

# Quadrille

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Bennington College  
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## William Hinton Interviewed

*On Saturday, March 18, Quadrille interviewed William Hinton, the author of Fanshen: A Documentary of Revolution in a Chinese Village. Because of space limitations it was necessary to edit portions of the interview, but the bulk of it appears below.*

*Mr. Hinton has a B.S. in agriculture from Cornell, and runs a farm in Pennsylvania. He began writing his book in 1958, when he gained possession of his notes which had been confiscated by U. S. Customs upon his return to this country from China in 1953.*

*The interview itself was conducted by Leonard Rowe, a teacher of political science at Bennington since 1964. Mr. Rowe received his A.B., M.A. and Ph.D. degrees from the University of California at Berkeley. He served as Associate at the Russian Research Center at Harvard from 1960-1963, and taught at Brown University and the University of Michigan before coming to Bennington.*

*Mr. Hinton, we are grateful to you for coming to Bennington College and for your fascinating talk last night. I think the reception from the audience—students, faculty and guests—testified to the interest of your topic and your presentation.*

*You have had a great deal of personal experience in China and have lived there for a number of years. Could you tell us something about the occasions of your visits and your residence?*

I first went to China more or less by accident. When I got out of High School I worked my way around the

*That was in the nineteen-thirties?*

I read the book in 1942 or '43, after I first went to China. I think if I had not seen China it would not have affected me like that, but I was very despondent when I visited China the first time.

When I read the book and realized there was a revolution going on and a large group of Chinese were not despondent about it but saw a hope for change, I had to change my view about a lot of things. Until that time I had been a pacifist, but I decided I was no longer a pacifist and I applied for armed service and was rejected for a perforated eardrum. So I got a job at the Office of War Information and went to China as a civilian.

I worked there for about a year as a propaganda analyst for the Office of War Information. When the war ended I had a chance to meet the leaders of both the Democratic league and the Communist party. I met Mao himself.

*Did you have a conversation with him?*

I had a number of conversations with him.

*How was your Chinese at that time?*

I could not speak Chinese—I talked with him through an interpreter.

*How did Mao impress you?*

It was very interesting. I, of course, knew him as a world figure. I thought I would interview him and learn something about China, but he interviewed me about American Agriculture, which was my field. I was very impressed



world and I got a ship to Japan and got a job there and saved enough money to travel. I went to Manchuria, China, which was then occupied by Japan, and was very much impressed and disturbed by what I saw there, so that later during the war when I read Edgar Snow's *Red Star of China* it had a tremendous effect on me.

that a man of his stature would try to learn from me. He's a good listener, a good questioner, and a good interviewer; a very impressive man, completely unselfconscious.

*That is interesting because many reports we read now indicate he is very dogmatic and rigid and not receptive to new ideas. What you are saying seems to contradict that.*

I think his whole life record contradicts that. In fact, it was he who insisted on examining China concretely to see exactly what China's problems were, and he conducted many decades of struggle against those Chinese revolutionaries who studied in Russia or studied the works of Marx and Stalin and tried to create in China a replica of the Russian revolution.

*He was then an innovator and developer of Marxism, rather than a dogmatic follower?*

I certainly think so. I think his great contribution in the past was the application of Marxist principles to China. It was he who worked out the whole basis of the new democracy which was the first stage of the Chinese Revolution.

*You were telling us about your trip to China and your residence there.*

After this trip during the war I went home, but I decided to come back to China, and after a year I got a job with the U.N. Relief and Rehabilitation Administration as a tractor technician. UNRA was a pre-U.N. organization to relieve areas suffering from the war, and in China it meant red as well as the nationalist areas. I went with a group of young people who were recruited by the Church of the Brethren to teach the operation of tractors. They sent 2,000 tractors and 50 volunteers.

Though most of us were not trained, as American young people we had some knowledge of machinery and we were able to do a pretty fair job. I was fortunate in being sent across the lines with 20 tractors into a Communist area. I thought it was fortunate because the Chinese revolution was what interested me about China and to go into the revolutionary base and see how it worked and what was happening was extremely interesting to me. Then we ran out of gasoline and they had to put the tractors away for a year or two, and I was asked if I would teach English for a while at a guerilla university in the mountains. It was called Northern University, but it was a guerilla university in that it had no fixed home and it went wherever things were relatively safe at the time. It was made up of students and teachers who had crossed the lines to join the Revolution. They came from the big universities on the coast and they all had assumed names.

*Who were the students, what kind of people?*

They were mostly young people from the big cities and some gentry sons and daughters. But they were revolutionaries; they wanted to free China from foreign control, they were against the gentry dominating the country, and they were very much against Chiang Kai-shek.

I taught English there, and a few weeks after I arrived about more than half the students and faculty left to join land reform work teams. I asked if I could go along and observe and, on condition that I continue teaching, they said I could go. I picked a village only a mile away from the campus and spent 6 months there observing land reform.

After we had been there a month or so the university moved away, and the whole student body marched off to a new site 300 miles to the East. They allowed me to stay behind with two interpreters to continue this same land reform work till it ended, so I was able to complete that work and live in the village for 4 or 5 months.

*In Fanshen you spent considerable time covering the Civil War and the first stages of the establishment of Communist Rule in China. Could you tell us about the revolutionary spirit in the late 1940's and early 1950's. What kind of mood was China in?*

In the liberated areas the mood was extremely optimistic and exciting. People realized they were transforming their country after 3000 years of one system and several hundred years of extreme decay of the system. In 1948, when the Civil War was under way and they knew they were winning, the optimism and energy of the people was tremendous.

On the land reform teams the morale was high; we had our food, clothes and 50¢ a month for spending money, and no one thought of personal privilege or personal advantage. Everyone was aware that the world was being transformed (at least the Chinese world), and that was an extremely exciting and historic thing. This was, for me, the most inspiring period of my whole life.

*And that was part of the reason that you planned to stay on? How many years did you stay?*

Well, I stayed on for six more years, and we began the tractor work again. They captured a hundred drums of gasoline in 1948 and the tractor project opened up again. I went back to teaching tractor operation and continued until 1953. The little class which originally had about 70 students became a university of agriculture before I left, and had a large staff and thousands of students.

*I also understand your daughter is now in China and is a Red Guard.*

Yes. I was married when I went out to China and when I found that I was able to stay I asked my wife to come out. Our daughter was born in Peking in 1949, about a month after the establishment of the new government. My wife and I were later divorced, and I married again. But they stayed on in China and my daughter grew up in Peking and is now 17 years old.

She is in a middle school for children with special academic ability. It is a school where they combine work and study so that ordinarily when the school is in session she works some hours a day in a factory. I don't know what they produce, but metal work I am pretty sure.

Since this Cultural Revolution began there has been so much demonstration in the schools that all the higher schools have closed down, and the young people have organized into many units. They don't call themselves Red Guards—that is only a general name. But she is in one of those units, and many of them are wandering around China

now on what they call Long Marches. They travel and work and spread the ideas of the new phase of the Revolution wherever they go. I got a letter just two days ago which says she is in Shensi, a province that I write about in the book, working in a coal mine. So she is very well integrated into Chinese life. In fact, from what friends tell me, she is as much a part of Chinese life as any of the foreign children in China.

*She feels very much Chinese?*

Well, it is hard to feel Chinese when you are the only blonde girl among so many dark haired girls. But among those she knows and where she has grown up her life is normal and she certainly feels very much a part of it. But it is hard for her when she goes to new communities and new places because she is an object of some curiosity always.

*I understand you also have a sister in China and that she went to Bennington at one time. Did she graduate from Bennington?*

Yes, she was one of the few Bennington products who studied science here.\* Her field was physics, and she afterwards went to Wisconsin for advanced work and later to the University of Chicago to do doctoral work. In the interim, she was at Los Alamos and helped to build the first atomic bomb. When it was dropped in Hiroshima she was extremely upset by the whole idea of using this weapon on people in that way. They had not really thought that it would be used in that way. So she gave up physics.

At that time her present husband was in China working, (he had been my roommate at Cornell), and he was asking her to come and marry him, so she finally decided just to get out of the whole field, and she went to China and they have been working for twenty years on a livestock farm there. She worked more on the technical side, the pasteurizing and processing of the milk, and created a milk cooler and a little pasteurizer.

*How does she feel about being removed from nuclear research and work? I suspect that if she had wanted to she could have found something to do along these lines in China.*

Well, she left the field here because every road seemed to lead to weapons development and there she didn't want to take it up again after having left it here. And, in fact, no one offered it to her. The Chinese are certainly not about to bring Americans into their own nuclear work. However, she was at one time offered a teaching post in physics, but at that time she preferred to stay on the farm. It would have meant a complete change of life for them and they rather liked the worker-peasant life of the state farm, as compared to the intellectual community around a university. But lately they have changed their life completely. They were asked if they would help in English translation work and I understand that they are translating movie

\* Joan Hinton Engst '42)

scripts now.

*Does she correspond with you?*

Yes, we get letters quite often. In fact, I have gotten wonderful letters from her over the years. I hope to work them into a book at some point if I get a month or two to work at it.

*I wonder if you would return to the Cultural Revolution for a little while. I think that most people in the U. S. and perhaps all over the world are perplexed at what is*



Leonard  
Rowe

*going on in China now. In the first place, most people do not understand or do not know what is going on because information is very limited and often very confused.*

*I detect, in effect, the same kind of revolutionary spirit, which you described earlier as being prevalent in the late 1940s in the Revolution and, on the other hand, we see a picture of an entire nation having gone berserk, crazy; with the leader Mao Tse-tung who is senile and doesn't know what he is doing; of a very sharp power struggle within the Communist party. What is going on?*

I think basically what is happening is that they are going through a second revolution. This may seem strange to those who wonder why, having gone through a revolution so recently, they should be going through another. But it becomes clear when you realize that the revolution they went through in the 1940s and '50s was only the first stage of the revolution and the content of this earlier revolution had to do with land reform and national liberation, and that these only laid the stage for a socialist revolution.

The socialist revolution is more profound and deeper than the previous revolution, and there is less precedent for it in the world. Only the Russians and some East European countries have carried through a socialist revolution or stages of it, whereas anti-feudal revolutions have been going on for centuries in the world. England, America, France, and other countries have carried through revolutions breaking-up feudal gentry and establishing conditions for new societies, generally capitalism.

I think that in view of this Americans fairly easily understand the earlier stage of the revolution. After all, we are anti-feudal ourselves and had our own civil war which dealt with slavocracy in the South. We wouldn't have

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## Editorial Note

*Quadrille* is published at Bennington College six times a year—in October, November, December, April, May and June. It is designed to reflect the views and opinions of students, faculty, administration, alumnae, trustees, parents of students, and friends of the College. It is distributed to all the constituencies, and is intended primarily as a monthly paper in which members of the Greater College Community may expound, publicly, on topical issues.

The editors of *Quadrille* invite articles, statements, opinion and comment, letters to the editors, photographs and graphics, and reviews from members of all the constituencies.

### STAFF

Editor—Laurence J. Hyman

Alumnae Editor—Meredith Leavitt

—Photographs by Laurence J. Hyman

—Drawing by Alexa Davis



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## Letters To The Editors

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### To the Editor:

I propose that instead of spending I don't know how much on new student residences, that money be allotted instead to build, in separate and remote terrains a goodly distance from campus, two new edifices, one for the drama department and one for the music department. There they could create, represent and flourish in the understanding vacuum for which they seem to yearn.

O sweet preciosity of art, I shall never understand you! But once you come out in the open and show yourself, you are exposed to suffer my tainty critic breath.

—June Barbara Magnaldi '61  
Thessalonki, Greece

### To the Editor:

*Quadrille* is great, and so is the general air of verve and freshness that seems to be emanating from the Alumnae and Publications Departments these days.

—Elizabeth Mills Brown '39  
Guilford, Connecticut

### To the Editor:

*Quadrille* is a lively attempt—it's good to feel the pulse of things at the college. More alumnae contributions I think would improve it—for us the reviews are interesting, but since we can't and won't be able to see the productions they seem a bit remote. The college issues, though, are good to read about. I'd like to see *Quadrille* print serious articles by alumnae, in and out of the arts and professions.

—Margot Starr Kernan '48  
London, England

### To the Editor:

Cannot resist comment on the relevance of the question: "Must we wait the hundred years it took the world to accept Whitman and Emily Dickinson?" apropos of the college's refusal to invite certain poets "who have become household words in some circles." Which is it? Are these poets comparable to Whitman and Emily Dickinson because they are "household words" or because they have been refused invitations (in other words, slighted, hence "martyred")?

The discrepancies implicit in such evaluations, revealing the acute anxiety of not being "progressive," are an apt illustration of Dwight MacDonald's exposé of the "myth of the avant-garde" plaguing American culture and its mass consumption. As Thomas Mann noted, even as a boy, on a motto carved in stone in his home-town, "You can't please everybody." Neither can the Literature faculty of Bennington hope to, and should not be intimidated as "reactionary" (whatever its reasons for refusal) on the basis of a highly dubious debt to "modernity" in the presumption of posthumous chastisement. Ultimately, our mistakes of judgment in the adulation of mediocrity are indeed eternally recurrent and far more harmful to genuine artistic continuity by their consequent isolation of quality through cultural clichés.

—Jocelyn Levine Brodie '51  
West Townshend, Vermont

### To the Editor:

Thank you so much for sending me your special NRT issue of *Quadrille*. Having read this issue and having spoken

with alumnae, I find myself becoming increasingly more fascinated with what the Non-Resident term is.

Even if I do not attend Bennington, I feel that being associated with the college for just this brief time will have helped me in learning of the number of diverse and interesting jobs open to college-age girls.

Thank you once, twice, and thrice again.

—Susan Levine  
Brooklyn, New York

*To the Editor:*

I enjoyed the January *Quadrille*.

But tell Margaret Parker et al. (the writers of that "intense" galley) that if they don't hurry up and develop a sense of humor about themselves and life at Bennington, they're not going to fit in any easier to cope with life in the "world outside."

Tell them, too, that life at Bennington is fantastic in retrospect.

—Caryn Levy Magid '65  
San Francisco, California

*To the Editor:*

I am enough interested and intrigued by the new *Quadrille* to air in it a persistent and continuing gripe I have against Bennington: since Bennington has consistently maintained an often irritating, often smug, and frequently misplaced pose as the repository of all new ventures in education, will someone please explain to me why, after all these years, it is still a college for females only? Since the only educational institution I ever attended that was "segregated" was Bennington, this struck me even at age 18 as a forced and foolish situation. I still think it is. In view of life since graduation (18 years of teaching, mostly in a boys' school), I have found nothing to change my opinion. The only problem I can envision now is that if Bennington were to go coed at this point it would be such an overdue step as to seem almost reactionary. Harvard's doing it, Yale's doing it, all the state universities have long since done it—what on earth is Bennington waiting for?

In my college days the "party line" was "we'd get second-rate girls and third-rate boys." Is this true of Swarthmore? Columbia? Recently I wrote a letter to Bennington and got the same old line again. I am really sick of it! Furthermore, my answering letter said, "that the Bennington community, as a whole, did not want to compete with men at this level." Well, I should certainly hope not! Sorry, but I think that is a childish and ridiculous statement. If they really want to construct, and inhabit, a frilly, female ivory tower, then there is something terribly wrong with Bennington's aims.

This is a world composed of men and women (thank God) who may occasionally compete, but who usually work out ways of working together and, what's more,

doing it to their mutual pleasure and gain. Each has a definite contribution which is their own and together they make the whole, which is our world. It is rather silly to wait until the young are in their twenties (often married!) before beginning to learn how—"the other half lives." I venture to think it would take the edge off a lot of parental squabbles (11 p.m. vs. 11:30 p.m.) if this were all a natural, relaxed part of existence.

By all means, let's expand the college. By all means build those ugly, expensive new dormitories—and by all means fill them up with males.

—Constance Wigglesworth Holden '38  
Cambridge, Massachusetts

*To the Editor:*

*Quadrille* is a lively and sophisticated paper. But try to think about changing the format to conform to the content.

I was especially pleased to see the Galley on the Value of the Bennington Experience, also the interesting introductory letter by Kathleen Norris; this marked the first time I had seen the College criticized, in print, from a psychological point of view.

Personally, I feel that Bennington *does* cost too much, in terms of over-competitiveness, anxiety, over-intellectualization, guilt, and four years of taking yourself just too damned seriously. Now I suppose many schools are guilty of this, but Bennington seems to do it up brown. Just last September, for instance, President Bloustein welcomed the freshmen as "votaries to the Bennington sect." Now the man was kidding, or was he? Isn't that precisely the kind of exaggerated, unrealistic, super-idealistic image one is bombarded with at Bennington?

And the students who are not very strong, who are naïve enough to take this seriously, who knock themselves out trying to live up to the image, what happens to them? I'll tell you. Not only do they graduate confused, but they graduate deprived of four years of emotional growth and development that by rights should have been theirs at that point in their lives. And during the four years it is precisely this "image pressure," combined with the isolation and lack of extra-curricular activities that creates the apathy, drug, pregnancy, transferring, liquor, sex and other problems outlined in the Galley.

Now there are those who say that only the "mature" are "ready for Bennington" and only those should be picked to go there. But who, I would like to know, is "mature" at age eighteen?

If you print this letter, I would be interested in seeing if there are some graduates who feel that in the psychological sense Bennington did them a world of good, and why. I myself can hardly believe it. Too great a part of what it did for me, I am sorry to say, and for many of my classmates, was to give us a very strong dose of fashionable

snobbism and intellectual conformity from which it took a great deal of time to recover.

—Judith Greenhill Speyer '56  
New York, New York

*To the Editor:*

Thank you so very much for sending me the *Quadrille* issue devoted to the Non-Resident Term. I found it most interesting and was positively intrigued by the work that many of the students did. It's interesting to read that one girl did anthropological research in Honduras. What a fascinating experience she must have had!

I'm now going to send the *Quadrille* to my parents. I know they will be interested in it since they are also very impressed by Bennington's Non-Resident Term.

—Debbie Lovitky  
Ann Arbor, Michigan

*To the Editor:*

Congratulations! This issue of *Quadrille* is an overwhelming success: first-rate photography, interesting text and excellent presentation.

After so many artsy, cutesy and dull publications coming from Bennington this is a cause for rejoicing.

—Mrs. Bernard G. Cherau  
Sudbury, Massachusetts

*To the Editor:*

I enjoy *Quadrille* so much—It's a wonderful way to keep in touch with Bennington, and all the amazing things there. I still think Bennington is the best place to go and express what you feel and enjoy and believe in, and to get help and encouragement at the same time.

—Jane Turner '44  
Denver, Colorado

*To the Editor:*

Cast my vote as another one of confidence for *Quadrille*. It is interesting and very well done.

—Novelene Yatsko '66  
Hammond, Indiana

## Faculty Notes

Bernard Malamud this winter won the 1967 National Book Award for fiction for his novel, *The Fixer*. He has been a member of the Bennington literature faculty since 1961, and is now on a year's leave of absence to teach at Harvard. Mr. Malamud wrote *The Fixer* while teaching at Bennington, and read a chapter from the book at the College last winter. Of Mr. Malamud's six novels, five have been nominated for the award, and *The Magic Barrel* won in 1958.

Jules Olitski, one of the four painters who represented the United States at last year's Venice Biennale, was awarded top prize at the 30th Biennial Exhibition of Contemporary American Painting this winter at the Corcoran Gallery of Art in Washington, D. C. The prize, \$2,000 and a gold medal, was awarded by a jury of three museum

directors. Mr. Olitski has taught painting at Bennington since 1963.

Harold Kaplan has received a Fulbright Lecturing Grant for 1967-68, enabling him to teach American literature at the University of Aix-en-Provence, France. He has taught at Bennington since 1963.

Francis Golfing returned to Bennington this term after a leave of absence in the fall. While away he taught "The Rise of Chivalric Poetry in Europe" and "History of the genre *epigram* from the Greeks to the Renaissance" in the Classics Department at the University of Tübingen. He also lectured on "The American Reception of the European Avantgarde" at the University of Berlin and Frankfurt University. Mr. Golfing's most recent publications include *Aphorisms*, The Green Knight Press, 1967; reviews of recent European philosophy and literary scholarships in *Books Abroad*, University of Oklahoma, Autumn, Winter and Spring issues; and articles on Baudelaire and Mallarmé in *Kunitz, European Authors from 1000-1900*, Wilson Co., 1967.

Pat Adams will have a show of paintings at Windham College, Putney, Vermont, from April 15. She has taught at Bennington since 1964.

Eric Rosenblith, new on the music faculty this year, spent the Non-Resident Term on a concert tour of Canada and Europe. Among his performances was the playing, at the *Centre Cultural Americain* in Paris, of contemporary works written in America by European composers.

Robert Woodworth spent the Non-Resident Term as visiting research professor of botany at the University of Florida, and conducted graduate seminars there. He completed a new time-lapse film on the life history of a water mold, the *Saprolegnia ferax*, and made additional scenes for his 1966 film on the *Achlya ambisexualis*, a related water mold. He also gave a series of lectures and film showings in Florida and throughout Massachusetts.

Sidney Tillim, who joined the art faculty in 1966, will have a one-man show of paintings at the Schoelkopf Gallery in New York from May 2-20.

Thomas Brockway, who retired from Bennington last year, is now Executive Associate at the American Council of Learned Societies in New York. He is serving as staff officer for a group studying the problems of research libraries for the National Advisory Commission on Libraries.

Shirley Jackson's novel, *We Have Always Lived in the Castle* was presented by the Syracuse University Readers Theatre in March. It was abridged for the theatre group's presentation by Dr. Beverly Canning, of Syracuse.

Peter Drucker, who taught philosophy and politics at Bennington from 1942-49, published *The Effective Executive* (Harper & Row) in February. His book, *Managing for Results*, was awarded the German Hegemann Prize in 1965 as the best book in business and economics.

stood for this kind of gentry ourselves and we wouldn't stand for foreign intervention in our affairs, and when a country frees itself from foreign control and breaks up the landlord-gentry system it is fairly easy for us to understand.

But having done this, the Chinese have moved on to the socialist revolution, about 8 years ago. They began with two major reforms: one was to buy out all remaining business and commercial enterprises and the other was to collectivize their agriculture. They had encouraged the peasants to pool their holdings and to build collective cooperative farms and communes and these two reforms created a socialist economy.

*Was this part of the Great Leap Forward?*

Well, the Great Leap Forward was generated out of the collectivization of farming. It was a very successful move, by the way, in spite of the fact that the American press and the academic community has denounced it ever since. But it wasn't able to consolidate to its most advanced forms, and so there was a certain retreat and the retreat was regarded here as defeat.

But this was part of the first great phase of the socialist revolution, and now we are witnessing the second great wave of this socialist revolution. In between came a period of crop failure, flooding and drought.

*The popular involvement in the current Cultural Revolution is astonishing, with millions of people milling around from city to city, including the Red Guards. Isn't there the danger that this might get out of hand?*

Well, of course there is bound to be some confusion, some chaos, and some disruption of communications and production. But Mao has always maintained that the most important thing in a revolution period is to get people in motion.

Mao wrote years ago that once the peasants rise it will be a storm that no one can withstand. His main strategy is to mobilize hundreds of millions of people, to make their voices heard. It is not getting out of hand because the people are, in fact, moving forward; they are solving problems and creating new conditions which are essential for building a true socialist society. Any mistakes can be corrected and there is plenty of time to overcome the problems that arise.

*This contrasts sharply with our notions of dictatorship and totalitarianism doesn't it?*

I have never been able to apply the word totalitarian to what is happening in China. I don't really know what people mean by it. They seem to mean, really, a place where there is no private property. But any revolution is an extremely democratic thing, and if you don't have millions of people in motion you don't have a revolution. Millions of people are liberating themselves and they feel they have

a voice and a vote and a right to speak. They feel liberated.

Any revolution is very democratic, if it is a real revolution. Of course there are false revolutions, coups and counter-coups, which are entirely different. What we are talking about is a mass, popular revolution which is very democratic except for those who are the objects of the struggle, and they think it is terrible. The landlords couldn't have found it worse; they were arrested and their property was taken away, and if you talk to them about that being democratic, they say it is not, that it is an absolute disaster. They used to run everything and now they don't even have a voice. They are under a dictatorship, this is what they mean by a democratic dictatorship. For the masses it is democratic, for the rulers it is a dictatorship.

*Is there any doubt in your mind how this is going to turn out?*

No, I think the victory has already been won. At this stage of the revolution, I think, Mao and his supporters have won basic mass support. Their supporters have taken over the key cities and provinces where there is opposition. Our press thinks that because they aren't seizing new cities and provinces that something has happened but, in fact, they don't have to seize power everywhere because in many places the power is already held by people who support Mao.

*Will the next stage be the classless society?*

Oh, goodness no. Mao projects possibly three hundred years of struggle before they will actually have developed socialism to the point of communism.

*Three hundred years? That is truly a permanent revolution!*

Well, he is judging by the fact that it took the capitalist classes at least two centuries to overthrow feudalism in Europe and to establish a new order. There were revolutions and then there were counter-revolutions. They cut off the king's head, and then the king appeared again.

*How can you maintain a revolutionary spirit for 300 years, or even 30 years?*

The Chinese revolution is new—it is only 10 years old. It is no wonder there should be revolutionary enthusiasm now. But let's predict twenty years from now: maybe socialism is half built and maybe new problems of bureaucracy arise; if there is wise leadership they will presumably have another great movement to straighten it out.

*Then your daughter's daughter will be marching again?*

That could be.

*One of the things that has disturbed a number of people who are sympathetic to the Chinese Revolution is something which is more reminiscent of the more degenerate stages of Stalinism in the Soviet Union, and that is the cult of personality. As I look at various Chinese publications, including the Peking Review for example, I have wondered about such headlines as: "The brilliance of Mao Tse-tung's thought illuminates the whole world," "Chairman Mao is*

*the red sun in the hearts of the people of the world," etc. This is very reminiscent of the 1930s and 1940s in the Soviet Union when Stalin used to be referred to as the "Brilliant sun of the peoples of the world," and so on, and it disturbs a number of people. I wonder why this is being done. Would you say this is genuine enthusiasm, popular enthusiasm, for Mao Tse-tung, or is it deliberate political maneuver?*

I think it is a very complex phenomenon and I think it has both positive and negative aspects. I think basically the study of Mao's thought, the core of the political movement in China today is a healthy thing. And it is, in fact, a modest way of presenting Mao's theories to call it Mao's thought. And now, because of the struggle within the Russians and the feeling that they are revisionists, Mao is becoming a world leader.

When people study Mao's thought, they actually study Marxism-Leninism and Mao's, of course whatever contribution that he has made to it. They study this whole body of thought. Right now they are studying two primary aspects of it: one is his outlook, his class position, and the other his method.

They study these, and they study the dialectical method. No one says that Mao invented this, but they think he explains it well and, if one studies it through his works, one can grasp this method. With this standpoint and method one can, in fact, build socialism.

There have been many articles about how the people studied Mao's thought and solved the problems of marketing watermelons in Shanghai. Take this watermelon problem: they all get ripe at once, thousands of tons of watermelon. There is a small staff handling produce in the produce cooperative. There are millions of people who would like these watermelons and always in the past the watermelons have become rotten because they couldn't get them to market. So the men in charge sat down and studied first what their attitudes were.

Now if they had been capitalists, it would have been easy: they would have bought the melons for almost nothing because there were so many of them, they would have thrown half of them in the river, and then they would have charged high prices for them on the grounds that they were scarce. They would have made a big profit, and everyone would have suffered except them. But with Mao's approach (that one must serve the people), they couldn't do this. They had to work out a solution which would help everyone, and the method comes next. Well, they analyzed the contradictions in this situation and found the key link through a dialectical analysis, and they mobilized their forces and solved the problem for the first time without losses and with fair prices for consumer and farmer.

*I have seen stories in the Peking Review, for example, about surgeons applying Mao's thought in performing operations and so forth. It is difficult to grasp the relation-*

*ship between Mao's dialectic and how to go inside someone's liver.*

Again, the attitude is very important. For example, doctors can do more working together than they can do separately. There is a lot of individual careerism among surgeons, particularly surgeons trained in the West. This personal prestige, and wanting to get credit, can stand in the way of the best care for a patient, even the best operation. But if they overcome this personal approach and work collectively, really as a team, and pool their knowledge and do their best, I am sure one could say that medicine could advance more rapidly and certainly the patient would be in better hands.

I think that this attitude of selflessness is the main thing, it is fundamental. The dialectical approach, of course, is an extremely complex study of concrete things, and if anyone approaches surgery dialectically I am sure it might be fruitful. I try and approach my farming that way, and I think that it is quite fruitful.

*You mean you apply the thought of Mao Tse-tung to your farming?*

I try to.

*What kind of crops have you been getting?*

Well, I did pretty well a couple of years, and pretty badly last year when it didn't rain. I suppose one must face this question of continued drought and find a solution to that. That's the main contradiction between me and good crops. I have to get water to my land, but that has to be analyzed. I haven't done it as systematically as I would like to because I don't sit down, I am in too much of a hurry. In China, you see, they sit down and they figure this out ahead of time.

*Could you give us an example of this? Let's say you are unhappy with your corn crop, and you want to apply Mao Tse-tung's thought to this problem. How would you go about it?*

Well, in a capitalist society you can't really apply Mao's thought to the problem because you can't take a collective approach to the solution, so basically what you would apply is the dialectics of the thing. You would study the contradictions inherent in the problem.

*Like what?*

Well, the basic problem seems to me to be moisture. So far with me that is what it is. In order to get high yields you have to put on tremendous amounts of fertilizer. But if you don't get rain, there is a point where the fertilizer harms the plants, so you have to balance all these factors and figure out an optimum fertility program which will not hurt you too badly if there is good water, and which will not destroy you if there is no water. There are many factors here and you have to find which is the key. Then there is the whole problem of one man with a hundred and some acres; in other words, a huge job and small resources. This is another contradiction. Realizing this, I

tried to work out methods of corn production that use very little labor. I think that if one analyzes this as a whole series of contradictions, then realizes which is basic, one can really advance more.

*But isn't this what any good conservative farmer or businessman would do?*

Oh yes, but many people operate scientifically without studying science, many people have for years taken the bark of a certain tree to cure malaria: they used quinine to cure malaria before they knew quinine contained a drug that actually killed the malaria bug. So to argue that you can do this without studying dialectics is to argue that it is no use to study what is in that quinine bark that cured you from malaria.

*But what you have described as far as the farmer is concerned is really a problem recognition and problem solving process, which is basic to any successful business operation.*

Yes, of course it is. People have always done this. The only question is does the dialectic enhance this? It really applies; you have the relation of quantity to quality. I think with dialectics, one can more correctly and efficiently analyze these problems. Everyone can analyze and solve these problems. Perhaps many people do so without any knowledge of dialectics, but I think with dialectics you can do it much more easily.

In the Cultural Revolution Mao has thrown problems to the people in a way which is upsetting to many of them. Everyone has to make up his own mind. Sure you can sit and read Mao's works, but what you eventually have to do is go out and enter the struggle. And in entering this struggle, you have to make up your mind who is right and who is wrong. In this sense, a "cult of personality" is not really a description for what this is because it suggests relying on one man to solve everything, while Mao has thrown these problems into everyone's lap.

*So he is using his authority to transfer initiative upon the masses?*

Well, in a sense, that could be said to be so.

*You have many insights into the Chinese situation, I wonder if you could tell us something about the Chinese view of the war in Vietnam? There are many correspondents and analysts who feel that China and the U. S. will be at war before long and that China is preparing herself for it.*

I think if we continue on our present course we will be at war with China. China is preparing for this eventuality. I don't think the Cultural Revolution is basically a preparation for this, I think that the Cultural Revolution is a movement arising out of China's own development, and it would have occurred whether we were in the war or not.

The war is making the struggle sharper because the issues of foreign policy and China's defense are involved in the issues of the socialist construction. The whole Cultural Revolution is hinged upon all this. I think the prevailing

view in China is that a war with the U. S. will take the form of an invasion of China by American troops. Their strategy will be to suck us in and then knock us off, and the more people we send the more they will kill. They will destroy our forces that way. At the same time they have said quite clearly that *they* will choose the battlefield and the war will be fought on their terms instead of ours. That means, of course, that they may open new fronts and the war may not be confined to China. There is no saying where the war will be fought; if we insist on such a war their strategy will be to disperse us and knock us off piece by piece. They expect that we will not launch atomic attacks because they will be in a position to retaliate.

*With atomic weapons?*

Yes.

*Suppose this comes very soon, before they accumulate many nuclear weapons?*

Well, they could still do it, maybe not through the air, but one way or another they can certainly hit us.

*Hit back in the United States, or American troops in Southeast Asia?*

Both. We have to realize that we could easily be hit. All that would be needed would be a bomb on a ship in New York harbor. Can we guarantee that they can't place one there?

We really can't assume that just because they don't have intercontinental missiles we can't be hit. We have to remember, after all, that if we are seriously proposing that China be destroyed China can seriously propose counter-measures. There will be people willing to sacrifice their lives to assure they are effective. We are not living in a world where we control all the cards. They have plenty of cards themselves.

*There are charges that China has been very aggressive in the 1950s and 1960s. I personally do not share this view at all, but this view of the Communists is used as justification for much of the American involvement in Southeast Asia. Are you suggesting that China is really much more concerned about being attacked by the United States than it is with expanding its own frontiers? What do you feel are the true aims of China in Southeast Asia?*

Well, their major national goal is to unify China, to reunite Formosa with China. As far as Southeast Asia is concerned, they are not going to allow, if they can help it, the American counter-revolution to crush Asian revolution. And insofar as there are revolutions in Asia, they will support them. That doesn't mean China is going to create revolution in Asia, or take over Asian countries, but if we don't allow revolutions to occur and we intervene they are going to support them.

Their basic thesis is that every people must liberate itself, but they intend to give what aid they can to people who are engaged in such struggles, particularly if we are engaged in crushing them. It goes without saying that we

will be, we are everywhere, all over the world, crushing revolutions. But there is no indication that China will go to other countries and liberate or revolutionize them or intervene in them. Just the opposite—Lin Piao's statement on national liberation wars says that everyone must free themselves and that no one can do it for them.

*There has been much apparent misreading of Lin Piao's statement of 1965. It is interpreted by our Administration, mistakenly, I believe, as a proclamation of Chinese intentions to instigate and promote wars of national liberation.*

It is hard to understand how it could be because the language is so plain. They are using it in an effort to frighten the American people into thinking that China is somehow planning to conquer the world. But the statement says very plainly that no country can conquer the world, that everyone must determine their own affairs, that revolution cannot be exported and that only the struggle of many people over a wide area can tie America down and prevent a Third World War. They feel that only the struggle of hundreds of millions in various parts of the world can prevent the mobilization of American strength to the point where we feel we are strong enough to knock off even the Russians.

*Basically, what Lin Piao is saying is that revolutions are wonderful, but they must generate from within. China cannot do this for other peoples.*

That's right.

*So you don't see much hope for a speedy peaceful solution, or resolution of the situation in Vietnam and in Southeast Asia?*

Well, I am afraid not. It depends on us. If it were up to the Vietnamese, they would have won their revolution years ago and now there would be a peaceful socialist Vietnam and this would not be an issue. But we have intervened, we have tried to reverse a revolutionary process that is 30 years old in an area where we have never had any interest, even economic interest, and we are making a test case for people's revolution. It is becoming a test of the future of the world and, insofar as we insist on continuing this test, we are moving closer and closer to a confrontation with China.

*Do you see any possibility that this course might be changed on the part of the United States?*

No. I think we are going to escalate, or continue to escalate. The only way this will be changed is decisive defeat of American forces and decisive action on the part of the American people, and I don't see that this is yet in the cards. I think that it will eventually come, but I don't think that it is going to be this year or next.

*This is a rather pessimistic view.*

Yes.

*Perhaps on this pessimistic note we should end this interview. We want to thank you very much, Mr. Hinton, for sharing your views with us.*

## Summer Seminar Program

The program of the Summer Seminar at Bennington College August 6-20 has been determined. It will include morning workshops in "Vision and Value in Twentieth Century Art," "The New Novel," and "Designs and Dilemmas in American Foreign Policy," led by Robert Motherwell, Richard Howard and Donald Brown. Three evening lectures, by Christopher Koch, will focus on the communications explosion, and there will be single evening lectures by Bernard Malamud and Stanley Edgar Hyman. Mr. Hyman will also accept a limited number of students for tutorial work on individual literary projects.

A limited number of places will be available to qualified non-Bennington alumnae. For further information, write Lionel Nowak, Bennington College, Bennington, Vermont 05201.

## Proposed Alumnae Association Bylaws Amendment

In an attempt to ensure continuity of leadership for the Alumnae Association, the Board of Directors at its last two meetings discussed a proposal which would provide for the commencement of terms for the President and Vice President at different periods. Accordingly, the following motion will be presented to the Board at its regular spring meeting.

**MOTION:** To amend Section II B of the Bylaws of the Bennington College Alumnae Association to read:

"B) VICE-PRESIDENT: The Vice-President shall perform all the duties of the President in the absence of the President and other duties assigned to her by the President. The Vice-President's selection for office, term of office, election and re-election and resignation from previous position shall be as the President's. To ensure continuity of leadership, the three-year term of the Vice-President shall commence at the beginning of the President's second year in office so that the Vice-President shall serve with the same President for two years before serving her final year with a new President. In the event of a vacancy in the office of President, the Vice-President shall succeed to the presidency and serve the unexpired portion of the President's term. In the event of a vacancy in the office of Vice-President, a new Vice-President may be elected to serve the unexpired portion of the Vice-President's term."

The section now reads:

"B) VICE-PRESIDENT: The Vice-President shall perform all the duties of the President in the absence or disability of the President. She shall be elected from among present Board members only; otherwise her term of office, election, re-election and resignation from previous position shall be as the President's."

The Bylaws may be amended by vote of the Board provided notification of the proposed change is printed in an official College publication and not challenged by 25 or more members during three weeks following publication.

## Alumnae Class Notes

- '36—Louise Stockard Vick is President of the Rochester (N. Y.) Assn. for the Education of Children and Youth.
- '37—Barbara Howes Smith, whose latest volume of poetry, *Looking Up at Leaves* (Knopf), was nominated for a 1967 National Book Award, presented a Poetic Tribute on the occasion of Philip H. Hoff's third inauguration as Governor of the State of Vermont.
- '38—Barbara Deming visited Hanoi with three other women in December at the invitation of the Vietnam Women's Union. She is currently on a speaking tour of the United States.  
Jean Hinton Rosner is once again planning her "Cape Breton Summer", a summer camp for boys and girls ages 9-14.  
Eleanor Mindling Lenke appeared in the January production of *Women as Weaver*, presented by the Port Washington (N. Y.) Chapter of Cancer Care.
- '40—Phyllis Epstein has been appointed head of the medical library at Winthrop Laboratories.  
Priscilla Manning Porter showed her recent work in fused glass at The Old Slater Mill Museum, Pawtucket, R. I., in March.  
Mary-Averett Seelye presented an evening of Poetry-in-Dance at the Trinity Theater, Washington, D. C., in March.
- '42—Carol Channing's new movie, *Thoroughly Modern Millie*, opened in March. Carol will do *Hello, Dolly!* at Expo '67, May 1-19.
- '43—Janet Briggs Glover showed her paintings in February at the Present Day Club, Princeton, N. J.
- '46—Patricia George Peterson directed the Capital Area (Albany, N. Y.) Modern Dance Council's first full evening concert in February. Participating in the concert were Ruth Bauer Draper '66 and Nancy Comstock '63.
- '47—Ruth Wilson Ross has revived the Victorian art of turning seashells into exquisite floral arrangements.
- '49—Helen Frankenthaler Motherwell is having a show of paintings at the Gertrude Kasse Gallery, Detroit.  
Mary Heath Wright had her first one-man show at the House of Ritchie Gallery, Buffalo, in March.
- '50—Born: Anna Pray, fourth child, second daughter, to Ruth Lyford Sussler.
- '53—Nancy Horst Trowbridge's husband, Alexander Buel Trowbridge, Jr., is the new Acting Secretary of Commerce.  
Regi Klein showed her casein paintings at the Waverly Gallery (N.Y.C.) in January.  
Solveig Peterson Cox was one of Four Craftsmen for November who exhibited work at the Craft House, Georgetown.

- Oil paintings by Judith Wilson were exhibited at the library in Ipswich, Mass., during January.
- '54—Married: Carol Gewirtz Rosenthal to Theodore Yudain, editor of the *Stamford Advocate* (Conn.) and President of the Connecticut circuit of the Associated Press, in December.  
Lucy Byck Shapiro is book reviewer for *The Louisville Times*.  
Gretchen DyKema Belknap participated in the Greenwich (Conn.) Library Concert Series, in March.  
Ann Frey Kleinhaus is selling "Meister Tow, a ski tow which "makes any hill a ski slope."  
Leonard Hokanson (M.A.) presented a piano concert at the Portland (Maine) City Hall Auditorium in March.
- '55—Lenore Janis Greenwald is one of the managing producers of the Jewish Heritage Theater for Children, this year presenting *King Solomon and Ashmedai*.
- '57—Born: Victoria Winston, fourth child, second daughter, to Winston Case Wright, in December.  
Marya Bednerik, is teaching rhetoric, drama and western culture while working on her Ph.D. at the University of Iowa.  
Evey Stein Benjamin is one of two researchers compiling *Fortune's* "500", an Annual Directory of the 500 Largest U. S. Industrial Corporations.
- '58—Married: Gail Gutterman to Sheldon Martin Abrams, in December.  
Carol Robinson is working on the Community Psychiatry In-Patient service of the New York State Psychiatric Institute of the Columbia Medical Center. She is supervising Graduate Students of the Columbia University School of Social Work.
- '59—Married: Merle Riskind to Barry Brukoff, of B. Brukoff Interiors, Chicago, in December.  
Born: Anil Raj, first child, to Vijava Gulhati Duggal in December. Vijaya received her Ph.D. in Economics (special field, Econometrics) from Harvard University in January.  
Ann Avery Clarke and her husband, Marty, run a small inn and restaurant on St. Thomas named Gallean House.  
Jessica-Jennifer Rains has a featured role in the daytime serial, "The Secret Storm", on CBS.
- '60—Born: James Drew, third child, second son, to Elizabeth Lewy Bland in October.  
New York's dance group, "Repertory for 6," includes Stanley Berke, Moss Cohen '65, Dimitra Sundeen '61, and Meryl Whitman '61.  
Donna De Haan Crews accompanied the County (Rockland, N. Y.) Choral Society in its annual winter concert (December).  
Gloria Dibble Pond is chairman of the Meriden,

Conn. League of Women Voters' committee to study the Connecticut land and water use and a member of the state committee for the same purpose.

Myrna Greenstein Blyth is Fiction Editor for *Ingenue Magazine*, and has had articles and short stories in *The Bride's Magazine*, *The Writers' Yearbook*, *Ingenue*, *Redbook*, and the *Readers Digest*. Her husband, Jeffrey, Chief New York Correspondent for the *London Daily Mail*, has recently been elected President of the Foreign Press Association of America.

'61—Engaged: Julie Mahr to Richard Allen Poll, a stockbroker with Loeb, Rhoades and Co. (N.Y.C.)

Married: Julie Cavanagh to Keith O. Kaneta, in Honolulu. Mr. Kaneta is associated with T. F. McCormack realtor, and is a member of the Honolulu Realty Board.

Married: Karen Egeberg to Richard Warner, a trial lawyer, in August.

'62—Married: Sylvia Pool to Peter Sperling, in December. Mr. Sperling is a trust officer with a Boston bank.

Married: Lucy E. Simon to David Y. Levine in March.

Dr. Levine is Director of the New York Clinic for Mental Health.

Born: Matthew Wallace, second child, second son, to Shelia White Samton.

Born: Joshua David, second child, first son, to Susan Weiss Katz in November.

Susan Allen Potter received her diploma from the Albany (N. Y.) Medical Center School of Nursing in February.

Deborah Culver Lee was one of four choreographers whose works were presented by the Judson Dance Theater (N.Y.C.) this winter.

'63—Engaged: Patricia Bergson to Kenmore Commass.

Married: Betty K. Aberlin to Dr. Penn Lupovich, a resident in pathology at Montefiore Hospital, Pittsburgh.

Born: Jason Edward, first child, to Gail Hirschorn Evans in January.

Arlene Heyman, who is teaching English at Auburn Community College in upstate New York, has won a second State University Fellowship in Creative Writing, and plans to begin a novel this summer.

Karen Rosenblum is doing work at the London School of Economics.

'64—Born: Timothy Albert, first child, to Carol Abbt Parsons in February.

Sue Robertson left for Venezuela in January where she has been assigned as a Peace Corps Volunteer.

'65—Engaged: Elinor Johnston to Jonathon L. Smith.

Married: Janet Warner to Dr. Beverly B. Sanders, Jr. in December. Dr. Sanders is now a resident in dermatology at the Medical College of Virginia.

Lisa Gallatin has left the Eleanor Rigelhaupt Gallery, Boston, to become associated with the Marlborough-Gerson Gallery in New York City.

Jan Tupper Cogley left for India in October on a Peace Corps assignment.

Derwin H. Stevens (M.A.) has designed a circuit for a Variable Frequency Switch (Audio Amplifier Substitute), which speeds the regulation of electric current.

'66—Married: Marianna Brinser to Pablo Gomez in February; Adrienne Franklin to Jeremy Parker in February; Katherine Kondell to Salvatore Cucchiari in November; Sharon Sperl to David Berry in January. Elizabeth Roeseler played the wife, Eleanor, in *The Lion in the Winter*, presented in February by the Wilson City College (Illinois) drama guild.

Glynn Rudich Marini has replaced Lisa Gallatin '65 at the Eleanor Rigelhaupt Gallery, Boston.

'67—Married: Magdelene Fincke to John F. Sears, in December.

'68—Engaged: Roxanna Barry to David D. Alger.

Married: Kathleen Driscoll to Robert H. Strouch, in February.

'69—Felicity Wright is working with the Bell County-Cumberland Valley Economic Opportunity Council, Middlesboro, Kentucky as a VISTA Volunteer.

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#### *In Memoriam*

Joyce Clark Wittman '54 died August 1, 1966, after a prolonged illness. Surviving are her husband, George H. Wittman, Jr., and three children, of 1148 Fifth Ave., New York 10028. A Joyce Clark Wittman Memorial Fund has been started at the Spence School, 22 East 91st St., New York, for a children's art library.

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