

Society for
Anglo
Chinese
Understanding

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NEWS

Since the publication in our last issue of 'Chenpao Island: History on China's side', the Chinese Government has issued a further statement on May 24. Copies available from SACU.

VOL 4 Number 6

JUNE 1969

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Fourth annual meeting

WHAT IS TO BE DONE

'THERE is no doubt that we are standing at a moment in the history of China which is of enormous importance', Dr Joseph Needham told SACU's Annual General Meeting, held on May 17. 'The successful conclusion of the recent Ninth Party Congress and the thought that in the coming autumn our Chinese friends will be celebrating the 20th anniversary of the revolution is a great thing.

'Here we have a tremendous uphill job because we have to get disseminated knowledge about what China is really doing, what the Chinese are really trying to do, what their inspiration is. And at the same time we also have to try to counter the mass of hostile propaganda which appears in the ordinary mass media in the western countries. It is very difficult for a small organisation such as ours to do this, but I think on the whole that some success has been achieved during the past year.

'For example', he added, 'I might mention the appearance of the first of the Anglo-Chinese Educational Institute's "Modern China Series"—the one on the economic development of China. I hope that will go in great numbers.'

Dr Needham also felt that the 'China in the News' bulletins had been one of SACU's biggest achievements during the past year.

On a more sombre note, Dr Needham said that sometimes he felt that SACU was not able to measure up to the demand for sound information required about China. 'Last October in Cambridge, I was asked to go along and talk to a meeting on contemporary China', he recalled.

'I found that the lecture room in King's College which had been booked for this was so absolutely full that people were sitting all over the floor.

Not only that but there were four or five hundred students outside who had to go away and form an overflow meeting at the Union. Speakers at one meeting went along and spoke at the other.

'So there is no doubt at all there is a very great interest in China in this country. On the whole, the difficulty is to satisfy it; to get the speakers at the right place at the right time; and to get people to realise that we do have speakers who can tell about these things.'

'Building new man'

Referring to the creation in China of a new society, the like of which had never been known in the history of mankind, Dr Needham thought that in many ways it had been a surprise to people in the West that anything in the nature of the Great Cultural Revolution had been necessary. He remarked that people had become accustomed to an ever-increasing standard of living and all sorts of improvements in China. Then they were baffled and confused by what seemed to be a collapse into a sort of confusion again.

'How could it be necessary that anything should be added to the revolution which had been successful before?' he asked. However, it was only necessary to read a little more and delve a little deeper to see that it was something really rather inevitable, if not necessarily foreseeable.

He referred to the 'little bit of a blank' in the classics of Marxism concerning the period after a successful revolution. 'And it has been the great experience of the Chinese which undoubtedly will be communicated to the rest of the world in due course that the class struggle doesn't stop with the successful achievement of a revolution in the classical Marxist sense. The

thing is that the class struggle is something which still goes on.'

It had been made clear in China that the 'old Adam' was still there in mankind—the tendency that everyone has within themselves to feather their own nests, to look after themselves, to take advantage of others—in other words, to indulge in a self-seeking policy.

'Dedicating oneself to the people is all right, but one will falter in it. It's the people who have to up and say "such and such a thing that you're doing is not what anyone would do who really was dedicated to our welfare". This is the kind of thing, I think, that has been arising in China now and something which hasn't happened as far as I can see in any civilisation, in any age, before. We hope it may have enormous value for mankind in the future.

'The Cultural Revolution, of course, has been cultural because so much leading towards self-seeking and self-aggrandisement comes down from the culture of the past.'

The greatness of the Cultural Revolution, Dr Needham suggested, was evidenced by the fact that it could be compared with some of the greatest revolutions which had taken place in the past. And this applied not only in the political aspect.

He felt that the Cultural Revolution was trying to build a 'new man'.

'There was a great deal of talk in the early days of the Russian revolution about building a new man. And they tried a lot, I think. But, they can't be said to be working very hard at it now. In China on the other hand there is this movement towards the re-education of the whole man, which reaches every sphere of life and activity.'

More on AGM overleaf

Council's report

MOVING the adoption of the Council of Management's report, Derek Bryan reminded members that SACU completed its fourth year of activity at a most auspicious time for China and one which presented new opportunities and challenges to the Society.

'Now, it's easy to bemoan the fact that we haven't got a bigger membership and we haven't got a much bigger influence', he said. 'And it's only right and it's very necessary that we should be very self-critical this way. However, I believe that the work of SACU has been a very useful contribution to our basic aim of educating an informed and friendly public opinion in this country.'

'In the past we've argued quite often and at great length about whether or not friendship should come before understanding. And we often have been, and still are sometimes, accused of being uncritical and of not presenting "the other side". It's true that we may not always be completely objective. But I don't believe that any fair-minded person who reads through a file of SACU News, say for the past two years, or of that very valuable series of dossiers of "China in the News" can fail to admit that a great deal of information about China and China's policies has been provided.'

'That we don't present the other side I freely admit. But is that our

business? I don't think it is. Hostility to China and all she stands for is so widespread in Britain and takes so many different forms that what is said and written on the other side — for China — by SACU or by others is only a drop in the bucket.'

The Council's report sparked off discussion on a number of points. One of these concerned the question of the 'language' in which it was couched. One member felt that it seemed to indicate that SACU 'travelled under the flag of China'. Another suggested that the terminology used was such that it would reduce SACU's appeal, in that it was appealing only to the committed.

One of the speakers who defended the report's wording was Sam Mauger. 'Of course we have a problem of get-

ting across', he said. 'But are we in fact going to get across to people by not explaining clearly what's happening in China? If we do explain clearly, we have to use terms like "revolutionary" and "reactionary".'

He said also that it was a point of fact that SACU did not speak just to itself. 'It's quite clear that it doesn't speak to enough people', he said, but added that from checks made at several public meetings it had been found that a very large proportion of those attending were non-members.

'The real fact that we have to get over is that we must speak to a much larger number of people', he asserted. 'And we are not going to speak to a much larger number of people, nor are we going to do any good speaking to them, if we are going to try to hide the fact that we are a society friendly to China and ready to try to explain the revolution that's going on there. If we don't explain the revolution in clear terms, we might just as well not exist.'

Congratulations

THE FOUR resolutions under discussion at the meeting were all passed, the one asking members to agree to an increase in membership subscriptions being the most hotly contested.

Sam Mauger proposed and Edith Gunn seconded the following resolution:

'This Annual General Meeting of SACU warmly congratulates the Chinese people on the holding of the Ninth National Congress of the Chinese Communist Party which follows the great achievements of the Cultural Revolution. We are confident that under the leadership of the new Central Committee, led by Chairman Mao Tse-tung, the Chinese people will continue to make rapid progress.'

This was overwhelmingly carried.

Ernest Roberts as Treasurer proposed the resolution on increasing membership subscriptions. Members present, while in no way denying the need for an increase, put forward many amendments, from raising the full membership fee to £2 to several variations in amount to be paid by students and pensioners. After considerable discussion and explanation by Council members the original resolution was passed without dissent.

Two resolutions amending the Articles of Association to allow for Emergency Resolutions were proposed by the Secretary and passed without dissent.

The Treasurer's report having been

accepted, remaining items on the Agenda were quickly dealt with. The meeting closed with members agreeing to send the following message to the Chinese People's Association for Cultural Relations and Friendship with Foreign Countries: 'The Society for Anglo-Chinese Understanding sends you warm greetings on the occasion of our 1969 Annual General Meeting. We all intend to work for closer and deeper friendship and understanding between the British and Chinese people during the coming year.'

Film show

OVER 50 people stayed on for tea and by about six many more members and friends were arriving for the evening's programme. There was a brisk trade at the book and Chinese goods stalls and the Society is greatly indebted to the many members who sent in the many colourful and interesting items which were on offer. The proceeds from this stall amounted to over £75. The evening ended with the showing of the Granada TV 'World in Action' film 'A Case to Answer' and Edgar Snow's documentary 'One Fourth of Humanity', which spans 30 years of Chinese history.

The names of the new Council of Management, which was elected at the Annual General Meeting, are listed on page 7 under the column ABOUT SACU.

Telegram from Peking

ROLAND BERGER, who is currently in Peking, sent a telegram to the meeting: 'Greetings to the Annual General Meeting from Peking. Enormous confidence, high spirits and unity here after the Congress. Emphasis now being laid on strengthening the leadership of the workers and on a new economic leap.'

China's economy

by Nicholas Brunner
with preface by
Joan Robinson

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Ninth Party Congress: democracy in action

THE Ninth National Congress of the Chinese Communist Party marks an important stage in the development of the Great Proletarian Cultural Revolution. The Congress documents consist of a new Party Constitution, Vice Chairman Lin Biao's political report and four press statements. Though they contain very little specific material on what changes we can expect to take place in the near future, this is understandable when one remembers that unlike the Eighth (1956) Congress, the Ninth Congress has been convened not to legitimise Party and state forms that already exist, but to lay the broad framework of Party structure and policy upon which detailed policies and organisations can be worked out in the future.

The Cultural Revolution seeks to achieve a workable balance between the contradictory elements democracy and centralism; to prevent the growth of a bureaucratic hierarchy with status differences which could, and did, lead to differences in class standpoint; and to prevent a 'new class' allying itself with the old bourgeoisie. It seeks also to alter the thinking of the individual — from concentration on 'getting on' within the system to an overall commitment to the goal of transforming society. The Cultural Revolution is

concerned also with the question of leadership. It seeks to ensure that the leadership will pass to someone who by his past action has proved himself loyal to the kind of goals laid down by Mao Tse-tung rather than a Soviet-type 'organisation man'. The Cultural Revolution is also deeply concerned with the problem of youth; Mao wants to ensure that young people do not forget the revolutionary struggles of the past, they are constantly aware that class struggle still persists, and that unless they integrate with the workers and peasants, there is a danger of their standing in a potentially hostile class relation to them.

Another very important aim of the Cultural Revolution is to effect a reform in literature, the arts and education to prevent old values remaining as a threat to the new ideology of continuous revolution. Finally, one of the major aims of the Cultural Revolution has been to establish the thought of Mao Tse-tung as the guide to prevent China deviating from these goals.

The Ninth Party Congress is said to mark the all-round victory of the Cultural Revolution. This does not mean that everything is now finished and that all the above aims have been achieved, nor does it mean that the period of stability now envisaged will inevitably mean the return of routinisation and bureaucratisation. The stage of which the Ninth Congress marks the end is merely that of the antagonistic struggle between the 'two lines'. During the course of this struggle, two kinds of deviation have been countered — 'right deviation' in

◀ The leaders at the Ninth Party Congress

the form of the Liu Shao-ch'i line which stressed expertise above commitment and reliance upon a bureaucratic hierarchy above the implementation of the mass line, and 'left deviation' in the form of 'attacking everything', the thoughtless demolition of institutions and 'tailism' (cadres following, without any reference to theory, unstructured mass demands).

The Congress has attempted to lay down some criteria for the correct mix of 'centralism' and 'democracy' at least as far as the Party is concerned, and inevitably this means a turn towards the direction of 'centralism' from some of the more 'left' policies of the previous two years. We shall of course know much more about this when the organs of central government have been formalised, since it is in the relation between ministries and Party that the contradiction between democracy and centralism is the most acute.

It is clear from the documents that we are about to see a considerable simplification of administration and will not see the re-establishment of so many parallel bureaucracies as in the past. For example, there is no provision in the constitution for a Party secretariat nor Party control apparatus. Doubtless some organisation will have to be

Continued on page 4

Study Group: progress report

THE Study Group is at present focusing on three 19th century founders — Engels, Marx, and Plekhanov. We have studied Engels' historical analysis of the family, social classes and the State, and now are reviewing Marx's economic analysis of capitalism (June 12 meeting). We shall next examine these views philosophically, as stated by Plekhanov (June 19). These works provide the theoretical base on which the two greatest 20th century revolutionaries — V I Lenin and Mao Tse-tung — built their practice. To study these practices we shall presently be spending three meetings on Mao Tse-tung (June 26, July 3, 10) and two on Lenin (July 17, 24).

Meetings are weekly on Thursday evening at 7.30 pm at 24, Warren Street. About a dozen people usually attend, and the discussions have been very good. Everyone is welcome,

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Party Constitution

Continued from page 3

formed to carry on secretarial duties, but the situation whereby a secretary general of the Party amasses considerable personal power will not continue. (It should be remembered that this was a similar job to that of Kao Kang who 'created an independent kingdom' in NE China in the 1950s, of Teng Hsiao-p'ing, the 'No 2 person in authority taking the capitalist road', and for that matter of Stalin himself). Party control organisations designed to check up on the activities of Party members and branches are probably felt to be unnecessary so long as there is adequate mass supervision.

Crucial questions that still have to be worked out are the relation between the Party and the provincial and other revolutionary committees, and the relationship between Party and Army.

The Party constitution deals with the question of succession. I feel this has been misrepresented by many commentators on recent developments. This is not just 'laying on of hands' but an attempt by an old man to ensure that the main features of his approach to social development are continued after his death. Lin Piao has proved himself to be a believer in the mass line, the organic forms of community at the basic level and the stress upon bridging the gap between top and bottom. This problem of the gap between top and bottom has not been solved in any developing nation. Mao's solution is, to my mind, his most important contribution to social theory. It is not surprising that he is deeply concerned that his policies continue after him. It has been said that Mao has completely disregarded democratic theory by this 'apostolic succession'. This is not so. The clause in the constitution which deals with the succession merely deals with the preservation of a symbol . . . the personalisation of Mao's thought. In any case each Party Congress may rewrite the Party constitution. In this, as in all matters, Party Congress is sovereign. The Tenth Congress may elect a different Chairman. All the constitution seeks to do is to ensure that someone is entrusted with the continuation of Mao's approach to social development, at least while this present period of struggle between two lines is so acute.

The Constitution deals with the problem of youth only in so far as it explicitly mentions the re-establishment of the Communist Youth League, although Lin Piao spells the problem

out in detail. If Red Guard organisations are to continue they will not have so active a role to play as hitherto. The essence of the spirit of the Cultural Revolution is that people have the 'right to rebel' against bureaucracy and may form organisations to do so if normal channels of criticism are blocked. The institutionalisation of the Red Guards would perhaps produce bureaucracy within their own ranks. Mao speaks of the possible need for new Cultural Revolutions. If these are to occur, they will be carried out by groups formed in much the same way as the Red Guards were initially, and not by fossilised remnants of former Red Guards.

Experimentation

As for the question of literature and the arts, education and so on, one cannot expect documents dealing specifically with the Party organisation to contain much on this. In any case, what is happening in these fields is part of the process of experimentation.

Finally, the Congress documents lay special stress on Mao Tse-tung's thought. The Party constitution of 1945 (the Seventh) speaks of the Party's guideline as being Marxism-Leninism and the Thought of Mao. The 1956 constitution omits the 'Thought of Mao', heralding, we are told, a high point in the Liu Shao-ch'i 'revisionist' line. The 1969 constitution lays special stress on Mao's thought not just as Marxism-Leninism applied to a particular situation but a development of Marxist-Leninist theory of world wide implication:

'The Thought of Mao Tse-tung is Marxism-Leninism of the era in which imperialism is heading for total collapse and socialism is advancing to world wide victory' . . . Mao Tse-tung has brought Marxism-Leninism to a higher and completely new stage.' This has been said before, but is here included in a Party constitution for the first time. One may expect therefore a stress in the future activities of the Party on Mao's particular theoretical contributions and especially those which deal with the problem of backsliding in a socialist society and closing the gap between top and bottom.

Finally it has been said that the Congress, far from reflecting a victory for Mao's thought, reflects something of a compromise between the Cultural Revolution group and some recalcitrant elements. There is of course evidence

that many of the people who at odd times opposed Mao's line are back in positions of authority, and they may be shamming support for the new line. This may be particularly true in the provinces. We do not know however how much these people have genuinely changed. When the floodgates of criticism were unleashed, there was virtually no one who did not come under attack, and it is very easy to point to a particular individual and cite some action of his that was against Mao's Cultural Revolutionary line. We may assume that the congress would never have been called had not basic unity been achieved.

As for the question: 'unity, at what cost', we cannot answer. Whatever happens, there is now a precedent for rebellion which will make any leader very careful not to disregard the mass line in future. It is certain that in some sectors the old problems will recur. Mao has made that plain. It is also certain that so long as Mao's line is adhered to, the situation of the 1960s will not recur on a nation-wide level.

Bill Brugger

New booklet

CHINA'S ECONOMY: Nicholas Brunner. Anglo-Chinese Educational Institute, London, 1969. 2s.

THERE has, for some time, been a need for a reliable short account of the Chinese economy, and the Anglo-Chinese Educational Institute is to be congratulated on publishing this pamphlet as the first of its Modern China Series. Professor Joan Robinson, general editor of the series, contributes the preface.

The author's approach is cautious, and his work is carefully documented. He succeeds in giving in a small compass a considerable amount of information, with due reference to social and historical economic background. Apart from what may be considered as some over-emphasis on the population factor in the section 'The Problems of Development', the pamphlet is well-balanced, the largest section, appropriately, being that on agriculture. A minor criticism is that the author gives currency to the out-of-date foreign terms 'China Proper' (for the old 18 provinces within the Wall) and 'Manchuria' (the north-east).

All in all, a balanced, informative, and handy pamphlet, both readable and useful for reference, which SACU members will certainly wish to order and make known to a wider public.

D B

A Friendly Traveller

CHINA — THE EAST IS RED, George Bales. C A Watts, London 1969. 45s. ON THE face of it 'China, the East is Red' is a report of a fleeting visit to Shanghai in 1926 by a young apprentice seaman in the Blue Funnel Line, and of three visits to China about 40 years later by an established travel agent — the same man. But it is by no means a superficial travelogue. George Bales is a much travelled man of wide experience, vivid imagination and keen sympathies. In an easy and discursive style he tells of people and places he has seen, relating them to history.

George Bales has an immense and unshamed admiration for Chairman Mao, well founded on a study of his thought and on observation of the achievements of the Chinese people inspired by that thought. No sentimentalist, he gives many hard facts of material advances, but he is above all concerned with the blossoming of the people's spirit. In 1926 he had glimpsed a China ruined by warlords and colonial exploitation, seeing the infamous notices along the Bund in Shanghai: 'No dogs or Chinese admitted' and the Sikh police employed by the British to enforce this order with canes. In 1964 he found people happy and dedicated to the service of one another.

The author gives an amusing account of his first 1964 trip with a party of Western travel agents visiting China with a view to possible tourism. These sophisticated gentlemen, who had seen a lot of the world from a series of Hilton hotels, knew all about China in advance: they were prepared to see repression everywhere and to be

proof against well-managed and pervasive propaganda. In spite of themselves most were thawed out by the genial warmth of the Chinese they met and saw at work or at leisure, strolling about freely in a Shanghai now their own, or hard at it on the Commune.

In touch with people

Some of the excellent photographs which illustrate the text show faces that moved the travel agents despite all their previous anti-China indoctrination. They show, too, that the people have got a great deal — good food, clothes, health; with all the institutions and amenities that this implies, but the author makes it clear that the happiness he noted so often in his three trips springs from the great purpose

of 'all for the People' and from freedom from the rat-race for more and more sophisticated commodities which fetters people in the West.

George Bales has the gift of getting into touch with people and sensing their true feelings, he therefore does not see the guide-interpreters and officials of the Chinese Travel Agency as so many automatic propaganda machines, but as very diverse fellow-creatures with whom he has many interesting discussions. When he feels that something is wrong he notes that too. In his hotel in Hangchow he saw a number of local Communist Party leaders leaving a meeting. Their glossy limousines were waiting for them. 'They looked like well-fed cats emerging from another session of cream and I felt an involuntary shudder go down my spine . . . I little knew that evening that I was catching a glimpse of the kind of political party bosses that were to make the Cultural Revolution inevitable.'

Mr Bales is writing a book on the Cultural Revolution; I have the feeling that it will be worth reading.

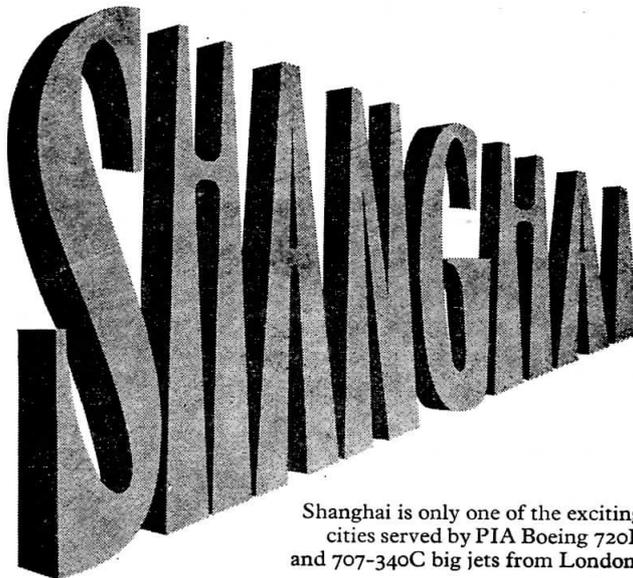
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Books received

PEOPLE'S WAR: The conditions and consequences in China and South-East Asia, by J L S Girling. George Allen & Unwin Ltd, 1969. 45/-.

DEFEAT IN THE EAST: the mark of Mao Tse-tung on War, by Michael Elliot Bateman. Oxford University Press, 1967. 40/-.

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Unbending Lu Hsun

AT A DISCUSSION meeting recently at SACU, Paul Lewenstein introduced the subject, 'The Life and Works of Lu Hsun'. The meeting concluded that Lu Hsun should be read by everyone interested in modern China, indeed by everyone interested in world literature. His is a name to compare, even favourably, with Gorky and Brecht.

Lu Hsun's most famous work, 'The True Story of Ah Q', has been available in English translation since 1925. Other stories have appeared in anthologies from time to time. English editions of his 'Selected Stories' and 'Selected Works' (in four volumes) were published in China between 1954 and 1960; and a translation of his 'Brief History of Chinese Fiction' was published in Peking in 1959. Not one of his stories or essays is without significance.

'Lu Hsun' is the pen name of Chou Shu-chen who was born in the famous old city of Shaohsing, Chekiang province, in 1881. As a boy he had a classical education. When his scholar family fell on hard times, he managed to enter the Free School of Railways and Mines in Nanking, and graduated

in 1901. The following year he began to study at the Sendai School of Medicine in Tokyo. At the age of 29 he returned to China where he taught biology and chemistry in Hangchow, and then became principle of the Shaohsing Middle School. Other teaching posts followed until, from about 1926, he began to devote his whole time to literature and the revolutionary struggle for a new China. He died in Shanghai in 1936.

Lu Hsun wrote of the old China: 'Imagine an iron house without windows, absolutely indestructible, with many people fast asleep inside who will soon die of suffocation. You know since they will die in their sleep they will not feel any pain. Now, if you cry aloud to wake a few of the lighter sleepers, making those unfortunate few aware of the agony of death, can it be said that one is doing them any good . . . ? Yet, if some awake, who can say there is no hope of destroying the iron house?'

Lu Hsun's voice was a violent agonising cry to arouse China.

He was a master of satire; not of the cynicism which 'serves only to make readers feel there is nothing

good in the world and nothing can be done about it', but a satire that is a portrayal of the truth. His literary essays, which greatly outnumber his stories, were 'daggers and javelins' directed against the betrayal of China by its corrupt leaders, and all that was feudal, dark and oppressive in his country. He himself was an outstanding translator, particularly from the Russian. Gogol was a great influence on him. His interest ranged through world culture — Byron, Heine, Pushkin, Petoeff.

A Chinese biographer has written of Lu Hsun's works: 'They are an inexhaustible store of valuable and profound ideas on Chinese history, Chinese society and the Chinese revolution, and may be regarded as a treasure-house of the wisdom of the Chinese people today.'

Mao Tse-tung wrote in *On New Democracy*: 'Lu Hsun had the stiffest backbone, and there was in him not the slightest trace of obsequiousness and sycophancy; this is the character to be most treasured among the colonial and semi-colonial people . . . Lu Hsun's direction is precisely the direction of the new culture of the Chinese nation.'

Those who would know China must read Lu Hsun.

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NOTEBOOK

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* * *

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

* * *

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

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SACU DIARY

June

12 Study Group. General discussion on early Marxist theory.

17 Public Meeting. 'The Chinese Communist Party and its Ninth Congress.' Speaker: Roland Berger who has just returned from China. Holborn Central Library, Theobalds Road, WC1. 7.30 pm.

19 Study Group. Plekhanov 'The materialist conception of History'.

26 Study Group. Mao Tse-tung. 'On Practice'.

27 Camden Branch. Members meeting to discuss autumn and winter 1969 programme. 7.30 pm. 24 Warren Street.

July

1 Discussion Meeting. 'Lin Piao and his report to the Ninth Congress.' Introduced by: Bill Brugger. 7.30 pm. 24 Warren Street.

3 Study Group. Mao Tse-tung. 'On Contradiction'.

Speakers

SPEAKERS on China are available who will lecture to colleges, schools and other interested organisations and groups. Some have films or slides and other visual aids. If you are setting up your programmes for the autumn and want an interesting evening, write to the Speakers Service, SACU, 24 Warren Street, W1 for further information.

Anglo-Chinese Educational Institute

ANY SACU News reader who would like to receive a copy of the Institute's second annual report can now obtain one from Warren Street: those who subscribe to SACU by Deed of Covenant will receive a copy with this issue of SACU News. The report covers the work of the Institute during the last 15 months and considers the future and the need for increased financial support to enable it to develop the educational work for which it was formed.

Bound volumes

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postage 4s, offering a valuable record of the Society's activities since its formation. In this way the many important and informative articles written for SACU News are available in durable form for easy reference. At present we can only offer one complete volume from October 1965 to December 1968 and seven covering 1967 and 1968 only. If members can send us any of the following missing issues we shall then be able to offer more complete bound volumes: November 1965; January, March, April, May, August, September 1966; February 1967 and January 1968.

Posters

POSTERS from China are generally available to personal callers—prices: 3s 6d to 5s 6d. They need careful packing and therefore 1s must be allowed for postage.

Library

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



Air France to Shanghai

Air France weekly service to Shanghai, flown by Boeing Jet Intercontinental, gives businessmen, exporters, diplomats and official travellers fast, direct access to the heart of industrial areas. The flight leaves Orly, Paris at 11 a.m. on Mondays and the Boeing reaches Shanghai on Tuesdays at 3.30 p.m. The return flight departs Shanghai on Tuesdays at 6.20 p.m. and arrives at Orly at 11.30 a.m. Wednesday. London-Shanghai jet economy return fare is £461.30. (1st class return £789.40.)

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