

War, in fact, drained off both the money and the millions of youth desperately needed for the development of China in the early 1950s. As to Vietnam, although Zhou had been a close friend of Ho Chi Minh since their days together at Sun Yat-sen's Whampoa Military Academy in the 1920s, he never approved of Ho's intent to maintain, under his own leadership, the political merger of Vietnam, Cambodia, and Laos, which the French had originally united into colonial French Indochina. Zhou preferred a non-communist, or at least an anti-Vietnamese *variety* of communism in Cambodia and Laos, not only to prevent a strong Vietnam on China's border, but to prevent a Russian-influenced communist Indochina from encircling China. This, of course, was one area of agreement between Zhou and Henry Kissinger. Han Suyin quotes Kissinger: "The problem for the Chinese is to stop Hanoi or Moscow from laying their hands on Cambodia." Han Suyin fails to mention that part of the deal that Zhou and Kissinger reached to end the Vietnam War and reestablish relations between China and the United States was that the United States would turn over Cambodia to the Chinese-trained and -supplied Khmer Rouge, who then carried out one of the most systematic mass slaughters of innocents in history.

Zhou's 'moral ambivalence' and Taoism

Han Suyin provides an insightful clue to Zhou's ability to support Mao at Mao's worst—even to carry out immoral and often bloody policies which he knew to be wrong—in order to retain some influence to "moderate" the disastrous results. She quotes Kissinger *praising* Zhou for this "talent," saying that Zhou exuded a "moral ambivalence" but, at the same time, an "inner serenity." Han Suyin then writes: " 'Moral ambivalence' is an inapposite term, indicating Kissinger's ignorance of Taoism, that fundamental duality of spirit which made Zhou accept that good and evil are inseparable Siamese twins. The Judaic notion of guilt and expiation did not haunt him." It is precisely this moral relativism, this acceptance of evil, which characterizes the cult of Taoism, which has been the pole for tyranny throughout Chinese history, as opposed to the Confucian belief that man reflects the perfection of the Creator, and that man must fight evil even if it costs his own life. Not only did Mao identify with the anti-Confucian elements throughout Chinese history, but it was precisely this same Taoist tradition which the British recognized as a kindred spirit to their own gnostic, anti-Christian radical empiricism. Han Suyin is wrong to think that Henry Kissinger doesn't understand Taoism.

A final note: Han Suyin leaves out of her biography one of Zhou Enlai's most infamous contributions to China's communist era. It was Zhou who implemented the draconian birth-control measures, including the official limit on how many children were permitted and the forced-abortion policies. Mao, in fact, had totally opposed population control, believing that more hands meant more production, rather

than just another mouth to feed. Zhou Enlai, during the early 1970s, while meeting regularly with Kissinger and many other leaders of the Anglo-American establishment who flooded into Beijing at that time, implemented the new population policy, turning China into the model for the genocidal depopulation lobby centered around the United Nations and William Draper's Population Council. It could not be the case that Han Suyin was unaware of this fact, since she herself was one of the leading spokesmen for the policy, even writing a chapter for Draper's magazine praising China's program.

There is no question that Zhou Enlai's opposition to the more insane aspects of Maoism contributed to the overthrow of the Gang of Four after his death, and that the reform era has been significantly influenced by his ideas. Zhou always fought for scientific research.

The Chinese development of nuclear technology and other scientific research continued, due to Zhou's protection, even while the country was plunged into chaos.

The ending of the isolation realized under the reform era since 1979 is to a large extent a realization of his policies. But this is all the more reason that a more critical and comprehensive study of Zhou's life is needed, so that the future does not become a replay of the disasters of the past.

Books Received

Crossing the Threshold of Hope, by Pope John Paul II, Alfred A. Knopf, New York, 244 pages, hardbound, \$20.

Leibniz: Determinist, Theist, Idealist, by Robert Merrihew Adams, Oxford University Press, New York, 1994, 433 pages, hardbound, \$55.

Moses Mendelssohn and the Enlightenment, by Allan Arkush, State University of New York, Albany, 1994, 304 pages, paperbound, \$19.95.

The Life and Death of NSSM 200: How the Destruction of Political Will Doomed the U.S., by Stephen Mumford, Center for Research on Population and Security, Research Triangle, N.C., 1994, 384 pages, hardbound, \$24.95; paperbound, \$18.95.

Scarcity or Abundance? A Debate on the Environment, by Norman Myers and Julian L. Simon, W.W. Norton, New York, 1994, 254 pages, hardbound, \$21.

Behind the Mask of Chivalry: The Making of the Second Ku Klux Klan, by Nancy MacLean, Oxford University Press, New York, 1994, 292 pages, hardbound, \$30.