

Hughes touch on politics only in passing—and wisely so, because their book’s real strength lies in the competence and lack of sensationalism of its economically focused approach. But to their credit, the authors acknowledge that the emergence of “Greater China”—like that of industrial Europe in the 19th century—may as plausibly be accompanied by conflict as by peace and prosperity.

—Arthur Waldron

TRUE STORIES OF THE KOREAN COMFORT WOMEN.

Edited by Keith Howard. Cassell. 192 pp. \$60 cloth, \$16.95 paper

“The shame of a woman [is] the shame of her whole family.” Hence the long silence of the more than 200,000 Korean women forced into prostitution by the Japanese military between 1933 and 1945. Only recently has the passage of time softened the stigma and allowed a number of these former “comfort women” to step forward. This compilation of 19 of their stories was first published in 1993 by the Korean Council for Women Drafted for Military Sexual Slavery by Japan. It appeared against the backdrop of increased international scrutiny of Japan’s war crimes, and the Japanese government’s blan-

ket apology to the women involved. The present volume, edited and introduced by Keith Howard (a Korean studies lecturer at the University of London), coincides with a recent UN recommendation of a full formal apology, reparations, and criminal prosecutions.

This can be a painful book to read. The stories follow a similar pattern, and soon their impact fades through sheer repetition. But a few details stand out. For example, Okpun Yi recalls looking out from the Taiwan school building where she was confined and seeing lines of Japanese soldiers that were so long, “the ends of the queues were sometimes invisible.” Perhaps most compelling are the current lives of these 19 women. In a society that insists on marriage, all but five attempted some sort of union. Most ended in failure. Fifteen of the women now live alone under harsh conditions, and many suffer from recurring diseases. Some are involved in the campaign for reparation; others seem content with the emotional catharsis of finally sharing their terrible secret. Most would agree with the 65-year-old Turi Yun, who said simply, “They ruined my life. . . . I will not be able to forget what happened even after I die.”

—Debbie Lim

Religion & Philosophy

MACHIAVELLI’S VIRTUE.

By Harvey C. Mansfield. Univ. of Chicago Press. 387 pp. \$29.95

“Machiavelli as the principal character in his own thought,” the author begins boldly, “that is the theme of this collection of articles and essays.” But this is no “postmodernist gloss or deconstruction.” Far from it. To Mansfield, professor of government at Harvard University, there is only one true reading of the text. Niccolò Machiavelli (1469–1527) himself wishes to be the prince: “He will be the mastermind behind the operation, mastering future generations through his mind.” So much for the urbane, skeptical,

humanistic but realistic, republican Machiavelli read by most scholars. The true Machiavelli was—how shall one paraphrase?—a kind of superknowledgeable proto-political scientist, contemptuous of the ineptitude of princes, jealous of their power, and certain that he could do better.

So a close reading of Machiavelli leaves no doubt of his ambition, or that he was (as many of his first readers thought) an unashamed teacher of evil, of no-holds-barred ruthlessness in the pursuit of any power, not just in the defense of a republic (as a superficial reading of the *Discourses* has suggested to others). But Mansfield goes

