

Society for
Anglo
Chinese
Understanding

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NEWS

SACU NEWS
*sends greetings and best
wishes for 1969 to all
members and friends*

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Grey and others: some wider issues

The Council of Management at its meeting on December 10, 1968, agreed that the following editorial statement should be printed in the January issue of SACU NEWS, together with the letter on this page from Dr Needham and Professor Robinson, which was sent to The Times but not published.

IN NOVEMBER 1967 SACU News carried an article headed 'Hongkong, Peking and London—The Recent Events' which opened with the statement that:

'the recent events involving the British and Chinese diplomatic missions in Peking and London respectively cannot be judged and understood if they are seen as isolated incidents in the relations between Britain and China . . . their origin must be seen in relation to events in Hongkong and the impact of the Chinese Cultural Revolution. . . . Any consideration of these recent events must start with an understanding of the situation in Hongkong.'

Exactly the same can be said of the case of Mr Anthony Grey, Reuter's correspondent at present detained in Peking, and the detailed background about Hongkong given in our previous article is as relevant today as it was in 1967.

It will be recalled that in the summer of that year large numbers of people in Hongkong were demonstrating against the colonial authorities in support of their fellow Chinese workers who were protesting against intolerable oppression by their employers and the police. When Mr Grey was first confined to his house in Peking in July 1967 the Chinese Foreign Ministry made it clear that this action had been taken in retaliation for

'the Hongkong British authorities' unreasonable persecution of the correspondents of the Hongkong Branch of the Hsinhua News Agency and

other patriotic newsmen.'

On November 18, 1968, the British Foreign Secretary stated in Parliament that

'of these journalists mentioned in Chinese publicity at the time of Mr Grey's detention, the last, Hsueh Ping, was released on November 16. In the circumstances we must hope for the speedy release of Mr Grey.'

The ensuing publicity had the doubtless unintended effect of drawing attention to the fact that, contrary to the impression left by Mr Stewart's words, no less than 13 of some 20 Chinese journalists, sentenced in Hongkong in 1967 to prison terms of up to five years, are still in jail. According to the Hongkong

Ta Kung Pao (English language edition, November 7, 1968),

'the charges and the evidence were so flimsy that if the Chinese legal system had been as hypocritical as its British counterpart in Hongkong, Grey could have been convicted of any crime the Chinese might have wished'.

It is in fact widely believed in Hongkong that the real reason for the arrest of these journalists was simply that they had taken (or were suspected of having taken) pictures of police brutality. The thirteen journalists are among some 500 Chinese still in prison out of more than 2,500 arrested on charges arising out of the 1967 demonstrations, in the course of which nearly 30 people are stated by the Hongkong press to have died at the hands of the police.

As Mr John Rear (a law lecturer at Hongkong University) pointed out in *The Times* (November 11, 1968) a further 30 Chinese are still held under detention orders issued by the Colonial Secretary of Hongkong. The Secretary of the Hongkong Bar Association, Mr Henry Litton, has described the 'emergency regulations' under which

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Too much for 'The Times'

From the Chairman and Deputy Chairman to *The Times*

THE SITUATION of the relatives and friends of our Mr Anthony Grey and other British citizens detained in China is extremely distressing, and everyone must sympathise with their families and relatives who can get no news of them. But the difficulty of making any effective protest on their behalf is illustrated by a letter from Mr Henry Litton (Secretary of the Hongkong Bar Association) which appeared in the *South China Morning Post* on November 16, referring to Mr John Rear's letter in *The Times* of November 11:

'The Hongkong Government have at present totalitarian powers over the people of Hongkong in the form of emergency regulations, and in particular Regulation 31 of the Emergency (Principal) Regulations which permits the Colonial Secretary to detain any person for a period of one year without trial, without expressing any reason and without having any reason. There is no requirement for the detainee to be given any reason for his detention. At the expiration of one year the detention can be renewed forthwith. Government has, as we know, used

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Grey and others

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they are held as 'totalitarian powers', adding that

'As long as this state of affairs prevails in Hongkong it lies ill for the British Government to complain that British subjects in China have been detained without trial.'

(**South China Morning Post**, Hongkong, November 16, 1968.)

The fact is that Hongkong is a little bit of China which, for historical reasons, happens still to be under British rule. The British position there originated in the Victorian heyday of imperialism and today can be defended neither by arms nor by argument. For the British Government to act as if what happens in Hongkong is of no concern to China is not only hypocritical but reminiscent of King Canute.

Publicity about the case of Mr Grey has had the incidental effect of drawing public attention to the cases of certain other British nationals in China. Apart from the cases of Mr George Watt (a civil engineer employed by Vickers-Zimmer who was sentenced in March 1968 to three years imprisonment for espionage) and of Mr Grey, the Chinese Government has so far made no statement about any other of the British people concerned. From the personal point of view, their relatives and friends are rightly concerned to obtain information about them. It is unfortunate, however, that use is being made of the distress of the relatives for purposes of propaganda hostile to China.

The situation must be considered in its political setting. Since its establishment as a socialist country in 1949, the People's Republic of China has been under continuous attack, direct or indirect, by the United States and her allies (who include Britain) with the aim of overthrowing or subverting China as a socialist state. Clearly the Chinese authorities must show the utmost vigilance in all matters concerning the security of their country.

Anyone going voluntarily to an independent foreign country submits himself or herself to the laws and legal system of that country, no matter how different they may be from those of his own country. The days have long gone by when foreigners in China were immune from Chinese jurisdiction.

The cases differ widely one from another. Some of the people concerned were residents, some not, some working for the Chinese Government and some not. At an early stage of the cultural revolution a number of foreign-

ers working for the Chinese Government, including some British people, became involved in the struggles, and evidently a few of them have been detained. Investigations in China tend to be very thorough and these may take a long time.

Meanwhile understanding and friendship between the two countries will not be served by SACU being drawn into the present anti-China campaign. (See also: 'China in the News', page 7.)

Too much

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these totalitarian powers so that to this day (nearly a year after the emergency has ended) we are told that there are still some 40 or 50 persons in detention. As long as this state of affairs prevails in Hongkong it lies ill for the British Government to complain that British subjects in China have been detained without trial.'

We must also bear in mind what Professor Dore has described in your columns as a hypocritical policy of the British Government, in effect delaying the recognition of the right of the People's Republic of China, with its vast population, to be represented in the United Nations. No less provocative is the attitude which our Government has taken to what the Chinese regard as aggression by the United States in South East Asia.

The aim of our Society is to help to create understanding and friendship between the peoples of Britain and China. This requires us to realise that it is the behaviour of our own Government which is depriving us of our grounds for moral indignation about the detention of British citizens without trial in China. If we were to remove the beam from our own eye, we might expect to have some success in persuading China to take out the mote—or beam—from their own.

Joseph Needham

Joan Robinson

November 29, 1968

SACU NEWS welcomes contributions, either in the form of articles, reports of events or letters. Material intended for publication should be sent to central office not later than the tenth day of the month prior to publication.

Some reflections on the student conference

by Sam Mauger

DURING the weekend of November 2-3, over 50 people, including some from abroad, attended a special conference on 'Students and China', held in London. A short report on the conference appeared in last month's issue of **SACU NEWS**.

Much of the discussion at the conference focused on the student's role in revolution, what it meant for students to 'integrate themselves with the workers' and the relationship between particular reformist wishes and overall revolutionary demands.

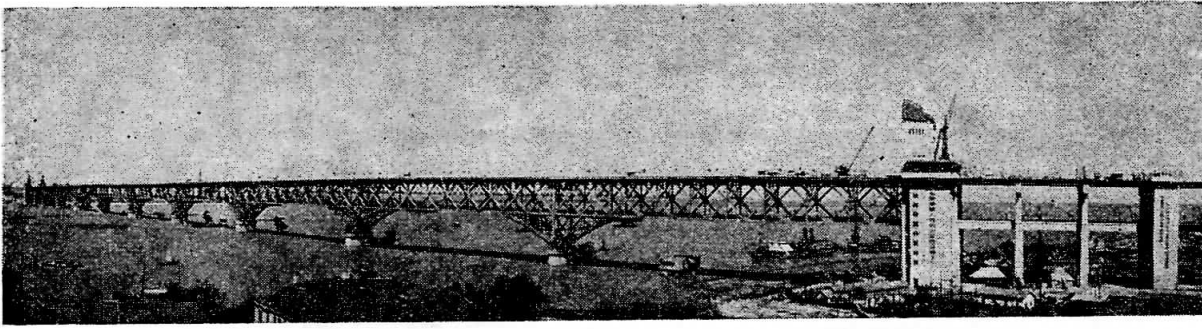
While recognising that in the Chinese democratic revolutionary movement it was the 'intellectuals who were the first to awaken', Mao also points out that the weakness of this sector lies in its tendency to be subjective, individualistic and irresolute until submerged in the mass struggle. Students, being young intellectuals, 'are the most active and vital force in society . . . the most eager to learn and the least conservative in their thinking'. For this reason they played the vanguard role in the May Fourth Movement and although 'we . . . did not know that the intelligentsia should unite with the workers and peasants . . . we had . . . a kind of intuitive realisation that to save our country we must carry our activities beyond student circles'. (Teng Ying-chao.)

However, sections of the intellectuals did not unite at all with the workers and peasants, and the May Fourth Movement was not immediately successful. It is also interesting to note the different reasons given by Western commentators to explain the students' militancy in 1919. They were apparently cut off from their parents, living in large dormitories and therefore able to break away from their conservative backgrounds and collectively discuss new ideas.

Because of the economic stagnation of the time their prospects after qualification were poor. In a period of acute political instability there was little possibility of peaceful change. A more than usually acute 'generation gap' had developed because of the rapid changes since the beginning of the century.

The young intellectuals were particularly aware of the contrast between the former grandeur of China and its modern humiliation: the current Japan-

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A bridge to celebrate

THE BIGGEST modern bridge so far designed and built by the Chinese working class was successfully completed and formally opened to rail traffic on October 1, during the celebration of the nineteenth anniversary of the founding of the People's Republic.

Since ancient times the turbulent Yangtse has posed enormous transport and communication problems between the northern and southern regions of China. Goods had always to be ferried across the waters—a slow and often dangerous process.

After liberation the Chinese workers successfully built the Wuhan Bridge across the Yangtse's upper reaches, and the Paishato Yangtse River Bridge at Chungking. But there remained the need for a third and much bigger bridge at Nanking, on the lower reaches. Here the Yangtse is very wide and deep, and subject to frequent incursions by sea tides and typhoons. Underwater geological conditions are exceptionally complex. Before liberation both the Japanese and the United States had toyed with the idea of constructing the vitally needed crossing at the strategic meeting point between the northern and southern communications networks. But the task had never been attempted.

The achievement by a working force made up entirely of Chinese engineers and workers, who used plans, materials and equipment all originating in China, is clearly an impressive one. The structure is a double-track, double-decker rail and road bridge. Its length totals 6,700 metres—four times as long as the Wuhan bridge. It is constructed of giant steel girders spanning nine piers driven into the bed of the tempestuous river, and is so long that a walker takes more than an hour to traverse it.

The exacting demands of a bridge of this size and situation called for an

extreme effort on the part of all those concerned with its construction, from the designers to the steel makers and the underwater divers. On every hand the difficulties were such that the inspiration of Chairman Mao was constantly demanded, and much previous knowledge and experience from the West was firmly rejected in favour of the Chairman's dictum: 'Be self-reliant . . . dare to make the sun and the moon shine in new skies.'

All over the country the working people went into action. The steel workers of the Anshan Iron and Steel Company shouldered the task of trial production of the special rolled steel needed for the bridge. In the meantime, on a temporary pier, work commenced on the painstaking business of unravelling and cataloguing data on the winds, the hydrological and the geological conditions which would effect the structure.

The first huge tube was driven down into the river bed, and the bridge builders began a series of experiments in laying the underwater foundations. Pre-stressed beams of reinforced concrete were needed in great quantities to surface the structure. These had been manufactured in China in the past, but there was a lack of experience in producing the particularly large, high-quality beams needed for the Nanking Bridge. Using older methods, each beam would have had to be manufactured in three parts in order to facilitate transportation from the factory to the bridge site. The workers therefore decided to produce the huge beams on the spot, and set up an entirely new plant by the side of the Yangtse.

Diver Hu Pao-ling is one of the heroes of the Nanking Yangtse River Bridge. Learning that a diver was needed to examine the condition of the bridge pier foundations and to clear

away pieces of broken rock, he volunteered for the job.

According to the usually accepted practice, thirty to forty metres is the maximum depth which a diver using ordinary diving apparatus can reach with safety. Hu Pao-ling continually led his team of divers below this 'danger limit' and, in the piercing cold of the early winter months, enabled the work of the bridge to go on without interruption.

Then at one of the most critical stages in the construction of the underwater foundations, there occurred a tense drama lasting 40 days and nights. A massive steel caisson, to be used in erecting the great piers, and itself standing as high as an eight or nine storied building, was anchored in the river with its floating bulk deeply submerged in the water.

Suddenly heavy autumn spates swelled the Yangtse and a gale struck in force. If the caisson capsized and sank it would represent a far greater danger than a hidden reef; if the torrent swept it downstream, all the work on the foundations might have been destroyed. Workers, cadres, engineers, technicians and their families united in a desperate battle to save the caisson, toiling through the nights, braving the harsh driving winds and rains to secure anchors to the rocking mountain of steel.

Then a mass of floating debris, carried downstream by the storm, got entangled in the anchorage cables, which were already in constant danger of snapping because of the violent

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Students' conference

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ese definition of Chinese nationalism was the 'absorption of foreign civilisation and capital'. Parents insisted on preaching obsolete notions of virtue and filial piety.

The May Fourth Movement then, which focused Chinese anger against Japanese imperialism and led to the formation of the Chinese Communist Party, did not have a simple univalent background and—more significant—had no conscious planned leadership.

Any comparison of revolutionary movements before and after 1949 is obviously dangerous. But one of the lessons to be learned from the Chinese experience is that struggles conducted before the overthrow of the old reactionary regime have to be continued when the socialist economic base has been laid.

The key factor in the Cultural Revolution is the class struggle between the working class and the bourgeois lines. In the final analysis it concerns the central question of State power. But it was initiated in the field of culture and education by students and other intellectuals. It has been concerned with the creation of a new socialist culture, the destruction of bureaucratic elites and the creation of real mass democracy.

It is of course vital to recognise that the economic base was, formally at least, held by the working class and

peasantry, and that this transformed the type of struggle vis-à-vis that of the Revolution before 1949. But essentially the same issues were involved.

A very real difference between 1919 and the Cultural Revolution is the leadership of the CCP represented by the Communique of the Eleventh and Twelfth Plenary Sessions, and the constant guidance of Mao Tse-tung. It is in these that we can see most clearly the real dialectic between leadership and the masses.

Where the Cultural Revolution has started with criticisms of particulars regarding methods of work within universities, some plays and short stories representing a bourgeois line and so on, in the process of the revolution a deeper and more general analysis of the charges of capitalist restoration was made by the leadership and propagated to the people. Without the participation of the masses of the people in struggle against bourgeois lines this analysis could not have been really understood and acted upon.

'From the masses to the masses' means 'take the ideas of the masses (scattered and unsystematic ideas) and concentrate them (through study turn them into concentrated and systematic ideas), then go to the masses and propagate and explain these ideas until the masses embrace them as their own, hold fast to them and translate

them into action, and test the correctness of these ideas in action' (Mao, 1943). 'The only method is for the masses to liberate themselves and any method of doing things on their behalf must not be used.' (Sixteen Points, August 1966.)

Similarly, although the importance of the working class was stressed from the beginning of the Cultural Revolution, it wasn't until six months after the first big character poster went up that the working class took over the vanguard role from the students and youth and it was two years before the vital statement appeared. 'The working class must exercise leadership in everything.' In short, leadership responds to the consciousness of the people, which develops through struggle, guided in turn by previous directives.

It may be worth while to conclude with some comparisons with student movements in the West. There is now no need to labour the point that students can initiate revolutionary movements. But the problem of integration with the workers seems to be much less clearly understood.

It was suggested by a Belgian representative—Ludo Martens—at the conference that the need was to build an effective student base on campus on issues which concerned the mass of the students, before working towards unity with the working class. John Collier confirmed that in Canton many students had joined the cultural revolution for a wide range of often selfish motives and that only by participation did this understanding improve. This general approach seems realistic in the present situation (an article by Lenin, recently republished in *New Left Review*, seems to confirm this viewpoint).

However, what is also lacking in the Western student movement is a recognition that the mass line requires leadership, that democracy is in mutual relationship with centralism. It was the leadership given by the 'Sixteen Points' and other directives which allowed 'the masses to liberate themselves'.

A final question poses the relationship of the education system, as part of the superstructure, to the economic base. It is clear that the control of many of the educational institutions in China by 'capitalist roaders' was seen as a threat to the whole system. It may well be that determined attacks on academic institutions in the West would in turn severely threaten the capitalist economic base. Perhaps after that we could expect an equivalent of January 1967 in Shanghai!

SACU members visit the 'Hongqi'

THE FIRST Chinese-built ship to visit Britain was completed in 1964 in Dairen, Northeast China, and registered in Shanghai as the *Hongqi*. Four years later, on December 3, sixteen SACU members met on the quayside of the Royal Victoria dock, London, accepting an invitation to welcome this ship and its crew of sixty-nine.

As we walked up the gangway the cranes swung off the cargo of tea, cotton, rice and canned foods into the waiting lighters. Eight thousand tons of cargo had been loaded in two days in Shanghai, a considerable part of which was being discharged in London.

Members of the crew, including the two captains, entertained us to tea. Following a speech of welcome, Betty Paterson replied on our behalf, presenting the crew with a plum cake and an English edition of the *Quotations* signed by us all.

Later we toured the ship, noting the spacious dining-room where all the

crew ate together, and the bridge, full of up-to-date equipment. The ship is decorated with large red and gold reproductions of quotations from Chairman Mao. Running the whole length of the ship's side was a banner reading 'Workers of all Countries Unite'.

We were not the only ones who had visited this ship in port. Alongside her was berthed the *Cathay*, a British vessel with a crew from Hongkong. Members of this crew often went over for a chat and a drink. Other visitors included 'overseas' Chinese living in London.

Many of us would have been willing stowaways on the *Hongqi* and when it was time to leave we were all reluctant to put an end to what had been such a warm and easy exchange of friendship. The afternoon was a fresh link in relations with the Chinese people which we all hope can be repeated many times in the future.

Nan Berger

Replies to Professor Coulson

Conditions for understanding

From Derek Bryan, London

AS TRANSLATOR of Alain Bouc's article, originally published in *Le Monde* (Paris), I feel bound to comment on Professor Coulson's letter in the December issue of *SACU News*. It is remarkable that a distinguished scientist should have made so little effort to understand what the article was really about, and have read it so carelessly, before writing so intemperately.

The first quotation to which he objects is clearly not intended by the writer to 'explain' anything; it simply summarises, in Marxist terminology, what was seen in China in 1967 as the essential ideological task, i.e. to expose the political line of Liu Shao-chi. This is what the whole article is about, and this is what has been done in China since then (e.g. in the long article *Along the Socialist or the Capitalist Road*, Peking Review, August 18, 1967). In describing it as 'gobbledygook' and 'claptrap' Professor Coulson shows much less scientific objectivity than the author and publishers of the article, whom he contemptuously dismisses as 'demagogues'.

In criticising the statement that 'many Communists show enthusiasm for helping feudal and capitalist art to progress, but show none for encouraging socialist art', Professor Coulson does at least attempt to argue his case, but not very convincingly. His claim that 'there is only good art' would be difficult to prove by examples from the decadent bourgeois society of Britain and the West generally today. Certainly the Communist Party in China wants artists to paint pictures that will be good propaganda for socialism: so also do the overwhelming majority of the Chinese people. For painters, as for writers, this may be a difficult task, but Chinese composers, choreographers and theatrical producers are already achieving exciting results, in comparison with which the 'spiritual originality' of the arts in the West today seems poor indeed.

To understand what is happening in China is not easy for those brought up in and conditioned to an entirely different society. A basic minimum condition for such understanding is that we approach the problem with as open a mind as possible, and with a

desire to learn. Since the Cultural Revolution began, more than two years ago, *SACU News* has published many articles, some descriptive, some analytical, some both, many by first-hand observers, all intended to help readers increase their knowledge and understanding. Perhaps not all of these articles have helped those who wish to understand only in a detached clinical way, or to understand only those aspects of China with which they are already sympathetic. I believe however that for the majority of *SACU* members, whose approach is based on a friendly attitude and a certain degree of humility, they have made a positive contribution to knowledge and understanding.

More than one kind of art

From Noel Gray, London

I AM SORRY that Professor C A Coulson has resigned from *SACU* on the grounds stated in the December *SACU News*.

While we may quarrel violently with statements and quotations in *SACU News*, (John Collier's article on Marxism as applied in China should provoke lively controversy) the *News* and the lectures, discussions, etc, which *SACU* organises provide precious information about what is happening in China, difficult or impossible to obtain otherwise. Our question and answer sessions with *SACU* members recently returned from working in China often reveal that a pronouncement which at first sight seems like rather shallow propaganda may turn out to be a policy statement based on very interesting practical experience. Take the bit of a quotation from an article by Madame Nieh Yuan-Zi, leader of the Cultural Revolution in the Universities quoted in an article by Alan Bouc in *Le Monde* of which article *SACU News* gave a translation: 'It is only by thoroughly criticising the bourgeois line. . . . Professor Coulson calls this 'sheer gobbledygook' which tells him nothing. I suppose he means that he does not know what is implied by the 'bourgeois reactionary line'. However, in lectures and discussions with teachers recently returned from China this has been clearly explained; the line was to perpetuate the advantages of the pupils from a well-to-do bourgeois background, making of them an elite, and

to discriminate against the pupils from poor peasant families, often using the examination system to humiliate them. This refusal to encourage and bring forward the pupils with initial disadvantages was much resented in the schools and universities and was one of the reasons for early flourishing of the Cultural Revolution there.

As for Professor Coulson's pronouncement on art, that there is only one kind, good art, and his assumption that 'socialist art' can only mean the suppression of the artists's originality by confining him to propaganda — is not this an idealist view of 'pure' art related only to the artists' 'spiritual originality'? Now, in reality, we recognise all sorts of art — primitive, peasant, church, bourgeois — and numerous different theories exist, with critics differing widely on what is good or bad. The exquisite art of ancient China was the product of a feudal society and was designed to please a wealthy leisured class. One may assume that a socialist society needs and should produce very different forms but the old traditions die hard and hinder the spontaneous development of such socialist art, therefore the new artists need encouragement.

Discuss don't resign

From Kathleen M Jones, Salop

HAVING READ Professor Coulson's reasons for resigning, I think it strange that anyone who wants to be friends with China and to know what is happening there should resign from an organisation that is striving for understanding with China. If questions and discussion were not allowed, I would agree with him, but they are.

The expression 'bourgeois reactionary' is not gobbledygook, though it may be meaningless to anyone not familiar with the works of Karl Marx. It would be better if we could explain what is meant by such an expression every time it is used, but this would of course take up much valuable space. It cannot be denied, though, that the term is sometimes misused or used too glibly.

There most certainly is such a thing as good communist art. It reached great heights in the works of the Mexican communist artists Diego Rivera,

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Living in wartime

Birdless Summer: Han Suyin. Cape, 1968. 35s.

MOST MEMBERS of SACU will have read *The Crippled Tree* and *A Mortal Flower* and have been waiting impatiently for the third volume of Han Suyin's autobiography. Here it is: *Birdless Summer*.

In 1938, after three years' study in Belgium, Han Suyin returned to China, fired by longing to take part in the national struggle against the Japanese invaders. On the ship she met Tang Pao-huang, a military cadet of 'good family', became engaged on arrival in Hongkong and married him in Wuhan two weeks later—a whirlwind romance which all too soon deteriorated into unhappy disillusion. The first part

of the book describes her experiences as wife of an orthodox member of the ruling caste, who regarded women almost as a husband's chattels: the humiliations, the cruelty and tyranny (even to speak to another man, or to voice an independent opinion brought abuse and beatings). She saw at close quarters the corruption of the unscrupulous Chiang Kai-shek clique, the private rackets, the trade in narcotics and other practices carried on by the Kuomintang organisations, the Blue-shirts, inspired, like Chiang himself, by German National Socialism, and the 'Obey and Serve' group which punished and held to ransom all who opposed them.

We learn more from these chapters than from any history book about life in that pre-Revolution China, the war conditions and the Szechuan countryside to which the author occasionally escaped, to help in a midwifery hospital, and where she saw the desperate poverty of the peasants and the par-

ticular sufferings of the women.

In 1942 Pao was sent to London as military attaché. Part 2 tells of Han Suyin's return to Europe with her adopted daughter to join him, of the intolerable boredom and frustration of life as a diplomat's wife, and of her final break with Pao and her entry as a medical student into the Royal Free Hospital.

Under difficulties which would have seemed insuperable to a person of less courage and determination, Han Suyin completed the course and qualified as a doctor. The book ends with her return to Hongkong: the wheel has come full circle and in the process we have seen the idealistic young girl maturing through unhappiness and hard work into an assured and serious woman.

Birdless Summer is a fascinating human document; it is also a serious piece of history. Its racy, highly coloured language is in accord with the dramatic content and never fails to convince us. We must be grateful to Han Suyin for giving us a most illuminating book and for sharing with us her perception of China—of its past, of the elemental changes she witnessed, and of the future.

Yangtse bridge

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heaving of the caisson. Huge waves bore down on the besieged leviathan while the courageous workers risked death to clamber down the cables and remove the obstructions.

Finally, as if to test the strength of every worker's will, the submarine cable supplying electricity to the caisson broke and all work was brought to a terrifying halt. Against these apparently insuperable odds, Comrade Yang Wei-tung, another of the bridge's heroes, led a group of seamen and electricians in a small rowing boat. From this rickety foothold in the churning waters they were at last able to restore the supply of electricity. And so, when the storm had abated after nearly six long weeks, the caisson was still in position and the bridge foundations were safe.

On the eve of the opening of the railway bridge, ten huge red characters made of glass, each eight metres square and five tons in weight, were set into the girder structure, midway across the river. The characters read: 'Long live our great leader, Chairman Mao'.

It is the aim of SACU NEWS to encourage free discussion. The views expressed are not necessarily those of the Council of Management.

Letters to Sacu

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Siqueiros and Orozco, the painters of famous murals of their revolutionary history.

In feudal Europe there was some great Christian art produced by people filled with religious zeal. No great art is being produced in the western world nowadays because, although there are plenty of talented artists, they simply have nothing to say. It is up to communism to produce something better, and it may be that the Chinese are in process of doing so.

Science and mathematics are somewhat different. They are, or should be, concerned with exact knowledge and exact measurement which are unaffected by human opinions, emotions or sentiments. A fact or a measurement is either right or wrong, and the speed of light, for example, couldn't care less what humans might think of it. I do not know to what 'account of science' Professor Coulson is referring, but the famous (and infamous) Lysenko fraud ought to be a warning against this sort of so-called Marxist approach to science.

In guarding against what is reactionary in bourgeois culture (e.g. the idea that a cultured class should be an elite,

a class apart from the working class), it is also necessary to keep and make use of the knowledge and skills gained from bourgeois teachers. It is no doubt possible to learn a great deal from Professor Coulson. I also think it would be possible for Professor Coulson to learn a great deal from Marxism.

From R J Progin, London

I SHOULD like to congratulate the editors of *SACU News* for their courage in publishing the letter of resignation from Professor Coulson whose views must be shared by many members of the Society interested more in truth than in propaganda.

From Dr Mary Dunn, Suffolk

MAY I say that I fully endorse what Professor Coulson says in his letter. It troubles me very much when 'gobledygook', typical of communist propaganda, appears in *SACU News*, which does aim at being objective in what it publishes. From what I have read recently, it would appear that the majority of Chinese people, retaining their typical good sense and poise, take that kind of propaganda with the proverbial grain of salt nowadays. With every good wish for the future of *SACU*.

NOTEBOOK

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* * *
Believing that friendship must be based on understanding, SACU aims to foster friendly relations between Britain and China by making information about China and Chinese views available as widely as possible in Britain.

* * *
Every member of the Society receives SACU NEWS each month, has the use of the Anglo-Chinese Educational Institute library at central offices, can call upon the Society for information and is able to participate in all activities of the Society. On many occasions SACU members get tickets for Society events at reduced rates.

MEMBERSHIP FORM

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SACU DIARY

January

14 **Discussion Meeting:** 'Some aspects of the Cultural Revolution.' Introduced by Hodee Edwards. 24 Warren Street, W1. 7 30 pm.

23 **Camden Branch. Public Meeting.** 'China—a true Democracy.' Speaker: Roland Berger. Holborn Central Library, Theobalds Road, WC1. 7 30 pm.

28 **Discussion Meeting.** 'China—a true Democracy.' Introduced by Roland Berger. 24 Warren St. W1. 7 30 pm.

'China in the News'

COPIES of two recently published issues are now available: No 6. China and Tibet. No 7. Hongkong and the Rule of Law.

By subscription

MEMBERS OF THE public and organisations who have not joined as members of the Society, can now subscribe to SACU NEWS. Subscription rate for the British Isles is 10s per annum: overseas rate £1 per annum. Post paid.

Speakers

AMONGST its members SACU has now formed a Panel of Speakers willing to visit colleges, schools and other interested organisations and groups, and lecture on many aspects of the People's Republic of China. Please let us know if you would like further details of this service.

Posters

POSTERS from China are generally available to personal callers—prices: 2s 6d to 5s. They need careful packing and therefore 1/- must be allowed for postage.

Library

THE Institute's Library at 24 Warren Street is open to all members of the Society. Since the catalogues—covering reference and lending sections—were first issued in 1967 many new books have been added to the shelves, and students of China will find much to interest and enlighten them among the information gathered together in this specialised Library. Callers at Warren Street are welcome and the volunteer librarians are always willing to spend time answering questions and showing those who call where best to find particular information needed. The library is open till 6 pm from Mondays to Fridays and also in the evenings when the room is open for discussion meetings. These are usually held on Tuesday evenings; members of the Society can easily check the dates by reference to the SACU diary in each month's SACU News.

BRANCH SECRETARIES

Barnet: Geoffrey Carrick
84 Meadway, Barnet, Herts.

Birmingham: Tom Smith
Windrush, Silverlands Avenue, Oldbury, Worcs.

Bristol: Jim Little
70 Novers Park Road, Bristol 4.

Cambridge: Nigel Bradshaw
Fitzwilliam College, Cambridge.

Camden: Jennifer Chaston
Flat 3c, Welbeck Mansions, Inglewood Road, London NW6.

Leeds: Sybille van der Sprenkel
Department of Social Studies, Leeds University.

Merseyside: Frederick Brunson, Dovedale, 36 Belgrave Road, Chester, CH3 5SB.

Manchester: Philip Heymans
43 Tentercroft, Rochdale, Lancs.

Sheffield: John Roebuck
The Vicarage, Wales, Sheffield.



Air France to Shanghai

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 3.30 p.m. The return flight departs Shanghai on Tuesdays at 6.20 p.m. and arrives at Orly at 11.30 a.m. Wednesday. London-Shanghai jet economy return fare is £461.30. (1st class return £789.40.)

Air France is the first West European airline to be granted a route to Shanghai, and the new service brings to seven 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

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