

'In memory of Norman Bethune'

This article, written by Mao Tse-tung in December 1939, is here reprinted on the 30th anniversary of Bethune's death.

COMRADE Norman Bethune, a member of the Communist Party of Canada, was around fifty when he was sent by the Communist Parties of Canada and the United States to China; he made light of travelling thousands of miles to help us in our War of Resistance Against Japan. He arrived in Yen-an in the spring of last year, went to work in the Wutai Mountains, and to our great sorrow died a martyr at his post. What kind of spirit is this that makes a foreigner selflessly adopt the cause

of the Chinese people's liberation as his own? It is the spirit of internationalism, the spirit of communism, from which every Chinese Communist must learn. Leninism teaches that the world revolution can only succeed if the proletariat of the capitalist countries supports the struggle for liberation of the colonial and semi-colonial peoples and if the proletariat of the colonies and semi-colonies supports that of the proletariat of the capitalist countries. Comrade Bethune put this Leninist line

into practice. We Chinese Communists must also follow this line in our practice. We must unite with the proletariat of Japan, Britain, the United States, Germany, Italy and all other capitalist countries, before it is possible to overthrow imperialism, to liberate our nation and people, and to liberate the other nations and peoples of the world. This is our internationalism, the internationalism with which we oppose both narrow nationalism and narrow patriotism.'

Comrade Bethune's spirit, his utter devotion to others without any thought of self, was shown in his boundless sense of responsibility in his work and his boundless warm-heartedness to-

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A true internationalist

'NO WORK is small, no work is unimportant'—this was the essence of Norman Bethune's message to his Chinese comrades in the model hospital in the Shansi-Chahar-Hopei border area in 1938. It was also the key to his own life and work. Bethune, aged 48, had come through his experiences in Canada and the Civil War in Spain to join 'those who believe in the future, who believe in Mao and his glorious man-made destiny'. In dedicating his life to the revolutionary cause to create 'a great, free, classless, democratic Chinese Republic', Bethune found his 'highest fulfilment'.

The last two years of Bethune's life — which he spent in China — were the culmination of a life devoted to the service of mankind. In his native Canada he had turned his back on prospective fame and wealth as a conventional doctor to treat the people who needed him most — those who possessed least. From Bethune's address to a medical conference in 1936 emerged his growing political awareness: 'Medicine must be seen as a part of the social

structure. It is the product of any given social environment. Every social structure has an economic base, and in Canada this economic base is called Capitalism, avowedly founded on individualism, competition and private profit.'

Bethune was now a socialist. Throughout his life he took the path of serving people where they needed him most. In 1936 it led him to Spain. Asked by the Committee to Aid Spanish Democracy to form a medical unit in Madrid, he met the challenge with enthusiasm. His experiences in Spain, the sight of the peasant refugees tramping in their thousands towards Madrid under constant fire from Franco's planes, filled him with determination.

He returned to Canada in June 1937 to make a lecture tour to appeal for money in support of the Spanish Government. There he joined the Communist Party. At that time the China Aid Council, which had been formed in New York, asked him to take a

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'In memory of Norman Bethune'

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wards all comrades and the people. Every Communist must learn from him. There are not a few people who are irresponsible in their work, preferring the light to the heavy, shoving the heavy loads on to others and choosing the easy ones for themselves. At every turn they think of themselves before others. When they make some small contribution, they swell with pride and brag about it for fear that others will not know. They feel no warmth towards comrades and the people but are cold, indifferent and apathetic. In fact such people are not Communists, or at least cannot be counted as true Communists. No one who returned from the front failed to express admiration for Bethune whenever his name was mentioned, and none remained unmoved by his spirit. In the Shansi-Chahar-Hopei border area, no soldier or civilian was unmoved who had been treated by Dr. Bethune or had seen how he worked. Every Communist must learn this true communist spirit from Comrade Bethune.

Comrade Bethune was a doctor, the art of healing was his profession and he was constantly perfecting his skill, which stood very high in the Eighth Route Army's medical service. His example is an excellent lesson for those people who wish to change their work the moment they see something different and for those who despise technical work as of no consequence or as promising no future.

Comrade Bethune and I met only once. Afterwards he wrote me many letters. But I was busy, and wrote him only one letter and do not even know if he ever received it. I am deeply grieved over his death. Now we are all commemorating him, which shows how profoundly his spirit inspires everyone. We must all learn the spirit of absolute selflessness from him. With this spirit everyone can be very useful to the people. A man's ability may be great or small, but if he has this spirit, he is already noble-minded and pure, a man of moral integrity and above vulgar interests, a man who is of value to the people.

Internationalist

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medical unit to Northern China to work with the Communist revolutionaries. 'The fact that I went to Spain doesn't give me, nor could it give anybody else, some special indulgence to sit quietly on the side-lines now—Spain and China are part of the same struggle', he wrote.

Bethune worked in China during the war of resistance against the Japanese. Conditions were difficult in the Communist-held area of the border—there were few trained doctors and poor medical supplies. Recalling his experience in Spain, Bethune proposed to Chairman Mao that he should set up a mobile medical unit with blood-banks to serve at the front. As he explained in a book he was writing on medical organisation in guerrilla war, this method was best suited to the given situation: a constantly changing front with the Japanese surrounding the area and attempting to break through at different points. When the terrain made it impossible for the mobile unit to get close to the combat area, Bethune organised resting points for the wounded.

He would work days and nights at a stretch, ignoring the advice of his assistants to sleep or eat. Sometimes, when a nurse or a doctor did not match up to his standard of efficiency or endurance, he scolded them. They listened to him, because they knew that

it was warmth and humanity that guided his actions.

He often quoted Mao: 'You can teach the people only when you become their pupil', and criticised himself for being harsh on others. When the first model hospital was completed he expressed his gratitude to his fellow workers: 'From you I have learnt many valuable lessons. You have shown me a spirit of selflessness, of co-operation, of overcoming great difficulties—and I thank you for these lessons'.

In the summer of 1939 the Japanese reinforced their military cordon, bringing the war to a critical phase. During the next few months Bethune worked so hard that he brought himself to a point of exhaustion. Disaster struck when he cut his finger during a hasty operation under enemy fire.

Throughout October an infection spread through his body. In spite of weakness he continued his work until he finally collapsed. His death on November 13 caused inexpressible grief to his fellow-workers and the thousands of Chinese peasants who had witnessed his dedicated work and experienced the influence of his inspiring personality. They recalled at the moment of his death, and even today proclaim to the world, his great message:

'You and I are internationalists. We recognise no race, no colour, no national boundaries to separate and divide us.'

Michael Sheringham

First of 20th anniversary lectures

DR. JOSHUA HORN'S first meeting at Holborn Central Library on October 23, after his return from almost 15 years of work in Chinese hospitals, was a most successful opening to the 20th Anniversary Lectures. The audience of about 200 people included many doctors and medical students. Dr. Horn described China's approach to medicine, and gave a full and vivid account of how the country has tackled widespread diseases such as schistosomiasis and venereal disease, using both scientific knowledge and the help of a great number of ordinary people in fighting them. From example to example, he built up a definition of how he considers 'politics in everything' works in the realm of medicine. He spoke of the great skill which has been developed in China in the treatment of severe burns and in the re-attachment of severed limbs, and described many cases in which he had been involved.

The spontaneity and number of questions which followed his lecture were a tribute to the interest Dr. Horn had evoked in his audience, and one hopes that he will be able to speak to many other audiences in the future.

K.A.

China in the News

THE latest issue of 'China in the News'—No. 9, China and South-east Asia—is now available from SACU headquarters. The revised edition of No. 6, The Question of Tibet is also on sale now. Each of these is 2s 6d to members and 3s 6d to non-members.

Subscriptions to 'China in the News', starting with No. 9 or subsequent issues, are available at the following rates: members of SACU, 20s for ten consecutive issues, and non-members, 30s for ten consecutive issues, including postage.

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In review

Dedicated teamwork— medicine in China

AWAY WITH ALL PESTS. An English Surgeon in People's China: by J. S. Horn. Paul Hamlyn. 1969. 35s.

IT IS UNFORTUNATELY a special privilege to review such a book as Dr Horn's. Unfortunately, because even those of us concerned in world health and medical research are so frustratingly ignorant of the achievements in medical care over the last 20 years by roughly one-quarter of the whole human race. On the one hand, the isolation of China in a manner which will soon surely come to be regarded as one of the major aberrations of *homo sapiens*; on the other hand, a China too busy with its own immense tasks to share even with its friends a real insight into the manner in which it is solving problems common to the greater part of the world.

After 15 years of total involvement in the provision of medical care and medical education, Dr Horn might well have written with arrogance and insularity, if we can use such a word

about China. Instead, his book is written with a consistent humility, simplicity and compassion.

It is already a remarkable story, but it holds the promise of being one of the most human and creative developments that man has ever made. By comparison with other parts of Asia, Africa and South America, it may seem absurd to claim in so short a time the conquest of syphilis and gonorrhoea, or of an infestation such as schistosomiasis, from which over 250 million people in the world suffer miserably. One is left in no doubt that, when a people is inspired with a will to overcome even such extensive and persistent plagues, no triumph is beyond them.

But for this reviewer, far and away the most significant achievement in medical life in China is the degree of co-operation between all those who contribute in any way to medical care and prevention of disease. Doctors of every speciality, modern and tradi-

tional, nurses, administrators, sanitary engineers, technicians, have broken the barriers of professional careers and privileges to combine in a common effort of teamwork, which is so much more than the sum of the separately trained and qualified individuals.

This teamwork extends vitally to the dedicated instruction in the greater part of rural China of students, however unpromising at first sight in an educated sense—but not in motivation—these peasant boys and girls may be. In this way, hundreds of thousands of young people with at least some knowledge of hygiene, sanitation, medical aid and obstetric care are being trained to provide at least a first network of treatment and prevention for over 700 million of their countrymen.

As much as one-third of the total staff of a city hospital may be away for a year at a time in this work of bringing care and instruction in the remote villages. By 'total staff' I mean a longitudinal section from the surgeons, matrons, sanitary engineers, sisters, to cooks, drivers and cleaners. Every one of them is made to feel an important member of the whole team.

Whether in a first-class general or specialised hospital, or in a peasant hut, the teamwork of all involved in health

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'Away with All Pests...'

by Dr. Joshua Horn

This is a unique book which recounts the experiences of a surgeon and doctor who threw up an academic career at Cambridge and went to work in China for many years. It presents a fascinating and wonderful personal account of the new society that has been built up and portrays the spirit of the people. **Just published at 35s.**

In China Now

by Kurt Mendelssohn

A pictorial record of present day China. Dr. Mendelssohn, a physicist at Oxford University, was able to take photographs of all aspects of life in China whilst he was a visiting guest of the Chinese Academy of Sciences, travelling freely round the country. **30s.**

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The Hamlyn Group

SECOND THOUGHTS IN A CANTON COUNTY SCHOOL

ONE of the most widespread effects of the Cultural Revolution has been China's complete rethinking of the role and methods of education. Mao Tse-tung has called for a shortening of the actual time spent in the classroom and for close liaison between workers, teachers and students, with special emphasis on the leadership of the workers.

But like all Mao's statements, those dealing with education are in no sense strict and precise rules of conduct. They are merely guides to be interpreted by the Chinese masses after a close analysis of their own — differing — circumstances. So it isn't surprising that there now exists no nationwide education system in China, and that methods in one area may be quite different from those in another.

It is possible, though, to make some generalisation. For example, the Cultural Revolution has succeeded in drawing student ambitions away from an over-emphasis on white-collar jobs, away from the desire to get a job in the city, away from thoughts of personal fame and fortune. The bright students now look towards the rural areas where the need for improvement is greatest, towards the interests of community rather than the interests of self.

This re-orientation hasn't taken place

overnight, of course, and there are still plenty of young intellectuals who will find the old ideals creeping back from time to time. But the Chinese understand this, and don't believe in rose-coloured spectacles. There are plenty of stories coming out of China about the difficulties which young students are finding in adapting or, as the Chinese say, 'remoulding their thinking'. And there will be some for whom the trauma will be too great.

In schools, the half-work, half-study system has become the general rule. Book learning has been relegated to a low position on the curriculum. Education and production are considered as parallel systems.

As a particular example (not necessarily typical), the Xin Tan People's Commune schools just outside Canton, are worth looking at. The poor and lower middle peasants of the commune now control the schools (40 primary and two middle). The immediate feeling at Xin Tan was that there were too many subjects on the timetable, and too much book learning, which tended to give students little time for manual work. The favouring of talented pupils and cramming for exams taught the children to be competitive rather than to help each other. Peasant children came off worse in this atmosphere, being looked down on by both their

teachers and other students.

During the past 18 years, out of 610 peasant families in one particular brigade, only 51 children have managed to get more than a primary school education and go on to middle school or college. 'Not long ago', said one of the peasants on the commune, 'a boat came up the river to take a load of small stones. We needed to find out what weight in stones this boat could carry, and how many trips it would have to make to complete the job. Someone suggested we put the problem to our middle school students. We discovered that not one of them could solve it for us. More than 30 students, with sheets of paper and fountain pens, got no results at all. After that, our peasants felt more than ever that our school should serve the needs of everyday life.'

Some 2,800 peasants got together to discuss education and were joined by teachers and cadres as well as students. Old peasants who had suffered most in the days before 1949 came and talked of their experiences, and helped the teachers to realise the peasant bonds which existed among all of them. The children were told that they were studying in order to serve the people.

Teachers' salaries were stopped and they are now given work points, like the workers in the field. Commune members decide by a vote how many work-points a teacher shall get, according to his or her attitude to work. Parents no longer pay money to the school, and as soon as a student is old enough for middle school he or she can go there (though there are still problems of space and organisation to be solved here).

Teachers used to be afraid of spoiling their clothes in the fields; now they go regularly with their students to work on the land.

After school is over, instead of hurrying home, they make the rounds of parents' homes, help pupils who are lagging behind, or give a hand in watering the vegetable plots. This also helps their work-point tally.

Sometimes classes are held in the fields. The teachers are then the peasants, who explain old and new methods of agriculture to both teachers and pupils. The children are encouraged to take notes and help solve practical problems that crop up. The peasants feel that it is very important to teach children the theories of farming while they are still in the classroom, as well as letting them help regularly in carrying out those theories and experiments in plots of land kept specially for the purpose.

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Dedicated teamwork

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extends also to the confidence and comprehension of their patients. They mutually inspire each other.

The necessarily short and scanty practical training of these multitudes of young doctors makes one fear for the adequate theoretical education of the teachers of the future, and for the opportunities for the advancement of medical research up to world level. Those of us who have made even a brief visit to China cannot fail to be impressed by the Chinese concern for detail and for excellence. Present successes in the reattachment of severed limbs and fingers, the synthesis of drugs and the treatment of burns and fractures are reassuring in this respect.

All that Dr Horn so movingly describes in the world of medicine may possibly be separable from the particular form of political wisdom which Chairman Mao so outstandingly repre-

sents and inspires; it is inseparable from a total commitment towards one's fellow man, near or remote neighbour, man, woman or child, of any race, any colour, educated or illiterate, defective or endowed, sympathetic or critical.

What could not be achieved by the Chinese concept of teamwork in countries like India, Egypt, Ethiopia, Nigeria, Bolivia, to name only a few of the areas dismally deficient in medical care? Even the most privileged countries are facing a rapidly growing necessity to employ their ever more scarce medical manpower resources much more economically and co-operatively than at present.

Dr Horn's book will be of intriguing interest to people in any way concerned with medicine. Doctors, nurses and their colleagues should all read it with Dr Horn's humility.

Gordon E. W. Wolstenholme

Threshold and essence

When we look at a thing, we must examine its essence and treat its appearance merely as an usher at the threshold; and once we cross the threshold, we must grasp the essence of the thing: this is the only reliable and scientific method of analysis.

—Mao Tse Tung: 'A Single Spark Can Start a Prairie Fire' (January 5, 1930)

FROM the threshold of SACU's library and study room you will now see sturdy wooden shelves flanking the shaky metal ones, and contributing a feeling of permanence. During the past year over 100 newly acquired books have had to be accommodated. Eighty-five of these were published between 1967 and 1969, and (just one more statistic from the threshold) about 25 per cent were published in the United States, or compiled, edited, written by Americans. There are many compilations and collections: **Containment and Revolution; China Profile — a Symposium; China in Revolution;** records of Chinese Communist education in the first decade; articles by Marx on China (1933-60), first published in the 'New York Daily Tribune'; anthologies of folk tales and of lyrics; **China Readings** in three volumes, covering Imperial, Republican and Communist China; Joseph Needham's essays on many subjects, **Within the Four Seas**; and, of course, the one volume edition of **Selected Readings From the Works of Mao Tse-Tung**. Documentary and source material and books for the specialist, plus the bound periodicals and invaluable press cuttings, make it possible to study many subjects in depth: **China in Maps**; a re-issue of Herrmann's 1935 **A Historical Atlas of China**; a fat volume, **China, Nagel's Encyclopedia Guide**; books on agriculture, inflation in the 1940s, on the frontier questions, and Sino-Soviet relations; most of all, interpretations of the Cultural Revolution.

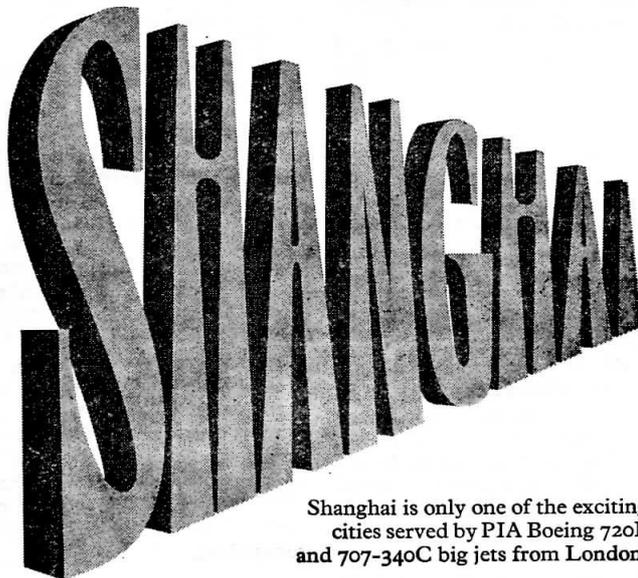
One journalist writes from Singapore: '... all China lay locked in battle against Chinese Communism's greatest enemy: the humanistic Confucian principle that all men are fundamentally similar. For Mao preaches the inequality of man, that only the poor are honest fellows, and that to treat the rest as if they were entitled to the same rights would be to abandon the class struggle which is the very motive-power of the revolution.' (p. 357, Dennis Bloodworth, **Chinese Looking-Glass**) but a refutation of this facile appraisal comes from a distinguished economist: 'Class is not defined by birth. An old mandarin or

an ex-landlord may be an honorary proletarian; some of the most vicious of the organisation men were once poor peasants corrupted by power. Class is defined by a state of mind, and the state of mind is revealed in conduct. . . . Still less is class hereditary. . . . The onus of proof is on everyone to show by his attitude of mind and his behaviour that he is a true proletarian, though, as usual hard-headed with all their tolerance, the Chinese workers expect to have to examine the evidence more closely if the individual concerned was not a natural-born proletarian than if he was.' (pp. 15-16, Joan Robinson, **The Cultural Revolution in China**).

In the same chapter Bloodworth writes of 'the visage of a smiling land in which Rice-Marxism is as common as genuine piety,' and 'Younger officials . . . believed that the primary business of the Communist state was to provide them with better food, better homes and better jobs.'

Mencius, who gave popular form to Confucian thought, described this philosophy in the second half of the fourth century BC. 'Those who labour with their minds govern others; those who labour with their strength are governed by others. Those who are governed by others support them; those who govern others are supported by them.' (pp. 154-155, Etienne Balazs, **Chinese Civilisation and Bureaucracy** in the essay 'Tradition and Revolution'). Peasant revolts in the past have foundered when they came up against the smooth face of the scholar-elite, self-perpetuating despite the myth about the democratic public examinations, key to position and power. But at last there is 'a new kind of class war—a revolt of the new proletariat of workers in socialist enterprises and peasants turned commune members against the incipient new class of organisation men in the Communist Party.' (p. 28, Robinson, *op. cit.*) and this little book 'grasps the essence' of the Cultural Revolution.

Mary Z. Brittain



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What you thought of us

WE have had a surprisingly large response (nearly 90 replies at the last count) to our questionnaire asking for suggestions on improving the look and content of SACU News. Replies, largely from readers outside London, raised a variety of issues. Although not written for publication, many seemed of sufficient general interest to print (with their writers' consent), and we are printing a representative selection.

Our grateful thanks to readers who sent in replies; all will be given careful consideration in our planning.

Tim Raper, London.

I think the articles it contains at present are all valuable as a means of informing about present developments in China. But I feel it is still too narrow in its scope. There are three ways in which I think it should be widened:

Firstly, by giving more prominence to current issues affecting Anglo-Chinese relations.

Secondly, I think more space should be devoted to current policy towards China, both in Britain and—more especially—in the USA.

Thirdly, I think much more should be said about China's policy in relation to the underdeveloped countries, and the contribution she can make towards solving the tremendous problems of hunger and disease which exists there.

Isobel Powell, Bristol.

By having more points of view which are not hostile but critical of some aspects of the Chinese Government's policy. Also more factual information of say: what does the Cultural Revolution mean in terms of everyday life of a schoolchild, housewife, worker, scientist, etc. In other words generalities do not satisfy everybody. One feels that the reader has to be 'for' or 'against' which, in the stage of the Chinese struggle to maintain what they have fought for, is probably inevitable, but for the less committed reader the content of the Journal is not always stimulating to further reading. . . .

Henry Peterson, Devon.

Fight! Fight! Fight! NO COMPROMISE EVER.

Bill Carritt, London.

. . . Some of the pieces in SACU News have been rather oversimplified, gilding the lily. They are boring and make one sceptical of the stuff which is really well based and constructively critical.

Lively descriptions from residents and visitors of what aspects of life are like, working, social, cultural, the

observed problems of transforming economy, and transforming people. These kind of articles, when they are lively, well-substantiated descriptions, cannot be too long for me. I thought Josh Horn's article from his book excellent.

J. Thomas, Huddersfield.

Improvements. Perhaps more articles that keep us straight on historical background. Less of a propaganda tone. I enjoyed 'Fanshen' very much, but found the extract from Joshua Horn's book in this month's SACU News a bit hard to take. So much that comes out of China has this self-righteous and conformist ring—perhaps it is necessary at this stage.

Sheila Green, Barrow-in-Furness.

I feel that at first glance SACU News looks rather 'empty', but at a second glance one discovers that there is more information than was at first apparent. Personally, I would always welcome more but on the whole I think that SACU News is very good, and I always look forward to receiving each month's copy. The SACU diary is a good idea—but rather frustrating for me. . . .

G. Spodris, Wiltshire.

'What do you feel the journal most lacks?' A large readership.

M. B. R. Cawkell, Norfolk.

. . . I read all the material and find the news about China the most interesting. I would like to see the reports from China considerably extended to cover a far wider social area, and do more to translate the living country.

The 'Book Review' section might be more valuable if some form of classification were adopted, a kind of star system indicating degrees of recommendation. I would like to see a 'Letters' Page where readers could air their views and criticisms and make suggestions.

Jane Gates, Kent.

I have to retranslate or precis Chinese statements before passing them on even to my own family who shrivel visibly when hearing any of the overworked phrases already mentioned. . . . It seems to me that a lot of SACU people live in a rarified atmosphere and rarely converse on China with, for example, their next-door neighbours. . . . I would like to see more articles taking up the Chinese side of questions which have received publicity in the British press or radio or television. They should be answered, just to put the record straight.

Charlotte Paterson, Bristol.

SACU News should be aimed primarily for people living out of London—it's their only contact with the Society and only source of recent, relatively unbiased information. Reports of London meetings are dull reading and no substitute for the real thing—cut them out or shorten them. Perhaps it would be possible to help members who can't attend the study group meetings in London by publishing a monthly list of suggested reading with relevance to a particular topic and an article(s) by an 'expert' in that field highlighting some of the problems and discrepancies.

C. Kensit, Portsmouth.

. . . I would like more stress to be given to the CPC belief that class struggle occurs in Socialist countries, and is expressed in terms of struggle over control of the Communist Party.

Mary Brittain, London.

Letters from readers so that throughout the whole organisation a solidarity and warmth could be sensed. We might have more understanding of each other as well as of China through communication.

Lord Boyd Orr, Angus.

Suggests articles on: the Food Position in China; progress in agriculture; industrial developments; trade export-import balance; finance—no inflation. Yuan suggested as international currency because stable versus fluctuations in the currency.

Defence. 1964 atom bomb produced. Later H-bomb. Montgomery saw, about ten years ago, China will be the most powerful country in the world in 50 years from then. Such articles would give the truth about China which the American and European press suppress.

Janet Leonard, London.

'Any suggestions for widening our circulation?' Anything that explains China to working people (about 20 million of these), rather than the usual SACU material, which appeals to middle class intellectuals. The wages article, for example, should have had a wide TU distribution—if necessary, reprinted separately. . . . SACU News is rather geared to the 'in-crowd'—that is, it attracts people who have a knowledge of China, or think they ought to have, but doesn't do a lot for people who have not formerly known the difference between Socialist and a Tory, let alone what a capitalist-roader is.

Russell Spurr, London.

I would certainly like to see as much debate as possible. It is only

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NOTEBOOK

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.

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SACU DIARY

December

4 **Cambridge Branch.** 'The New High Tide of the Chinese Revolution'. Speakers: Nigel Harris and Martin Bernal. Kings College, Chetwynd Room, 8 15 pm.

14 **Members' Night.** Social Evening with refreshments. Roland Berger — recently back from China — will talk about his visit. Books, cards, records, posters on display. 24

Warren Street, W1. 7 30 pm.:

16 **Discussion Meeting** 'Liu Shao-chi — Traitor or Symbol'. Introduced by Bill Brugger. 24 Warren Street, W1 (entrance Richardson Mews). 7 30 pm.

'Intellectual Foundations of Mao Tse-tung's Thought'—Study Group meetings. These will continue to be held each Thursday evening at 24 Warren Street, W1, at 7 30 pm, until 18 December, continuing again on 15 January.

Extra copies

MEMBERS wishing to introduce new readers to the newsletter can always receive extra copies free on application to SACU office.

Christmas break

SACU office and the Library will be closed from Wednesday, 24 December until Monday morning 29 December.

From a reader in China

PLEASE put me down for another sub. to SACU News. Several young workers here, old schoolmates of my son's, are very fond of it. Whenever they see me they ask if the new 'Air France Paper' has come yet!

Canton school

from page 4

'Before the cultural revolution,' a Xin Tan peasant said, 'we didn't like the children helping us at weeding time, because there is a certain type of grass which can easily be confused with the blades of young rice plants, and when the students used to "weed" the fields they often spared the taller, stronger and greener plants and threw away the rice! Now this is one of the first things they learn in the classroom.'

Students are taught the care and maintenance of farm machinery — most of them can now repair a power pump, drive and repair a tractor and see to the maintenance of other small machinery. They are taught the principles of electricity and how to handle electrical instruments. Instead of old-style

What you think

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by considering and contrasting various viewpoints on China that we can reach an objective view of the situation. . . . Otherwise, let me emphasise that I find the Newsletter valuable and entertaining.

Peter D. Jones, Cheshire.

. . . The news items are valuable when our own press ignores so much, but I find the analysis with it equally valuable as so much material here is slanted.

To be frank, I find SACU rather apologetic for China though I know I read about China through Western eyes . . . I would rather read information concerning the role of the PLA, China's attitude to the Vietnam conflict, towards movements of liberation in the Third World and the capitalist countries — not quite so much detail of clichéd speeches and articles praising them as a heroic step forward, etc.

physical training, they are given military training with wooden rifles they make themselves.

'In the old days', said a peasant, 'students could handle only their pens; now the parents don't worry about the future of their children because the kids can turn their hands to anything that turns up in life.'

Patrick Daly

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.



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