

open once again to missionary efforts" (p. vi), "if the door to China opened again" (p. 90), "with the closing of mainland China" (p. 91), "the loss of China as a mission field" (p. 104), "by the time the mainland is opened to missionary activity again" (p. 105)). It is a veteran's book, a rather backward-looking book. To an extent the tone is also complacent. "The future of China is clouded and uncertain," writes Merwin (p. 81). And is the future of the church unclouded and certain?

The book is indifferently edited. Names are misspelt (*e.g.*, p. 83); statements that could easily be checked are hesitantly put forth (Hromadka visited China "I believe again in 1966" (p. 83); in fact he did not); references are left vague ("in the *Peking Review* a year ago," p. 98); a clumsy effort is made to contradict one of the most interesting points in the book by insertion of an editorial footnote (p. 116).

ROSS TERRILL.

The Cultural Revolution in China. By JOAN ROBINSON [Harmondsworth: Pelican, 1969. 151 pp. 5s.]

PROFESSOR ROBINSON'S book is the outcome of a visit she made to China in the autumn of 1967. Its core is provided by her introduction, where she presents her interpretation of the Cultural Revolution. This is illustrated by an account of the development of the Cultural Revolution in Shanghai as given by a member of the controlling Revolutionary Committee, and supplemented by reports of interviews at various factories and schools together with a limited selection of documents.

On a theoretical level, her introduction is an admirable summary of the case for Chairman Mao. She points to Mao's emphasis on the effect political ideas can have on the economic base, and his concern with the continuance of class struggle after the revolution. She outlines the two stumbling blocks that Mao finds in his path, the growth of an elitist bureaucrat-technocrat state structure more interested in preserving its own power than in revolution and the restrictions of traditional morality and culture. Her clear and sympathetic argument will strike responsive chords in the minds of those of us who wish the Chinese well in attempting to build a socialist, industrialized country. However, her assumption that the Party will in fact arise, purified and supervised by the watchful eyes of the masses guided by Chairman Mao's thought, strikes one more as optimistic anticipation than established fact. Moreover, by remaining in the realms of theory, Professor Robinson leaves the reader with the feeling that only half the job has been done. The Cultural Revolution is not simply a debate about revolutionary theory.

It is as much the result of disagreement over the precise economic, educational and military policies for China's needs as an exercise in using the mass line to find a new social structure. Professor Robinson's failure to examine more thoroughly the "crimes" of the past 20 years, and to attempt an evaluation of what she thinks the Cultural Revolution means in more practical terms, leaves the impression of someone unwilling to go far beyond the brief provided by *Peking Review*.

The reported outline of events in Shanghai is a superficial gloss over the bewildering confusion of events that actually took place. The account reveals little of the confusion that existed in people's minds or of the social divisions that were created. A detailed account is obviously too much to ask for, but this simple, black and white picture leaves many doubts as to the real effect the Cultural Revolution has had in "touching people to their very souls." The same is true of the supplementary accounts from factories and schools. Although there is no reason to doubt the sincerity of the people recounting their stories, one cannot help feeling that the story is being polished.

The documents selected by Professor Robinson will be well known to those who have followed the Cultural Revolution and can only be useful to the non-specialist, for whom this book was principally intended. However, it is surprising that Mao's 7 May Directive has been omitted, as it gives more clearly than most the picture of the new society which Mao would like to see come from the Cultural Revolution.

For the uninformed, Professor Robinson's book is a healthy corrective to the one-sided view of the Cultural Revolution that has appeared in most of the western press. For those who experienced the Cultural Revolution or have followed it closely, it remains an important but superficial survey. The Cultural Revolution was just not that easy.

ANDREW WATSON.

Chung-kung chün-jen chih (Mao's Generals). By HUANG CHEN-HSIA.
[Hong Kong. Research Institute of Contemporary History, 1968.
756 pp. 3 charts. £4 4s.]

THE result of more than 10 years of research and the painstaking assembly and collation of data on personalities and units, this book should long remain the major Chinese-language source book on contemporary Chinese Communist military leaders. With an excellent index of names (both Romanized and Chinese), the book offers a total of 726 biographic sketches. Each sketch tends to minimize comment on the subject's personality and his family while accenting his official career, especially his association with other key personalities and units.