

Commission. Now 25 years old and written when many of the sources used by Saywell were unavailable, McKenty's work of 307 pages has stood the test of time very well. On major issues the two books do not differ substantively; their organization is similar; even two photographs are the same in each volume. To my knowledge, Saywell mentions the McKenty book only once, uncritically, in a rather obscure footnote (note 41, p. 616). Father McKenty's eminently readable early work deserves better recognition.

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**Paul J. Bailey.** *Reform the People: Changing Attitudes Towards Popular Education in Early Twentieth-Century China.* Vancouver: University of British Columbia Press, 1990. Pp. x, 296. \$49.95.

For those researchers and political activists who came of age during the late 1960s and early 1970s, Mao Zedong's revolution provided one of the most radical and exciting inspirations for a belief that educational reform can provide a basis for remaking society. However, first-hand knowledge of Chinese conditions, and subsequent events, inevitably demonstrated that Chinese developments had more to do with Chinese concerns than with any desire to live

up to the models of Western theorists. A similar pattern is apparent in earlier attempts at reforming Chinese society. By firmly establishing the Chinese roots of educational innovations in China during the early twentieth century, Paul J. Bailey's *Reform the People: Changing Attitudes Towards Popular Education in Early Twentieth-Century China* makes an important contribution to our understanding of the origins of twentieth-century Chinese reform movements.

*Reform the People* surveys intellectual and official discourse about education in China from the attempts of the self-strengthening movement at the end of the nineteenth century to train military and civil experts in western technology to the work-study movement in France at the close of the First World War. As such, it fills an important gap in Chinese intellectual history. Instead of seeing the intellectual and political foment of the 1919 May Fourth Movement as completely unprecedented, it establishes a continuity between traditional Confucian notions of moral indoctrination through education, and later iconoclasm. Indeed, many of the intellectuals who emerged during the May Fourth era were either educational activists or participants in the fledgling state school system. Mao, for example, first achieved prominence as an advocate of physical education and for many years Lu Xun worked for the Beijing government's Ministry of Education. The list of young participants in the work-study movement reads like a who's who of the future leadership of the People's Republic and of Nationalist China, including the

likes of Zhou Enlai and Deng Xiaoping. For this generation of intellectuals, education linked intellectual activity and the Chinese masses. Educational innovations consequently not only saw attempts at instilling the rising generation with pride in Chinese traditions and at promoting literacy and knowledge as a basis for modernization, but also involved recurring attempts at mass moral indoctrination through such devices as public lectures. Thus, as Bailey points out in his conclusion, there are many similarities between these early efforts and later innovations, including those of the People's Republic.

Despite these strengths, Bailey's study remains remarkably Whiggish in tone. It documents official activities and reforms as well as intellectual discussion, rather than the ways in which these reforms were experienced by students or even teachers. This, however, is not the result of a lack of familiarity on Bailey's part with the recent literature on the history of education in western societies. Indeed, compared to many other works on Chinese history, Bailey's is refreshingly grounded in a knowledge of his field's literature with respect to other countries. While the work would have benefited from more exposure to the recent literature on educational reform in Canada, Australia, and other countries, the work's Whiggishness is in large part the product of the kinds of sources which Bailey, like most Western China scholars, must draw upon. These tend to be published official sources, periodical literature, and documentary collections compiled by Chinese scholars. Thus how people

experienced schooling, the extent to which educational efforts were successful in shaping ordinary people's outlooks—the sorts of questions which are best answered by oral history techniques or private documents such as diaries—remain unanswered. One can only hope that Bailey's future work, including a promised volume on women's education, will help to fill in these oversights.

*Reform the People*, however, has a value which goes beyond the concerns of China scholars. What Bailey has in fact documented was a vast project of state formation, one whose success was at best partial, despite the best efforts of several generations of officials and intellectuals. Thus it is a much-needed effort which shows the dilemmas faced by Chinese reformers as they tried to create modern state institutions, and which also indirectly points to some of the reasons for the success of similar reforms in Western societies. The sheer scale of the undertaking in China, the constraints of limited resources, and the realities imposed by variegated local conditions, all meant that these efforts at best could be only partially successful. For example, even though over 4 million children were attending state-supported schools in China by 1919, more than in most western societies, over 38 million were not (p. 203). School attendance also varied considerably from place to place, ranging from less than three percent of the school-aged population in the province of Xinjiang to over fifty percent in Shanxi. Unlike their counterparts in Western societies, Chinese educational reformers did not have the advantages of a small,

homogeneous population, a powerful bourgeoisie, or a confident state sector. Historians of education who approach the study of educational reform as if only westerners were involved in state formation would do well to consider the broader significance of the activities documented for the first time by Bailey.

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**Le Collectif Clio. *L'histoire des femmes au Québec depuis quatre siècles*. Montréal: Le Jour, éditeur, 1992. Pp. 646. \$34.95.**

Having read the first edition of this book and reviewed the English translation (*Resources for Feminist Research*, March 1989, p. 42), I eagerly awaited this "édition entièrement revue et mise à jour" (front and back covers, p. 14). Sadly, this edition is not significantly changed from the original and in many ways the book is a disappointment.

Le collectif Clio implies at the outset a much more substantial revision of the original than is actually realized. The time frame of the book has been extended from 1979 to 1990, which resulted in a reworking and expansion of the last part of the book covering the period 1965-90. Generally, the new material is little more than a recounting of a very broad outline primarily of the activities of leading francophone québécoises,

labour patterns, legal, economic, and social changes. A chronology of events unfolds but little analysis of any major issues is evident. The larger Québec and Canadian context receive occasional passing mention but no sustained consideration. With only some specific, and limited, exceptions the remainder of the book (which is to say everything dealing with the period before 1965) is taken word for word from the first edition as a simple textual comparison makes clear. There have been changes in the pre-1965 material but nothing that could be described as being brought up-to-date except in the most restricted sense of the term.

Some of the changes in *L'histoire des femmes* are puzzling, not entirely successful, and probably reflect unpalatable choices imposed by a cost-conscious publisher. While this new edition has been enhanced by the inclusion of many more wonderful photographs and other illustrations, it has been weakened by the deletion of some of the "boxes" that contained extracts from documents and by the bewildering disappearance of all the statistical tables. The bibliographical sections at the end of each chapter have been augmented by including references to materials published after 1982. While not entirely comprehensive, the broad outline of the story of women in Québec and the expanded bibliographical sections make the new edition, like the first, a useful source book. Yet, a sense of disappointment lingers.

In the first edition of this book, native, anglophone, and immigrant women were largely ignored. Their absence has been remedied now by