HSSPFS-HKIEd-802-HSS-13) granted her extended time-off to focus on research and academic writing that have greatly benefited her work on this book review.

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Timothy Richard's vision: Education and reform in China, 1880–1910. E. V. Johnson. Eugene, OR: Pickwick, 2014. xiv+ 194 pp, (paperback), \$23. ISBN: 978-1-62564-653-8

This book focuses on Timothy Richard's involvement in the building of a modern Chinese education system in the final phase of the Qing dynasty. The study was initially inspired by the conundrum posed by Professor Ruth Hayhoe as to why Britain failed to gain recognition as a dominant influence on the development of a modern educational system in China. Eunice V. Johnson's study of Timothy Richard, one of the most famous missionary reformers in Qing China, takes readers on a journey through which we see his vision for a new China, and discover through his reform proposals, translation of Western works and other endeavors, the legacy that is his contribution to the establishment of a modern education system in China.

The book is largely based on Western sources; however it does not merely draw upon Richard's published book, *Forty-five Years in China: Reminiscences*. The bibliography demonstrates that Johnson has conducted extensive archival research including unpublished communications comprising private notes and letters, as well as newspaper and journal articles in English. Such research enables the author to reveal Richard's vision in detail as a result of insightful analysis. Hayhoe's foreword and Aisi Li's postscript complement Johnson's remarkable work. Li's own doctoral dissertation on the University of Shanxi unfolds the Chinese side of the story.

This book is a serious academic work that touches upon the history of modern China, the Christian missionary movement in China and the development of a modern Chinese education system. The parallels drawn “between Wales and China in the mid-nineteenth century” (p. 4) in Chapter 2, provide insight into the factors which may be relevant to the formation of Richard’s vision. The author further examines his vision in the broad context of late Qing reforms and the Christian missionary activities in China, illustrating his concerns for the wellbeing of the Chinese people and his liberal approach to evangelism. One may argue that Richard employed education as a means to dispel ignorance and superstitions in order to remove the barriers to Chinese people’s acceptance of Christianity. From this perspective it may also be argued that any contributions he made to China’s modernization were linked to cultural or educational imperialism. In reality, however, Richard’s work in education blurred the boundary between the secular and the religious, and exerted a profound impact on the development of a modern educational system in China.

The final chapter concludes with a question: Why, up until 2000, was Richard’s far-reaching impact on China’s modernization course virtually unknown in China or the West? The author affords an explanation from both political and historical perspectives, and calls for more serious research on the impact made by missionaries in their host countries. Johnson’s work provides an answer to important pieces of the puzzle presented by Professor Hayhoe, and will certainly inspire more research in the area.

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