

In the Hanson volume, Shanghai Catholics and Bishop Gong are only seen in the larger context of the politics between the Vatican and China.

2. John K. Fairbank, ed., *The Missionary Enterprise in China and America* (Cambridge, MA: Harvard University Press, 1974), pp. 42, 120, 144.

3. Personal notes of Franklin Woo's from the visit of the NCCCUSA delegation to the Catholic Cathedral, Shanghai on November 15, 1981.

4. Liam Matthew Brockey, *Journey to the East: The Jesuit Mission to China, 1579–1724* (Cambridge, MA: Belknap Press of Harvard University Press, 2007), reviewed in *China Review International* 15, no. 3 (2008): 363–370.

5. “Fr. Matteo Ricci Established a Bridge between the Church and Chinese Culture,” in *Papal Documents Related to the New China, 1937–1984*, ed. Elmer Wurth (Maryknoll, NY: Orbis Books, 1985), p. 163.

6. Philip L. Wickeri, *Reconstructing Christianity in China; K. H. Ting and the Chinese Church* (Maryknoll, NY: Orbis Books, 2007), p. 211, reviewed in *China Review International* 1, no. 1 (1994): 46–58.



Mary G. Mazur. *Wu Han, Historian: Son of China's Times*. Lanham, MD: Lexington Books, 2008. xiii, 530 pp. Hardcover \$110.00, ISBN 978-0-7391-2456-7.

Many a lecture on China's Cultural Revolution (1966–1976) will start with Wu Han. Indeed, the tale of Beijing's vice mayor, whose historical play *Hai Rui Dismissed from Office* was interpreted as a veiled criticism of Mao, is central to the story of the Cultural Revolution's beginnings. The campaign against Wu Han (1909–1969) is included in the first pages of MacFarquhar and Schoenhals's recent survey, and the attacks on Wu Han are among the first selections in Schoenhals's documentary reader.¹ Because of the prominence of this incident, many myths have arisen about the historical Wu Han. Mary Mazur's biography of Wu Han seeks to understand the man behind the myths, recreating his life story in a richly detailed intellectual history.

As Mazur explains in her introduction, Wu Han's life is of interest to historians not simply for the episode during the Cultural Revolution; his biography reflects the changing role of the intellectual in twentieth-century China, an issue that remains relevant in China in our own times. Mazur's introduction also presents the many myths—held both in China and the West—about Wu Han. The first contemporary myth about Wu Han was that he was a “poisonous weed,” a myth created by Mao, publicized by Yao Wenyuan, and persistent until the late 1990s in

China. The second myth was that of a heroic liberal intellectual, created by 1960s and 1970s Western scholars and political commentators who saw Wu as a canary in a coal mine. The third, not limited by geography, portrayed Wu Han in his post-1949 politics as an intellectual sellout. The final version of the myth is Wu Han as rehabilitated by the post-Mao state, a Party loyalist consumed by the tragedy of the ten years of turmoil (pp. 5–8). By outlining these myths, Mazur draws attention to the biographer's responsibility to the historic figure.

The greatest strength of this study is the amount of careful research devoted to both textual sources and oral history interviews. Mazur, an independent scholar, began her work for the biography in the early 1980s, shortly after Wu Han was rehabilitated. This allowed her access to members of Wu Han's family, his colleagues, and his students. Over the years, she conducted more than 120 interviews with over eighty individuals and visited the sites where he lived and worked; the result is a meticulously documented narrative. Mazur is to be commended for the ways in which her research allowed her to reconstruct details and to support her arguments. She recreates conversations, intellectual exchanges, and human emotions; she is often able to include both letters and interviews with their writers, and in the absence of lecture texts, she retrieves speeches from student lecture notes. In one particularly skillful example, Mazur uses an interview relating a 1955 outing to the Ming tombs to reconstruct an encounter with Wu's student and Liu Shaoqi. The details of this story allow her to deduce that Liu had read Wu Han's 1955 edition of his Zhu Yuanzhang biography and that Wu Han, in turn, knew of Mao's disapproval (p. 417). The historian will appreciate that the biography is filled with such marvelous examples, all carefully and consistently cited.

Wu Han, Historian begins with his life as a young student in central Zhejiang province, follows him through his studies in Shanghai and at Qinghua in Beijing, chronicles his development as an historian in Beijing circles and then in wartime Yunnan, and charts his political development from activism in the Democratic League to his untimely demise in the Cultural Revolution. The biography should be taken as a whole, but several important contributions to our understanding of the twentieth century should be highlighted: the development of historical studies in the Republican era, the political experience of intellectuals in wartime, and—through the story of Wu Han's wife, Yuan Zhen—the experience of radicalization among women students.

Wu Han, Historian is first and foremost an intellectual history, and readers will enjoy it for its many layers: as a biographer (Mazur) writing about a biographer (Wu Han on Zhu Yuanzhang), and as a historian (Mazur) writing about a historian (Wu Han). The most skilled sections of the book are Mazur's explications of Wu Han's historical thinking over time, for which she presents a nuanced understanding of both the texts and subjects Wu Han studied, and the way he and his colleagues interpreted them for their times. Particularly of note are the relationships Wu Han had with his mentors, the analysis of the development of

cultural history in China (p. 52), Wu Han's use of literature for social history (pp. 137–139), and the several editions of Wu Han's biography of Zhu Yuanzhang (pp. 251–256, 415–419). Mazur offers an intellectual history of Wu Han that is at once historically grounded and intensely human, a fresh update on other studies of history writing in twentieth-century China.²

The story of Wu Han's political activism and his changing ideas about the role of the intellectual in politics form the second thread of Mazur's biography. Her description of his politicization, his involvement and leadership in the Democratic League, and his eventual Party membership brings both thoughtful analysis and a human face to the questions of why intellectuals supported the Communists in the United Front and how they came to be involved in the People's Consultative Conference (p. 330). We see how his politics were inextricably linked to his understanding of history, and how his historical research reflected his contemporary preoccupations. For example, after Wu Han visited Yan'an on behalf of the Shanghai Democratic League, Mazur explained, "In this Wu remained constant in his conviction that power concentrated in the ruler, a ruler who cared for the people, was the only possible course for China" (p. 348).

Finally, Mazur's story of Wu Han's wife, Yuan Zhen, contributes to our understanding of women and their experience with radical politics. Initially, Yuan Zhen was actually the more radical of the two. She was fiercely independent, she took part in a group of female students who read Marxist texts with Dong Biwu, she bobbed her hair and took a photo to commemorate it, and it was her web of relationships that helped to bring Wu Han into politics (e.g., pp. 330–332). Yuan Zhen's life, which is central to chapter 5, would be worth a separate article.

If *Wu Han, Historian* demonstrates both the importance and potential of biography as a genre to illuminate our understanding of history, it also reveals some of its pitfalls. One of the central problems with this book is its framing. In her introduction, Mazur presents the book's central themes as "the historical, the political, and the theme of tension" (pp. 11–12). Though these themes serve as useful touchstones, I think they could be more provocatively presented as broader questions: What was the role of history in China's modern revolutions, and how did intellectuals such as Wu Han participate in the construction of historical understanding? How did the twentieth century change the relationship between intellectuals and the state, and how was this inflected by the introduction of political parties? Finally, how were individual loyalties shaped by changing ideas about the public and private, the personal and political?

The major themes of the book should be articulated more forcefully throughout, and could perhaps also be used to prioritize the most salient episodes in the chronological narrative. Mazur is devoted to presenting Wu Han in all of his complexities, but the reader is often exposed to so much detail that it is difficult to distinguish what is truly important. For example, though Mazur begins with the narrative hook of Wu Han's niece visiting him in a troubled moment in the winter

of 1965, the reader does not get to return to this puzzle until nearly the end of the book, when Mazur writes, “Because of the values he represented and his bold outspoken stance, by the mid-1960s Wu had come to personify the threat intellectuals were perceived to be by Mao Zedong and others promoting the ultra-left ideology of class struggle” (p. 275). At the end, Mazur reveals that Kang Sheng’s writings demonstrate that Mao was the instigator of Wu’s demise, that Wu Han was a threat because Wu-as-intellectual represented Chinese values vis-à-vis Maoism, and that Mao’s regime had not erased the traditional morality of the upright scholar (pp. 419–420). Though the narrative is told from the point of view of the omniscient narrator (who sometimes alludes to past or future episodes), a dense biography in chronological form requires more signposting and thematic framing. By not including a conclusion or even an epilogue revisiting Wu Han’s legacy, Mazur leaves the reader without the reflection that such rich research invites and deserves.

Wu Han, Historian, could also benefit from more engagement with recent scholarship. While this may reflect research begun almost thirty years ago, or a dissertation and Chinese manuscript that were primarily empirical in nature, without engaging the literature in the field, Mazur risks not bringing her own important questions to the table. Missing is a definition of “modern” or “nationalism,” and how Wu Han’s understanding of nation fits in. The experiences of Wu Han’s students at Qinghua (p. 98) and in Kunming (p. 200) would benefit from reference to Jeffrey Wasserstrom’s student “protest repertoires” or Henrietta Harrison’s explanation of the role of ritual in citizen making.³ The radicalization of Yuan Zhen and her classmates, for example, can be linked to the experience of the provincial students Wen-hsin Yeh has studied.⁴ The Communist Party’s need for intellectual support (pp. 360–361) could be contextualized with the recent historical treatment of the 1950s, and there should also be a reference to the Cultural Revolution as history, both topics to which Mazur’s work makes a contribution.⁵ Finally, Mazur uses the terms “civil society,” “civil sphere,” “public space,” and “public sphere” (pp. 2, 227, 413, 415). These terms and the ideas behind them reflect debates in Western Sinology from the 1990s; if Mazur is to use them now, she should define them and explain her reasons for using them.⁶

A future edition might sharpen the historical lens by focusing on one of the lives of Wu Han, perhaps Wu Han as a historian or Wu Han as a political figure. Though the sections on private life are illuminating, some of the transitions are awkward (“What was so special about Wu Han and Yuan Zhen’s relationship? Because it was special.” p. 244). The final two chapters, which conclude with a list of what happened to each member of the Wu family and a poem-as-epitaph, leave the reader desirous of more. What are we to make of Wu Han the intellectual-turned-politician? Did he have any flaws? Throughout the biography, Wu Han is presented rather like myth 2, the liberal intellectual hero, but in the final chapters, elements of myth 3 appear abruptly; Wu Han and Yuan Zhen, oblivious of cadre

privilege, eat expensive rice in front of their friends (p. 381), and Wu Han denounces his colleagues in the anti-rightist campaign (p. 399). Without a conclusion, readers do not know how to reconcile the myths Mazur presented at the beginning.

Finally, it should be mentioned that *Wu Han, Historian*, requires better editing. Important terms are often not defined; “modern” (p. 23) and “nationalism” (p. 33) are two examples. There is frequent confusion with Chinese and English terms. Both English terms and their Chinese translations are used, but not with consistent introduction (pp. 25, 288); Chinese-isms such as “broad society,” “Liang-ism,” and “Great Han-ism” are retained (pp. 146, 197); May Fourth “Cultural Revolution” is not distinguished from Cultural Revolution; and people and places (Wang Anshi, p. 253; Yan’an, p. 246) are often referred to without context. Present-day Chinese scholars are referred to without identification; Dali Yang is quoted on the Great Leap Forward without the reader being told he is a political scientist; a novice reader would think from context that Dali Yang was a 1960s political figure (p. 402, also Chen Yungfa, p. 307). These problems would make the book difficult for a novice reader who does not speak Chinese, and should be addressed to make the study more accessible to a wider audience.

Despite these issues, *Wu Han, Historian* will be of interest to scholars of contemporary China. Mary Mazur’s meticulous research asks and answers important questions. A biography of a prominent intellectual caught up in multiple political storms, it reveals how an intellectual negotiated his relationship with the state. It also allows us to see how the state perceived of intellectuals, how the Party’s “dilemma of victory” required their cooptation (pp. 360–361), and how Mao’s understanding of Wu led to his persecution (pp. 419–422). In addition, this study invites us to see how ideas like “democracy” (pp. 296–297), “red vs. expert” (p. 391), and even the “Communist Party” (p. 393) could be flexible in the thinking of one man. In Mazur’s well-researched and nuanced study, these complexities illuminate our understanding of twentieth-century China. Finally, because Mazur attributes Wu Han’s fall to Mao’s being threatened by Wu Han’s moral stance in “fundamental, indigenous Chinese values,” her argument suggests that the Cultural Revolution was, after all, about a clash of cultures.

Denise Y. Ho

Denise Y. Ho is a historian of twentieth-century China. She is an assistant professor of Chinese studies at the Chinese University of Hong Kong.

NOTES

1. See Roderick MacFarquahr and Michael Schoenhals, *Mao’s Last Revolution* (Cambridge, MA: Belknap Press of Harvard University Press, 2006), pp. 15–20; and Michael Schoenhals, ed., *China’s Cultural Revolution: Not a Dinner Party* (White Plains, NY: M. E. Sharpe, 1996), p. 6.
2. See Albert Feuerwerker, ed., *History in Communist China* (Cambridge, MA: Massachusetts Institute of Technology Press, 1968); and Arif Dirlik, *Revolution and History: The Origins of Marxist Historiography in China, 1919–1937* (Berkeley: University of California Press, 1978).

3. See Jeffrey N. Wasserstrom, *Student Protests in Twentieth-Century China: The View from Shanghai* (Stanford, CA: Stanford University Press, 1991); and Henrietta Harrison, *The Making of the Republican Citizen: Political Ceremonies and Symbols in China, 1911–1929* (New York: Oxford University Press, 2000).

4. Wen-hsin Yeh, *Provincial Passages: Culture, Space, and the Origins of Chinese Communism* (Berkeley: University of California Press, 1996).

5. See Jeremy Brown and Paul G. Pickowicz, eds., *Dilemmas of Victory: The Early Years of the People's Republic of China* (Cambridge, MA: Harvard University Press, 2007); and Joseph W. Esherick, Paul G. Pickowicz, and Andrew G. Walder, *The Chinese Cultural Revolution as History* (Stanford, CA: Stanford University Press, 2006).

6. See William T. Rowe, "The Public Sphere in Modern China," *Modern China* 16, no. 3 (1990): 309–329; Mary Backus Rankin, "The Origins of a Chinese Public Sphere: Local Elites and Community Affairs in the Late Imperial Period," *Études chinoises* 9, no. 3 (1990): 13–60; Frederick Wakeman Jr., "The Civil Society and Public Sphere Debate: Western Reflections on Chinese Political Culture," *Modern China* 19, no. 2 (1993); "Symposium: 'Public Sphere'/'Civil Society' in China?" *Paradigmatic Issues in Chinese Studies* 3 (April 1993): 108–138; and Philip A. Kuhn, "Civil Society and Constitutional Development," in *La société civile face à l'État dans les traditions chinoise, japonaise, coréenne et vietnamienne* (Paris: École Française d'Extrême-Orient, 1994), pp. 301–307.



Stephen McDowall. *Qian Qianyi's Reflections on Yellow Mountain: Traces of a Late-Ming Hatchet and Chisel*. Hong Kong: Hong Kong University Press, 2009. x, 226 pp. Hardcover \$50.00, ISBN 978-962-209-084-2.

These days, Huangshan 黃山 is the primary tourist destination in southern Anhui province, and few visitors take the time to explore Qiyunshan 齊雲山, a neighboring mountain in Xiuning 休寧 county that is dwarfed in height and scale by Yellow Mountain to the northeast. In late Ming times, however, Huangshan tourism was still relatively undeveloped, and it was the accessible and manageable Qiyunshan that was a better known attraction. Qian Qianyi's 錢謙益 "Reflections on Yellow Mountain," written in 1642, may have played a role in altering this state of affairs, for its substantial length and prominent position in Qian's *Chuxueji* 初學集 (where it takes up a whole *juan*) must have given a boost to the growing interest in Huangshan during the seventeenth century. Relatively little of Qian's extensive and often difficult prose writings has been studied in depth in English, and Stephen McDowall's monograph is a very welcome addition to the literature. Written in a lucid and engaging prose, the book is divided into two parts. Part 1, illustrated by a number of attractive color reproductions, discusses the cultural