

No standing on the Side Lines —says William Hinton

LECTURING in England at the invitation of SACU has been an absorbing and exciting experience. Since the break-up, soon after World War II, of the Committee for a Democratic Far Eastern Policy, we have not had in the USA any organisation devoted to understanding China and fostering a viable American policy towards her. That England should have not only one, but two such organisations puts us to shame, especially since, from experience on both sides of the Atlantic, it would seem that interest in China and concern with China policy are both more intense at home than here.

A lecture which defends and explains the Chinese Revolution arouses deep emotion and heated debate in America. In England the same lecture stimulates mainly intellectual interest. The British people do not, apparently, feel involved. Americans cannot help feeling involved. As American power thrusts further and further into Asia the price of conquest rises. Sons and brothers fighting on China's doorstep today may well be engaged once more in direct conflict with Chinese troops tomorrow, this time on Chinese soil. No American can stand on the sidelines for long.

The truth of the matter is that no British citizen can stand on the sidelines either. An American attack on China must, I think, draw most of the world into war and Englishmen, unless they reverse long-standing attitudes and habits, will find themselves fighting alongside Americans in a confrontation pregnant with disaster for both nations. With this in mind it is hard to see why reaction to China and the Chinese Revolution is so restrained and academic here. Non-involvement is an illusion that Englishmen can ill afford.

Even among those who admit that England must be involved if war comes there are many who feel powerless to do anything, on the ground that England doesn't count any more. But isn't this also an illusion? The American thrust into Asia, Africa, Latin America and Europe can be reversed if all nations and all people who suffer from it put roadblocks in the way. In this grand strategy England has more levers than most. If she does not use them she will be as culpable before history

as those Americans who do not raise voice or hand at home against the American Century.

Thought into Action

SACU has gathered together a band of people who know this, or should know it. I believe they will not be content to foster Anglo-Chinese understanding alone, but will carry thought into action with a campaign to place their country squarely alongside those peoples and nations who are already thwarting the American grand design and thus laying the foundations for a truly liberated world.

One Vast Sponge

If such a campaign is to be effective it must reach far beyond those presently involved. In this respect I would say that my tour fell short. No television or radio interviews were arranged. Almost all my audiences were made up of university students and faculty members. Wherever students turned out in some numbers the talks were worthwhile, but in several places I spoke mainly to social science professors and lecturers whose commitment, on the whole, is to the status quo here, and whose interest in China stems mainly from a compulsion to 'know the enemy'. Even if a few of the specialists are radicals or revolutionaries, objectively they are engaged in training a new generation of experts to man the ramparts of empire and thwart liberation movements the world over. One cannot expect any new direction from them. In fact the academic world is like one vast sponge

capable of absorbing huge amounts of revolutionary information without in the least 'changing colour' as the Chinese say. A ramble through it can be pleasant but in the long run also suffocating. One soon realises that most listeners do not believe what one is saying but feel that they can nevertheless profit from it. They are busy taking bits and pieces of raw material and fitting them into their own pet theories, like the young lecturer whose idea of the Cultural Revolution is that it represents a conflict between the disciplinarians (Liu et al.) and libertarians (Mao et al.) or the elderly Professor who thinks that it is a conflict between the young and the old. One way and another they all unite to obscure the class nature of society, the class nature of political conflict and the reality of modern imperialism.

Obviously these are not conclusions that SACU members are unaware of. It is easy to say reach out, but hard to do, especially in a nation where people are convinced that they are not involved in Far Eastern affairs and are not likely to be. How to wake them up? All that I can say is that it will take a much greater effort than has yet been undertaken. That this applies to America as well goes without saying. After all, as I wrote at the start, we do not even have any organisation concerned directly with China policy at a time when the focal point of all our government policy is China and popular concern has reached unprecedented heights.

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.

ABOUT SACU

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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.

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Annual subscription: £1.0.0. Reduced rates for old age pensioners (5s), and full-time students (7s 6d).

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Radically Different— Perhaps Unforeseeable

ON TUESDAY EVENING 9 January the fortnightly discussion was based on Mao Tse-tung's Talks at the Yen'an Forum on Literature and Art and its relation to the Cultural Revolution. Tana Sayers opened the discussion with a description of the conditions in which this conference summation in 1942 was made. She quoted the basic tenets of the work, singling out the points she thought important to discuss and which were germane to the Cultural Revolution.

The discussion which followed mainly revolved about the Marxist concept that art and literature are subordinate to politics (though they in turn exert a great influence on politics), that in the world today all art and literature belong to definite classes and follow definite political lines, that there is in fact no such thing as art for art's sake which stands above class or which remains independent of politics.

The most controversial part of the discussion, from diverse points of view, took place around the questions of 'For whom are our art and literature intended?', 'What is the value and function of art?'; and around the fact that, in creating a revolutionary society in which the overwhelming majority are workers, peasants, soldiers and petty bourgeoisie, art and literature must serve them and be understood by

them, and artists and writers must integrate themselves with the people and thus speak for them.

The problems of whether it was possible to impose a guideline in this way, what 'serve the people' means, whether it is possible to raise the standard of art and literature at the same time as popularising it widely, were raised and discussed.

In relating the discussion to the Cultural Revolution, Mrs Sayers pointed out that in China the people are called on to combat self-interest; to put the collective good above personal gain; to examine all things from this standpoint; to root out all hangovers of the past that go against the collective interest and promote ideas of advantage to oneself; to ensure that privileged groups will not emerge to exploit the majority. She pointed out that this indeed was a radical rupture with past ideas in China and present ideas in the West. In other words, the ideology in a society like China must make as revolutionary a break with the past as the social and economic base.

The point was finally made that it must be a radically different and perhaps quite unforeseeable culture that would eventually emerge from such a seedbed of truly revolutionary social change. **K A**

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English Girl Makes Jiaotongs in a Shanghai Factory

Sophia Knight, who graduated from Bristol University in 1965, went out to China that year to teach English, and was posted to the Foreign Languages Institute in Shanghai. She has stayed through the Cultural Revolution and studied its development by attending meetings of teachers and students, travelling widely in Southern China in early 1967, and working in a Shanghai lorry factory. In a recent letter she says she has now arranged her life on a 'part-work part-study basis', working in a printing factory.

AS SCHOOLS WERE CLOSED and lessons suspended I had the chance last May to spend some time in a factory in Shanghai. Having seen the effect of the Cultural Revolution on the students and teachers at the Institute, I wanted to see how the movement was carried on at production level, and learn about the role of the factory workers. (In the West we read a great deal about the students' activities but the part played by workers tends to be overlooked.)

The factory was a large truck plant with 1,000 workers, 250 of them women. Until 1949 it had been merely a repair depot for cars and buses. Then it was run by a much-hated foreign capitalist, and the workers sweated for up to 12 hours at a time in huge damp workshops. The firm now produces its own tip-up lorries, 72 a month, increasing rapidly as technical improvements are introduced and more workers become part-time engineers.

I had learned this much when I first went there as a visitor and talked to the director, a thick-set jovial character, much given to leg-pulling, who I was told spent all his spare time with the workers. I persuaded him to open the factory's doors to a foreigner for a month. Roaring with laughter over his own cracks about my being too thin and needing a dose of physical labour to toughen me, he rapidly made the necessary arrangements. No definite period was fixed. I was welcome to stay as long as I wanted, he said. (Two months, as it turned out.)

On 2 May I arrived to start work. The director took me to the assembly shop and introduced me to the workers there. The welcome meeting was simple and formal: 'We welcome our new apprentice!' someone said. A black-eyed beaming twenty-year-old girl took and held my hand in a tight grip. 'This is little Shen, she's an apprentice too. If you need anything, just ask her.' Next, 'Here is Master Shu who'll look after you at work.' Shu had twinkling eyes but he looked tough, and I learned he had worked in the factory for thirty years and was highly respected for his experience and expertise. He shook hands and expressed the hope that I

would work with the same spirit as Norman Bethune.

In the workshop where I started, the engine assumes final shape, and the lorry becomes a whole. It is a standard four-tonner with tip-up and a double cabin seating five workers plus the driver. You see it all over China — the dark green Jiaotong.

The workshop itself was large and airy with wall-length windows so the place was always sunny. The asphyxiating smell of machine-oil was wafted away by electric fans on the ceiling. On the walls and beside the machines were quotations from Chairman Mao or slogans in big red characters. While I was there, they put up quotations in English.

Vocal Youth

My programme went like this: 6 am get up, roll up bedding, dress and wash; 6.30—7 breakfast; 7 am to workshop; 7—8 study (four days a week); 8—11.30 work. An hour for lunch and rest. 12.30—5 pm work. On days when there was no study hour in the morning, we'd pack up at four. One morning a week we had factorywide meetings dealing with questions raised in the cultural revolution, when workers got up and criticised their factory leaders.

The smaller workshop meetings and study sessions involved up to ten workers. They would go through an article or editorial from the **People's Daily** or the local Shanghai paper, discussing its relevance to the situation in the factory. They spent an hour a week working out ways to improve production, and another few hours studying either articles by Mao Tse-tung or selections from his writings. The subject matter was always linked with the international situation or with specific current events. The workers organised these meetings themselves and decided what to study. There was no supervision. Workers would take it in turn to act as chairman. People said what they wanted, the young ones being the most vocal, and the atmosphere was relaxed, informal and attentive. They had been taught to respect and listen to each other.

Compared with student groups I had attended I found the workers somewhat slower in study. The reasons are obvious. One thing that struck me was that the workers don't study for study's sake; for them, study is secondary to application. They relate what they learn to their own situation and easily 'link theory with practice', so their understanding is clear, and essentially practical.

The working day is eight hours, six days a week. There is no overtime. The worker's pay covers his basic needs and leaves him enough over for what until recently were luxuries, such as a wristwatch, a radio or a bicycle. The workers in our factory all had bright, good clothes, leather shoes, fountain pens, watches; many had bicycles, transistor radios and books. The ones I talked to about putting money in the bank seemed conscientious about saving: they said this was a concrete way of helping the State. They all had money for their personal use and never had to count the pennies before going to a cinema or a restaurant.

Women are paid the same as men. There are some differences in salary between workers of different categories. A 'master worker' like our Master Shu with his years of experience would get more than a young apprentice. However, the gaps are not very great, and they are gradually being reduced. Material incentives are not encouraged, as it is thought that working for one's personal advancement is harmful in a socialist society, that it leads to competition among the people and destroys collective feeling. These questions have been debated far and wide in the course of the Cultural Revolution. The workers have affirmed that they are prepared to struggle to build the classless society, and that they are prepared not to work for personal gain. Hard as it may be for the average Westerner to understand, this is truly the way the people are thinking in China today. In Shanghai workers have held many meetings to expose 'selfish ideas' in production and to propagate the idea of 'serving the people', not oneself or one's family.

Factory Amenities

The State provides basic security and many amenities. At our factory there was a clinic attended by three doctors and several nurses which provided free medical treatment for workers and their families. There was a nursery for pre-school-age children. Recreation was well looked after. A small sports-ground (with a basketball pitch floodlit at night) was always in use. There were facilities for volleyball, badminton and pingpong, and there was a nearby indoor swimming bath for the

district's factory workers.

The factory housed a large collection of musical instruments, and many workers spent their evenings practising. There was a Western-style orchestra with violins, clarinets and trombones; a song-and-dance team; and a traditional Chinese orchestra with drums, gongs and flutes.

Good and cheap food was supplied in the canteen: always a choice of meat, fish and vegetables along with the staple foods—rice, bread or noodles—dished out, self-service, in a large dining room which could be converted into a hall for meetings or socials. During the hot summer months a special diet was laid on and there were all sorts of extras to alleviate the heat in the workshops: cool lemonade, tea, electric fans near the machines; perfumed damp flannels, plenty of toilet requisites—all free.

As there was no competition for bonuses or position, the atmosphere at work was easy and relaxed. If a worker felt tired he would stop for a rest and a cup of tea, or fetch water or lemonade for his mates. Smoking was allowed all the time. When the job was done, they sat around chatting—there was no feeling of rush or hurry.

One worker was in charge of the 'shop' but he was not a foreman in our sense. His job was to see that everything was in order and that production went smoothly. He was on good terms with everyone, gave friendly criticism here and there, and worked himself on the assembly line.

It Works

Time off was granted if a worker wanted to attend an important meeting or rally in the city. While I was there, two whole afternoons were taken off by workers, once for a big Cultural Revolution rally, and once in support of the Arab people last June. They were not asked to make up the time lost on production, though many came in to work voluntarily on Sunday morning. The view prevailed that if the worker takes time off for political activity he works that much more efficiently in the long run. Strange as it may seem to us, this seemed to me to work.

One 'worker-engineer' showed me a multiple drill he had designed which had taken over the work of twenty-four men. This youth had had less than five years' schooling, in evening classes. When I asked him how on earth he had done it, he said simply through putting into practice the principles learned through the study of Mao Tse-tung. He had a tremendous sense of working 'for the collective'.

I lived in a dormitory with six

women workers. We had bunk beds in a bright clean room. Bedding was provided free and the girls paid no rent—just the fee for electricity and hot water. This we took turns to get from the taps outside. We shared a bathroom adjoining the dormitory—this was apart from the factory bathrooms where hot water runs the whole time for the use of workers coming off any of the three eight-hour shifts.

The atmosphere in the dormitory was delightful—the girls were so considerate and unselfish, and relationships were easy and close. They would help each other in all sorts of ways. If anyone was ill, the others would get her meals from the dining room. They took it in turns to clean the place and do each other's washing or other odd jobs. The boys' dormitory was across the corridor, and in the evenings we'd get together for singing and dancing; the girls were always teaching each other new songs and dances.

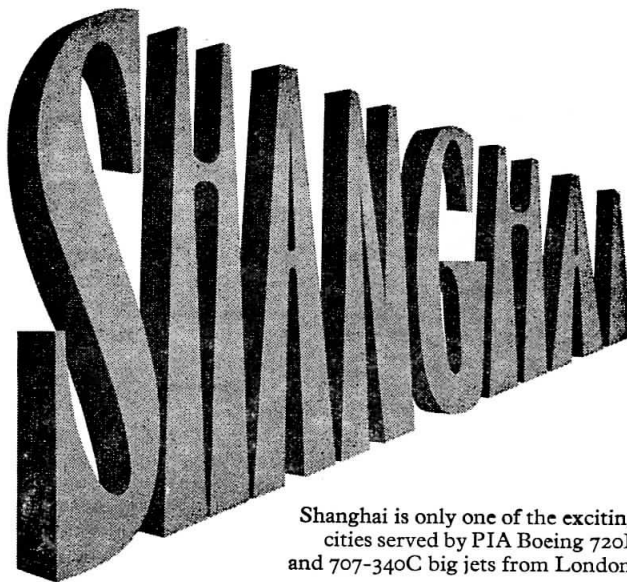
Nobody was ever bored after work. There were games, books, radio, television (in the factory's television room) and film shows. While I was there a Ceylonese song-and-dance troupe was

visiting Shanghai and a hundred tickets were available to our factory. On Wednesday evenings the workers would put on their own show and bring along their family and friends. Many evenings were spent practising for next week's performance.

Ensuring Good Leadership

We often went into the city after work—fifteen minutes by bus or bicycle—and sauntered about in groups through the crowded streets, enjoyed the waterfront on a hot summer evening, or ate at restaurants—which in Shanghai are very lively and gay—or spent an hour reading the Dazibaos (big character posters) on the walls, giving news of events, or criticisms. Or one could simply spend the evening with friends. One pastime current while I was there was staying in the workshop late to melt down scraps of metal to make little badges commemorating events, or frames to hold pictures of Mao or quotations which could be put beside the machines.

One thing that takes a lot of time, both during work and leisure hours, is the practice of criticism, sometimes on a personal level, but often as a kind



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SACU DIARY for MARCH

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of group therapy, in the workshop. And apart from this there are the factory meetings where the workers are able to criticise the leaders. While I was there a 'rectification campaign' was carried out: the new leaders of our factory were young rebel workers who had done well in the cultural revolution and had a sense of responsibility, but lacked experience, and had made mistakes. The campaign was organised not to attack them, but to ensure good leadership and to bring them and the workers into closer contact.

Nothing escaped the workers' notice: for example, when the factory was given tickets for the Ceylonese troupe, the leaders took thirty for themselves and distributed the remaining seventy among the workers. Being six to one, the workers pointed out the selfishness of this: 'It isn't good enough to act altruistically only in big impressive things,' they said. 'The leader must pay attention to the details, to the trivial everyday things . . . otherwise he is neither a good comrade nor a good leader.'

Lesson in the Factory

I can give two examples of what happens to former leaders who have made 'serious mistakes' and been rejected as unsuitable by the workers. They were both working in our workshop; one was the ex-director of another factory, the other a one-time cadre at ours. The former swept floors; the cadre who, during the 'three difficult years' (1959-1961) had stolen funds and falsified accounts was, like me, putting engine parts together. It was considered that they had both exploited the workers and used their position for personal gain, so they were now doing manual work. They were left alone most of the time; nobody was over-friendly or noticeably hostile towards them. It was hoped that they would learn to identify with the workers and lose any idea of their own superiority. Even the factory leaders are expected to do a stint in the workshop two mornings a week to prevent them from becoming isolated from the workers and to guard against the development of bureaucratic methods.

There were two major groups with sharply differing views on how the Cultural Revolution should be conducted. With great self-control and tolerance, they managed to mend their differences through inter-group debate, and although at one point fighting was half-expected, it never occurred.

Towards me as a foreigner, the workers were consistently friendly and open. I think they were pleased to have a Westerner living and working with them and not expecting privileged treatment. They talked to me freely on

5 **Study Course.** Discussion on Chinese periodicals: introduced by Virginia and Colin Penn. Time will also be allowed to consider the future programme. 24 Warren Street, W1. 7.30 pm.

6 **Bristol branch.** Extended Committee meeting—all welcome. Discussion on China-USSR relations. 4 Portland Street, Clifton, Bristol. 7.30 pm.

all sorts of subjects—politics, work, marriage, family life—and they asked me all sorts of questions about life in Britain. I had an interpreter with me, but even without him, with the workers' encouragement and friendliness and my own smattering of Chinese, the language barrier was broken down. In the workshop they often used to tease me about foreign clothes and habits, but never with the slightest trace of hostility.

I often went out with my fellow workers, and received countless kindnesses from them. The girls gave me presents: paper flowers they had made, pocket scissors, badges from their precious collections, fried dumplings which they went out to buy at the street stalls, a bamboo basket to hang by my bed. Workers I didn't normally meet would befriend me, take me to see their families or their mates in hospital, teach me songs and dances. They sacrificed their lunch hour to mend my bicycle, and when I cut my finger on the power screwdriver, they tore over to the clinic for bandages and ointment. Little things, but significant in a country which is often said to be anti-foreign and hostile to everything Western.

Whether all this is typical of a Chinese factory I cannot say. I may have been especially lucky. Shanghai workers are by tradition extremely alert and sophisticated, with quick reactions and a fine sense of humour. But I believe that my experience would have been the same anywhere else in China because this healthy atmosphere of a collective where people are always ready to help each other exists all over China—as it does perhaps nowhere else in the world.

['Window on Shanghai', by Sophia Knight, published by André Deutsch, price 35 shillings, was reviewed in SACU NEWS, December, 1967.]

6 **Oxford branch.** 'China's Bomb'. Speaker: Nicholas Bateson. Joint meeting with Oxford University Campaign for Nuclear Disarmament. Friends Meeting House, Oxford. 8 pm.

17 **Social Evening.** Demonstration of Calligraphy and Chinese Painting by Mrs Fang Chao-Ling who exhibited in February at Grosvenor Gallery. 24 Warren Street, London, W 1. 7.30 pm.

19 **Study Course.** Subject to be announced later. 24 Warren Street, W 1. 7.30 pm.

21 **Birmingham branch.** Film Show. 'The East is Red'. Friends Meeting House, Bull Street, Birmingham. 7.30 pm.

28 **Camden branch.** 'Mao Tse-tung and World Hunger'. Speaker: Dr Malcolm Caldwell, lecturer at the School of Oriental and African Studies. Chairman: Professor A Carey Taylor. Holborn Central Library, Theobalds Road, WC 1. 7.30 pm.

Bristol members please note.

March 13 **Bristol Humanists Monthly Public Lecture.** 'The Thought of Mao Tse-tung'. Speaker: Jim Little, Hon. Secretary Bristol Branch SACU. Folk House, Park Street, Bristol. 7.30 pm.

LECTURES ON MODERN CHINA

THREE lectures on modern China are included in the Cantor Lectures sponsored by the Royal Society of Arts. The lectures, all held on Mondays and starting at 6 pm, at the RSA, John Adam Street, Adelphi, London, WC2, are:

March 18—SOME SOCIAL ASPECTS. By Owen Lattimore, Professor of Chinese Studies at the University of Leeds. Chairman: Dr Joseph Needham.

March 25—SCIENCE. By Dr C H G Oldham, of the University of Sussex. Chairman: Professor P M S Blackett, President of the Royal Society.

April 22—AN ECONOMIC SURVEY. By Joan Robinson, Professor of Economics at the University of Cambridge.

Tickets are being circulated to all London members with SACU NEWS. Others may apply to the Royal Society of Arts, 6-8 John Adam Street, London, WC2.

Paperbacks on Modern China

WE APPEND the titles, publishers and prices of some books on China (mainly modern) at present available in paperback editions. This list does not claim to be comprehensive; it includes no Chinese publications, of which SACU

has a wide selection, in particular the works of Mao Tse-tung.

A longer list, including cloth-bound books, is also being prepared and will be available in duplicated form from central office.

- Balasz, E. **Chinese Civilisation and Bureaucracy** (historical studies), Columbia, 22s.
- Bauer & Franke **The Golden Casket** (traditional short stories). Penguin, 10s 6d.
- Birch, C. **Anthology of Chinese Literature** (traditional). Penguin, 10s 6d.
- Cartier-Bresson, H. **China** (photographic record). Bantam, 5s.
- Chow Tse-tung **The May Fourth Movement** (intellectual revolution 1915-24). Oxford, 30s.
- Clubb, E. **Twentieth Century China**. Columbia, 18s 6d.
- Collis, M. **Foreign Mud** (the Opium War), Faber, 10s 6d.
- Creel, H. G. **Chinese Thought: from Confucius to Mao Tse-tung**. Methuen, 12s 6d.
- Fairbank, J. **Chinese Thought & Institutions**. Chicago, 27s.
- Fitzgerald, C. P. **The Birth of Communist China**. Penguin, 5s.
- Fitzgerald, C. P. **The Chinese View of Their Place in the World**. Oxford, 6s.
- Greene, F. **The Wall Has Two Sides** (a portrait of China today). Cape, 16s.
- Greene, F. **A Curtain of Ignorance: how America is deceived about China**. Cape, 16s.
- Johnson, C. A. **Peasant Nationalism & Communist Power** (the emergence of revolutionary China 1937-45). Stanford, 26s.
- Lattimore, O. **Inner Asian Frontiers of China**. Beacon Press, 24s.
- Levenson, J. R. **Liang Ch'i-ch'ao & the Mind of Modern China**. California, 15s.
- Li Chien-nung **Political History of China 1840-1928**. Van Nostrand, 36s.
- Myrdal, J. **Report from a Chinese Village**. Penguin, 10s 6d.
- Newnham, T. O. **Three Chinese Communes** (illustrated pamphlet with detailed descriptions and tables). Graphic Educational Publications, Auckland, New Zealand, 5s.
- Schram, S. **Mao Tse-tung: a biography**. Penguin, 7s 6d.
- Snow, E. **Red Star Over China**. Grove Press, 15s.
- Wright, A. **Studies in Chinese Thought**. Columbia, 22s.
- Yang, C. K. **Religion in Chinese Society**. California, 29s 6d.
- Youren, H. W. **China in the Twentieth Century** (pamphlet). Graphic Educational Publications, Auckland, New Zealand, 7s 6d.

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Reprint of Robinson

DID you read last month's issue of SACU NEWS? If yes—and we certainly hope that it's yes—you will have been struck by the content of Professor Joan Robinson's lead article on the Cultural Revolution, **Intensive Look at China**. Like many other readers we've heard from, you may have thought that the article deserved wider readership and was worth passing on. With this in mind, extra copies of the February issue of SACU NEWS were printed and these can be ordered from central office at a shilling each (including postage). Why not get a few and post them on to others? It might even be a good way of bringing a new member to SACU.

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SACU AGM—MAY 25

THE 1968 Annual General Meeting of SACU will be held on 25 May at the Holborn Assembly Hall, John's Mews, WCI (behind the Holborn Central Library). Further details of the meeting and the social evening which is being arranged to follow it will be given in the April SACU NEWS.

Please keep this date free.

Resolutions for the AGM must be received at Central Office by 29 April and nominations for Council members by 27 April. This year only five signatures are needed for a member's resolution to be accepted for the AGM.

From a Reader's Letter

'In connection with the final remarks on the Cultural Revolution in Joan Robinson's article in last month's issue, I feel that Chinese socialism is not purely Chinese because socialism is basically international, and the significance of the cultural revolution is in its educational importance for the present generation. Therefore to me the Cultural Revolution is of international significance and not purely local. Every country in the transition to socialism will have to take account of the danger of "reversibility" of the gains of the people made possible by those who pay lip service to socialism, but who in fact are no more than bureaucrats and position-seekers.'

T D Smith
Birmingham

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Summer Tour For Young People

The tour of three full weeks in China will include visits to Peking, Sian, Yen-an, Shanghai, Hangchow, Canton, Changsha and Shaoshan (Mao Tse-tung's birth-place).

Travel both ways by second-class rail via Moscow.

Leave London, Monday 29 July 1968

Arrive Peking, Tuesday 6 August

Leave Peking, Thursday 29 August

Arrive London, Thursday 5 September

Approximate cost £250 (this will be reduced if numbers allow for Group Travel reductions).

Will all interested members please write to the Secretary as soon as possible.

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

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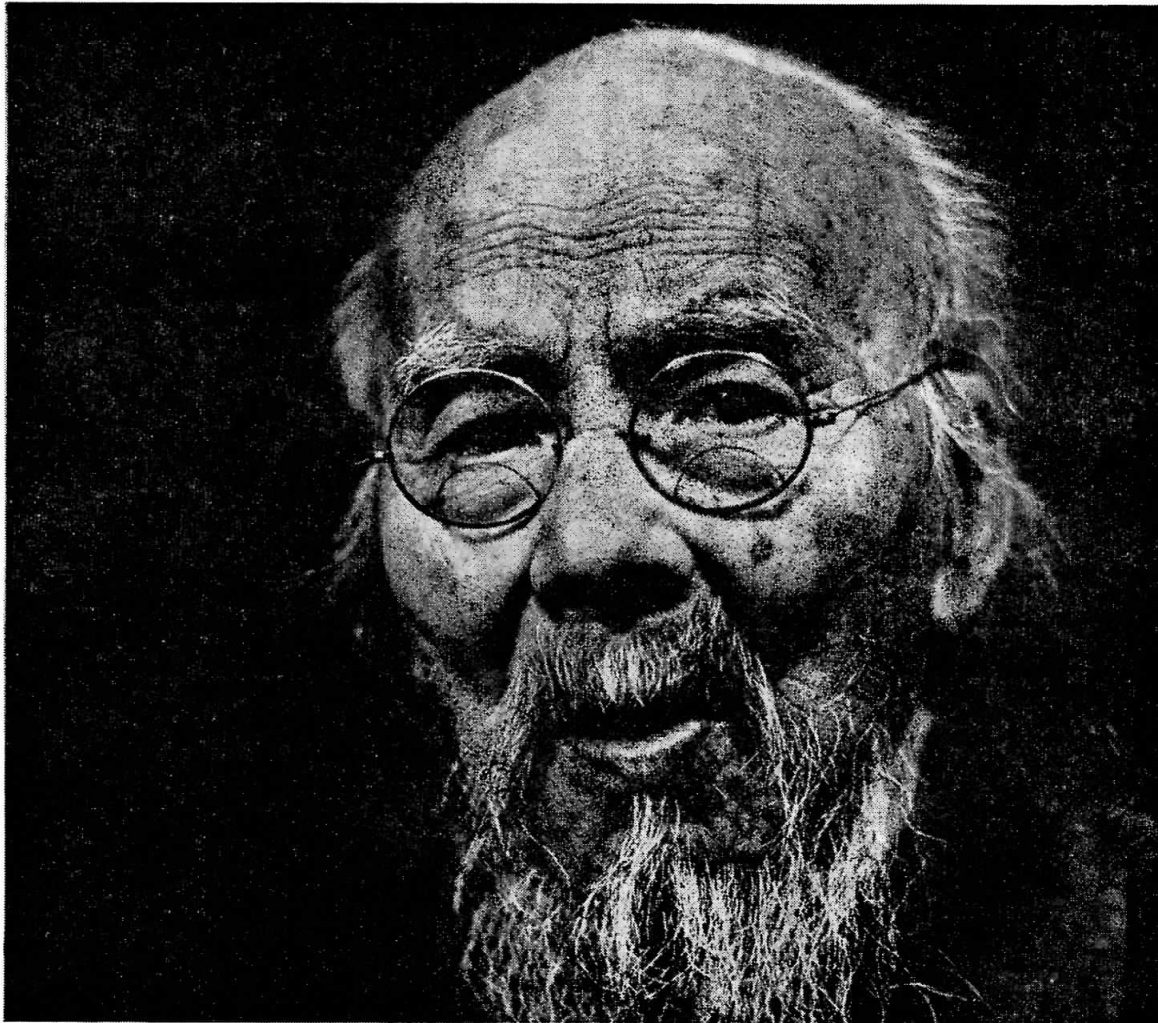
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Chi Pai-Shih, most celebrated national painter of this century

Shanghai - a new route on the Air France world network

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

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

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

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