

a close textual analysis of Han's films to address how Cold War cosmopolitanism intersects with discourses of feminism, consumerism, and spectacle, further shaped by postcolonial desires, the Korean War, and the emergence of Korean cinema under U.S. influence. The book also offers a fresh insight into Han's lesser-known films and how they expand the representational strategy of women beyond the sexually liberated figure.

While scholarship on Korean cinema has often focused more on contemporary filmmakers who have gained recognition at international film circuits, Klein's detailed study of a commercially successful film director such as Han enables us to understand how popular Korean cinema spoke to the nation's desires and aspirations to seek transnational alliances and connections, as well as the United States' exercise of its cultural influence and political sphere on Asian nations during the Cold War. Overall, the book is a valuable work that provides a transnational perspective to the study of Korean cinema in the 1950s and an important contribution to the burgeoning scholarship on the Cold War culture of Asia.

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*Herbs and Roots: A History of Chinese Doctors in the American Medical Marketplace.* By Tamara Venit Shelton. (New Haven, Yale University Press, 2019. xviii +351 pp.)

*Herbs and Roots* is an excellent contribution to a wide variety of fields. Tamara Venit Shelton offers compelling insights not only into the history of medicine, but also into Asian American history, the history (especially) of the Progressive Era, and the cultural history of race in America. Impeccably researched and fluidly written, with many substantial—and even delightfully revisionist—historiographical interventions, *Herbs and Roots* is a major achievement.

The chronological breadth of this book is impressive, reaching from the eighteenth century to the present. The roots of root-based medicine reach back to just after the American Revolution, when a “Chinese Doctor, Dr. John Howard” (p. 21) advertised his practice in a Harrisburg, Pennsylvania newspaper. And Venit Shelton brings her story up to our moment, discussing the ambivalent embraces of Chinese medical practices (especially acupuncture) in the medical mainstream over the last half century. The heart of the book, however, lies in the “long Progressive Era,” the moment in the late

nineteenth and the early twentieth centuries when modern mainstream medicine began pressing for a monopoly of the healing arts, *and*, Venit Shelton effectively documents, Chinese practitioners more than held their own.

Using a wide variety of sources, ranging from medical literature, diaries, and travelers' accounts to census manuscripts and (most revealingly) newspaper stories and advertisements, Venit Shelton brings to life a variety of characters who tend to be elusive in the historical record. She vividly focuses on particular individuals such as Moy Yuk, Ing Hay, and Chan Doo Sung, physicians who were avidly entrepreneurial and, often, important elites within their immigrant communities. These physicians attracted an impressively large clientele, with Venit Shelton documenting the deep thirst that white (and non-white) Americans had for a kind of healing that promised to be natural and non-invasive.

Venit Shelton's most innovative argument relates to Orientalism, and indeed, "self-Orientalizing" (p. 163). She properly notes how racist views (and actions) substantially constrained Chinese American doctors—with the police and public health authorities providing carceral enforcement. At the same time, Venit Shelton compellingly reveals how these same doctors aggressively, and successfully, put themselves forward as exotic healers from the Orient who could mysteriously heal "while fulfill[ing] American fantasies of Chinese healing as decadent, ancient, and irrevocably other" (p. 3).

Still, Venit Shelton properly rejects the idea that there was a deep chasm between Western "science-based" medicine and Chinese medicine. Venit Shelton shows how each medical tradition influenced the other and blended methods well before the advent of "integrative" medicine in the 1970s. Venit Shelton properly notes how "the boundary between regular and irregular [medicine] was inherently porous, unstable, and contingent" (p. 11).

In the end, Venit Shelton is respectful of Chinese medicine, clearly seeing the doctors whom she writes about as generally humane, and frequently helpful to suffering patients in a way that standard Western medicine was not (and arguably could not be). She refuses to be a cheerleader. Yet in a quiet, level-headed way, Venit Shelton demonstrates how we must now place Chinese medicine not at the margins of American medical and cultural life, but rather within a mainstream that was considerably more pluralistic than historians have previously imagined.

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