

Deutsche Vereinigung für Chinastudien (DVCS) (German Association for Chinese Studies), which had been founded five years previously in East Berlin, Helmut Martin sparked off the publication of the Association's annual conference papers. Of the three volumes hitherto published, the most recent and most significant is an abundant collection of articles on the history of German sinology (*Chinawissenschaften—Deutschsprachige Entwicklungen: Geschichte, Personen, Perspektiven*, 1999, in collaboration with Christiane Hammer).

After the Tiananmen events in 1989 Helmut Martin initiated a long-term interdisciplinary study of the economic and cultural transformation processes in Chinese society. This *European Project on China's Modernization* was funded by the Volkswagen Foundation and resulted in a great many publications in German, English, and Chinese (articles and monographs, overview in *Vernetzungen. Wirtschaftlicher und kultureller Wandel in China*, 1998). In recent years Helmut Martin had increasingly focused his attention on sociopolitical and cultural developments in Taiwan and on its transition to democracy, thus becoming one of only a very few German-speaking China scholars to specialize in this marginalized research area. A number of contributions for conferences and lengthy essays as well as an unfinished *History of Taiwan Literature* attest to his dedication in this field. Being regarded as not politically correct, these activities provoked harassment time and again from the PRC authorities over the last decade, most overtly in their refusal to grant Professor Martin entry visas in 1999. However, among his colleagues and friends in the Chinese-speaking world and among the advocates of the democracy movement on both sides of the Taiwan Strait which he actively supported, Helmut Martin was widely known as Ma Hanmao.

Professor Martin will be remembered as a remarkable China scholar and a unique and charismatic personality.

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### ANN LEIGH MINTURN (1928–1999)

While visiting Boulder, I learned today, that among the victims killed in the crash of Egyptair 990 was Ann Leigh Minturn, a well-known scholar of women's and children's issues in cross-cultural perspective, including several important publications on India.

Dr. Minturn was born in Chicago. She graduated from Mount Holyoke College in 1949 and proceeded to Radcliffe College where she earned her M.A. and Ph.D. degrees in the field of social psychology. In 1954 she began her career at Cornell University as a research associate. In 1958 she joined the faculty of the University of Illinois, where she remained until 1967. That year she went to the University of Colorado at Boulder where she was a professor until her retirement in 1997.

Her research work in India produced *Rajputs of Khalapur*, *Mothers of Six Cultures: Antecedents of Child Rearing*, and *Sita's Daughters: Coming Out of Purdah*. Leigh Minturn was past president of the Society of Cross-Cultural Research and a Fellow of the American Psychological Association. Since retirement she had traveled extensively.

There are no immediate survivors, but two generations of scholars will remain indebted to her for her many contributions.

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### BENJAMIN ISADORE SCHWARTZ (1916–1999)

Benjamin I. Schwartz, Leroy B. Williams Professor of History and Government at Harvard University, died November 21 at his home in Cambridge.

Born in East Boston to an immigrant family, Schwartz was educated at Boston Latin School and Harvard College. With a major in Romance Languages, he was preparing for a career in high school teaching when World War II turned him toward East Asia, specifically Japan. As an army officer in signals intelligence, he was immersed in Japanese secret radio traffic, and happened to be the duty officer who read and analyzed the first intercepted message that hinted at Japan's readiness to surrender. After the war, he entered the Harvard Graduate School, studied Chinese, and joined the first of John K. Fairbank's seminars in Regional Studies (along with Joseph Levenson and other future leaders in the modern China field). He was appointed in 1950 to the Harvard faculty, on which he served until his retirement in 1987.

The work that established Schwartz as an intellectual leader, *Chinese Communism and the Rise of Mao* (Harvard University Press, 1951) was developed from his doctoral dissertation. Here one finds already some characteristic marks of his scholarship. His aim was to describe the relationship between worker and peasant movements in the evolution of CCP doctrine, particularly Mao's role in rationalizing the de facto autonomy of the militarized CCP from its supposed "proletarian" base. The trick for Kremlin and CCP ideologists was to be sure that innovations *in deed* were camouflaged by orthodoxy *in word*, in order "to conceal . . . the actual severance of the Chinese party from its proletarian base." Sources in Russian, Japanese, and Chinese led Schwartz to conclude that Maoism was no mere creation of Soviet strategists, nor an example of orthodox Leninism, but rather an original adaptation to the concrete military-political situation of China in the 1920s and 1930s. This conclusion, now so generally accepted, constituted a crucial advance in the intellectual context of 1951 and a turning point in the development of modern China studies, and led to a more sophisticated understanding of international Communism. Underneath lay Schwartz's belief that we must both take ideas seriously and place them firmly in the context of action; and that in evaluating particular ideas, we must consider their broader matrix of culture and thought.

Delving deeper to the underlying problem of how Chinese conceived the relationship between their own cultural background and Western thought, Schwartz studied the pioneer translator-interpreter, Yen Fu. *In Search Of Wealth And Power: Yen Fu And The West* (Harvard University Press, 1964) could only have been written by one broadly learned in both Chinese and Western cultures. Schwartz's study of Yen's translations required a critical re-reading of the works of Spencer, J. S. Mill, Montesquieu, Huxley, and others, in a way that revealed their core messages as perceived by a Chinese mind. The mind of Yen Fu focussed on how state power in the West was connected to Western social thought, and how Chinese state power could profit from the same connection. To perceive how the thought of "liberal" thinkers was intimately connected to the "Promethean explosion" of the Western