

Reference Guide to Christian Missionary Societies in China: From the Sixteenth to the Twentieth Century and *Christianity in China: A Scholars' Guide to Resources in the Libraries and Archives of the United States*

R.G. Tiedemann. *Reference Guide to Christian Missionary Societies in China: From the Sixteenth to the Twentieth Century*. 2nd ed. Armonk, NY: M.E. Sharpe, 2009. 360 pp. \$128.95. Hardcover. ISBN: 9780765618085 and Xiaoxin Wu, ed. *Christianity in China: A Scholars' Guide to Resources in the Libraries and Archives of the United States*. 2nd ed. Armonk, NY: M.E. Sharpe, 2009. 864 pp. \$249.95. Hardcover. ISBN: 9781563243370.

These carefully edited reference works provide two quite different guides to the topic of Christianity in China. Tiedemann's *Reference Guide* focuses specifically on missionary societies and therefore excludes references to the Nestorians (who came to China in 635 CE) and contains only brief references to the early Franciscan and Jesuit missionaries, not associated with societies, who were active in China prior to the sixteenth century. His work is divided into five main sections, dealing with Roman Catholic Communities of Men, Roman Catholic Communities of Women, Chinese [Roman Catholic] Communities of Women, Protestant Foreign Missionary Societies, and Protestant Chinese Missionary Societies. Individual missionary societies are cited by their English names, followed by a Latin/non-English name (where applicable), the Chinese name (both transliterated and in Chinese script), and a statement of the fields in China where the society was active. Tiedemann uses a very inclusive understanding of the term "Christian" and includes references to the work of the Church of Jesus Christ of Latter-Day Saints, the Jehovah's Witnesses, and the Church of Christ, Scientist.

What makes this work particularly useful is the background note that accompanies each entry, which provides a thumbnail history of the activity of the society, a contact address for the society's archives, a list of official periodicals issued by the society, and a very brief bibliography (typically one or two books) pertaining to the society's history. An extensive "Missionary Societies" index provides see references to the numerous alternative names for many of the societies. A "Fields in China Index" (which uses both English names and Chinese names in Chinese script) helps one identify the missionary work that took place in a specific city or a religious territory such as a prefecture or vicariate apostolic. In addition to a personal name index and a brief subject index, there is also a "Nationalities Index," showing the twenty-eight countries from which Christian missionaries came to China.

In spite of the careful scholarship that is evident in this work, it would appear that several missionary societies were missed. An examination of the societies listed even under the letter A in the index to Wu's *Christianity in China* suggests a surprising number of omissions: American Benedictine Sisters in China, American Christian Missionary Society, American Friends of the Chinese People, American General Missionary Board, American Mission of the National Episcopal Home Missionary Society, American Jesuits in China, American Leprosy Mission, and American Missionary Association, just to name some examples. The focus on missionary societies results in the omission of some potentially useful categories. There is no subject index term for "women" and, curiously, no listing by denomination. Mary Ann Aldersey is mentioned briefly, but her status as the first Christian missionary woman to serve in China is not acknowledged. Also missing are references to major missionary conferences in

China, such as the China Centenary Missionary Conference that was held in Shanghai in 1907. Closely associated with the missionary movement were the numerous tract societies, some of which have also been missed (e.g., the American Tract Society and the Central China Tract Society), and sponsoring organizations such as the Young People's Forward Movement for Missions or the Young People's Missionary Movement, which at one point supported more than 100 missionaries in West China (A. J. Austin, *Saving China: Canadian Missionaries in the Middle Kingdom 1888-1959*, p. 97).

Another useful feature of this book is the index to activities associated with missionary work, such as education, institutes, hospitals and clinics, language study, orphanages, printing presses, and radio programs. Curiously, there is no index term for Bibles, although there are several entries for Bible schools. There is also no index term for churches or cathedrals, even though the entry "China" in *The New Catholic Encyclopedia* shows pictures of several cathedrals.

One topic that is related to this book but lies outside its defined focus is the anti-Christian movements or forces that existed in China at various times and that led to the initial expulsion of foreign missionaries in 1954. This and many other topics are covered in the monumental *Christianity in China*, edited by Xiaoxin Wu. The second edition, which is more than 800 pages long, contains extremely detailed inventories, arranged by state, of the resources in American libraries and archives pertaining to Christianity in China. The arrangement by state, rather than by religious affiliation or topic, places considerable demands on the subject index (which is almost eighty pages long) and the personal names index, to provide access to geographic terms, names of organizations, and topics.

A glance at a typical subject entry for a missionary society shows the strength (the very detailed archival inventory and contact information) but also a potential weakness in this book. There are twenty-one pages that contain references to the "North China Mission," but not one of them tells one anything about the Mission: when it was founded, where it was active, who was active in it, or when it ceased operations. There are thumbnail histories for some organizations, for example the Seventh-Day Adventists, but the page number entries in the index use exactly the same typeface and do not show which entry will contain background information. Geographic terms in the subject index are given only in English, using traditional names (Peking rather than Beijing), but there is also an extensive "Place Name Conversion Table" that includes the Wade-Giles and Pinyin forms of romanization. Organizations are listed in the language of the organization, but the names of Chinese organizations are followed by English translations. There are lengthy subject entries under denominations but there are no entries for names of countries, a very useful feature in Tiedemann's book. The focus on U.S. repositories leads to the omission of some European Christian organizations that were active in China, but whose archival repositories lie outside of the United States, but there are several references to French and German missionary societies whose records are at least partially located in American archives.

Overall, the subject index is very rich and detailed, and it provides a wealth of access points not only to missionary activity in China but also to social, political, and economic topics that relate to Christianity and to the Christian church (and its related organizations) that existed (and still exists) in China. Whereas Tiedemann does not list missionary societies by denomination, there are detailed listings by denomination in Wu's *Christianity in China*. There is also a very detailed list of dissertations and serial titles and a separate list of oral histories. The bibliography, which is only eight pages long, can only be viewed as a select bibliography. The list of dissertations, by comparison, is forty pages long.

Curiously, neither book contains an overall timeline of events pertaining to Christianity in China or an introductory essay that summarizes the history of Christianity in China. Tiedemann includes only a table of “Vicariates and Prefectures Apostolic in China in the Care of the Order of Friars Minor.” There is also no statistical information about Christian activity in China. Tiedemann does not have a subject entry under statistics. Wu has numerous entries under the term “statistics” but does not include any statistical tables. The statistical tables in Columba Cary-Elwes, *China and the Cross: A Survey of Missionary History* (New York: P.J. Kenedy, 1957) suggest an interesting topic for further research.

Institutions that can afford to purchase both of these reference works will have access to very detailed information about Christianity in China. Tiedemann’s book is more accessible to a person seeking introductory information about missionary work in China. Wu’s book is indispensable to any serious researcher. It is hoped that in the years to come there will be expanded editions of both of these books, as the research in this fascinating area of church history continues.

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