

Learn From Lu Hsun, Fight On To the End

THE Chinese people who are victoriously marching forward under the guidance of Chairman Mao's proletarian revolutionary line today solemnly commemorate the 40th anniversary of the death of Lu Hsun, the great standard-bearer of the cultural revolution.

The great leader and teacher Chairman Mao Tsetung evaluated Lu Hsun very highly, saying: "The chief commander of China's cultural revolution, he was not only a great man of letters but a great thinker and revolutionary." Lu Hsun's life was one of continuing the revolution and of "fighting on to the end." He cherished a warm love for the Communist Party of China and for the great leader Chairman Mao. His brilliant thinking and revolutionary practice are a striking manifestation of the thoroughgoing revolutionary character and qualities of a proletarian revolutionary. "Fierce-browed, I coolly defy a thousand pointing fingers. Head-bowed, like a willing ox I serve the children." As shown by these two lines of Lu Hsun's, he was loyal to the people, bending his back to the task until his dying day, and he utterly hated the enemy and resolutely fought against him. Always "identifying with the life of the revolution," Lu Hsun kept making progress and opposed retrogression, encouraged the growth of new things and rejected and pounded at the old ones. He had a high level of consciousness of class struggle and of the struggle between the two lines. Until he breathed his last, he never ceased fighting for

the liberation of the Chinese people and in defence of Chairman Mao's revolutionary line. Lu Hsun studied Marxism diligently, summed up "lessons from facts" seriously, "dissected" himself strictly and remoulded his subjective world consciously, thus turning himself from a revolutionary democrat into a great communist fighter. "Representing the great majority of the nation, Lu Hsun breached and stormed the enemy citadel; on the cultural front he was the bravest and most correct; the firmest, the most loyal and the most ardent national hero, a hero without parallel in our history."

Chairman Mao time and again taught us to inherit and carry forward Lu Hsun's revolutionary spirit. He instructed us to "read some works of Lu Hsun" in the great struggle to criticize Teng Hsiao-ping and repulse the Right deviationist attempt to reverse correct verdicts. Lu Hsun's writings voice the aspirations of the masses, sum up the rich experience of class struggle and two-line struggle and are imbued with a thoroughgoing revolutionary spirit. Showing a masterly grasp of dialectical and historical materialism, Lu Hsun's works in his later years radiate with Marxism. By studying Lu Hsun's works, we can deepen our understanding of Marxism-Leninism-Mao Tsetung Thought, heighten our consciousness of class struggle and two-line struggle and learn valuable experience and skills in waging struggle. Following Chairman Mao's teachings, we should "read some works of Lu Hsun" in close

In Memory of Lu Hsun

SEPTEMBER 25 this year was the 95th anniversary of the birth of Lu Hsun and October 19 the 40th anniversary of his death. During this period, commemorative meetings, report meetings, forums, exhibitions and other activities took place in all parts of the country and many newspapers and magazines carried articles and poems with themes commemorating him, learning from him and studying his life and works.

In carrying out these activities, the masses followed Chairman Mao's teaching "Read some works of Lu Hsun" and conscientiously studied them in connection with the present-day class struggle and two-line struggle. Peking now has more than 1,200 groups formed by workers, peasants and soldiers to learn from Lu Hsun and study

his works, with a backbone force of nearly 8,000 people. Groups for the organized study of Lu Hsun's works number more than 500 in Shanghai and over 8,000 people have systematically read his essays, short stories, prose and poems.

Publishing houses in Peking and Shanghai have put out a number of Lu Hsun's works and works on learning from and studying him. The People's Literature Publishing House has published *Letters of Lu Hsun* containing 1,381 letters, including 96 letters to Japanese addressees, and *Diary of Lu Hsun* covering the 25 years between 1912 and 1936, in addition to the *Selected Statements of Lu Hsun* (Vols. 1 and 2). Also available are *Lu Hsun*, a picture album, and *Manuscripts of Lu Hsun's Poems* by the Cultural Relics Publishing House.

connection with present-day class struggle and two-line struggle, learn from and carry forward Lu Hsun's revolutionary spirit, wage a protracted struggle against class enemies and revisionism and fight on to the end.

In the course of fierce and complicated class struggle and two-line struggle, Lu Hsun constantly paid attention to "distinguishing clearly between the two camps" and drew a clear line of demarcation between enemies and friends. He directed the sharp scalpel of Marxism at enemies of all descriptions, at "maggots" that had sneaked into the revolutionary camp, tore off their masks and exposed their true colours. As to those sham Marxist swindlers who "pursued their own selfish interests in the name of revolution," Lu Hsun hated and despised them in particular. He mercilessly bared their true features of practising opportunism in the manner of "foxes hoisting a great banner to pose as tigers," and penetratingly exposed their "ganging up together and working hand in glove," hitting hard at others "to show their 'correctness'," "speaking high sounding words in the daytime while playing the tricks of creating disension, instigating and splitting at night," and "fawning upon" the enemies or "disarming [the people] on 'their' behalf." He sharply pointed out their great harm to the revolutionary cause by "undermining it from within" and waged a tit-for-tat struggle against them. To make socialist revolution, it is necessary to learn from Lu Hsun and be good at distinguishing between the camps of the two classes, the proletariat and the bourgeoisie, and distinguishing between the camps of the two lines, the Marxist line and the revisionist line. The three basic principles formulated by Chairman Mao, "Practise

Marxism, and not revisionism; unite, and don't split; be open and aboveboard, and don't intrigue and conspire," are the criteria for us to distinguish genuine from sham Marxism and discern capitalist-roaders in the Party. We must thoroughly expose and repudiate all those who betray Marxism-Leninism-Mao Tsetung Thought, tamper with Chairman Mao's directives, practise revisionism and splittism, engage in conspiracies and try to usurp Party and state power and wage a resolute struggle against them.

"Revolution has no end." The proletarian revolutionary cause advances in the course of struggle. Lu Hsun's revolutionary spirit will always encourage us to fight. We must rally most closely round the Party Central Committee headed by Comrade Hua Kuo-feng, carry out Chairman Mao's behests, bring about a new upsurge in studying works by Marx, Engels, Lenin and Stalin and by Chairman Mao, persist in taking class struggle as the key link, adhere to the Party's basic line, persevere in continuing the revolution under the dictatorship of the proletariat, deepen the criticism of Teng Hsiao-ping, continue to repulse the Right deviationist attempt to reverse correct verdicts, resolutely oppose any statements and actions that run counter to the Party's three basic principles, grasp revolution and promote production and other work and preparedness against war, consolidate and develop the achievements of the Great Proletarian Cultural Revolution, and carry through to the end the proletarian revolutionary cause pioneered by Chairman Mao in China.

("Renmin Ribao" editorial, October 19)

An Out-and-Out Old-Time Capitulationist

by Jen Ping

IN commemorating the 40th anniversary of the death of Lu Hsun, a great man of letters, a great thinker and revolutionary, this paper is republishing his essay *The Foreign Concession in March* written six months before he died. A study of this essay is of tremendous immediate importance for us to understand the class struggle and two-line struggle at the present moment and identify and expose the pseudo-revolutionaries and capitulationists who sneaked into the revolutionary ranks at a much earlier date.

This essay by Lu Hsun was a forceful criticism of Wang Ming's Right capitulationist line. Towards the end of 1935, after the Chinese Workers' and Peasants' Red Army had reached north Shensi, our great leader Chairman Mao, at the Wayaopao meeting of the Political Bureau of the Central Committee of the Chinese

Communist Party, put forward the policy of establishing an anti-Japanese national united front, to which the people of all social strata in the country warmly responded. Lu Hsun, who openly and explicitly voiced his support for the correct line of the Chinese Communist Party, declared that he would "unconditionally join this front." Instigated by Wang Ming, the "four villains",¹ Chou Yang among them, dissolved behind Lu Hsun's back the League of Chinese Left-Wing Writers², talked effusively about "a literature of national defence"³, rigged up an "association of Chinese writers and artists", and energetically pursued a Right capitulationist line. While resolutely boycotting and criticizing this, Lu Hsun put forward in a clear-cut manner the proletarian slogan of "a literature of the masses for the national revolutionary war"⁴. This

revolutionary stand taken by Lu Hsun and his correct proposition caused discontent and hatred on the part of the "four villains." They resorted to many dirty tricks in an intensified attack from all directions on Lu Hsun who had fallen sick at that time. In his letter to a friend, Lu Hsun wrote indignantly: "I have recovered from my illness but still feel weak, not strong enough to attend to the odds and ends; my memory is also failing. But these heroes make attacks without letup. Recent days have seen the meeting of an association of writers here yelling about a literature of national defence. My past experience tells me take no part in this, which in the opinion of these heroes constitutes an act of sabotaging against the vital interests of the state. They have even brought charges against me at their gatherings. . . . But, the fact is that they do not own China and I too intend to take up my residence there. For this reason I have recently written two articles to hit back." In one of these articles Lu Hsun bitterly denounced a clown using the pseudonym "Ti Ke." [This clown was Chang Chun-chiao, one of the "gang of four." — Tr.]

This "Ti Ke" had a sinister article published in the feature section of the *Ta Wan Pao*, a reactionary Shanghai paper of that time. He made a virulent underhanded attack by innuendo on Lu Hsun in a review of the novel *August in the Countryside*. He did this because Lu Hsun had written a preface to the novel which described the anti-Japanese struggle by the people in northeast China under the leadership of the Chinese Communist Party and exposed the Kuomintang policy of non-resistance. In the preface Lu Hsun warmly approved of the novel which, he said, "has presented China in part and in its entirety, pointed out its present and future, the road leading to its ruin and the road to survival. Any reader with a conscience is likely to read it from cover to cover and learn something from it." Chou Yang was the first to denounce the novel; he was followed by "Ti Ke" who in his sinister article, like a slave-driver, arbitrarily lashed out at the novel from a Right capitulationist stand. This "Ti Ke," himself comfortably ensconced in "the foreign concession in

(1) The "four villains" were Chou Yang, Hsia Yen, Tien Han and Yang Han-shen.

(2) The League of Chinese Left-Wing Writers was founded in Shanghai on March 2, 1930.

(3) A literature of national defence—a capitulationist slogan in the field of literature and art raised in the spring of 1936 by Chou Yang and others who took their cue from Wang Ming's Right opportunist line. They trumpeted that "a literature of national defence" was "literature for the whole nation" and held that the proletariat must not "claim leadership in a special capacity," thereby negating Party leadership over literature and art.

(4) A literature of the masses for the national revolutionary war—the proletarian slogan in the field of literature and art raised by Lu Hsun to counter the bourgeois slogan of "a literature of national defence." It stressed the proletariat's "duty of class leadership" in the united front and thus defended Chairman Mao's proletarian revolutionary line.

The polemics between the two slogans "a literature of the masses for the national revolutionary war" and "a literature of national defence" concretely reflected the struggle between the two classes and the two lines on the literary and art front at that time.

March," thousands of miles away from the suffering people in northeast China and completely ignorant of their struggle, nevertheless unscrupulously blamed the novel. According to him the novel was "not so real" and the author "instead of coming back from the northeast so soon," should have stayed there "for prolonged studies" and write only "when he has enriched himself further," and so on. This "Ti Ke" slanderously dismissed Lu Hsun's warm support for progressive literary works as "amounting to sending a good writer to the grave." Going even further, the writer of this sinister article went out of his way to furnish it with an overbearing title meant to scare others, the kind of title such people often used: "We Must Practise Self-Criticism." Against whom this "criticism" was to be directed was all too clear—they wanted Lu Hsun to come to terms with themselves, a gang of sectarians who tried to get rid of those with a dissenting opinion, to let only those ready to knuckle under live and ruin those opposed to them, and they also wanted Lu Hsun to yield to their Right capitulationist line.

Lu Hsun detected at once the true character of "Ti Ke," a kind of "creature with a human face." He caustically pointed out: "The title sounds rather tough. Though the writer does not say that this itself is a 'self-criticism,' he has performed the task of making a 'self-criticism' by writing off *August in the Countryside*." This is so because all "counter-revolutionaries who pretend to be revolutionaries," as a rule, seek shelter under enemy wings, don the cloak of Marxism, and, making use of their extraordinary status and extraordinary conditions, carry out extraordinary counter-revolutionary activities. To cynically rebuke those inside the revolutionary ranks in front of the enemy, with the amiable gesture of "impartiality" is in fact the despicable behaviour of the accomplices and capitulationists. By drawing blood with his sharp pen, Lu Hsun thus ripped open the "kind heart" of this man with the pseudonym "Ti Ke" who has nothing but the black heart of a counter-revolutionary through and through.

What manner of man is this "Ti Ke"? An inquiry into his past record shows that he is precisely "a counter-revolutionary who pretends to be a revolutionary," a "worm" that sneaked into the revolutionary camp. This very "Ti Ke" was one of the "heroes" who at that time clamoured about "the establishment of the line of national defence literature" and zeroed in their attacks on Lu Hsun; he was the hatchet man who "only took up a whip to flog others." The said sinister article is a major criminal evidence of his counter-revolutionary career.

Lu Hsun pointed out the reason for this "Ti Ke" acting in such a manner and making all the talk was "in effect either to fawn upon 'them' (the Kuomintang reactionaries) or disarm [the people] on 'their' behalf." Lu Hsun's words, like a sharp dagger, slit open the masks of "Ti Ke" and company at one slash. It turns out that he never was a "revolutionary," but an out-and-out old-time capitulationist! In his preface to *August in the Countryside*, Lu Hsun noted that the

novel "stood in the way" of the imperialist aggressors' "conquest of the hearts" of the Chinese people, and "is therefore naturally not to be tolerated in the Republic of China." Lu Hsun pointed out with certainty at that time: "This will be verified before long." And no mistake. Soon after publication of *August in the Countryside*, this "Ti Ke" came out into the open and played the ignominious role of a hatchet man for the Kuomintang reactionaries. Behind his "revolutionary," "correct" and "impartial" mask were the unmistakable ugly features of a counter-revolutionary. This capitulationist who "fawned upon" the enemy and "disarmed [the people] on 'their' behalf" 40 years ago has now become an unrepentant capitalist-roader still on the capitalist road. As an accomplice of the reactionary rulers of bygone days, he now practises revisionism and splittism, engages in conspiracies and having formed a gang with others, then colludes together in a vain attempt to usurp Party leadership and seize state power. Look! Has he not consistently been a "counter-revolutionary pretending to be a revolutionary" over the past decades? A man like him can never escape the punishment of history

though he is as cunning and crafty as a chameleon, and as ferocious and insidious as a wolf, and no matter how he has succeeded in camouflaging himself from the 1930s up to the present, even to the point of palming himself off as a "Left-winger," and having climbed to a high position, and waxing eloquent to deceive the public and build a reputation for himself.

"A thunderstorm burst over the earth, so a devil rose from a heap of white bones." It is not surprising that a few conspirators and careerists have emerged in the ranks of the proletariat and its vanguard in the course of the acute, complex and intense class struggle and struggle between the two lines. As long as we carry out Chairman Mao's behests, rally closely round the Party Central Committee headed by Comrade Hua Kuo-feng, conscientiously study and work hard to grasp the invincible weapon of Marxism-Leninism-Mao Tsetung Thought and fight on to the end as Lu Hsun did, then any clowns and the likes of "Ti-Ke" will only end up being firmly pilloried by history.

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