

Society for
Anglo
Chinese
Understanding

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NEWS

THE THOUGHT OF MAO TSE-TUNG

Forum

Sunday, 10 November

Details on page 2

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PRICE NINEPENCE

NEW REALITY OF REVISIONISM

SACU NEWS commissioned the following article on the Chinese attitude to the invasion of Czechoslovakia by the Soviet Union in order to give readers the background information which has been lacking in the British press coverage of the crisis.

IN REPORTING China's condemnation of the Soviet occupation of Czechoslovakia, Western commentators have tended to play down her equally important condemnation of the Czechoslovak leadership. Before the actual Russian invasion on 20 August, the Chinese press broke a long silence on the crisis by quoting from an Albanian article 'Soviet Revisionism and Czechoslovakia' (Zeri I Popullit, 24 July) which warned that the Czechoslovak people, threatened both from within and from without, were going through difficult days. This, said Peking Review (16 August) was 'the result of the treachery of the Khrushchev revisionists, the Czechoslovak revisionists, and internal Czechoslovak reaction, the result of collaboration between the revisionists and the imperialists.'

The Chinese thus began an analysis which has been developed in further statements since the Russian occupation. In the so-called 'Prague spring' of 1968, Novotny had been ousted in favour of Dubcek, a party official previously unknown and without prestige. The failure of most of Novotny's former supporters to oppose Dubcek suggests that in fact the latter was peacefully continuing a policy originated long before 1968, and that the change was one of personalities rather than of policies.

It would in fact be wrong to maintain that Dubcek originated the policy of forging ties and alliances with the West, as a counterbalance to Russian dominance. Marxist ideology had long since been undermined; a new meritocracy had been built up, composed of highly paid bureaucrats and business executives. Commercial pop culture arrived. Traditional capitalist opposition groups still flourished underground, and in alliance with the new pressure groups brought Dubcek to power in early 1968.

This evolutionary process in Czechoslovakia has a precedent. The biggest and most glaring example of such a process is to be seen in the Soviet Union itself. Peaceful co-existence with the United States is official Kremlin policy. In order to preserve this entente, revolutionary socialism is allowed to decay in the 'socialist' countries and throttled at birth in those liberation movements under Russian domination.

But Russia's trump card in her dealings with the West is her influence in Eastern Europe, and that influence declines as her allies become encouraged to embark on flirtations of their own. The crucial difference between Novotny and Dubcek was that the former was ready to court capitalism under Russian tutelage, whereas the latter wanted to proceed independently and far more quickly.

'For many years, the Soviet revisionists chieftains, from Khrushchev to Brezhnev, Kosygin and their ilk, have been restoring capitalism in an all-round way at home while internationally playing the active role of US imperialism's accomplice number one to suppress the revolutionary struggles of the people of the world. In their relations with the East European revisionist countries like Czechoslovakia, the Soviet revisionists have always been practising big-nation chauvinism and national egoism, turning the East European countries into their dependencies and colonies, tightening steadily their control over the ruling cliques of these countries and ruthlessly oppressing and exploiting the broad masses of the people. The revisionist cliques in East Europe have been doing their utmost to free themselves from the strict control of the Soviet revisionists so as to make direct deals with imperialism headed by the United States. Thus, the struggle

between the Soviet revisionists and their followers in East Europe is becoming more and more acute and the disintegration is intensifying daily. To make a last desperate effort, the Soviet revisionist renegades now dispatched their troops to Czechoslovakia in a vain hope to maintain their dominating position which has gone bankrupt.' Hsinhua, 22 August 1968.

Premier Chou-En-lai carried the argument a step further on 2 September: As a matter of fact, it is precisely the Soviet revisionist renegade clique which, through its obdurate pursuance of Khrushchev revisionism, has long since completely destroyed the socialist camp which once existed. Can there be any talk about the defence of 'socialist gains' and 'the socialist community'?

Military intervention in Czechoslovakia illustrates the new reality of revisionism. The Warsaw Pact has ceased to be a treaty protecting the socialist countries signatory to it against Western aggression, and has become a weapon in the hands of Moscow against the Socialist countries themselves. In Chou En-lai's words:

The Soviet revisionist renegade clique, collecting together four countries which follow it, has in the past ten days occupied a so-called 'allied country' with a population of only 14 million and carried out suppression against the people there by despatching hundreds of thousands of troops. To describe this barbarous fascist aggression as Marxist-Leninist and proletarian internationalist aid is nothing but a flagrant betrayal of Marxism-Leninism. It will for ever be condemned by history. While saying one

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

New Reality

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thing, the Soviet revisionist renegade clique is actually doing another. This clique of renegades are, to quote Lenin, 'socialists in words, imperialists in deeds', namely 'social-imperialists'.

Soviet explanations of their interference in the internal affairs of another country reveal a hypocrisy as blatant as the US defence of their actions in Vietnam.

The communique [of 27 August, on Soviet-Czechoslovak Talks] talks glibly about safeguarding the 'interests' of the 'entire socialist community'. The real meaning of this nonsensical statement is: to maintain the colonial interests of the Soviet revisionist renegade clique in Eastern Europe. Your plunder of the wealth of these countries is said to be in the interests of that 'community'. Your infringement on their sovereignty is said to be in the interests of that 'community'. Whoever dares to stand up to you, then and there you lash out with your tanks and guns and overrun his territory. This, too, is said to be in the interests of that 'community'. Isn't that 'community' cut from the same cloth as US imperialism's 'free world community'? (People's Daily, 30 August, 1968.)

Similarities between the methods of enforcing state interests employed by the US and Russia are not coincidental.

The Soviet revisionist leading clique has all along pursued the counter-revolutionary policy of US-Soviet collaboration for world domination. Since the Glassboro talks, not to mention anything earlier, US imperialism and Soviet revisionism have struck a series of dirty deals . . . It is the result of the sharpening contradictions in the scramble for and division of spheres of influence by US imperialism and Soviet revisionism in eastern Europe; it is, moreover, the result of the US-Soviet collusion in a vain attempt to re-divide the world. (Chou En-lai, speaking at the Roumanian Ambassador's National Day Reception, Peking, 23 August.)

The Soviet invasion of Czechoslovakia has had one beneficial result; as Chou En-lai pointed out in the same speech it has exposed the aggressive characteristics of revisionism and the extent to which the east European states will be called upon to comply with the US-Soviet entente.

The refusal of most Communist Parties to support this present action

October 4th Celebration

MORE THAN a hundred friends of China gathered at the Exhibition Hall in Camden Street, London, on 4 October to celebrate the 19th anniversary of the founding of the Chinese People's Republic.

As well as hearing authentic Chinese music played by David Hung and protest songs by Sandra Kerr and John Faulkner, the assembly heard a speech by Dr Joseph Needham, Chairman of SACU, in which he drew attention to the great strides which China has made in the past 19 years, particularly in the scientific field.

Dr Needham welcomed representatives of the office of the Charge d'Affaires of the People's Republic of China and the President of the Ceylon-China Association.

In a speech which highlighted China's tremendous development in the past decade Dr Needham emphasised that the trend in China was to utilise the Chinese people's own experience and not to rely on foreign expertise.

After a short interval for drinks and socialising, the audience settled down to listen to David Hung, who, with traditional Chinese instruments, played

is symptomatic of a deepening crisis in the Soviet camp and the general disbelief in Moscow as the Mecca of Marxism-Leninism. The invasion cannot be defended as a mistake. It is open counter-revolution.

R G C M

a selection of musical items, ranging from the classical to such modern revolutionary pieces as 'The East is Red' and 'The Helmsman Sets the Ocean Course'.

By this time, it was generally agreed that hunger had been forgotten for too long, and the queue formed at the food counter, very ably superintended by members of SACU. The fare included Chinese pork and spring rolls, a kind of risotto, and fruit salad—so even the cosmopolites were satisfied.

Along with the formal items on the programme, there was plenty of opportunity for people to engage in conversation, take a slow drink at the well-stocked bar, or browse among the books, records, posters, and pamphlets, which were in the capable hands of the Sheringham family.

After this second interval, it was time for songs from Sandra Kerr and John Faulkner, a most accomplished and easy-on-the-ear folk duo. Their songs of revolution ranged far and even wider, beginning at home base with a medieval English piece written at the time of the peasants' revolt, and culminating in the familiar foot-tapper which sings the praises of Ho Chi Minh.

This was probably one of the most successful celebration evenings which SACU has held—the hall was large without being overwhelming, and an interesting cross-section of both English and foreign friends came along.

PD

FORUM

on

THE THOUGHT OF MAO TSE-TUNG

Sunday, 10 November

3 pm-9 30 pm

Holborn Assembly Hall, St. John's Mews
(behind Holborn Central Library, Theobalds Road)

On the platform:

HAN SUYIN

MADAME PEROU (Belgium-China Association)

MALCOLM CALDWELL

JOHN COLLIER (lately teacher at ZHONGDA University)

MICHAEL SASO

DEREK BRYAN

In the Chair: Mary Adams and Sam Mauger

Tea will be available in the hall

Credibility Gap Widens

In July, 1968, Myra Roper, the Australian author and lecturer, visited the United States where she spoke about China on many occasions. Below she writes about the attitude to China of the people she met both at her lectures and elsewhere.

'CRITICISM AND SELF-CRITICISM': the phrase is Maoist but it might almost be American. As a young diplomat said to me with a rueful smile, 'soul-searching has become a national pastime.' The core of it all is, of course, directly or indirectly the Vietnam war. A survey of public attitudes reported, for example, the comment from a middle-aged, middle-class mother, 'We say we won't talk about the war but we always get back to it and have the most awful arguments.' The war's doing things to all of us. Don't you think it's a bit like the decline and fall of the Roman Empire all over again?'—this from an earnest young student at Columbia's Barnard College for Women. From the lunatic Far Left to the rabid Far Right everyone has their say—through conferences, sit-ins, talk-ins, love-ins.

Yet, strangely, there is little close analysis of what is surely the crucial motive of the US presence in Asia—her concern over the growing influence of the People's Republic of China. This is the more paradoxical in that a considerable mileage of column space is lavished on that country—much of it headline stuff, Red Guard girls cutting off their 'braids', Mao's Yangtze swim—but also, in serious journals, countless surveys of China's economy.

Amidst all this, two crucial topics are very much neglected—the ordinary life and attitudes of the ordinary people of China and, what is the real guts of the situation, the future relations between them and the American people. Owen Lattimore said at Michigan University that the US know an enormous amount about China but amongst it all 'her people have got lost'. *Newsweek* commented, 'It is not so much that US has a bad China policy as that she has no China policy.'

As a result, the thinking public—a big one—finds official stances confusing and contradictory.

In 1966 I heard Richard Nixon and Mendel Rivers (Chairman of the Senate Armed Services Committee) comment on the possibility, even the desirability, of a collision course with China 'before she gets too much atom power'. Some Congressmen—those whom Reston calls the 'spectacular dunderheads of Capitol Hill'—clamoured in support. But when I pointed this out to the 'hawk' Chairman of a New York radio discussion in which I was taking part, he interrupted me quite angrily to say that I

must not quote them; they were not representative.

In 1966, Senator Robert Kennedy, opening a China Conference, deplored the West's 'unrelenting hostility' towards China, as have Senators Fulbright and Wayne Morse. But none of this has produced any major policy change towards trade, 'recognition', a seat in the UN. For America 'China' is still, officially, a few million ageing Nationalists on a tiny island, 'a grotesque position' as George Ball, US Ambassador Designate to UN recently defined it: 'We perpetuate a myth which no other nation believes.'

This state of affairs affords satisfaction to fewer people each year. During my three visits I have watched the credibility gap widen on China as on Vietnam. Since American nationals cannot visit China, first-hand observers of the country, China-visitors, are in demand.

The search for knowledge goes on apace at government, university and popular level. Both Congress and Senate Foreign Affairs Committee have held open hearings on China. University conferences on China are legion. I took part in two or three day sessions in Montreal, Michigan, St Louis, Chicago, Iowa and Albany and heard of a half-dozen others. Lecture invitations came from faculty or students in institutions ranging from Berkeley, Columbia and Cornell to East Texas Baptist College. Popular groups included the earnest League of Women Voters and the Association of University Women, but also the social women's clubs in more expensive suburbs, not to mention Peace and Asian Study groups. Many of these were arranged by the Churches, especially the Methodists, Presbyterians and Quakers.

American audiences are the quickest off the mark with questions. From academic audiences these were mostly political, reflecting current confusions.

'We keep being told that China is starving (Joseph Alsop alleged the Chinese existed on 600 calories a day). Why is she such an unconscionable time a-dying?' 'Why can China pay for imported wheat on the dot when India can't pay at all?' 'If her economy is disintegrating, why do we get reports of her expanding trade? (as in London *Guardian*, November, 1967).' 'Is the Sino-Soviet split real or phoney?' 'What will the Cultural Revolution do to Party alignment and leadership?'

The 'popular' groups wanted, like Lattimore, to find the Chinese people again; and for a complex amalgam of reasons.

They have been frightened by Dean Rusk's 'massive threat'.

The Vietnam war has created an Asia-oriented climate of opinion. China, closed to US nationals, has the fascination of the last forbidden territory (USSR is almost old hat to experienced tourists). In addition there is a special bond between Chinese and older Americans. Most of my over-40 audiences must have given their Sunday School cents to help 'starving Chinese children' or help bring thousands of Chinese students to US universities. I doubt if I lectured to any audience that did not produce at least one Chinese missionary or a relative thereof! 'Why do the Chinese hate us now?' It looks to many as if she is biting the hand that once fed her and it seems to them almost an affront that China has 'gone communist'. It is commonplace to speak here of a 'love-hate' relationship, but the former bonds of affection for China forged in US add a dimension lacking in Britain and Australia. *Time's* hard China line seems not unconnected with the fact that Henry Luce was born in China of missionary parents.

At question-time four allegations regularly turned up—that peasants lived in barracks and family life had broken up; that old art treasures had been destroyed; that visitors were able to see only what 'they wanted you to see', and that children were taught to hate the Americans. The speakers were puzzled, perturbed, sometimes angry about China and sometimes, understandably, sceptical about my answers, but on the whole I think I was accepted at least as an honest, hard-working seeker after truth!

Through all the confusion and apprehension there is in the US, a reservoir of goodwill towards the Chinese people, however great the suspicion of China's ideology. I had an impression of a sense of relief, even of pleased surprise, when I explained that families lived together, that the Summer Palace stood where it did, and that Chinese children may draw pictures of US planes being shot down in Vietnam and GIs captured by the Viet Cong, but never of bombs on the Empire State or the People's Liberation Army marching across Golden Gate Bridge.

Responsible Americans are now strenuously seeking a truer picture of China, realising ever more clearly that peace hopes elude and delude us so long as the world's most powerful nation fails to come to terms with its most populous.

Book Reviews

Everyday Life in Early Imperial China, by Michael Loewe. Published by Batsford at 25 shillings.

IN A VOLUME of less than 200 pages Mr Loewe, lecturer in classical Chinese at Cambridge, succeeds in giving a picture of the Han dynasty (202 BC to 220 AD) with astonishing detail and scrupulous adherence to available evidence. This evidence includes contemporary documents and especially funerary equipment and decoration found in tombs of the upper classes in various parts of the country, as well as in watch-towers on the north-western frontier and on the silk road to Central Asia. In the tombs clay models of figures, houses, well-heads, weapons, utensils, etc. were found. They also contain wall-paintings and reliefs depicting contemporary life. The documents were written (with the brush) on silk, wood and on paper, invented in Han times, or carved in stone.

The author gives an over-all picture of the development of Chinese history, going back into the past and reaching forward to the twentieth century. He points out that the cultural unity of the sub-continent derived from the spread of the system of writing. The

written characters of present-day China go back to about 1500 BC. During the Han period the characters increased from 3000 to 9000, thanks to the growth of intellectual maturity and technical progress.

The Han dynasty was the first successful exponent of imperial and central government. A pyramidal system evolved, with the emperor at its apex, and under him the hierarchical ranks of the officials right down to the broad base of that vast majority of the population who gained a living from agriculture. Their ranks included large and small land-owners, small-holders who could still live on the work of others, farmer-cultivators who worked with their families, and at the bottom tenants and labourers.

In theory people of all stations could advance on an official career. The author thinks that periods of integrity and corruption were evenly balanced. Schools existed only for training officials, who were mostly sons of officials and other highly placed families. There were three grades of learning: **mastering word-lists of characters, classical texts, and mathematics.**

Statutory obligations included one month every year in the labour corps, working on transport, in the state iron and salt mines, road-building, etc. Taxes included land-tax, poll-tax and market-tax: there was two years' military service.

It is impossible in a review to do justice to the wealth of information the author presents on government, literature, religion and the occult powers (which were used to consolidate imperial influence), on life in the cities and in the countryside, on craftsmanship, trade, industry and technology. In agriculture, co-operative schemes based on units of several households producing for themselves and for the superior landlord, were developed for irrigation, dyke and road building, etc. On trade: '... political unification and stability under the empire enhanced the opportunities for profit-making by large-scale and small-scale operators alike.' Han administrators encouraged the trend towards regular trading, the profits of which they milked through taxes, regulation of coinage and state monopolies.

Han craftsmanship shows itself most strikingly in textiles and bronzes. In industry official agencies started as early as 100 BC to take over the salt and iron mines formerly exploited by a few magnates who had made immense fortunes.

Imbalance

Factors making for popular dissatisfaction were listed by a statesman in the second half of the first century BC as: natural disasters; excessive government demands for labour service; tax-exaction by greedy officials; insatiable luxury demands by the great houses; military service demands which hindered field-work, and inefficiency of government. But '... one of the permanent achievements of the Han emperors was the foundation of normal and regular means of bringing authority to bear on their subjects.' A document on causes of popular distress, the outcome of an investigation ordered by the emperor in 81 BC, criticised the excessive opulence of the very rich, their extravagant ostentation and hypocrisy in funeral rites while they neglected their duties to living parents.

There was a shocking imbalance between different sections of the population. Ordinary people had not a peck of provisions in store; the peasantry worked day and night; slums and hovels stood next to palaces and their parklands. And even in those times there were complaints about the inefficiency and high cost of the products of state-run enterprise as compared with those of private enterprises!

A most useful, interesting, well-documented and well-illustrated book.

HC

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BOOKS ON CHINA

ANCIENT AND MODERN

JUST OUT:

HAN SUYIN: BIRDLESS SUMMER
autobiography (III) China 1938-48. 35s.

CHINA READINGS: ed. F. SCHURMANN and O. SCHELL
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Book Reviews

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The Chinese Cultural Revolution.

Selected Documents: Edited by K H Fan. 78s. Monthly Review Press.

IN THE welter of documentation that has grown up around the Cultural Revolution, it has been impossible for any but the most professional of sinologists to keep up to date with articles, speeches and decisions published in the Chinese Press.

Dr Fan's book is therefore a very valuable and authoritative interim guide. Happily, he kept interpretation to a minimum: he has merely reproduced his documents in an orderly sequence, with a pithy, dispassionate introduction separating each topic — education, editorial condemnations of 'those following the capitalist road' and those of Mao Tse-tung's thoughts which have been most enthusiastically studied during the revolutionary period — stalwarts like 'In Memory Of Norman Bethune,' 'The Foolish Old Man Who Moved The Mountains' and 'Serve The People'.

There is also a historical backing which illustrates the political debate which had been going on in China since the mid-1930s. As well as such well-publicised documents as Mao's 'Talks At The Yen-an Forum' and 'On the Correct Handling of Contradictions Among The People' (surely his clearest piece of dialectical persuasion), there are relative rarities like 'On Contradiction' (written in 1937) and the Eighth Plenary Session's denunciation of Peng Teh-huai in 1959.

From such original documents it is possible to weave together many of the contradictory strands which have come partially to the surface in the last two-and-a-half years.

Which Peking intellectuals were the first tacitly to attack Mao and where did their attacks first appear? How are the Red Guards organised and what is their ethos? What is the difference between a Red Guard and a Red Rebel? Dr Fan's book is not compiled to give pat answers to such questions: but it provides documentary evidence on which possible answers may be based.

We have already had an excellent series from the Peking Foreign Languages Press — 'The Great Socialist Cultural Revolution in China' — and the earlier parts of it are of particular interest. But Dr Fan is able to explore more obscure aspects — 'Big Letter Posters', the criticisms of Liu Shao-chi's 'How To Be A Good Communist' — in great detail. Perhaps even more valuably, he is able to transliterate a

number of Chinese short-hand slogans. What are the 'Four Clean-Ups', the 'Four News', 'Notes from Four Family Village', 'San he yi shao', the 'Five Requirements'? Dr Fan's glossary has the answers, and they are generally accurate ones, although necessarily abbreviated.

Most discussion of the Cultural Revolution in the West has been marred by over-interpretation, based on insufficient knowledge of the implicitly alien and confusing nature of the Chinese language. Dr Fan has clearly realised this deficiency and set himself a harder and more rewarding task.

The question of what to include and what to leave out must have been a testing one: what is implicitly involved is nothing less than a guide to China's 'permanent revolution'; not simply in its latest and most controversial form, but from its earliest theoretical beginnings. There is enough here, expertly selected, to satisfy everyone interested in Chinese affairs, explained by those who are best qualified to understand them — the Chinese.

The general reader should dip and

sample: the sinologist should read from cover to cover. The Monthly Review Press, because of limited demand born of ideological commitment, has once again been compelled to ask a high price, but it is well worth paying. The book's title may sound dry or forbidding: once sampled, it reveals itself as an unrivalled guide to a confusing period of Chinese history.

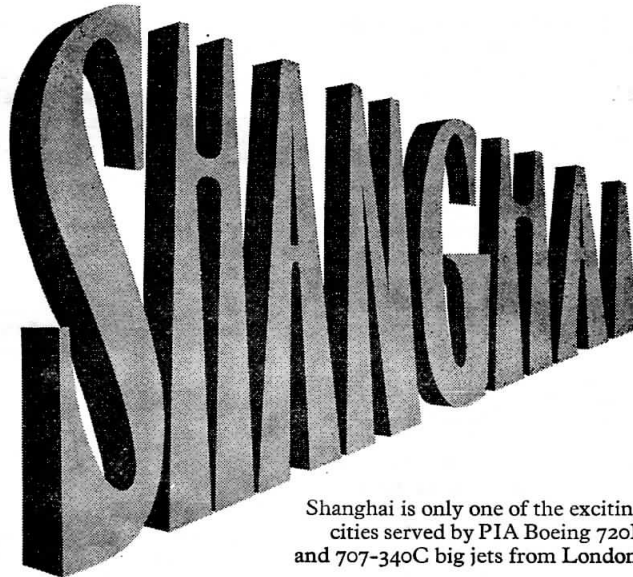
WL

The Paper Dragon, by John Selby. Published by Arthur Barker, 1968, at 42 shillings.

SUBTITLED 'An Account of the China Wars, 1840-1900', Mr Selby's book, with its contemporary illustrations, is superficially attractive. Said to be 'based on extensive scholarly research', it contains a long bibliography. Yet the author's understanding of China shows no advance on that of the Victorian empire-builders about whom he writes.

The tone is set at the outset in the chatty and complacent 'Acknowledgments'. These dwell on the social side

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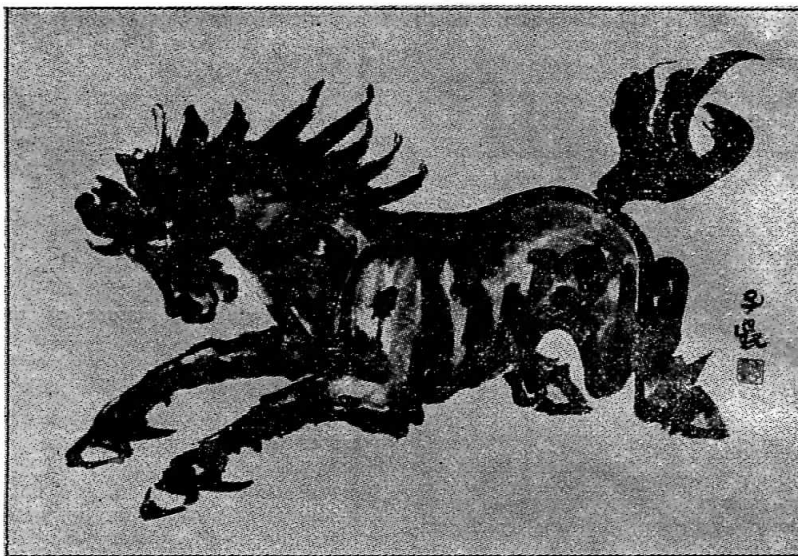
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A Christmas Thought

A VARIETY of greeting postcards reproducing Chinese paintings is available from SACU central office. Four of the cards are coloured and depict birds, fruit and flowers. The remaining eight are of horses both contemporary and from ancient Dynasties. Prices are 3 shillings per dozen or £1 per 100. They are available either in a mixed dozen packet or a dozen of one variety, and as required if ordered by the hundred. Envelopes to fit the cards are also available at 1 shilling per dozen. Postage costs: 100 cards 1s 4d; one-dozen packet 6d; s'x one-dozen packets 1s 2d; 12 one-dozen packets 1s 9d.



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of a brief visit by Mr Selby to Hong Kong, the highlight of which was a 'conversazione' given in his honour, to which were invited 'members of the World Press'. He appears to think it adds to the authority of one of his sources that he 'recently delivered a paper on Chinese secret societies at Sandhurst'.

The book is replete with inconsistent spellings and other errors too numerous to list. Its most serious defect, however, is the author's total lack of any historical understanding of the events he describes. His first chapter, for example, after a quotation from a contemporary British observer of what he calls the 'First China War', begins:

By this time China had been in conflict with Britain and the West for several years. It started in 1757 when an Imperial edict drastically changed the arrangements which allowed foreign vessels to trade at several Chinese ports and confined them to Canton. There were other irksome restrictions as well. Europeans were not allowed to live in the Chinese part of Canton; they were confined to the suburbs, and neither women nor arms could be brought to their trading factories.

As a misleading summary of the origins of the Opium War this would be hard to beat.

Summing up the 1860 war (during which the Summer Palace in Peking was first sacked by the French and then burned by the British, on the orders of Lord Elgin) Mr Selby writes:

The Third China War had achieved what it set out to do. Except for the murder of the envoys, it was carried through, albeit slowly, without any real hitch. The administrative arrangements were sound, and the soldiers fought well. With remarkable skill the plenipotentiaries got the China Treaty ratified in Peking itself. It was, moreover, a lasting settlement. The friendly relations established between England and China by this Treaty remained unbroken for 40 years.

'Friendly relations' indeed, of a sort, between Britain and the decadent Manchu dynasty which she and her allies saved from being overthrown until 1911, but not between England and the Chinese people.

Writing about the 1911 Revolution, the author refers to Dr Sun Yat-sen as its 'instigator'. Such inept use of words by a historian, even a military historian, is remarkable.

As a final illustration of the author's point of view, the concluding sentence of the appendix on Hong Kong is worth quoting:

British Hong Kong, although overcrowded, has become a successful small Chinese capitalist state comparable with Chiang Kai-shek's Taiwan. 'The Paper Dragon' is altogether a deplorable product of the British publishing industry.

DB

* * *

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.

Books Received

China's Economic System by Audrey Donnithorne. Allen and Unwin Ltd. 84/- 1967.

Birdless Summer by Han Suyin. Jonathan Cape. 35/- 1968.

Asian Frontiers by Alastair Lamb. Pall Mall Press. 35/- 1967.

The Red Guard by Hans Granqvist. Pall Mall Press. 35/- 1968.

How People Live in China by Lyn Harrington. Benefic Press, U.S.A.

A CHINA CONFERENCE is being held in Birmingham, 8-10 November, at Dr Johnson House, Bull St. It is being organised by the Young Friends. Speakers include William Sewell and the Rev Ian Thomson. Felix Greene's film 'China' will be shown. For further information apply John Newton, Friends House, Euston Rd, London, NW1.

* * *

A FULL REPORT of the 'Students and China' two-day Conference will appear in the next issue of SACU NEWS. This is taking place on Saturday and Sunday, 2 and 3 November, at 'The Roebuck', 108A Tottenham Court Road, London, W1. Tickets and further details from 24 Warren Street, London, W1. Telephone: 01-387 0074.

* * *

'Some Publications on Modern China'—a newly compiled booklist is now available for 9d, postage free.

Camden Branch. Film show 'The East is Red'. Friends Meeting House, 120 Heath Street, London, NW3, at 7.30 pm.

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

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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.

* * *

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November

1 **Barnet Branch.** Film 'The White-Haired Girl', Hendon Town Hall, The Burroughs, NW4 (nearest underground Hendon Central, 7.45 pm.

2-3 **'Students and China' Conference.** 10.30 am to 5.30 pm, 'The Roebuck', 108A Tottenham Court Road, London, W1.

5 **Discussion Meeting.** M F Mei speaks about his visit to China in September 1968. 24 Warren St, W1, 7.30 pm.

6 **Manchester Branch.** Jumble Sale. Saturday, 10 am to 4 pm at Stockport Market. All offers of help and sale items should be sent to Philip Heymans, Dane House, Middleton, Manchester.

10 **The Thought of Mao Tse-Tung.** Forum at Holborn Assembly Hall, St John's Mews (behind Holborn Central Library, Theobalds Road, London, WC1) 3-9.30 pm. See page 2 for full details including Speakers.

13 **Cambridge Branch.** Sam Mauger speaks on 'Students and China'. Mill Lane Lecture Room at 8.15 pm.

19 **Discussion Meeting.** 24 Warrén Street, W1, at 7.30 pm. 'Peoples' War.' Introduced by Tim Beal.

20 **Manchester Branch.** Colin Penn will give an illustrated account of his travels in China. Friends Meeting House, Mount Street, Manchester 2 at 7.30 pm.

21 **Film Show.** Porchester Hall (Small), Queensway, London, W2. Buses: 36, 15, 7, 27. Royal Oak or Queensway Underground, at 7.30 pm.

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.

MUSIC

CHINESE MUSIC FROM ENGLAND—RECENTLY received from BBC Radio Enterprises—a record of Chinese classical music with notes by John Levy. It is available from retailers only at 45s.

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INSTRUMENTAL music and revolutionary songs are available from Central office at 19s 6d for a 10-inch record (plus 1s postage). Titles include 'Sing in Praise of Chairman Mao's Good Fighters', 'Raise High the Great Banner of Leninism' and 'Quotations from Chairman Mao (set to music)'. Also a recording of the opera 'Shachiapang' (set of three).

FILM

EDGAR SNOW'S latest film on China, 'One Fourth of Humanity', is included in the series of film shows being presented this autumn by the Stop-it Committee. The film will be shown on Monday and Tuesday, 18 and 19 November, at the Unity Theatre, 1 Goldington Street, London NW.1 at 7.30 pm.

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