Unusually incisive are the critical commentaries of the empirical papers which were presented. The editors have laboriously summarized the discussions and these inform about what must have been a lively conference indeed. Despite its general nature and its failure to probe in depth, substantive problems (and with data), the book is of unquestionable value to persons working in the field of social medicine who have felt the lack of material about China. Specialists within the many disciplines represented may be disappointed since the conference mainly sought to bring together knowledge about social and biologic aspects of disease and medicine rather than to analyse related disciplinary questions.

I read this book hoping to acquire a social and historical perspective about the problem of disease and medicine in non-Western complex societies especially China, and I was somewhat disappointed in this respect. However, reading the book was valuable in that it sensitized me to the difficulty of doing historical work and showed me how difficult it is to portray incisively social processes linked to disease in ancient civilizations. Social medicine is in many ways a composite of disciplines, each of which is capable of rendering one facet of what is admittedly a complex issue: the social, cultural, and historical acting out of uniform chemical-physiological disorders of people. Whether social medicine can ever acquire autonomy as a field of study and whether anything of value can be gained by trying to blur disciplinary probings are questions which I continue to ask myself after the reading of this book.

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Advanced Reader in Chinese History. By GRACE WAN and WALLACE JOHNSON, with the assistance of VIVIAN CHANG, CHRISTOPHER CHI, and EVA KING. Pp. [v] + 336. University of Kansas Humanistic Studies, 43. Lawrence: UNIVERSITY OF KANSAS. 1973. $5.00 paper.

At first glance, not much need be said about this *Reader* beyond commending its obvious virtues: range (the Chinese historians included are ideologically diverse), convenience (there are glosses for all expressions outside the DeFrancis textbook-series vocabulary, biographical sketches of authors, summaries of selections, a vocabulary index), and price (a humane 1.49 cents per page). No anthology is ever big enough, but the pieces included are substantial work by important people. The DeFrancis vocabulary (1200 characters; 7000 compounds) is not optimal for serious reading, but one can manage. Photoreproduction has made the handwritten text somewhat spidery on the page, but it is legible. What is left, then, but to congratulate the authors and their backers on, respectively, time and money well spent?

I have only three questions, on the subject of Chinese as a metalanguage for Chinese.

The book's title is a misnomer. It is not an advanced reader in Chinese history, but an elementary reader in Chinese historiography at the third- or fourth-year level in a modern-Chinese course sequence. It thus incorporates the assumptions of up-to-date language pedagogy, most conspicuously an anti-English phobia. All new expressions are glossed, if possible, in Chinese. Where synonyms fail, as with the carpentry term "saw" (p. 68), the gloss contains, believe it or not, a drawing of a handsaw. Readings are followed by questions in Chinese, intended to generate classroom discussion in Chinese. Grammar explanations "are left to the individual teacher, but it is hoped that such explanations will be given in Chinese. . . ." Now, the immersion method is perfectly justified in learning conversational Chinese, where by definition the informant is always right and the outsider always wrong. But by the same argument, with a complex and debatable subject, where a critical as well as merely absorptive response is called for, classroom use of the students' native language will encourage a desirably non-passive relationship to the material. The intellectual faculties, as Mencius said, are sprouts: they will perish if not given timely nurture. How long, curricularly, can such nurture safely be deferred?

The annotation—inevitably, given the students' assumed (exclusively modern-language) background—is perfunctory. This demonstrates that reading is not just a matter of knowing Chinese; one must also know China. Indeed, the despised device of translation is sometimes better than paraphrase in the same language; the Chinese writer's ability to *quote* a source passage without saying what it *means* has blunted much otherwise good work. The alien strategems of romanization and translation have the merit of raising questions of form and meaning in a less avoidable way, thus, paradoxically, exposing the learner more fully to the diverse and controversial Chinese past. How "advanced" must a student be, before becoming aware of these things?

Nor can one really afford to ignore non-Chinese scholarship, in even an elementary presentation of these subjects. It could be argued that a book entitled *Advanced Reader in Chinese History* ought, for maximum benefit, to teach the student to read scholarly Japanese. In any case, the history of China does not belong exclusively to China, the basic data are not all in Chinese-language sources, the important interpretations are not all by Chinese scholars. No historian of China can afford to be without the access to recent Chinese scholarship which this book helps to impart; equally, no reputable historian of China can afford to rest there. Chinese history is not something one masters merely by reading what the Chinese themselves have had to say on the subject. It is a

world question, with world answers. Can the "individual teacher" implied by the organization of this book be somehow prevailed upon to keep this wider horizon in mind?

E. BRUCE BROOKS

The Missionary Enterprise in China and America. JOHN K. FAIRBANK (ed.) Pp. 442. Cambridge, Massachussettes: HARVARD UNIVERSITY PRESS. 1974. $15.00.

Amateurs, insiders, and progency have dominated study of those Professor Fairbank has called the "invisible" men and women of American History, the China missionaries. This conference volume presents work in virtually a new field of social cultural history, growing out of but going beyond that basic scholarship. These pieces, mostly conceived and written in the Vietnam era, are concerned with the relations of belief, social change, and political reform, all in shifting international setting. They address in a solid professional way the question of whether Christian missions were essential as a stimulus to development, or cultural imperialism, or both.

Essays by Fairbank, Arthur Schlesinger, Jr., and Paul Cohen address the problem directly. Schlesinger holds that since "traditional cultures were so often committed beyond memory to a static existence," external stimuli were needed; missionaries challenged "traditional" values, promoted individuality over hierarchy, launched reforms based on new values (women's rights, children's dignity, temperance, economic egalitarianism), and fostered modernization in organizations such as schools, hospitals, magazines, agricultural stations, and track meets. These had, he concludes, a "revolutionary effect." (pp. 371-72) Cohen offers a social and geographical model for organizing this progression from stimulus to development: The "men of the littoral" (the commercial coastal strip from Shanghai to Canton) were the "starter" in an almost bacteriological sense for modern change; these pioneers digested strange Western forms, making it possible for the following generation, men of the "hinterland," to assimilate or sinify these modern ideas back into traditional terms. Fairbank adds that this process was ironic in that missionaries contributed to a social revolution which could only reject and forget them.

The first section, "Protestant Missions in American Expansion," sets a context. James A. Field, Jr. in "Near Eastern Notes and Far Eastern Queries" shows that the missionaries cannot be held responsible for China's peculiar place in the American imagination. The Middle East hosted large numbers as well, who often set precedents for China. Clifton J. Philips ("The Student Volunteer Movement and Its Role in China Missions, 1886-1920"), and Valentin Rabe ("Evangelical Logistics: Mission Support and Resources to 1920") show the organizational basis for mission expansion, while William R. Hutchison ("Modernism and Missions: The Search for an Exportable Christianity, 1876-1935") shows that it is just as necessary to take theology seriously in order to see missions, as it is to take Marxism seriously to see the revolution. The section shows competing missionary motives: religion ("The desire to serve a holy life and help others to do the same"); "to die in China"; adventure (Sherwood Eddy's renunciation of the lumber business to come in touch with "life in the raw"); that entrepreneurial zest which animated both Standard Oil and the "Y"; and the political, i.e., a conviction that God's dominion and one's own might coextend.

Part Two, "Christianity and the Transformation of China," takes on deeper issues. Adrian Bennet and Kwang-ching Liu can be safely specific in adducing particular ideas and even particular words ("Christianity in the Chinese Idiom: Young J. Allen and the *Early Chiao-hui hsin-pao*, 1868-1870"), in a periodical which put Christianity and science side by side as "Western Civilization." M. Searle Bates and Philip West ("The Theology of American Missionaries in China, 1900-1950," and "Christianity and Nationalism: The Career of Wu Lei-ch'uan at Yenching University") deal with the period when mission churches were transforming into Chinese Christianity, trying to separate Christianity from Western civilization.

Interaction is addressed directly in Part Three, "China Mission Images and American Policies." Stuart Creighton Miller's indictment, "Ends and Means: Missionary Justification of Force in Nineteenth Century China," strikes me as trying to prosecute rather than understand; it thus lacks the depth and conviction of his earlier monograph. In addition to Paul Varg's "The Missionary Response to the Nationalist Revolution," in which he shows that not all were favorable to Chinese rights recovery, there is an especially able and original piece by Shirley Stone Garrett, "Why They Stayed: American Church Politics and Chinese Nationalism in the Twenties." After the Red Scare of the Northern Expedition, China's image had to be rehabilitated; otherwise, the whole moral (and thus financial) basis of the mission appeal to the churchgoer would wither. "Methodists fashioned their new image of China, a country which if free of the Communist scourge, would be devoted to moral ideals under a great leader and peopled by Christian saints." (p. 303) The curdling of America's unnatural affection for a new and unruly China was, she tentatively implies, connected to the fact that the dream was based more on American needs than in Chinese contradictory realities.

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