

SUSAN NAQUIN. — *Millenarian Rebellion in China. The Eight Trigrams Uprising of 1813*. New Haven: Yale University Press, 1976.

In the autumn of 1813, Chinese religious sects calling themselves the Eight Trigrams undertook to rise against the Ch'ing Dynasty, to seize the Forbidden City in Peking, and to attack its occupant, the Chia-ch'ing Emperor, and to control cities and settlements in western Shantung and southern Chihli. The uprisings, imperfectly coordinated, were dealt with swiftly by government troops. In three months the upheaval that had commanded the loyalties of more than 100,000 followers was crushed. Stung by the attack on the Imperial Palace itself, the dynasty published all essential official documents and continued to arrest and interrogate rebels for at least five years. More than four hundred confessions survive.

The 1813 outbreak was the last of six rebellions beginning in 1622 and instigated by the millenarian White Lotus religion. Its supreme deity, the Eternal Venerable Mother, they believed to be on the point of sending down the Buddha Maitreya to rescue mankind at the end of a kalpa or great period of time when a cosmic holocaust would destroy the world and certain "saved" members would reach the Earth Mother's Palace. Their salvation depended on the mastery of certain teachings and texts. A major focus of the White Lotus teachings was to determine exactly when the crucial time would come. In this case, 15 Sept. 1813 was determined to be the crucial day.

The White Lotus sects developed scriptures, an eight character mantra, and meditation practices. They practiced "boxing", healing skills, a system of secret hand signals, and a special dietary regimen. Their internal organization followed vertical lines, centering on a teacher-pupil, person to person relationship. Their meetings comprised a range of activities — meditation, boxing, vegetarian meals, reading, and recitation of the sect scriptures and mantra. These small, normally isolated sects, at first taken up with daily religious matters, became transformed into a rebellion through the leadership of amateurs, Lin Ch'ing, Niu Liang-ch'en, Ch'en Shuang, Li Wen-ch'eng, and Feng K'e-shan among others. They taught that "the devastating calamities accompanying the end of the present kalpa period were on their way; in this time of crisis the Eternal Mother had designated new leaders who would provide deliverance for all who followed their teaching." Potential converts were urged to join the sect to avoid certain death. Land and rank were offered as inducements. The author gives in intricate and vivid detail the steps taken to organize the uprising; the organizers built an organization of extraordinary size and scope, using its apocalyptic religion to galvanize believers into rebellion. This they then had to transform into a military organization while keeping their preparations as secret as they could.

The author gives play-by-play the story of the uprising of 1813, involving a huge cast of characters, large and small, taking the reader step-by-step, day-by-day but never losing the clear outline of events. Instead of an act of insubordination the Rebellion and its tragic denouement are made to seem merely a different phase of the general White Lotus salvation process. For its part, the Ch'ing government displayed superior organizational and military strength in putting down the heretical sectarians, showing a vigour much at variance with the usual view of a dynasty supposedly then in decline.

Susan Naquin has combined the use of copious official records and new kinds of sources, the 400 confessions, for example, with a splendid narrative technique to depict a level of Chinese leaders below the usual Chinese orthodox and legitimate élite. Her study, the first comprehensive picture of traditional Chinese millenarianism in action, furnishes an improved tool for comparison with other

sect-inspired rebellions — from other White Lotus movements and those of the Triad societies to the Boxers. It is likewise a milepost in the general study of milenarianism in history.

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LIEBETRAUT ROTHERT. — *Umwelt und Arbeitsverhältnisse von Ruhrberg-leuten in der 2. Hälfte des 19. Jahrhunderts. Dargestellt an den Zechen Hannover und Hannibal in Bochum.* Münster: Aschendorf Verlag, 1976.

This meticulously researched and well illustrated study examines the work routine of two mining communities clustered around their pit-heads in Westphalia. *Hannibal* sank its first shafts in 1848, and went into Krupp ownership in 1899. *Hannover* started in 1856, and was bought by Krupp in 1872. The mines reached their hey-day in the late nineteenth century, but operation did not cease until 1973. By 1885 *Hannover* was employing 1,900 men producing 600,000 tons of coal annually. It was the sixth largest mine in the Dortmund district. In the same year *Hannibal* was well under half the size of *Hannover*. By the end of the century employment and production had increased by well over one-third in both mines. At that time most of the miners were first or second generation immigrants from the surrounding Ruhr area, nearby Westphalia and Hesse, and from distant East and West Prussia, especially the Polish regions. As early as 1864 the owners of *Hannibal* were financing workers' housing to stall sharp competition with neighbouring mining companies for suitable labour. By the 1870s the work-force lived with their families in uniform semi-detached houses, split into two apartments, each with a large kitchen, two bedrooms and backyard. Workers were given the opportunity to buy their apartments and yards from the mining company and at *Hannibal* 35 workers took up 17-year mortgages at less than 3% costing 15 Marks a month in 1865. Householders were asked to abstain from taking lodgers who did not work at the local mine. The mining company sought to purchase loyalty with benevolence, and it seems that the system worked since each household provided on average three workers at *Hannibal*. With the increased pace of expansion after the 1880s, cheaper housing appeared in the neighbouring large towns together with a dense rail network. However, mines like *Hannibal* were able to offer a considerable amount of local accommodation on acceptable terms, although overcrowded housing always deteriorated. By 1881 the *Hannibal* miner averaged just under 3 Marks per shift. He achieved 26 shifts per month and brought home well under 80 Marks on which he still had to pay tax. His 15 Marks a month mortgage was thus hard but not unreasonable, provided he stayed healthy and that the price and demand of coal held up. It was when this could not be guaranteed that trouble came.

In *Hannover* 65% of the miners were aged 14 to 35, and only 10% were still working at age 45 or over according to a company survey of 1880-1. Wages fluctuated according to demand of coal, as well as availability of labour. In a company survey of 1882 the core of the labour force was made up of family men aged between 25 and 45. Each averaged 2.80 Marks net per day. Dr. Rothert compares these wages with the prices of basic foodstuffs in Krupp's Company stores in 1881. The active miner consumed .80-1 Mark's worth of food daily, leaving precious little for the rest of the family if one also takes rent, clothing and heating into account. The young bachelor miner was little better off. He