

Greenham Common, DeGroot observes, the women activists "congratulated themselves on their achievement, rather like the lunatic who thinks the sun rises because he wakes up in the morning" (p. 326). In fact, however, DeGroot speaks with much greater certainty about the motives of government policy makers than is warranted, for—with the exception of looking at some scattered documents at the Truman Library—he has not done any research in government records. Nor has he examined the scholarship (for example, by Matthew Evangelista, David Cortright, and this reviewer) that illustrates the substantial impact of disarmament groups on nuclear arms control and disarmament policies and on the retreat from nuclear war since 1945.

Alas, anecdotes and humor cannot substitute for thorough research and an open mind.

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#### ASIA

BENJAMIN A. ELMAN. *On Their Own Terms: Science in China, 1550–1900*. Cambridge: Harvard University Press, 2005. Pp. xxxviii, 567. \$55.00.

In an effort to make Benjamin A. Elman's book accessible to a broader audience, the editors at Harvard University Press chose to leave out Chinese characters. Scholars and readers fluent in Chinese will find no characters in the bibliography, notes, or index. They will not even discover a glossary. The lack of Chinese obviously compromises the utility of this book as an indispensable reference for researchers. For a book about science in China "on their own terms" that not only discusses translation issues but also has Chinese names, titles, and phrases on every page, this is an egregious omission. Elman's robust book is otherwise replete with telling facts, compelling arguments, and persuasive conclusions.

Over the past two decades, Elman has made major contributions to Chinese social-intellectual history by writing books about the evidential scholarship movement, Jiangnan regional academic lineages, and the civil service examination system in late imperial China. Building on the strengths and research of all his previous books, Elman synthesizes for the first time the history of Chinese and Western sciences in China from 1550 to 1900. By focusing on how native Chinese sciences changed through interactions with first the Jesuits (1601–1773) and then Protestant missionaries (1840s–1900), Elman maintains a clear central narrative that traces how the Chinese adapted Western science for their own ends and developed modern science on their own terms. By systematically comparing the different strategies and situations of the seventeenth to eighteenth-century Jesuits with the nineteenth-century Protestants in China, Elman also demonstrates how Western missionaries adapted their knowledge of science, technology, and medicine to attract the interest of

the Chinese and secure imperial patronage. Although they failed to convert the rulers, or many Chinese for that matter, to Christianity, both Jesuits and Protestants succeeded in transmitting sciences from the West through comparable strategies of accommodation with their Chinese hosts.

Divided into five sections, the book's structure moves from collecting and ordering practices among Chinese intellectuals on the eve of Jesuit contact during the late Ming dynasty (1368–1644) to natural studies and the Jesuits in the mid-seventeenth and eighteenth centuries, evidential research and natural studies within Qing intellectual history, modern science and the Protestants during the nineteenth century, and Qing reformism and modern science of the late nineteenth and early twentieth centuries. Each section opens with an overview of its contents and ends with a transition to the next chapter, providing necessary guideposts for readers through a nearly encyclopedic display of peoples and places, books and ideas, arguments and conclusions. Chinese were not passive recipients but rather active players in the process of transmission of natural studies from the West. Western missionaries found an audience not only more interested in their sciences than in their religion but also educated in a native tradition of natural studies just as complex as their own. Elman narrates their interactions over nearly four centuries using the foreground of Chinese intellectual history and native sciences with great erudition, acumen, and aplomb. His study promises to become a classic in several fields.

Although this book already has many maps, figures, and tables to help readers see the larger picture, my students wished that each section had a timeline of major events within China and the world related to science. In addition to the list of Chinese dynasties, for instance, a timeline of the Ming and Qing emperors as well as significant events would have helped novices navigate the torrent of detail. The emphasis in the second half of the book is on science in modern China. Except for the annotated bibliography of the Ten Mathematical Classics used to teach mathematics in the Imperial Academy during the Sui (581–618) and Tang dynasties (618–907), for example, the remaining eight appendixes summarize aspects of the modern influence of Western science in China after the Opium Wars, from the first Chinese translations of chemistry (1855–1873) to scientific societies in China (1915–1927). Comparable to the content of the rest of the book, these appendixes give a sense of the chronology and the issues of science in post-Opium War China that promise to inspire other scholars toward further research in this understudied realm. Elman's text perhaps requires more effort to read because of the myriad facts marshaled to support a few key arguments; but for those for whom truth resides in the details and for whom future research looms large behind the endnotes, bibliography, and appendixes, an unforgettable voyage over four centuries back and forth across the China sea awaits.

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