

agriculture and industry in Wuchang, the Self-Strengthening School teaching Western languages, natural sciences and commerce in Wuchang, and the School for Gathering Talent teaching international affairs, agriculture, industry and commerce in Nanking. However it was never Chang's intention to have foreign studies supersede traditional studies. He remained throughout his life committed to the doctrine "*Chung-hsüeh wei t'i, hsi-hsüeh wei yung* Chinese learning for fundamentals, Western learning for practical use," and even in his Western-style schools he insisted that the students also study Chinese subjects or at least demonstrate prior to entry that they were grounded in Chinese scholarship.

Although Chang participated in the Reform Movement between 1895 and 1898 and his *Ch'üan-hsüeh p'ien* (Exhortation to study) helped inspire the Hundred Days' Reform, he felt that K'ang Yu-wei "was distorting China's past in an effort to justify changes that would surrender too much to Western culture," and in the end he supported the Empress Dowager's suppression of K'ang's influence. The *Ch'üan-hsüeh p'ien*, issued early in 1898, was an eloquent plea for balance between study of the Chinese heritage and the use of foreign methods. In it Chang "set forth the elements of Chinese tradition that should be fostered and those that should be discarded, the elements of Western culture that should be adopted and those that should be avoided."

After the near catastrophe of the Boxer uprising Chang played a leading part in the imperial reforms that followed. Among radical educational changes he advocated establishment of a Western-style public school system extending from kindergarten through university, abolition of the obsolete military examinations, and at first modification and later (1905) abolition of the traditional civil service examinations—providing for the selection of officials thereafter from the graduates of modern schools in China or foreign countries. He pushed the reforms energetically in the provinces he governed until called to Peking in 1907 to take charge of the new Ministry of Education. He died in 1909.

Among Chang Chih-tung's contributions to modern Chinese education, besides those already mentioned, were: encouragement to

study abroad—especially in Japan, practical courses of study, emphasis on explanation instead of on rote learning, objective grading, and education for a wider public instead of only for those who sought official rank. Chang was by no means interested only in education, and the author devotes some attention to other types of innovation and to his interest in foreign relations. But he rightly concentrates on the area of Chang's greatest concern, and the one in which he made his greatest contributions to China's adjustment to the intruding outside world.

This is an excellent book: carefully researched, well organized, and thoughtfully written. The collected writings of Chang Chih-tung have been thoroughly analyzed and other relevant Chinese primary sources and Chinese and Western-language monographs effectively used. Chang comes through as an interesting personality, and a major contribution is made to our understanding of the early stages of the modernization of China.

KNIGHT BIGGERSTAFF

Cornell University

Social Reformers in Urban China: The Chinese Y.M.C.A., 1895-1926. BY SHIRLEY GARRETT. Cambridge: Harvard University Press, 1970. (Harvard East Asian Series, 56.) 183 pp. Bibliography, Notes, Glossary, Index. \$7.50.

The dynamics of modernization is perhaps the most significant theme in the history of the modern world. China's slowness to modernize, according to one major view, was sociological and institutional, i.e., China's response lay within Chinese society, not outside of it; and traditional Chinese society was so distinctively constituted that it could not follow Western models of organization. In contrast the Marxist-Leninist interpretation maintains that traditional Chinese society was not distinctively different from the West, and that slowness of modernization was primarily due to the baneful, depressive influence of Western "imperialism." As scholars examining the impact of the West upon the East have focused largely on political, military, and economic aspects, Dr. Garrett's study of

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