

archive of personal papers and Colonial Office records. In moving away from simply depicting colonialism's faults through a medical lens, Crozier's book laudably tries to balance positive and negative aspects of the EAMS's history. But its non-judgmentalism sometimes limits significant analytical insights that could take us beyond the perspective of the EAMS doctors. The lack of a rapprochement between Foucaultian-style analysis of discourses of modernity and identity, and archivally-based case studies providing historical data on practice and experience is a general problem in colonial medical history (W Ernst, 'Beyond East and West. Reflections on the social history of medicine(s) in South Asia', *Soc. Hist. Med.*, 2007, 20: 505–24, pp. 509–10). African histories of medicine have generally tended towards the stolidly archival end of the spectrum, and this book is no exception. This is a pity, given that it could have further developed Dane Kennedy's work on settler identity that points in exciting new directions.

Thus, while the experiences of EAMS doctors may indeed "provide a cultural-historical template with which to view the colonial experience in general" (p. 2), this book's frame of vision is very narrowly focused. It remains to be seen whether other data fit into the EAMS story like pieces of a puzzle, or whether EAMS doctors' identities are better understood by providing new theoretical insights, or by juxtaposing them with African identities or broader socio-historical patterns. Nevertheless, as it stands, the book is a detailed, well researched and clearly presented account of a much neglected part of the Colonial Service, and will be a useful contribution in the field as a whole.

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Michelle Renshaw, *Accommodating the Chinese: the American Hospital in China, 1880–1920*, East Asia: History, Politics, Sociology, Culture series, New York and

London, Routledge, 2005, pp. xxii, 312, illus., £55.00, \$90.00 (hardback 978-0-415-97285-7).

Michelle Renshaw's meticulously researched *Accommodating the Chinese* looks at an important puzzle. When Western medicine was introduced into China by Protestant missionaries, which aspects of the missionary hospitals were adopted from their Western counterparts, and which owed their character to indigenous Chinese institutions, and to what extent? The author gives us a detailed discussion with enormous historical evidence.

Accommodating the Chinese addresses a topic generally ignored in the history of Western medicine in China. The book studies the physical and practical aspects of the hospital in that country, giving us an idea of how Western medicine was practised from the late nineteenth to the early twentieth century. Although much research has been done on the history of western medicine in China, there are few studies that focus on hospitals. This book, therefore, fills a gap.

It is divided into three sections. In the first, Renshaw reviews organized medicine in traditional China. There were Chinese charitable organizations in existence when the missionaries arrived and some were similar to the format of medical missionary dispensaries. Importantly, therefore, while Chinese patients in missionary hospitals may have found the medicine strange, the organization and principle of these institutions would have been familiar.

The second section examines the physical aspects of the hospital. Based on painstaking research in historical records, these three chapters provide an examination of the hospital buildings—their location, orientation, architectural style, internal layout, range of facilities, building methods, materials and finishes, and so on. Renshaw also connects the development of the medical mission in China to the progress of modern medicine in the West. For example, the missionaries were aware of the on-going debate in the West linking hospital design and health. But many

missionary architects and clients consciously not only translated the Chinese sentiment into bricks, but also incorporated Chinese design principles into buildings. In the end, the “Western” hospitals in China had more the appearance of other local buildings than that of their counterparts in America or Britain.

Complementing the account of hospital buildings, in the third section the author also provides a vivid portrait of their day to day working and the practice of medicine within them, from the patient’s experience when entering a hospital to life on the ward. The core concern is about how the missionaries appealed to the Chinese. For example, having debated whether they should require payment for drugs and treatments, in the end, in accordance with Chinese custom, most missionary hospitals charged a range of fees that varied for rich and poor, for men, women and children.

This book’s real aim is to portray in full historical detail the American hospital in China at the historical moment when the Chinese begin to accept Western medicine. However, Renshaw neglects the important fact that, from the moment of their arrival in China, medical missionaries and the medicine they practised were regarded with suspicion and distrust, and many outrageous rumours circulated concerning their medical practices. Because most hospitals were affiliated with a church, the simplest response of ordinary Chinese people to the hospital was: why are the doors of the church always closed? Why do so many people die after going to the hospital that is linked with the church? We are left, therefore, with some interesting questions: did the spatial arrangements for treatment in these hospitals make medical missionaries’ activities look problematic to the locals? Did the rumours influence medical missionaries to make certain accommodations? These questions are beyond the scope of this book. It is thus our turn to conduct further studies.

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Robert Woods, *Children remembered: responses to untimely death in the past*, Liverpool University Press, 2006, pp. xii, 288, illus., £29.95 (hardback 978-1-84631-021-8).

Children remembered is an interdisciplinary study of parents’ emotional responses to their children’s untimely deaths across five centuries in England, France, and America, from approximately 1520 to the 1990s. The book contributes most directly to the historiographical debates about the impact of demography on the quality of relationships between parents and children. These debates were generated by the French scholar Philippe Ariès in 1960 with the publication of his book *L’enfant et la vie familiale sous l’ancien régime*. Ariès believed that emotional indifference on the part of parents was the “direct and inevitable consequence of the demography of the period” (cited by Robert Woods, p. 8): adults knew that infant and child mortality rates were high, and therefore avoided becoming too attached to their children. Robert Woods regards *Children remembered* as an “experiment” (p. 209) to test this thesis, correlating the demographic facts of child and infant death rates with evidence from twenty paintings of children and ninety-six poems written by adults upon the deaths of their offspring. This approach is influenced heavily by the theoretical “three-levels model” proposed by the French historian Michel Vovelle, which links death rates with societal attitudes and emotions. The book is structured around this tripartite framework, with the first section charting the changing death rates over time, the second part then examining the representation of children in paintings, and finally, the third part analysing the language of grief in poetry. Woods argues that to some extent Ariès was wrong, since “Children were mourned . . . in all five centuries” (p. 210) despite the shifts in mortality rates, as indicated by the unrelenting expressions of grief conveyed through the literary sources. He also criticizes Ariès for assuming that the high death rates in France were “normal”, when in fact, they were “an