religious Intelligence, Literary Notice, Publication Excerpts, Miscellanies, and Current affairs Occurrences. Travelogues like "Gützlaff's Journal", "The Chinese Language", "Diffusion of Useful Knowledge in China" and other topics like the translation of Chinese art and fairy tales usually were contained within separate columns for that could be present in several issues. Some important articles are published independently.

*The Chinese Repository* had various columns to translate the cultural environment in China for Western countries, like "Description of the City of Canton," "Topography of the Province of Canton," "Walks About Canton," "Men and Things in Shanghai," "Illustrations of Men and Things in China," "Notices of China," etc. *The Chinese Repository* was mainly published in Guangzhou and once moved to Macao and then Hong Kong shortly before returning to Guangzhou. It has the most complete and detailed reports about local customs and practices in Guangdong. *The Peking Gazette*s constitute one of the main sections of *The Chinese Repository*'s introduction to China's national conditions and information to Westerners. The Current Affairs column of *The Chinese Repository* and other independently published English translations of *The Peking Gazette*s are divided into two categories: the introductions and commentaries on the English translations of *The Peking Gazette*s and the analysis of the translated or excerpted texts from the publication. Each excerpt of *The Peking Gazette*s consisted of several reports, forming a relatively fixed column called, "Extracts from *The Peking Gazette*s," which were based on the works of translators such as Robert Morrison, John Robert Morrison, Elijah Coleman Bridgman and Hergensis.

E. C. Bridgman said in the preface that *The Chinese Repository* was designed to introduce the social conditions of China to the West in an impartial way[9] in order to counterbalance the favorable impression of China spread by Jesuit writings and show the West that China was not as developed as was previously thought.

Christianity was in desperate need of salvation (Malcolm, 1973: 165). The propaganda of *The Chinese Repository* was perhaps more artful than any Christian work written for the Chinese. As an encyclopedic periodical by missionaries in China, *The Chinese Repository* set up interesting columns such as "Walks about Canton", "Description of Canton", "Men and Things in China". The publisher of this journal was a Western missionary, the writer was a missionary and a businessman, and the patron was a pious businessman. Inevitably there would be some prejudice and misunderstanding.

### III. Missionaries, Merchants, and Military Men: Writers of *The Chinese Repository*

As the representative of the foreign periodical in China for the 20 years surrounding the First Opium War, *The Chinese Repository*'s contributors included missionaries in China (including the wives of missionaries), businessmen, diplomats, translators, doctors, printers, ship captains and other foreigners from all walks of life in China, as well as some Chinese such as Liang Jinde (also written Tsin-teh). Sinological press and its role in bridging the gap between the religious and secular encyclopedic genres and readership heavily influenced the theme distribution in the fields of research aiming to record Chinese society and Chinese culture. The goal of this in-depth and systematic study of *The Chinese Repository* is to describe the composition of the authorship and the patterns of distribution of the themes in their works.

E. C. Bridgman and S. W. Williams listed 1,257 articles in the General Index of Subjects Contained in the *Twenty Volumes of The Chinese Repository; with Arranged List of the Articles*. According to the *Editorial Notice of the General Index*, there are 125 writers of *The Chinese Repository* who can be verified to contribute 1,005 articles that had been published, while 252 articles were published by unknown authors (Bridgman & Williams, 1851: Editorial Notice). E. C. Bridgman and Williams pointed out in the preface of the *General Index of Subjects Contained in the Twenty Volumes of The Chinese Repository; with Arranged List of the Articles* that the great changes that took place in Chinese society since the first volume of *The Chinese Repository* was published would surely gradually change the political and social situation of the Qing dynasty's empire and break down the barriers of China's long-term isolation from the rest of the world. During this period, the periodical activities of foreigners in China developed smoothly. However, it was only in the second half of the 19th century that foreigners in China really gained freedom to preach and freedom of press in China. In the

first half of the 19th century, the reason why Elijah Coleman Bridgman and James Granger Williams adopted anonymity when they edited *The Chinese Repository* as well as the reason for foreign authors who wrote for the periodical to do the same was to avoid the news censorship of the Qing government. E. C. Bridgman and S. W. Williams published the *General Index of Subjects Contained in the Twenty Volumes of The Chinese Repository; with Arranged List of the Articles*, which listed 1,257 articles for the purpose of satisfying the needs of their readers<sup>3</sup>. The General Index has become a rare historical work that can be used to study the composition of the authorship and the distribution of the topics of the articles.

The contributors to *The Chinese Repository* include Robert Morrison, John Robert Morrison (1814-1843), Gützlaff, Peter Parker (1804-1888), E. C. Bridgman, Williams, Thomas Francis Wade (1818-1895), Thomas Taylor Meadows (1815-1868), Caleb Cushing (1800-1879), John Bowring (1792-1872), Sir John Francis Davis (1795-1890), Liang Jinde and other missionaries, merchants, travelers, diplomats and military officers in China, as well as a few local Chinese writers who converted to Christianity. They recorded what they saw and heard, aiming to provide “the most authentic and valuable information respecting China and the adjacent countries” (Britton, 1966: 28).

According to the General Index’s Editorial Notice, the writers of *The Chinese Repository* are classified into two categories: main contributors and others. The major contributors were the five missionaries in China, namely, the American Elijah Coleman Bridgman and Samuel Wells Williams, the British Robert Morrison and his son John Robert Morrison, and the German Gützlaff. E. C. Bridgman wrote 346 articles, S. W. Williams 109, R. Morrison 91, J. R. Morrison 76, and Karl Gützlaff 48, totaling 670, which accounts for 66.7% of the articles published by verifiable authors in *The Chinese Repository* (Table 1). Most of the other authors have published only one or two articles.

The five main contributors were distinguished sinologists, and their personalities and viewpoints all matched the general description of Western missionary writings in China between 1830 and 1850.

Bridgman was born on April 22, 1801, in Belchertown, Massachusetts, USA. His parents were devout believers, and their ancestors were among the earliest Puritan immigrants, and at the age of twelve, he joined the local Congregational Church and was instructed by Rev. E. Porter. It was not long before he began to take a keen interest in missionary work. It was this desire to bring the gospel to the pagan lands that led him to give up his early years of farming and devote himself to the preparation of missionary work. On July 14, 1841, New York University awarded him the degree of Doctor of Divinity. He was also active in promoting the establishment of the North China Branch of the Royal Asiatic Society, of which he was elected president in 1857 and served in that capacity until 1859, when he died at his home in Shanghai in November 2, 1861. He published six missionary works, such as *New Testament* (1863) and *Old Testament* (1863), two monographs on Western humanities and customs, *The Ways of Truth and Falsehood* (1837) and *Brief Geographical History of the United States of America* (1838), as well as *Letters on China* (1840), a collection of letters on Chinese society, and *Chinese Chrestomathy in the Canton Dialect* (1841), a textbook for learning Cantonese in English.

A native of Utica, New York, born in 1814, Samuel was appointed by the American Board of Commissioners for Foreign Missions as a printer for the China Mission in 1832 and took over the printing office of the British East India Company in Macau upon his arrival in Canton in 1833. In 1877, he returned to the United States and became the first professor of Chinese studies at Yale University, becoming the first professor to teach Chinese studies in the U.S. Samuel became president of the American Bible Society on February 3, 1881, and died on February 16, 1884. Samuel has published three English and Chinese dictionary textbooks, such as *Easy Lessons in Chinese*, and three books on Chinese geography, history, and social customs, of which *The Middle Kingdom* is the most comprehensive and detailed.

Born in Buller’s Green on January 5, 1782, Morrison was ordained a minister at the Church of Scotland in Swallow Street, London, on January 8, 1807. On February 20, 1809, Morrison was appointed an interpreter for

the East India Company, with which he broke up in 1815, and in 1817 he accompanied William Pitt Amherst's (1773-1857) mission to Peking. On December 24 of that year, he was awarded a doctorate in theology by the University of Glasgow. In 1818, Morrison founded the Anglo-Chinese College in Malacca, which attempted to teach English and Chinese interchangeably, with the aim of promoting Christianity in China. In 1824, Morrison returned to England and was elected a member of the Royal Society. In 1826, Morrison came to China again and continued his missionary work in Guangzhou until his death there on August 1, 1834. Morrison published a large number of works in English and Chinese, covering language, geography, history, humanities, and science, and he endeavored to introduce the customs and social conditions of both the East and the West to each other. There are nine missionary works in Chinese, such as *The Holy Bible* (1823) and *Prayers and Hymns* (1833); and two works on Western history, nature, and society, *Outline of Old Testament History* (1815) and *Tour of the World* (1819). The English works are mainly Chinese-English dictionaries and accounts of Chinese customs and social conditions: there are six dictionaries in total, and *A Dictionary of the Chinese Language* is the most well-known representative, published in 1815, 1823, and 1825 respectively. There are ten books on Chinese customs and society, such as *Translations from the Original Chinese, with Notes* (1815) and *A View of China, for Philological Purposes* (1817).

John Robert Morrison, the second son of Robert Morrison, was born in Macau on April 17, 1814, and followed his father to China and Malacca in 1826 to study Chinese and was soon employed as an interpreter for the British merchants in China. He died in Macau on August 29, 1843, after an illness of nine days. He has published three books in English on Chinese customs, geography, people, and commerce and trade.

Born on July 8, 1803, in Pyritz, a small town in Pomerania, Gützlaff, he was ordained to the priesthood in Rotterdam on July 20, 1826, and sent to Java<sup>4</sup> as a missionary. In 1827, he began to preach in the coastal cities of mainland China, where he used his medical skills to interact with the Chinese. As his Cantonese became more refined, Gützlaff replaced Morrison as Chief Superintendent of the Trade of British Subjects in China and was involved in the opening of Shanghai and Hong Kong, among other changes. Gützlaff has published a large number of books in Chinese, English, German, Japanese, Thai and Dutch, covering missionary evangelism, Chinese and Western customs, social conditions, advanced scientific knowledge, etc.

There are 61 books in Chinese, 52 of which are on missionary work and the rest are on Chinese and Western customs. There are two works in Japanese, both of which are missionary books. One book in Thai, a translation of *The Gospels of Luke and John*. Five works in Dutch, three missionary books, and two travelogues to China and East Asian countries. Seven books in German, six on Chinese history and geography, customs and people, and missionary work. Nine works in English, eight with introductions to various aspects of China, and one study guide in Thai.

The articles published by the five authors in *The Chinese Repository* cover 30 topics including Geography, Chinese Government and Politics, Revenue, Army and Navy, Chinese People, Chinese History, and Nature History. Bridgman's most published topic is Missions (40), followed by Language, Literature, etc. (30), and third by War With England (28). The most frequently published topic by Robert Morrison is Chinese Government and Politics (22), followed by Religious (19), and Paganism (12). Gützlaff published most on Chinese History (7), followed by Language, Literature, etc. (6) and Paganism (6). S. W. Williams has published most on Geography and Nature History (6), followed by Language, Literature, etc. (13). From the article topics, the top five are Chinese Government and Politics (61), Language, Literature, etc (61), Missions (59), Geography (44), and War With England (42). It is worth noting that, based on the context of the Opium Wars, many of the articles published by the five authors in *The Chinese Repository* are about topics surrounding the Opium Wars,

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4 Indonesian: Java, is a large island in Indonesia with an area of 138,800 square kilometers, making it the fifth-largest island in terms of area, but the most populous in Indonesia. Much of Indonesia's history took place on the island of Java. It was the central center of a powerful Hindu-Buddhist empire, an Islamic sultanate, and the colonial Dutch East Indies. Java was also the center of Indonesia's struggle for independence in the 1930s and 1940s.

such as Opium (30), Hong Kong (4), Relations With Great Britain (19), Foreign Relations (21). Topics such as Chinese Government and Politics (61) and Revenue, Army and Navy (9) are also closely related to the Opium Wars. These topics account for 28% of the total number of topics in the articles of the five authors.

The wide range of topics covered by the five authors attests to the impact they had on the interaction between the Opium Wars and Sino-British relations by studying the Chinese language and culture, gathering intelligence, and traveling while on a mission in China. *The Chinese Repository* has become an uncompromising chronicler of intergenerational history and a commentator on current events. These men were intellectually superior to most of their contemporaries, but they were not original in their ideas, except for that of Karl Gützlaff. "They were probably more interested in China than most Westerners, and therefore more knowledgeable about it. For this reason, they took a leading part in the Repository and in the events of the day. Yet, all of them seem to have been as subject to prejudices and misconceptions as their less informed merchant and missionary companions" (Malcolm, 1966: 169-170). However, Gützlaff was somewhat different. Certainly, he was the most colorful, and probably the most unpleasant character among the five (Ibid: 169-170).

Contributors to *The Chinese Repository* apart from those mentioned above included missionaries, merchants, British officials, translators, doctors, printers, ship captains, missionary wives, and Chinese converts to Christianity. Many of the writers became "China hands"<sup>5</sup> and sinologists, including Linguist Sir Thomas F. Wade (1818- 1895). In 1871, he was promoted to British Minister to China. In 1888, he was the first professor of Chinese studies at Cambridge University [10]. Sinologist Sir John Francis Davis (1795- 1890) was also a contributor, who is perhaps known for serving as the East India Company's trade director in Canton, and as the Second Governor of Hong Kong from 1844 to 1848 [11]. The list also includes Sir John Bowring (1792-1872), who was personally with Jeremy Bentham (1748-1832) and Lord Byron (1788-1824). He was a former co-editor of the radical *Westminster Review* and was the fourth governor of Hong Kong from 1854 to 1859. Caleb Cushing (1800-1879), lawyer and diplomat was also one of the contributors. In 1844, he presided over the signing of the first Treaty of Peace, Amity, and Commerce between the United States of America and the Chinese Empire. And finally, Peter Parker (1804-1888), the founder of China's first modern hospital was among those who contributed to the publication. It is necessary to divide the authorship of *The Chinese Repository* into missionary authors and merchant authors, and further analyze the distribution of the subjects of their articles.

Table 1: Five main authors of *The Chinese Repository* and the number of their articles

Auth ors	E. C. Bridgman	Robert Morrison	John R. Morrison	Karl Friedrich August Gützlaff	S. W. Williams	Total
1 Geography	20	0	4	3	17	44
2 Chinese Government and Politics	16	22	17	2	4	61
3 Revenue, Army and Navy	3	4	1	1	0	9
4 Chinese	14	10	0	2	10	36

5 The term "China hand" originally referred to merchants at Chinese ports of commerce in the 19th century but was later used for anyone with expertise in the language, culture, and people of China. In the United States in the 1940s, the term came to refer to a group of American diplomats, journalists, and soldiers who were known for their knowledge of China and its influence on U.S. policy before, during, and after World War II.



	People						
5	Chinese History	19	0	0	7	0	26
6	Nature History	0	0	0	0	17	17
7	Arts, Science and Manufactures	8	0	0	0	10	18
8	Travels	13	1	2	2	2	20
9	Language, Literature, etc	30	6	6	6	13	61
10	Trade and Commerce	7	1	9	0	3	20
11	Shipping	3	0	0	0	0	3
12	Opium	16	0	12	0	2	30
13	Canton, Foreign Factories, etc	15	0	0	0	3	18
14	Foreign Relations	13	1	2	1	4	21
15	Relations With Great Britain	15	1	3	0	0	19
16	War With England	28	0	13	0	1	42
17	Hong Kong	4	0	0	0	0	4
18	Relations With American	8	0	0	0	2	10
19	Japan, Corea, etc	4	0	1	2	5	12
20	Siam and Cochinchina	0	0	1	1	0	2
21	Other Astatic Nations	4	1	0	4	0	9
22	Indian Archipelago	10	0	0	0	0	10
23	Paganism	4	12	1	6	2	25
24	Missions	40	10	0	5	4	59
25	Medical Missions	6	0	0	0	1	7
26	Revision of the Bible	10	0	0	3	5	18
27	Education Societies, etc	11	0	2	0	0	13
28	Religious	3	19	0	2	1	24
29	Biographical Notices	8	1	1	1	3	12

3	Miscellaneous	14	2	1	0	0	17
	Total	346	91	76	48	109	667

Most of the writers of *The Chinese Repository* were American missionaries. In 1867, Shanghai Meihua Library published *Memorials of Protestant Missionaries to the Chinese* by Alexander Wylie (1815-1887), from the London Missionary Society, which recorded the activities of 338 missionaries from 31 Christian societies in China and their publications in Chinese and other languages from 1807 to 1867. Among the missionaries, 45 of them (including their wives and children) wrote articles for *The Chinese Repository*, accounting for 39. 13% of the 115 authors listed in the General Index, publishing a total of 847 articles, which accounts for 67.4% of the total number of articles, as shown in Table 1 and Table 2.

Table 2: Number of articles by missionary authors of *The Chinese Repository*(excluding five principal authors)

Authors Topics of Article	W. A. Macy	M. Bohet	I. Tracy	W.C. Milne	G. Smith	S. Johnson	W. M. Lowrie	W. Lockhart	E. Stevens	J. G. Bridgman	LIANG JINN-EEH	W.H. Medhurst	Jr. W. H. Medhurst	J. L. Shuck	W. Milne	W. Dean	D. Abeel	D.J. Macgowan	W. J. Boone	J. Marshman	S. Dyer
Geography	1	0	1	1	1	1	1	1	1	1	0	0	0	0	0	0	0	0	0	0	0
Chinese Government and Politics	0	0	0	0	0	0	0	0	2	0	1	0	1	1	1	0	0	0	0	0	0
Revenue , Army and Navy	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0
Chinese People	0	1	2	0	0	0	0	1	0	1	0	0	0	0	1	0	2	0	0	0	0
Chinese History	0	0	0	2	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0
Nature History	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	4	0	0	0
Arts, Science and Manufactures	0	0	0	0	0	0	0	1	0	0	0	2	0	0	0	0	0	1	2	0	0
Travels	0	0	0	0	0	0	0	0	3	0	0	1	0	0	0	0	0	0	0	0	0
Language,	0	0	2	0	0	0	2	0	0	1	0	0	0	0	2	1	0	0	0	1	2

Literature, etc.																					
Trade and Commerce	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Shipping	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0
Opium	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	1	0	0	0	0
Canton, Foreign Factories, etc.	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Foreign Relations	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
Relations with Great Britain	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0
War with England	0	0	0	2	0	0	0	0	0	0	0	2	0	1	0	0	0	0	0	0	0
Hong Kong	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Relations with American	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Japan, Korea, etc.	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Siam and Cochin China	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0
Other Astatic Nations	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0
Indian Archipelago	0	0	0	0	0	0	0	0	2	0	0	1	0	0	1	0	0	0	0	0	0
Paganism	0	0	0	0	0	0	0	0	2	1	1	0	0	3	0	0	1	0	0	0	0
Missions	0	0	4	1	1	0	1	0	1	0	0	2	0	0	0	0	2	0	0	0	0
Medical Missions	0	0	0	0	0	0	0	6	0	0	0	0	0	0	0	0	0	1	0	0	0

Revision of the Bible	0	0	0	0	0	0	3	0	0	0	0	6	0	0	0	0	0	0	4	0	0
Education Societies, etc.	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0
Religions	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Biographical Notices	0	0	0	0	0	0	0	0	3	0	0	1	0	1	0	1	0	0	0	0	0
Miscellaneous	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Total	2	1	9	7	2	1	8	10	19	5	3	15	1	7	5	4	6	6	6	1	2

Table 3: Number of articles written by businessmen, diplomats and soldiers in The Chinese Repository

Authors          Topics of Article	W. C. Hunter	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	J. M. Gallery	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
	G. J. Gordon	0	0	0	0	0	0	1	0	0	1	1	0	1	0	0	0	0	0	0
	C. Cushing	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	THEOCANTOR	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0
	A. Ljungstedt	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0
	T. T. Meadows	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0
	J. Bowring	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0
	E. Biot	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
S. R. Brown	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
G. T. Lay	0	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	0	0	1	
A. S. Keating	0	0	0	0	0	1	1	0	0	1	2	0	0	0	0	0	0	0	0	
T. F. Wade	0	0	0	0	0	0	0	0	0	0	3	0	0	0	0	0	0	0	0	
J. F. Davis	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
A.R.Johnston	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
I. Hedde	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
C. Shaw	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
R. Collinson	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Csoma de Körös	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
R. Inglis	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	



Science and Manufactures																				
Travels	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	0	0
Language, Literature, etc.	1	0	0	0	0	0	0	0	0	3	2	0	1	0	0	0	0	0	2	1
Trade and Commerce	1	0	0	0	0	0	0	0	1	2	0	0	0	0	0	0	0	0	0	0
Shipping	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Opium	0	0	0	0	0	0	0	0	3	0	0	0	0	0	0	0	0	0	0	0
Canton, Foreign Factories, etc.	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Foreign Relations	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
Relations with Great Britain	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0
War with England	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Hong Kong	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Relations with American	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Japan, Corea, etc.	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Siam and Cochin China	0	0	0	0	1	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
Other Astatic Nations	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Indian Archipelago	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
Paganism	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Missions	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0
Medical Missions	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Revision of the	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0

Bible																			
Education Societies, etc.	0	0	0	0	0	0	0	0	0	0	5	0	0	0	0	0	0	0	0
Religious	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Biographi- cal Not- ices	0	0	0	0	0	0	1	0	0	0	1	0	0	0	0	0	0	1	0
Miscellan- eous	0	0	0	0	0	0	0	0	0	1	0	0	1	1	0	0	0	0	0
Total	1 4	1	2	5	5	1	3	3	7	1 7	9	1	5	2	1	1	1	1	3

The second group of authors of *The Chinese Repository* were Robert Inglis, Robert Thom, Charles W. King and other businessmen, including some diplomats and military personnel in China. Businessmen in China participated in writing journal articles, but seemingly had no cultural impact on China. Because of the small number of businessmen in China at the time, they had little chance to spread their ideas to the Chinese people, even if they tried. Most merchants themselves were not interested in Chinese culture and were not familiar with Chinese language and literature. Before the arrival of large numbers of missionaries in the late 1820s, only three of the Western missionaries in China spoke Chinese [13]. At that time, communication between China and the West generally used Pidgin English. The language was so crude that neither side could understand the other's basic ideas that they were trying to express. Their experience in China was quite limited. One of the main purposes of *The Chinese Repository* was to introduce foreign businessmen in China to the social conditions of the country and to emphasize the need to learn Chinese [14]. Most people were only concerned with trade and profit and felt contempt for The Chinese who restricted and interfered with their commercial activities. They often shared the same racial and religious prejudices as the preachers.

By and large, merchants and missionaries in China had the same goal: to keep China open to Western infiltration. Chinese converts to Christianity were more likely to buy Western products, businessmen reckoned; The missionaries believed that trade could make the Chinese realize the superiority of Western civilization and pave the way for the Christianization of China. In modern trade between China and other countries, religion is often a supplement to commerce.

The knowledge and experience of missionaries and merchants in China is undoubted. However, it is difficult to regard their works as reliable sources of information on China. These two groups arrived in China with a variety of preconceived notions, convinced of their own superiority and determined to convert China to their philosophies. As it was with Christianity, and so it was with free trade. Their knowledge of China is usually not of academic interest, but only for its own purposes. An examination of the contributors to *The Chinese Repository* reveals plenty of detailed factual information, but also some obvious biases. Its tone may be strongly Christian and pro-Western, which is not only conducive to the free communication between China and the West, but it also contains a considerable proportion of critical content on China and Chinese civilization (Malcolm, 1973: 169).

#### IV. Topic Distribution in *The Chinese Repository*

*The Chinese Repository* was published over a period of 20 years, and the subjects of the works are all-encompassing. *The Chinese Repository* used the Chinese language as well as its dialects, and its studies on Chinese literature and achievements were so brilliant and profound that later generations could hardly make out the themes. According to E. C. Bridgman and Williams in the General Index, there were mainly two types of articles in *The Chinese Repository*: one was the translation and introduction of China's social conditions and reports on current affairs, and the other was the critical articles (Bridgman & Williams, 1851: Editorial Notice), articles of both categories totaling 1,257, of which 90% were articles about China, namely, sinological works.

Bridgman and Williams included 1,257 articles in the General Index, which were compiled only once under a single entry each (Ibid: Editorial Notice). The General Index classifies authors' topics into 30 categories: Geography (63), Chinese Government and Politics (81), Revenue, Army, and Navy (17), Chinese People (47), Chinese History (33), Natural History (35), Art, Science and Manufactures (27), Travels (27), Language and Literature (94), Trade and Commerce (60), Shipping (26), Opium (55), Canton, Foreign Factories, etc (56), Foreign Relations (34), Relations with Britain (38), War with England (74), Hong Kong (22), Relations with America (21), Japan, Korea, etc. (24), Siam and Cochin China (21), Other Asiatic Nations (18), Indian Archipelago (36), Paganism (43), Missions (102), Medical Missions (48), Revision of the Bible (40), Education Societies, etc, (31), Religious (29), Biographical Notices (38), Miscellaneous (37). Those are just a few of the topics that *The Chinese Repository* had covered.

Although *The Chinese Repository* covered a wide range of topics, some of them remained unpublished. Bridgman and Williams even regretted that some of subjects were not covered (Ibid: Editorial Notice). In the Editorial Notice of the General Index, they said that editors' reluctance to remove content was like giving up "an unfinished web" and every subject covered by the press calls for further investigation (Ibid).

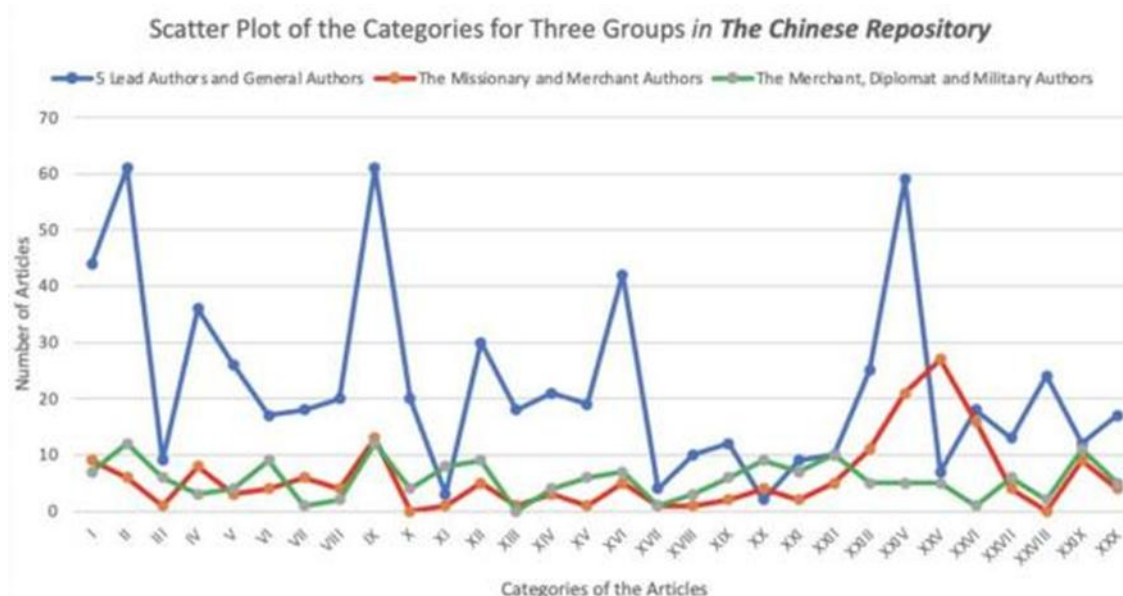


Fig. 1: Distribution of article themes of three types of authors in *The Chinese Repository*.<sup>6</sup>

According to the statistical data in Table 1, Table 2 and Table 3, the five main authors mainly contributed to articles on the theme of "Chinese Government and Policies" (II) (61 papers) and "Language, Characters, etc." (IX) (61 papers). The missionary authors mostly contributed to articles on the topic of "Medical Missions" (XXV) (27 papers). Articles written by businessmen, diplomats and military writers largely belong to subject II "Chinese Government and Policy" (12 articles) and subject IX "Language, Characters, etc." (12 articles). For ungrouped data, the variable value that appears most frequently, namely the mode, is the value with the most obvious central trend[15]. The theme distribution of the three author groups of *The Chinese Repository* has its own central tendency, and the mode of the theme distribution of the five main author groups is exactly the same as that of the author groups of businessmen, diplomats and soldiers.

Figure 1 is made on the basis of Table 1, Table 2 and Table 3. According to the data, the top three subjects for each group of authors are II "Chinese Government and Policies" (61 articles), IX "Language, Characters,

<sup>6</sup> The blue line in Figure 1 represents the distribution of articles by the five main authors; the red line represents the distribution of articles by missionaries other than the five main authors; and the green line represents the distribution of articles by businessmen, diplomats and military authors.

etc.” (61 articles), XXIV “Missionaries” (59 articles) for the five main authors; XXV “Medical Missions” (27 articles), XXIV “Missions” (21 articles), XI “Bible Reviews” (16 articles) for the missionary authors not including the five main contributors, and II “Chinese Government and Policies” ( 12 articles), IX “Language, Characters, etc.” ( 12 articles), and XXIX “Biographical Notices” ( 11 articles) for the final group of authors. Obviously, the central trends of the three curves are close to each other at several peaks. XXIV “Missions” was the overlap variable in the top three types in the distribution of topics from authors in the first and second groups. The overlap variables in the top three of the topic distribution of the first and third groups are II “Chinese Government and Policies” and IX “Language, Characters, etc.” That is to say, the topic distribution of the articles reflects that the three groups of authors in *The Chinese Repository* obviously concentrated on several overlapping topics. The comparison of the patterns of distribution of the three authorship’s article topics fully confirms the nature of the encyclopedic sinological periodicals, which bridges the gap between the religious and the secular, and the historical fact that the authors recorded the social conditions of China and interpreted and studied Chinese culture.

The maximum value of the topic distribution of the three groups of authors of *The Chinese Repository* is as follows: The first group appears in II “Chinese Government and Politics (61)” and IX “Language, Literature, etc. (61).” The second group appears in XXV “Medical Missions (27).” The third group appears in II “Chinese Government and Politics (12)” and IX “Language, Literature, etc. (12)” (Table 4); The mean values of the three groups of data are 22.233, 5.9 and 5.667 respectively, as can be seen in Table 4.

Table4: Discretedataofarticletopicdistributionofthreeauthorgroupsof*TheChineseRepository*

		5 Lead Authors			The Missionary Authors (Except for 5LeadAuthors)			The Merchant, Diplomat and Military Authors
1	I	44	A1-A30:	C1-C30:	9	C1-C30:	C1-C30:	7
2	II	61			6			12
3	III	9			1			6
4	IV	36	Average:	Average:	8	Average:	Average:	3
5	V	26	22.23333333	5.9	3	5.9	5.666666667	4
6	VI	17	Coefficient of Variation:	Coefficient of Variation:	4	Coefficient of Variation:	Coefficient of Variation:	9
7	VII	18	0.743073786	1.070432674	6	1.070432674	0.5868137	1
8	VIII	20	Skewness:	Skewness:	4	Skewness:	Skewness:	2
9	IX	61	1.234081036	1.92221786	13	1.92221786	0.234900923	12
10	X	20	Kurtosis:	Kurtosis:	0	Kurtosis:	Kurtosis:	4



11	XI	3	0.858151636	1	3.877370552	8	-0.65562723
12	XII	30		5		9	
13	XIII	18		1		0	
14	XIV	21		3		4	
15	XV	19		1		6	
16	XVI	42		5		7	
17	XVII	4		1		1	
18	XVIII	10		1		3	
19	XIX	12		2		6	
20	XX	2		4		9	
21	XXI	9		2		7	
22	XXII	10		5		10	
23	XXIII	25		11		5	
24	XXIV	59		21		5	
25	XXV	7		27		5	
26	XXVI	18		16		1	
27	XXVII	13		4		6	
28	XXVIII	24		0		2	
29	XXIX	12		9		11	
30	XXX	17		4		5	

The coefficients of variation of the three groups' data are 0.743, 1.070 and 0.587, respectively. Coefficient of variation is the ratio of standard deviation to mean value, which is used to compare the degree of dispersion of different groups of data[16]. The large dispersion coefficient indicates that the degree of dispersion of data is also large. Small dispersion coefficient indicates that the degree of dispersion

of data is small. The degree of dispersion of these three groups' data is ranked as group 2, group 1, and group 3 from the largest to the smallest, indicating that there is a great difference in the distribution of the themes between the second and the first groups of missionary writers in China, while the topics of the articles of businessmen, diplomats and soldiers are relatively similar. According to the statistical data in Table 1 and Table 2, 45 missionaries in China (including the wives and children of missionaries) wrote 847 articles for *The Chinese Repository* in the first half of the 19th century, accounting for 67.4% of the total number of articles in *The Chinese Repository*, and they were unevenly distributed between 30 topics. As shown in Figure 1, the blue line and the red line are more dispersed than the green line. Missionaries in China (First and second groups of authors) were more likely to write articles about IX "Language and Literature" (61+ 12) than to write articles about XI "Shipping" (3+ 1) and XVII "Hong Kong" (4+ 1).

The skewness values of the topic distribution of the three author groups are 1.234, 1.922 and 0.235, respectively. Skewness is a measure of the degree of asymmetry of a distribution. When skewness is less than 0, the distribution has negative skewness, also known as left skewness. In this case, there are fewer data to the left of the mean than to the right. It is intuitively shown that the tail of the left is longer than the tail of the right, because a few variables have very small values, making the tail of the left side of the curve very long; When skewness is greater than 0, the distribution has positive skewness, also known as right skewness. In this case, there are fewer data to the right of the mean than to the left, which intuitively shows that the tail of the right side of the curve is longer than the tail of the left, because a few variables have large values, making the tail of the right side of the curve very long. For example, among the articles of the second group of authors, the missionary Peter Parker personally wrote 16 articles on XV's "Medical Missionaries", accounting for 60% of the 27 articles on this subject by all missionary authors in China (not including the five main authors); If the skewness is close to 0, the distribution can be considered as symmetric or asymmetric with one long and thin tail and the other short and fat tail. As shown in Figure 1, the third type of authors' topic distribution appears relatively symmetric.

The skewness values of the three groups are all greater than 0, and it can be concluded that the number of all kinds of articles is mostly less than the corresponding mean values. For the five main authors, the number of articles in most of the 30 categories was less than the average 22.233; For missionary authors, the number of articles of most of the 30 categories was less than the average 5.9; For businessmen, diplomats and soldiers, the number of articles in most of the 30 categories is less than the average 5.667. For these three types of authors, the types of published articles are relatively uneven.

The kurtosis values of the topic distribution of the three authors are 0.858, 3.877 and -0.656 respectively. Kurtosis, which is similar to skewness, is a measure to describe the shape of a probability distribution. A high kurtosis means that the increase in variance is caused by the extreme values that are greater than or less than the mean (or outliers).

The kurtosis and skewness values of the first group are both greater than 0, indicating that there are many small data, most of which are below the mean value (22.233), with relatively large outliers and large data gaps. The kurtosis of the second group is greater than 3 and the skewness value is greater than 0, indicating that the distribution of the second group is relatively steep, most of which are below the mean value (5.9), with relatively large outliers and large data gaps. The kurtosis of the third group is less than 0 and the skewness is greater than 0, indicating that there are many small data, most of which are below the average value (5.667), and the data gap is small. This shows that most businessmen, diplomats and military writers in China only wrote one or two articles, and they are scattered in various fields, so it is impossible to make any conclusions from these articles.

## **V. The Significance of Authorship and Subject Distribution in *The Chinese Repository***

As the official periodical of the Protestant Missionaries in China of the first half of the 19th century, the main body of authors of *The Chinese Repository* is composed of missionaries and American and British sinologists in China. Its topics include a range of subjects, both religious and secular, in various fields such

as Chinese government and policy (II), language and literature (IX), medical missionaries (XXV), etc., becoming an accurate record of Chinese society and a commentary on Chinese affairs. There are three levels of significance in the analysis of the statistical data of authorship composition and topic distribution of *The Chinese Repository*.

First, compared with other literature concerning China published in the West, the authorship of *The Chinese Repository* has a comparative advantage. Most contributors had first-hand experience of life in China, and some were involved in the major events of that period. Many could speak Chinese and had studied Chinese characters, and even became “China hands” and sinologists. The establishment and spread of *The Chinese Repository* promoted the formation and development of Chinese Studies.

Second, in the first half of the 19th century, *The Chinese Repository* was an authoritative publication that recorded Chinese society, studied Chinese culture and was published internationally. However, the number of Western publications that translated and introduced Chinese affairs were few and the accuracy of the publications was low. In 1849, *The Chinese Repository* published a list of major works on China written by foreigners in French and English. And this figure can be used to analyze the situation. Only 50 works are translated into Chinese, and 71 deal with specific aspects of China [17]. In the mid- 19th century, when China was the largest and most populous country in the world, the British public had access to only 40 kinds of Chinese books. It was actually fairly difficult for the public to get access to Chinese literature at that time. Some of the works were published by Westerners in Asia but were not widely read in Europe or the United States. The emergence of these works was more influenced by historical events than by academic interest. The visits to China by the Macartney (1737- 1806) and Amherst missions, the opium disputes and the First Opium War all aroused heated discussion in the press. The writers were mainly businessmen, officials and soldiers, far from academic research. Such writers were poorly educated, had little knowledge of Chinese language and culture, and had only had contact with the lowest levels of Chinese society.

Third, *The Chinese Repository* is a veritable encyclopedic periodical that recorded Chinese social conditions and evaluated Chinese culture. The topics of its reports covered a wide range of topics covering both religious and secular topics, which is unrivaled by other publications related to China in Western countries in the first half of the 19th century. At that time, periodicals and magazines, as mature mass media, had been widely circulated in Western countries, but there were very few academic periodicals related to China. *The Chinese Repository* was the first Western periodical devoted to China. From 1799 to the establishment of *The Chinese Repository*, five periodicals on Asian affairs were published and distributed in London, Paris and Calcutta: *Asiatic Journal Monthly*, *Asiatic Researches of the Asiatic Society of Bengal* (Calcutta), *Transactions of the Royal Asiatic Society* (London), and *Journal Asiatique* (Paris). *The Indo-Chinese Gleaner*, founded by Milne, was the first Western journal to be about Eastern India, devoting a great deal of ink to events in South and Southeast Asia [18].

Good Western critical periodicals could’ve been very popular and any content related to China could’ve attracted readers; however, in reality there were very few articles about China in many publications. Before 1850, the number of articles on China published in *the Edinburgh Review*, *Blackwood s’ Journal* and *the North American Review* was 7, 5 and 5 respectively [19]. According to *The Chinese Repository*, from 1832 to 1851, there were fewer articles about China in Western periodicals, and only one article about China in *the Edinburgh Review*.

These figures aim to show that *The Chinese Repository* played an important role in translating Chinese affairs to the West in the first half of the 19th century. Despite its biased views, for the most part, *The Chinese Repository* had published detailed and reliable accounts of events in China during its 20 years of publication. It is a pity that the journal has not received more academic attention (Macolm, 1973: 78). It provides valuable data for exploring the social, political and economic conditions in China during the period from 1830 to 1850 and provides a wealth of material for understanding the views and attitudes of protestant missionaries. For scholars who pay close attention to the social development of China, *The*

*Chinese Repository* contains indispensable and precious historical data.

## VI. Publishing *The Chinese Repository*: Its Circulation and Reception

After E. C. Bridgman moved to Shanghai in 1847, Williams edited and printed *The Chinese Repository* by himself. S. W. Williams' Chinese assistant did not understand English which resulted in multiple misprints and caused upside-down printing or binding pages out of order. Periodicals subscriptions were down, and so was the number of contributors. S. W. Williams had to write more articles to ensure each issue was published on time. He felt exhausted. In December 1850, S. W. Williams wrote in a letter to Bridgman: "... how much I wish you were here... I am almost bewildered with the duties which come upon me, and my head cries out" [20].

The editors of *The Chinese Repository* were very hesitant and cautious in publishing its circulation data, except for an article in August 1836 on this topic and how it circulated in East and Southeast Asia as well as other areas[21]: China (200), the United States (154), Britain (40), Batavia (Jakarta) (21), Singapore (18), Manila (15), Sandwich Islands (Hawaii) (13), Mumbai (11), Bangladesh, Nepal and Assam (7), Malacca (6), Penang (6), Sydney (6), Hamburg (5), Cape Town (4), Siam (Thailand) 4, Myanmar (3), Ceylon (2), for a total of 515 copies.

According to the list, *The Chinese Repository*'s circulation was not huge in absolute terms, but it had three large subscriber groups in Asia, Europe and the US, it was published on every continent outside South America and did not rely too heavily on subscriptions to boost its circulation and influence. Many speeches by Williams in the United States showed that people in various fields outside of Asia were also eager to learn about the social conditions in China. "When I returned to the United States from China, I found that the social interest in the prospect of trade and exchanges with the Chinese empire had reached a level that I had never expected; There is a greater desire among many quarters to know about the recent changes and whether opening up might facilitate the spread of Christianity among the population..." (William, 2005: preface). In 1836, one fifth of the 515 copies in circulation were donated to public institutions, periodical companies and individuals in Europe, The United States and India [22]. The North American Review, the Edinburgh Review, the Quarterly Review, the Westminster Review and Blackwood's Magazine had published articles on China or admitted to receiving a sample of *The Chinese Repository*. Foreigners in China were not only writers of *The Chinese Repository*, but also its avid readers. In 1836, *The Chinese Repository* had more than 200 subscribers in China, most of which were businessmen (Malcolm, 1973: 171). And there were only seven missionaries in China at that time, including W. H. Medhurst (1796- 1857), Karl Gützlaff, E. C. Bridgman, E. Stevens (1802-1837), S. W. Williams, Peter Parker and J. L. Shuck (1812-1863). According to the data of the January 1837 issue of *The Chinese Repository*, there were 307 Western men in China at that time, among which 158 were British and 44 were American[23]. In the 1830s, having 200 subscribers was quite remarkable, which meant that between 1836 and 1837, two-thirds of all foreigners in China subscribed to the *The Chinese Repository*, and some continued to subscribe even when they returned home.

Missionaries from South and Southeast Asia make up one of *The Chinese Repository*'s largest subscriber groups. As of August 1851, *The Chinese Repository* had 93 subscribers in South and Southeast Asia, most of them missionaries. *The Chinese Repository* regularly published articles and messages from missionaries in the region. Before 1841, 47 of the 58 missionaries sent to China had successively worked in South Asia and Southeast Asia [24], spreading the message of *The Chinese Repository* among the missionary groups in India, Burma, Thailand, the Malay Peninsula and Indonesia. In Hawaii, Australia and South Africa, a small number of subscribers seem to be involved in religious work, and most of the letters about these places published in *The Chinese Repository* dealt with religious and missionary affairs [25].

In order to collect subscription fees, the editorial office of *The Chinese Repository* arranged an agent among the subscribers in each country and city. At the end of 1844, S. W. Williams had stopped in Singapore for a few days on his way back to the United States. There were 10 subscribers in Singapore, represented by Fitzpatrick, although he had gone to Macau without submitting any subscription fees and even records of his activities in 1843 are nowhere to be found. In desperation, S.W. Williams wrote to Bridgman to try to find Fitzpatrick and urge him to pay the money he owed him [26].

The spread of *The Chinese Repository* is not limited to actual subscribers. S.W. Williams wrote to his father in



1834 in hopes that his father could spread the three copies of *The Chinese Repository* that he sent by mail to as many areas as possible [27]. From this, we can see how missionaries spread the news about *The Chinese Repository* in various countries by using their personal contacts.

The rapid growth of circulation and halving of price of *The Chinese Repository* testify to the success of this periodical. In fact, the first three volumes went through reprints and the subscription eventually grew to more than 1,000 copies. This was not a small amount when the sales of prominent Western publications such as the *North American Review* and the *Edinburgh Review* were no more than 3,000 copies at that time [28]. Since 1844, *The Chinese Repository* had been losing about \$300 or \$400 every year. In August 1836, *The Chinese Repository* published an annual expenditure list for Guangzhou periodicals, which also listed expenditures for the development of *The Chinese Repository* itself. This includes \$240 for machine repair, \$120 for lamp wick and oil, and \$120 for paper [29]. Of course, these payments do not cover workers' wages.

## VII. Conclusion: The Final Issue of *The Chinese Repository*

In 1848, S. W. Williams wrote a letter to his brother in the United States, proposing the closure of *The Chinese Repository*. At that time, foreign businessmen in China were not as focused on what was going on outside of business as they had been. S. W. Williams tended to help the Chinese in more direct ways, such as publishing a Chinese journal [30]. In December 1851, when the final issue of *The Chinese Repository* was published, S. W. Williams felt relieved [31].

The main reason for the closure of *The Chinese Repository* was the continuous decline in the number of subscribers. After the First Opium War (1839-1842), the Missionary Mission in China experienced some significant changes. Western missionaries could not come to China directly, and only two missionaries were active in Southeast Asia after 1841. This change made it difficult for missionaries in Southeast Asia to get access to *The Chinese Repository*, which accelerated the decline in the number of contributors and subscribers within the missionary population. By the time the final issue of *The Chinese Repository* and the General Index were published, some foreigners who lived in China during the first 20 years of *The Chinese Repository*'s publication had returned to China or died. Most of them supported the work of the periodical and contributed to it. When they left office, other subscribers and contributors took their place (Bridgman & Williams, 1851: Editorial Notice). After the Opium War, missionaries from different missions were sent to open ports after the signing of the Treaty of Nanking. These missionaries were no longer a highly cohesive group and the missionaries scattered at various ports could not cooperate closely enough to establish a periodical.

S. W. Williams cited fierce competition as one of the reasons for the closure of *The Chinese Repository* in the General Index (Malcolm, 1973: 174). At the beginning of *The Chinese Repository*, there were only five Western printing plants and two English periodicals in China. By 1851, there were 13 printing plants and five English periodicals, periodicals bearing words such as "Mail," "Register" and "Herald" circulated in the five major port cities. "Nowadays, each publication needs 60 pages per month to satisfy its layout" (Bridgman & Williams, 1851: Editorial Notice).

The death of *The Chinese Repository*'s sponsor Olyphant and the loss of financial aid for the paper were the other factors that S. W. Williams did not mention in regard to the reasons for stopping publication of *The Chinese Repository*. Olyphant died in Cairo in June 1851 on his way back to the United States. George Danton attributed the suspension of *The Chinese Repository* to the death of Olyphant (Malcolm, 1973: 175). The death of Olyphant made E. C. Bridgman and S. W. Williams lose strong economic support, and *The Chinese Repository* was accumulating debt and could not continue. In the editorial notice, S. W. Williams said that the profits from other printing and publishing businesses could make up for the losses of *The Chinese Repository*, which never asked Olyphant or any missionary mission to provide funds for it [32]. Clearly, George Danton was exaggerating. However, the loss of Olyphant's significant funding undoubtedly hit *The Chinese Repository* hard, and this factor may have strengthened the editors' decision to close.

The embarrassment and difficulties encountered by missionaries in China can be regarded as the third factor leading to the final issue of *The Chinese Repository*. According to a list of missionaries coming to China published by *The Chinese Repository* in August 1851, 73 missionaries came to China from 1807 to 1844, 33 of whom had written for *The Chinese Repository* [33]. From 1845 to 1851, only 3 out of 77 new missionaries

contributed to *The Chinese Repository*. As the number of contributors declined, so did the number of missionary subscribers.

In the 1830s, missionary editors and writers in China repeatedly proposed to promote China's opening to the outside world. However, after the 1840s, when China opened its door to the outside world, *The Chinese Repository* gradually declined. The small group of periodical writers and subscribers in the Guangzhou area was very scattered, while a large number of foreigners in China began to establish periodicals and newspapers. With the deepening of China's opening-up to the outside world, businessmen, missionaries and officials could witness Chinese society with their own eyes. In short, it was no longer necessary to read *The Chinese Repository* in order to understand China.

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