forest management types which places traditional Chinese attitudes towards forestry in a proper perspective.

RICHARD LOUIS EDMONDS

Education and Society in Late Imperial China 1600–1900. Edited by BENJAMIN ELMAN and ALEXANDER WOODSIDE. [Berkeley: University of California Press. 1994. xiv + 575 pp. $65.00. ISBN 0–520–08234–6.]

Considering that Chinese civilization has attributed such an enormous significance to education as the basis of both moral and political life (as the editors point out in their introduction), there have until fairly recently been few in-depth studies that explore Chinese educational history before the 20th century in its political, social and intellectual contexts. This book brings together social and intellectual historians to focus on the entire late imperial period, from the last years of the Ming dynasty to the turn of the 20th century (when Western- and Japanese-inspired educational reforms introduced a new element to the picture), a period that witnessed a considerable expansion of education both qualitatively and quantitatively. The authors seek above all to analyse education in practice: the changing relationship between the state and education; the cultural, social and educational ramifications of the civil service examinations; how examinations and school curricula reflected elite educational ideals and controversies; how the expansion of the Qing empire affected schooling on the frontiers and amongst non-Han Chinese minorities; and the various ways in which the meaning and purpose of education itself were defined. Overall, the book convincingly revises traditional approaches in the study of modern China that either dismissed Chinese education before the Western impact as no more than an exercise in rote learning (associated with preparation for the civil service examinations) or assumed that historical and cultural development in the late imperial period was entirely conditioned and influenced by orthodox Neo-Confucian philosophy first developed during the Song dynasty.

Contributions are arranged under four headings: education, family and identity; examinations and curricula; technical learning; and the theory and practice of schools and community education. The first section perhaps promises more than it delivers, with only the first chapter (Susan Mann, "The education of daughters in the mid-Ch'ing period") tackling head-on the complex ways in which literate and non-literate forms of education conveyed values and shaped behaviour within the family. A. Barr looks at the portrayal of four schoolmasters in an 18th-century novel to demonstrate the author's emphasis on the importance of early education and upbringing. Unfortunately, however, one of the assumptions in the novel – that maternal influence is very negative in terms of encouraging sons to study – is not explored, especially as this contradicts the Mencian classical ideal of motherhood. Kwang-ching Liu looks at the letters written by the 19th-century statesman Tseng Kuo-fan

to his brothers and sons (not daughters) to demonstrate that Tseng had a commitment to learning as an end in itself rather than as simply a means to gain success in the civil service examinations. This is not entirely convincing since the author later observes that Tseng always stressed the importance of combining sagehood with service to the state, as well as noting that he had problems persuading his eldest son to take the examinations!

The second section revises conventional images of the civil service examination system as a static and rote-memorization exercise unconnected with wider administrative and intellectual concerns. Ben Elman reminds us that it was part of a larger administrative process of selecting, promoting, evaluating and dismissing officials and demonstrates, through an analysis of the curriculum, that the system was undergoing gradual and important internal changes in content and direction before the mid 19th century. R. Kent Guy focuses on a manual of model examination essays compiled by the court literatus Fang Pao in 1737 to show that both substance and style were considered important. Kai-ching Chow, like Elman, notes that from the late 18th century onward changes in discourse on Confucian doctrine affected the content of the examinations as Han Learning (evidential scholarship) began to be incorporated into the curriculum, and that this had political and economic ramifications.

In the third section, C. Jami discusses the revival of interest in the mathematical sciences amongst the scholarly elite from the late 17th century as part of the wider development of "concrete studies" (*shixue*). Wejen Chang argues that although some knowledge of the law and judicial process could be obtained from a variety of sources ranging from published case reports to popular opera (a topic that might usefully have been further explored), such sources were not entirely satisfactory and the only people with a working knowledge of the law were the legal secretaries hired by district magistrates. Pamela Crossley charts the attempt by Qing rulers to create a Manchu identity amongst bannermen through rigorous study of linguistic and military skills. A chapter on the educational philosophy of the 18th-century scholar Tai Chen by Cynthia Brokaw is awkwardly placed in this section since it is mainly concerned with Tai's emphasis on the importance of desires, feeling and perception in the functioning of man's essentially good nature on the one hand, and his insistence that learning would enable man to realize that goodness on the other.

In the fourth section Angela Ki Che Leung focuses on the increasing number of charitable schools (*yixue*) catering specifically for poorer children and which, unlike the community schools (*shexue*) encouraged by the previous Ming dynasty, were founded by commoners as well as local notables. The two chapters by William Rowe and Alexander Woodside are perhaps the most interesting of the entire book. Rowe focuses on the attempt by the official and educator Ch'en Hung-mou to establish or restore nearly 700 elementary schools in predominantly non-Han Chinese areas during the 1730s, linking this with a campaign by

the Qing to incorporate the south-west and bring ethnic minorities firmly under imperial rule. He also intriguingly compares Chinese educational efforts culturally to transform (*jiashua*) indigenous populations with the "civilizing mission" of 19th-century Europeans in Africa and Asia, and makes the crucial point that "Confucian universalism" was not just to be imposed on ethnic minorities but also to be used to "reform" folk traditions in Han Chinese areas. Woodside explores the debate over school organization since, he argues, organizational differences between Chinese and European education were just as important as differences in educational content. Finally, B. Keenan links the expansion of academy education after the Taiping Rebellion with increasing local elite activism in educational affairs.

A thought-provoking afterword by the editors examines the reasons for the expansion of education during the Qing period, as well as the political, social and cultural limits to that expansion. The state, for example, did not necessarily want ever-increasing levels of literacy for fear of destabilizing society; the editors might have pointed out, however, that exactly the same fear prevailed in 18th- and even 19th-century Europe. This book is a solid and perceptive contribution to the history of education in pre-20th-century China, and will attract considerable interest not only from social, intellectual and educational historians of China but also (particularly the chapters by Rowe and Woodside, and the afterword) from historians of Western education.

PAUL BAILEY

The Forgotten Christians of Hangzhou. By DAVID E. MUNGELLO. [Honolulu: University of Hawaii Press, 1994. xii + 248 pp. $36.00. ISBN 0–8248–1540–8.]

Hangzhou, the southern terminus of the Grand Canal, became an important commercial centre with extraordinary charm and beauty, which Marco Polo first portrayed to Europeans in his eye-witness accounts. With a population of perhaps one million by 1300, it was a prominent site for Confucian scholars. David Mungello, known for his study on Leibniz and China and other works and himself twice a visitor to Hangzhou, concentrates on the late Ming and early Qing community of Chinese and European Christians.

At the request of one of the leading Chinese scholars whom Matteo Ricci (1552–1610) had baptized in Beijing, several Jesuits, including a Chinese lay brother, established a mission in Hangzhou in 1611. After some coverage of the early years, the focus of this study shifts to the leadership of Fathers Martino Martini (1614–61) and Prospero Intorcetta (1625–96) in developing the mission. Martini, who published an account of the Manchu conquest that became a best-seller in several European