discussion of statistical data, still Jerry Jacobs presents an interdisciplinary, original and provocative discussion of one the most pressing economic issues facing women and men today.

Lynn Weiner
Roosevelt University

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Ono Kazuko — *Chinese Women in a Century of Revolution, 1850-1950*, edited by Joshua A. Fogel. Stanford, California: Stanford University Press, 1989. Pp. xxvi, 255.

The English translation of Ono Kazuko's *Chinese Women in a Century of Revolution, 1850-1950* represents a splendid addition to the growing western-language literature on women in China. First published in Japanese in 1978, and now translated into elegant English by a team of translators working under the direction of Joshua A. Fogel, this is an important work. It is welcome for the wealth of detail it presents to English-speaking audiences and for its woman-centered analysis of a century of Chinese history.

As Fogel and Susan Mann write in their introduction, the book is "more a history of women in the evolution of the Chinese revolution than it is a modern history of Chinese women" (xxiv). And in Ono's telling, the Chinese revolution of the past century represents, albeit in fits and starts, nothing less than the transformation of Chinese society. For Ono, the revolution in gender relations is as essential as the revolution in land relations to the process of socialist transformation. Where she parts company with some other analysts is the degree to which she concludes that the Chinese revolution has in fact effected a transformation in gender relations. Ono's is a triumphal history, a history of individual heroism articulated in individual voices, and portrayed with clarity and compassion. It is a heroic story, and the heroes are the women of China, with socialism as the tool which empowers them.

This rendering audible the voices of Chinese women is one of the book's great strengths. Another is the way in which the discussion of women and gender is deeply integrated into the social and political history of the last century. This work charts ways in which women have participated in the revolutionary changes that have transformed China since 1850. It opens with several earthy songs of the nineteenth-century Hakka peasant women: it is a felicitous beginning. (The Hakka are a people who live in southern China, whose culture differs from mainstream Han culture in a number of ways, many of them having to do with gender markers. Hakka women, for example, do not bind their feet.) The songs celebrate work and they celebrate love. In the voices of this minority group, Ono has identified two of the themes that will dominate the revolutionary quest of Chinese women for the next century: work and love.

After her discussion of the role of women in the massive Taiping rebellion, she treats the late-nineteenth-century reformers, Liang Qichao, Tan Sitong and Kang Youwei, in gendered terms. Because the family, particularly with respect to hierarchy, was targeted by reformers as key to China's backwardness, gender issues of crucial interest to reformers. After a brief discussion of the participation of women in the

Boxer Rebellion, Ono goes to chronicle the implications for women of the 1911 revolution. Indeed, her analysis of the women's suffrage movement of the early twentieth century is one of the most interesting parts of the book. The movement met with early and limited success: in revolutionary Guangdong, 10 of the 165 members of the provincial assembly were women. Indeed, this is probably what prompted Emmeline Pankhurst to assert that even in China, women had the vote (89). (Chinese women, who, of course, did not have the vote at the national level, returned Pankhurst's interest. Reports of her 1913 trial appeared in the Chinese press almost on a daily basis.)

In subsequent chapters, Ono analyses the ways in which gender appeared as an important issue during the May Fourth movement. She then chronicles the growth of a female urban workforce. A further chapter outlines the role of women in the communist movement. Her story ends in 1950 with the institution of the marriage law.

The texture and richness of this book distinguish it from other works on women in modern China. Professor Ono's command of detail and her ability to find sources — such as songs — which provide authentic voices of peasants and workers are superb. In addition to the Hakka songs, there are other texts such as the one sung by women at the Da Sheng Cotton Mill which advocates sabotage by putting dumplings in the machine (120-121).

The book is full of vignettes of heroic women — some famous, others not. Ono admires these women — their struggles and their successes. She is attentive to the question of why a particular reformer speaks in favor of education for women and women's rights. In the case of Liang Qichao, she concludes that he is interested in women's issues because he believes that they will benefit the men of the nation. The question is cast differently by the revolutionary martyr Qiu Jin: "When men can no longer protect the nation, how can women depend on them?" (60) In her search for female agency, Ono describes a number of women's organizations. Surely, one of the most interesting of these was an organization founded by prostitutes, the Chinese Women's Espionage Training Institute (79-80). These patriotic spy-prostitutes consciously made use of their social marginality to serve the society which had marginalized them. It is an irony which is not lost on Ono.

Professor Ono is one of the most important Japanese historians of China of her generation. She writes in her preface that her colleagues, who are mostly male, persist in regarding her work in women's history as sort of a hobby, peripheral to her real work on political thought in the Ming and Qing dynasties (1368-1911). She concludes her preface to the English-language edition by reporting that she has heard of the ambitious efforts of women's studies in the United States, and offering the hope that this work will contribute in some way. (The editor and the translators have done a splendid job of including in the notes relevant works published by feminist scholars of China since the original edition was released). This book brings to an English-language readership an accessible, vivid and enthusiastic portrayal of women in the Chinese revolution. As Mann and Fogel suggest in their introduction, this work has the freshness and excitement of an author asking for the first time: "What does my field look like to the women who lived it?" Recent feminist scholarship has of course problematized the relationship between women and socialism, not only in China. When we look at Ono's relatively unproblematic rendering of the relationship between the two, we should remember that 1978 was a very different world in both

feminist scholarship and China studies than is 1991. And Ono's work finally reminds us that while the Chinese revolution did not create a women's utopia, its successes in remedying the condition of women in the century from 1850-1950 are manifold.

Ann Waltner
University of Minnesota

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John Komlos — *Nutrition and Economic Development in the Eighteenth-Century Habsburg Monarchy. An Anthropometric History.* Princeton: Princeton University Press, 1989. Pp. xv, 325.

Historians have worked long but inconclusively to distinguish cause from effect when explaining the onset of the Industrial Revolution. They generally agree that population growth, availability of capital, agricultural improvement and political environment played important roles in this most significant of all economic changes in the modern world. But just what relationship did these factors bear to one another? Were agricultural advances, for example, driven by demographic pressures or the other way around? What, precisely, was the role each of these conditions played in fostering the Industrial Revolution itself?

John Komlos's ambitious book will certainly not lower the intensity of debate. Nor, despite prodigious reading and great mathematical sophistication, has he answered these questions more satisfactorily than many of the scholars whose work he criticizes in his introduction. Author of a respected study of the Habsburg Empire as a customs union, he has undertaken, at least at first glance, a rather perverse enterprise. He seeks to apply to all of Europe a model based upon developments which he believes brought the Industrial Revolution into the lands of the house of Austria. Given the relative economic backwardness which marked the Habsburg state until its collapse in 1918, it seems an unlikely place for paradigm-generation of that sort.

However, in this case, the very eccentricity of the locale serves to illustrate his larger point. Thoughtfully repeated either wholly or in part throughout the densely constructed text, the argument runs as follows: the Empire faced a Malthusian crisis during the middle of the eighteenth century. Empress Maria Theresia and her son, Joseph II, forestalled this by opening up the economy through curbing aristocratic, guild, and ecclesiastical privilege. The effect of these measures was to bring the surplus population into the work force, thus setting the conditions for the Industrial Revolution in Austria. Similar developments are to be found in all of Europe.

At the very least, the analysis opens up interesting, and largely unexamined issues in Habsburg history. The prevailing view of the Theresian and Josephinian reforms is that they were a response to military challenges, primarily from Frederick II of Prussia. Komlos proposes that these changes were prompted equally, if not more so, by domestic unrest which stemmed from dwindling supplies of food. Only further research will tell. Indeed, here lies one of the problems with his work. A large part of it is dedicated to establishing the existence of a Malthusian crisis in the lands of the house of Austria. This, he does through close examination of height measurements taken from conscripts in the eighteenth-century Habsburg armies. These declined during much of the period, leading the author to conclude that dietary deficiencies