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Chinese Women Help Build New China

TENG YING-CHAO

The Chinese women have gone through the test of eight years of the Anti-Japanese War and nearly four years of the People's Liberation War. During those long years, the heroic Chinese women, together with all the Chinese people, have, whether at the front or in the rear, selflessly given all they have to win final victory and to create a new people's China.

The First All-China Women's Congress, which was held at Peking in March, 1949, pointed out that since the Chinese people had won a basic nation-wide victory in the revolution, the task of building a new China had now become increasingly important. This Congress emphasized that besides continuing to support the People's Liberation Army in freeing the whole country, the Chinese women should assume a greater role in the political, economic and cultural construction of New Democratic China, and especially in the restoration and development of industrial and agricultural production. Responding to this call, the Chinese women have enthusiastically participated in the reconstruction of their motherland with the same heroism that they displayed in their fight against the enemies of the Chinese people.

Let us review the reconstruction work carried on by the Chinese women in the course of last year.

Women Workers On The Production Front

The imperialists and KMT reactionaries formerly turned China's cities into ghostly temples where they could revel in luxury while perpetrating all sorts of crimes. The workers, men and women alike, were regarded as inferior, "ignoble" beings. They were relegated to dark corners where they were cruelly exploited, suppressed and disdained.

But a new world has been unfolding before the workers after their liberation. They are now the masters of new China. Responding to the call to "convert consuming cities into producing cities," they have undertaken the construction of the nation with unlimited energy. Women workers are no exception.

China's emancipated women have entered the ranks of organized labour in ever-increasing numbers. In Peking, women trade union members comprise 82 per cent of the total number of women workers; in Tientsin, 95 per cent of the women workers are organized; while in such places as Mudden, Port Arthur, Dairen, Changchun and Harbin in Northeast China, an average of 79 per cent of the women workers have joined trade unions.

Their productive efficiency has also greatly increased. A woman worker making insulated electric appliances in Fushun, Northeast China, produced 40 to 60 pieces a day under the KMT regime. Now after liberation, her output ranges from 100 to 140 pieces a day. The women workers of the Ta Hsing Textile Mill, in Shihchiachuang, not only increased their own production, but became a motivating force behind the "Red Flag" production-emulation campaign, which has led to an eight per cent increase in the mill's total production. In Northeast China, more and more women are entering heavy industry. In learning to master modern production technique, they have displayed incomparable patience and perseverance in overcoming the wide variety of hindrances and difficulties that confront women workers, including such handicaps as physiological restrictions and feudal ideological discriminations against women. Many women model workers have emerged, like engine driver Tien Kuei-yung, lathe turner Chi Kuei-tzu and crane operator Chou Feng-yung. Women have not only quickly mastered the required technique and demonstrated outstanding labour enthusiasm, but they have also proved themselves "good daughters
of the Communist Party.” For instance, Chao Kuei-lan, a woman chemical technician, when handling some highly explosive fulminate of mercury, chose to undergo severe injury rather than endanger her fellow workers and the machinery in her factory.

What forces have called forth such extraordinary zeal? The workers themselves could tell you. They would explain: “The factories are ours”; and “New China belongs to the people.”

Contribution to The Nation’s Larder

Women have long taken part in agricultural production in the older liberated countryside. Here the saying “marry to get clothed and fed” is no longer true, and labour has become an honourable thing. Large numbers of women work in the fields, many of whom have been named labour heroines and model workers. During the past year, the peasants’ production enthusiasm and initiative have risen to new heights under the stimulation and leadership of the Communist Party and the people’s government. A number of factors contributed to this upsurge—the great victories of the People’s Liberation War, which have been a steady source of inspiration; the fact that production can now be carried on undisturbed in areas far away from the war; and particularly the fact that peasants in older liberated areas now own the land they till as a result of the agrarian reform, and that their efforts therefore lead directly to increased prosperity for their families and villages.

Women peasants are no exception. Last year from 50 per cent to 70 per cent of all rural women in the old liberated areas engaged in agricultural production. In areas where organizational work was more adequately carried out, this figure reached 80 per cent.

Mutual aid in production is more widely employed than before and further developed. In addition to carrying on the traditional planting, harvesting, seeds-selecting and other kinds of farming, women agricultural workers are painstakingly learning to master new modern agronomic technique. In state farms in North and Northeast China, many women like Liang Chun and Huo Chi-ying have learned to drive tractors. To furnish the necessary conditions for industrializing new China, women peasants are conducting a tenacious war with nature. Side by side with the men, they are struggling to achieve the great task for 1950 of increasing grain production by 10,000,000,000 catties, or 5,000,000 tons and cotton output by 477,000,- 000 catties, or 238,000 tons.

A New Page in History

The People’s Republic of China was born in October, 1949. There were 69 women delegates, or more than ten per cent of the total delegates, at the First Plenary Session of the Chinese People’s PCC, which exercised the powers of an All-China People’s Congress. What do these figures indicate? They illustrate that for the first time in China’s history, women enjoyed full political freedom and rights. This has made all women throughout China feel both inspired and proud.

The Common Program passed by the Chinese People’s PCC clearly provided for the full emancipation of women. It stated: “The People’s Republic of China shall abolish the feudal system which holds women in bondage. Women shall enjoy equal rights with men in political, economic, cultural, educational and social life. Freedom of marriage for men and women shall be put into effect.” (Article 6) “The special interests of juvenile and women workers shall be safeguarded.” (Article 32) “National physical culture shall be promoted. Public health and medical work shall be expanded and attention shall be paid to the protection of the health of mothers, infants and children.” (Article 48) Although all these provisions safeguarding the rights of women and children have long been in effect in the old liberated areas, they have now, with the birth of New China, been extended throughout the whole country as a common program for the people to abide by and to translate into deeds through their joint efforts. This is an event unprecedented in the 5,000 years of China’s history. From now on Chinese women will take part in governmental work on an equal footing with men.

Seven per cent of the members of the National Committee of the Chinese People’s PCC are women members. Women have also been elected or appointed to the Central People’s Government Council, to the Military and Political Commissions in the five large sections of the country, as well as to various levels of the people’s local governments. Women cadres constitute 29 per cent of the total number of public functionaries working in the Central People’s Government. Women have also been active participants in the various people’s representative conferences that have already been held in the majority of counties and municipalities of 21 provinces. When 32 cities convened such conferences during the second half of 1949, women delegates comprised at least five per cent of the total delegations in small cities, and from 10 to 15 per cent in larger cities. The People’s Government of Chahar Province has specifically ruled that “women delegates shall not make up less than one-fifth of the total delegation.” If we go to the old liberated rural areas, we shall find that a good part of the personnel in the district and village governments are women. They handle the villagers’ problems with fairness and guide production efficiently. These facts furnish the best illustrations of how the above-mentioned decrees are carried out.

In similar manner, women are active in cultural and educational work, in public health and in other construction work.

However, the Chinese women know that if they want to consolidate today’s gains in freedom and equality, they must strengthen their unity, redouble their efforts in reconstruction work, and increase support to their army that is now preparing to liberate Tibet, Taiwan and Hainan Island.

The Chinese women further know that it is a difficult task to build a prosperous country on the ruins left by many years of war against the imperialist and feudal forces. They are nevertheless determined to overcome all such difficulties with the same heroism, selfless enthusiasm and ardent militant spirit that they displayed in the war years. By uniting with their compatriots and all democratic and peace-loving people in the world to oppose the instigators of aggressive war; especially by furthering the friendly co-operation between China and the Soviet Union, which has been formalized by the treaty and agreements recently concluded between the two nations; by taking the Soviet Union as model; and by following the brilliant leadership of Chairman Mao Tsetung, the Chinese women know that, together with their fellow-men, they can and will conquer all difficulties and win complete victory.
The Story of Port Arthur And Dairen
Chow Hsuh-sheng

Port Arthur and Dairen lie at the tip of Liaotung peninsula, which hangs like a giant pendulum down from the mainland of Northeast China. This peninsula and the Chihli peninsula, jutting out from Shantung province to the south, together form a pair of pinners about the Gulf of Pohai, thus dominating the sea approaches to northern China. Port Arthur and Dairen also contain the best harbours in this part of Asia that remain ice-free and open to shipping the year round. They are therefore of extremely great importance, both strategically and commercially, being vital in times of peace.

After Japan defeated China in the war of 1895, the Japanese manoeuvred to acquire this influntary tip of land as part of its war booty. The Imperialist powers, alarmed at the advantage this would give their rising competitor, temporarily joined forces to thwart the Japanese move. But only a few years later in 1905, Tsarist Russia seized the coveted area for herself by forcing the degenerate Manchu court at virtual gunpoint to sign away the region on a long-term lease. Under the lease, Tsarist Russia thus acquired both ports and the surrounding area of 2,339 square kilometres, then known as Kwantung Territory. But seven years later Japan had gained its independence in the course of defeating Tsarist Russia and taking over its part of Manchuria interests as part of the peace terms. In 1914, the Japanese imperialists brought pressure on the Chinese warlord Yuan Shih-kai and made him extend the lease on Kwantung Territory to 99 years.

Japan then set about turning its leased colony into an arsenal for its aggressive imperialist war. It developed the area industrially to such an extent that by 1936 the territory's industrial output was 46 per cent greater than that of all the rest of Manchuria combined. But none of this huge industrial capacity benefitted the Chinese people. It was entirely geared to the needs of Japan's home industry, and particular to the needs of the Japanese workers who produced this great industrial wealth in utter wretchedness, were exploited with all the cunning that can possibly draw upon for the subjugation of the worker.

Liberated by Soviet Army
On August 15, 1917, the Soviet Red Army liberated this area after 41 years of Japanese occupation.

A week before Soviet troops reached Port Arthur and Dairen, the Chinese Manchuria, the Soviet and Chinese governments signed an agreement under which the Soviet Union was entrusted with the defense of this area. This pact stipulated that the civil administration of this area was to be in Chinese hands. Dairen harbour was declared a free port open to the shipping of all nations.

Not long after this agreement was reached, the reactionary KMT government launched its armed assault against the Soviet China. To facilitate its military operations, the KMT tried to land troops in this area under the pretext of taking over the civil administration. Since this was contrary to the very policies of the Soviet China, in early May 1945, the Soviet authorities, with the support of the Chinese residents in this area, opposed such illegal encroachments. The local Chinese population, after years of brutal oppression, had gained their first taste of freedom and democracy and had struck at the arrival of the Soviet protectors. Having learned what it was to become masters of their own destinies, they had no inclination whatsoever to have reactionary Chinese rulers now replace their former imperialist Japanese rulers.

People's Government Formed
As soon as the area was liberated, local people's governments were set up. In August 1947, a People's Congress composed of representatives from all strata of society elected the Kwantung Administration which was renamed in April, 1949, as the Port Arthur-Dairen Administration. In August, 1949, local residents sent their delegates to the Northeast People's Congress, which elected the Northeast People's Government. From then on, the Port Arthur-Dairen Area came under the jurisdiction of the Northeast regional government.

It has not been easy for Port Arthur and Dairen to attain their present well-being and prosperity. Beginning early in 1946, the KMT reactionaries imposed a land blockade upon the area. Since this region consists largely of a mountainous spine of land that drops sharply into the sea, it can not develop much agricultural production. Under the Japanese, the region imported up to 150,000 tons of grain a year. Once the KMT troops severed this area from the rest of the North China, the residents of Port Arthur-Dairen Area were soon threatened by famine. Industry withered, starvation for raw materials and cut off from its normal markets. Some 80,000 workers lost their jobs. Many of these unemployed workers became street peddlars, whose unco-ordinated activities threw the local economy into still greater confusion. The post-war economic depression and the non-co-operation of the KMT government increased the need for an old currency for different strata of the population. Workers, peasants, white-collar employees and small merchants were permitted to exchange 5,000 dollars of the old currency at face value. Certain industrialists also received government permission to exchange specified amounts at par. The exchange rate for all other citizens was fixed at ten former dollars to one new yuan.

All these various measures had such a favourable effect upon the local economy that by 1948, there were 75 large publicly-owned factories in Dairen and Port Arthur, and 2,307 privately-owned factories and industries. The total output of 102 different types of commodities was produced in 1948, 325 types were being turned out by the end of 1949. Total industrial production in 1949 topped the year's plan by 57.4 per cent. This constituted a 62.5 per cent increase over 1948 production, and was nearly 60 per cent more than the 1947 output.

The number of unemployed in Port Arthur-Dairen Area dropped from 80,000 at the time of liberation to 10,000 by the end of 1948. In July, 1949, there were less than 3,000 unemployed in the area. In Dairen, for instance, the number of industrial workers steadily rose from 21,000 in 1945 to 31,000 in 1949, a figure representing 24.1 per cent of the city's population.

The workers of Port Arthur-Dairen Area deserve the greatest share of the credit for the present economic recovery. In the beginning, it was primarily through their own efforts and the significance of their liberation by the Soviet Army, the workers threw themselves enthusiastically into the task of restoring the area's production in order to help the Soviet motherland and the People's Republic, and to carry through the Stalinsk movement in the Soviet Union as their model, the workers launched an emulation movement in October, 1948, entitled "Resolutely complete the 1948 economic plan." By September that year, due to the workers' tremendous efforts, the iron and steel industry had surpassed its monthly production quota 57 per cent above, also by then exceeding its scheduled monthly output by 57 per cent.

Rationalization Campaign
In 1948, the Soviet factory directors introduced a "rationalization campaign" that had earlier proved effective in the Soviet Union. This campaign stimulated the inherent creativity of the workers and raised by 45 to 60 per cent the output per worker. In the coal mines of the Port Arthur-Dairen area, the coal output had been increased by 58 per cent in 1948 over 1947. The iron and steel works produced 56 per cent more steel in 1948. In the electrical works, the Perin electric motor factory increased its production by 28 per cent in 1948. The Electrical Works, for example, this factory's production plan for 1949 was completed two months before the year's end. Dairen and Port Arthur workers also joined the Great Movement for the Records Movement in which a rapid turnover in bookkeeping and record-keeping has been rapidly spreading throughout Northeast China ever since early last autumn. In the course of these production campaigns, 8,740 men and women have been elected labour heroes by their fellow workers.

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Ting Ling

The moment I write down the title of this short article, the feeling of profound friendship and attachment, most promisingly strong, can be felt around me. The image of persons, lots of intimate talks and many enthusiastic or grateful emotions, all return to my mind filling me with happiness again. I feel the need of describing such sentiments to my friends, my comrades and whenever I happen to meet. I wish to let them share this happiness of mine. But what shall I begin with, I am not sure, so that all may understand my feelings? I am well aware of the fact that emotion is often the very thing that makes one stammer. Yet, I must make an attempt.

I presume everybody has a native place. Whether one is part of the old society or the new, he must have some feeling for his native place, though it may differ much with each individual. Why does one have an implanted feeling for his native place? I think one's birthplace, childhood, schooling and his first entrance into the society—all are associated with incidents or scenes novel to him and have a great influence upon his ideas and character.

In his native place are his beloved parents, his brothers and sisters who share the same fate with him, his teachers who teaches him, his childhood playmates and the first person he ever admires and loves. . . . Though circumstances may change with time, yet he cannot help recalling those deep impressions so significant to him in his early life. Or perhaps a native place may not be so dear to some other person. Its influence upon him may not have been too good. But the place where one has his first glimpse of the dark side of human existence, where he has his first taste of suffering, must play an important role in his life. Even in his old age, he still recalls the place most familiar to him in his youth. Most do not forget it and think of the place where they were born.

I have been to the U.S.S.R. three times, but not once could I find time for a deep and planned study of the Soviet Union as a whole or even one aspect of it. I did not have the opportunity to sit down for long times to do research at any one place for a long period. As I spoke no Russian,

Ting Ling, woman socialist and author of "The Soviet China Over the "Yellow Sea", was a member of the Council of Women's International Democratic Federation. She is also a member of the executive committee of the All-China Demo- cratic Women's Federation, and a member of the All-China Federation of Writers and Artists.

whether male or female, young or old, officials or soldiers, workers or peasants, all Soviet citizens are optimistic and con-
I Discover Marxism-Leninism

Fung Yu-lan

During the past year, changes took place in China that have shaken the whole world. Society has been in a state of flux and uncertainty, and so have individuals. Looking back, I feel that I myself also made some progress in the way of self-improvement. The most important step I took was the study of Marxism-Leninism, a new discipline that has enabled me to realize my former weaknesses.

An arrival from Honan Province told me a month ago that the agrarian reform had not been put into effect there. This was because the people there still lived comfortably on the fruits of others' labour. Upon hearing his account, I was acutely aware of the social injustice. This, I feel, might be the beginning of my looking at things from a different class standpoint.

I recall that in the winter of 1944, I left Kunming for a visit to my native town to attend my mother's funeral. I had been away from my birthplace for over twenty years. However, I saw that the landowning gentry had not basically changed their mode of life, which traced its origin back to uncivilized centuries before Christianity came to China. For the first time, I began to realize how feudal China's countryside was.

The people in my home town who rented out sizable plots of land were living an easy and luxurious life from the sweat of the tenants who tilled the fields for them. This was social injustice, but I must confess that I did not then feel this way. This shows that though I had read many books on Marxism for more than two decades, in my sentiments, I belonged more to the landowning class than to the labouring people.

In fact, before the liberation, I did not know that there was such a thing as class sentiments. Only recently I came to know and believe that one must have real feelings towards a certain class before one can adopt the standpoint of that class.

I used to regard myself as rather enlightened, even "leftist" at times, in academic spheres. But my actual sentiments were that of an easy-going, nearly pro-multinational landlord class—a thing which determined my behaviour in the past.

But the approaches made by the KMT during the Anti-Japanese War, but I adopted a policy of keeping a certain distance from them, thinking I was remaining aloof from politics. I used to be rather inclined to think that the work of work for academic work's sake, and in education for education's sake. Now looking back at these ideas I see that they were indeed rationalizations designed to deceive myself as well as others. In fact, not to reject the KMT's approaches was tantamount to maintaining relations with a reactionary regime, which was to change usually grasp some theory in which to take refuge. The prevalence in the United States of the new Thomian illustrates this fact.

In my heart, I suddenly thought of the role I had played in Chinese philosophical circles. Didn't the books on "new metaphysics" that I wrote during the Anti-Japanese War enjoy a good sale? They were works which were intended to give new interpretations to the old Chinese philosophy. They served the function of giving a final blow to old Chinese philosophy, which I once championed as a new Thomist does to the medieval philosophy of Europe. Despite this fact, my books exerted some influence upon society in that they provided a refuge to those who were unwilling to face reality, whereas my writings had a detrimental social effect upon the revolutionary cause.

I have come to realize that truth, seen as a means of thought, is a living thing. It can be applied in different ways under various circumstances and at various times, and it remains the truth in the light of given circumstances and given time. It is also developmental, and it lives because it grows.

When I thoroughly understood this, I suddenly found the road which I had dropped from under my feet. This proves that in my past thinking habits, I was inclined to grasp something as if it were immutability. Although I admitted that things in their concrete forms were changeable, I avoided dealing with such concrete things whenever possible, simply because I dared not face changes squarely. This, too, can be traced to the class standpoint mentioned above.

The reason why I wrote books to serve as a refuge for those who were unwilling to change was that emotionally I was also one of those unwilling to do so, although intellectually I professed to be unfazed of change. Therefore, my writings hindered not only my own progress but also that of others as well. All those things were of course quite apparent to others and even criticized them. But I was used to complacency and to think in terms of the class and thought it was not worth bothering to answer such criticism of my works.

Last month a Communist friend told me: "It is not easy for you, a philosopher, to realize that the world can change." I did not at all agree with this remark. On various occasions I had devoted considerable space in my works to discussing change. However, his comment was correct, as I now realize. I made up my mind to remain in Peking and wait for the changes to be brought about by the liberation of the city. But I did not prepare myself mentally to meet the change by reading more Marxism-Leninism—something which amazes me now. I think this again was due to my reluctance to see the change.

I did not know about the method of criticism and self-criticism as practised by the Communist Party. When I did learn of it in the early days of the liberation of Peking, I did not understand how it could happen that I, a man of my sort, should have an opportunity to attend several meetings at which now members were admitted into the Communist Party or candidate members became regular members. On these occasions, I saw that before a prospective member could be taken into the Party, he must stand before the masses and make a self-criticism, at the same time receiving criticism from the masses. This helped to prevent him from bringing "the dirt of the old society" into the Party.

I, myself, also practised self-criticism in recent months. I find that one can overcome conceptual errors and ideological defects without end. It has been said that proof-reading is like sweeping up floor dust; but the dust is another. Human mistakes are much like misprints, and more are found each time one looks. With each sweeping, these faults become more apparent.

After the last year's vacation last year, two Tsinghua University philosophy students, who subsequently joined the southward expeditionary forces, were sent to Shanghai to long-term my letter that I was engaged in self-criticism. They spent a sleepless night discussing what suggestions and recommendations they were going to offer me. The next morning, they found out that what I actually intended to do was to write an essay on self-criticism but not to practise it myself. They were naturally disappointed, but they did not say anything to me. I only learned about the criticisms when one of them recently wrote me a letter.

The instance cited above reveals that my unconscious attitude kept others away from me. I thought I was also actually arrogant. Looking back, it seems absurd that someone who does not conduct self-criticism should have intended to write on the topic. And it is questionable whether such a topic could be written, would have been of any value whatsoever.

My views towards philosophy have also undergone changes. Formerly I assumed that philosophy must have some additions with politics and society, and that the further it kept itself away from them, the "purer" it became. I also assumed that philosophy must have a pure theoretical system of its own. But now I see much more complex theories are the more "specialized" it became.

Based on these assumptions, I formerly believed that Marxism-Leninism was not "specialized" enough in its theories, and that because of its intimate connections with politics and society, it was not "pure." But this means that such a view leads one up a blind alley. The recent social changes have enabled me to get out of this dead-end street. Today I shall not try to explain my philosophy to remodel humanity and the world. Hence, philosophy must be applied to politics and society. It does not require academic arguments bound in thick books, but a simple argumentation will reduce philosophy into some sort of game with words and knowledge, and those who indulge in this kind of activity are playing spiritually. As a result, I planned to write several treatises to "expose" Marxism-Leninism. The plan was a mistake, as I realize today. Indeed, how could I, equipped with more knowledge, be qualified to write on such a topic? Moreover, Marxism-Leninism is "a guide to action." It should be applied to society and to self-criticism. Any results obtained from such applications are genuine developments of Marxism-Leninism, whereas the mere manipulation of words and phrases is a waste of time and effort.

I am convinced that if a comparison were made between the theory and practice of Marxism-Leninism, whose purpose is to remodel human beings and society, and those of the old Chinese philosophy, which teaches one to cultivate one's own soul, the former would be more beneficial to society. This comparison could be similar to a comparison between modern and medieval medical sciences. The remodeling of human beings and society, as expounded by Marxism-Leninism, is immediately beneficial to human beings and society, just as modern medical science is based on physiology and pathology. Some of the old Chinese philosophers paid more attention to abstractive matters such as "purity of heart and sincerity of intention." Others specialized in such things as ritual, music, archery, and farming. But all of them were totally ignorant of the development of society. Like modern intentioned physicians, they took up the profession with only some knowledge of the properties of medicine, but without any knowledge of human physiology. This would be similar to today, but that was exactly what the teachings of the old Chinese philosophers amounted to.

As far as the method of criticism and self-criticism goes, the modern form is a mass activity practised by the old Chinese philosophers. The latter shut themselves up in rooms for the purpose of "introspection," imagining that "intellect" is something deep seated in the soul. But now the "ten fingers and ten eyes" are no longer imaginary, but real. In the old days, it was a rare occurrence for a philosopher to point at the mistakes of another. But now there is a continuous exchange criticism. But millions of Chinese Communists are today practising criticism and self-criticism.

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The Return to Daylight
The Reformation of Peking Prostitutes
by Hsiao Kan

Hung Yu had never told anyone the full story of her degraded and sordid life. In fact, she had long ago formed the habit of driving all thoughts of the past from her mind. But she had never met anyone quite like Comrade Li before, and no woman had ever treated her with such gentle kindliness and sympathy. Rather to her own amusement, Hung Yu found herself relating even the most shameful episodes of her past life in response to Comrade Li's patient and considerate questioning.

"Hung Yu (Red Jade) is the name I was given after I 'fell into the water,' " she began. "My real name is Li Pei-tsan. I was born in Channu, Shensi province.

"For generations my family had rent land from a big landlord, named Tang. My grandfather and his grandfather had all worked on the Tang family's land until they died. My father inherited the tenancy, and tilled seven mu.

"When I was about 14, heavy autumn rains destroyed the harvest. The next year we had drought and locusts. We lost our whole crop and lived for months on rice bran and grass. The Tang family was virtually the only one in the area with anything left to eat. Even so, our landlord kept hounding us for the full two years' rent. Eventually he threatened to sue us for half our rent. He also refused us any further loans of seed or money until we had paid at least the interest on past advances. My father had already sold everything in the house that could bring in money. We could do nothing but secretly sneak from our home in the dead of night and flee to another area.

"We headed for Sian, where we hoped to locate some distant relatives. My mother and I both have bound feet, and I can never forget climbing over the endless mountains and spending the night in caves while wolves howled outside. But it was my father whose health broke first. During the last part of the journey, my mother and I were literally carrying him on our backs.

"After reaching Sian, we were unable to find our relatives, so we went to an inn near the railway station. A few days later my father died. A government official came and ordered us to bury my father within three days. But we were penniless and how could we buy a coffin? We did not even have anything to give the inn-keeper, who was constantly demanding his rent.

"That evening, while mother was loudly weeping beside my father's dead body, the inn-keeper called me to his room. At first he upbraided me because we had dared to come to his inn with empty pockets. Then suddenly he changed his tone and said he would like to help us out. He told me to ask my mother for permission to be trained as an actress. He said that we could get two or three ounces of gold if she would agree to sign a contract. A thin coin cost less than an ounce of gold, and I became quite enthusiastic about his proposal, thinking it would solve all our problems. But when I told my mother about this conversation, she burst into tears and beat her father's corpse in her despair. 'Never! Never!' she screamed, crying out to the heavens for aid.

"By the third day, we still had no coffin. My mother had wept herself into semi-consciousness. When the inn-keeper visited our room, he put his hand on my shoulder rather gently and said to me: 'If you are really a filial daughter, you will not let your father's corpse be thrown on the garbage dump to be eaten by wild dogs. You had better think my suggestion over.'

"I tried to think, but it was like looking into a pitch-black, bottomless abyss. There was no other solution. That afternoon I tiptoed out of the room without my mother noticing. I told him I would agree to becoming an actress, and I drew a cross and put my thumb-print on a piece of paper he handed me. How happy I was when he handed me the money, for I did not yet realize that I had sold myself.

"We bought a cheap coffin and my father was decently buried. I felt rather proud of myself when I put the remaining money into my mother's hands, but she merely flung it on the ground and burst into tears again.

"On the very night of my father's funeral, the inn-keeper called me to his room. As I entered the door, he seized me by the throat and stuffed cotton-wool into my mouth. Then he raped me.

"The next day he forced me to go with him to visit a man who I later learned was a slave-dealer. The dealer inspected me and then the two began to bargain. Eventually the inn-keeper accepted seven ounces of gold and left.

(Continued on page 32)
Women Labourers
In National Reconstruction

Having freed themselves from the brutal degradation of feudal reaction, the masses of China's women labourers now stand beside their men as equal partners in building a prosperous new China.

In the cities, more and more women are becoming industrial workers and taking up jobs hitherto denied to them. Enthusiasm for labour and for mastering technique is steadily growing, and many heroines of labour are gaining national renown.

In the vast countryside, women are increasingly taking part in agricultural production. Women's handicraft production is also an important factor in rural economy.

To the left:
- Lin Hsiu-lan of a teacake mill in Fung Arthur-Duiren area wins the title of "labour heroine" by over fulfilling her production quota by 15.5 per cent.
- Liang Chun, a woman tractor driver in Northeast China, operating a thresher on a state farm.

In addition to working on the production front, China's women are also assuming an important role in political life. From the supreme organ of state power down to the village magistrates' offices, women in large numbers are helping to administer the country.

To the right:
- Literacy classes are organized for women in both rural and urban districts.
- A spinning and weaving co-operative formed by peasant women in the Old Liberated Areas.
- A woman village leader in Hsia-yang county, Shantung Province. Here she receives a soldier and a militiaman who have come to discuss local defence problems.
- Agricultural production is steadily becoming a collective and organized undertaking. A mutual aid group is shown weeding.
Organized Peasants Conquer Nature

Yi River Project in North Kiangsu

Cheng Lien-tuan

Summertime used to be a trying season for most peasants in North Kiangsu. As rains poured down, the swollen Yi River threatened to flood their fields and homes at any moment. "Every nine out of ten years," so goes a saying in that area, "Huai-Hai suffers from floods." Last year, the river submerged over 8,000,000 mu of land and destroyed 132,000 farm houses. Approximately 3,000,000 peasants were affected by the calamity.

But the people of Huai-Hai are determined to put an end to such destruction and suffering. Led and organized by their new government, they have started to carve a new 200-kilometre course for the Yi River. Completion of this huge project will provide food protection to 14,000,000 mu of fertile land. By increasing irrigation facilities and bringing new land under cultivation, annual grain output in this area can be raised by 300,000 tons.

The Yi River project has been divided into two phases. Work on the first phase commenced last winter and will be completed this spring. The second phase will be carried out between October, 1950 and May, 1951. To date, two-thirds of the first phase of the program has been completed.

The Mischievous Yi

The Yi River is not easy to harness. This river rises at Yishui county in mountainous central Shantung province. Flowing southward into North Kiangsu, it then turns eastward and pours into the Yellow Sea. The river picks up a huge amount of silt in racing down through the Shantung mountains. Then, as it rolls across the flat North Kiangsu plain, the silt is precipitated and the river bed grows higher and higher. This has

* Huai-Hai is an area in North Kiangsu, extending from Kiangsu county seat to the south to Taohai in the north.

To overcome the flood menace once for all and to give employment to the distressed peasants, the local governments in North Kiangsu decided to start the Yi River project. Despite financial difficulties, they managed to pool 100,000 tons of grain to cover the expenses for the first phase of the project.

A surveying team having 200 members set out last August to lay the groundwork for the project. They had only two months in which to complete their assignment. Travelling mostly by foot and often across flooded areas, they worked in rain or shine, day and night. Engineer Sun Han-tung summed up the sentiments of the group when he remarked: "Now that I am using my skill and knowledge for the people, not for corrupt rulers, why shouldn't I do my best?"

The surveying work was completed on time. The projected new canal, 500 to 2,500 metres wide, will be able to contain the Yi River's maximum volume of 4,500 cubic metres per second by a safe margin. At places where the river cuts through other waterways, dams and locks will be built to adjust the flow of water. The most difficult part of the project to construct is the four-kilometre stretch across the ridge of Chang Mountain (5 on map).

While the surveying work was underway, the cadres and peasants in adjacent counties held frequent meetings to discuss the project. In this manner the entire populace came to realize clearly how the new canal would benefit North Kiangsu. Enthusiasm for the project ran high, and able-bodied men volunteered in every village to join the canal-building teams. These who remained to look after the village affairs pledged to extend every possible assistance to the project.

The course of the projected canal runs through the fields or homesteads of 10,000 odd peasant families. These people had to move, sacrificing their immediate interests for the good of all. At
first they were quite reluctant, although the government had allowed 5,000 tons of grain to help cover their expenses. But after they attended several meetings, they realized how vital the canal project was to the future prosperity of the area and so agreed to move to new plots of land. When they arrived at their new villages, they were given a rousing welcome and the neighbors could not do enough to help them get settled again. One peasant woman remarked: “Things have indeed changed. Nowadays are you a stranger any more in this new society.”

The Yi River Project Headquarters was set up to direct and co-ordinate the work. On November 20, 1949, the headquarters issued the order to start work. Immediately a huge army of 260,000 peasants, streaming across nine counties, began the task of carving out this huge canal.

Big Spade Wang

This winter was unusually cold in North Jiangsu, and the ground was frozen hard. There was little mechanical equipment available, and none at all during the winter. But such hardships did not dismay the peasants. Hundreds of working squads organized heated competitions to surpass each other in speed and quality of work.

Many “river-harnessing heroes” and “model workers” emerged in these contests. The most prominent one among them was Wang Ta Chiu, or Big Spade Wang. A native of Shuang county, Wang was born in a poor tenant family. He lived in utter poverty until 1946, when he acquired 18 acres of land during the agrarian reform. Big Spade Wang first gained widespread renown in the decisive Huai Hsin Canal during the winter of 1948. When transporting muntions to the front, he then demonstrated his tremendous revolutionary zeal by pulling five crates of cannon shells at a time in his cart although most other peasants could move only two. Later he was elected a “model worker” while helping on a small-scale water conservancy project in North Jiangsu. Shortly afterwards, he qualified for the honor of joining the Communist Party.

When Big Spade Wang heard about the Yi River project, he called a meeting among the 28 able-bodied fellow-villagers who had volunteered to work on the project.

“Now, brothers,” he said, “we are going to work on the Yi River. When this job is finished, we’ll never have to worry about floods again—and not even our children need worry. Actually, this project is our own business. It is going to pay us for doing the job. So let’s make up our minds to get the work done—and to get it done quickly and well.”

His audience responded enthusiastically. One said: “I heard there’s a big red flag over there. That’s going to be awarded to the best squad. I say we must bring homes that flag.”

Big Spade Wang took out a sheet of paper, saying: “All right, let’s get it. Anyone willing to help should put his finger-print here.”

Wang’s group was soon far ahead of other squads, but still Wang was not satisfied. While others slept soundly at night, he worked hard, and he would get up at midnight and go to work by moonlight. Often his squad members insisted on joining him in this work.

Before long the name “Big Spade Wang” was known to all the 250,000 canal builders. Many squad members sent letters to him, challenging his group to a various competitions. But the more other squads tried to catch up with it, the harder Big Spade Wang’s squad worked. The harder his squad worked, the more others tried to catch up to it.

Wang’s squad was scheduled to fulfill its quota in 26 days. But they finished this task in 21 days. The Government Administration Council then began to do their assignment for the spring period. When reporters came to interview Big Spade Wang, he was honored for the honor of joining the Communist Party.

PEOPLE’S CHINA

Feb. 24—March 10, 1950

At 10 p.m. on March 4, Chairman Mao Tse-tung and Premier Chou En-lai arrived at Peking by train, thus ending their historic trip to the Soviet Union. Upon the return of the nation’s leaders was celebrated all over the country by increased efforts to raise production.

The Soviet Army Day was celebrated throughout China on Feb. 23. In an article commemorating this occasion, Commander-in-Chief Chu Teh pledged that the People’s Liberation Army would stick together with the armed forces of our fraternal allies, the Soviet Union, safeguarding peace in the Far East.

Five days later, on the third anniversary of the Taiwan Feb. 28th uprising, Gen. Chu Teh declared that “the PLA is absolutely certain to fulfill its mission of liberating Taiwan.” On the same day, the Taiwan Democratic Self-Governing League urged the people of Taiwan to join in their KMT oppressors when the right moment comes. Meanwhile, the People’s Armed forces in East China are intensifying their preparations for the battle of Taiwan.

On March 5, the Commander-in-Chief promised three Tibetan representatives from Shangri-La that “in close unity with our Tibetan compatriots, the PLA will overcome all difficulties that stand in the way of the liberation.”

The determination will not be daunted by the plots and maneuvers of any foreign imperialism.

Wanton KMT Air Raids

As the PLA prepared to wipe out the KMT remnants, Chiang Kai-shek’s made-in-America air force stepped up its ruthless aerial offensive against the densely-populated cities on China’s mainland. Shanghai continued to be the chief target of Taiwan-based enemy planes. Other cities which were bombed included Shanghai (Feb. 21), Taipingsheng (Feb. 27), Nanking (Feb. 28), Canton, Foochow and Nanhuang (all on Mar. 9). Tens of thousands of Chinese civilians have been killed, injured or rendered homeless by these wanton raids, which have no possible military significance.

New Government Decrees

The Government Administration Council issued a directive on Feb. 28 dealing with land reform and the collection of public grain in newly liberated areas. It specified that land distribution shall not be started until after the autumn harvest in 12 provinces, including Chekiang and Kwangsi, where land distribution shall not be commenced until a year later in the more recently liberated provinces. “Respect for the tenants,” the directive added, “should be carried out in all newly liberated areas prior to the distribution of land.”

Landlords are prohibited from selling or otherwise disposing of their land before distribution.

The directive also provided that the central government’s tax laws “may not exceed 17 per cent of the total agricultural yield in newly liberated areas.”

Additional public grain collected by local governments “may not exceed 15 per cent of that collected by the Central People’s Government.”

The new government’s tariff policy was made public on March 7 in a “Resolution on Tariff Policy and Customs Services.” General and normal rates of duties will be imposed on commodities imported from countries which have trade treaties or agreements with China, while higher rates will be imposed on commodities imported from countries that have no such treaties or agreements. New rates of customs duties, designed to bring China’s foreign trade into line with the national interest, will be drawn up before August 1. The directive also outlined a plan for re-organizing the customs service to root out all former imperialist influence.

The Government Administration Council passed a resolution on March 4 to centralize the country’s financial and economic work. This measure will help to reduce government expenditures and increase its revenues, while also providing for a more efficient administration.

The second session of the Peking’s All-Circle Representative Conference, which met from Feb. 25—27, approved the city’s draft budget for 1950. In presenting the budget, Vice-Merchant Chiang Yu-yu said that for the first time in a quarter century the city “will no longer depend on any agricultural tax from the countryside, or on any subsidy from the central government.”

At the end of February, 138 administrative and technical personnel from all parts of China gathered in Peking to attend the Conference of the National Electrical Industry. The meeting adopted a plan for 1950 which contains provisions to raise electrical power supply 43 per cent above 1949 level, while reducing power wastage by 25 per cent and cutting coal consumption by 11 per cent.

Women’s Day

International Women’s Day was celebrated on March 8 throughout the length and breadth of China with an enthusiasm never seen before. Women in government offices, state enterprises and schools turned the day into a holiday. In Tientsin, women labourers received free medical examinations for a ten-day period. In Peking, women who attended the exhibition on the life of Soviet women, while Puotou and Kweisiul in Suyuan Province, held exhibitions on the popularization of scientiffic methods of maternity care and child upbringing. In Peking, women who were heads of a large commercial meeting at the former Imperial Palace, attended by a number of international sisters of the U.S.S.R. and the People’s Republic.

The first locomotive ever to be entirely manned by Chinese women pulled a passenger train from Dairen station at 4:00 p.m. on March 8 and proceeded to Port Arthur.
Chairman Mao Comes Home
Chao Wen

Early in the morning of March 5, news boys were heard chanting in the Peking streets: "Good news! Good news! Chairman Mao is back in Peking." Many pedestrians stopped on the side-walks, scrutinizing the picture of Chairman Mao on the front page of the paper. "He seems to have gained weight." See what a broad smile he wears. People told each other.

Chairman Mao left Moscow on Feb. 17 and arrived in Peking in the evening of March 4. During his ten-week stay in the Soviet Union, the Chinese leader had, together with Generalissimo Stalin, travelled to many cities, including Moscow, Leningrad, Volgograd, and Tashkent. While in Moscow, he also addressed a Soviet Congress. The party proceeded to Peking by train.

As the news of Chairman Mao's return spread throughout China, workers and peasants everywhere pledged to double their efforts to build a new China. This was their way of expressing their joy over the return of their leader and the world-shaking results of his trip.

As one Peking worker said: "What Chairman Mao wants most is a prosperous China for the benefit of all. So he will be most pleased if we direct all our efforts towards that goal."

At the Chingwei Weaving Mill, the workers were so overjoyed by Chairman Mao's return that they stopped meeting and decided to raise their 1,000 production goal, increasing the monthly goals. A woman worker at the Jenli Rug Mill expressed the prevailing sentiment when she said: "Chairman Mao has brought back not only machinery and loans from the Soviet Union, but also valuable experiences in economic management. This will certainly help us in building up China's industries."

A founder worker at the North China Farming Tools Plant remarked: "Now we are making hoes and plows. But before long we'll start building tractors and harvesters."

In the suburbs of Peking, where land reform was recently completed, Chairman Mao's return also gave tremendous impetus to preparations for spring planting. The countryside resounded with a popular folk-song that starts off: "The East turns red and the sun rises. And in China, Mao Tse-tung appears."

Students were as enthusiastic in their response to the news. On the day after Chairman Mao's return, meetings were held in all Peking's universities to discuss the significance of his trip. The students promised to study harder and train themselves to help with the nation's reconstruction. They are pledged to raise their political level.

Democratic parties and popular organizations also hailed Chairman Mao's return. Li Chi-hsi, chairman of the Kuomintang Revolutionary Committee, declared: "Today we are all the more grateful to Chairman Mao because he has concluded the new Sino-Soviet treaty which will ensure the successful reconstruction of new China."

Chang Lan, chairman of the Democratic League, also issued a statement thanking Chairman Mao and Premier Chou for their industrious work in bringing the Sino-Soviet treaty into being.

The pattern of Peking's response has been duplicated in all parts of China. Everywhere, millions of people have quietly set about intensifying their labour to show their joy at Chairman Mao's return.

Spade, he would tell them tersely: "Without the leadership of the Party and the League, how could we have done nothing?"

The Communist Party and the New Democratic Youth League too had indeed played an indispensable role, through their "war" against the "counter-revolutionary" element. Chairman Chou also sent a telegram thanking A. Y. Vysinsky, Soviet Minister of Foreign Affairs.

Back in Northeast China, Chairman Mao and Premier Chou visited factories in Harbin and Mukden. While in Mukden, they also addressed a Party conference. Then the party proceeded to Peking by train.

Many staff workers in the Yi River Project Headquarters and in the local governments also took part in the work in their spare time. Tsui Wen-lung, Communist Party secretary at the headquarter, set a new record, by pulling out 91 cartloads of mud to a depth of several hundred metres away in four hours. Hu Tien-nan, secretary of the Huaiyiai Project headquarters, hauled 40 cartloads without taking a rest.

Another important factor contributing to the initial success of the Yi River project was the enthusiasm and heartfelt support rendered by all the people in North Kiangsu. While the work was underway, tens of thousands of peasant families moved their homes, moved building materials, animal fodder and food supplies to the construction sites. A steady stream of carts jogged through the highways from dawn to dusk. Supply trucks converged on the project area, running day and night. Most villages fulfilled their quotas for supplies long ahead of schedule.

In sections where the summer flood waters had not been thoroughly drained off, the ground was frequently covered with icy water. This handicapped the work being done. One morning in Huaiyian county, when most peasants were hesitating to work in the water and start work, 612 Youth League members surged forward and began to cut ditches to drain the water. The peasants quickly followed the example. In half a day's time, the land was completely drained.

At the Chang Mountain section, the weather was marked by great difficulties. This area was so rocky that digging, the spades and hoes bounced back emitting spurted spray. But the Party and the League members went on patiently, dislodging the rocks. By challenging others to emulate them, they slowly showed the "counter-revolutionary" faction to overcome all difficulties. As a result, the 30,000 peasants working in this section succeeded in removing 500,000 cubic metres of stone and soil.

I Discover Marxism-Leninism
(Continued from page 15)

ism, and they are also teaching hundreds of millions of their fellow countrymen to wield the same weapon of self-improvement. This is a great work and a great cause.

In my opinion, the moral standards of society have been increased, and a moral code is now considered to be on a high moral plane and is now looked upon as the minimum moral requirement. Moral standards that were once thought so bad, or even worthy of praise, are now considered.

Turning to myself and looking back, I have come to realize that I shall not here speak of those deeds that were obviously wrong. But even some of those not considered wrong were still motivated by a great deal of individualism or individual heroism. Therefore, in the light of the moral standards of the new society, they must be criticized.

In brief, I feel that the new society, under the leadership of the Communist Party, is raising itself to new heights. I feel that I myself am also developing. I believe that my progress depends closely on how much progress I have made in the past year, to realize my past backwardness, and this, of course, may be regarded as progress.
The Return to Daylight (Continued from page 19)

"How I tried to get back to my mother. I tore the paper window out with my teeth. I shouted at the top of my lungs. But the man only laughed and told me to shriek as much as I liked. He was the chief of the local police chief. Then he shut me into a small room and left me without food for three days. On the fourth day I was so weakened by hunger and grief that I could barely move. The man came to my room with a pair of scissors and used to pinch my ears. When I screamed, he chuckled and said he was glad to see that I was still alive."

"This man later took me to Chengchow (a large railway centre in Honan) where he sold me to an unregistered brothel keeper for ten ounces of gold. This operator already owned seven other girls. Each night he made us tour the inns and hotels until after midnight. If one of us failed to get a customer, she would be made to sleep in the outside yard and would only be given food if someone used her. I lived this life for four years, and then I caught the disease. After wards, my clients generally ended up shouting angrily and demanding their money back as soon as they discovered my ailment. My master told me to keep the light burning in the room even when I had a customer, but it was no use."

"When my condition grew so bad that it was impossible for me to work, my master told my brother to make me cook and wash for the other girls. He gave me a nightly treatment for my disease — the standard application of a mixture containing salt and pepper, followed by boiling hot compresses. It was the most unpleasant I could imagine, and did little good."

"Finally the master decided to get rid of me, so he resold me to a Peking brothel keeper. That is where he was, so I could imagine, and did little good."

"The next girl to speak was remarkably pretty, and she spoke with a certain arrogant defiance. In the five days since the round-up, the few great deals she had made given the comrades in charge more trouble than anyone else. She was particularly conscious of her rank and told us that when she was first taken to the police station she had complained bitterly at sharing a room with Fourth Class prostitutes whom she looked upon with the greatest scorn."

"I am called Huih Feng (Snow Skewer)," she said, "and I am 18. However, in the brothel I pass as 14."

"I come from a large village south of Tsinan. My mother died when I was 15. The next year I was married to a man as he was 40 years old. This man reared a woman twenty years his junior. She never liked me at all. One morning I walked into her bedroom. There I found her in bed with her cousin. A few days later she had me sent to a landlord family where I was forced to act as a child-bride. My husband-to-be was harelipped and only nine — two years younger than myself. His parents were both opium smokers, and they worked me to death. My sister-in-law was the meanest of all, even my future husband liked to rub me down after work."

"After a time, I made up my mind to escape. One day when I was at a village fair, a man whom I knew approached me and asked me if I'd like to go to Peiping with him. He described the city to me, telling about its parks and gardens, its music halls and restaurants. He said that in Peiping, everyone dressed in broads and ate chickens and ducks. I agreed to try."

"When we reached Peiping, he took me to a house with pretty window curtains and lacquered tables and chairs. The manager of the house sent me to sell vases. There he turned me over to an old woman with three young girls about my age. She used to tease me to do anything with the musical instruments. I lived in real comfort. Once in awhile we were taken to parties to entertain the guests."

"At last the old woman told me that my 'first night' had come. A man over fifty, whom I had met at one of the houses, came up to my room in the evening. The old woman gave a party, and everyone present drank to his health. Later she shut me up in a room. I was scared to death. I resisted with all my strength, but the prisoners were not strong enough. Comrade Li, who had been taking notes on a form, came to the room and followed him to a house just outside Chien Men. When we entered, so old woman handed the man some money and he left."

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"I still did not suspect anything. A man came and he old the man a few pieces of money. He took them and left. I thought it was a guest of the family. Then I was told to make a meal. When I approached me, I slapped him with all my strength. He flew into a rage, called the old woman back into the room and questioned him. As for his voice. He demanded his money back, and in the end he handed him some. As he left, he came over to me and spat in my face."

The old woman then called a heavy-set man, who came bringing a wet rope interlaced with metal wire. This man dragged me off and stretched me out on the bed. Then I was beaten until I fainted away. I found out from imprisonment, torture and probable death."

"My father would wear such a thing, and we passed the night arguing, pleading, weeping and shouting. I felt torn to pieces between my affection for my father and my love for my husband. At last, as the clock crowed, I made up my mind to save my own life. I took my husband and, with my mother, I walked out of the house with him."

"Later the People's Liberation Army approached Hsingtang and the KMT agent fled to Shih-chuang, taking me with him. When the PLA near Shihchiachung, he made me accompany him to Peiping. He assigned me the job of searching pedestrians and arresting students. I often brought his colleagues back to the house for meals and drinks and watches, fountain pens, wallets and so forth."

"Just over a year ago, he came home one day complaining of a hangover. He had been drinking through the night. By morning he was dead. Some of his secret service friends looked in on me and when they found he had died, they stripped the house of every saleable object. They only gave me enough money to pay for his funeral and have him buried in a charity grave-yard. As I had no way to live, one of his friends arranged for me to work in a factory as a servant in a well-to-do household. I believed him,
my father and beat him until he could hardly walk. Then they led us into the headquarters, and surprisingly enough, we were given a good meal.

"Just as we were beginning to feel somewhat less alarmed, began to scream, he raised his sword with both hands and cut off my father's head. The blood spattered all over me, but I was not hurt, I was only frightened that I was unable to move away. Next a Japanese soldier snatched my brother from my mother's arms. As she struggled to regain the child, another soldier thrust a bayonet clear through her chest. When the Japanese went away, they carried my brother off and I never heard of him again. I was so frightened and so sad, for some reason, the Japanese ignored me when they left.

"I sat among all the corpses that surrounded me, but I didn't know why I didn't freeze to death. In the morning, a relative came to collect my parents' bodies, and the Japanese took them away."

"This relative took me home, but he was poor and often complained that I ate too much. Later he sold me to a lady in a theatre. She was an actress in an opera company. She did not treat me badly. I used to bring her cups of tea because I had no other clothes. She soon told me that she hoped that I would grow up to be a singer."

"In the end, she turned me over to a man who explained that he could take me to her relative's home. It was only the 13th of June."

"The stories of these four girls are told in the life of the Japanese soldiers who fought in China. The authorities punished them. But I can never escape from my horror."

"I lived in the KMT police station and was to be tried and sentenced while the girls who had victimized were sent to the special school for the education of the young Chinese women in education and education. Here the girls were divided into eight sections and given education and vocational training.

"About this time, the girls were taken to the police station, group by group, to hold Accusation Meeting. During this time, I was the one against whom I was accused."

"Dear fellow sisters, you may think that I was a fairy tale, a dream, but I know that I am free from slavery."

"[...]"

"I have always been a fairy tale, but I am not interested in any of them. I was very young, and I wanted to marry someone who was also good-looking, but I don't know anything about it."

"Then I met such a person, the son of a big merchant. He had a wife at home, and his father had chosen him for me. She told me that I should become his concubine. I said, 'I want to save money for my own.'"

"Then I became pregnant. My wife's husband died, and he was a father who wanted a grandchild badly. We had hopes if he saw my child, he would relent. But in my fifth month, I contracted typhus fever."

"The brothel operator had been continually trying to dissuade me from marrying, for he knew I was too young and that I was very popular with the young officers."

"One evening a woman from another group entered Huahe Fang's room to borrow a thimble. Huahe Fang was sitting on a chair, wearing a short skirt. An argument arose with some of her relations who had criticized her love of luxury. After listening awhile, the needling of the young men who were living in the house increased."

"About this time, the operator obtained a new girl from Sowoeuh, who was two years my junior and had been brought up forty years by her mother. The woman was 44 years old, though her professional age was 20. Without cosmetics, her face had a beauty that only time could show."

"To a cut story, I finally became the concubine of a middle-aged merchant who took me on a long journey to Japan. His wife was such a tigress that before long I returned to Peking. I knew only one way of living, so I fell into the water again."

"This time I had to be content with becoming a Second Class girl. But at least I could still turn down most of any man I saw. I did not like, even though the operator would be angry if I did it too often. Now and again I became attached to some man, but since I was young and beautiful, none of these seriously considered marrying me."

"By the time I was 26, I decided that I must have a home of my own. One of my rather elderly clients impressed me as a considerate person. He said, 'I want you to take care of me myself and make sure that I become a concubine. I want to save money for my own.'"

"But what a devil of a man! I quickly discovered that he owned a string of unlicensed brothels. The brothel was supposed to be for me was one of them. He used to make me accept five, six, even ten customers a day. Whenever I tried to refuse, he threatened to have me arrested without a license. He was on excellent terms with the police and it would have been very easy for him to throw me in prison."

"Finally I could not stand him any longer, so I ran away. But I had to change my name, because I was afraid that if someone asked me what I was doing, I would be thrown in prison. So I offered myself to another brothel in the Eight-Big Alleys."

"Good heavens, how they looked at me! But I was glad, because I was free from the greatest hesitation that they took me in. Now but I was a."
PEOPLE'S CHINA

Third Class girl. You know as well as I do that it is all the more a humiliation for the KMT soldiers, strutting around with their bayonets. One time I was ill and refused to get up. He threatened to take off his leather belt and gave me a terrible beating. The next day the operator told me he had been looked over. 'The beatings were a joke,' he said, but there was no place in it for a homeless girl. After wandering through the streets for hours, I went to the police station and was told I would get accepted by a Fourth Class brothel.

By the time she finished her story, all the girls in the room were in tears. Even those who had listened at first with indifference, was sobbing loudly. She clutched the woman's hand in sympathy and stared long at her wrinkled face as if she were looking into a mirror revealing the future the girl might have had. That night the girl went to bed very silently.

The next day Hsueh Fang was more attentive in class than usual. She said, "I am going to take a talk on "What Communist Stands For" and even asked one or two questions during discussion."

Having been in a land-owning family and later having served as the playing of the wealthiest class, she had acquired strongly anti-Communist sentiments. During the next few weeks, she gained her real understanding of what Communist was and what the Communist program meant to the people. For instance, after hearing the experiences of many girls like Hsing Ju, whose families had been torn apart by the war, she came to realize why land reform was essential. Little by little, she also began to see her own role in the old society and to recognize how degrading her life had been.

One evening Hsueh Fang walked into Comrade Li's office with a large bag under her arm.

"Here are my dresses, my high-heeled shoes and my jewelry," she said. "Just a few moments ago I went to buy some blue cotton cloth to make a simple working woman's dress. I should also like to buy a pair of slippers and a pair of sandals."

Putting her arm around Hsueh Fang's shoulder, Comrade Li said:

"I am very glad that you want to go on further study and reform. We are helping the people of North and Central China, during the last four years. He had been among the shock troops that entered Peking with a KMT officer in the great Huai-Huai campaign. After being wounded six times, the army demobilized him. He returned to his home village and won the support of four villages with a total population of six thousand people. Learning that his wife had been forced to go away with a KMT officer, he dared to face the truth. Still, it was only by chance that he succeeded. An acquaintance who had been sent to take her back, married her in one of the brothels that had strongly reminded him of Tsho-sheng's wife."

Tsho-sheng decided to follow up this remote chance. He came to Peking, where he asked the PLA headquarters for help in locating his wife. It was not long before he had traced her.

Doubts rose in Chin-Lan's mind as to whether he would still want her. Her look was one in which she could not bring herself to utter those doubts in words. Perhaps she even wondered if the man whose name was Teh-Sheng made a point of expressing the greatest sympathy for the sufferings she had been forced to undergo.

"I joined the revolution to des- troy that corrupt society," he said. "Now it has been swept away, and we can forget the past. It is only the future that counts now."

The next day a large crowd of girls gathered at the gate to say good-bye. Comrade Li gave them a lift with her husband for their home. Everyone wanted to help arrange her belongings in the pedicab and to wish her happiness one more time.

As the two rode away, Comrade Li turned to the group standing at the gate and said: "Did you remember to thank Chin-Lan's hus- band?"

The girls looked puzzled.

"For over ten years," Comrade Li said, "I have been in the thick of the battle. I fought against the Japanese, the KMT and the reactionaries, and the only question for me was how to rescue the girls who could be rescued from the water and begin your lives anew."

In time, his story came out. He had helped the people of North and Central China, during the last four years. He had been among the shock troops that entered Peking with a KMT officer in the great Huai-Huai campaign. After being wounded six times, the army demobilized him. He returned to his home village and won the support of four villages with a total population of six thousand people. Learning that his wife had been forced to go away with a KMT officer, he dared to face the truth. Still, it was only by chance that he succeeded. An acquaintance who had been sent to take her back, married her in one of the brothels that had strongly reminded him of Tsho-sheng's wife.

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THE SOVIET PEOPLE

(Continued from page 9)

their system and discipline. But, though you cannot distinguish them from their appearance, you can gain an idea of their past experiences from their conversation and from the way they deal with their problems. Their stock of knowledge is bountiful. An ordinary worker or a technician can express his views on the current events of the world. They always make a clear and direct statement of their opinions, never in a roundabout or elusive way. Their humility is not pretended. And they are not frivolous and irritable either. They can talk in a humorous way (many are experts in humour), or make some ironical remarks, but humour or irony never distorts their ideas. Instead, it only serves to make them clearer. In this way, you get the impression that they are giving their sound and considered views, not just showing off their wits.

They love not only to work, but also to study theory and to talk about politics and problems in general. They also love to see operas, ballets, cinemas, paintings and to read literary works. They like to discuss the arts and express their ideas in precise terms. When you ask a woman worker, a middle school teacher, or a doctor for his or her opinion about a stage show, a piece of art or a literary work, you will get an immediate answer. I never heard such replies as: “Ah, very good, that is good, all right, quite so, almost, but...” and other pointless, irresponsible, unthinking and perfunctory statements. They have the habit of understanding, absorbing, digesting and expressing their own opinions on everything. And they also like to hear discussions about their opinions. This is because they do not regard various branches of literature and art as pastimes. In fact, they never feel the need of killing time. When they take delight in literature and other arts, they are serious, trying through them to arrive at a broader, more delicate and more penetrating view of social life and to gather knowledge of history as well as the essence of thought.

Then, are Soviet citizens solemn, stiff and harsh people without “individuality”? Just on the contrary, they are the most interesting characters, each having a peculiar flavour of his own—though they are serious and not the least happy-go-lucky about their work. They are not people interested only in their own affairs. They do not care for personal honour and position, nor are they anxious for gains and distressed at losses. Their enthusiasm is entirely devoted to the revolutionary cause of the whole world and all mankind. Because of all this, and because of their persistent endeavour, they have increased their wisdom and creative genius. The freedom and exuberance of their thought, and the richness of their life, give them a clear-cut personality and make their language varied, beautiful, and also rich in implication. When I read some Soviet literature or saw a Soviet cinema, I used to think that the language of the peasants or soldiers was too refined, that it was the language of a writer or an intellectual, and that the characters had been given finishing touches. Yes, I thought, the characters and their language presented in literary works must have gone through a process of refinement. But actually, I met many people who talked in just that way and who had that very flavour. Hence I realized that the refinement was just more concentrated expression. The appearance and language of a real peasant or soldier never differ much from their counterparts in novels. Their everyday conversation is such literature, so learned and so full of profound ideas. When I listened to someone beside me talking about something, expressing his ideas in such fine wording, far better than I do in my writing, I often could not help asking why they did not write novels. They gave me a plain answer: “It isn’t simple to write novels. That isn’t a thing everybody can do. I think my present work is more suitable for me.”

I could go on endlessly telling what impressions the Soviet citizens have made upon me, and without doing it well either. I also love the Chinese people. I love the greatness of the Chinese people and the leaders of the Chinese revolution. I love them all the more because I understand the sufferings of the Chinese people, and because I have witnessed their rebirth, was reborn with them, and was liberated with them. But the Soviet people made me admire them and feel attached to them. Of course, there are some exceptions among the Soviet people, but the ones I have been describing are the common type. Just because they are average and not in the minority, they make you feel attached to them all the more. But why is it so? I cannot help thinking about this and feeling deeply moved. I think this is due to the economic and cultural construction of the Socialist society during the past thirty-odd years, and also due to its excellent system. It is due to the leadership of Lenin and Stalin, due to the Bolshevik Party and to the concerted efforts of the whole nation. I am fortunate to have been born in China, which has Mao Tse-tung. I am still fortunate to be able, because of the victory of the Chinese people and of the Chinese Communist Party, to have visited the Soviet Union, which has Stalin. Though I cannot see Chairman Mao frequently, I can get close to him if I work hard and study hard. Though I have never met Stalin (though I had a view of him from afar in Red Square on May 1, 1949), I have lived in Stalin’s city (Moscow) and have lived among Stalin’s people, who have so much friendship and love for one another. From them, I have obtained enlightenment about life. I am grateful to them, to all the Soviet citizens whom I met and to Comrade Stalin.