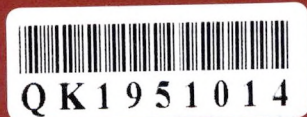


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Marshman and the Earliest Chinese Books Printed with Lead Movable Type *Ma Min*(4)

Based on the field study in the original location of the British Baptist church in Serampore, India and books and materials preserved there, the author argues that the Gospel of John in the New Testament translated and printed by Joshua Marshman and other Baptist missionaries was the first Chinese book printed with lead movable type. Moreover, the lead movable type used in Serampore had influence on Robert Morrison and other missionaries from the London Missionary Society who printed books using the same technology in coastal China and Southeastern Asia. The competition as well as the mutual encouragement and influence between Serampore and China promoted the introduction and development of the Western printing technology using lead movable type in China. This article also discusses the complicated relationship between the missionary activities and trade, and the interwoven religious and cultural communication in modern Asia.

Classical Learning in the Form of National Learning: The Ambiguity in the Modern Transformation of Chinese Scholarship *Sang Bing*(23)

The rise and development of the national learning was almost simultaneous with the gradual retreatment of the classical learning from the school curriculum and even the whole knowledge system. In this transitional period, scholars had ambivalent attitudes toward the traditional classical learning. The conservatives tried to maintain the supreme status of the classical learning, while the reformists hoped to disintegrate it into multiple disciplines. Included in the overarching concept of the national learning, the classical learning was entangled with philosophy, history and literature, and gradually lost its previous high status. However, the classical learning in China was a knowledge/moral system, both a mainstay of ethics domestically and a symbol of national essence internationally. How to remake a moral system without relying on the ancient texts and provide an alternative to reconstruct a global system was a key challenge faced by the Chinese then.

Disagreement in Scholarship and Disputes between Scholars and Literati: The Historical Origin of the New Culture Movement at Peking University *Li Fan*(38)

In the early Republican period, the disputes between the Tongcheng-style Group and Zhang Taiyan's disciples at Peking University were the key factor that led to the beginning and development of the New Culture Movement there. The fact that faculty belonging to the Tongcheng-style Group were driven out of Peking University facilitated the "literature revolution" and pushed the intellectual atmosphere at Peking University toward the New Culture in general. The Tongcheng-style Group advocated highly stylistic "parallel" writing, while Zhang's disciples promoted free-style writing. Their dispute on writing style was indeed a continuity of the prolonged dispute between the Song Learning and the Han Learning in the Qing. Meanwhile, Zhang's disciples criticized the Tongcheng-style Group also due to scholars' disdain for literati in Chinese academic tradition. In this sense, some logic and practice that led to the New Culture Movement were still "old".

Privilege of the Strong and Discourse of the Weak: The Circulation and Practice of the "Extraterritoriality" Concept in Modern China *Huang Xingtao*(50)

The Western modern concept of "extraterritoriality" consists of two distinctive rights, namely diplomatic immunity and consular jurisdiction. In the daily usage of this term, the latter often overshadowed the former and led to the misunderstanding of this concept among the Chinese educated elites. In the late Qing period, some tried to separate the two meanings of extraterritoriality and chose "consular jurisdiction" to refer to the judicial privilege that the Powers enjoyed in China. This trend was reinforced in the late Beiyang period and the Nanjing nationalist government. However, in public media, the meaning of consular jurisdiction always dominated the popular understanding of this concept. As a conceptual tool, "extraterritoriality" was used to appeal to people's passion for national survival and advocate the political reform in late

Qing. During and after the May Fourth Movement, it also became the symbol of evil imperialism and the discursive weapon to mobilize the masses to join in the anti-imperialist movements.

Historical Contexts, Historical Perspective, and Westerners' Narrative of the Chinese Early Modern History *Wu Yixiong*(79)

The narrative of Chinese early modern history was originally forged by Westerners. In the 1830s, some aggressive Westerners emphasized the anti-foreign policy of the Qing and its disadvantages to justify their policy of military invasion of China and construct the historical narrative of the early Sino-Western relationship. Their justification also led to the discussion of international law and natural law, the status and value of the Chinese and Western civilizations, as well as the moral reflection of opium trade. These factors together influenced the Western interpretation of the Opium War and its meaning. They furthermore discussed the social form of the Qing and the periodization of Chinese history and understood the Chinese future in the vein of progressive history. The Chinese early modern history and the Self-strengthening Movement of the Qing were commented and narrated in this context. This historical perspective was crystalized in the works in the late nineteenth and early twentieth century and gradually forged the long-lasting historical narrative of early modern China.

"Existence" and "Non-existence": Reconstructing the Historical Narrative of Modern China *Zhang Qing*(102)

Since the early twentieth century, the "New History" advocated by Liang Qichao has shaped the modern Chinese historiography and changed the method of "preserving history". Modern Chinese historians thus deal with an age of fundamental changes including the changes in historical ideas and historiography. As a result, the "existence" in historical narratives is often judged by the teleological benchmarks of the "universal history"; and the overemphasis on such "existence" may ignore and discard the probably even more important "non-existence", which represents alternative "existence". Therefore, paying attention to the "non-existence" in history can break the restriction made by the "existence" and illustrate the "existence" implied in the "non-existence", so as to reconstruct the historical narrative of modern China.

A Reflection on the Formation, Construction and Transformation of the Chinese Revolutionary History *Wang Xianming*(123)

Tracing the process how the Chinese revolutionary history was formed and constructed helps deepen our understanding of the transformation in contemporary Chinese history. The rise and development of the Chinese revolutionary history in the twentieth century form a unique system, follow its own historical logic and open a discipline totally different from the historical tradition. The Chinese revolutionary history not only records the Chinese revolutionary movements but also reconstructs the Chinese history from a revolutionary perspective. By reflecting on the entire Chinese revolutionary history, the "New Revolutionary History" may usher another major historical turn in this field.

The Inspiration of Anthropology to Historical Methods *Yang Tianhong*(135)

Anthropology borrows the method of "empathy" from psychology and the emphasis on the "subjective" role of researchers as "participants" from linguistics. These two anthropological methods also benefit historical study. However, historians are after all mainly working in their studies and their capacity of "empathy" and "participation" is questionable. Moreover, anthropologists stress "field studies", which provide practical methods for historical research. Just like "text", "field" also can be artificial or manipulated. These factors force anthropologists to explore new methods. The challenges faced by anthropology and the anthropologists' exploration in methodology provide valuable inspiration to historical research.

A Review of the Kong Xiangxi Papers Preserved at Three Universities of the United States *Ma Lin*(147)

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