

an attempted purge during the 1960s-70s Cultural Revolution. As with the Boxer rebellion, Cave Gully Catholics experienced the Cultural Revolution as a time of severe persecution, and Harrison uses this persecution to explain Christianity's recent growth in China. The state cracked down on Catholic leadership, she explains, and lay Catholics in turn took power unto themselves through personal manifestations of the divine. When the state church was reinstated, after 13 years of suppression, this lay underground Catholic movement maintained a rift between itself and the official state-sanctioned Church, a rift that continues into the present.

"Both Chinese culture and global Christianity are diverse and constantly changing" (207), Harrison concludes, and this, of course, is nothing new to anyone familiar with cultural studies. But building a clear methodology around this insight is easier said than done, and that is where Harrison makes her biggest contribution. She debunks outdated cultural theories by historicizing them. Acculturation theory identifies Catholic culture as "foreign" and China's developing national culture as "local", and this inevitably produces the conclusion that Catholicism could only succeed in China insofar as it was gradually adapted to China's "local" (or from this perspective "national") culture. But Cave Gully was Catholic before it was nationalized, and its history is therefore not one of gradually adapting a foreign religion to local Chinese life. That happened rather quickly in the eighteenth century. It is, instead, the history of a Chinese Catholic village caught up in the ongoing struggle between a globalizing church and a nationalizing state. What does it mean to be a Chinese Christian? Harrison's masterful work shows us that the best way to answer this question is not to begin by reducing "Chinese" and "Christian" to structural abstractions. It is rather to ask the Chinese Christians themselves, and then to listen.

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G. Roger Knight. *Sugar, Steam and Steel: The Industrial Project in Colonial Java, 1830-1885*. Adelaide: University of Adelaide Press, 2014. 256 pp. ISBN: 9781922064981. \$44.00.

Knight has spent much of his scholarly efforts on the study of sugar production on the island of Java; and this depth of knowledge is evident in this book, the title of which reminds one of Jared Diamond's *Guns, Germs and Steel*. In his latest work on sugar, Knight examines the interstices between sugar manufacturing in Java, dubbed the "Oriental Cuba", and technology in the mid-nineteenth century. He draws extensively on Dutch, British and Indonesian archives to trace how sugar production developed and was sustained to make these innovations in sugar production possible. Java sugar had been made under some very rudimentary conditions prior to the 1830s in the Netherlands East Indies. Knight traces how these conditions were modernized using a combination of technology and technicians and certain regimes of financing, labour and land use, thus propelling Java into becoming one of the world's top three sugar producers alongside Imperial Germany and Cuba.

The world that Knight sketches in this book is an exciting one in which transnational finance, technology, and technicians came together in the mid-1800s to make sugar manufacturing in Java as advanced as it was in Cuba, the-then largest manufacturing base for sugar in the world, behind which Java had lagged far behind. Knight sets out his case by, in the first part of his book examining technology such as the introduction of boilers and the vacuum pan, powered by steam, in the process of boiling sugar cane juice and making sugar. The vacuum

pan process was a much more effective and quicker way of extracting sugar from the cane juice, rather than relying on evaporating cane juice in large open pans heated over a wood fire, a process which was slow and labour-intensive and produced poor quality sugar. Later in the 1860s and 70s, the Multiple Effect apparatus opened the way to continuously process and manufacture, expanding the sugar mills' productive capacity rapidly.

Steam supported sugar production in several ways, not only in mechanizing the production of sugar but also by powering shipping that enabled exports to be sent faster to European markets and allowed managers, scientists, and technicians to travel to various parts of the sugar-manufacturing world. Englishman Thomas Edwards was one of those men. The knowledge and expertise of these men helped, for example, to create a modern, industrialized sugar mill at Wonopringgo in Central Java. This multinational workforce of men like Edwards and technicians such as Alexander Lawson traded on their managerial and mechanical skills to operate enterprises based on new machinery and technology and creating for themselves social and economic mobility. Many of these European migrants (whose ranks included women) intermarried and formed families in Java, and some settled in Java for the rest of their lives as part of that European milieu which was an integral part of sugar production.

One of the most insightful sections of this book is the exploration of the connection between the notorious Dutch cultivation system (*Cultuurstelsel*) and the system's contribution to placing sugar production on a firm footing, providing it with access to land, capital, and labour. Through a complex network of local Javanese leaders and bureaucracies and their cooperation with the Dutch, Javanese sugar manufacturers secured a stable access to agriculture land and water, ensuring that sugar cane could be cultivated when other crops were being rotated. Unlike Cuba and Brazil, Java did not have to rely on slavery, in the production of sugar; but Javanese farmers, in being required to supply their labour to meet their tax obligations, experienced other forms of servility. Knight points out that due to different levels of land ownership, some peasants supplied more labour to the sugar process than others, a process that led to proletarianisation of a section of the peasantry.

In tracing the money trail that supported sugar investment and production to occur on a substantial scale in Java, Knight also shows the vibrancy of the private sector, primarily a cosmopolitan Dutch bourgeoisie who accumulated wealth by owning the sugar mills and winning government concessions for sugar production and supply. They raised funds from major Dutch financiers such as banks and commercial trading companies. As well as these European private interests, the *sukerlords*, a topic of Knight's earlier work, local Indies families of mixed race and indigenous (Chinese) entrepreneurs also played a role in financing sugar production in the Indies.

Knight is meticulous in charting the grand old families involved in sugar production, aided impressively no doubt by the records kept in the Netherlands and in Britain—sometimes imparting an admirably detailed knowledge about particular families which may throw the reader off the main story somewhat. Greater disciplining of the text in the service of the main story seems to be required in parts of the book. Given the reliance on colonial records, it is difficult to find indigenous voices of those involved in sugar production in the years Knight covers in this book, let alone those rank and file workers who worked in the mills themselves. Those topics are outside the scope of this book.

There is voluminous material here and the author's deep knowledge about Java sugar is evident. The structure of the book, however, seems to leave the major, exciting story way down when it should be put front-and-centre and told in all its exciting glory much earlier on. The coming together of the various elements of money, science, and technology, land and labour

arrangements creating what the author terms a “metamorphosis” in Javanese sugar production is left to Part III of the book, while much scene-setting takes place in Parts I and II. The reader should persist in valiantly making his or her way through the text, as there is a wealth of fascinating tidbits along the way as well as a major story awaiting.

Though Java sugar no longer represents the pinnacle of industrial progress, this book should appeal to scholars in diverse fields, including those studying the production of sugar in other geographic contexts as well as histories of industrialization in Asia. Those interested in family history and social history in Asia would also find this work highly relevant in examining the formation of those European communities in the Indies whose presence was not directly related to the colonial bureaucracy. Scholars who are intent on examining the rise of Creole societies in the Caribbean and Latin America that arose around plantation economies would also find this book of merit.

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Timothy Yates. *The Conversion of the Māori: Years of Religious and Social Change, 1814-1842*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2013. 176 pp. ISBN: 9780802869456. \$30.00.

On 22 December 1814, having convinced the Church Missionary Society (CMS) of the need for a mission to New Zealand, Samuel Marsden arrived in the Bay of Islands. Nga Puhī chief Ruatara, whom Marsden had met while serving as an assistant chaplain in the colony of New South Wales, was key to the mission’s initial success: he identified a suitable location for the mission station, constructed a pulpit for Marsden and his fellow missionaries, and translated their sermons. From the very beginning, then, the Māori were actively involved in the introduction and spread of various Christianities—Anglican, Methodist, and Marist—in New Zealand. Timothy Yates emphasises this point throughout, concluding that “the agents of conversion were the Māori themselves, to whom Christianity proved attractive for a wide variety of reasons, and who, once they had embraced it in their own way and forms, proved adept at propagating it and securing the response of a whole people” (128).

The Conversion of the Māori examines the history of early Christian mission in New Zealand in twelve relatively short chapters. Yates commences his study by describing “the basic outlines of the social context into which European missionaries entered” (2), drawing on anthropological, archaeological, and historical sources. He acknowledges that “Māori society was subject to change in the period 1200-1800”, but suggests that “[c]hanges over these six hundred years were likely to be gradual compared to those that followed European contact” (2), especially in view of the introduction of new technologies. The following nine chapters are arranged chronologically, leading the reader from Chapter 2, “Samuel Marsden and the New Zealand Mission to 1914”, to Chapter 10, “Expansion of a Mission: Māori Initiatives and the CMS”. With the exception of Chapter 9, which deals specifically with missionary involvement in the Treaty of Waitangi, the intervening chapters traverse early CMS, Methodist and Marist endeavours in various parts of New Zealand, introducing notable individuals, Māori and Pākehā, and dissecting interactions between and within groups. Chapter 11, “Indigenous Agents: Teachers, Catechists, and Martyrs”, expands on themes introduced in Chapter 10. In Chapter 12, easily the highlight of this monograph, Yates offers a thoughtful and nuanced analysis of religious change, identifying a range of