

eventually led to the founding of the Christian Tabernacle Church in 1937. John Sung used a passionate approach to evangelism that focused on the repenting of sins. He is remembered for his zealousness and subsequent reliance on the provocation of emotions from his followers. Lastly, Watchman Nee, founder of the Little Flock assembly, delved deeper into Protestant mysticism, focusing his ministries around the “truth of the Cross.” Lian highlights the contributions of these men to show how Protestantism took on its Sinicized form by the early twentieth century.

While Lian views 1926, the year Chang Kai-shek implemented nationalistic governance, as a crucial turning point, he notes that only the departure of many Western missionaries opened the way for a more Chinese form of Protestantism. Coupled with the overwhelmingly male perspective of Lian’s chosen life stories, this assertion neglects the agency of women. The author’s intricate research and writing makes for an insightful read, but the absence of women’s perspectives represents the sole shortfall of an otherwise creative scholarly undertaking, as sources on Christian Chinese women, though few, do exist. This book, ultimately, is a must read for those interested in Christianity in China, especially in regard to its continued survival despite outright persecution by China’s communist government.

Dalvin Tsay

Laurie Manchester. *Holy Fathers, Secular Sons: Clergy, Intelligentsia, and the Modern Self in Revolutionary Russia*. DeKalb: Northern Illinois University Press, 2008. Pp. 288. Paper \$24.00.

Unlike most intellectual historians who often overlook the clerical estate as a viable segment of the Russian intelligentsia, Laurie Manchester, Professor of Russian History at Arizona State University, explores *popovichi*, the sons of Russian Orthodox clergy, as a means of studying the Russian intelligentsia in the late nineteenth and early twentieth centuries. Although this group comprised less than one percent of the

Russian population, Manchester traces the sacred roots and secular lives of “207 identifiable *popovichi*, along with hundreds of other *popovichi*” to demonstrate how they pursued both ethical and intellectual superiority in Russian society (12). By using autobiographies, diaries, and personal letters, she asserts that the *popovichi* became a crucial part of the Russian intelligentsia at the turn of the century.

The Great Reform (1859-1881), under Czar Alexander II, opened up secular professions to the *popovichi*. The Russian Orthodox clergy was previously a hereditary caste, and they often isolated themselves, mainly to keep their superior morality from other estates. Manchester successfully contrasts the ethic of this religious group with other estates, especially the nobility, another part of Russian intelligentsia. Manchester argues that they viewed the nobles as “sinners” who exploited the labor of others to accumulate wealth and wasted time to chase meaningless lifestyles. In contrast, they saw themselves as the nation’s moral compass due to their embrace of economic hardships and self-sacrifice.

In the first half of the book (chapters 1-4), Manchester narrates the *popovichi*’s perceptions of their childhood in the clerical estate and their relationship with fathers. They idolized their fathers while, at the same time, they “claimed that clerical sons were, like the apostles and saints, chosen by God” (76). Manchester asserts that the *popovichi* maintained a tight bond with their parents, especially their fathers, and such bonds contributed most to their spiritual growth. In the second half of the book (chapters 5-7), Manchester explores the *popovichi*’s intensive educational process and their secular professions. She asserts that their special focus on studying Russian history and literature strengthened the national identity of the group, while the secular professions helped them to shape their “modern selves”. However, they often struggled to preserve the moral values of the Russian Orthodox Church within a secular society.

The book reaches its climax in chapter six, “Holy Exodus: Leaving the Clergy,” where Manchester reveals the main reason behind the religious group’s departure from the clerical estate. Drawing from autobiographies, she finds that *popovichi* considered themselves “the natural-born leaders of the

intelligentsia who should go into the world to save Russia” (167). With a sense of superiority, they believed that they should be the guides of Russia, not the aristocrats who lacked moral character and patriotism. In fact, compared to Russian nobles who were heavily influenced by the West, Manchester emphasizes the “Russianness” of *popovichi*.

Although Manchester conducts thorough research to examine the lives of this particular group, she does not create a smooth transition between the *popovichi*'s role as members of the Russian intelligentsia in the late nineteenth century to their roles during the Russian Revolution in 1917, despite her brief description of “the radical intelligentsia” (215). However, Manchester’s insightful analysis produces new insight into the Russian Orthodox Church, which broadens the understanding of Russia’s clerical estate prior to the communist era. She certainly uncovers the subject when it is still new to many scholars of Russian history. Manchester’s work will greatly benefit those students who study cultural and intellectual histories of Russia as well as scholars of religious studies.

Katherine Yang

Barbara A. Ganson. *The Guaraní Under Spanish Rule in the Rio de la Plata*. Palo Alto: Stanford University Press, 2003. Pp. 290. Cloth. \$65.00.

In her analysis of Guaraní Jesuit missions in the Rio de la Plata from the sixteenth to the middle of the eighteenth century, Barbara Ganson, Professor of History at Florida Atlantic University, presents a revisionist study that argues against the representation of the Guaraní as “passive receptors of European culture and institutions,” arguing instead that Guaraní agency enabled them to resolve their own fate (5). Ganson explores this idea in Part I on Guaraní-Jesuit cultural exchange in daily mission life and in Part II on Guaraní resistance. This second part focuses especially on episodes in the second half of the eighteenth century that erupted after the promulgation of the Treaty of Madrid in 1750. Ganson challenges previous scholarship by demonstrating the active participation of the