THE GREAT CULTURAL REVOLUTION IN CHINA (1968) compiled and edited by
the ASIA RESEARCH COUNCIL, Charles Tuttle Co., Publishers Rutland, Vt.
and Tokyo, Japan (although they say no parts of this can be
reproduced; the fact is that they, themselves, have reproduced
everything from the Chinese Documents without a single new
translation, exactly as were published in English
by official Communist sources. The only thing that is "original" are the sub-
titles of the various parts, plus very brief little paragraphs before most
articles.)

Part 1. "The origin of the great Cultural Revolution is actually
1962 to 1956 statements that have hardly any relationship to the 1966
cultural revolution. For example, I'm familiar with the attack, on Maoism. The attack remains but as we know, Chou is in
Jilin. The only change that has any significance is that the old party
through into the Cultural Revolution is the "new polices on the philosophical
front" August 6th (1966), Yang Sheng-chien of the CC and former
president of the Higher Party School, who is supposed to have written the concept
of "We must separate the mixed grain..." and for
"two combines into one." The article against him on August 4, 1966 in
Jen-sin Jiah-pao States that no less than 90 articles were written on the
subject. The whole debate is recalled much better in D. Nuovo in China

Part 2. does get to the Cultural Revolution even though it
ends with the first Peking Rally. In other words, in August, 1966 whereas an
entirely new stage was started by the end of 1966 and into January, February,
and editorialization that touched people to their very souls
is important because it still refers back to at least some parts of Marx:
"the essence of Marx is critical and revolutionary. Its basic spirit
is criticism. criticise. revolutionary. That is important to me here is
that I haven't even seen anywhere in the thousands and millions of words that
he ever spread forth on the question that this specific use of "criticism" is
from early Marx, indeed the very essays that center on humanism which the
Chinese have rejected without rejecting the 20th-century, Idealistic-respect
of criticism as a not-so-force, hence they refer to the instead. Thus,
Chairman Mao says: "While we recognize that in the general development
of history the material determines the mental and social
being determines social consciousness, we also and indeed must
recognize the reaction of mental on material things, of social
consciousness on social being and of the superstructure on
the economic base,"

The same article is the one that attacks the Peking circle and Hungarian
revolution.

To show how far behind this compilation is and what is a great
deal more important, what sharp turns occupied within the Cultural Revolution
is the fact that the article, "Long live Mao Tse-tung's Thought, Written
July 1, 1966 to commemorate the 45th anniversary of the CCP" still quotes
"Chairman Liu Shao-chi pointed out: comrade Mao Tse-tung is a creative
Marxist of genius!... in a word, "the traitor is quoted as the authority
on Mao! He may even have written that article. It traces back the anti-
party element "who sneaked into the party." (2-1953)
1956 counter-revolutionists in Hungary was played precisely by a group of revisionist men of

Liu is quoted a second time with something he had said 21 years ago. The next month, August, is when the plenum met but again it was thought that Liu was merely demoted to third place instead of first.

The article that interests me is the J.D. editorial of June 2, 1966...

"we are critics of the old world" and goes on to develop the "numeros million Chinese are all critics" and again "the essence of Marxism-Leninism is critical and revolutionary. Also "raise high the Great Red Banner of Mao Tse-tung's Thought..." refers to the Quito to show that the "advance guard in the

The final three sections, pages 391-452 reproduce documents ending in September 20, 1966 as follows: (1) Lin Piao's message of how to study Mao Tse-tung which the NDMZ released on June 19, 1966 and which called for "unified thinking" and stressed the fact that Mao's Thought "has not grown spontaneously from among the working people, rather it is the result of Chairman Mao's inheriting and developing in a talented way the ideas of Marxism-Leninism on the basis of great revolutionary practice." (my emphasis)

(2) The CC decision on the Cultural Revolution, August 8, 1966; (that's the 16-point deal) (3) The 8.12

Revolution, August 8, 1966, (that's the 16-point deal) (3) The 8-12

The J.D. 66 editorial revealed that 35 million sets of Mao's Selected Works would be printed that year. Finally, the birth of the Red Guard and the admonition "to smash the old world to smithereens" (August 18, 1966).

The collection ends with Anna Louise Strong's letter from China plus a

glossary of terms.