

the dynamism of the social and political movement that appeared during the 1880s. Mobilization on a national scale, such as took place during the land war, necessarily implies that the society had developed in such a way as to make it possible. The framework of Irish society in the 1880s, undoubtedly a consequence of post-famine prosperity, with roots in O'Connell's mass movements of the pre-famine years, lent itself to national action. Despite Donnelly's in-depth probing of the roots of the Irish social and economic structure, there is no allusion to what these social components of a "revolution of rising expectations" in Ireland were. As Dr Clark observes in a recent article,<sup>1</sup> discontent does not fully explain upheaval. The modernizing of Irish society through a rising standard of living, a better informed population and the strengthening of local institutions able to be readily drawn into a national structure deserves closer attention.

Donnelly concludes with a lucid description of the demise of Irish landlordism during the last two decades of the nineteenth century. The land question evolves into not how much and on what terms tenants will pay rent, but whether they will pay rent at all. The ownership of the land was in question. The government-sponsored co-ownership of the land acts weakened the landlords' position to such an extent that they were generally glad to extricate themselves from Irish land through the provisions of the Wyndam Act in 1903.

This is a readable, well-researched and documented book that is indispensable for anyone desiring an accurate picture of Ireland during the last century. It should prove of particular interest to Canadian readers, since a significant proportion of nineteenth-century emigrants to Canada came from the southern half of Ireland. It sets a standard of scholarship for Irish economic and social historians, as well as pointing up the need for more regional studies of its kind.

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CHARLES O. HUCKER. — *China's Imperial Past*. Stanford, California: Stanford University Press, 1975.

This volume is an introductory text to the multiple aspects of Chinese civilization. As a textbook, the originality of this work is to be found in the organization of its material. The author avoids the standard, chronological approach to Chinese history moving methodically from dynasty to dynasty. Instead he presents Chinese civilization thematically. The volume has three equal sections: The Formative Age to 206 BC, the Early Empire, 206 BC-960 AD, and The Later Empire, 960-1850. Each section is divided into chapters covering General History, Government, Society and the Economy, Thought, and Literature and Art. Each chapter is further subdivided. For example, chapters on Literature and Art contain individual subsections on Historiography, Fiction, Poetry, Ceramics, Sculpture, and Painting. Thus the book can be read in two ways, cover, or by individual themes. The thematic approach is recommended.

In his chapters on general history Professor Hucker adopts the usual historiographic approach to China's past, tracing the rise and fall of dynasties from the legendary Hsia (2205?-1766?BC) to the Manchu or Ch'ing dynasty which came to an unregretted end in the 1912 Revolution. However, the author chose not to carry his history into the Double Ten Revolution, but stopped with the outbreak

<sup>1</sup> Samuel CLARK, "The political mobilisation of Irish farmers", *Canadian Review of Sociology and Anthropology*, XII, No. 4 Part 2 (1975): 483-499.

of the great T'ai-p'ing Rebellion, claiming the "uprising in 1850 effectively marks the point at which China's traditional history ended and its modern history began." (p. 268) The closing date of 1850 naturally means that this text cannot be used in courses on Modern China except as suggested background reading. It also means that the intellectual, cultural, and social histories are left somewhat in the air. In these fields the reader wishes the author had carried the story to the end of the imperial period in the 20th century. Even in the field of political history one feels the author may have over-emphasized the impact of the T'ai-p'ing movement as a watershed between China's "traditional" and "modern" periods. It would seem that a number of other watershed dates could be chosen depending on ones interpretation of what is traditional and what is modern Chinese history. Some Chinese historians for example have even seen the transition between ancient and modern history as the founding of the Han dynasty in 202 BC.

Following Professor Hucker through the long centuries of China's part one is impressed by how thoroughly the author has laid to rest two of the most common and erroneous imagies that still exist about Chinese civilization: that it was impervious to outside influences and stimuli, and that the civilization was static and resistant to change. The dynastic cycle approach to Chinese history may still have some validity, but is made less convincing by this volume. On the topic of outside stimuli, one again wishes the author had rounded off the theme with more thoughts on the Western impact on China during the 18th and 19th centuries.

*China's Imperial Past* is well written and will be interesting reading for the non-specialist on Chinese history. The volume is carefully indexed and contains three appendices devoted to a chronological chart of Chinese history, notes on the Chinese language, and suggested additional reading. It has numerous helpful maps and is beautifully illustrated. The price tag of \$17.50 is perhaps unfortunate for a text, but is justified for a book of this high quality.

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EDWARD R. KANTOWICZ. — *Polish-American Politics in Chicago, 1888-1940*. Chicago: University of Chicago Press, 1975.

Professor Edward R. Kantowicz presents the reader with a detailed study of the politics of Chicago's Polish-American community. He also offers some useful insights into the social and economic factors which motivated the community's political behaviour.

After a brief analysis of the situation of the Poles in Europe, he focuses on those who immigrated to America. This immigration swelled from a trickle in the middle of the nineteenth century to a flood by 1913. The newcomers were peasants who settled in the rapidly industrializing cities of the northern United States where employment was most readily available. Chicago's Polish-American community was frequently referred to as "Polonia's Capital," because it was, after Warsaw, the second largest 'Polish' city in the world.

Kantowicz deals with the trauma experienced by the immigrants and their efforts to adapt their traditional values to their new, alien, urban environment. The clergy, chiefly members of the Congregation of the Resurrection, played a key role in the political life of Polonia's Capital. Under their guidance Chicago's Polish community welded its fortune to the Democratic Party. Besides the Resurrectionists, Kantowicz discerns two categories of politicians — the machine bosses