The preface says there are two reasons for studying the Mongolian revolution of 1911: "The Mongols were the first to experience a modern revolution by expelling their foreign rulers," and secondly "the Mongolian revolution is unique in the general development of socialist revolutions," the development of "an eventual socialist revolution" in Mongolia's complex situation being "an instructive exercise in power politics." Moreover, the declaration of independence, although the work of feudal lords, "undoubtedly restored the self-confidence of the Mongolian common people and created the conditions for the emergence of those who were to lead the 1921 revolution" (p. 5). The authors consider that the independence movement "was probably not, as some scholars suggest, influenced by the bourgeois democratic revolutions of 1905 in Russia and of 1911 in China" (p. 77). Finally, without mentioning 1917, they add that the successful Mongolian mission to Russia in 1920 "led to the 1921 Mongolian revolution, which established the first people's republic in the world" (ibid.). A third of the titles listed in the bibliography were published in the MPR, and one might add here, now that true democracy is growing in Mongolia, that communist historiography had a long monopoly of the truth about the 1921 "people's" revolution and it is not inconceivable that for the sake of its aggrandisement the significance of the 1911 revolution was belittled. ALAN J. K. SANDERS

Reform the People: Changing Attitudes Towards Popular Education in Early Twentieth Century China. By PAUL BAILEY. [Edinburgh: Edinburgh University Press, 1990. 296 pp. £30.00.]

What were the major educational debates of the period between the late Qing and the early republic when the foundation for China's modernization project was laid? Which aspects of western and Japanese thought appealed to educators, and to what extent did their deliberations anticipate better-known educational debates of the post-1949 period? These are the three questions Paul Bailey sets out to answer in this meticulously researched monograph on changing attitudes towards popular education. His thorough familiarity with the key educational and reformist journals over the period makes possible a richly textured presentation of these debates and brings to attention thinkers whose contribution to educational reform has not been adequately recognized or assessed before. Yet the main lines of argument are never lost sight of, thanks to a careful structuring of this historical account.

The key point running through the whole book is the emergence of an important shift in focus from education for an elite to popular education responsible for raising the quality of the whole population. The question of how foreign models of education contributed to this shift provokes a complex and fascinating set of answers. While the period is often thought to be one dominated by the Japanese model, Bailey shows how eclectic were the educators of the time in the ideas they introduced from Germany, France, Denmark and other western countries. Nor was it always a case of emulating what was more

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