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Seventeenth to Twentieth Century Cultural and Diplomatic Materials on East Asia in the Special Collections of the Lauinger Library, Georgetown University

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In September 1989 Georgetown University concluded the official year-long celebration of its Bicentennial. From a small liberal arts college that is now a university with five undergraduate colleges, a graduate school, a law school, and a medical school and hospital, this institution continues to have a strong interest in the humanities and social sciences which is reflected in the collection development in the Lauinger Library. This paper centers on the manuscripts and the rare books from or about East Asia in the Special Collections Division. Since the Lauinger Library was opened in 1971, the Division has had more ample room to acquire a number of manuscripts and rare books in various fields so that some of the East Asian materials described in this report have been recent purchases and, in some instances, gifts to the Division.

**Manuscripts: Cultural**

The George Schwarz Collection contains a leather-bound volume with gold-leaf edges and its copies of thirty-two letters from Jesuit missionaries in North America and China, 1676-1682, according to the spine (Relationes / P.P. / Missionariorum Societatis Jesu / in America Septentrionali / et in China / 1676-1682). Actually only five letters refer to North America, a few others to Europe, but the rest deal with China, the Philippine Islands, and the Mariana Islands. In the late seventeenth century Jesuits left Europe for the Philippines and expanded their missionary work to the Marianas so that such correspondence became an effective means of communication and especially of comparing methods in their work. As Horacio de la Costa remarks in his *The Jesuits in the Philippines* (Cambridge, 1967, p. 456), the Marianas "remained for many years one of the most dangerous mission fields in the annals of the Society of Jesus." Details of the native insurrections in the Marianas from 1674 to 1676 are found in four of the letters in this volume. A long report on the mission in Tonkin during 1674-1675 by its superior, Manuel Ferreyra, is also included. Several other letters describe the settling of jurisdictional issues between the Missions Étrangères de Paris and the Jesuits a few years later. An important letter of the Jesuit, Gabriel de Magalhães (1610-1677), provides details about the visit of the K’ang-hsi emperor to the Nan-t’ang (South Church) in Peking on July 12, 1675. This was a significant event since four years earlier a protracted persecution against Christian missionaries and followers had ended when the emperor allowed missionaries to leave their exile in Canton and to return to their mission stations. This was the result of the imperial acceptance of western astronomy as superior to the Chinese methods of calendar-making. Another letter, dated Peking, May 19, 1677, by Thomas Pereira, S. J. (1645-1708), one of the two negotiators and interpreters for the Chinese and Manchus at the settlement of the Treaty of Nerchinsk on...
September 7, 1689, describes the imperial financial support for the funeral and the eulogy for Magalhães that was personally signed by the emperor.

In the Nicholas Cleary Collection that has western items, there is a very fine Buddhist scroll. Entitled "Bussetsu Amidakyo," it is the text of the Jōdo-shū (Pure Land sect) Buddha Bhasita Amitayuh Sutra that originated from the Chinese version of Kumarajiva, the native of Kucha, who traveled through several western lands and came to Ch'ang-an, then the capital of China. Ennin, the well-known Japanese traveler to China, brought a copy of the Sanskrit text to Japan during the early ninth century. This black paper scroll contains the text written in gold leaf kanji (Japanese characters) with the borders for the columns also in gold. The total number of columns is 132, with 127 columns of text, and 17 kanji per line. The writer copied this sutra on the first anniversary of the death of his father and completed it on the 13th day of the 8th month of the 5th year of Jōkyō, that is, 1688. The value of this manuscript can be measured against the fact that this Buddhist sutra was not published in printed form until 1773. How many scrolls like this from the mid-Tokugawa period are still extant is a proper, but not necessarily an easy, question to answer. The scroll, however, reflects the Buddhist devotion of a fine calligrapher on the eve of the Genroku (1688-1703) period when urban society and a blossoming of the arts reached new heights.

Another example of Japanese culture is a copy of yōkyoku in the Jamison Collection. These songs for Nō plays are in a light green covered booklet, probably from the early nineteenth century. There are forty-one leaves of unpaginated text in cursive script. The booklet is 24 cm. long and 17.5 cm. wide but there are some worm holes. Those who have attended Nō performances recognize the importance of such chants. Only an expert in Nō drama would be able to determine whether this copy is that of well-known texts or contains data that is a contribution to the study of this field.

For the student of Japanese literature, the recent purchase and gifts of several manuscripts of Endo Shusaku (1923- ) are a welcome acquisition. A native of Tokyo, Endo and his mother converted to Catholicism. He received a degree in French literature from Keio University and studied for several years in Lyons, France on a scholarship from the Japanese government. Endo's reputation as a leading novelist stemmed in no small way from his depiction of seventeenth-century Christianity in Japan in Chinmoku, translated into English as Silence by William Johnston, a Jesuit professor at Sophia University. Endo has been called the Japanese Graham Greene since, as a Catholic novelist, his books are controversial, his writing profoundly soul-searching, and his portraying persons as filled with anguish over belief in God and in his mercy. Among the honors for his writing, Endo was elected president of the PEN club in Japan and a member of the Nihon Geijutsuin (Japanese Arts Academy).

The Endo-Owen Collection contains the autograph manuscript of The Samurai along with letters and other manuscripts concerning its translation into English. The first series in the Collection concerns this novel translated by Van C. Gessel. It appeared in London in 1982 by the publisher Peter Owen and was also published by Harper and Row and Kodansha International in New York that same year. Most of the letters about the translation, including comments by Donald Keene of Columbia University, cover possible changes in translating certain terms from Japanese into English. These were more than mere stylistic changes. Also included are the typesetter's and printer's layout of each chapter. In a letter of July 25, 1986 to the Georgetown University librarian, Joseph E. Jeffs, Endo explained that he had sent three manuscripts of The Samurai: the first was written by him, the second was copied by his secretary, and the third was the galley proof. His method was to write the first draft in small script and make changes by using a colored pencil. After the secretary had copied the work, and it was printed, he then made changes on the printed copy, before
the actual publication. The autograph original consists of 112 folio leaves (unpaginated), 38 cm. by 26.5 cm., with the commonly green printed boxes (400 per side) for *kanji* and *kana*. Endo wrote on the verso of these sheets with about 45 columns per sheet.

Besides the purchase of *The Samurai* manuscript, the Library also bought materials about the short-story collection, *Stained Glass Elegies*. These include letters from Antonia Owen to Gessel and multiple typed copies of the work, that is, from the first drafts of the translation to the page proofs. Each of these stories has a separate file folder so that the total number of pages is above 400. Also in the Collection are more than fifty pages of correspondence extending from 1971 to 1985 concerning the English translations of *Silence, Sea and Poison*, and *Volcano* as well as the German, French, Polish, and Yugoslav publications of his work. Recently Endo donated to the Library his autograph manuscript of *Sukiyandaru* (Scandal) along with the secretary copy. This novel was translated into English by Van C. Gessel and published by Dodd, Mead and Company in 1988. All of these materials from Endo Shusaku constitute a significant addition to the Japanese cultural materials in the Special Collections.

An aspect of the cultural and scientific understanding of modern China is offered through the Granger-Teilhard de Chardin Collection. Extending from August 30, 1924 to February 18, 1936 these seventeen letters addressed to Dr. Walter Granger of the American Museum of Natural History in New York describe the activities of the Jesuit paleontologist and philosopher, Pierre Teilhard de Chardin (1881-1955). Born in Sarcenat, France, he became a Jesuit in 1899, was ordained a priest in 1911 and studied paleontology under Marcellin Boule in Paris. After serving in World War I as a stretcher-bearer, he taught in Paris for several years. From 1923 to 1947 he spent most of his time on scientific expeditions in China, Mongolia, and Southeast Asia. He was involved in research on Peking Man (*Sinanthropus Pekinensis*) and also on the fauna and fossils near the site. His numerous articles in scientific journals were well received. This was especially true of his geological research that played a key role in the dating of Peking Man. The correspondence in the Collection refers to his fieldwork at the Tien-shan mountain range and in the Yangtze Valley as well as in the provinces of Hunan, Hopei, and Kwangsi. His letter of April 20, 1933 describes how the mammals and the Peking Man collection were transferred to Peking Union Medical College whereas the Palace treasures and the Li Chi archaeological finds were sent to Shanghai. This was "a regular plundering of Peiping" due to the "Sino-Japanese War." His use of such terminology in 1933 reveals his growing concern because of the adverse effects the political developments were having on his scientific research. Other letters are from Rawalpindi in India and also from Java where he carried out comparative paleontological studies. These letters were addressed to Granger since the Rockefeller Foundation and the American Museum were sponsoring the research.

In the Mrs. Paul (Françoise) Raphael-Teilhard de Chardin Collection, there are twenty-eight letters, mostly from Peking, but some from Paris and New York City. They date from January 20, 1938 to March 9, 1952. Several undated autograph manuscripts, a typed manuscript of November 15, 1947, several offprints of his articles and a number of undated photographs are also included. By March, 1952 he was at the Wenner-Gren Foundation in New York City where he died on April 10, 1955.

**Manuscripts: Diplomatic**

The School of Foreign Service at Georgetown University celebrated its seventieth anniversary in 1989, recalling its formation at the end of World War I when Edmund J. Walsh, S. J., its founder, foresaw the need to train university students in diplomacy and foreign af-
fairs. The Walsh Papers have a number of references to China and to Japan. The Special Collections Division has the papers of a number of American diplomats and statesmen. References to East Asia would need to be checked in the indexes of such persons. But the Division also has papers of those who served in Asia. Among the earliest was Hamilton King who was in Thailand from 1898 to 1912. His correspondence covers diplomatic matters at his station but also comments about other events in Asia, e.g., the Russo-Japanese War, the Chinese Revolution of 1911. A significant addition is the comprehensive series of diaries of King’s wife that portray the diplomatic life in Thailand during that period. Some of these materials were the basis of a master’s thesis in the Department of History at Georgetown University entitled "United States Relations with Siam, 1898-1912," by William F. Strobridge in 1974. He had located these items in the Midwest and arranged for their acquisition by the Library. Later aspects of life in Thailand are reflected in the diaries and journals of Hugh McCormick Smith, the director of fisheries there from 1923 to 1934. The George S. Roper, Jr. Papers contain data about the various posts where he served, but also have some material on the Philippines.

The papers of Charles Pergler (1882-1954) reflect the activities of the first Czech ambassador to the United States in 1918 and two years later to Japan. Pergler was born in Liblin, Bohemia, but his parents migrated to Chicago in 1890. Completing high school there, Pergler returned to Bohemia with his mother. Involved in the Democratic Socialist movement against the Austro-Hungarian empire, he returned to the United States in 1903 and five years later graduated from the Kent College of Law in Chicago. The correspondence in the collection illustrates his activity in lobbying groups during World War I and in the years of his embassy appointment in Washington, D.C. After his short term as envoy in Tokyo, Pergler studied law at American University where he received a master’s degree in 1924. He later became dean of the National University College of Law (now part of George Washington University) from 1936 to 1946. For the next two years he was a special advisor to the military government in Korea. He died in Washington, D.C. in 1954.

In Tokyo from February 1920 to March 1921, Pergler was involved in the Siberian Intervention negotiations that sought to extricate Czechoslovakian soldiers and a number of prisoners being held in Chita and Vladivostok. There are a large group of documents including letters and telegrams, mostly in Czech, with Soviet Siberian officials. Another folder consists of nine documents concerning China’s relations with Czechoslovakia during Pergler’s stay. Unknown to Pergler, the embassy secretary in Tokyo began to embezzle large sums of money. The Prague government ordered Pergler to dismiss the secretary, but the latter intercepted the cablegrams to prevent Pergler from discovering the truth. When the secretary fled to the United States, Prague dismissed Pergler from office.

Although Thomas Murray Wilson (1881-1967), a cotton businessman and banker, served as consul in Hankow (1919-1920) and in Tientsin, Tsinan, and Amoy (1920-1921), the seven volumes in the Wilson Papers cover his consular service in Australia from 1937 to 1940, in India from 1940 to 1942, and then in Baghdad from 1942 to 1943. In Canberra Wilson expressed his real concern to the Japanese ambassador about the Panay incident and the Japanese seizure of Nanking. He noted that the Japanese attitude was somewhat indifferent at first. Later he observed that the new Japanese consul-general, Akiyama Masatoshi, was a "little disturbed about the possibility of Australia developing the rayon industry," (entry for Friday, June 2, 1939, vol. III, 799). In India Wilson was made High Commissioner to represent the United States. He has some interesting comments on the trip of Chiang Kai-shek to India in February 1942. At a reception in the Viceroy’s residence, Madame Chiang asked Wilson what good he thought would result from the visit. He replied that he did not know since he had no idea of its purpose nor what the Chinese expected to accomplish. The Viceroy’s move to leave the reception interrupted the conversation. Wilson notes that Chiang met Nehru and Ali Jinnah and planned to meet Gandhi. In
his February 15 entry he states that all efforts, even those of Chiang, "to bring about the meeting with Gandhi had come to nothing—had in fact been 'diplomatically rejected.'" The meeting really occurred, although Wilson's later entries do not refer to the event. His overall observations add some information about a lesser known event in the life of Chiang.

The papers of William C. Repetti, S.J. (1884-1966) first became widely known through Horacio de la Costa's study of *The Jesuits in the Philippines* noted earlier. Besides the multivolume manuscript Jesuit history covering 1581 to 1606 and then 1859 to 1938, Repetti has a fairly extensive report on his experiences in the Philippines during the Japanese occupation, including the use of Japanese Catholic clergy to get control of Filipino property for the Tokyo government. This event is further analyzed in the very long essay of the mission superior, John Hurley, S.J. (1892-1967). Eventually, as these reports explain, the American missionaries were interned but were released by the U.S. Army. Other reports in the collection cover various encounters of Americans with the Japanese during the occupation. The accounts of Repetti and Hurley were partially published in *Woodstock Letters* 91 no. 3 (July 1962), 203-245 and 98 (1969), 149-237 respectively. In 1947 Hurley testified before Congressional committees regarding war claims for the Filipinos. In 1948 Repetti became the archivist at Georgetown University and held that position until his death.

**Rare Books: Cultural and Diplomatic**

Besides these manuscript materials, the Special Collections also has a number of rare books concerning East Asia, especially during the seventeenth and eighteenth centuries. Such works are a helpful guide in ascertaining European understanding of China, Japan, and other areas of Asia.

Since St. Ignatius Loyola, the founder of the Jesuit Order, insisted that missionary personnel were to write annual reports about the status of the missions, a number of these were printed in Europe. Their aim was the dissemination of information concerning areas of the world about which Europeans were curious. An example of the many editions of the early seventeenth century is *Annuae litterae Societatis Jesu anni 1612* (Lyons, 1618) which includes a number of letters about China and Japan. Such printed letters and also manuscript sources were the data used by Daniello Bartoli (1608-1685) in his *Asiaticae historiae Societatis Jesu, pars tertia, libris quatuor comprehensa* (Lyons, 1670) and his earlier work, *De vita et gestis S. Francisci Xaverii e Societate Jesu Indianum apostoli libri quatuor* (Lyons, 1666). The first is one of the earliest surveys of the Jesuit missionary enterprise in Asia, while the other represents a basic biography of Xavier written over a century after his death.

Reports of voyages in the seventeenth century were an important genre of literature. Among these the work of the royal librarian in Paris, Melchisedec Thévenot (1620-1692) became well known. Complete copies are found in relatively few libraries in the United States. The work was printed in sections and issued at different times so that the arrangement in extant copies varies. The Special Collections Division has his *Relations de divers voyages curieux, qui n'ont point esté publiées ... Troisieme Partie* (Paris, 1666). The first section in this volume centers on the 1656 Dutch embassy to Peking and the route that the Dutch took from Canton to the capital. This is followed by a short grammar of Mongolian translated from an Arabic manuscript. The next item is a 216-page French translation of *Novus Atlas Sinensis* (Amsterdam, 1655) of the Jesuit missionary in China, Martino Martini (1614-1661). The appendices and the account of the Manchu conquest in the original edi-
tion were not included. The last item is a ten-page report of the directors of the Dutch East India Company on the conditions for trade in Asia, including Japan and China.

The efforts of Alexander Rhodes (1593-1660) in romanizing Vietnamese (quoc ngu) are well known. His Sommaires des divers voyages et missions apostoliques (Paris, 1653) outlines his work from 1618 onward and includes the decade he spent in Macao. The Jesuit effort in Southeast Asia was seen as an adjunct to the mission in China. A study that influenced late seventeenth-century Europe was China monumentis qua sacris qua profanis ... (Amsterdam, 1667) by Athanasius Kircher (1602-1680), a polymath and polyhistor, who described parallels in the civilizations of early China and Egypt. There is also the French translation, La Chine d'Athanase Kircher ... illustrée de plusieurs monuments tant sacrés que profanes (Amsterdam, 1670). Scholars have long questioned the reliability of this translation.

In contrast to the comparative view of China discussed by Kircher, other works offer data on aspects of Chinese history and civilization. François de Rougemont (1624-1676) worked as a Jesuit missionary in China for many years. His Historia Tartaro-sinica nova (Louvain, 1673) is a survey of the change from the Ming to the Ch'ing dynasty and the impact it had on the Jesuit missionary enterprise. A different overview of China is that of Gabriel de Magaillans (French spelling of de Magalhães mentioned earlier) in his Nouvelle relation de la Chine (Paris, 1688) with its emphasis on understanding Chinese chronology and antiquity. Voyages en divers états d'Europe et d'Asie (Paris, 1693) by Philippe Avril (1654-1698) deserves to be included in this division. Avril's efforts to reach China by a land route via Aleppo, Armenia, and Moscow were not successful. He eventually made a third attempt, this time by sea via Goa, but was drowned in a shipwreck off the coast of Taiwan.

More than a century earlier, St. Francis Xavier died on the island of Sancian (Shang-ch'uan). Caspar Castner (1665-1709), a Jesuit missionary in South China, described Xavier's burial place in his Relatio Sepulchri Magno Orientis Apostolo S. Francisco Xaverio erectae in Insula Sanciano anno saecula MDCC. This is a xylograph edition of thirty pages with three maps and is paginated with Chinese numerals.

A collection of letters to important leaders in France was the aim of Louis Le Comte (1655-1728) in his A Compleat History of the Empire of China, 2nd edition (London, 1739). This is an English version, not always accurate however, of his Nouveaux mémoires sur l'état présent de la Chine, 2 vols. (Paris, 1697). Le Comte was one of the five French Jesuits designated in 1685 as royal mathematicians by Louis XIV who sent them to China to collect astronomical data for the royal observatory in Paris and to assemble a library of Chinese books for the royal library. He left Amoy in 1691 to report on the status of the mission and was retained by order of the Sun King as the confessor to the Duchess of Burgundy. Le Comte's other work in the Special Collections is Réponse à la lettre de messieurs des missions étrangères au pape sur les cérémonies chinoises (n.p., n.d.). This is one of the more significant published works on the Chinese Rites Controversy at the start of the eighteenth century.

Multivolume sets about East Asia are also represented in the Special Collections. These include the Lettres édifiantes et curieuses in twenty-six volumes (Paris, 1780-1783). Besides this edition, there is another in forty volumes (Paris, 1829-1832). Only a few of these letters are translated into English in The Travels of several learned missioners of the Society of Jesus into divers parts of the archipelago, India, China and America (London, 1714). One of the editors of this series of French letters, Jean-Baptiste du Halde (1674-1743) composed Description géographique, historique, chronologique, ... de la Chine et de la Tartarie chinoise, 4 vols. (Paris, 1735). Although this French original is not in the Special Collections, one of the two English translations completed a few years later is found. Entitled The General
History of China, it is a four-volume work that appeared in London in 1741. This was published by J. Watts and differs from the other English translation, A Description of the Empire of China and Chinese Tartary, 2 vols. (London, 1738) printed by T. Gardner for Edward Cave. This latter translation is located in the rare books of the Woodstock Theological Library that is part of the Lauinger Library. The book is a comprehensive survey of China based on data from various missionaries working there.

Another set became one of the more influential works on Chinese history for western understanding of China. In translating the Tung-chien kang-mu (Abridged view of the comprehensive mirror for aid in government) by Chu Hsi (1131-1200), Joseph de Moyriac de Mailla (1669-1748) offered additional data down to his own day in his Histoire générale de la Chine ou annales de cet empire, 13 vols. (Paris, 1777-1785). This posthumous publication was the standard history of China in the late eighteenth century and also the basis of Henri Cordier's influential Histoire générale de la Chine et des relations avec les pays étrangers, 4 vols. (Paris, 1920). The latter work, however, is among the general books in the Library.

A challenge against the Jesuit view of arts invented and practiced by the Chinese long before the Europeans had known and practiced them is found in Anciennes relations des Indes et de la Chine (Paris, 1718) by Abbé Eusèbe Renaudot (1646-1720). The English translation, Ancient Accounts of India and China by two Mohammedan Travellers Who went to those Parts in the 9th Century (London, 1733) is also in the Special Collections.

A comprehensive history of Inner Asia based on Chinese books and Oriental manuscripts in the Royal Library in Paris is found in Histoire générale des Huns, des Turcs, des Mongols, et des autres Tartares occidentaux (Paris, 1756-1758). This five-volume work by Joseph de Guignes (1721-1800) significantly widened Europe's understanding of remote areas of the Eurasian landmass. The manuscript Chinese dictionary of the Franciscan missionary, Basilio Brollo da Glemona (1648-1704) was published by Chrétien Louis Joseph de Guignes (1759-1845) as Dictionnaire chinois, français et latin publié d'après l'ordre de sa majesté l'empereur Napoléon le Grand (Paris, 1813). This trilingual work of over one thousand pages constitutes a major contribution to Chinese lexicography. Although de Guignes claimed it was on the model of Brollo, in fact he pirated it as Abel Rémusat (1788-1832) demonstrated six years later.

The rare books noted thus far may quite probably be found in a few other libraries in the Mid-Atlantic Region. Those mentioned in the rest of this report are, however, quite rare and deserve a special commentary. The first is entitled De rebus Japonicis, Indicis et Peruanis epistolae recentiores (Antwerp, 1605) edited by John Hay. The first two-thirds of this 968-page work contains letters from Japan extending from 1577 to 1601 written by, among others, Luis Frois (1532-1597) and Alessandro Valignano (1539-1606). The next two hundred pages are devoted to letters from India, while the following sixty pages present some of the earliest published data about China that appeared in Europe when Matteo Ricci (1552-1610) was in Peking. There are two letters on the mission in Peru and also the annual letters of the Philippine Islands for 1601. Some of the data of these letters can be found in Historischer Bericht was sich nechst verschine Jar 1577, 79, 80 und 81 in Bekohrung der gewaltigen Landschaft und Insel Jappon (Dillingen, 1585). This is the earliest printed rare book on East Asia in the Special Collections.

Anyone studying Confucianism will encounter a reference to the Hsiao ching (Classic of Filial Piety) which is said to be a conversation of Confucius with his disciple Tseng Ts'an. There are two rare late eighteenth-century copies of this classic in kanbun editions, entitled Kobun kōkyō. The 1781 edition was printed in the tenth month of the first year of the Emperor Tenmei. The text is preceded by three prefaces. Though called a reprint (saihan), there is no indication when or where the first or other editions appeared. The
edition under consideration was printed in the Tanaka-shi area of Kyoto. The text is punctuated and has *kaeriten* that are used by Japanese in reading classical Chinese texts. The second copy of the *Kobun kōkyō* was published in 1789 at Edo. It is a reprint of the first edition that was published in 1733. This punctuated text that lacks *kaeriten* has a preface by Dazai Jun (1680-1747) whose literary name, Shundai, he does not use in this text, although his other literary name, Shishien, appears below the Chinese/Japanese style of numbering pages at the edge of a sheet. A disciple of Ogyu Sorai, Dazai was a native of Iida in the province of Shinano who came to Edo with his father, a retainer in the service of the Matsudaira. Dazai was especially active in promoting economic studies which, in his view, were quite compatible with Confucian learning. In developing Chinese studies and eulogizing the *bakufu*, Dazai attacked Shinto. Such a stance led in turn to the outgrowth of the School of National Learning (*Kokugaku*) and away from Chinese studies. But in his preface to this book, such studies Dazai clearly endorsed. The chief difference between the two editions is the total number of *kanji* for the actual text (1,857 in the 1781 edition versus 1,861 in the 1789 edition). In contrast to books of the Ch'ing period in China in which such statistics are not found, these two volumes follow the Japanese custom by listing such data after each section and also compiling the overall figures.

One of the earliest examples of an English translation of Confucian teachings is in *The Morals of Confucius. A Chinese Philosopher* (London, 1691). In his preface J. Fraser, the translator, explains that the work is based on the Latin translations from the Chinese of the *Ssu shu* (Four books) of Prospero Intorcetta (1642-1696) and Philippe Couplet (1622-1693). It represents a dimension of the influence that Jesuit writings exerted in England during the seventeenth century.

**Conclusion**

Although the diversity of materials about East Asia in the Special Collections Division is quite evident, it also does not allow for quick generalizations. The manuscripts and rare books on cultural aspects of East Asia can fulfill some of the needs of scholars interested in Catholicism, Buddhism, literature, and history. Those materials about diplomatic affairs can fill in some gaps in understanding Asian foreign relations. Since only a few items described above have been listed in publications about archival depositories in the United States, it is hoped that this report will have contributed towards an appraisal of the contents of an East Asian collection in the nation's capital.