

BOOK REVIEW

- 以上海镇反运动为中心的历史考察 (Early attempts to consolidate political power in cities: A history surveying the movement to suppress counter-revolutionaries in Shanghai). *Huadong shifan daxue xuebao* 华东师范大学学报 (Journal of East China Normal University), 2004, (5).
- “Yangpu qu shourong renyuan qingkuang nianbao biao” 杨浦区收容人员情况年报表 (Yangpu District annual report of taken-ins). Yangpu District Archives, 1966-047-5-0138.
- “Youmin shourong jiaoyu gaizao gongzuo zongjie” 游民收容教育改造工作总结 (A summary of the work to rehabilitate and educate vagrants). SMA, B168-1-926.
- Yu Wei 郁维. “Shanghai changji 500 ge'an diaocha” 上海娼妓 500 个案调查 (500 cases of prostitution in Shanghai). *Shizheng pinglun* 市政评论 (National Civic Review), 1948, Vol. 10, Nos. 9, 10.
- Zhang Jun 张钧. “Zhongguo jinchang” 中国禁娼 (Prohibiting prostitution in China). *Renmin gong'an* 人民公安 (People's Police), 1999, (18).
- “Zhonggong Shanghai shiwei guanyu benshi chuzhi changji de jihua” 中共上海市委关于本市处置娼妓的计划 (Policy of the CPC Shanghai Municipal Committee regarding dealing with prostitutes). In *Shanghai jiefang chuqi de shehui gaizao*, 1999.

Dezhen zhuan: Yige Yingguo chuanjiaoshi yu wanQing yixue jindaihua 德贞传：一个英国传教士与晚清医学近代化 (A Biography of Dudgeon: A British Medical Missionary and the Medical Modernization of the Late Qing Dynasty). By Xi Gao 高晞. Shanghai: Fudan daxue chubanshe, 2009. 528pp. ¥45. ISBN: 730906487.

China before 1911 saw two waves of introduction of Western medicine: the late Ming and early Qing dynasties, and the late Qing Dynasty. Catholic missionaries played a decisive role in the first stage, through their introduction of Western anatomical knowledge, which was the most advanced for its time in 17th century Europe. However, by this date, Western medicine in Europe had not succeeded in ridding itself of the theological framework in which it had originated to make advances beyond the religious orthodoxies imposed by the Catholic missionaries who brought it to China.

The advantage of Western medicine in the treatment had not been fully revealed and the limitedness of the medical knowledge introduced at the time restricted the overall impact of Western medicine in China, diminishing its influence and the rate of its acceptance. It was not until the 18th and 19th century that Western medicine overcame this initial theological hurdle and engaged in the modernization and scientific advance, and developed into its new phase in China. Protestant missionaries now became the main agents of progress in this latter phase. They founded the China Medical Missionary Society, through which they built an extensive network of hospitals and carried out a systematic program of Western medical education. They also translated Western medical and anatomical texts that played an important role in the propagation of Western medicine, which was to prove a major breakthrough both in quality and quantity. This led eventually to an inevitable tension between Traditional Chinese medicine and Western medicine, the full consequences of which we are only now able to see in context.

Although much historical research has been undertaken and documented on the early history of the introduction of Western medicine to China, research into its history and impact during the late Qing Dynasty is relatively scarce in Chinese academic circles. Many of the basic historical facts have not yet been conclusively established and supported. Although some scholars, under the influence of recent trends in social medical history, have made initial forays into the period of the late Qing Dynasty, bringing to it a new perspective reflecting political and cultural changes, one would have to say that the fundamental historical facts and context have yet to be credibly defined. It is apparent that

much of this research suffers from its adoption of an ideological framework guided more by academic fashion than by objective historical scholarship. This leads to the unfortunate outcome that embracing ideological trees (theories) sometimes prevents one from seeing the epistemological forest (of historical facts). Similarly, although many scholars emphasize their academic interest in the debate between Traditional Chinese medicine and Western medicine during the Republic of China era, detailed in-depth studies on this issue are still sadly lacking. Detailed, scholarly studies of the process, content, and impact of Western medicine in China since the 19th century remain few and far-between. A few European and American scholars have made considerable progress in this sphere (viz Peter Parker, Canton Hospital, Peking Union Hospital, and the China Medical Missionary Society). Most of these studies, however, while based on historical data of the missionary era, suffer from a distinctly Eurocentric position.

Such studies rarely take broad cognizance of available Chinese documents. Consequently, they are hampered by their lack of a balanced discussion in terms of the Chinese historical response to the introduction and propagation of Western medicine in China, or indeed of the contribution of Traditional Chinese medicine to world medicine.

Improvement of the situation described above requires, among other things, an expansion of the quality and volume of available texts based on solid fundamental research, and a concomitant expansion of the publishing field dealing with such texts. Areas to be addressed will ideally include case studies on a significant body of influential historical figures, primarily medical missionaries. They will also include studies of the research projects of central concern to the China Medical Missionary Society. Of equal importance is the historical context of extant medical education during the late Qing Dynasty, the backdrop to any study of the propagation and influence of the various types of modern Western medical knowledge. A notable advance in this respect has now been made by Professor Gao Xi, History Department of Fudan University. Her newly published *A Biography of Dudgeon: A British Medical Missionary and the Medical Modernization of the Late Qing Dynasty* (Shanghai: Fudan University Press, 2009), establishes an impressive pioneering benchmark against which subsequent works will be measured.

John Dudgeon (1837–1901) was born in Galston, Ayrshire, Scotland, studied medicine at the University of Glasgow and received his Master's degree in 1862. The following year, Dudgeon became the seventh medical missionary to be sent to China by the London Mission Society. He remained in China for the next thirty-eight years of his distinguished medical career. Dudgeon revealed his fascination with and love for China in the wide range of friends he made there, many of whom were Chinese scholar-officials. He became fluent in Chinese language and culture, and so profound was his attachment to China that he

diagnosed himself as suffering “another kind of home sickness” during his return to Britain during the years 1875–1877 (p. 96). J. Allen, Joseph Edkins, William Muirhead, John Fryer, Timothy Lee and Dudgeon, who constituted a liberal missionary group, all demonstrated the same loyalty toward China. Dudgeon, one of the early founders of Peking Union Medical College Hospital (p. 226), remained in the service of the Imperial College as Professor of Anatomy and Physiology for over 20 years. During this period, he wrote, edited, and translated twenty-one studies in English and Chinese. These included *Medical Report of Peking Hospital* (1870), *Miscellaneous Essays on Western Medicine* (1875), and “*Anatomy*” (1885). He also contributed over one hundred scholarly articles and papers to English and Chinese publications, including influential magazines such as *The Church News*, *The Peking Magazine*, *The Globe Magazine*, *The Chinese Recorder*, *The Britain Medical Journal*, *The Glasgow Medical Journal*, as well as *The Friend of China*. His topics and scholarship ranged widely across Western anatomical science, Western physiology, Western medicine, vaccination, disease observation in China, Traditional Chinese medicine, Chinese demography. He wrote not only about the treatment of opium addiction but also against the opium trade. His non-medical areas of expertise included photography, research on history of Sino-Russian relations, and many other fields (pp. 483–490, “Dudgeon writing catalog”). In terms of the quantity and quality of his writing, and his influence as a medical pioneer, Dudgeon remains a towering figure among all medical missionaries in China, and arguably the most outstanding of her Protestant missionaries. Given his undisputed role in China's medical history, and his long and undeserved neglect by both Chinese and foreign scholarship, this new contribution by Professor Xi Gao is even more welcome. *A Biography of Dudgeon* reveals its author's comprehensive and in-depth research and mastery of her subject matter.

Gao is an established authority whose research into the history of Western medicine in China has taken her to leading research institutes and libraries in China and around the world. Her collection of archival material and documents about Dudgeon is exhaustive. She has tracked down an astonishing range of material about her subject, much of it previously unknown. Her secondary sources are equally impressive, including extensive and little-known firsthand English and Chinese materials of 19th century origin. In the pursuit of her “magnum opus,” this eminent academic researcher even undertook Medicine professional courses to further her understanding of Dudgeon and his field. All of this adds up to a stunning work of scholarship and, for students of Sino-European history, a riveting read.

The book is divided into two sections with ten chapters in all. The first section deals with Dudgeon's personal life, his development as a medical practitioner and his work as a medical missionary (Chapters I and II). This first section

analyses Dudgeon within the historical framework of his times and the knowledge then available to the medical missionary in 19th century China. It records the process of reflection and debate within the individual and the influence of personal identity in relation to the question of “the value of the medical missionary.” The next section then goes on to explore the contributions made and limitations imposed upon the development of a new Chinese medicine by the medical missionary as a specific group within a specific historical period and a specific cultural environment. The third and the fourth chapters outline two independent and cross-cultural circles operating in late Qing Dynasty Beijing: one was the foreign social circle, that is the liberal missionaries gravitating around the Chinese media set up by missionary groups; the other was the Chinese literati circle consisting of liberal, open-minded Chinese scholar-officials responsible for managing the Office of Foreign Affairs (总理衙门). These groups constituted the core of Dudgeon’s friends, both Chinese and foreign. Dudgeon’s initial contact with the Chinese literati began as a medical practitioner treating patients, many of whom became close friends. He used the insights thus gained to observe the Chinese people from an essentially friendly perspective, colored by the acceptance by these liberal-minded members of the intelligentsia and upper classes of Western medical diagnosis and treatment. In the case of Zeng Jize 曾纪泽, however, Dudgeon’s involvement ranged far beyond the normal professional doctor-patient relationship. In the last three years of Zeng Jizhe’s life, doctor and patient met almost every day (p. 166). Their discussions ranged across myriad topics, from the anti-opium campaign to population and public health, from diplomacy to the Chinese railways. This meeting of minds reveals how far the encyclopedic Dudgeon exceeded narrow notions of what constituted a medical missionary.

However fascinating its central character, Gao’s scholarly study never loses its focus on its wider subject matter: an exploration of the role played by Western medicine in China and her medical modernization. The following six chapters of the second section analyze the spread of the Western medical model in China and the changes it triggered in Chinese medicine in her modernization. This analysis extends through several fields, from hospital building (Chapter V), medical education (Chapter VI), the body of knowledge and formation of medicine as a recognized discipline (Chapter VII), to public health research and epidemiological survey (Chapter VIII). By sustained and persuasive argument, the author points out “the way of Chinese medical modernization was begun by the medical missionary... in line with the historical facts.” Studying from the perspective of the propagator, the propagation of Western medicine in China in the 19th was a cross-cultural process of introduction and exchange. This analysis is well balanced by a parallel study of the interaction and mutual influence between the pre-existing Traditional Chinese medical culture as well as prevailing health habits and emerging medical scientific knowledge. The author

pays due account to Dudgeon’s personal study of Chinese culture and Traditional Chinese medicine and his role as a pioneer of Traditional Chinese medicine culture dissemination back to Europe. Gao admirably surveys the strategies and methods of the medical missionary. Her extensive research includes an invaluable and rarely treated discussion of the crucial issue of medical terminology and translation (Chapter VII, the second and third sections), an aspect of this work which alone makes it groundbreaking. Her research is commendable. Perhaps the only cavil might be the somewhat dogged focus on the role of medical missionaries as propagators of modernization. This could be seen as a somewhat one-sided approach, since the theme of this book is more general “Chinese medical modernization.” This begs the question of how much further one might explore Chinese documents and contributions. Equally, one might argue for more analysis of the role and reaction of the Chinese medical profession in the introduction of Modern Western medicine to China, not to mention that of the Chinese culturati in this process. However, such questions face every author taking on a task as monumental as Gao has done.

Chapter IX deals with Dudgeon’s dogged crusade against the medical and social evils of opium. Although the issue of the missionary anti-opium campaign has previously been studied by Hilary Beattie and Huang Qi-zhi, Gao’s book signally extends the range of their research. “Dudgeon thought that importation of opium into China by Britain was a huge evil. He always stood at the front line to fight against opium smoking and opium traffic by perseverance of an angry fighter among the missionary anti-opium movement” (p. 411). Dudgeon’s own professional medical knowledge of the effects of opium was based on his own long years and first-hand experience in China, which gave him unique insights. He better than most saw in awful human terms the immeasurable harm and social devastation of opium smoking in China. No one was better qualified to expose and campaign against the evils of the opium traffic; no one was better placed to document its impact in terms of history, politics, economics, sociology, bioethics, and medical attrition. The huge volume of his research, reports, and critical essays prove beyond a shadow of doubt Dudgeon’s heroic endeavors to actively involve his Chinese friends and patients in advancing Chinese social progress and development. Like all heroes, he felt himself a failure, writing tragically, “the Chinese people do not think of themselves as being able to help themselves” (p. 445). In the end, “Dudgeon’s Plan” also failed. The fact that the missionary anti-opium campaign failed in contemporary terms should not, however, overshadow the role it played in China’s history and the ability of subsequent generations of Chinese to understand the role of the missionary in that process.

While the very scope of this book leads the reader inevitably to unanswered questions as well as questionable answers, certain aspects of it require attention.

The personality it draws of its central character Dudgeon is somewhat too good to be true. This is no doubt in large part due to the author's rather forced reliance on subjective source material, notably Dudgeon himself. The preface too, supplied by a rather notable person, reveals this positive bias. It cannot be accused of being warts and all.

Could it, perhaps, have revealed a more complex, less saintly image of Dudgeon, had the author incorporated and balanced it with other, less documented aspects of its subject's character and life? For example, the author points out "Dudgeon also stands completely in British side when he has to balance the interests and the rights between Britain and the other Western countries in China. In order to safeguard British interests, he has even suggested the Late Qing government to hand over its administration to the British government by following the model of the British administration in Egypt" (p. 175). But the author allows this passing insight to escape without more detailed exploration or analysis. Other questionable statements include "before the 17th century, it was believed, according to Western medical knowledge about the heart and blood circulation, that artery was the storage place of the air and vitality, which approximated to the pulse theory of TCM" (p. 277). I am afraid that such a statement is unlikely to be accepted by even the most forgiving of Traditional Chinese medical practitioners. In page 5, the author believes Dudgeon is "the first person" introducing Harvey and his theory of blood circulation to the Chinese people, but as has been well documented, French Jesuit Dominique Parrenin, who came to China in the reign of Emperor Kangxi, had introduced Harvey's discovery in his "*Qinding geti quanlu*" 钦定格体全录 (The Manchu Anatomy) written in Manchu language. Another glaring example of this occurs in pages 30–31, where the author thinks, "Employing a medical missionary as doctor was a new matter in the 19th century." This is contradicted by the author herself on page 74 where her definition of "medical missionary" includes several doctors who served in the Kangxi and Qianlong courts, including Isidore Lucci, Pierre Frapperie, Bernard Rodes, Inacio Francisco et al., all of whom fall well within her own definition of medical missionaries.

However, these are very minor points, which do not, by any means, detract from the merits of what is indisputably a monumental and groundbreaking work. The publication of *A Biography of Dudgeon* constitutes a significant advance in the field of Chinese academic research into the introduction and impact of Western medicine since the Late Qing. It is very worthy of the widest possible attention and will be welcomed by all scholars of Chinese social and scientific history.

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References should be typed in the following format:

Burkett, Paul. *Marx and Nature: A Red and Green Perspective*. New York: St. Martin's Press, 1999.

Chen Xiangong 陈象恭. *Qiu Jin nianpu ji zhuanji ziliao* 秋瑾年谱及传记资料 (Annual chronicles and biographical materials about Qiu Jin). Beijing: Zhonghua shuju, 1983.

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Song Shaopeng 宋少鹏. "Minzu guojia guannian de jiangou yu nüxing geti guomin shenfen queli" 民族国家观念的建构与女性个体国民身份确立 (The relationship between the formation of the nation-state concept and the establishment of the national identity of individual women). *Funü yanjiu luncong* 妇女研究论丛 (Collection of Women's Studies), 2005, (6).

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