Book Reviews

Thought Reform of the Chinese Intellectuals. Theodore H. E. Chen. Hong Kong University Press; Oxford University Press, New York, 1960. xiii + 247 pp. $5.

The Hundred Flowers Campaign and the Chinese Intellectuals. Roderick MacFarquhar. Epilogue by C. F. Hudson. Praeger, New York, 1960. xii + 324 pp. $6.75.

These two books are largely complementary. Theodore Chen discusses the plight of the Chinese intellectuals under Chinese communist rule for the whole period from 1949 to 1958, while the greater part of Roderick MacFarquhar's book consists of extracts from the material that appeared during the short period of comparative freedom in 1957.

Chen begins by considering the underlying Chinese communist attitude toward intellectuals—on the one hand, realization of their influence in Chinese society and of the importance of winning their support and, on the other, a determination to enforce conformity in thought and complete acceptance of party authority.

When the Chinese Communist Party came to full power in 1949, it had general support from a considerable proportion of the intellectuals who, however, were still far too independent and critical in their thinking to satisfy the communist leadership. A large-scale program of indoctrination through special study groups was started in which the intellectuals were supposed to realize the importance of reforming their thoughts and of repudiating the poisonous influences of their bourgeois background and of the American contacts which had been a major influence in Chinese universities and schools before 1949. The indoctrination was made more concrete by demands for participation in such activities as the land reform campaign and the "Resist-America, Aid Korea" movement; for public confessions repudiating past influences and pledging loyalty to the Communist Party and the principles of Marx-Leninism; and by the selection, for special attack, of persons considered typical of viewpoints which the Chinese Communist Party considered erroneous, but whom many intellectuals had respected. Among these personal targets was Wu Hsun, a 19th-century educational reformer who, coming from a poor family, had devoted his life to starting schools. As late as 1950 even communist publications had praised Wu Hsun, and a film about his life was released in December 1950. In 1951, however, he was selected as being typical of those who lacked class consciousness and who had failed to attack the culture of feudal society, and he was denounced as "villainous, feudalistic and anti-people." Other special targets of attack included Hu Shih (denounced for his erroneous philosophy of pragmatism and his subservience to America), J. Leighton Stuart (as typical of American cultural imperialism), and the agrarian reformer Liang Shu-ming (as typical of non-Marxist reformism).

Pressure was intensified with the campaigns against counterrevolutionaries and with the campaign in 1955 against Hu Feng, a writer who had been sympathetic to the communists but critical of party control of literature and art; in the latter campaign many other intellectuals were denounced as being members of a Hu Feng clique. Chen cites several instances showing how much intellectuals were at the mercy of domineering party cadres.

By 1956 the communist leaders seem to have realized that their pressure on the intellectuals had been carried to a point which seriously reduced the intellectuals' working efficiency. In January 1956 a conference was called to discuss "The Problem of the Intellectuals." Chou En-lai made a speech in which he admitted that there had been shortcomings in the treatment of intellectuals and that they had not been given the opportunity to make their full contribution to the new society. Improvements were made in living conditions and in library facilities, and the load of meetings and administrative work was reduced. Beginnings were made in some relaxation of controls, and more intellectuals were admitted to the Communist Party.

The Hundred Flowers Campaign

The slogan "Let a hundred flowers blossom together; let a hundred schools of thought contend" seems first to have been announced by Mao Tse-tung in an unpublished speech at the beginning of May 1956, and it was the title of a speech by Lu Ting-yi at the end of May. Lu stressed that this new freedom of discussion was "a policy to strengthen unity" and that the campaigns against Hu Feng, Hu Shih, and Liang Shu-ming had paved the ground for it. Chou argues that the new policy followed from a realization that pressure alone had failed to secure sincere support from the intellectuals and that the party must use other means to win them over.

In the course of 1956 there was an appreciable relaxation of control over literature and academic study, but there was controversy over the limits of this greater freedom; some elements in the Communist Party disapproved of the new line in literature and had sufficient influence to secure publication of their criticisms of this freedom in leading newspapers and periodicals.

The next important development was the speech by Mao Tse-tung (27 February 1957) on "Contradictions among the People." This was not published until the middle of June, though it was given to an audience of 1800 in Peking and tape recordings of it were reproduced at meetings in other centers. MacFarquhar gives an interesting comparison between the version of the speech which was finally published and a version, obtained earlier in Poland, which was probably nearer the original. During March and April a series of forums was started in which the participants were encouraged to speak frankly and were promised freedom from reprisals.

Reasons for the New Policy

MacFarquhar rejects the view that Mao's policy was simply a trap to induce opponents of the regime to reveal themselves. He argues: "Probably it would be more correct to say that Mao was the victim of his own ideas and illusions. He really believed in the funda-

mental unity of the Chinese people and believed that the methods he had used had preserved this unity. He knew mistakes had been made; the whole object of the rectification campaign was to prevent their recurrence. But he firmly believed that the conventional Communist formula—often criticized during the 'Hundred Flowers' period—that achievements were primary and defects secondary really corresponded to the facts."

Neither author fully brings out a feature of the communist system which would have provided a strong motive for Mao's policy, if this view of his beliefs is correct. It is clear, even from official communist sources, that local cadres often abused their powers and created grievances which the leadership was willing to remedy when it found out about them and that, because of the suppression of criticism, it was often a very long time before the leadership did find out. If Mao believed that the communist system had been generally accepted and that the bulk of criticism would be directed against defects which the leadership was willing to correct, then he could, quite logically, conclude that freedom of criticism would actually strengthen the regime.

In fact, a great deal of the criticism attacked the basis of the communist system, and it came not only from the older intellectuals, which the communists could have explained away as the result of bourgeois background, but also from students, peasants and workers, and even from some Communist Party members of long standing. MacFarquhar gives a large sample of the criticisms which appeared, and Chou gives a summary with a number of quotations.

During May 1957, when people had found that it was possible to criticise without immediate reprisals, both the volume and the seriousness of criticism increased exponentially. At the beginning of June the Communist Party reacted with the "anti-rightest" campaign. The critics were attacked, dismissed from their positions, and forced to make new and humiliating confessions. The period of comparative freedom was followed by the strict enforcement of official orthodoxy and of complete subservience to the party and by the violent denunciations of revisionism, which have continued up to the present.

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General Theory of Banach Algebras. Charles E. Rickart Van Nostrand, New York, 1960. 405 pp. $10.50.

This book, as the title suggests, is entirely devoted to the general theory of Banach algebras. During the 1930's algebras of operators defined on a Hilbert space, that is, special Banach algebras, were extensively studied by von Neumann and Murray. The abstract definition of this concept was given by Nagumo in 1936. But it was not until 1941 that Gelfand, in an epoch-making article, laid the foundations for a general theory of Banach algebras. Gelfand's new approach consisted of the full use of the techniques of elementary ideal theory. In particular, the applications which Gelfand made of his theory to give elegant proofs of some very deep theorems of Wiener in the theory of Fourier series and the theory of Tauberian theorems attracted a great deal of attention. Moreover, Gelfand's applications established the usefulness of algebraic methods in certain areas of analysis.

The book under review consists of four chapters and an appendix. In chapter 1 ("Fundamentals," pages 1–38) the general definitions and notions of the theory are given. This chapter contains a detailed study of the motion of the spectrum of an element of a Banach algebra culminating in a simple proof (due to the author) of Gelfand and Mazur's theorem that a normed division algebra over the complex field is isomorphic to the complex field. The algebraic foundations of the theory are given in chapter 2 ("The radical, semi-simplicity and the structure spaces," pages 41–96). In this chapter the author presents a large amount of material that previously was available only in articles scattered in many periodicals. The theory presented in chapter 2 is applied in chapter 3 ("Commutative Banach algebras," pages 108–173) to obtain Gelfand's original theory of commutative Banach algebras. In addition to this, chapter 3 contains a detailed discussion of the theory of the Šilov boundary and of the theory of completely regular algebras. Algebras with involutions, such as algebras of bounded operators, are studied in chapter 4 ("Algebra with an involution," pages 178–260). This chapter contains Kaplansky's and Fukamiya's proof of Gelfand and Naimark's conjecture that every B*—algebra is symmetric. The author has refrained from giving a detailed account of the theory of special algebras, such as the von Neumann algebras, algebras of continuous functions, and group algebras because three books, each devoted to the general theory of one of these special algebras, have been published. However, a brief account of each theory is given in three separate paragraphs collected in the appendix. Since most of the details are omitted in this appendix, it may be looked upon as a source of exercises. A complete bibliography, containing more than 800 titles, concludes the book.

It is Rickart's belief that the development of the general theory of Banach algebras as an independent discipline is to be found in its algebraic development. In this respect the book, particularly in chapter 2, differs remarkably from its Russian counterpart, *Normed Rings* by Naimark (1956; English translation by L. Boron, 1959).

The style of Rickart's book is concise but precise, and those who have an appreciable knowledge of the elements of functional analysis and general ring theory will find that it is not too difficult to read.

The book is an important contribution to the existing literature on this subject; the author and the publisher are to be congratulated for publishing this excellent book.

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Principles of Human Genetics. Curt Stern. Freeman, San Francisco, ed. 2, 1960. x + 753 pp. Illus. $9.50.

For years it has been something of a cliché that man is an unfavorable subject for genetic studies. To be sure, one cannot deliberately plan crossing experiments with successive generations of human beings, as one can with, say, *Drosophila* flies; even if this were possible, the results would be too slow in coming for an experimenter to record them. Yet on the other hand, human materials offer advantages not found in any other material. Much historical information about human families is preserved in many places, from family chronicles to state archives; history has recorded nothing about *Drosophila* genetics. Human morphology and physiology are relatively well known. And more people are interested in man than in any other species; this makes possible greater expenditures of labor and funds