

Society for
Anglo
Chinese
Understanding

友

N
E
W
S

Friday October 4th, 1968
Keep this date free for a SACU
evening event to celebrate
Chinas' National Day.

VOL 3 Number 8

August 1968

PRICE NINEPENCE

Education and the Cultural Revolution

John Collier, an English teacher, went to teach in Sun Yat Sen University (Zhongda), Canton, about one month before the Cultural Revolution started. The first part of his article which is continued below appeared in the May issue of SACU NEWS.

BOURGEOIS IDEOLOGY impinged on the Chinese consciousness in a number of ways. Religion from the West helped to undermine the Empire, but did not take deep root, because it was both alien and irrelevant. Western art and literature did take root, but their forms are adaptable to other contents. As the bourgeois content is more and more exposed, the forms are being adapted and used to express revolutionary ideas relevant to China's needs. Bourgeois social theory was already by 1917 competing with Marxism for possession of the Chinese mind. In the course of the revolution from 1919 (the May 4th Movement) to 1949, Marxism won out in practice, not only because it was immediately relevant to China's revolutionary needs, but also because it was more in line with traditional Chinese ways of thought than was bourgeois social theory. A residue of bourgeois social theory is extensive among older Chinese scholars and capitalist elements, and has been grasped at by those who were in authority and took the capitalist road, but this has now been brought out into the open and is being combatted firmly and effectively. It is quite otherwise with scientific theory.

European bourgeois scientific theory arose on the basis of commercial capitalism—that is commodity production and exchange—by means of the con-

cept of 'identical things in themselves', and 'identical processes in themselves', which could be isolated and experimented upon, thus giving precise results, leading to the possibility of the precise prediction of results.

Two bales of English wool were identical because they were both identical with x shillings. Precise predictable growth, or other forms of change, came to be abstracted into Newton's and Leibnitz's calculus, from the calculation that one unit of money, invested at 100% compound interest for a unit period of time, would grow to e^* units of money, precisely and exactly—barring an act of God!

A large proportion of China's technologists are mechanical engineers, and are thus Newtonians. Most of her chemists and biologists are working with resultant or allied scientific theory. A considerable number are certainly working with up-to-date post-Einstein physics and mathematical theory. These 'languages' are contrary to Marxism, once they are adopted as universal truths rather than disciplines, hard to master and therefore limit other studies, but at the same time they are as yet the only 'languages' in which the most advanced technology can be expressed. Thus the more highly trained the scientist, the more difficult for him to comprehend Marxism (cf. Einstein, Whitehead, Planck, Russell). Owing to the apparent universality of scientific theory scientists tend to feel no need for any wider system of ideas.

* e is a constant = 2.7 approx.

continued on page 2

WHAT DID YOU THINK OF DINTON?

by Patrick Daly

THERE ARE TWO REASONS why this short item about SACU's week-end school at Dinton, in Wiltshire, won't contain much detail about what was actually said. The first one is that since the Dinton week-end three weeks have gone by, and what was clear then has gone now. The second is that I don't think it's quite fair to publish what the speakers had to say—they may want to use the material again some time.

You can blame the weather, too. It was really too un-English to be true. From the moment we arrived at Dinton (10 miles from Salisbury) on the Friday morning, until the moment we left on Monday afternoon, the sun only disappeared once—not counting at night, of course. So, after a democratic vote, it was decided, overwhelmingly, that the talks and discussions should be held in the open air, on the lawns of the ex-squire's mansion where we were staying.

Was this a mistake? Some people seemed to think that a faceful of sunshine was no great aid to concentration, and indeed most of these outdoor sessions did turn out to be almost completely one-sided affairs—Roland Berger, Bill Brugger or Premen Addy talking for about three-quarters of an hour and prompting a few direct questions but getting in return very little cut-and-thrust. Perhaps we were slightly overawed in the presence of so much solid grey matter. Perhaps some of us hadn't done our homework before the week-end started. And definitely someone should have gagged that donkey.

In fact it was on Saturday evening that we got closest to having a no-holds-barred battle, and I can't for the

continued on page 4

SACU NEWS is published by the Society for Anglo-Chinese Understanding Ltd, 24 Warren Street, London, W1, and printed by Goodwin Press Ltd, (TU), 135 Fonthill Road, London, N4.

Cultural Revolution

The historical function of bourgeois science was to bring about a unified view of nature, in the only way that the bourgeois mind could understand it, through subjecting nature to serve extended production (the *raison d'être* of the bourgeoisie). This meant the complete isolation of nature from man, and man's history, and also the complete isolation of scientific theory from its own historical development. Modern scientific theory has achieved this—perhaps in its purest and highest form—in the general theory of relativity, in which nature is for the first time unified, but at the same time entirely isolated from man, emptied of human content, reduced to mathematics. Man himself now appears, not as the creator of mathematics, but only as in some way a manifestation of it! Idealism has reached its ultimate form. The next advance can be nothing other than the transformation of science—the negation of this ultimate abstraction—the negation of the science of isolation, by the science of dialectical integration—the negation of the isolated scientist, by men acting dialectically—creatively—in the light of their historical and individual experience.

For four centuries the focus of thought has moved away from man to an alienated nature—the commodity—now it must return to man, but not the isolated alienated man of religion, but man-in-nature, and man-in-society.

Man in Society

In China the struggle in the sphere of scientific theory cannot yet be fully developed, because as yet the theoretical weapons have not been fashioned except in embryo, and every productive element of existing scientific theory is needed to advance technology, and medical practice. At this stage only the preliminary struggles can arise. These are taking two forms: in the sphere of production everyone is gradually being drawn into technological advance by the adoption of a Marxist style of work—Marxist methods of solving problems. The formal type of this process can be described as follows:

The problem to be solved is recognised as being unique (bourgeois science would classify it); the problem is then analysed in terms of contradictions (bourgeois science denies contradiction); the major contradiction is identified, and its dominant aspect is established. All knowledge and known

technique relevant to similar situations is brought to bear, and all those involved in the work in which the problem has arisen are drawn into discussions, no matter how apparently trivial their work may appear in relation to the problem. The first object of these discussions is to convince everyone involved that the problem can be solved, and that each and every one has an integral part to play. The next object of discussion is to integrate thinking and focus purpose on the dominant aspect of the major contradiction. Finally a course of action is mapped out.

Finding a Solution

This process may be summed up as follows: the particular unique problem is related to generalisations of similar problems, and then taken back to the sphere of practice—back to the particular and unique—where a solution is found in practice.

With bourgeois scientific work, the particular classified problem is related to the general theory, where a solution is found (or the problem discarded as insoluble) and then the theoretical solution is referred back to the particular case.

To give a very simple example of this Marxist method, I take an incident concerning the treatment of a case of severe burns.

A man in Shanghai suffered from burns, which according to established burn theory should have proved fatal. The whole staff in the section of the hospital concerned with the case was drawn into consultation, as well as the man himself. A cheerful attitude of confidence that the man could be helped to recover was established at the start. At one stage of the treatment the major contradiction was recognised to be that between the man's loss of interest in food—a complete loss of both appetite and thirst—and his physical need for liquid, which was made acute by the rapid loss of liquid over the burnt surface of his body. Finally the contradiction was solved by the patient having his appetite restored by discussing his favourite dishes with the hospital chef.

This might conceivably have happened in a British hospital, but it would not be looked upon as part of a scientific treatment. To a Marxist, the consciousness of the chef would be seen as an integral part of

the development of the patient's physical condition.

This approach to the solution of problems of all kinds is certainly developing to some extent in capitalist countries, particularly perhaps in the treatment of mental illness, and is certainly not universal in China. But what I wish to emphasise is that it is the application of Mao Tse-tung's thought, and requires an attitude of mind that is negated by the bourgeois scientific approach, which is formally to apply the results of experiments based on the concept of the 'isolated thing in itself' or 'isolated process in itself'.

While these activities are taking place in practice by applying revolutionary theory, the struggle on the ideological level is also being waged. This again has two aspects: the contradiction among the people, and the contradiction between the people and the class enemy. The ideological contradictions among the people are being dealt with by the dissemination of Mao Tse-tung's thought, and its application for the solution of the contradictions in people's minds, as with the discussions now going on among our students and teachers aimed at consolidating our great alliance in the university.

The ideological struggle with the class enemy is waged by the arbitrary assertion of the role of Mao Tse-tung's thought as the supreme guide for China's economic and social advance. This distinction is very important to grasp, if one is to approach an understanding of the present cultural revolution.

Creative Criticism

Workers, peasants and revolutionary cadres will diverge from Mao Tse-tung's thought because they do not fully grasp it, or because they have particular bourgeois or petit-bourgeois ideas, or selfish feelings. They may also criticise elements of it in a creative way and thus develop it. These contradictions will be resolved in the course of study, discussion, and practical work. But those taking the capitalist road, the ex-landlords, ex-capitalists, and rightists of all sorts, are attacking and will continue to attack Mao Tse-tung's thought because it is hostile to their interests and conforms to the interests of the workers and peasants. Having been defeated politically and ideologically they must also finally be defeated theoretically, but this will take a long time, and meanwhile China can certainly not afford to allow them freely to use their privileged accumulation of 'educational and cultural capital' to attack the revolution.

CONFLICT

IN THE MAY issue of **SACU NEWS** Kathleen Jones raised questions arising from the contrast drawn by William Hinton between China's belief in the power of the peoples throughout the world and the Soviet Union's reliance on the power of the socialist countries. Colin Penn replied in the same issue. We now print another letter from Kathleen Jones and comments from William Hinton.

From **KATHLEEN JONES**

I DID NOT find Colin Penn's comment very illuminating. It did not make clear to me why the Chinese leaders should champion Stalin. I was disappointed, too, because I had hoped that the old refrain 'Under the leadership of Stalin' had faded out here for good. At least I am relieved that the Russians have stopped chanting it.

I am not convinced that Stalin established socialism in the USSR, as he called the Soviet Union. The system seems to have been a form of state capitalism. According to Stalin's revised version of Marxism, I suppose Stalinists might call it socialism. It was authoritarian, non-egalitarian and intensely nationalist. It was nowhere near communism, and now the SU is beginning to return to private enterprise.

I do not think that Stalin and the USSR should be given all the credit for the defeat of fascism. A good many other people played their part in that.

Colin Penn, putting it rather mildly, admits that Stalin 'sometimes departed from socialist methods to achieve socialist ends'. Surely the end determines the means, and the wrong means cannot produce the right ends. Socialism cannot be produced by the wholesale slaughter of communist revolutionaries. Some members of the CPGB, returning from Stalinist Russia, told the truth about the reign of terror there. They were expelled from the Party for telling the truth. Eventually Khrushchov spilled the beans and the whole world knew it. If Stalin could not tell friend from foe, surely he should never have been where he was. If he used against the people methods that should have been reserved for enemies, whose side was he on?

China appears to have gone farther along the road to communism in under 20 years than Russia has in 50, and there has been no reign of terror. What the Chinese leaders can have in common with Stalin has not been explained to me so far by **SACU**. Colin Penn writes that 'we'—presumably **SACU** members—must also stand up for Stalin. I have no intention of doing so.

However, I find the information

contained in **SACU News** an antidote to the reports written and broadcast by people sitting in Hong Kong and dreaming up things about China.

From **WILLIAM HINTON**

AS I UNDERSTAND IT, not only do the Chinese 'firmly believe that all people must win their own liberation', they also believe that imperialism will be brought down by such a multifaceted, world-wide struggle. The combined efforts of the people of the world can and will destroy imperialism in the end. 'The bomb will not destroy the people, the people will destroy the bomb.' (This is not equivalent to the destruction of the American people or the American nation but only of the imperialist system rooted here and branching everywhere.)

To this end China's leaders are calling on a vast, world-wide united front of all people and forces that can be united against American imperialism to struggle hard and strike blows from every side. Each American base is a noose about America's neck and the people of the world have the power and the duty to tighten these nooses. Such pressure can and will make it impossible for America to launch a general war and in the end can break the whole system.

In other words, only struggle, world-wide struggle, can guarantee peace and lay the groundwork for social change. What the Russians are saying is that people everywhere should lie low now, eschew violence, avoid trouble and wait until the socialist countries, and especially the Soviet Union, have developed overwhelmingly superior economies, then the whole world will, through a process of peaceful transition, go socialist.

From this Kathleen Jones concludes that the Chinese 'built their hopes on support by revolutionary activities in other countries, whereas the Soviet Union depended on the power of the socialist countries themselves outweighing that of the USA'. She equates the former policy with the views of Trotsky and the latter with those of Stalin. But, as Colin Penn points out, this is to confuse two different things. Self-reliance in socialist construction

and national export of revolution (advocated by Trotsky) is not the issue. The issue is what kind of strategy to adopt in the face of the worldwide offensive launched by American imperialism after world war two. Here history is instructive.

Not only did Stalin lead in the construction of socialism in one country, not only did he organise the military defence of the Soviet Union against Hitler, but he led in creating a worldwide alliance of diverse political forces that smashed fascism. This alliance brought together all forces and people that could be united for this goal. Is this not the same strategy that Mao is urging today to handle the new enemy of the whole world, while Stalin's successors are expanding business with America, dreaming of stabilising the world with American help, advising oppressed people to co-exist with American oppressors, etc.?

To seek all possible support from other countries and peoples in the struggle against imperialism, that is, against its most virulent form in each period (German fascism in the thirties and forties; the American century today) has proven correct in the past. Not to unite with all possible allies against the main enemy is left adventurism. To make unprincipled deals and compromises with the main enemy is right opportunism. So Mao writes. Under his leadership the Chinese Revolution has always steered a clear path between these two disastrous errors. It is doing so today.

To blame the defeats of 1927 on Stalin, as Kathleen Jones does, is not valid historically. Even less valid is to hold that Trotsky has a viable alternative. All one has to do is read his writings concerning those events and compare them with Mao to see what arrant nonsense he was advocating.

CHINESE COURSE

AN INTENSIVE whole-time vacation course in Chinese (mainly spoken) is being organised jointly by the University of Surrey and Holborn College. The course will be held mornings and afternoons, Monday to Friday, from 5 August to 13 September, at the University of Surrey, 14 Falcon Road, London, SW11. It will be based on **De Francis Beginning Chinese**, with use of language laboratory. The fee is £28, and the course will be suitable for those wishing to acquire rapidly a basic knowledge of Chinese.

Anyone interested should communicate **immediately** with Derek Bryan, 85 Holden Road, N.12 (01-445 9072).

FROM YOU TO US

Are critics of China being answered?

Dear Secretary,

Your circular letter asking for comments on the Dinton week-end has prompted me to write to you, not so much about the week-end as about **SACU** as a whole.

I joined **SACU** when it was founded, not because I was a Marxist—which, as you know, I am not—but because, like so many people, the Vietnam war had made me aware of the grave peril of a third world war breaking out in which China and America would be the protagonists, and in which Britain, as a satellite of America, would inevitably be involved. Such a war, if nuclear weapons were used, would probably mean the end of humanity.

Even if it did not, and apart from its wider consequences, we should have been involved in an act of aggression far more terrible than any committed by Hitler.

To guard against Britain's involvement in such a war, it seemed, and still seems, important to give the British public a true picture of China and of her foreign and domestic policy. Such information would help to forestall any propaganda put out with the object of conditioning people to regard China as an aggressor, or the Chinese government as a regime against whom a war of aggression would be morally justified.

I still feel this to be **SACU's** most important role, and one which the Press Group, with its valuable analysis of press reporting on China, is doing so much to fulfil. However, I sometimes feel that the most basic criticism

levelled at the Chinese government is not being met. This is the criticism made against all Communist regimes, i.e. that they are undemocratic and place restrictions on personal freedom which are not found in countries where a democratic form of government exists.

The same criticism could, of course, be made against all non-democratic governments, including many which the United States and Britain support, or at least tolerate. I feel, however, that it is important that this criticism should be faced and discussed, with a view to deciding whether it is justified, and if so, on what grounds it is possible to defend the shortcomings of a system which has in other ways achieved so much.

It may be that you will think me naive or ill-informed or both in expressing my doubts in this way. If so, then I am probably no more naive or ill-informed than the majority of Britons on whose support **SACU** depends if it is to achieve its aim of fostering Anglo-Chinese Understanding. If, after attending so many **SACU** meetings, and reading so much **SACU** literature, I am still no wiser as to what **SACU's** answers to this criticism are, it must be either because it has no answers to them, or has answers but has failed to put them.

Of course, I have my own ideas about how these criticisms should be met; but I would like to hear them discussed much more often than they are. The fact that the whole question of freedom in China—to what extent it exists, and how it compares with freedom in the West—despite its obvious importance, is so strenuously avoided leaves one with the feeling that it is being deliberately evaded. I don't see how such a policy can win new members for **SACU**, or achieve **SACU's** wider aim of dispelling the mistrust which people in this country undoubtedly feel towards any Communist regime.

If free discussion is the essence of the Cultural Revolution, should it not be the essence of our own debates also? This means putting all points of view, including non-Marxist ones, and bringing in all relevant facts, however distasteful or inconvenient they might be, leading to a thorough examination of the pros and cons on every issue, so that out of the white-hot flame of discussion the beaten sword of truth can emerge.

I feel that one reason why **SACU** does not attract as many members as it might may be because at the public meetings arranged by **SACU** one rarely

continued opposite

THOUGHTS ON DINTON

continued from page 1

life of me remember what it was all about. I think it began with the fairly trivial. Someone said something like: 'I think it's wonderful how happy the Chinese are. They're such a joyful race.' 'Nonsense' (or words to that effect), someone else said. But like all magic moments it collapsed when we realised that there was only half-an-hour of drinking time left.

To my mind, the pub sessions at Dinton were perhaps the crucial periods of the week-end, and not just because the beer was only 1s 9d a pint. Under the loosening effect of a pint or two, I found myself arguing and talking about things I wouldn't have had the temerity to discuss in 'plenary' sessions. So my little suggestion for the next week-end is that it should be conducted on some sort of licensed premises. Our normally alert and impeccably reasoning speakers can then perhaps be thrown off balance after a drink.

I started this with the serious intent of putting down my impression of the Dinton week-end. Apart from a moan about the quality of debate—for which, of course, I am partly responsible—I seem to have mentioned nothing worth taking time over. As far as I am concerned, the week-end was not wasted. There is a lot I don't know about China, and the Dinton sessions helped fill in some gaps for me. One member admitted at the end that he had brought his walking shoes along, so that he could do some hik-

ing when the talking got rough. But it had proved so interesting that he hadn't used the shoes at all. Of the rest, there was a fairly even split between those who were in favour of the general, wide-ranging topics and those who were looking for something a little more specialised. But despite that, everyone—with one notable exception—attended every session.

In some ways, it's a pity that the next 'Dinton' can't include exactly the same people. Having got the spade-work out of the way, we could next time do a little more refined digging. Or perhaps there should be a beginners' course, an intermediate course, and an advanced course. And we could answer questions, in not more than 500 words, on what we had learnt over the week-end. I wonder how many volunteers there would be then?

There is one name I can't leave out. Apart from Messrs Brugger, Berger and Addy, Reg Hunt, who is now a teacher of Chinese at the John Mason High School in Abingdon, came along for the day to talk about his experiences in China. He had been there during the Cultural Revolution and, being a resident, was among those foreigners allowed to take part. He spent two weeks on a commune near Peking, and his account, delivered in a relaxed and easy way, was one of the highlights of the week-end. He also showed some slides he had taken in Peking at the time the Cultural Revolution was getting under way in 1966.

continued from page 4

hears the kind of views expressed which one reads in the newspapers, but only those of **SACU**. There is thus no confrontation, and though some newcomers may have their views modified in a way which leaves them more sympathetic towards China and her policies, others may well be left feeling baffled by the apparent irreconcilability of what they have heard with what they previously read in the newspapers. The result is that they will refuse to commit themselves to either side, not being sure who is right. The answer is surely to have more teachers at which there is a genuine confrontation between left and right, thus helping the audience to make up its mind.

To sum up, I would like to see **SACU** become much more of an open forum for debate on China, as well as on the wider issues of Marxism, world hunger, war, nationalism, democracy, freedom, and so on. By widening its scope, as well as increasing the freedom of its debate, I feel that **SACU** might well attract bigger audiences to its meetings, and gain many more supporters.

Tim Raper

London, NW3

Students: should we subsidise them?

Dear Editor,

The matter of student subscriptions to **SACU** was dealt with cursorily at the AGM, and dismissed without formal discussion, after cries of 'subsidise the students' had been raised from the floor.

A quick calculation of postal and other expenses connected with the distribution of literature shows that **SACU** does not even cover basic costs with regard to student membership. In addition, students enjoy all the privileges of full membership, including the reduction in entrance-fees to **SACU** meetings.

In spite of rising costs in the student world, as elsewhere, and the lost battle against 'pegged' grants, most students can still afford to spend more on the 'luxuries' of life (cigarettes and beer, for example) than many a working person, who usually has far more pressing responsibilities to drain his pocket. A student who has enough initial interest to consider joining **SACU** would certainly not object to paying twice the present sum in order to do so; this would still represent a 25% concession. Many organisations and shops offer concessions to students, but these are usually of the

order of 5—15%; they certainly do not greatly impair the profit-margin!

The question to be considered is not whether students ought to be subsidised, but whether **SACU** can afford to subsidise them.

Perhaps the discussion could be reopened to members through the medium of **SACU NEWS**, or brought to the attention of the Council of Management?

M J Leonard
Student

Primitive magic

Dear Editor,

'The Sussex Tappertits'

While I have no intention of defending Dr Needham or Mrs Robinson — they are more than capable of holding their own, there are certain points in the Sussex Internationalists attack on **SACU** that deserve scrutiny.

It is an artful and contrived attack on personalities in the same style as the Kruschchevites. The politics, if any, are meaningless. What they have to say about Lenin, Stalin and Mao, the heroism of the Red Guards, and so forth, is beside the matter. I have been a member of the Labour Movement for 35 years and have found that while the ikonising of political slogans has a limited and a highly subjective meaning, it can never be a substitute for science. It is, in fact, a form of magic. For this reason the article appears to me to be devoid of meaning, and not a little vicious.

Perhaps the 'students' simply want a quarrel with **SACU**. Well, this will be a change from the usual state of affairs where Marxist-Leninists (self-styled) are busy quarrelling among themselves.

To my knowledge **SACU** is the only organised body in Britain putting

out information on China and the Cultural Revolution. The fact that many of the people writing and speaking on China are not members of the working class is irrelevant. Nevertheless, it is inevitable that political interpretation is always present, and it seems to me that this is where the quarrel lies. To cry 'No politics' is stupid: politics is the very soul of the matter. And so political views get carried over, but what the Sussex group feel they know (by intuition?) and what **SACU** is striving to do, are two quite different things. If the Sussex group is inspired by some mysterious, esoteric source of information, they should reveal it to us all. They are not, of course. Instead of science they are practising primitive magic.

It is true that just as in the Lenin-Stalin era, the hallmark of a socialist was his attitude to the Soviet Union, so today the touchstone is the attitude to China and the Cultural Revolution. The hegemony of the world proletariat lies with China, not with the students as is so commonly believed.

It will not always be so. Judging by the recent events in France, it may soon pass to the west. For the successful outcome of such a movement allies are essential.

Unity with the Afro-Asians struggling for freedom is the only guarantee of success. The work that **SACU** is doing in promoting friendship with China is part of that unity, contrary to what 'students' may think.

In conclusion I must remind the Sussex Tappertits that pious phraseology is no substitute for political consciousness and that they lack this completely. The sooner they drop their pretentious title and get down to serious work, the better.

T D Smith

Warley, Worcs.

For informative original analysis of China's policies
read the China Policy Study Group

BROADSHEET

every month

Recent issues include:

Once Ideas Become a Material Force (by a recent visitor)

Why Soviet Leaders Fear Cultural Revolution

Behind the Cultural Revolution: William Hinton

Nuclear Blackmail Broken

Art in the Cultural Revolution (criticism by the late Herbert Read, and replies)

Imperialism and its Asian Deputies

Two Villages Under the Great Wall: Rewi Alley

Annual subscription (UK) 12s 6d

BROADSHEET 62 Parliament Hill, London, NW3

Books for the summer

Vision realised

STRANGE VIGOUR: a biography of Sun Yat-sen, by Bernard Martin. Library Association re-issue 1967. 27s 6d from SACU.

BERNARD MARTIN's biography of Sun Yat-sen was originally published in 1944 and reprinted in 1952. Its re-issue at the present time is one indication

of the key importance of its subject in the history of the Chinese Revolution. In a preface to this edition and a brief new chapter at the end of the book, the author notes that Sun Yat-sen's vision for China has been largely fulfilled since the establishment of the People's Republic. He quotes Mao Tse-tung's praise of Sun (at the 1966 centenary celebrations in Peking of his birth) as 'our great revolutionary predecessor'.

The book would have benefited, however, from a closer political analysis of a leader who said that 'politics is everybody's business'. There is plenty of analysis of Sun's policies in the works of Mao Tse-tung, eg, *On New Democracy* (1942) and *On the People's Democratic Dictatorship* (1949). As he says in the latter work:

'Sun Yat-sen had a world outlook different from ours and started from a different class standpoint in studying and tackling problems; yet, in the 1920s he reached a conclusion basically the same as ours on the question of how to struggle against imperialism.'

It is a pity that the author's disinclination for political analysis leads him to a weak and ambiguous concluding paragraph on the subject of China's position in the world today, in relation to Sun's vision for world peace. But despite these defects this is an honest, informative and readable biography, which gives a vivid picture of its subject and his period.

D B

Nearly perfect

AN HISTORICAL ATLAS OF CHINA, by Albert Herrmann. New and revised edition, edited by Norton Ginsburg, with a prefatory essay by Paul Wheatley. Edinburgh University Press, Edinburgh, 1966. Pp. 88, with 64 maps and large indexes in Chinese and romanised transcription. Price £4.

THERE HAS NEVER BEEN more than

one practical historical atlas of China and it was that published by the German historical geographer Albert Herrmann in 1935. Although there have been a number of historical atlases published in China and Japan, with markings entirely in those languages, the only oriental-occidental bi-lingual instrument has been the work of Herrmann. In recent years there has been at least one lithographic reprint of it, without colour, but during the past three decades there have been many advances in our knowledge of Chinese historical geography which could not be taken into account in this way. Now, however, by the co-operation of an American publishing company, a British university press, and Dutch printers and cartographers, a complete re-issue of the work of Herrmann has been made, every page having been brought up to date.

The atlas is prefaced by a deeply learned introduction by Paul Wheatley, who was until recently at the University of Malaya. It would be quite out of the question to go into any details here and it must suffice to say that the new edition of Herrmann will be an absolutely indispensable tool for all students and scholars concerned with the political, social, economic and technological history of China during the past 3,000 years.

Of course nothing is perfect. In estimates of this kind one always likes to make a random check arising out of something else one is doing. Pleased therefore to find that Ch'in-chou is duly marked on the coast in the west of Kuangtung province in the Sung period (map 34), I was sorry to find that it has been omitted from the index. This was the place where the ironwood came from, so prized for the rudders and other parts of sea-going junks at that time. Thus it would be unwise for anyone to throw away their copy of the 1935 edition, for it may well be that while many mistakes have been corrected, some omissions have been introduced. Nevertheless the new edition deserves the warmest of welcomes.

J N

PALL MALL

CHINESE COMMUNISM IN CRISIS

Maoism and the Cultural Revolution

JACK GRAY and PATRICK CAVENDISH

An objective appraisal of the interplay of 'cultural' and 'political' factors in the Cultural Revolution. Of special importance is the author's examination of the political role of the intelligentsia. 40s

THE RED GUARD

A Report on Mao's Revolution

HANS GRANQVIST

'Readable and judicious account of the Cultural Revolution.' *International Affairs*. 35s

CHINA OBSERVED

COLIN MACKERRAS and NEALE HUNTER

Two Australian teachers report on everything they saw and experienced during a two-year stay in China, which ended in 1967. *Illustrated*. 35s

QUOTATIONS FROM CHAIRMAN MAO TSE-TUNG

Edited and with a Special Introductory Essay and Notes by STUART R. SCHRAM

42s

THE POLITICAL THOUGHT OF MAO TSE-TUNG

Revised Edition

STUART R. SCHRAM

63s

BIOGRAPHY OF SUN YAT SEN

'I had no idea that such an excellent life of Sun Yat-sen existed.' The late Dr Lionel Giles.

Strange Vigour: A Biography of Sun Yat-sen, by Bernard Martin, has been re-issued at the request of the Library Association, with a new preface by the author and an additional chapter bringing the book up to date. Now available through any library. Ask for the new edition.

NOTEBOOK

Society for Anglo-Chinese Understanding Ltd (Founded 15 May 1965)

Office: 24 Warren Street, London W.1
Telephone 01-387 0074

Telegrams ANGCHIN London W.1

Chairman: Dr Joseph Needham

Deputy-Chairman:
Professor Joan Robinson

Vice-Chairman: Mrs Mary Adams

Secretary: Mrs Betty Paterson

Council of Management: Mary Adams, Premen Addy, Kate Allan, Isaac Ascher, Roland Berger, Bill Brugger, Fred Brunson, Derek Bryan, Hung-Ying Bryan, Andrew Faulds, Douglas Greene, Dorothy Haworth, Frida Knight, Jim Little, Sam Mauger, Joseph Needham, Paul Oestreicher, Betty Paterson, Colin Penn, Ernest Roberts, Joan Robinson.

Student Examiners

ON THE INITIATIVE of some young members of the Society we are arranging a week-end Conference in the autumn, to be devoted to the study of the Chinese student movement and its relevance to student unrest in the West. The following topics will be discussed: May 4th Movement—a survey of revolutionary student action in China from 1919 to 1949; a general survey of the student role in the Cultural Revolution; a detailed study of the Cultural Revolution in one university and its relationship to other local revolutionary struggles; the relationship of the Cultural Revolution to other revolutions, eg, 1917 in Russia or 1958 in Cuba; an analysis of the interaction between students and workers (and peasants) before and after 1949; a comparative study of the part played by students in revolutions throughout the world.

The opening statements, whether by experienced speakers or students themselves, will be short and the success of the Conference will depend, mainly, on the contributions to the discussion made by those who attend. Because of the nature of the Conference, costs will be kept to a minimum whether it is residential or held in London.

Please let us know if you wish to join the Conference. We will then send you further details and application

forms when they are ready. Full particulars of date, place, speakers and costs will be available when SACU Central Office opens after the holiday on 3 September and will be published in the next issue of SACU NEWS, due out about 20 September.

Character studies

CHINESE LANGUAGE CLASSES for the 1968-69 session will resume at SACU's Warren Street premises on Monday, 30 September, on which date all prospective students are requested to attend at 6.30 pm for registration. The days and times of classes will be decided then. In addition to the existing Intermediate class, it is intended to start a new Beginners' class.

Further details, including the dates of terms and amount of fees, will be published in the September-October issue of SACU NEWS.

Press group

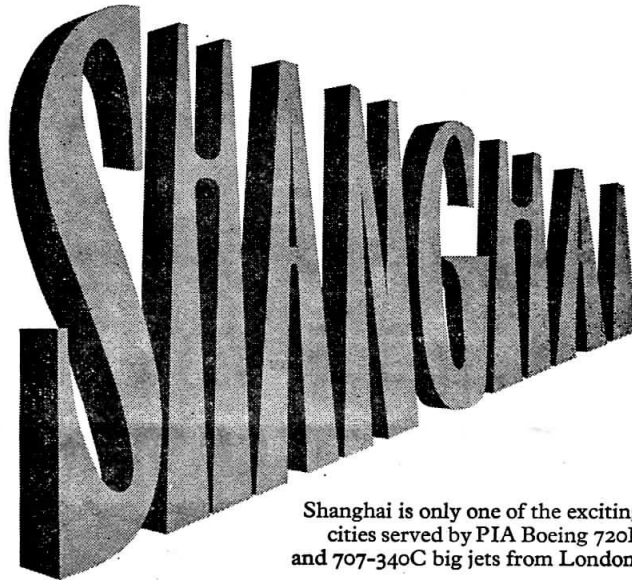
THIS GROUP, since its first meeting in February this year, has been fully occupied in producing bulletins dealing with different aspects of 'China

in the News'. An analysis of Richard Harris's articles published by *The Times* in February (which have since been published in book form) and the Speaker's 'Notes on 'China and Vietnam' have both proved popular, and are still available from SACU; the third bulletin, incorporating letters sent by SACU members to the Press, together with a note on China's economy, is now ready for distribution. All three are obtainable from 24 Warren Street, price 1s 6d post free. Future issues now in preparation include 'China and the United Nations' and 'China and Tibet'. The Press and Information Group, in collaboration with the organisers of the Student Conference, also hopes to produce by the beginning of September notes on China's Student Movement and the role of students in the Cultural Revolution.

We're shut

2 August to 3 September

SACU Central Office closed for annual holiday. The next copy of SACU NEWS will be posted to all members about 20 September.

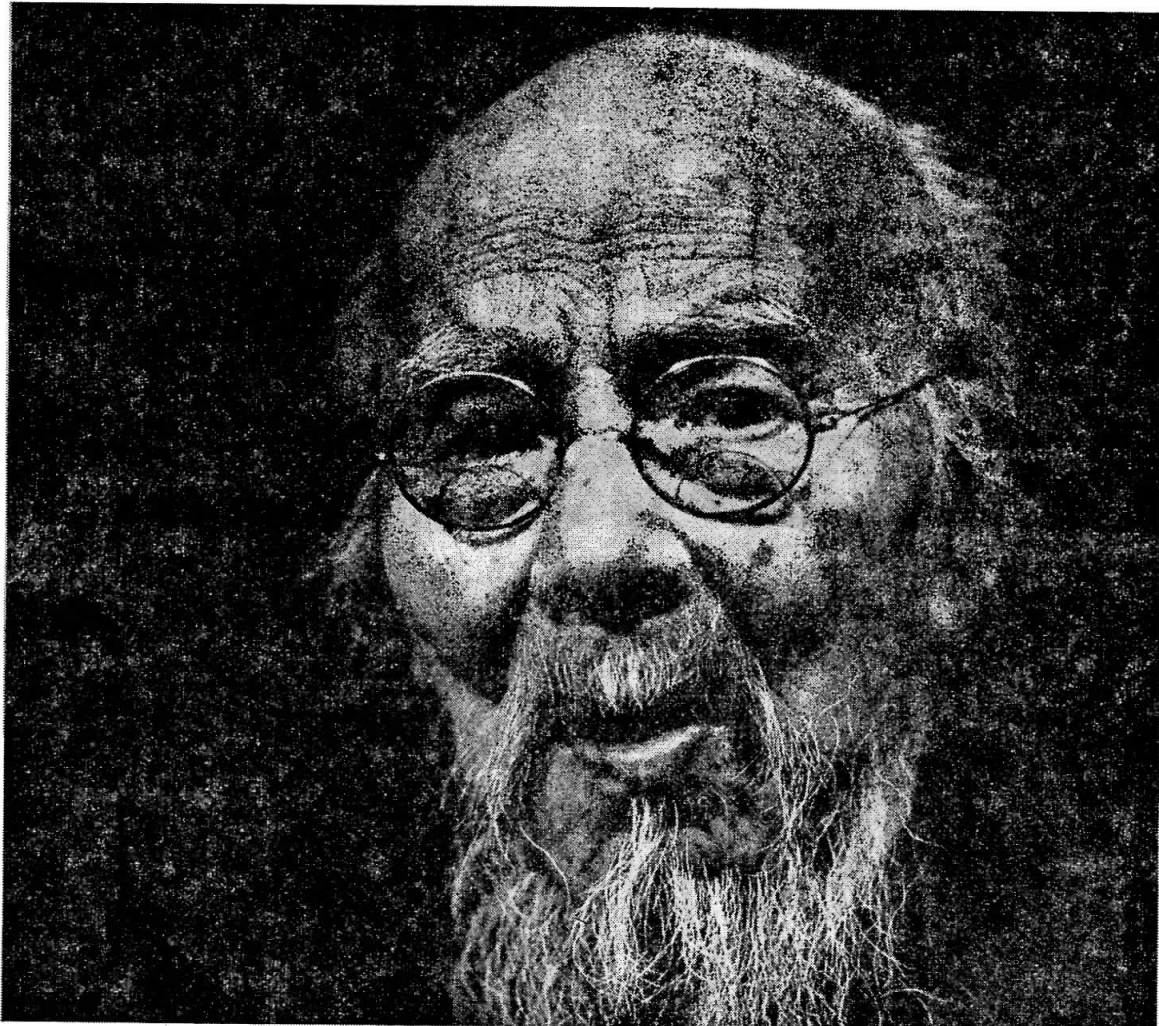


Shanghai is only one of the exciting cities served by PIA Boeing 720B and 707-340C big jets from London.

PIA has the best places:

LONDON · FRANKFURT · PARIS · CAIRO · MOSCOW
GENEVA · ROME · TEHRAN · KABUL · KARACHI
KATHMANDU · DACCA · BANGKOK · CANTON · BEIRUT
NAIROBI · ISTANBUL · BAGHDAD · KUWAIT · DOHA
DHAHARAN · DUBAI · BAHRAIN · JEDDAH

PIA PAKISTAN INTERNATIONAL AIRLINES



Chi Pai-Shih, most celebrated national painter of this century

Shanghai - a new route on the Air France world network

The new Air France weekly service to Shanghai, flown by Boeing Jet Intercontinental, gives businessmen, exporters, diplomats and official travellers fast, direct access to the heart of industrial areas. The flight leaves Orly, Paris at 11 a.m. on Mondays and the Boeing reaches Shanghai on Tuesdays at 3.20 p.m. The return flight departs Shanghai on Tuesdays at 6.20 p.m. and arrives at Orly at 9.30 a.m. Wednesday. London-Shanghai jet economy return fare is £395.4.0. (1st class return £676.8.0.).

Air France is the first West European airline to be granted a route to Shanghai, and the new service brings to six the total number of flights a week by the company to the Far East. Countries served by Air France include Iran, Pakistan, India, Thailand, Cambodia, Vietnam, Hong Kong, the Phillipines,

Japan - and now the People's Republic of China. Destination in many of these countries may be used as stop-over points on your journey to Shanghai. Full details can be obtained from your Travel Agent or nearest Air France office,

à votre service

AIR 
FRANCE

THE WORLD'S LARGEST AIR NETWORK

AIR FRANCE, 158 NEW BOND STREET, W.1. GRO 9030
Birmingham CEN 9251/4 - Bristol Luton A'p'l. 444 - Manchester OEA 7931/5 - Glasgow CEN 8054/5/6 - Dublin 778073