

tion). J. A. Millward's approach resembles the method used by P. Berger, he also starts his analysis from the painting *Hall of Ten Thousand Dharmas Joining into One* (Chin. *Wanfaguiyi dian*, the painting is also discussed in Berger's book, see pp. 14-23) depicting the official reception of leaders of the branch of Torghut Mongols (also known as Kalmuks, Kalmyks) who submitted to Qianlong on 27 October 1771. Starting with this painting he offers an overview of the Mongolian history with special reference to China from the 13th century onwards while he focuses mainly on the Qing period and the case of the Torghuts who were later resettled in northern Xinjiang.

In the third part of the publication (pp. 107-164) suitably entitled "The emperor's many faces" J. A. Adler discusses one of the roles of the Qianlong emperor, namely the role of Confucian ruler-sage in order to legitimize the Manchu conquest in the eyes of the Han literati and officials. Here a contribution on Qianlong's attitudes to Daoism would enrich the picture. E. Benard offers a brief overview of the Qianlong's involvement with Tibetan Buddhism while pointing to the relationship with the 3rd Jangkya Khutukhtu, the 6th Panchen lama, his portraits as bodhisattva Mañjuśrī, and the Tibetan Buddhist imagery of his tomb. D. Sommer deals with the French Jesuit Artist Jean-Denis Attiret (1702-1768) who in 1754 was commissioned by Qianlong to prepare the painting *Ceremonial Banquet in the Garden of the Ten Thousand Trees in Chengde*. The Jesuit presence in Chengde illustrates another aspect of the rich cultural diversity to be encountered there. In the final contribution of the third part P. Zarrow presents multilingual (Chinese, Manchu, Mongol, Tibetan and Uyghur) stele inscriptions in Chengde (most of them written by Qianlong) and offers a few translations from Chinese. The fourth part of the publication (pp. 165-206) consists of various texts written by the Qing emperors, a Jesuit missionary and a Tibetan lama, all related to Chengde, "the third-rate city" as stated by the Jesuit missionary Jean-Joseph-Marie Amiot in a letter. The Tibetan account on the meetings between the Sixth Panchen Lama and the Qianlong emperor offers an interesting 18th century "outer" perspective on Chengde and emperor. It would certainly be useful to locate similar text in Mongolian sources in order to include another Inner Asian perspective of Chengde. It was a good idea of the editors to include these translations in the volume as they further help the reader to grasp the grandeur of Chengde and its imperial inhabitants.

The volume under review represents a fresh approach not only to the Qing history, but to the history of China as such. The focus on Chengde which is approached from various perspectives by numerous authors (and most of them treat their respective subjects in a readable and concise form) provides a fascinating account of the place and the people. It elucidates the world of 18th century China not only to the interested scholar but it certainly might be also used in education for Sinology students.

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KINDOPP, JASON – HAMRIN, CAROL LEE, eds.: *God and Caesar in China. Policy Implications of Church-State Tensions*. Washington: Brookings Institution Press 2004. 200 pp. ISBN 0 8157 4937 6 (pbk), price 19,95 USD.

The publication under review attempts to analyse an important issue of contemporary China, namely the intricate relations between the state and religious institutions. According to Jason Kindopp, the co-editor of the volume, "China is approaching

a critical juncture in church-state relations" (p. 8) with the two traditional options for solving this issue: accommodation or repression.

The present volume does not pretend to offer definite answers to the complex issue of state-church relations, but it offers a fresh approach and up-to-date information on the latest developments in this field, thus it is a valuable contribution to studies such as the classical work on religious policy in the People's Republic of China by Donald E. MacInnis (MacInnis, Donald E.: *Religion in China Today. Policy & Practice*. Maryknoll, NY: Orbis Books 1989), or the recently published volume edited by David L. Overmyer (Overmyer, David L., ed.: *Religion in China Today*. Cambridge: Cambridge University Press 2003) which partly deals with the issue of the state-church relations. The contributors of the volume focus on three related aspects of the issue: the official control of the religion in China, the interaction between Catholics and Protestants and the state authorities, and finally the issue of religious freedoms in the context of Sino-American relations. Therefore the publication is divided in three parts. As for the scope of the publication and its contents I would like to highlight the fact that the individual contributors represent a diverse array of perspectives as they are affiliated with academic institutions in the U. S., China and Hong Kong. On the other hand, various issues involved in the relations between the state and other religions (Islam, Tibetan Buddhism, etc.) are unfortunately completely neglected and with them many problems and challenges (e.g. the overlap of ethnicity and religious beliefs in the case of Tibetans and the resulting implications for the Chinese Tibet policy) which are crucial for answering some of the questions raised by the editors.

The first part is dedicated to the topic of the control of religion. Throughout the publication the topic is approached in its historical context which is certainly important in order to follow the continuity/discontinuity of the religious policy in the Imperial and Republican periods of Chinese history. Daniel H. Bays (pp. 25-39) offers a brief overview of the religious policy up to the 1970s and illustrates that the Chinese state has a long tradition of the control, registration and monitoring of various religious groups, which have often been perceived as disloyal and potentially rebellious. The understanding of religion as a wasteful obstacle to modernization in the 1920s and 1930s (p. 31) also illustrates the somehow striking continuity of the negative perception of religion in China. This contribution proves that there is still a need for a thorough study on the religious policy during the period of the Republic of China which has so far been only briefly analysed. The next contribution by Mickey Spiegel (pp. 40-57) examines the developments of the religious policy in the post-Mao era which on one hand saw a return to traditional normality in the handling of religious groups, but at the same time the state has attempted to establish a large set of laws, regulations on the central, provincial and municipal levels with the aim of asserting its control over religious organizations. At the same time the institutional apparatus entrusted with the implementation of the religious policy (mainly the various administrative levels of the Religious Affairs Bureau, in 1998 its name was changed to State Administration for Religious Affairs) was further developed in order to strengthen the grip of the state. M. Spiegel lucidly shows the main aspects of religious life which are at the centre of the state policy: registration of religious venues, control over clergy, restricting religious activities, publication of religious materials and foreign contacts. This approach should prevent religion from emerging as an independent social force. The first part is concluded with a chapter written by Kim-kwong Chan which discusses the issue of state-church relations in the broader context of social and economic changes which have resulted from China's accession to the World Trade Organization in 2001. According to him this will lead to

a more pragmatic stance on religion and the recognition of its role in the society, but I guess it needs more time and an analysis of the implementation of the religious policy after 2001 in order to answer this question.

The second – largest – part (pp. 75-146) focuses on the relation between Chinese state with Protestants and Catholics. Jean-Paul Wiest summarizes the introduction of Christianity to China and its later developments up to 1949 and documents the changing periods of tolerance and restriction. In his contribution Richard Madsen further develops his arguments presented in the volume edited by D. L. Overmyer (pp. 162-181): according to him the sharp dividing line between the official and unofficial Roman Catholic Church in China has been blurred and the Holy See has adopted a less confrontational policy towards Chinese Catholic Patriotic Association. Yihua Xu's contribution is a case-study which deals with the historical origins of the Protestant Three-Self Patriotic Movement which dominated the Chinese Protestant establishment in the 1950s under the auspices of the Chinese Communist Party. He illustrates how various Chinese and foreign Protestant groups strove to promote greater autonomy and indigenization of the Protestant movement in China during the first half of the 20th century. Jason Kindopp follows the development of the Protestant Church with focus on the situation after 1978, where he discusses also the relations between official Protestant representation and the underground church. The growing house-church networks together with overseas mission organizations and transnational Chinese Christian churches have led to attempts to secure a higher degree of autonomy and non-interference into internal matters by the state authorities.

The final part (pp. 147-185) is devoted to the issue of religion in the context of Sino-American relations and foreign policy. Undoubtedly this new approach to the issue of religious policy is very relevant, as the official Chinese perception sees the religion as a tool to destabilize China with the help of foreign actors and the principle of independence and autonomy of Chinese religious organizations was stressed also by the then head of state Jiang Zemin in his speech in December 2001 (p. 66). One also has to keep in mind that in 1998 an Office of International Religious Freedom was created within the U. S. State Department which mirrors the American interest in this issue in foreign policy. The Chinese academician/government official Peng Liu discusses the different understanding and role of religion in China and the United States which stands at the root of the on-going discussions on religious freedom between the two sides involved. Peng Liu pleads for a realistic, active and patient approach to this controversial issue and he somehow optimistically predicts that "the Chinese government's change in religious policy is only a matter of time and opportunity" (p. 161). His judgement of the behind the scenes situation in the institutions responsible for religious affairs, according to which these officials oppose any relaxation of the religious policy is worth mentioning (p. 162). The Chinese view of this issue is complemented by the opinions of Carol Lee Hamrin, American academician/government official who describes another aspect of this issue: namely the lobbying of various groups (e.g. conservative Christians, supporters of Tibet) in the U. S., which try to push the agenda of religious freedom and persecution of believers to the centre of American policy towards China, while there is not a widely accepted consensus on this issue. She also pleads for a realistic approach which will involve multilateral diplomacy and bridge the misunderstandings involved in the dialogue on religious freedom and human rights.

The publication under review offers a biased view of Chinese religious policy with special emphasis on the relations with Christian churches. This topic is seen through a historical perspective and more case-studies on the current situation of religious groups

in China during the post-Mao period with its swift social and economic changes would certainly enrich it. Unfortunately the reader will only very rarely find *pinyin* for some Chinese terms (e.g. Eastern Lightning cult and many others) and a list of Chinese characters is completely missing. The authors raise – and partly answer – a number of questions which are important for our understanding of current developments of the religious policy in China. The future will show whether the optimistic conclusions of some authors will result in a more accomodative and tolerant attitude of Chinese authorities towards religious institutions and groups.

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