deed, as Stuart understood it, of God’s mission for China. For, though Shaw never quite says so, Stuart appears to have held the belief, common among American missionaries at the time, that universal Christianity was coterminous with liberal American Protestantism, just as universal democracy was coterminous with the principles of the American constitution and the Declaration of Independence. Perhaps this is one reason why Stuart (along with many other American missionaries) came to see the Protestant Chiang Kai-shek as the hope of China’s regeneration (a Chiang baptized by the French Jesuits of Hsü-chia-hui, for example, might have exercised the American imagination in quite a different way!).

The book is clearly written, and not surprisingly devotes about half its space to the years after 1945, when Stuart served first as Marshall’s adviser and later as ambassador, trying to salvage American hopes in China, and continually frustrated by a State Department that paid little attention to his recommendations for American policy. Shaw’s account is based largely on Stuart’s own papers and the published diplomatic correspondence in the Foreign Relations series. While Stuart the human being may still await his biographer, Stuart the missionary as cultural mediator, searching for resonances of American Protestant individualism in China’s tradition, and Stuart the missionary called upon to be statesman in a lost cause, emerge clearly from Shaw’s study.

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The sequestered history, largely undocumented tragedy, and emergent transnational reality of Hmong highlanders of Laos is explored in three new publications by Yang Dao, Jane Hamilton-Merritt, and Lynellyn Long. Yang Dao, one of the first Hmong to earn a Ph.D. in the Western world, is uniquely qualified to discuss the travails of Laotian Hmong in recent decades. A voice of reason and reconciliation during the bitter civil war in Laos, Yang Dao prepared Hmong at the Turning Point in France as the Indochina wars were reaching their final conclusion. Crafted essentially as a blueprint for development of
Hmong regions in postwar Laos, the monograph present some fascinating data on the Lao-Hmong in their homeland prior to 1975. Unfortunately the author failed to significantly revise his book of two decades past, rendering many of his observations uniquely irrelevant or startlingly out of date. Perhaps the greatest failing of this book is the fact that it never attempts to address the significance of Hmong refugee migration for the future of intercommunal relations in the Laotian homeland. Dr. Dao reports, for instance, that in 1971 there was a total of thirty-seven Hmong university students in the Western world (p. 99). He fails to mention that thrice that number can be found in just one California state university in Fresno today. In an all-too-brief four-page epilogue, the author suggests that in an age of receding ideological tensions the real possibility for reconciliation between erstwhile enemies in Laos is presently at hand. Dr. Dao has been a personal witness to the unfolding of the tragic civil conflict and its bitter harvest of internecine repression in postwar Southeast Asia. Unfortunately, he shares precious little personal reflection on the way in which the Hmong became entangled in webs of international intelligence and projected military power which led to their dislocation throughout northern Laos. The future contributions of Dr. Dao to our understanding of modern Laotian history are much anticipated.

Tragic Mountains is the most engaging and passionately presented of works reviewed here. Ms. Hamilton-Merritt provides much new information on the genesis of the Hmong-French alliance in the aftermath of World War II in the northern highlands of Indochina. Much of the heretofore hidden history of the development of Hmong irregular forces by the French initially and later by a handful of CIA agents is recounted here. American military power was projected by these operatives to remote villages and electronic intelligence stations deep in Pathet Lao territory. Those Hmong who followed General Vang Pao in this fight (at least a third of the Lao-Hmong chose the other side) served their cause with largely unrecognized valor. Yet the fate of many of the Lao-Hmong was sealed in the conclusion of this fateful alliance, dislocating every single village in northern Laos, bringing death to almost every family and resulting in not only defeat but careless abandonment of America’s highland allies. Ms. Hamilton-Merritt recounts this story with passion, but alas with little balance. In her estimation the Lao People’s Democratic Republic is little distinguished from the most repressive regimes in the world, hunting down Hmong “with a fanaticism similar to that of the Nazi persecutions and of Pol Pot’s mass murder in neighboring Cambodia” (p. 509). This author brooks not the slightest criticism of the strategic planning, democratic allegiance or postwar refugee service management of General Vang Pao. Her ideological position, somewhere in the neighborhood of Allen