

also noticeable that the deaths of familiar ones who have died with unfulfilled desires are more dangerous to living people.

In any case, I expect that this book can provide its readers a much better understanding of Korean *mudang* and shamanism.

NOTE:

1. I do not agree with Kendall's usage of the appellation "shaman" for the Korean *mudang*. I would rather use the term *mudang* in this review. In a broad sense the *mudang* may be called shamans, but there are some differences in a strict sense between the Korean *mudang* and the Siberian shaman.

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MACKINNON, JANICE R. and STEPHEN R. MACKINNON. *Agnes Smedley. The Life and Times of an American Radical*. Berkeley, Los Angeles: The University of California Press, 1987. xi+425 pages. Plates, bibliography of Primary Sources, index. Cloth US\$25.00; ISBN 0-520-05966-2.

Unlike many progressive socialists who usually come from the middle class, Agnes Smedley (1892-1950) was born in dire poverty on a tenant farm in Missouri, and raised in mining camps in Colorado. She escaped poverty by becoming a country school teacher. Soon she became a political activist. She participated in Margaret Sanger's birth control movement, promoted the Indian national independence movement, and got involved in the Chinese communist Revolution. In the capacity of a political journalist, she wrote from Germany in the 1920's, from China in the 1930's, and in the United States in the 1940's. Her impassioned and lucid eye-witness accounts from China, where she lived from 1928 to 1941, were invaluable sources of information about the rise of Chinese communism as well as the Chinese people's life-and-death struggle against Japan during the Sino-Japanese War. Even after her return to the United States, she devoted most of her energies to continuing raising funds for the Chinese Red Cross (a task which she had started in 1938, though she had been working since 1934 to get medical supplies to the Red Army), and publicizing the misery and heroism of the Chinese people.

"A radical with a great heart," as Captain Frank Dorn, General Stilwell's aide, wrote about her, "she refused to submit to any form of discipline and distrusted all political leaders" (207). Her life was full of paradoxes and ironies. Honest, ideal-

istic, individualistic, and courageous, she believed that "the Chinese Communist Party represents the most democratic force in China" (237). One wonders what she would have said about the Cultural Revolution had she lived long enough to see it. For years she was investigated by the F.B.I. as a communist and a Soviet spy. Yet she never became a member of the Communist Party.—She rejected the American Communist Party, and her application for membership in the Chinese Communist Party was rejected by the Red Chinese. The F.B.I. finally had to admit that it had nothing on her. Still, as a victim of McCarthyism, her reputation was tarnished, and she had difficulties in finding publishers for her works in her last years. Perhaps because of her knowledge of her parents' unhappy experiences when she was a child, she regarded marriage as "the root of all evil" (243). She had many friends and many lovers, but she was too strong-willed and independent to agree completely with any one for long. Towards the end of her life, many friends became her enemies. She died a lonely and unhappy woman in London in 1950 while en route to China. Only her ashes completed the journey, and were buried in the Babaoshan Cemetery for Revolutionaries in a western suburb of Beijing. On her tombstone were inscribed these words: "In Memory of Agnes Smedley. American Revolutionary Writer and Friend of the Chinese People" (photo, 319).

In this twentieth-century crusader who believed in education and political involvement and fought indefatigably against poverty and ignorance, Janice R. and Stephen R. MacKinnon found an interesting biographical subject, and they apparently tried to do a thorough job. Their "Bibliography of Primary Sources" (389–404) looks indeed very impressive. Besides a long list of Smedley's articles (390–400), books, pamphlets, and "letters and archival sources," government intelligence collections, and interviews with Smedley's contemporaries are also included. It is fortunate for them that the Freedom of Information Act enabled them to use the F.B.I. files, and then the opening-up of China enabled them to interview more than thirty Chinese between March 1978 and July 1985, mostly in Beijing and Shanghai. Among those they interviewed were government officials (such as Kang Keqing [Mrs. Zhu de], Huang Hua, Wang Bingnan, Xia Yan, Zhang Wenjin, and Zhou Yang), and famous writers (such as Ding Ling, Hu Xieqing [Mrs. Lao She], Ge Baochuan, Mao Dun, and Xiao Qian). There are also copious notes attached to the end of the text (353–387). Regrettably, except for the interviews with these Chinese celebrities, the authors used only a minimum of Chinese materials. As ROSS TERRILL wrote of American coverage of communist lands:

The Chinese are not as good as the Russians at keeping secrets; their great weapon is the Chinese language—to keep information limited to Chinese-language materials is to keep it virtually a secret from the rest of the world (1984, 398).

This statement applies also to this book which could have been much improved, had the authors used more Chinese materials.

A close examination of the notes in this volume makes one wonder whether some of the listed sources really need to be included. For instance, a note about Smedley's attitude towards the Committee for a Democratic Far Eastern Society mentions Chen Hanseng's "In Memory of a Dear Old Friend" (383). Smedley was indeed a dear, old friend of Chen's, but the "dear old friend" in this article was not Smedley but Elsie Cholmeley, who had just passed away. Smedley's name appears only in the list of Elsie's "acquaintances, friends and colleagues during or after World War II" (CHEN 1984, 31). The page numbers for this article are incorrect. The article is on

pp. 30–31, not on pp. 30–32 as the authors indicate, for on p. 32 is an anonymous article entitled “Elsie Cholmeley, a Grievous Loss.” The second article is a biographical sketch of Elsie Cholmeley, mainly about her activities in connection with China, and states that she was an advisor to the Smedley-Strong-Snow Society of China. Since this society is not mentioned in MacKinnons’ book, there is no need to include this reference.

On the other hand, the omission of essential sources makes one wonder if the authors have clearly distinguished fact from hearsay, as one expects from serious, scholarly works. For instance, they wrote about Pearl Buck and her publisher husband, Richard Walsh, offering to help Smedley after her return to New York:

The two women [Buck and Smedley] had more in common than they realized: they did not know that at different times each had had an affair with Xu Zhimu, the romantic poet from Shanghai who had died in a plane crash in 1931 (254).

How could the authors know what the two women themselves did not realize? No source of information is given for this juicy anecdote. True, the authors have told the readers earlier:

By midsummer of 1929, he [Xu] and Smedley were having an affair, the high point of which was a two-week boat trip down the Yangzi to the Xu family country estate (143).

The note to this statement is on p. 366:

17. On Xu, see Jonathan Spence, *Gate of Heavenly Peace: The Chinese and Their Revolution, 1895–1930* (New York, 1981), pp. 188–278. About two years earlier Xu had an affair with Pearl Buck. On his affair with Smedley, see her letters to Sanger, August 10, October 12, 1929.

The authors did not give the location of the “Xu family country estate.” If they meant Xu’s ancestral home in / Xiashi 硤石, Zhejiang province, the Yangzi River does not flow there and therefore the two could not have taken a “boat trip down the Yangzi” to it. River boats which could reach Xu’s home town were but small sampans, where one could not sleep comfortably. In an entry in Xu’s diary dated March 17, 1927, the Chinese poet wrote that he had arrived at Xiashi and had gone to pay homage to his ancestral tombs with his second wife, Lu Xiaoman, by *xiaochuan* 小船 (small boat). After they returned in the afternoon, they “walked to the ancestral home. Very shabby and dilapidated. Felt repelled.” (Xu 1956, 145). It does not seem likely that Xu could have had sex with Smedley in Xu’s “family country estate,” an impropriety which could offend the conservative small towners and cause a scandal. But Smedley’s letters are not available to this reviewer, and therefore she does not know what Smedley wrote in them. Fortunately, Spence’s book is available. A great deal has been written about Xu in Chinese. Why did the authors not refer readers to biographies of Xu, but used a book in which the “main narrative line is carried by” Kang Youwei, Lu Xun, and Ding Ling (SPENCE 1981, xiii-xiv)? Did Spence discuss the Xu-Buck affair? The answer is a positive NO. Of the ninety pages from Spence listed in MacKinnons’ note, most have nothing to do with Xu. Only about one-fourth of them tell readers of Xu’s anti-communism (191–192), a comparison of Xu and / Wen Yiduo (193), Xu in March 18 Massacre (194–195), his marriage to Lu Xiaoman (201–204), Xu in 1927–28 (212–216, 231), Ding Ling’s contacts (219, 232),

Xu's last years and death (232-237), Qu Qiubai's critique (239), echoes of Xu in *Cat Country* (236). There is no allusion to Xu's affair with any Caucasian women whatsoever. Pearl Buck's name is not mentioned at all in the Spence book. How could the authors know that Xu and Pearl Buck had an affair?

In fact, the lavish wedding of Xu and Lu Xiaoman took place on August 14, 1926, after years of seemingly insurmountable obstacles and many beautiful (now famous) love letters between them. According to Xu's diary, he was then deeply in love with his wife. Her name appears in six of the seven 1927 entries (covering January 1 to April 20) which are collected in his *Zhimu Riji* (1956, 140-152). The only entry in which Lu is not mentioned is the shortest one—only two and a half lines long (Xu 1956, 144). Every time he named her, he displayed great affection and concern. Without unimpeachable evidence, this reviewer is not convinced that Xu could have had an affair in 1927 with Pearl Buck, then the wife of a missionary professor of agriculture at the University of Nanking, and a devout Christian. Except for the sake of sheer sensationalism, there is really no reason to drag in the good name of Pearl Buck, for these two casual remarks about the Nobel Prize for Literature winner have no direct bearings on the life and achievements of Smedley, and are therefore irrelevant to the purpose of the book.

There are other factual errors. For instance, the scandalous Lily Wu incident in June 1937 in Yan'an, in which Smedley floored He Zizhen, then Mrs. Mao Zedong, "with a single punch." The authors quoted Edgar Snow's account without any comment (188-193), and thus gave an impression that the incident resulted in the banishment of He and Mao's immediate divorce from her. Their note to Snow's account tells readers also to "see Ross Terrill, *The White-Boned Demon* (New York, 1984), p. 413, for his summary of the text with Lois Snow" (374). Again, the page number the MacKinnons gave is incorrect. Terrill's account of this episode based largely on Snow's is on pp. 142-146; his sources of information are given on p. 413. In fact, Mao did not get his divorce from He until 1939, when he wanted to marry the pregnant Lan Ping, later known as Jiang Qing (TERRILL 1984, 146-159; cf., for instance, CH'EN 1965, 210, 387). As TERRILL pointed out: "Snow's document errs in placing the divorce too early; also in stating that He Zizhen was banished from Yenan—she cleared out of her own accord" (1984, 415).

While describing Smedley's success in wringing a large donation to her favorite charity from H. H. Kung at a party around 1938, the authors incorrectly labeled Kung the "nominal head of state as president of the Executive Yuan" (205). They also inaccurately reported that, on September 28, 1944, Chiang Kai-shek cabled Roosevelt an ultimatum demanding that Stilwell "be recalled or he would resign as generalissimo and president of China (head of state)" (279). The president 院長 (yuanzhang) of the Executive Yuan was not the "nominal head of state." Before Generalissimo Chiang was elected to be China's first president 總統 (zongtong) under the new Constitution by the National Assembly in April 1948, the chairman 主席 (zhuxi) of the National Government was the "nominal head of state." Lin Seng held this office from December 1931 until his death on August 1, 1943. Two months later, on October 10, Chiang assumed the chairmanship in addition to his many other positions. At the time of the alleged cable, Chiang was not yet the "president of China." Since the authors did not give their source for this cable, this reviewer cannot tell from where the error emanated.

In spite of some inaccuracies which prevent it from being a completely reliable work, this book tells a fascinating story of a cosmopolitan freedom-fighter whose politics grew out of her own experience and who constantly fought against racism and

colonialism. Among her friends and acquaintances were people of high positions, including political leaders, diplomats, famous authors and journalists active during those days. The book provides entertaining reading, and can help place this unusual American woman in a proper historical perspective.

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CAMBODIA

Kambodschanische Kultur, No. 2, 1988. Cambodian Culture. Thonevath Pou, Wolfgang Ulland, Guechse Yim, editors. Berlin: Studiengemeinschaft Kambodschanische Kultur e.V., 1988. Approx. US\$7.00 or DM 15.—.

Since the massive flight of Tibetans before the Chinese troops and especially in the aftermath of the events in Indochina triggered by the fall of Saigon, Asians have become a familiar sight in Europe even in areas where hardly a tourist would ever venture. This poses a number of problems for which neither the accepting societies nor the refugees' groups were prepared. Both sides were faced with having to deal with an entirely unfamiliar language, not to speak of the mutually unfamiliar ways of thinking and believing. There can be no doubt that in the long run these Asians will leave a definite impression on the cultural landscape of Europe. On the other hand, they themselves have to put up with the dilemma of integrating themselves into the host societies and at the same time of trying to preserve their own cultural heritage. Such a situation asks for means and efforts which would help the partners to learn about the other and at the same time to become more conscious of the nature and cultural conditions of their respective differences.

Kambodschanische Kultur proposes to introduce Cambodian culture to the German (speaking) public and to provide some help for the Cambodian community in Germany to remember their own cultural homeland. The journal, whose first issue was published in 1987, wants therefore to reach a public generally interested in Cambodian culture and scholars in Khmer studies. These are two fields difficult to combine to