

'STOP PRESS -10 JANUARY-6 to 7.30 pm  
ALL SACU MEMBERS ARE INVITED TO MEET  
WILLIAM HINTON at the 3 HORSE SHOES  
(upstairs Saloon Bar) 28 Heath Street, N W 3  
50 yards Hampstead Underground Station'

## China's Changing Education

Sam Mauger is a lecturer in education at Goldsmith's College, London, and he is mainly concerned with curriculum reform. His article starts the discussion in SACU NEWS about the radical changes which are being made in China's educational system.

SINCE THE CULTURAL REVOLUTION as a mass movement was initiated by students in Peking, it is not surprising that after their year's absence from the schools and universities the new experimental reforms in the education system should be receiving considerable attention in the Chinese press. During that year away from school they gained very valuable experience of the everyday problems of workers and peasants. As a result of this the process has begun of transforming the educational superstructure which up until now has not been in accord with the economic base.

They started by voicing their criticisms of the existing system. These perhaps are best summarised by the use of two quotations; the first comes from Mao Tse-tung's statement of 7 May, 1966.

'While their [the students'] main task is to study, they should in addition to their studies, learn other things, that is, industrial work, farming and military affairs. They should also criticize the bourgeoisie. The period of schooling should be shortened, education should be revolutionised, and the domination of our schools by bourgeois intellectuals should by no means be allowed to continue.'

The Peking Teachers' University, having studied the problem, concluded:

'Chairman Mao's teachings helped us to reach a correct understanding of the relations between man and system. From the bourgeois point of view, system means authority and compulsory methods should be adopted to make the pupils study. But the results are the opposite of what is intended. From the proletar-

ian point of view, the human factor and political ideological work come before everything else, while system is secondary and auxiliary.

'Only by arousing people's initiative and consciousness, is it possible to teach and study well.'

The bourgeois dominance to which Mao drew attention has been illustrated in a variety of ways by schools and universities engaged in reform. The use of examinations as the sole method of entry to secondary education clearly benefited those from 'middle-class' homes and thus discriminated against most children whose experience at home would be stronger in political understanding than in academic expertise. The move to com-  
*(continued on page 2)*

### 'Fanshen' Author to Lecture Here

SACU IS SPONSORING the visit to England in January of the American writer, William Hinton, author of *Fanshen*, who will make a lecture tour. His outstanding book (reviewed in SACU NEWS in June, 1967) is a documentary study primarily concerned with the problems of land reform in a small Chinese village in 1948, three years after its liberation from the Japanese occupation forces. Mr Hinton is a farmer himself, and has had considerable experience of life in China at its most fundamental level—the agrarian village. He first visited China in 1937 when, after working for six months as a newspaper reporter in Japan, he travelled across Manchuria on his way home. He saw much more of the country in 1945, when he worked as a propaganda analyst for the United States Office of War Information in several Chinese cities. In 1947 he returned to China as a tractor technician for the United Nations Relief and Rehabilitation Administration. He stayed on then until 1953, teaching courses in English and mechanised agriculture. He now runs a farm in Pennsylvania.

Mr Hinton gathered the material for

*Fanshen* during the six months he spent in Long Bow Village in South Shansi in 1948, where he was an observer attached to a work team sent by the county People's Government to examine the progress of land reform in the village. The book significantly illuminates the raw materials of that examination—in which the entire community participated. Because of its stress on land reform, the book's relevance to contemporary problems can hardly be over-emphasised. The question of who shall own the land is crucial and immediate to the revolutions and potential revolutions growing in Asia, Africa and Latin America. *Fanshen* deals directly with this problem and its resolution by one major nation.

For details of William Hinton's lectures please see SACU DIARY, p 5.

Mr Hinton may also be speaking in other cities but details of these lectures are not yet complete. Interested members should contact their branch secretaries for further details, or if living in Scotland, the Scotland-China Association.

## Education

(continued from page 1)

bine theory and practice which had gained great strength from the Great Leap Forward of 1958 had been deliberately weakened by those in authority who overvalued the traditional esoteric training. As Mao pointed out in 1957: 'Most of our present intellectuals come from the old society and from families of non-working people. Even those who come from workers' or peasants' families are still bourgeois intellectuals because the education they received before liberation was a bourgeois education'.

The effect of this attitude, naturally enough, was to encourage a divisive competitive and individualist spirit in schools and higher education, for the teacher 'to stand on his dignity and the children to view him with awe' (as at a Peking middle-school) and for the role of politics to be played down; students at an art school who studied Mao in their spare time were accused of 'taking up another profession', while professors there controlled entry to the Party and to official positions within it. Much of this is summarised in the superbly expressive phrase of a commentator in *People's Daily* as 'amity in appearance but detachedness in essence'.

In the reform of this system it seems to have been generally agreed that teaching and transformation should occur simultaneously and this means that any change introduced since the return to study of last summer will of necessity be tentative. In this situation it seems most suitable to list the reforms and their concomitant problems almost at random. Two other constantly enunciated principles as well as those mentioned above do, however, help to act as unifying factors: the first is that there can be 'no construction without destruction' and that success depends on 'fighting self and repudiating revisionism'.

In line with these principles a primary school in Shanghai has criticised the concept of the superiority of intellectual learning and of using only books to gain knowledge. Instead they have invited workers into the school and have themselves visited factories. In addition they have rejected the old instructional mode where the children listen passively to the teachers' words; now they 'discuss thought-provoking problems' together and the teachers 'treat the pupils as equals', 'encourage a rebel spirit' and collaborate to decide what they are to study.

In other schools teachers have only been able to establish a new relationship with the students after having

admitted their faults in their previous way of work. The reports suggest that an experienced PLA representative attached to each school has been particularly useful in helping teachers to apply general principles to their particular problems. For example a teacher who used his position to coerce a student into action rather than reasoning with him, was helped to understand his mistake by the resident member of the People's Liberation Army.

In Tongji University, which specialises in architecture, the authorities had encouraged the students to differentiate themselves from the ordinary masons and to specialise in fancy design. The cultural revolution has led to plans to integrate the work of the various departments of the university and the outside world. Thus in a recent experiment the tuitional, design and production units have combined so that 150 students, teachers and staff workers from these three departments are working together on a construction site. This, with a similar experiment at the Peking Forestry Institutes is seen as one way of eliminating the differences between mental and manual labour, town and country, worker and peasant.

A statement by the Peking Teachers University on the role of exams would please most students in Britain today. In the course of this statement they argue that exams should be less frequent, must be linked with practical work, should primarily test not the memory but the ability to analyse, to reason, to think for themselves and to solve practical problems. In addition reference material should be available for use during the exam and students should be able to discuss the questions together. They also exposed how, in the past, the grade system (where these unsuccessful in end of year exams had to remain at the same level for another year) acted to depress the chances of a child from a worker or peasant background. The argument that this 'maintained standards' proved to them that the 'authorities' put intellectual achievement above all other qualities.

The old system and the values embedded in it was a strange and inappropriate amalgam of feudal Chinese intellectual training, the Western 'mass education' introduced to the cities at the turn of the century, and some elements of the system used in the Soviet Union.

It was, as is ours in Britain today, based on a philosophy of competition between children as against collaboration and of teacher superiority and

## ABOUT SACU

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\* \* \*

Membership of SACU is open to all who subscribe to the aims of the Society. Members are entitled to receive **SACU NEWS** monthly free of charge, use the library at central office, call upon the Society for information and participate in all activities of the Society.

\* \* \*

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omniscience. By its very structure the old system strengthened the classes or strata of Chinese society who were able, because of their background and experience, to succeed in an educational atmosphere where the emphasis was on academic teaching. It was perpetuating an intellectual élite and not strengthening the educational advance of those whose background was peasant or proletarian. All the signs are that the new system will strengthen the advance of the masses by gearing educational attitudes to the needs of the proletarian revolution.

# THOUGHTS ON THOUGHTS

By JANE GATES

'OF ALL things in the world, people are the most precious.'

This is basic to Mao's thinking, as are the three well-known items, 'Serve the People', 'In Memory of Dr Norman Bethune', and 'The Foolish Old Man'.

The first is a short speech of Mao's at the funeral of a charcoal-burner, in which he said that however lowly a man's work was, if it was 'of benefit to the people', he was worthy of a memorial.

The second is a tribute to the Canadian surgeon who worked himself to death for the oppressed in Spain and China in what Mao called 'the spirit of absolute selflessness. . . . A man's ability may be great or small, but if he has this spirit, he is already noble-minded and pure, a man of moral integrity and above vulgar interests, a man who is of value to the people.'

The third is the fable about the foolish old man who found his view blocked by two great mountains at his door, and who started to dig them away with his spade. The wise laughed and said that he would die long before the job was finished, so he told them that his sons and their descendants would one day see the last of the mountains.

These are three of the basics which Mao gives men to live by—to serve the people, to serve the international brotherhood of man, and to persevere through succeeding generations.

There is no jingoism about it being a sweet and becoming thing to die for one's country, an honour for the individual. 'We have the interests of the people and the sufferings of the great majority at heart, and when we die for the people it is a worthy death. Nevertheless, we should do our best to avoid unnecessary sacrifice.' But death still has something to teach. 'Countless revolutionary martyrs have laid down their lives in the interests of the people, and our hearts are filled with pain as we think of them—can there be any personal interest, then, that we would not sacrifice, or any error that we would not discard?'

Mao's writings are full of the human element—don't compel people, persuade them. 'Our aim in exposing errors and criticising shortcomings, like that of a doctor curing a sickness, is solely to save the patient, and not to doctor him to death.'

But the saying most quoted in the West, and with bated breath at the horror of it, is a statement of thirty years ago that 'political power grows

out of the barrel of a gun'. It was that same gun-barrel which changed a British colony into the United States of America, to the battle-cry of Patrick Henry's: 'Give me liberty, or give me death!'

Jefferson himself said in 1787 that 'the tree of liberty must be refreshed from time to time with the blood of patriots and tyrants', a patriotic and democratic statement that still goes down well in a Western society which shudders at Mao's realism when he says that war can only be abolished through war, and that to get rid of the gun it is necessary to take up the gun.

For over thirty years, Mao has been prophet, strategist, organiser and guide to a quarter of the human race, and brought them from boundless misery into the light. Forty years ago he told

of the 'several hundred million peasants' who would rise like a mighty storm to rush forward along the road to liberation. 'They will sweep all the imperialists, warlords, corrupt officials, local tyrants and evil gentry into their graves.'

Everything he said and wrote was direct and realistic, appealing to peasants who would have got lost amid abstractions, but who revelled in an analysis showing how daily work could be treated as a science with laws to be mastered and techniques to be improved upon. 'All genuine knowledge originates in direct experience.' Mao's theory of philosophy is that it does not exist 'to interpret the world, but to change it'.

Many of his phrases have become the common currency of daily speech. *(continued on page 4)*



Pictures taken at the SACU event to celebrate the anniversary of the People's Republic of China. Top picture shows some of the many present at Holborn Assembly rooms. Below, Dr Joseph Needham (left) presenting an atlas of the world to Derek Bryan as a mark of gratitude for all his work for the Society during the time he was the general secretary.

## Thoughts

(continued from page 3)

Churchill gave words to what the British felt in 1940, but they mean little to the rising generation—'We shall defend our island, whatever the cost may be . . . we shall never surrender'.

In 1945, after years of battle and occupation, Mao said. 'The Chinese Communist Party and the Chinese people were neither cowed, nor conquered, nor exterminated. They picked themselves up, wiped off the blood, buried their fallen comrades and went into battle again.' But then, this is bound to mean a lot to the rising generation of Chinese, because they know of the missiles trained on their country from east, south and west, and of the hostile fleet patrolling their coasts.

It is no 'deification of Mao', or 'a cult of the individual', to read his writings and to wonder time and again why truth had never seemed so obvious before. 'Liberalism rejects ideological struggle and stands for unprincipled peace.' This 'liberalism' of which many individuals had been so proud! A liberalism which demanded peace at any price, 'peace with honour', don't condemn the aggressor,

don't upset the apple-cart, now presented as the immoral and unprincipled rag it really was. Such people 'apply Marxism, to others but liberalism to themselves. They keep both kinds of goods in stock and find a use for each.' It is not then surprising that the Liberation Army Daily (Jiefangjun Bao) says that Mao's thought is 'the sharpest weapon to combat imperialism, modern revisionism and all reactionaries'.

A Western journalist wrote recently that a cold chill for the future struck him when he read Mao's thoughts on war. He must have missed out on: 'Our attitude on this question (war) is the same as our attitude towards any disturbance: first, we are against it; second, we are not afraid of it.' Or, 'War, this monster of mutual slaughter among men will be finally eliminated by the progress of human society, and in the not too distant future, too.' Perhaps the journalist and his readers didn't care for the mirror held up to their own leaders and way of life. 'When we say "imperialism is ferocious", we mean that its nature will never change, that the imperialists will never lay down their butcher knives.' Mao knew the truth of that in 1949, and he was no less sure in 1957 when he spoke of co-existing peacefully with imperialist countries, doing business

with them, preventing any possible war, 'but under no circumstances should we harbour any unrealistic notions about them'.

Mao's rules about the treatment of prisoners of war might have soothed the journalist if he had read them. Those who couldn't be won over should be released and, if captured again, once more set free. 'We should not insult them, take away their personal effects or try to exact recantations from them, but without exception should treat them sincerely and kindly. . . . It is a very effective way of isolating the camp of reaction.'

Humanity and wisdom there, so much more rewarding to both sides than the American General Curtis Le May's desire to bomb Vietnam 'back to the Stone Age'. Humanity too, in the army directive: 'Officers must cherish their men and must not be indifferent to their well-being or resort to corporal punishment; the army must cherish the people and never encroach upon their interests.'

These 'Thoughts', so derided by the West, are the fruit of forty-five years of the study of mankind and the results of his environment, a blueprint of the future for the oppressed and the wretched, a pattern for the mould-

(continued on page 5)

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# POINTS from MEETINGS

Pressure on space in recent issues of **SACU NEWS** has prevented the inclusion of reports of the many meetings which have been held. Below we give a round-up of some which have been held in the past three months.

'OPPRESSIVE AND ANACHRONISTIC' was how Mr Derek Bryan, CBE, described the Hongkong government in a talk, sponsored by the Camden branch of **SACU**, which took place at Holborn Central Library on Tuesday, 31 October. He traced the history of the 400 square miles of Chinese territory which were forcibly acquired by Britain between 1841 and 1898, and quoted from an unpublished letter from a Manchu official to Sir John Davis, the second Governor of Hongkong, which showed the mass resentment already felt against British aggression as early as 1846.

Mr Bryan said the cultural revolution on the mainland had inspired the Hongkong workers in their resistance to police brutality and injustice. Many of those imprisoned had demanded the right to study Mao's thoughts in gaol. Conversely, the Chinese government and people felt a strong solidarity with their countrymen in Hongkong. To describe their indignation as 'faked', as *The Times* had done, was nonsense, as anyone using their imagination could see. Deep anger was also felt at the use of Hongkong by US warships and aircraft-carriers, from which aircraft had taken off which were later shot down over Chinese territory.

Asked why the Chinese government did not solve the problem of Hongkong by annexing it, as it had done Macao, Mr Bryan said the island had become a refuge for Kuomintang and other anti-Communist elements, and many factors were involved in the timing of its return to China. Other speakers pointed out that, in the case of Macao, it was the people who had taken action. It was against the policy of the Peking government to take military action over the heads of the population — to be permanent and effective, a revolution had to be carried out by the people themselves.

The question was also raised as to whether the reason for China not taking over Hongkong was that the British presence there was essential to her for economic reasons. This was strongly denied, and it was said that China had never put trade factors before politics.

ON 5 OCTOBER R F Price spoke to some 30 sixth formers in London at Northbrook Church of England Secondary School on *Life in China Today*. His

talk centred round the lives of three young people, typical of those he had met during his two years in China, and was illustrated by maps, photographs, and by copies of the Quotations in both English and Chinese. The exhibits were carefully examined during the interval.

After the interval the speaker answered questions. What was the Government doing about the population problem? What was the difference between Soviet and Chinese communism? Had the speaker seen the other 'little red book' when he was in China, and what was the reaction to it? Did the peasants understand what communism was? Was there an organised opposition to Chairman Mao? Were ordinary people friendly to foreigners?

WHEN THE MEMBERS of Chester Round Table decided on China for their International Relations evening on 9 November, they invited Mr Frederick Brunson, Secretary of the Merseyside and North Wales branch of **SACU**, to be the guest speaker.

After giving a brief outline of China's historical development, Mr Brunson spoke about the changes in education, agriculture and industry. Questions covered a wide range and included the cultural revolution, Tibet, China-US relations, China's nuclear policy, Anglo-Chinese understanding, the increased population and birth control.

The Merseyside branch secretary received very warm applause from the fifty Round Tablers present, including visitors from the US, Australia, Pakistan, Denmark and Malta. The chairman remarked that this was their biggest attendance for some considerable time.

Mr Brunson also spoke to thirty members of the Social Studies Section of West Kirby Afternoon Townswomen's Guild on 7 November. The Wirral Federation of Townswomen's Guilds has included **SACU** in its list of organisations able to provide speakers.

TWO-THIRDS of the audience at a meeting on 17 November, organised by the Merseyside branch, were non-members. The main speaker was Sir Geoffrey Haworth, who visited China in 1963, and again in 1967 in company with a group of **SACU** members.

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# SACU DIARY

JANUARY 1968

- 3 **Bristol branch.** 'Letters and Slides from China'. Speaker: Mrs Dorothy Cutting. 4 Portland St, Clifton, Bristol. 7 30 pm.
- 9 **Study course.** Mao Tse-tung's 'Yenan Forum on Art and Literature' and its relevance to the Cultural Revolution. Introduced by Tana Sayers. 24 Warren Street, London, W1. 7 30 pm.
- 10 **Camden branch.** 'China in December 1967'. Speaker: Roland Berger—a report on his recent visit. Moreland Hall, Hampstead, NW3 (behind Everyman Cinema). 7 30 pm.
- 11 **William Hinton**, author of 'Fanshen'. 'An American Looks at China'. Botany Theatre, University College, Gower Street, WCI (corner of Torrington Place). 7 30 pm.
- 12 **Barnet branch.** 'China's Nuclear Deterrent'. Film of recent tests, with discussion led by Tariq Ali. The Town Hall, The Burroughs, Hendon, NW4. 7 45 pm.
- 15 **William Hinton.** Meeting organised by the Cambridge branch. 8 30 pm. Place to be announced later.
- 17 **William Hinton.** Meeting organised by the Sheffield branch. The Schoolroom (next to the Parish Church), Station Road, Darnall, Sheffield. 7 30 pm.
- 19 **Birmingham branch.** 'China in August 1967'. Rev Ian Thomson reports on his recent visit to China. Friends Meeting House, Bull Street, Birmingham. 8 pm.
- 22 **William Hinton.** 'Revolution in a Chinese Village: a first-hand account of Land Reform'. A lecture sponsored by the Department of Extra-Mural Studies, Bristol University with the co-operation of the Bristol branch. Room G1, Alfred Marshall Building, 40 Berkeley Square, Bristol. 7 30 pm.
- 23 **Study course.** Tibet. Introduced by Mr A T D'Eye. 24 Warren Street, London, W1. 7 30 pm.
- 24 **Camden branch.** Speaker: Professor Joan Robinson, FBA, 'China Now'. Holborn Central Library, Theobald's Road, WCI. 7 30 pm.

## Thoughts

(continued from page 4)

ing of a new kind of man, thoughts which Lin Piao called 'a spiritual atom bomb of infinite power'.

It ill becomes the West to scorn so moral and humane and realistic a guide, when the most easily-remembered pronouncement of a Western leader in recent years is 'You've never had it so good'.

## Meetings

(continued from page 5)

Excellent publicity was given through an interview with the branch secretary, Fred Brunson, which appeared in the leading Liverpool evening paper three days before the meeting. Details about Sir Geoffrey and Lady Haworth and their admiration for China's projects under the leadership of Chairman Mao Tse-tung were thus made known to a wide circle of people and the article brought many to the meeting. The branch was saved quite a lot of money in advertising costs as a result.

Sir Geoffrey showed his own film at the meeting which was very well received. More than sixty attended.

A teach-in, organised by the Birmingham branch on 16 November, attracted about 150 people to the Council Chamber of the University of Aston. A panel of speakers covered a vast range of experience and events. Reg Hunt described what he saw of the build-up of the momentum which led to the start of the cultural revolution. Rita Palmer painted a picture of the China she saw when she was one of the SACU group who visited China in the summer; Sybille van der Sprenkel talked about the Peking she knew at the time of the liberation in 1949;

John Horner, MP, talked of his experiences in 1957. Liao Hung-Ying contrasted the China she knew as a girl with the developments in recent years. Between times questions from the audience were answered by members of the panel and by Jeanie Semple. All this went on for three-and-a-half hours of concentrated attention.

Twenty-three put their names on a sheet of paper signifying that they would like to be kept in touch with future Birmingham activities of SACU.

MYRA ROPER'S FILM 'New China' was shown and Liao Hung-Ying was the main speaker on 23 November when the Bristol branch held a meeting at the University attended by seventy people. Professor Dickinson, of the Department of Economics, was in the chair.

Many commented on the professional quality of the film which can be borrowed by any branch.

On 6 December this branch put on a meeting to discuss the 'mass line, contradictions and moving mountains'. A novel feature was the assumption by members of the audience of a Chinese personality and the discussion was centred round putting points as the Chinese would see them. The branch

is going to try the same thing again later in the year.

\* \* \*

BARNET branch, one of the most active in the Society, found it needed more money to run its planned programme of meetings. A 'Christmas gift' sale brought in £40, a very pleasing result for the branch.

## FOR SALE

The Society has just purchased a large consignment of postcards reproducing Chinese paintings which are now for sale to members at 3s per dozen or £1 0s 0d per 100. They are available either in a mixed dozen packet or a dozen of one variety and as required if ordered by the hundred. Envelopes to fit the cards are also available at 1s per dozen. Postage costs are as follows: 100 cards 1s; one dozen packet 6d; six one dozen packets 1s; 12 one dozen packets 1s 7d.

Four of the cards are coloured and depict birds, fruit and flowers and the remaining eight cards are of horses — different Dynasties from AD 265 and two more contemporary ones.

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## Controversy at Dinton

IN THE first week of October SACU held a week-end school on 'China in the World' at Philipps House, Dinton, Wiltshire. The lecturers were Derek Bryan, Roland Berger, and Tariq Ali. Here are some of the reactions from those who were there: 'The presence of one very vocal critic helped to stimulate active discussion and controversy.' 'I think, on reflection, that the classes should have been more political, as China is, first and foremost, the world's leading proletarian establishment, and it is that which contrasts it with the rest of world.' 'It did seem to me that SACU is a political society, which I thought was a pity, because I am very interested in, and indeed, sympathetic to, the New China. Nevertheless, I found the week-end eminently worthwhile and I hope that more will be held.' 'The invaluable lessons at the Phillips House School . . . put my ideas and knowledge about China on quite a new level. Not only the very lucid and comprehensive series of lectures, but also the wide-ranging discussions introduced me to new facets of the Chinese scene, her problems, her aspiration and the determination of the Chinese people and leadership to make life and conditions as ideal as possible.'

These contrasting comments came from one of the lecturers, an Oxford worker, a history teacher, and a SACU branch secretary. It was a beautiful setting, we enjoyed glorious sunshine, but it was the shaping of thought through controversy that made the week-end memorable.

M Z B

### THREE-DAY WEEKEND SCHOOL WHITSUN 1968 (31 May to 3 June) Phillips House, Dinton, Nr Salisbury, Wilts.

This School will provide nine lectures including both general, introductory ones and more specialised ones for those who already have some knowledge of China. The participants will not be expected to attend every session but to choose those which especially interest them. It is necessary for this type of School to obtain an attendance of at least thirty.

Subjects to be covered include: China before 1949; Social and Economic Developments since 1949; the Cultural Revolution; Mao Tse-tung — his contribution to philosophy, social and political science; China's foreign policy; Hong Kong.

Fees: SACU members £7 0s 0d; Student members £5 15s 0d; non-members £7 15s 0d.

For further particulars of this School including detailed programme of lectures and booking forms please apply to the Secretary, 24 Warren Street. A deposit of £1 (non-returnable) paid now will assure you of an interesting and worthwhile Whitsun weekend.

## Book Review

**A Short History of Chinese Art**, by Michael Sullivan. Faber and Faber, 42s.

'TO ABRIDGE A PROLIX relation, and at the same time to preserve perspicuity in the story, is more difficult than to expand scanty notices into pompous narratives; but the labour becomes more irksome where detail of circumstances is merely subservient to the appreciation of talent and genius.' This observation from the Preface to the 1829 edition of Pilkington's Dictionary of Painters is probably even more applicable to art criticism today. Research is more widespread and documentation more required.

In less than 250 pages, excluding the excellent plates, index and bibliography, Michael Sullivan sets himself this challenge. In his foreword he describes the framework of continuous narrative which he will adopt to enable 'the reader, perhaps approaching

Chinese art for the first time, to get a glimpse of the whole pattern'. But it is precisely this glimpse which I think is never granted.

The book is a mine of scholarly and detailed information. The accounts of recent excavations made since the founding of the People's Republic are deeply exciting. References to them are, however, so dispersed throughout the pages that they hardly make the impact they should. Anyone approaching Chinese art for the first time needs the imagination to be stirred, the eye directed and the viewpoint chosen. The historical narrative becomes then the vehicle bearing the explorer.

If not for the beginner then to whom would this book be valuable? Undoubtedly to the great number of American students taking Chinese Art as an optional subject.

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### OFFICES TO LET

Central Office wishes to sub-let the first floor suite of three offices at 24 Warren Street, London, W1. Please get in touch with the secretary for further details.

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### FILM

'The New China', a 16mm colour and sound film is available for hire. This film, the property of the Anglo-Chinese Educational Institute, was made by Myra Roper and Clive Sandy of Australia on their last visit to China in 1965. The two reels last about forty minutes and are very suitable for showing to audiences who have little knowledge of life in China.

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### CHINESE LANGUAGE CLASSES

These will resume in the week beginning 8 January, 1968. Senior Class: Mondays 6.30 pm. Intermediate Class: Thursdays 6.45 pm. Beginners' Class: Mondays 7.30 pm. Fees 30s per class per term.

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### BOOKS RECEIVED

THE INCLUSION of a book under this heading does not preclude a review at a later date.

China and the West, by W Franke. Basil Blackwell, 1967. 21s.

China, the other Communism, by K S Karol. Photographs by Marc Riboud. trans from the French by Tom Baistow. Heinemann, 1967. 70s.

China and the Chinese, by Richard Harrington. 1966. Thomas Nelson & Sons, New York and London.



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