

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

anomaly”, since Britain, northern Europe, and New England experienced lower rates of mortality (p. 212). However, the author does not entirely rule out the possibility that there is a link between demography and grief, stating that “If at least 1 in 2 infants died, deep emotional attachment could not be expected . . . Rare events encourage more deeply felt emotional responses” (pp. 212–13).

Perhaps the greatest merit of *Children remembered* is its innovative juxtaposition and analysis of such diverse sources: rarely have historians used the quantitative evidence of death rates alongside the qualitative evidence of paintings and literature. Woods raises some thoughtful questions about the uses and pitfalls of these sources, stating that whilst poetry is a useful medium for conveying emotions, it cannot be assumed that the thoughts and feelings of the authors can “be simply and directly derived” from the texts by the historian (p. 103). Furthermore, the book is a treasure trove of information: Woods has included transcripts of all ninety-six poems, colour copies of eighteen of the paintings, and useful facts about the authors/artists, subjects, and purposes. Hopefully this will encourage scholars to make greater use of these kinds of sources, since traditionally diaries and correspondence alone have been used by historians of parent–child relationships. Likewise, the book is rich in secondary detail, containing meticulous accounts of the various works of historians, literary theorists, and sociologists. Occasionally, this information is a little overwhelming, since it can obscure the flow of the book’s central argument. A more significant concern relates to Wood’s methodology: readers may feel that it would have been better if the artistic sources had been analysed in a more thematic, qualitative manner, since they do not always lend themselves to statistical analysis. In particular, the charting of the number of times the word “grief” (and other similar terms) appeared in the poetry against the changing death rates (p. 215) is problematic, for this emotion can be conveyed in more subtle ways than through the use of the word itself. Moreover, this

method does not adequately distinguish between the expression and the feeling of grief: Woods implies that the absence or presence of the language of grief is evidence of the absence or presence of the actual feelings themselves, when in fact, there were probably many factors influencing authors’ choices of vocabulary and expression, such as moral and religious disapproval of excessive grief. Nevertheless, *Children remembered* is a valuable contribution to the historiography of childhood, death, grief, and emotions, and will surely be appreciated for its ambitious aims and interesting observations.

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Leslie T Morton and Robert J Moore,  
*A bibliography of medical and biomedical  
biography*, 3rd ed., Aldershot, Ashgate, 2005,  
pp. xi, 425, £85.00 (hardback 0-7546-5069-3).

This is Leslie Morton’s (1907–2004) last book. His name was immortalized in *Morton’s medical bibliography* (fifth edition published in 1991)—commonly referred to as *Garrison and Morton*—a standard reference work for anyone working in medical history. The first edition of *A bibliography of medical and biomedical biography* was published in 1989, and *A chronology of medicine and related sciences*, also by Leslie Morton and Robert Moore, appeared in 1997. Both these are valuable counterparts to *Garrison and Morton*.

The 1989 edition of Morton and Moore’s *A bibliography of medical and biomedical biography* was restricted to English-language publications, but references to relevant literature in many European languages including French, German and Russian were added in the following editions. There are 3740 biographies in the present edition compared with 2368 in the second edition. The entry for each individual includes birth and death dates, nationality and speciality, sometimes followed by a note of the main contribution to medical science (usually the