

# A HUMANIST ANALYSIS ON PERIODICALS OF CHINESE MEDICINE FROM THE LATE QING AND REPUBLICAN PERIODS

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*This article introduces English-language scholars to The Compilation of Chinese Medicine Periodicals from the Late Qing and Republican Periods, a valuable new scholarly resource edited by Wang Youpeng. Compilation projects like this one have been a major field of scholarship in China from imperial times and serve the purpose of both preserving and selecting texts from around the empire. The medical journals included in this compilation took advantage of the newly available technology of print capitalism in Shanghai to respond to the challenge posed by a rapidly organizing Western medicine that sought to regulate and abolish Chinese medical practitioners. This article is a translation of Wang Youpeng's introduction to The Compilation and was first published in the China Reader's Journal (Zhonghua dushu bao) in August 2012. Wang argues that Chinese medical journals of this period are one of the best sources for observing the changing nature of medical practice and education during the late Qing and Republican eras so crucial to the development of medicine and science in China. The Compilation is a massive primary source not only for understanding the modern transformation of Chinese medicine from a private to a public endeavor, but also the larger role of medicine in Chinese society, seen through published documents on the battle between proponents and enemies of Chinese medicine. Literature specialists will be interested in the many short stories on medicine by important Chinese writers like Bing Xin. Ultimately, Wang argues, The Compilation should stimulate a multitude of new research projects. Given its importance in bringing together these journals from repositories all over China, we might add that research libraries and specialists may consider acquiring this substantive source and the separate index and abstracted table of contents.*

KEYWORDS: *Chinese medicine, periodicals, late Qing and Republican periods*

*The Compilation of Chinese Medicine Periodicals from the Late Qing and Republican Periods* (中国近代中医药期刊汇编 *Zhongguo jindai zhongyiyao qikan huibian*, hereafter *The Compilation*) altogether has 212 sections and was jointly published by Shanghai University of Traditional Chinese Medicine and Shanghai

Lexicographical Publishing House in 2012 (上海中医药大学 Shanghai zhongyiyao daxue and 上海辞书出版社 Shanghai cishu chubanshe). The chance to edit this book came out of a fortuitous conversation that Duan Yishan (段逸山 b. 1940) and I had one evening in a conference hotel in Beijing. Duan, a tenured professor at Shanghai University of Traditional Chinese Medicine, and at that time also the head of the library, was then directing several doctoral students to research late Qing and Republican era Chinese medicine periodicals. There were few people doing research on these journals, and the Shanghai University of Traditional Chinese Medicine had a particularly good collection, making this a treasure-house well deserving of increased scholarly attention. Professor Duan's introduction made me eager to do something immediately, so I began conceiving ideas of how to get this project started.

Science and technology periodicals from the late Qing and Republican eras are very numerous because of the rapid development of science and technology in China at the time, and for this reason they have been widely recognized as retaining historical value even to the present day. Periodicals from Chinese medicine have not been recognized as such, and yet they nonetheless should be considered as one type of science and technology periodical, possessing at least two kinds of value as historical documents. First, the medical conferences, medical cases, and effective prescriptions of a century ago have a very important contemporary reference value for both clinical Chinese medicine and research on pharmaceuticals—some prescriptions may still be able to be used clinically. But because even large libraries have rarely collected this type of periodical, a systematic collection and publication of the most important journals in one set could represent the development of the sequence of ideas of modern Chinese medicine, and this would have major academic significance for the study and continuation of Chinese medicine. On that particular evening, Duan and I talked very excitedly about all of this as our ideas came together, and we decided that, after returning to Shanghai, each of us would report to our supervisors with a list of items for the project. Not long after, under the direction of each of our supervisors and of the late Mr. Qiu Peiran (裘沛然 1916–2010), one of China's great physicians, Shanghai University of Traditional Chinese Medicine and Shanghai Lexicographical Publishing House established an editorial work team. Further, with the periodical collections of Shanghai University of Traditional Chinese Medicine Library, the Museum of Traditional Chinese Medicine, and the library of the Lexicographical Publishing House, we started an extended five-year process of compilation.

Many hundreds of medical and pharmaceutical periodicals were published in the late Qing and Republican periods, and among those more than two hundred relate to Chinese medicine. But many of this number were very short-lived, publishing only one or two issues before laying down the flag and stilling the drums. So the most important question became how to select periodicals for inclusion. Duan Yishan established five principles of selection: the first was to emphasize journals that focused on Chinese rather than Western medicine; second was to privilege journals with early publication dates, especially the most influential ones; third was to privilege those periodicals with a longer publication run; fourth was to privilege those that were relatively authoritative, or that had significant influence. These four principles guaranteed that *The Compilation* would collect all of the most important Chinese medicine periodicals of the late Qing and Republican periods. For example, from the Guangxu and Xuantong

periods of the Qing Dynasty (1875–1911), *Report of the Academy of Beneficial Aid* (利济学堂报 *Liji xuetaang bao*), *Medical News* (医学报 *Yixue bao*), *Shaoxing Medical Journal* (绍兴医药学报 *Shaoxing yiyaoxue bao*), *Chinese-Western Medical Journal* (中西医学报 *Zhong-Xi yixue bao*) and Shanxi's *Medical Magazine* (医学杂志 *Yixue zazhi*), *Annals of the Medical World* (医界春秋 *Yijie chunqiu*), and *Mainstay of National Medicine* (国医砥柱 *Guoyi dizhu*) were each published for more than ten years. Qiu Jisheng (裘吉生 1873–1947), head editor of *March Third Medical Journal*, He Lianchen (何廉臣 1861–1929), and Cao Bingzhang (曹炳章 1878–1956) founders of *Shaoxing Medical Monthly*, as well as Zhang Xichun (张锡纯 1860–1933) and Liu Jingsu (刘景素 dates unknown), head editors of *Shenyang Medical Journal*, and so on, all comprised a famous generation of Chinese physicians. As a fifth principle, unique medical journals with special interest were selected; for example, *Medical Literature*, *Chinese Women's Medicine*, and so on. The former is important for researching documents of medical history, while the latter is the only journal edited and published by female practitioners of Chinese medicine, and a medical periodical that was geared toward female practitioners of Chinese medicine as readers. According to these principles, 49 different periodicals were collected in five parts from Beijing, Tianjin, Shanxi, Shanghai, Suzhou, Shaoxing, Wenzhou, Guangzhou, Shenyang, and Hong Kong, each in order of their first publication date. The volumes became available in 2012.

On May 23, 2012, Shanghai University of Traditional Chinese Medicine and Shanghai Lexicographical Publishing House convened a publishing symposium in the Great Hall of the People in Beijing for *The Compilation of Chinese Medical Periodicals in the Late Qing and Republican Periods*. It was enthusiastically attended by many important officials, including Han Qide, National People's Assembly Vice Committee Head and chair of the Association of Chinese Scientists, Wu Shulin, Assistant Director of the News Publishing Administration, Wu Gang, Vice Bureau Chief of the National Traditional Chinese Medicine Management Office, and also by Chen Kaixian of the Chinese Academy of Sciences, Zhang Boli of the Chinese Academy of Engineers, and a total of close to 100 representatives congratulating us on the successful completion of this broad cultural undertaking and giving a full measure of affirmation to the project. The speeches of the leaders and professionals at the conference, the conversations before and after the conference, and the process of editing *The Compilation* over several years engendered some realizations for me that I would like to record and share.

## A RICHLY COLORED HISTORICAL SCROLL

Chinese medicine has been a relatively conservative, self-contained scholarly domain. In order to protect the medical skills of a single family, historically Chinese medicine was like a religious discipline passed down to sons, but not to daughters, transmitted to daughters-in-law but not to sons-in-law. But when Chinese medical journals appeared in the late Qing and Republican periods, they broke open the quiet aspect of Chinese medicine's closed lines of transmission. Chen Qiu (陈虬 1851–1904) Zhou Xueqiao (周雪樵 ?–1910), Wang Wenqiao (王问樵), He Lianchen, Qiu Jisheng, Ding Fubao (丁福保 1874–1952), and so on—this group of famous practitioners of Chinese medicine—one after another

established China's first set of famous modern medical periodicals, and they used their journals to pass on medical skills, leading to an opening of the general mood of the medical world. Chen Qiu's famous medical publication "A Diagnostic Record of the Cottage of Stings" (蜚庐诊录 Zhe lu zhen lu) was printed in *Report of the Academy of Beneficial Aid*, recording the author's clinical evidential effectiveness. *Medical News* printed "Mr. Zhu Ya'nan's Medical Casebook" (朱雅南先生医案 Zhu Ya'nan xiansheng yi'an) and "Xueqiao's Medical Casebook" (雪樵医案 Xueqiao yi'an) and solicited wide-ranging secret and proven prescriptions, to make them known to the public. *Shaoxing Medical Journal* called for individual reports from the Chinese medical world of knowledge gained from clinical experience, in order to make these medical cases known to the world. The 49 collected periodicals in *The Compilation* could be called an assembly of famous physicians, with innumerable schools presenting themselves. This exchange greatly invigorated the scholarly atmosphere of the Chinese medical world, and leaves a valuable medical inheritance for posterity.

At the beginning of the twentieth century, periodicals were rather like the internet today. This type of newly popular communication media developed swiftly and fiercely. The fact that the content of the new print media was abundant and diverse, and that it had the ability to report quickly, were both deeply welcomed by the scholarly world and by the reading public. Late Qing and Republican Chinese medical periodicals present to everyone not only news related to Chinese medicine, but also represent medical news of the moment, as well as news of all kinds of current politics and information about society and culture. The "Of Record" (报录 Baolu) column in the *Report of the Academy of Beneficial Aid* played a significant role in opening eyes to the world outside of China by transmitting new areas of study and encouraging reform. Examples of items include "Random News of Foreign Affairs" (洋务掇闻 Yangwu duo wen), "New Records of Scholarly Shade" (学薈新录 Xue bu xin lu), "Trivial Words on Agricultural Studies" (农学琐言 Nongxue suo yan), "Unofficial Annals of Artistic/Skillful Matters" (艺事稗乘 Yishi bai sheng), "Collected Writings on Commerce" (商务丛谈 Shangwu cong tan), "External Annals of Beneficial Aid" (利济外乘 Liji wai sheng), "Vessel of the Sayings of Natural Science" (格致卮言 Gezhi zhi yan), "Notes on Contemporary Politics" (近政备考 Jin zheng beikao), "Literary Writings on Statecraft" (经世文传 Jingshi wen zhuan), "Contemporary Information" (见闻近录 Jian wen jin lu), and so on, quoting from more than 30 different Chinese newspapers and more than 20 foreign-language newspapers. And so the very format of the journals reflects the kaleidoscope of society.

Scholars have identified China's very first periodical as *Wu's Medical Talks Collectanea* (吴医汇讲 *Wu yi hui jiang*) from the seventeenth year of the Qianlong reign (1792), and its content and form can already said to be basically a prototype of a journal. But this was only a random occurrence in history, and at that time it did not spawn a new media form. *The Compilation* takes *Report of the Academy of Beneficial Aid* as the fountainhead of Chinese medical periodicals, for although its format was still traditional, its publication cycle and content had already adapted completely to the demands of the newly developed media. The 49 journals that came after it for the next half-century were a true record of the era and together provide a detailed, vibrant historical scroll. By means of our hard work in bringing them together as *The Compilation*, readers can now conveniently

encounter these journals as a single book, inspecting nearly half a century of social transformations and medical progress. This is truly the cultural power and social value embodied in the publication of large-scale collections like this one.

## THINKING FROM THE DEBATES BETWEEN CHINESE AND WESTERN MEDICINE

The value of the documents in these periodicals for researching Chinese medicine and drugs goes without saying, so I do not need to go into unnecessary detail about these here. But what jumps out at me with most power from these periodicals are humanist reflections on the arguments between Chinese and Western medicine. Periodicals are produced to be relevant to a very particular time, so major events are all first reflected there. For example, in 1935, Wang Jingwei (汪精卫 1883–1944), at that time the secretary of the Executive Branch of the National Government, wrote a letter to Sun Ke (孙科 1891–1973), secretary of the Legislative Branch, trying to block the proclamation of legislation on the Statutes on National Medicine. After Zhang Zanchen (张赞臣 1904–1993), editor of *Annals of the Medical World*, obtained “Wang Jingwei’s Letter to Sun Ke” (汪精卫致孙科书 Wang Jingwei zhi Sun Ke shu), he immediately took a photograph and made a printing plate, publishing it in issue 105, and wrote an article titled “Battle Cry and Attack” (鸣鼓而攻 Ming gu er gong) which became explosive news, located on the cover of the journal. The article ridiculed “the great Secretary of the Legislative Branch,” Wang Jingwei, with biting satire that showed no mercy:

Wang’s college mistress skillfully brought a complaint while they lay in bed. As the darkness comes, so will the darkness leave. In the matter of issuing such obfuscation of private requests and selfish commitments, such terrible things must surely come to light.

Under the pressure of public opinion, the Statutes on National Medicine were finally made public.

In surveying the history of Chinese medical journals in this period—the convergence of Chinese and Western medicine, the scientificization of Chinese medicine, the movement to “abolish Chinese medicine, preserve Chinese drugs,” the movement to “abolish Chinese medicine”—all of these are perennial subjects of conversation in this historical era. This type of dispute could also be called Chinese medicine’s search to find a path forward. This process can be said to have originated with the late Qing scholar of national learning, Yu Yue (俞樾 1821–1907, *hao*: Qu Yuan 曲园), who for the first time offered opposition to the theory of Chinese medicine in *Treatise on Abolishing Medicine* (废医论 *Fei yi lun*) and *Treatise on Medical Care and Medicines* (医药论 *Yiyao lun*). This was followed by the denunciation of Chinese medicine and endless praise for Western medicine. Many famous people of the late Qing and Republican periods, such as Yan Fu (严复 1854–1921), Liang Qichao (梁启超 1873–1929), Chen Duxiu (陈独秀 1879–1942), Lu Xun (鲁迅 1881–1936), Hu Shi (胡适 1891–1962), and others, can all be considered extreme opponents of Chinese medicine. But the strange thing is, from the late Qing onward, no matter how often Chinese medicine suffered repeated attempts to stifle it, whether from government pressure, the influence of

famous people, or the opposition of part of the masses, it would not wither away. Looking carefully into the reason for this, it is actually quite simple and can be stated in one sentence: Chinese medicine is clinically effective. Chinese medicine relies on its own strength! Observing the history of the late Qing and Republican eras with the documents of contemporary journals from the standpoint of the present, it is worth noting that there is something much greater than merely the history of medicine behind the violent, pulsing social zeitgeist that shaped the struggle and resistance of Chinese medicine. In China—an ancient civilization—there are two types of philosophical, cultural, and social worldviews undergoing a process of blending and evolving. In this process is a remarkable view into the history of social thought, and from it one can see the big picture from one detail (Translator's note: literally, "see a spot and recognize a leopard" [可从中窥斑见豹 ke congzhong kuiban jianbao]).

As scientific knowledge advances, usually one can distinguish quite quickly whether a particular technology is to be preserved or abandoned. But rarely in the history of global science is there a technology like ancient Chinese medicine that provokes love on one hand while inciting enmity and endless controversy on the other. Today we can look back to see many historical examples of the emergence of conflicts in late Qing and Republican journals, but also the many improved and public medical prescriptions that are linked to the development of today's Traditional Chinese Medicine. Contemporary Chinese researchers should not stop merely at writing history with an objective narrative; rather, they should dare to write analyses, draw conclusions, and make comparisons of science as a reflection for future knowledge. Today, perhaps more than ever, it is worth researching the differences between Traditional Chinese Medicine and Western medicine from a more macroscopic, more scientific perspective in order to situate the development of Chinese medicine and its future. At the publishing symposium, comrade Han Qide pointed out that Western medicine uses more statistical methods in researching the overall nature of the use of medical prescriptions, whereas Chinese medicine is directed toward each variegated individual, starting from a dialectical perspective of the balance of yin-yang and paying attention to each individual's particular characteristics. I think this kind of basic discrepancy in the development of contemporary science will increasingly emphasize the qualitative medical value of Chinese medicine vis-à-vis the quantitative focus of Western medicine, and will increasingly receive the attention and affirmation of the global medical world.

## HUMANIST REFLECTIONS ON LATE QING AND REPUBLICAN CHINESE MEDICAL JOURNALS

Some scholars have raised the matter that both the Chinese and Western scholarly terminologies in early journals were translated quite coarsely, but the praiseworthy aspect is that each article has its own naturalistic thought and language, and most of them are not long and are thus very readable. Since the writing style is unique, the perspective is distinct, and they say exactly what they want to say, these articles provide a valuable and enormous archive of source material for scholars.

The first journal that *The Compilation* incorporated is *Report of the Academy of Beneficial Aid*, which has been accepted by scholars as China's first medical

school journal; from this type of precious periodical, we can see many very interesting topics of conversation. For example, this journal's section called "Medical History Answers" (医历答问 Yili dawen) follows the saying, "five movements and six qi<sup>1</sup> all begin in the Great Cold" (五运六气皆始于大寒 Wu yun liu qi jie shi yu Dahan) taking the lunar calendar "Great Cold" (大寒 Dahan) to the next year's "Little Cold" (小寒 Xiaohan) as comprising a full year from start to finish. In addition, it used a method of calculating time based on 15-day periods that was coordinated to methods of reckoning linked to the cycles of the human body in Chinese medicine taken from the *Basic Questions*' "Treatise on the Governance of the Five Constants" (素问五常政大论· Su wen—Wuchang zheng da lun), rather than the orthodox imperial calendar system. Some researchers claim this is merely an unorthodox alteration of the calendar, but it is more than that. Because imperial power was tied to calendric production, this innovation actually either displays a challenge to imperial power or shows that imperial power itself was weakening, because under normal circumstances the common people could not randomly change the imperially approved calendar at will.

Chinese medical journals frequently used the periodical form to advance distance education, and early on in correspondence education the student was called the "remote disciple" (遥从弟子 yao cong dizi). This type of educational method can be seen in the nineteenth century in England. When did China start having correspondence education? According to the *Cihai* dictionary's "correspondence education" entry, "China's first correspondence education organization was the correspondence school established by the Commercial Press in 1914." But looking at Chinese medical journals, we discover that the first correspondence school of Chinese medicine was actually established by Ding Fubao in his *Chinese-Western Medical Journal*. This journal was established in year two of the Qing Xuantong period (1910) in April; in the first issue is an advertisement seeking students for the New Medicine Lecture Society Correspondence School (刊发函授新医学讲习社 Kan fa hanshou xin yixue jiangxi she), and it includes the general regulations for prospective students and a list of lectures, and so on. The regulations of the lecture society stipulate the study period as one year, with a test at the end of communications, and that those qualified would be given a certificate. Students would be charged a tuition of 2 dollars (*yuan*) per month, 70 cents (7 *jiao*) for teaching materials, and 30 cents (3 *jiao*) for postage. Those from poor families would have their fees reduced by half. The New Medicine Lecture Society Correspondence School established by the polymath Ding Fubao was aided by the *Chinese-Western Medical Journal* to maintain contact with remote disciples and trained a cohort of Chinese medical talent. For example, famous medical historian

<sup>1</sup> This translation is from Nigel Wiseman, *Dictionary of Chinese Medicine, English-Chinese, Chinese-English* (Changsha: Hunan Science & Technology Press, 2006), 685, who offers the unorthodox alternate translation of the full term as "cosmobiology"; compare Shuai Xiezhong, *Changyong zhongyi mingci shuyu* (Terminology of traditional Chinese medicine) (Changsha: Hunan Science & Technology Press, 2005), 16: "five movements and six climates," explained as "The ancients combined the Theory of the Five Elements with the changes of the six kinds of climate (wind, heat, warmth, dampness, dryness, and chills) to deduce the relationship between the changes of weather and the occurrence of disease in humans. This theory is somewhat similar to the modern climatological medicine and worthy of further investigation.

Chen Bangxian (陈邦贤 1889–1976) graduated from this school, receiving a certificate of great distinction. The New Medicine Lecture Society Correspondence School started four years earlier than the Commercial Press Correspondence School, establishing itself as the forerunner of correspondence education in China, so researchers of educational history can obtain detailed information about early correspondence education in this journal. Speaking of education, the first issue of the *Report of the Academy of Beneficial Aid* had a section called “Beneficial Aid Medical Classics” (利济教经 Liji jiaojing) in the rhyming couplet format of the *Three Character Classic*, expressing its scope as including “rules and regulations of Chinese and Western studies, up to and including all of the world’s activities.” The content included traditional Chinese cultural knowledge, but also Western politics, culture, science, and technology, which Xiong Yuezhi has judged to be “the earliest self-compiled textbook of modern Chinese intellectuals,” of great value for researching late Qing and Republican educational history.<sup>2</sup>

Aside from specializing in the particularities of Chinese medical periodicals, *The Compilation* also pays close attention to the establishment of special columns recording various kinds of medical news, medical terminology, random jottings, anecdotes, and other small stories, poems, and songs, and so on, which should all attract readers. This kind of content is very important information for researching Chinese medical culture, but is also a part of the research of late Qing and Republican society and literature. For example, *Shaoxing Medical Journal* has a column titled “Random Writings,” which solicited local medical customs. General editor Qiu Jisheng’s self-selected “Medical Customs of Shaoxing” introduces personal/family medicine, supernatural medicine, medicine of the rivers and lakes, official medicine, and semi-official medicine, treating the advance of popular vulgarizations and superstitions with sharp criticism. This information from a century ago is valuable material that would be difficult to otherwise obtain for those of us today who are researching local customs and regional culture. Moreover, this journal also carried humorous essays, rumors of the medical world, short stories, satire of contemporary problems—all humorous and interesting.

Another example is the second volume of *Guide to National Medicine* (国医导报 *Guoyi daobao*), which established a column of “Random Jottings” (杂俎 *Zazu*) that published in succession Wu Quji’s (吴去疾 dates unknown) “The Unofficial History of Physicians” (医林外史 *Yilin wai shi*), Huang Laoyi’s (黄劳逸 dates unknown) “Dreams and Human Life” (梦与人生 *Meng yu rensheng*) and “Alcohol and Human Life” (酒与人生 *Jiu yu rensheng*), Wang Yinghao’s (王英豪 dates unknown) “Anecdotes of Medicine” (医林轶闻 *Yilin yiwen*), and others. *Guanghua Medical Magazine* (光华医药杂志 *Guanghua yiyao zazhi*) established columns such as “Interesting Research Information” (有趣的研究资料 *Youqu de yanjiu ziliao*), “Winter Silk Embroidery” (零缣寸锦 *Ling jian cun jin*), “Medical Literature and Art” (医林文艺 *Yilin wenyi*), and “Random Writings of the Artists” (艺林杂记 *Yilin zaji*). The *Shenzhou Medical Report* (神州医药学报 *Shenzhou yiyaoxue bao*) had columns for “Short Stories” (小说 *Xiaoshuo*) and “The Literary World” (文苑 *Wenyuan*); the first 30 issues collected a total of 12 short stories,

<sup>2</sup> Xiong Yuezhi, *The Dissemination of Western Learning and the Late Qing Society* (Shanghai Renmin chubanshe, 1994).

among them Lian Xin's (莲心 dates unknown) social short story, "Perceptive" (燃犀 Ran xi), which was serialized in nine issues. The literature in journals of Chinese medicine was rather special. The content all had a connection with medicine, so it could perhaps be called "medical literature." In the process of editing, I also read a piece of writing attributed to Bing Xin (冰心 1900-1999), "Interesting Discussions on Medicine" (医药趣话 Yiyao qu hua), in *Annals of the Medical World* (医界春秋 *Yijie chunqiu*), issue nine. The writing style does not seem like that of Bing Xin's other works, but Bing Xin actually studied Western medicine for two years. I have not researched Bing Xin, but I believe that those scholars that do will be interested in reading it.

## CORRECTING AND RESTORING HISTORY

Faced with such a rich cultural repository, having completed editing *The Compilation*, the collective desire of the editor and editorial team is to reduce any legacy of regrets as far as possible, but the compilation and editing of large-scale collectanea is inevitably a troublesome and difficult process. After the initial selection process, we discovered that almost no single library had complete runs of journals; in the process of supplementing collections, we also discovered that journals of this special subject were in terrible condition and it was rare for most large libraries to hold even one out of ten. Taking Shanghai Library as an example, this repository's collection is very rich and the collection on late Qing and Republican Chinese medical journals is among the best from all provincial and municipal libraries, but, of the 49 journals and more than 120,000 pages of material we collected in total, the collection at Shanghai Library only had about 10,000 pages. In order to make up the deficiency of pages, we investigated 50 libraries in succession, even contacting private collectors and the website "Confucius Old Books Network" (kongfz.com). We took no account of the cost of our networking, so that we would not regret missing unrecognized talent. If there was truly no way to supplement missing issues and pages missing from issues, we give an explanation, hoping that in the future there will be new discoveries. In the process of attempting to supplement incomplete runs, we discovered that many journals had experienced the ravages of time: pages had become brittle and weathered, and could not stand to be turned over for examination. Passing through the process of collation, printing, and publishing can cause these to be preserved, so the documents of the few can become many, transmitted to future generations, and we are secretly satisfied and feel gratified.

*The Compilation* reflects more than half a century of the development of Chinese medical history in the late Qing and Republican periods, yet also reveals more than half a century of social development history, with rich content; therefore those scholars at the publishing symposium for *The Compilation* regarded it as an "encyclopedia" of late Qing and Republican China. In order to maintain the long-term historical value of this "encyclopedia," in the editorial process we took preserving authenticity as the first priority, taking care with many tiny, insignificant details from the original publications. For example, in the early issues of *Report of the Academy of Beneficial Aid*, from issue 17 on we could not find the original journal, but Wenzhou Library had a notebook in which the content of the original journal had been compiled in sections. In the process of editing, according to the original journal form we compiled it as an "addendum"

to preserve its authenticity. Another example was *Medical News*, which was also like this—the original classic was cropped and bound so that it was difficult to see the true nature of the original. In the process of editing, we reattached the content pieces together, for the convenience of the reader. Moreover, something worth paying attention to is the journals' advertisements. These advertisements include introductions to practicing physicians, publicity for Chinese-Western pharmaceutical patent medicines, and news of medical publications, and so on, by no means isolated cases, so that they could provide a multifaceted use for researching industrial, pharmaceutical, and medical book culture. We even went so far as to take some pages that had been interposed in the journals, such as reader contact cards, reader opinion solicitation forms, and purchase order requests, to make appendices that we printed after that issue of the journal, even to the point of reproducing a single page with a single word—all was precious and we wanted to satisfy the needs of many different researchers.

Senior document scholar Deng Jinsheng (郑金生 1946–), the former head of the Documents Research Committee of the Institute of Chinese Medical Science, has already expended enormous effort in researching late Qing and Republican Chinese medical journals, and is fully aware that acquiring extant copies is not easy due to their being scattered all over the country. At *The Compilation* publishing symposium, Deng spoke to us, demonstrating his deep gratification at being able to see the successful completion of such a collection. While researching one kind of journal, he had been able to advise quite a few Ph.D. students, but with the publication of this large collection he could advise even more! To see him so deeply moved made me think of my participation in last year's editorial board working conference on the fifth compilation of the *Republican Collectanea* (民国丛书 *Minguo congshu*)—scholars said that it was the publication of the *Republican Collectanea* that promoted research of Republican scholarly history. This is not a bad saying—if there had been no *Republican Collectanea*, then many original texts would be hard to find, and researching Republican scholarship would be easier said than done. I also hope that the publication of *The Compilation* will likewise promote vigorous historical scholarship on late Qing and Republican Chinese medicine and related humanities research.

After all of the edited books were published, the editorial committee immediately started editing and publishing work on two reference works for this collection: an abstracted table of contents (中国近代中医药期刊汇编总目提要 *Zhongguo jindai zhongyiyao qikan huibian zongmu tiyao*) and an index (中国近代中医药期刊汇编索引 *Zhongguo jindai zhongyiyao qikan huibian suoyin*). Currently, the *Abstracted Table of Contents* has already been published, while work on the *Index* has been intensified and it will be published by the end of 2014. I believe that the publication of this set of two accompanying reference works will facilitate even more scholarly use of this large-scale collection.

## NOTES ON CONTRIBUTOR

David Luesink teaches Chinese history at the University of Pittsburgh, has recently edited a volume of papers titled *China and the Globalization of Biomedicine*, and is working on a manuscript called “Dissecting Modernity: Anatomy, the Language of Dissection, and the Birth of Biopolitics in China.”

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