

Society for
Anglo
Chinese
Understanding

友

NEWS

Han Suyin lecture—see page 7
20th Anniversary—official
film of Peking celebrations
University College Botany Theatre
Gower Street, W.1—23rd April—7.30pm

VOL 4 Number 15
MARCH 1970
PRICE NINEPENCE

China—where no man is a stranger

IN CHINA TODAY there is no such thing as a stranger—this was one of the points made by Felix Greene at Holborn Central Library on 8 January, when he spoke on 'The Meaning of Revolution and Peace—the Chinese View'.

'You see an enormous number of spontaneous acts of mutual kindness', he said. 'Old people are assisted with a load up a hill. Children can run and be looked after by almost anybody around. There is an interrelatedness which I found quite extraordinary. Waiting in line for a bus, one very rarely saw people standing alone without talking as they do here and in America. People would immediately relate with each other, talk with each other, discuss with each other. Go into a bus in China and everybody's talking. Stranger or not, they immediately make contact. All these things would seem to indicate that there is a flow of normal relatedness among the people which is healthy.'

'About relationships of a more personal nature it is difficult to speak, as Chinese people are reticent about displaying emotion in public. They would probably be shocked to see people kissing or embracing in public as they do here. I do not believe that this denotes remoteness between the sexes as some visitors from the West have suggested. There are indications to the contrary. There is the immediate, spontaneous affection with which children, anywhere, are looked after. A child lost in a crowd does not cry, because he has so many elders—uncles and aunts, as it were—ready to look after him. There is much less dependence on my mother and my father, because each child is part of the community in a much more vivid and immediate way

than they are here. You see little children getting on buses, and immediately someone will take them on their lap and make a fuss of them. So my general impression is that the inter-relatedness of the people on a personal level is healthy.'

'This is true in the cities as well as in the countryside. Going down a street in China I get the impression that I'm in a very large and affectionate family. There is not the same shield of strangeness that there is between people here. There is an immediate link or touch or communication of some kind between people on a very easy level—between strangers as well as between non-strangers. It's a very remarkable and impressive thing to see this for the first time.'

Earlier Mr. Greene had spoken of the need for people to decide what they meant by the words 'revolution' and 'peace'. In America it was fashionable for young people to say they were 'for revolution' and 'for peace'—but what kind of revolution did they want, and what were they doing about it? As for peace, for many people this meant non-violence and non-action.

'It's easy for us', he went on. 'We're not anxious about where our food's coming from, and nor do we consider that our comfort and security spring from the fact that we're being very unpeaceful in other parts of the world. Parts of our comfort and security in the West are derived from the fact that we're drawing enormous amounts of wealth from the impoverished multitudes around the world. Is it enough for the slave to be 'for peace'? His need is for freedom. The Peruvian peasant, the South African gold-miner live and work under terrible conditions, and there are no chan-

nels through which their wrongs can be rectified. Our idea of 'peace' is all right for us, but it is too negative for them. We must join them in their struggle, and identify ourselves with the poor of the world.'

Mr. Greene agreed with a questioner who pointed out that the impetus for revolution in Russia and China had been despair and hunger, and these conditions did not exist in Western countries.

'But', he went on, 'we are also on a starvation diet, especially in the United States. There is an emotional impoverishment, a depersonalisation of life, a hunger for meaning and relationship, and a contempt and disinterest in the motivations being put before the people. Young people in America no longer want to be the head of General Motors. The goals put before them by capitalism are no longer meaningful, as they were ten years ago.'

'In Britain, the conditions of the working-class are much better than they were. But an improvement in the conditions of one section of the working-class is usually only possible at the expense of another section—in this case, the colonisation and exploitation of the native abroad. Also, democracy in this country is still largely a sham. Power is still in the hands of a few, and gross inequalities still exist between the classes in education, wealth and status. We have only had a bourgeois revolution.'

'But people are beginning to see through the myth on which capitalism is based—that human happiness comes from the accumulation of things. Capitalism has failed to give a humane sense of relatedness with each other. We all know in our heart of hearts

continued overleaf

'Red Guard': red herring?

One of the Society's functions is to try and correct misleading information about China and her policies published by the press, radio and television. The Society's Chairman recently wrote to the editor of 'The Times' and the producer of the BBC 'Europa' television programme on two subjects which required such action. We print below the letters and replies received.

RED GUARD'S STORY

Dear Mr Rees-Mogg,

I am writing to comment on the publication in *The Times* (7 January) of the article headed 'Red Guard's own story of rampage'.

The note prefacing the article makes it clear that this is not news, but simply one story selected (by the *New York Times*?) from those of a number by refugees who have fled to Taiwan, or even outside China. The reader has no means of evaluating its truth or typicality, or indeed the linguistic or other qualifications of Dr. Ivan London for undertaking his research project. The following points, however, are relevant to any appraisal of the story:

(1) On the writer's own showing, a cruel and unjust reign of terror in his school was initiated by the "work team". It should surely have been made clear in the editorial note that throughout China at the beginning of the Cultural Revolution these teams were acting on instructions from followers of Liu Shao-chi, who were working against Mao Tse-tung. It is well-known that in many educational institutions they played a disruptive part (e.g. in the famous Tsinghua University in Peking), setting students against each other and against their teachers, thus 'waving the red flag to oppose the red flag' and causing the maximum of confusion. The official policy for the Cultural Revolution was stated in the 16-Point decision of 8 August 1966; both the targets of criticism and the methods used to attack them, as described in the article reprinted, clearly violate this policy.

(2) The author has a doubly guilty conscience, firstly for having taken part, and to some extent a leading part, in actions he knew to be wrong, and secondly for having fled to Taiwan. The first circumstance does not make him a reliable witness, still less does the second: anyone now living in Taiwan is bound to produce a good anti-communist story, if only in self-justification.

The foregoing considerations do not of course mean that the whole story can be dismissed as untrue, but its

authenticity must remain suspect. It seems reasonable to ask what good you consider it does to give such an item, three years after the events it purports to describe, such prominence on a news page? It is calculated to inflame prejudice, without contributing to knowledge or understanding of China and Chinese policies today, and its publication by *The Times* therefore seems irresponsible.

Yours sincerely,

Derek Bryan

(19 January, 1970)

Dear Mr Bryan,

Thank you very much for your letter. I think that the point you overlook is that the Chinese Government has consistently refused to grant visas to British journalists to visit or reside in China and has treated notoriously badly the agency journalists who, on a reciprocal basis, were allowed to reside in Peking. If China allowed proper access to reporters then we should not have to rely on reports from people who have left China to give us an account of what is going on there.

Yours sincerely,

William Rees-Mogg

(20 January, 1970)

Mr Rees-Mogg does not attempt to answer the points made in Mr Bryan's letter. His last sentence not only begs the question of what is 'proper' access to reporters but ignores the fact that the *Times* story, far from being 'an account of what is going on' in China, is over three years old.

ED. SACU News

continued on facing page

No man is a stranger

from page 1

it is better to be in a poor little dwelling with people we're fond of than in a marvellous penthouse with people we don't like.

'In America, groups like the Hippies have realised this, and are contracting out. But there are many who say there can be a meaningful life without withdrawing.'

An American in the audience said that young people who rejected capitalism got caught in the same trap as their parents once they left college. Without control of communications they were powerless to change the system. He believed Fascism lay ahead, not only for America but for all Western countries.

Mr. Greene agreed that America was heading for the Police State, and that 'a savage decade' lay ahead. But Fascism contained the seeds of its own destruction. The left—at present disunited—would be able to see a common objective in over-throwing Fascism.

It was true—as another questioner had pointed out—that revolutions were unlikely to take place in Western countries so long as these remained affluent. But affluence depended on the exploitation of poorer countries, and revolutions in these would mean an end to affluence for the exploiters. In America, the cost of living was already rising at a faster rate than wages.

Questioned about a recent article in *The Times*, Mr. Greene said it was necessary to consider what television

and press coverage of China in the West signified. There was growing tension on the Sino-Soviet border—far more serious than we had so far accepted—and the Soviet Union had provoked this. The Chinese proposals had been reasonable, but these had been rejected. He believed there was collusion between the Soviet Union and the United States, to whom China represented a major threat. This threat was not military or economic, but ideological—'China is the only country coming out openly and uncompromisingly for a revolutionary overthrow of imperialism. As such, she is gaining the allegiance of millions around the world'. Press and television attacks on China were part of a campaign to counteract this threat.

Asked what guarantee there was that China would remain socialist once she had gained prosperity, the speaker said the possibility of a return to capitalism could not be overlooked. But China was the first country to face this problem—that revolution does not necessarily produce a fundamental change in a society. To do so, it was necessary to produce a 'socialist man'.

It was this need for a revolution in consciousness, as well as in economic circumstances, that made a continuing revolution essential. Even a revolutionary man, when put into the civil service, will become conservative. That was why bureaucracy had to be under control of the people. Education against the idea of competition as a recipe for happiness also had to be carried out.

Myopia from 'Europa'

from page 2

SINO-SOVIET DISPUTE

Dear Mr Chivers,

I am writing personally, and also as Chairman of the Society for Anglo-Chinese Understanding, to express the regret of many viewers that the 'Europa' programme on 7 January was a negative contribution to understanding of the Sino-Soviet dispute in general, and the frontier dispute in particular.

The programme was ostensibly an impartial look at the propaganda of both sides in the dispute. It opened, however, with a statement by Derek Hart—that one of the root causes of the dispute is the Chinese demand for the return of territories seized from China by Russia in the 19th century—which is the exact opposite of the facts (see for instance the article in *The Times* of 10 January by Richard Harris, paragraph 6).

Such an introduction inevitably raised doubts as to the objectivity of the programme. These were confirmed when the Chinese film that followed was shown in a cut-down version, about a quarter of its original length (though viewers were not so informed). In at least one place the commentary did not correspond with the shots (of the funeral) being shown, apparently out of sequence. The total result was a hotch-potch, which omitted almost all the background historical material, including the maps, an omission all the more serious in the light of the misstatement with which the programme had opened.

I do not know whether the Soviet film had been similarly cut down, though it did not appear so to the

viewer. In any case it was a much more sophisticated production than the Chinese, and would seem to have been made with an eye to Western as well as Soviet viewers (e.g. the use of shots of US newspaper headlines about Japan's attack on China). It included a good deal of interesting material, but, not unexpectedly, was a travesty of the history of the Chinese revolution and the role of Mao Tse-tung.

The programme thus amounted to an emasculated and confused version of the Chinese case against the USSR on the border issue, plus a general Soviet attack on Mao Tse-tung, the Chinese leadership as a whole, and the Cultural Revolution. Its predictable effect on non-specialist viewers was confirmed to me by a teacher friend, in several of whose colleagues it had aroused very negative reactions as regards China.

Last year, soon after the first Sino-Soviet border clashes, there was an almost equally unsatisfactory EUROPA programme on the subject. In this, an earlier Soviet film about a minor confrontation was followed by a very poor discussion between the editor of the *China Quarterly* and someone from the University of Essex, which did not go into the real issues at all, but merely speculated on possible military developments.

The Sino-Soviet border is a question on which impartial observers who have gone into the matter agree that China (shrill as the tone of the film commentary undoubtedly is) has a very strong case. The fact that such a reputable programme as EUROPA should twice demonstrate an obvious pro-Russian bias suggests a form of Euro-pocentrism that is I am sure not intended.

Yours sincerely,
Derek Bryan
(16 January, 1970)

Dear Mr Bryan,

While appreciating the care and trouble you have taken in writing to me with regard to our 'Europa' programme of 7 January, I regret I cannot agree with your criticisms.

May I begin by saying that the programme was never intended to be an examination of the rights and wrongs of the Sino/Soviet dispute. It was, as was clearly stated, a look at the kind of propaganda that each side is using against the other in their attempts to influence the outside world.

I also feel you may be under a mis-

apprehension as to the exact nature of the statement made by Derek Hart at the start of the programme. In fact he said that the Sino/Soviet dispute was rooted in many things. Whatever may be the present tactical position, I think you will agree that in the past the Chinese have sought to raise the question of the 19th Century treaties with Russia—as Mr Harris's article also makes clear.

It is true, as you say, that the Chinese film was shortened, but I hope you will believe that great care was taken in doing so, in an attempt to preserve both the main points of the argument and the spirit and flavour of the original. I am sorry, if in your view, we have failed.

The Russian film was similarly shortened. I am sure that the Russians, at any rate, would not accept your view that it was a 'travesty' of the history of the Chinese revolution.

Whether or not the Chinese have a strong case is not for me to say. I would only remind you that among other things the commentary of their film called the Russians 'shameless gangsters', 'wild beasts', and 'mad anti-China clowns'.

But I do thank you most sincerely for writing. While disagreeing with what you say, I would certainly agree with your right to say it. I hope you will grant us the same liberty.

Yours sincerely,
Anthony Chivers
Producer—'Europa'
(2 February, 1970)

The fact that the Chinese have in the past raised the question of the 19th century treaties does not mean that they demanded the return of the territories in question; their stand is one of principle, not of tactics. And I cannot accept the implication that the strong language she uses in any way weakens the strength of China's case.

D.B.

Leading class

'The working class must exercise leadership over everything' was the main theme running through Roland Berger's lecture—the fourth in the Anglo-Chinese Educational Institute's 20th Anniversary series—which was attended by over 100 people at the Holborn Central Library on 5 February. Mr Berger, who last visited China in October 1969, spoke of how this policy had been applied in both education and industry and gave his audience some interesting accounts of visits he had made to schools and factories and the developments that had taken place in them since his last visit some six months previously. The lecture was followed by a very lively period of questions and discussion.

Books received

The inclusion of a book under this heading does not preclude review at a later stage.

THE CHINA HELPERS: Western advisers in China—1620-1960. By Jonathan Spence. The Bodley Head, 1969. 45s.

THE GRAND TITRATION: Science and Society in East and West. By Joseph Needham. George Allen & Unwin Ltd, 1969. 63s.

THE PROTRACTED GAME: a Wei-ch'i interpretation of Maoist revolutionary strategy. By Scott A. Boorman. Oxford University Press, 1969. 65s.

Last words on Liu?

The February issue of SACU News included a letter from William Hinton and Ed Berg's reply. We now publish their further letters.

IN REPLYING to my letter Berg accepts the idea of class struggle inside the Communist Party but insists that it is inadequate to explain Liu Shao-chi and his role. In support of this view he cites two radically different evaluations of Liu made pre- and post-Cultural Revolution. Since these evaluations contradict one another he, in effect, urges me to reject the denunciatory one and uphold the laudatory one.

How can such a conclusion be based on the mere existence of two evaluations? If a man's role has been misjudged, and because it has been misjudged he achieves a central position in a movement, will not a realistic review of his history lead to a new judgement sharply at variance with the old one? Of course Liu was regarded as a leading revolutionary dedicated to the cause of Communism prior to 1966. If he hadn't been, he would not have been elected to positions of authority and trust. But by his own acts he exposed himself. This led to a drastic re-appraisal, condemnation and expulsion.

Such re-appraisals are not exactly rare in political life. Both the present American president and his predecessor came to power because they won the votes of the American people on the peace issue, only to expose their true policies and quickly lose that support. People and events are re-evaluated all the time, sometimes rightly, sometimes wrongly of course. What Berg is telling us is that Liu Shao-chi has been falsely condemned, that Mao and his comrades have fabricated evidence and lied to the Chinese people and the world for ulterior motives. In other words we should not re-evaluate Liu, we should re-evaluate Mao. Mao is not what he seems to be. Mao makes up class struggle explanations to conceal personal power rivalries, etc., etc. What supporting facts can be cited from Mao's long career to uphold such a view?

A myriad facts are cited by Chinese journals and by foreign observers living in China to back up the new evaluation of Liu. For a fairly complete summary of these see Gerald Tannebaum's 'The Struggle Between Two Lines' in Eastern Horizon, Numbers IV and V, 1969. Of the many controversies dividing Chinese revolutionaries cited in this article I have personal experience of

more than one. I know, because I was in China at the time and talked with many people, that in 1945 some Chinese revolutionaries had illusions about the parliamentary road, the role of General Marshall and the 'peace' plans of the American bourgeoisie. This puzzled me because Mao Tse-tung was definitely not spreading any such views. It is now clear that Liu Shao-chi was. His speeches of that time proved it.

I know, because I was in the Taihang Mountains with a land reform work team at the time, that in 1948 an ultra-left, poor-peasant line dominated policy for an extended period. Liu Shao-chi was identified with this line by Mao Tse-tung himself in April of that year. (See Mao Tse-tung, Selected Works, Vol IV, pp 231-252.) More recent material confirms this.

I know, because I worked six years in the State Farm Programme after 1949, that many Chinese Communists viewed the revolution as having been completed in 1949, saw New Democracy as a protracted stage in Chinese history, and put technique instead of politics in command of their work. At the time I was unaware of the source of these views, but documents now available clearly demonstrate that Liu Shao-chi led in propagating them.

Since each of these controversies and many more cited by Tannebaum reflect class struggle and since Liu Shao-chi played either a leading or a supporting part in all of them, what grounds are there for excluding Liu from a major role in intra-Party class struggle?

Objectively Liu Shao-chi certainly represented the bourgeoisie inside the Communist Party. Objectively his policies, if followed, would certainly have led to a restoration of Kuomintang and imperialist hegemony in China. The real problem arises, it seems to me, when the charge is carried further and it is said, as all current Chinese material says, that Liu Shao-chi subjectively and knowingly supported counter-revolutionary policies, that as far back as 1925 he betrayed the Party to save his skin, that he acted as a covert renegade and agent for 30 years. To be a renegade, to engage in intra-Party struggle and, at the same time, to rise to a leading position in the Chinese Communist Party is an achievement so extraordinary as to stagger the imagination. For many, these charges cannot but detract from the credibility of a class

struggle interpretation. Certainly most people involved in revolution who support Right or 'Left' lines think they are true proletarian revolutionaries and never imagine that they are actually expressing petit-bourgeois or bourgeois ideology. It is not necessary to postulate renegacy or treason to prove class struggle.

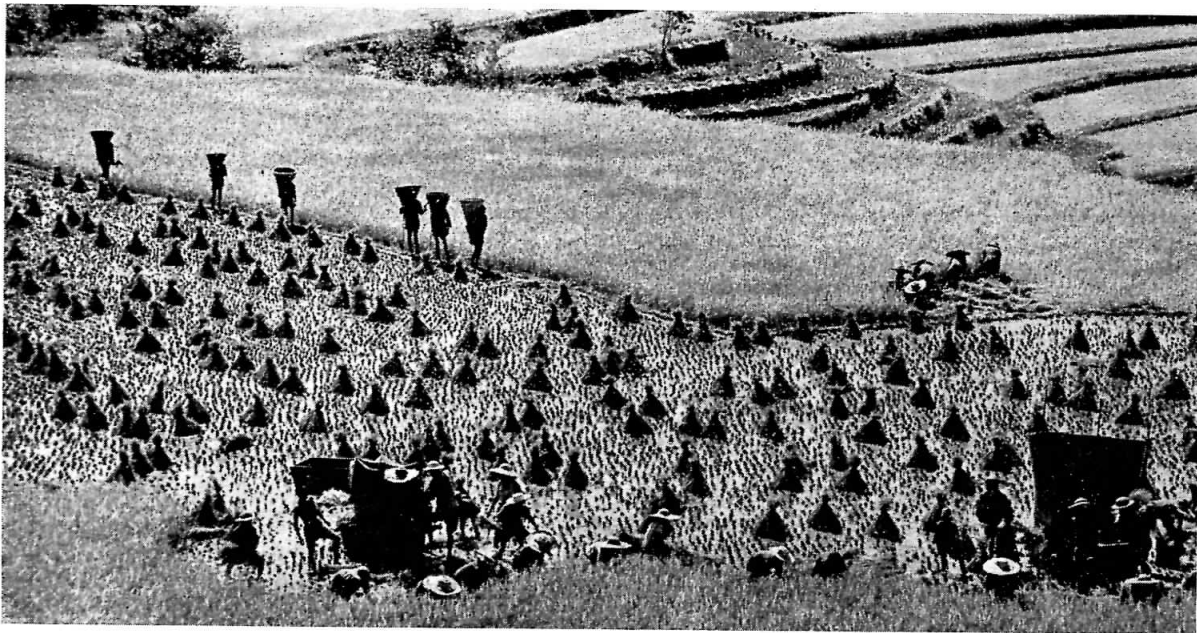
Why then would Mao Tse-tung, Lin Piao and the comrades of the proletarian headquarters make such charges? The only logical answer would seem to be that they are true. I personally find them hard to believe but there is nothing in the history of the Chinese Communist Party to back up a theory of false charges and frame-up arranged by the leadership. Nor can I see any short-term, not to mention long-term advantage to that leadership from such a tactic. In the end it could only backfire.

As I see it Berg has joined that large company of foreign 'experts' who are trying to do abroad what the 'adverse February current' of 1967 and the 'sinister trend' of 1968 failed to do in China—that is: reverse the verdict on Liu Shao-chi and his clique of capitalist readers. Over the years these experts have, in connection with one Chinese crisis after another, jumped in to belabour Mao Tse-tung, only to be proven wrong in the end. How they maintain their expertise with such records is hard to understand, except of course for the basic fact that they are bourgeois experts. They have to combat Mao, and even though they lose round after round they ride back into the fray for all their life is worth. Some carry red banners, some carry white banners, but all concentrate on the same target—Mao Tse-tung and Mao Tse-tung Thought. That is the great dividing line today. Revolutionaries stand on Mao's side, not mindlessly, but on the basis of the record, a record which in the last few years has vastly enhanced the stature of the man and the fundamental importance of his political analysis and creative action—and the Cultural Revolution most of all.

That is the fundamental issue vis-à-vis Berg—his estimate of the Cultural

continued on facing page

SACU NEWS is published by the Society for Anglo-Chinese Understanding Ltd, 24 Warren Street, London, W.1 and printed by Goodwin Press Ltd, (TU), 135 Fonthill Road, London, N.4.



Harvesting by traditional methods on newly-irrigated commune land, Lungshan, Szechuan Province

What the Chinese papers say

CHINESE PERIODICALS—March Issue

China Pictorial No 12, 1969

This is a special issue with over half the magazine filled with magnificent pictures of the 20th Anniversary Celebrations in Peking. Other articles include one on the Kutien Conference of 1929 which adopted the resolution by Mao Tse-tung, known today as 'Cor-

recting Mistaken Ideas in the Party'; 'China's first 125,000kw Steam Turbo Generating Set; and a survey of Jolmo Lungma (Mount Everest) in the Himalayas.

China Reconstructs No 1, 1970

Two articles in this number — 'China is Mechanising her Farming' and 'Fertiliser Industry comes to the Countryside' — show how decentralisation helps farming, while 'Banner Herdsmen's Commune on the Chinghai Highlands' describes the development of sheep breeding in a stock-raising commune populated by some of China's minority peoples. Other articles, all beautifully illustrated, include one on price cuts in medical supplies and another on the self-criticism by the head of an ear, nose and throat teaching research group. At 1s per copy this periodical is excellent value.

Chinese Literature Nos 11-12, 1969

This periodical always includes reproductions of Modern Chinese Art; this issue also has some striking photographs from the Three-Stones Museum in Tientsin illustrating an article entitled 'A History of Blood and Tears'. 'Notes on Art' discusses the role of the hero in revolutionary theatre and cinema and stories of real-life heroes are given under 'Reportage'. 'Who are the Makers of History?' is a detailed criticism of the film 'City Besieged', based on a novel of the same name which has been praised in the West for taking an 'anti-Mao' line.

For those whose Western background makes it difficult for them to understand modern Chinese literature and art, this magazine may be of help if read with an enquiring mind. Peking Review Nos 1 to 6, 1970

'Usher in the Great 1970's' the Peking newspapers' editorial, New Year's Day (Peking Review No 1), and the first article in No 2, commenting on it, are important policy documents. Read in conjunction with the investigation report on Party Building in Peking Hsinhua Printing House (Nos 1 and 2) they set the political stage for the coming year in China. For those interested in preventive medicine the article 'Developing China's Medical Science Independently and Self-Reliantly' (No 2) will be of particular interest: this also gives a great deal of interesting information on traditional Chinese medicine, while 'New Trail in Acupuncture Treatment' (No 6) covers the popularisation by the PLA of auricular needling treatment. Also in No 6 there is an article on the history, and the importance for the future, of the militia. All numbers deal also with the international scene, particularly the anti-imperialist struggle, and with the growth of Marxist-Leninist movements all over the world. E.S.

Liu Shao-chi

from facing page

Revolution as 'exorcism of the bourgeois devil' as against Mao's estimate of it as a life-and-death class struggle for carrying the socialist revolution through to the end.

W. Hinton
(21 January, 1970)

HINTON quite clearly sees the difficulties involved in the question of Liu's career. He states these difficulties in plain terms and pulls no punches. Rather than polemicising with Hinton, I have only this to add: in studying history it is policies and not personalities than count. Regardless of whether or not Liu was a secret spy for the KMT and the CIA, the policies associated with his name were disastrous products of bourgeois thinking. Beside the importance of these political issues, our interest in Liu's personal career seems a bit misplaced and academic.

E. E. Berg
(3 February, 1970)

The Socialist Medical Association
has been advising the Labour Movement
for 40 years on Health matters.

WHY NOT HELP?

Details from
31 Lionel Street, Birmingham, 3.
You don't have to be a doctor to join.

Education for humanity

In February's **SACU News**, Elsie Collier criticises Odile Cail's 'Observer' article in general terms. While I agree with all she says, it may perhaps be worth adding a few detailed comments.

The intention of the 'Observer' article was to portray a generation of young fanatics being encouraged, even trained, in fanaticism: 'The child is set in judgment over the parent': 'his parents represent the shabby world of compromise'; and the Red Guards 'overturned the last idols and brought war to the countryside'.

This sort of thing, based on a small minority of cases, could be refuted if space allowed. I would rather point out that reading between the lines of the article one can see the writer having to admit the real meaning of Chinese education: the making of people for a new society. For instance we are told

that the child knows he is China's future, the champion of its interests: 'All the emphasis is on enlarging education at the base, at the expense of specialist scholarship at the top . . .'

Co-education is universal, and children grow up to men and women who 'work side by side, driving tractors on the farms and drafting policies in the Government'.

Miss Cail, unconsciously perhaps, puts her finger on the essential aspect of Chinese education: 'General subjects tend to be taught with a strong bias towards their practical application' . . . 'agricultural studies' includes mathematics, chemistry, physics and economic geography. As well there are lessons on Chinese language, English, Russian and French'. Surely not a bad curriculum for a peasant child who, 20 years ago, often had no schooling at all.

Miss Cail complains that history is mis-taught, saying ironically: 'Nothing happened in China before . . . 1927, when Mao decided to conquer the country'. Well, to the peasants whose lives had been bound by the poverty and isolation of their villages, this irony is in fact a truth; but if one wants to learn about the past, the many museums and local collections are there to teach the children who crowd to them as much national and regional history as they need.

It is easy to smile at the simple presentation of heroic stories but even this supercilious article indirectly admits their value: 'Lei Feng . . . on his days off taught young children to read, or swept the railway station. . . . This good and simple man has become an example to the whole of China. . . . 'This same pattern of selfless heroism is reflected in the brief life of Wang Chieh'.—'The lesson is that the supreme aim of life is heroism in the service of the community'.

If the end product is the little girl who 'spends her free time looking after old people . . . and organising her squad to water the flowers and trees in the school grounds and repair the desks and chairs', surely we can only wish enviously that more of this sort of lesson were taught in Western schools!

Miss Cail points out 'the care with which parks and public gardens have been equipped for small children', and the bathing and swimming they enjoy in the Summer Palace Lake (once reserved for the Imperial Court); one wishes she had also mentioned the Children's Palaces in almost every town, where they dance, make music, invent games, practise hobbies—so that it seems there isn't such a thing as a bored Chinese child!

She might also have mentioned the fact that seriousness and responsibility go hand-in-hand with gaiety and a feeling of security too often lacking in young people in the West today.

The tone of the article is contemptuous, but the subject matter should give cause for rejoicing, that 'one child out of five in the world' is being brought up with such a sense of purpose and a zest for life. Bertrand Russell wrote in his book, **The Conquest of Happiness**, 'Zest is the secret of happiness and well-being'. The children of China have all three in plenty, fostered by their education and their society.

T.R.

Frida Knight

China: experts confer

CONTEMPORARY CHINA: edited by Ruth Adams. Peter Owen, London, 1969. 45s.

THE AUTHORS of this book were among the 32 'experts' who took part in a large-scale conference on the subject of China held in Chicago in February, 1966. The conference was attended by 2,500 people, and was televised in the US by National Education Television. The panel discussions and audience participation resulted in a lively debate; it is a pity that extracts from this could not have been included in the present volume.

Instead we have 15 papers, covering the whole spectrum of China's post-revolutionary development—political, economic, social and cultural—prior to the Cultural Revolution. The contributors—who include such well-known names as Jan Myrdal, Han Suyin and Joan Robinson—are mainly sympathetic; though there are exceptions. A. W. Halpern, for example, conjures up the familiar bogey of an aggressive China contained only by a 'defensive' American presence; while James A.

Duncan describes China as a 'Frankenstein monster', and hopes that the 'fundamentally peace-loving Chinese people, tired of overwork and poverty at home and of adventurism abroad, will gradually influence their leaders to abandon their policies of belligerence'.

Such extravagances are, however, few and far between. And even the most critical of the 'experts' agreed 'that there seems no doubt that the present regime has succeeded in unifying China under a central government for the first time in living memory; that it has successfully coped with inflation, famine, and disease to a degree unprecedented in Chinese history; and that it possesses the substantial allegiance of the Chinese people.'

Although the book is no longer 'contemporary' in the strictest sense, it should be of value to all who seek a wide range, not only of facts, but also of opinions, about China. Errors there are, though it would take another team of 'experts' to detect them all. One example is a seriously misleading statement by C. P. Fitzgerald, writing about the Sino-Indian border dispute, that the Chinese 'kept the fruits of victory in the form of the frontier they claimed.' In fact, as he must know, they voluntarily withdrew in the eastern sector from all the territory they claimed and had occupied in the course of the fighting.

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

NOTEBOOK

Society for Anglo-Chinese Understanding Ltd (Founded 15 May 1965)
Office: 24 Warren Street, London W.1
Telephone 01-387 0074
President: Joseph Needham
Chairman: Derek Bryan
Deputy-Chairman: Joan Robinson
Vice-Chairman: Mary Adams
Secretary: Betty Paterson

* * *

Council of Management: Mary Adams, Premen Addy, Kate Allan, Isaac Ascher, Roland Berger, Sydney Bidwell, William Brugger, Derek Bryan, Hung-Ying Bryan, Patrick Daly, Douglas Greene, Richard Hensman, Frida Knight, Jim Little, Sam Mauger, Joseph Needham, Betty Paterson, Colin Penn, Ernest Roberts, Joan Robinson, Eve Sheringham.

Historic film on Lenin

The China Policy Study Group have arranged a showing of the film 'Lenin in October' for Thursday, March 19 at 7.15 pm at Holborn Central Library, Theobald's Road, WC1.

Holiday closing

SACU Office and the Library will be closed for Easter holiday from Friday, March 27, until Tuesday, March 31, inclusive.

'China Now'

For technical reasons the change-over from SACU News to CHINA NOW (see January issue) has been temporarily deferred.

20TH ANNIVERSARY LECTURES

The last lecture will be given by
HAN SUYIN

on

CHINA — WAR & PEACE

Han Suyin, author and lecturer, has recently spent three months in China.

**THURSDAY, 5 March at 7.15 pm
HOLBORN CENTRAL LIBRARY
THEOBALD'S ROAD, WC1**

SACU DIARY

March

- 3 **Cambridge Branch.** Meeting on China. Keynes Hall, Kings College, 8.15 pm.
5 **20th Anniversary Lecture.** Holborn Central Library, Theobald's Road, WC1. 7.15 pm. See below.
10 **Camden Branch.** Film Show: 'The East is Red'. Exhibition Hall, Camden Studios, Camden Street, NW1. 7.30 pm.

- 11 **Barnet Branch.** Film Show: 'Tunnel Warfare'. East Finchley Library, 226 High Road, N2. 8 pm.
24 **Discussion Meeting.** 'Revisionism and its Causes'. Introduced by: Sam Mauger. 24 Warren Street, W1. (Entrance Richardson's Mews.) 7.30 pm.

April

- 23 Peking celebration of China's 20th Anniversary (official film) Botany Theatre, University College, Gower Street, W1. 7.30 pm.

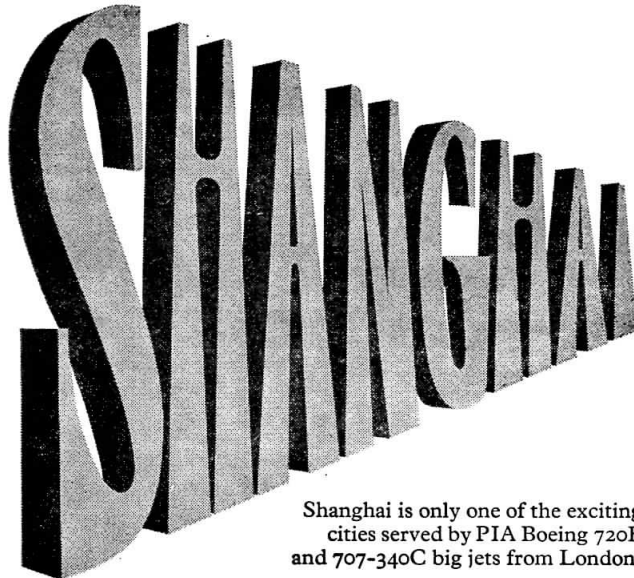
SACU AGM

The Society's 1970 Annual General Meeting will be held on Saturday afternoon, May 16, at the College of Preceptors' Hall, 2 Bloomsbury Square, London, WC1. Further details of, and all documents for, the meeting, together with the programme for the evening's entertainment to follow it, will be sent with the April/May SACU News, which will reach all members by April 24.

RESOLUTIONS for the AGM must be received at central office by April 10, and must be signed by five members of the Society.

NOMINATIONS for the Council must be received by April 17 if without the permission of the nominee, or by May 1 with the written acceptance of the nominee.

Ten of the following twelve members of the Council are due to retire this year: Mary Adams, Premen Addy, Kate Allan, Isaac Ascher, Sidney Bidwell, Bill Brugger, Douglas Greene, Frida Knight, Jim Little, Sam Mauger, Betty Paterson, Joan Robinson. All are eligible for re-election. The recently co-opted members—Kathleen Dodd and Christopher Norwood, MP—are also eligible for election this year.



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**



Air France to Shanghai

Air France weekly service to Shanghai by Boeing Jet Intercontinental gives businessmen, exporters, diplomats and official travellers fast direct access to the heart of industrial areas. The flight leaves Paris, Orly, on Monday morning and the Boeing reaches Shanghai on Tuesday afternoon. The return flight departs Shanghai on Tuesday afternoon and arrives at Orly on Wednesday morning.

Air France has 9 services a week to the Far East—and countries on this route include Iran, Pakistan, India, Thailand, Cambodia, Vietnam, Hong Kong, the Philippines, Japan—and the People's Republic of China. Destinations 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.

AIR FRANCE

le bon voyage

158 NEW BOND STREET LONDON W1 • 01-499 9511 reservations • 01-499 8611 all other depts
MANCHESTER 061-832 7831/6 • BIRMINGHAM 021-236 9251/4 • GLASGOW 041-221 8054/5/6 • DUBLIN 77-9073