Dr Wong, who is senior lecturer in history at the University of Sydney, tries also to discover what Sun learned in London that contributed to the formulation of his Three Principles of the People, since Dr Sun much later claimed Europe (though he was only in England) as the inspiration for his principles. Influences are not easy to trace, but he did observe British democracy, particularly as it affected himself; he sensed British nationalism as displayed in the vast celebrations of Queen Victoria's fifty years on the throne; and he noted the poverty of the slums of London. He read extensively in the British Museum, and held long conversations with persons who might have influenced his ideas, persons researched and brought to life by the author.

The work edited by Dr Wong is a collection of papers delivered at an international conference held at the University of Sydney in October 1986, under Dr Wong's leadership. The best, in my opinion, is the one on "The Soviet phase, 1917–1925" by the late Professor Sow-theng Leong, author of the important work, *Sino-Soviet Diplomatic Relations 1917–1926* (1976). Professor Leong attempts to uncover the motives of both sides, using some previously unnoticed Russian documents and carefully combing the scanty record on Dr Sun's side to show the calculating pragmatism of each. I question a few statements, but these objections aside, this paper makes a definite contribution to objective Sun Yat-sen studies. The same is true of the paper by Kobayashi Toshihiko of the University of Sydney, concerning Sun Yat-sen and Asianism. In his own paper, Dr Wong condenses his discoveries about the kidnapping in London to show how misinformed text-book writers in the People's Republic are about the facts, and to set the record straight. Professor Gilbert Chan gives an unvarnished account of Dr Sun's foreign relations and shows how historians in the Republic of China and the People's Republic of China try to manipulate Dr Sun's mantle. His blunt conclusion is that "During the last quarter of the 20th century, therefore, the institutionalization of the Chinese revolution should begin with Sun Yat-sen's decanonization." Three papers by mainland historians clearly seem political in purpose – to support Deng Xiaoping's policy of openness to the world. The writers are defensive about Dr Sun's propensities in seeking foreign aid, and their insularity is remarked upon by Krysanne Katsoolis in her insightful critique of the conference papers.

C. MARTIN WILBUR

*Born Red: A Chronicle of the Cultural Revolution.* By GAO YUAN. Foreword by WILLIAM A. JOSEPH. [Stanford: Stanford University Press, 1987. 380 pp. Hardcover, $39.50; paperback $7.95.]

This book is another big nail in the coffin of the once popular theory that the Cultural Revolution was a consciousness raising, idealism inspiring movement. It is a step-by-step, blow-by-blow account of how a bright Chinese middle-school student went about "making revolution," the name Red Guards gave their blend of high jinks and vicious cruelty. It all began with a school-boy's dream come true of being granted the gleeful pleasures of licence both to attack their teachers

and to play "hooky" to their heart's content. Soon escalation took over: playfulness was transformed into the wanderlust of street-smart, child delinquents, and the releasing of aggression became vicious abuses and even the killing of defenceless victims.

Gao Yuan's story adds little that is new to what we should have known about the Red Guard experience, but coming now at a time when the Chinese orthodoxy is that the Cultural Revolution was bad, it will be more widely accepted as being an authentic voice, one that cannot be suspected of masking a hidden partisan agenda. The book is excellent in providing a vivid Red Guard perspective on how one thing led to another as slogan shouting gave way to torture and fighting. Thus, it can be a useful introduction for students new to that strange period of Chinese history. Its strength of immediacy leaves it, however, almost devoid of interpretation.

In this respect we can be thankful that Gao Yuan spares us the standard Chinese moralizing that it was all the fault of the "gang of four" and of an old Mao who was, in spite of it all, still "seven parts right, and three parts wrong." Gao goes little beyond telling us that as a consequence of his experiences he changed his given name of Jianhua ("construct China") to Yuan (in honour of the poet Qu Yuan of the Warring States period).

Yet, in his factual reporting Gao Yuan does provide useful data for trying to understand a key question posed by the Cultural Revolution, which is: how was it possible for so many young Chinese to have exploded in rage and done so many vicious things to people they saw as defenceless sinners? Gao Yuan adds to the mass of incontrovertible evidence we now have that the unrelenting pressures of conformity in the socialization of a whole generation of Chinese was more repressive and productive of deeper frustations than we imagined at the time. The violence that was driven by moral indignation had as its roots a profound resentment that some people in authority were getting away with practices denied to those who were taught that they had to toe the line no matter how painful the sacrifice.

It is no wonder that today many thinking Chinese are confused as to where they should look to find an acceptable and convincing basis for their country's moral order. The country's experience with moral indignation brought only the disaster so well documented in *Born Red.*

LUCIAN W. PYE

*Survey of Recent Developments in China (Mainland and Taiwan), 1985–1986.* Edited by HUNGDAH CHIU, with the assistance of JAW-LING JOANNE CHANG. [Baltimore, Md.: Occasional Papers/ Reprints Series in Contemporary Asian Studies, 1987. 207 pp. US$8.00.]

This volume consists of papers written in late 1986 by such luminaries of the American Association for Chinese Studies as Professors Ray Cline and Harold Hinton, and contributors to panel discussions at the Association's conference in October/November 1986. According to Professor Hungdah Chiu's introduction, the purpose of the volume,