

PEOPLE'S CHINA



SUPPLEMENT :

LIU SHAO-CHI'S SPEECH ON THE THIRD
ANNIVERSARY OF THE SINO-SOVIET TREATY

5

1953

PEOPLE'S CHINA

A FORTNIGHTLY MAGAZINE

Editor: Liu Tsun-chi

CHRONICLES the life of the Chinese people and reports their progress in building a New Democratic society;

DESCRIBES the new trends in Chinese art, literature, science, education and other aspects of the people's cultural life;

SEEKS to strengthen the friendship between the people of China and those of other lands in the cause of peace.

No. 5, 1953

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Three Important Tasks of the Day

Chairman Mao Tse-tung Addresses the P.P.C.C. National Committee

Chairman Mao Tse-tung, speaking at the close of the fourth session of the First National Committee of the Chinese People's Political Consultative Conference on February 7, 1953, in Peking, warmly greeted the meeting on its success and directed its attention and that of the whole people to three outstanding tasks of the day. Below we print this important passage in his speech as reported by Hsinhua News Agency.

FIRSTLY, we must strengthen the struggle to resist U.S. aggression and to aid Korea. It is necessary to continue strengthening this struggle, because U.S. imperialism insists on detaining the Chinese and Korean prisoners of war, wrecking the armistice negotiations and making wild attempts to extend the aggressive war in Korea.

We are for peace. But so long as U.S. imperialism does not give up its arrogant and unreasonable demands and its scheme to extend aggression, the Chinese people can only be determined to go on fighting alongside the Korean people. It is not that we are warlike. We are willing to stop the war at once and leave the remaining questions for later settlement. But U.S. imperialism is not willing to do so. Alright then, the fighting will go on. However many years U.S. imperialism wants to fight, we are ready to fight it, right up to the moment when it is willing to quit, right up to the moment of complete victory for the Chinese and Korean peoples.

Secondly, we must learn from the Soviet Union. We are going to carry on our great national construction. The work facing us is hard and we do not have enough experience. So we must seriously study the advanced experience of the Soviet Union. Whether inside or outside the Communist Party, old or new, cadres, technicians, intellectuals, workers or peasants, we must all learn whole-heartedly from the Soviet Union. We must learn not only the theories of Marx, Engels, Lenin and Stalin, but also the advanced scientific techniques of the Soviet Union. There must be a

great nation-wide upsurge of learning from the Soviet Union to build our country.

Thirdly, we must oppose bureaucracy in our leading organs and among the leading cadres at all levels. At present quite a number of organisations and cadres at the lower levels show grave signs of commandism and violation of law and discipline, the emergence and growth of which are inseparably connected with bureaucracy in the leading organs and among the leading cadres. Take the organs at the Central Government level: even there, many leading cadres in many departments are quite satisfied with sitting in their offices and writing decisions and issuing directives. Attention is paid only to arranging and assigning work; no attention is given to going down among the rank and file to learn the real situation and check up on the work. And so their leadership constantly results in isolation from the masses and from reality, which gives rise to many serious problems in our work. If we are to carry on our large-scale national construction, we must overcome bureaucracy and keep in close contact with the masses. All leading cadres in the central and local governments at all levels must constantly get right down among the rank and file to check up on the work. If bureaucracy among the leading organs and leading cadres is overcome, such bad practices as commandism and violation of law and discipline at the lower levels will certainly be overcome. When these shortcomings are eliminated, the planned construction of our country is certain to succeed, our people's democratic system is certain to make progress, the intrigues of imperialism are certain to fail and we are certain to attain complete victory!

Our Stand on Korea

THE war in Korea threatens peace everywhere. The U.S. imperialists are openly determined to spread it to other parts of Asia and to involve other nations more deeply in their designs. What is holding them back is the strength of the Korean People's Army and the Chinese people's volunteers, backed by the movement for peace and democracy throughout the world.

The Chinese people, whose best sons are aiding Korea, want the fighting to halt—not spread. They will continue their efforts for settlement, but they cannot ignore the plans of the aggressors, expressed in loud words and by louder deeds. Under no circumstances will they relax their efforts in defence of peace while it is imperilled. This was made plain by Chairman Mao Tse-tung in a speech of key importance given before the National Committee of the People's Political Consultative Conference on February 7, 1953:

"We are for peace. But so long as U.S. imperialism does not give up its arrogant and unreasonable demands and its scheme to extend aggression, the Chinese people can only be determined to go on fighting alongside the Korean people. It is not that we are warlike. We are willing to stop the war at once and leave the remaining questions for later settlement. But U.S. imperialism is not willing to do so. Alright then, the fighting will go on. However many years U.S. imperialism wants to fight, we are ready to fight it, right up to the moment when it is willing to quit, right up to the moment of complete victory for the Chinese and Korean peoples."

Behind Mao Tse-tung's words is the experience of the Chinese and Korean peoples over the two and a half years since the U.S. Government launched its attack on Korea—a slave-raid against the people of Asia by pirates who have usurped the U.N. flag.

On the one hand, the war has demonstrated the nature of the enemy. American imperialism has broken every international and

humanitarian law. It has slaughtered peaceful civilians in Korea and China with high explosives and napalm. It has seized Taiwan and dragooned its satellites into an illegal embargo against the Chinese People's Republic. It has perpetrated the horror of daily murders interspersed with wholesale massacres against unarmed prisoners of war. It has engaged in the crowning infamy of germ warfare. These crimes, many of them committed while truce negotiations were actually going on, have exposed U.S. imperialism before the peoples of Asia and the world and led to its increasing isolation.

On the other hand, the strength of the people's forces has been fully demonstrated. Even before they were adequately equipped, they routed the U.S. armies, pricking the bubble of their vaunted prestige. Now, with modern weapons, they are outshooting the enemy's artillery and knocking his planes out of the sky. Their militant spirit in a just cause has won the admiration and solidarity of all lovers of peace and freedom.

Refusing to learn the lessons of experience, the new U.S. administration is casting around desperately for new methods and forms of aggression, the moral measure of which is given by the cannibal "Let Asians fight Asians" scheme put forward by Eisenhower himself.

Vain hopes! Asians will not fight Asians for Wall Street! On the contrary, Asians will fight shoulder to shoulder with Asians, and with all the peoples of the world, against the incendiaries of war. The brotherly aid already given by many peoples to Korea's struggle for independence, the rallying of all elements in the great and growing international peace movement against U.S. aggression—these show the direction of events. Under the pressure of an increasingly well-informed world public opinion, the American system of aggressive alliances is cracking rapidly.

As for China, her line is clear. Chairman Mao has given it voice.

A Great Dream Is Coming True

In 1953 China will hold nation-wide elections
on the basis of universal suffrage

Liu Tsun-chi

IN the course of this year local people's congresses which are to be elected in all parts of China by universal suffrage will begin their work. On this basis the All-China People's Congress, the country's supreme organ of state power, will be elected and convoked soon afterwards. The Congress will draw up a constitution, ratify the outline of the first five-year plan of national construction and elect a new Central People's Government.

These decisions are contained in a resolution adopted by the Central People's Government Council at a meeting presided over by Chairman Mao Tse-tung on January 13, 1953. They forecast the fulfilment of a dream which the Chinese people have held dear and for which they have struggled for fully half a century.

The movement for constitutional democracy was started among the Chinese people fifty years ago when the Manchu Dynasty was reeling to its collapse under the impact of armed aggression by various imperialist powers. From that time on there were two sharply opposed tendencies and groups in the movement for a constitution. One was reformist. It attempted to use spurious "constitutionalism" and "democracy" as cloaks for continued control of China by the imperialists from without and by their semi-feudal allies within the country. The other was revolutionary. It strove for the realisation of a truly universal franchise and a truly democratic constitution following the overthrow of imperialist and feudal rule by a people's revolution.

History has proved that the latter path was the only correct one. It was only after the Chinese people's revolution had succeeded

and they had established their people's democratic state that they were able to enjoy democracy.

Why Elections Now

Why, then, was the All-China People's Congress not convened earlier?

When the People's Republic of China was founded on October 1, 1949, conditions were not yet mature for elections by universal franchise. The war of liberation was still in progress in some parts of the mainland. The whole country was not yet fully brought under a unified control. The land reform had been put into effect only in those areas which had been liberated for some time. A large part of the country was still under the control of reactionary feudal social forces. The national economy, damaged during the long period of wars and of reactionary Kuomintang rule, had not yet been rehabilitated.

As a result of these facts the Common Programme of the People's Political Consultative Conference was adopted as the provisional charter of the People's Republic of China.

Article 12 of the Common Programme states:

The state power of the People's Republic of China belongs to the people. The people's congresses and the people's governments of all levels are the organs for the exercise of state power by the people. The people's congresses of all levels shall be popularly elected by universal franchise. The people's congresses of all levels shall elect the people's governments of their respective levels. The people's governments shall be the organs for exercising state power at their respective levels when the people's congresses of their respective levels are not in session.

It can be seen from this that the form of state power adopted in 1949 was transitional in nature, with the Plenary Session of the P.P.C.C. exercising the powers and functions of the All-China People's Congress and the local people's representative conferences gradually coming to exercise the functions and powers of local people's congresses.

Since then momentous changes have taken place in China. The whole country except for Taiwan has been liberated. China is unified as never before in its history. The land reform has been completed in all parts of the country with the exception of some national minority areas—thus consummating the historic task of overthrowing feudalism. The campaign to resist U.S. aggression and aid Korea has brought about a new upsurge in the anti-imperialist struggle of the Chinese people. The entire people has been educated in patriotism. The work of eliminating the prerogatives and the remaining influence of imperialism within China has been fundamentally completed. The *san fan* and *wu fan* movements* have consolidated the leadership of the working class in the economic, political and ideological fields and have greatly uplifted social morality.

Simultaneously with the successful accomplishment of these momentous social reforms, the national economy and finances were unified, the leading position of the state-owned economy firmly established, revenue and expenditure balanced, commodity prices stabilised and industrial and agricultural production reached, and in most instances surpassed, the peak pre-war level. As a result, a fundamental turn for the better in the economic situation of China

* *San fan* was a movement to wipe out corruption, waste and bureaucracy among the functionaries in government organs and public enterprises. *Wu fan* was a movement launched among private industrial and commercial circles to eliminate bribery, smuggling and evasion of taxes, stealing of state property, shoddy work and the use of inferior materials on government contracts, and espionage to obtain economic information from government sources to be used for market speculation.

was attained much earlier than had been anticipated.

These are the epoch-making achievements that have led to the quick ripening of conditions for the convocation of people's congresses at all levels, to be elected by universal franchise as the Common Programme provides.

Transitional Period Ends

During the transitional period the Chinese people have already acquired much experience of democratic elections. Of the 13,637,000 members of people's representative conferences that have met during the last three years, no less than 80 per cent were elected directly or indirectly by the people of their localities. The people's governments of 19 provinces, 85 municipalities, 436 counties and most of China's 280,000 *hsiang*† have been elected by local people's representative conferences of different levels (in the case of the *hsiang*, by the peasant representative conferences). So not only are objective conditions ripe for universal elections but a considerable body of experience has already been built up.

The resolution on the convocation of the All-China People's Congress and local people's congresses which was adopted on the motion of the Communist Party is particularly well-timed, because it comes while China is beginning her first five-year plan. To fulfil this great programme of national construction, a higher degree of popular activity and initiative is required. Moreover, while construction is proceeding, we must strengthen our efforts in resisting U.S. aggression and aiding Korea. As Premier Chou En-lai pointed out in his political report to the Chinese People's Political Consultative Conference on February 4, 1953, we "must be ready at any moment to wage resolute struggle against the imperialist forces which are hostile to the Chinese people and obstruct China's construction." In order both to defeat any new imperialist provocations against China and to ensure the successful fulfilment of China's plan of peaceful building, it is absolutely necessary to strengthen the

† Administrative unit comprising a number of villages.

people's state power on the basis of a higher level of democracy.

Now that the government is to be based on a system of people's congresses elected by universal franchise, will the character of state power in China undergo any change?

No, it will not. Chairman Mao Tse-tung has said that

The government based on the system of people's congresses will still be a united front government embracing China's various nationalities, democratic classes, democratic parties and people's organisations and it will be in the interest of the whole Chinese people. (Speech at the 20th Session of the Central People's Government Council on January 13, 1953.)



Premier Chou En-lai reports to the Central People's Government Council on January 13, 1953 on the convening of the All-China People's Congress and people's congresses of all levels. Left to right on the Presidium: Chairman Mao Tse-tung, Chu Teh and Kao Kang

After the convocation of the All-China People's Congress, the Chinese People's Political Consultative Conference will continue to exist as an organisational form of the people's democratic united front. But naturally it will no longer exercise, nor will there be any need for it to exercise, the powers and functions of the All-China People's Congress. Similarly, after the promulgation of the Constitution, the Common Programme will be appropriately amended in accordance with the demands of the new situation.

World's Biggest Electorate

The election and convocation of the people's congresses which will in turn elect the people's governments at all levels will signify new and tremendous progress in the democratic political life of the Chinese people. Its international influence will also be of a far-reaching nature. This new step forward which the Chinese people will take as the masters of their own destiny will result in a further strengthening and growth of the world camp of peace and democracy. Seeing the contrast between the further development of the people's democracy in China and the newly formed govern-

ment "of the millionaires, by the millionaires and for the millionaires" in the United States, the people of the whole world will draw a great many lessons for themselves.

How is it that, a little more than three years after her liberation, China is able to introduce universal franchise among the largest population of any country in the world? The answer lies in the tremendous superiority of China's New Democratic system over the system of capitalism. The New Democracy does not serve the interests of the few but of the whole population. That is why the political consciousness of our people and their ability to organise themselves have been raised so remarkably in such a brief space of time.

The people of China are now busily and joyously preparing for the elections. Everywhere they are enthusiastically discussing how to elect to the people's congresses and governments, local or national, those candidates whom they deem most representative of their own interests and most competent to lead them in building independent, democratic, peace-loving China into a yet stronger, yet more prosperous land.

Breaking the Yoke of the Feudal Marriage System

Teng Ying-chao

*Vice-Chairman of the All-China Democratic
Women's Federation*

THE women of China have waged a long and courageous struggle to break the yoke of the feudal marriage system—a legacy of two thousand years of oppression of women, of untold tragedy and tears.

The special feature of the feudal marriage system in China was that marriages were arbitrarily arranged by parents and forced on their children. Marriage was a sort of bargain. Girls were usually betrothed in their early childhood by arrangement of their parents who would receive money and gifts as a betrothal or marriage present. Not only was this kind of marriage not free, it was also contracted on the basis of the idea of the superiority of men over women. Many were the victims of this system; many were the unhappy couples forced to share the same roof while their hearts were far apart. This was one of the forms of oppression suffered by the whole people, but women were its special victims. They were required to “follow their husbands no matter what their lot,” as the saying went. Under the patriarchal system of old China, a woman was required to wear widow's weeds for the rest of her life when her husband died—“to die faithful to one husband and not to remarry.” A woman divorced by her husband was an object of social contempt.



Old Chinese sayings like “noodles are not rice and women are not human beings”; “a wife married is like a pony bought; I’ll ride her and whip her as I like” vividly describe the position of women in old China. They were not only denied political and economic rights and held in servitude but were also stripped of the right even to manage daily domestic affairs. At home their husbands could and did beat them and curse them, and their parents-in-law were free to insult them with impunity. The

sufferings endured by luckless daughters-in-law were proverbial. Such miseries resulted in unhappy family life filled with sorrow and hatred. And this in turn had its direct adverse effects on the physical and mental health of the younger generation.

Women's Struggle

In their struggle against these evils the women of China learnt through bitter personal experience that the feudal marriage system, deeply rooted in the past, and the feudal outlook of men towards marriage and women, were inseparable from the whole system of feudalism in China. They realised that the ending of the feudal marriage system and the establishment of a marriage system based on

freedom of choice and contracted in the spirit of democracy in which men and women enjoy equal rights—marriages which make possible the rearing of happy families—are possible only when the political rule of feudalism is overthrown; and that the destruction of the economic foundations of feudalism can be brought about only through a people's democratic revolutionary struggle, a struggle in which the entire population of the country must be mobilised.

The women of China waged that long and bitterly contested struggle together with all their progressive fellow countrymen. They have won a spectacular victory. The rule of the reactionaries has been overthrown, and the people's democratic republic has been founded. Today the new people's state places the interests of the people—and this includes the interests of women—in the first place. It was to answer the needs of the people and especially that of the toiling women that the Central People's Government promulgated the Marriage Law in May, 1950. This great act signified the complete emancipation of China's womanhood.

The Marriage Law

The Marriage Law unequivocally provides that the arbitrary and compulsory feudal marriage system which is based on the idea of the superiority of man over woman and which ignores the interests of the children shall be abolished; that bigamy, concubinage, child betrothal, interference with the remarriage of widows and the exaction of money or gifts in connection with marriage shall be prohibited; that the free choice of partners, monogamy, equal rights for both sexes and protection of the lawful interests of women and children shall be put into effect, so that husbands and wives may live in harmony, participate to the fullest extent in productive labour and rear united, democratic families.

The land reform carried out after liberation in the countryside throughout China (with the exception of the regions inhabited by national minorities) and the democratic reforms in the factories and mines have, on the one hand, destroyed the economic foundations of feudalism which gave rise to the feudal marriage system, and, on the other, created the objective conditions for the elimination of such

a marriage system and for the introduction of marriage based on freedom of choice.

The People's Government also encourages women to participate as actively as possible in production and in all kinds of social reform movements. It has shown that women can be fully freed from the bondage of the remnants of feudalism only by such participation. More and more women are in fact taking part in and playing a leading role in many branches of productive work and various social and political activities, and in this way they have gradually enhanced their political consciousness and abilities. By their own efforts, aided by the new society, they have attained an equal status with men politically, economically and in family life. Thereby the necessary conditions have been attained for the realisation of marriages based on freedom of choice.

Following on the promulgation of the Marriage Law, the people's governments at all levels and the various people's organisations such as women's federations and trade unions immediately launched a mass propaganda and educational campaign to popularise its provisions. They gave active leadership and support to the people as a whole, and particularly to the women, in breaking the shackles of feudal bondage and in realising freedom of choice in marriage. Regular reviews and checks have been made on the way the Marriage Law has been implemented.

More New Marriages

As a result of these developments, there have been fruitful achievements in the implementation of the Marriage Law throughout the country. In those areas which were liberated earlier and where work has been carried forward on sounder foundations, the feudal system of marriage has been uprooted and replaced by the new marriage system of happiness and freedom. The system of marriage freely entered into is spreading. For instance, according to statistics in Sian, capital of Shensi Province, between January and August, 1952, over 90 per cent of all marriages were marriages of free choice. In Lanchow, Kansu Province, where in 1950 only 36 per cent of all marriages registered were declared to have been freely entered into, in the following year this figure was already raised to 98 per cent.

Marriages of free choice have been contracted in 80 per cent of the 188 villages in Lushan County, Honan Province.

In choosing their partners today the young people demand in the first place conscientiousness in work and a progressive outlook. They marry those whom they love of their own free will, and this is the foundation of a happy married life.

Freedom of Divorce

The Marriage Law also stipulates freedom of divorce. Those couples whose marriages were "arranged" in the old arbitrary way and who suffer from strained relations, are as a rule encouraged to try and make a fresh start by gaining a new understanding of each other's rights and duties, but if there is clearly no way of repairing the marriage, then they may obtain a divorce if they wish according to the Marriage Law. Divorce in such cases is a reasonable step and proves of advantage to both parties as well as to the community.

Feng Chung-yi, a peasant of Weichung Village, Lushan County, who was the innocent victim of a forced child marriage, had had no marital relations with his wife for six years. Meanwhile Cheng Kuei-hsiang, a woman of another village in the same county, had been driven to such straits by the maltreatment of her mother-in-law that she had several times tried to commit suicide.

Following the promulgation of the Marriage Law, both Feng Chung-yi and Cheng Kuei-hsiang obtained release from their unhappy marriages. Later, they became acquainted, fell in love, and married of their own free choice. Following their marriage, rapid changes took place in their lives. Feng Chung-yi became an outstandingly active field worker in the campaign to raise production, and he later joined the local militia; shortly afterwards, he volunteered for work on the Huai River project. Cheng Kuei-hsiang was equally active in farm work. During the anti-drought



Registering the marriage

Woodcut by Ku Yuan

campaign, she took the lead in watering the parched crops and digging ditches. They encouraged each other in responding to the government's call, and moreover succeeded in mobilising the masses for intensified efforts to increase production and to take part in political studies. As a result, they have become well-known for their happy, harmonious and useful life.

Many Marriages Saved

The numerous couples who are married according to their parents' orders and not according to their own choice are not of course encouraged to get divorced if there is the possibility of remaking their marriages. They are urged to try to remould their old family relations on a new basis of harmony and co-operation in creative activities.

The family of Pao Tung-hua in Lingho *hsiang*, also in Lushan County, is a typical case. During the pre-liberation years, Pao's family suffered many misfortunes. There were frequent quarrels between the couple, curses and tears and tension between the wife and her mother-in-law. Every couple of weeks or so Pao Tung-hua would get a beating from her husband, and her mother-in-law often stirred her husband to anger with such words as: "A wife is like the mud covering the wall; the removal of the old layer clears the way for a

new one." As a result of their unhappy marital relations, the couple neglected the upbringing of their child and were lacking in enthusiasm for productive work; in consequence, wild grasses grew as tall as the corn in their fields.

After liberation Pao Tung-hua received her own share of land and lived on the produce of her own labour. Her life was much improved. She participated actively in the public life of the village and gained the increasing esteem of her fellow villagers. At the same time her husband and mother-in-law also realised as a result of the education carried out in connection with the land reform, the Marriage Law, and other movements, that cursing and beating were shameful acts. As a result of all this their attitude to Pao Tung-hua changed. Pao Tung-hua and her husband had ceased to share the same bed for years, but with their new outlook on marriage and influenced by the Marriage Law, they resumed their life together and had a baby last year. Consequently, a family that had suffered hardships and unhappiness in the past became a peaceful, happy and united family group with a new enthusiasm for creative work and normal family life.

Harmonious, Co-operative Families

This is only one among numerous examples. According to the statistics of Wanglo Village, Shihchiao *hsiang*, Lushan County, of 185 households only 0.5 per cent were not now living in harmony. As a result of the social changes brought about in the new China and the general raising of political consciousness, families of the people have in general become more harmonious and co-operative.

The cases cited are typical of thousands of others, thus it can be seen that the thorough enforcement of the Marriage Law can develop co-operation and harmony between members of a family, improve the care given to the children, and by strengthening the family, facilitate the healthy development of society. It is precisely for this reason that the broad masses of the labouring people in general, and women in particular, call the Marriage Law

a "life-saving law" and "a law that increases both the family's manpower and wealth."

A Nation-wide Check-up

During the past three years considerable success has been achieved in carrying out the Marriage Law, but judged on a nation-wide scale, much of course still remains to be done. The remnants of a feudal outlook, the legacy of the two thousand years old feudal system in China which has exerted a profound and far-reaching influence among the people and which finds its expression in the feudal attitude to marriage and in the attitude of contempt for women which is its complement, could naturally not be eliminated completely in so short a time. In addition to this general difficulty the Marriage Law has been unevenly carried out in various places on account of the vast size of the country and the differences in the times at which each part was liberated and of the differences in the scope and success attending work in the various localities. Thus even at the present time compulsory "arranged marriages" on the feudal model are still being made, the exchange of "gifts" on marriage is still current, the feudal attitude of despising women still exists and freedom of marriage is often violently interfered with.

At a time when our national construction is advancing by leaps and bounds, the feudal marriage system and the remnants of feudal ideology relating to the question of marriage is a stumbling block in the way of that advance.

It is to remove that hindrance to our progress that a great publicity campaign will be undertaken for the full operation of the Marriage Law. This will be launched in the month of March on a nation-wide scale except for those areas inhabited by the national minorities or where the land reform has not been fully completed. This movement will be directed against the remnants of feudal thinking in regard to marriage and women and for the democratic reform of marriage. It differs in character from the land reform movement which aims at the elimination of the landlords as a class. It is essentially a movement to remould backward outlooks, a movement for "ideological remoulding," to eliminate the influence of reactionary social customs within the

consciousness of the people. Its purpose is to end the feudal system of marriage with its attendant evils handed down from the old society and to replace it by a system of free and happy marriages; to overcome the remnants of feudal ideology in relation to marriage and to institute the democratic idea of equality between men and women, bringing about the thorough emancipation of Chinese women, ensuring that every Chinese has a chance of a happy family life and can in consequence participate more actively in the large-scale planned economic construction as well as other fields of activity now going forward in the country.

During the course of this campaign, widespread educational work will be conducted among the people about the Marriage Law. The aim will be to bring home the importance of the law to every person so that he or she will fully understand the defects of the feudal

system of marriage and the merits of the Marriage Law. Thus a sound foundation will be laid for the thorough carrying out of the new Marriage Law in the future.

China's women have fought long and courageously to emancipate themselves, win equality between men and women, gain freedom of marriage and break the fetters of feudalism. They are confident that under the leadership of the Chinese Communist Party, the Central People's Government and the All-China Democratic Women's Federation, they will achieve still greater successes in their struggle for freedom of marriage, and that by means of this campaign the number of free marriages and harmonious and mutually helpful families will increase. In freeing themselves from the fetters of the feudal system of marriage, tens of millions of Chinese men and women will demonstrate still greater initiative in the construction work of their Motherland.

New Year Pictures

Yu Feng

FOR weeks before the lunar New Year Festival, the streets and markets of China's towns and villages have been jammed with gay shoppers, their arms filled with packages. Tucked in among the arm-loads of good things to eat, drink and wear and bright toys to be played with is the main essential for the decorations—the *nien hua*, or New Year pictures.

In January this year no less than 40 million New Year pictures had been bought, and



The Fairy Ho Hsien-ku—once a favourite New Year picture character

the buying wave was just working up to its real climax, reached in the first two weeks of February. Following the traditional custom,



Once pasted at the entrances to houses at the New Year, these "door-gods"—typical of the old New Year pictures—were supposed to ward off evil

the pictures are usually put up in pairs flanking the main doorway, and together with the illuminated coloured lanterns at the main gate and the famous scissor-cut silhouettes on the windows, they put the final touches to the festive atmosphere of the houses.

Today the brightly coloured *nien hua* mainly depict the many-sided life of the people and their revolutionary struggles, portraits of heroes, the new things and events that characterise the construction of China's new, democratic society as well as the magnificent perspectives of the future.

"Door-Gods"

The custom of pasting up *nien hua* has its roots deep in Chinese history. Originally, the pictures were supposed to drive away evil spirits and bring good luck to the house displaying them. Earliest references to them date back to the ancient classics which refer to *men shen* (door-gods) who were posted at the doorways to prevent evil spirits from entering the house.

Later tradition substituted for these gods two generals of Emperor Tai Tsung (A. D. 627-649) of the Tang Dynasty. The story is told that Tai Tsung fell sick and was unable to sleep for fear of ghosts. Two of his generals, Ching Shu-pao and Yuchih Ching-teh, volunteered to stand guard at his door. The Emperor thus reassured slept calmly. But fearing the long night vigils might be too strenuous for his generals, he ordered their portraits painted on his door instead. The portraits proved as effective as the generals for the Emperor and later the general populace as a whole began replacing the ancient *men shen* with the portraits of the generals.

The earliest existing *nien hua* is a thirteenth century drawing dating from the end of the Sung Dynasty. The Ming Dynasty (A. D. 1368-1644) saw the beginning of the *nien hua* in a more popular form. They began to include portraits of famous heroes and beautiful women and in the Ching Dynasty (A. D. 1644-1912) they included landscapes and illustrations from folk tales and dramas. By the end of the

Ching Dynasty western techniques led to the *nien hua* being printed by lithography. With the improvement of printing techniques and the availability of the *nien hua* to wider circles of the population, the style naturally changed.

They reflected the people's suppressed desire for happiness, the good things of which they were deprived in real life by the oppression of an unjust social order. Thus there was the popular scene of a fat baby and a carp signifying wealth and abundance; the regatta of dragonboats for festival gaiety; the marriage of mice for popular humour and the portraits of heroes of the past which showed the people's respect for those who fought for justice.

It was among the peasants that the *nien hua* had their biggest sale. The images of the door-gods, the kitchen-god and the god of cattle were indispensable to the peasant household. They were bought at the New Year and kept all the year round to be renewed only at the next New Year festival. They exercised considerable influence on the minds of the people.

New Nien Hua

The *nien hua*, with new social content, first began appearing in the areas liberated by the people's forces from the reactionary Kuomintang regime and the Japanese invaders. There had been attempts in the past to reform the old *nien hua*, but the innovations did not achieve great success.

It was only after Chairman Mao Tse-tung's Address at the Yen-an Round-Table Discussion on Literature and Art that revolutionary artists clearly saw the meaning of serving the workers, peasants and soldiers. They saw that they must learn from the masses and use creative media that are understandable to them. And as the people saw that under correct leadership they were able to defend themselves and need not rely on door-gods and kitchen-gods, they turned away from the former symbols of their frustrated hopes.

The new pictures, which reflected the best artistic traditions of the people, portrayed their triumphant advance, victories in battle, bumper

harvests, heroes and heroines of the battle field as well as the labour front. They were executed in the well-loved forms of folk art such as scissor- and knife-cuts and brightly coloured wood-cuts. Some were printed by lithography, others by an oil-printing method invented in the old liberated areas, enabling as many as seven colours to be used. During the period 1945-9 under extremely difficult conditions, in Northwest, Northeast, North and East China as many as four hundred different *nien hua* were published.

The favourable conditions existing after the formation of the People's Republic have brought about a great development of this people's art. In 1950 over four hundred different *nien hua* were published in twenty-six centres, and in 1952 the number of copies printed was five times that of 1950.

The Ministry of Culture has carefully fostered the development of this art during the past three years. It has sponsored two *nien hua* competitions in May, 1950 and in September, 1952. Artists from all over the country took part and useful conclusions were drawn as to future developments. *Chao Kuei-lan at a Reception for Heroes* by Lin Kang, last year's prize-winner, portrays one of the most popular of New China's girl heroines as she meets Chairman Mao Tse-tung; another prize-winner *Safeguarding Peace* by Teng Shu, a picture of peasants signing a peace appeal, expresses the will of the Chinese people for peace and their determination to safeguard it. These works are characteristic of the skill, the quality of realism and mature political outlook and knowledge of life of the *nien hua* painters.

It is a sign of the times that more and more of the old school of painters of New Year pictures are gradually adapting themselves to the new needs of the day. The picture *Breed Chickens, Donate Planes*, a prize-winner of last year by Chang Pi-wu, is an excellent work by a calendar-picture painter of the old style.

Stall-keepers and pedlars who used to sell old fashioned New Year pictures now also favour the new New Year pictures, for there are now less and less customers for the old-style *nien hua*.

Chairman Mao Tse-tung opens the session

Left to right: Vice-Chairmen of the Standing Committee Chou En-lai, Li Chi-shen, Chairman Mao Tse-tung, Vice-Chairmen Chen Shu-tung, Kuo Mo-jo and Secretary-General Li Wei-han



Chairman Mao Tse-tung delivers his closing remarks



The People's Representatives In Session

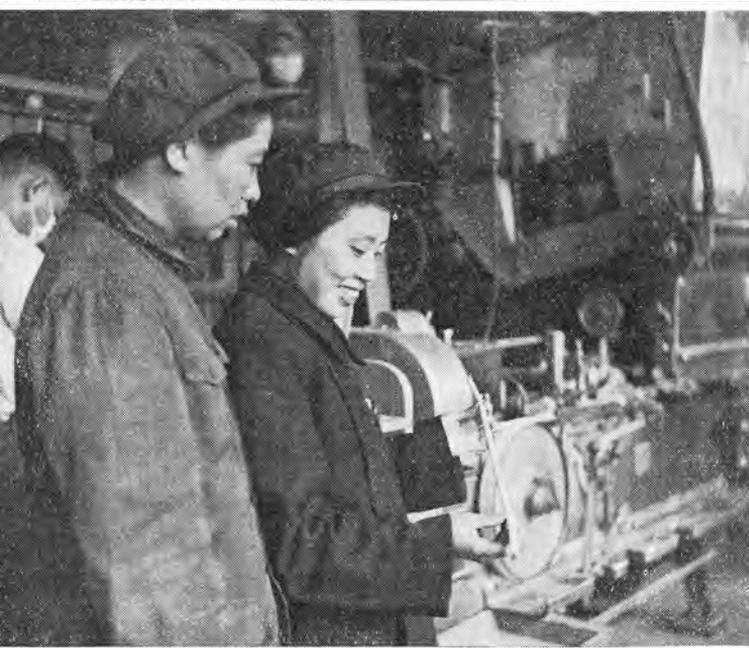
The fourth session of the First National Committee of the Chinese People's Political Consultative Conference was held from February 4 to February 7. Among other acts the session endorsed Vice-Chairman Chou En-lai's Political Report and Vice-Chairman Kuo Mo-jo's report on the Congress of the Peoples for Peace

The session votes. In the front row (*right to left*): Chu Teh, Liu Shao-chi and Soong Ching Ling





Girl tractor-driver Chang Tsai-kun of Northeast China's Chiu San Mechanised State Farm is famed for her record of harvesting 29 tons of wheat per day



Director Hung Chih of the state-owned Shanghai Tobacco Company and Chairman Tung Chih-hsiang of the factory trade union jointly inspecting workshop conditions



Young women of New China advocate "Peace!" at one of the great national



With the help of the Communist Party and the trade union, these two Mukden girls have become skilled welders after three months' training on a new construction site

NEW CHINA

Take Their
Front Ranks
National C



...nce under the banner: "Defend
...onal demonstrations in Peking

A'S WOMEN

...place in the
...of Peaceful
...onstruction

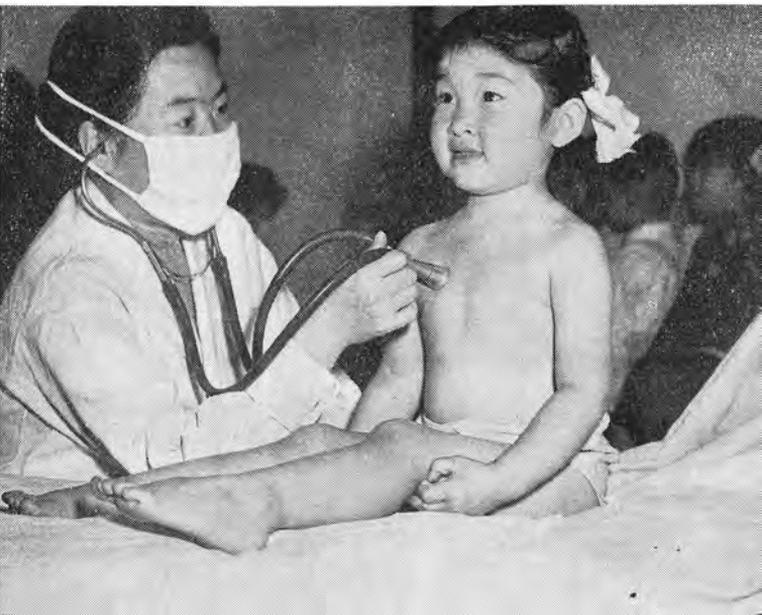
Tsui Shu-feng (left) was recently promoted chief accountant of the Harbin Railway Station after receiving five awards for outstanding work

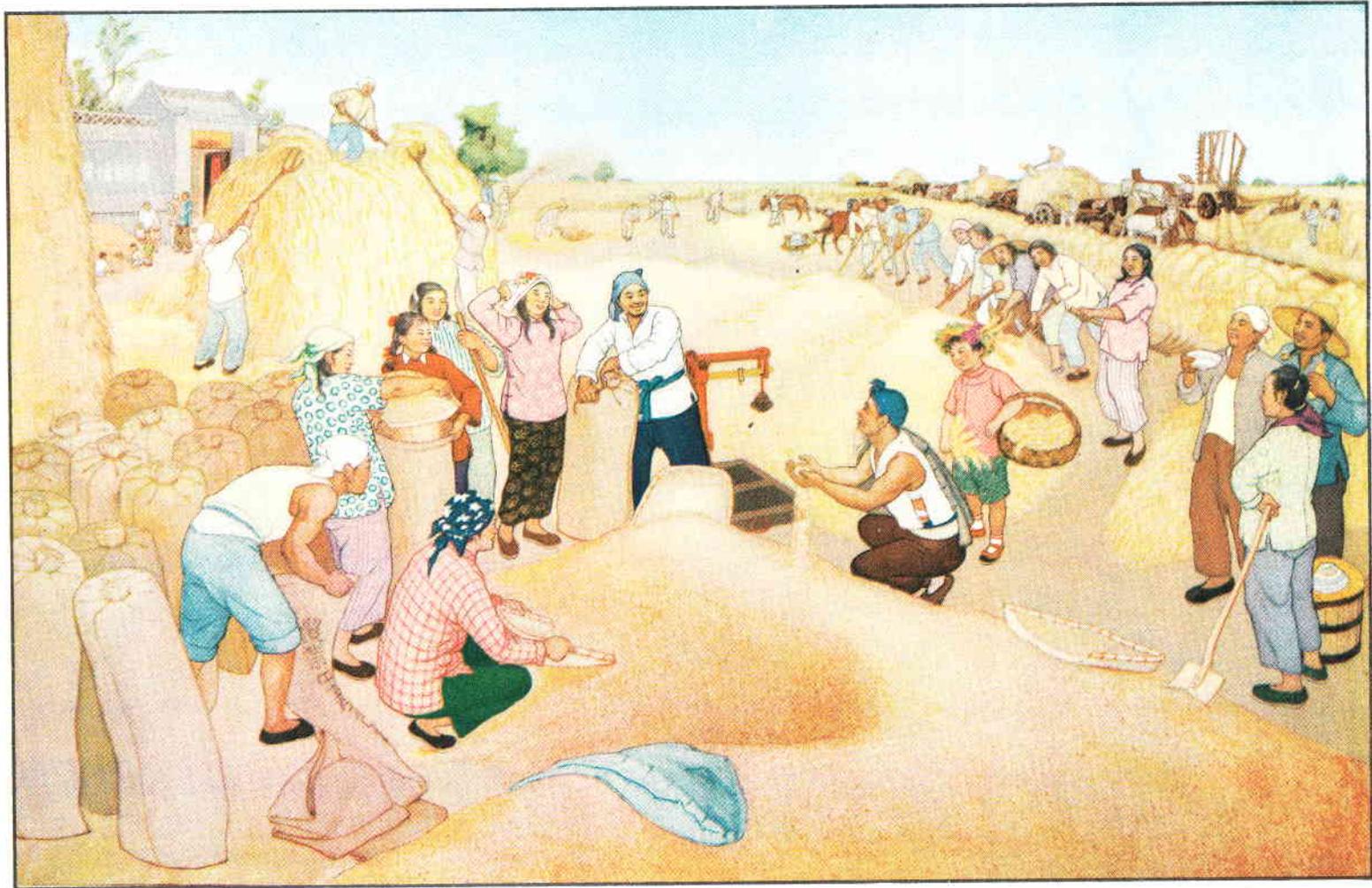


These girls in the Electrical Engineering Department, Tsinghua University, Peking, have no worries about "jobs" after graduation in a people's China starting nation-wide planned construction



The need for women medical practitioners is steadily growing to staff the increasing number of mother and child health centres such as this one in Peking





Bumper Harvest

A New Year Picture by Teng Shu

The Spring Festival

Sun Chan-ko

THE Lunar New Year was celebrated this year in mid-February. While the Chinese people no longer order their affairs according to the ancient system, they have since 1911 called this celebration the Spring Festival. It marks the turn of the season when the ice begins to melt in the north and when the farmers begin to think of their planting; it is a time for house-cleaning and holiday-making.

This custom has been popular for more than two thousand years, originating in the reign of Emperor Wu, 140 B. C. According to the lunar calendar, the Festival begins on the 23rd of the twelfth moon and lasts until the 19th of the first moon in the New Year—more than three weeks.

In 1953, New Year's Day fell on February 14. New China observed the holiday with a particular zest in view of the great achievements of the past three years and the big projects of construction which are now under way.

The first day of the Festival (the 23rd of the twelfth moon) is really an "appetiser" for New Year's Eve.

In the Old Days

In the days when superstition still held very wide sway, there would be the special ceremony of sending off the "kitchen-god." The image or icon of this "god" used to stand in the main room of every house, and it had supposedly been sent by Yu Ti, the Emperor of Heaven, to watch over the doings of each family. On the 23rd of the twelfth moon the god was supposed to ascend and make his report to the Emperor. Since no one was sure what the "kitchen-god" would report to Yu Ti, it was considered advisable and foresighted to give it a very special send-off. The image would be feted with a good meal and "paper money"

burned in its honour. The children would cunningly smear the mouth of each "kitchen-god" with taffy, usually made of malt, in the hope that this might prevent it from talking to the mighty Emperor of Heaven.

The number of these images is considerably reduced in the new, enlightened life of liberated China. But there are still many good humoured jokes in each family about what the "kitchen-god" will report.

Busy Preparations

The eve of the New Year is a busy one. The entire house gets a last-minute scrubbing; there is a final rush to lay in foodstuffs, for shops and markets close during the holidays. Custom rules out any heavy household work in the first three days.

As evening falls the head of the family pastes up the red Spring Scrolls. The girls hang up the attractive, coloured New Year pictures on the walls. The window panes are decorated with the delicate and intricate paper cut-outs which the youngsters have so patiently prepared. Children set off the firecrackers, and this evening is the best occasion to coax the older folk into telling the old and new fairy tales.

On New Year's Day proper, people meet each other with the traditional "kung hsi!"—Good Wishes! Everyone should be wearing his or her best clothes. The young folk greet their elders who reciprocate with New Year gifts. The fireworks, the new toys, the exciting clash of gongs and drums and cymbals and the visits to relatives and friends make this a field-day for the children. The rounds of New Year calls begin and the womenfolk are kept busy offering the guests the best possible delicacies.

Theatres, cinemas and public amusement places are crowded. In the countryside where it is still the slack season the peasants make the most of their leisure. The larger villages put on dramatic and operatic performances in turn. The young men and women dance the famous *yangko*.

The Spring Festival merges with the Lantern Festival, which climaxes and ends the holidays. During the crescent moon, the people celebrate at home. But when the moon has grown full, the Lantern Festival goes on outdoors. People stroll in the moonlight, wander before the gaily decorated shop fronts, admire the many illuminated paper lanterns shaped like lotus flowers, goldfish and dragons.

Past Gone for Good

In the old society these days intended for rejoicing had their harsher side. Landlords and moneylenders would press for payment of debts on the pretext of having to square their own accounts at the year's end. The landlords often turned the merry-making into anguish and sorrow for the people. Many peasants

went into hiding to escape the armed henchmen of the moneylenders; many workers were discharged on New Year's Eve. The story of Yang Po-lao, the unhappy father in the opera *The White-Haired Girl*, was typical, for he sold his daughter to pay his year-end debts, and then took his own life in remorse.

Under the Kuomintang commodity prices zoomed several times during the Spring Festival. As the working people said: "It was not like passing the New Year, but passing through a crisis." These happenings are gone forever now.

The People's Government honours the Spring Festival. For whereas the regular New Year on January 1 is a one-day holiday and the National Day on October 1 is a two-day holiday, the Spring Festival means three days off for everyone.

Gone are the extortions of the tale-bearing "kitchen-god" and indeed all other extortions. The new scrolls in each home carry new inscriptions—slogans of construction, tales of great achievement, messages of pride and hope.



Peasants hold a New Year party for People's Liberation Army-men on leave

Woodcut by
Ku Yuan

Three Conditions

A Story of How the Marriage Law Rights Wrongs in New China

Yang Yu

A FEW months ago a team of social workers went to the village of Tsuyunszu in Hopei Province to see how the Marriage Law was being implemented there and to help the villagers solve any knotty problems that might have arisen. They solved several difficulties but there was one they were most happy to solve.

It happened this way: Chang Hsiu-ying, a committee member of the village women's federation, is a young woman, tall and strong in build with frank, intelligent eyes. She was the daughter of a poor peasant, and when she was sixteen years old, as the custom was then, a marriage was arranged for her by a professional match-maker with a man of Chuang Village ten li away from her home. Three piculs of millet were sent as the betrothal present. But her husband did not like her.

One year after their marriage he went away to seek a living elsewhere and from then on they never saw each other again.

In May, 1950, nine months after the establishment of the Central People's Government, when the new Marriage Law was first announced, she had thought of getting a divorce, but somehow, whether it was modesty, fear of public criticism or just a vague fear of doing something so new—it had never before been done in her village—she never took this step. However, her husband later wrote her asking for a divorce. She agreed to this and so gained her freedom. Then she returned to her own home.

Now at twenty-five years old she is a skilful needle-woman and a good hand at farm work. Last year the family reaped a bumper

harvest, and the villagers said: "Chang Hsiu-ying works as well as any man in the fields."

Hsiu-ying takes a leading part in everything she does, whether it is at meetings or in other activities. In the village everyone knows her as an "activist." In the spare-time school she gets good marks for all her work. Such a person is Chang Hsiu-ying. Yet somehow she was unhappy.

The Central People's Government has decided that there will be a nation-wide check-up during the month of March on the way the Marriage Law of May 1, 1950 has been implemented. Several teams of social workers have already gone out into the countryside to make a practical study of the problems involved. Here is a story brought back by such a team working in No 14 China.

* * *

The "Marriage Law Team" quickly got to work. The evening of the day after they arrived, the women of the village decided to meet and study the Marriage Law every evening. On the third evening Comrade Liu, the woman team leader, said: "Let us speak today from our own experience; let us speak of our own individual problems. Then we can see if old feudal ideas are still holding any of us prisoner and how we can deal with the matter."

Several of the women sitting in intimate discussion on or around the bed told of the problems of their married life or offered advice based on their own experience. Chang Hsiu-ying listened eagerly to what was said but was noticeably silent herself. When Comrade Liu asked her encouragingly if she had anything to say, she looked at her shoes and said nothing for quite a while. The other women urged her to speak. Finally she made a great effort and said: "I don't want to marry again—you cannot say that is feudal, can you?" Then she blushed all the more. Comrade Liu saw that her eyes were brimming with tears, so she hastily went on to some other topic.

Comrade Liu stayed at Chang Hsiu-ying's house that evening. Though she had been in



Finally she said: "I don't want to marry again—you cannot say that is feudal, can you?"

—Drawing by Chao Chih-fang

the village only a short time, her utter straightforwardness had won everyone's confidence. Chang Hsiu-ying, not long ago so silent, talked with her new friend until past midnight.

* * *

Tsuyunzu is a small village of sixty families. The people have been close and friendly neighbours for generations. Every family knows quite well what the other one thinks on all important subjects. Ever since childhood Chang Hsiu-ying knew that a divorced or remarried woman was regarded with contempt in the village. Sometimes when her mother chatted with other old women of the village and the conversation turned to such women, the old ladies would spit spitefully on the ground to express their contempt as they mentioned the "abominable" one's name.

Once, the daughter of the Liang family living in the eastern part of the village was sent away as a child-bride. She was so maltreated in her future husband's home however that she ran away and returned to her own family. Later on she married someone else. That was the end of the good name of the Liang family. Hsiu-ying's mother said: "The Liangs were virtuous for three generations. Yet

one of them has done some evil act and brought the retribution of this abominable woman to their family." When the girl came back to visit her old home, the villagers would bolt their doors for fear that their own daughters might be contaminated by her. She was looked down upon as if she were a criminal, because she had had "two husbands."

During the past two years, conditions had of course changed. New ideas were astir in Tsuyunzu. When people talked about such cases, they were not so indignant as they used to be. Now they considered that other saying, "A good man will have nine wives," with complete disapprobation. But still the older generation could not help but shake their heads

and sigh in disapproval at such "innovations" as the remarriage of widows or divorces requested by women claiming their rights under the Marriage Law. The idea of women's full equality with men was long in taking root.

But at the time Hsiu-ying returned home, the old ideas still held a firm grip on the minds of many. Her old mother had broken into bitter sobs. Claspng her in her arms she said, "My dear, we must swallow this bitterness! Now that you have returned, you will live always with me. You will be my son and daughter. A virtuous girl does not marry twice! No one has ever had a word to say against the name of our family. And I know you will never give them cause..."

And Chang Hsiu-ying cared dearly for her mother. She was pretty and excelled in work, in her social activities and in studies. Nevertheless, whenever someone praised her and said to her jokingly, "Let me get a good husband for you," she would blush to the roots of her hair and say, "A girl does not marry twice; I will never marry again!"

* * *

After hearing her story, Comrade Liu asked her: "Tell me, that Lao Chang of your village, he got a divorce from his child-bride, didn't

he? And now he's married to another girl. Do you look down upon him?"

"Of course not."

"Then why can't you marry and have a home again, just like him? Aren't men and women equal now?"

"But..." Hsiu-ying stopped short. Then turning away, she began to think over her own affairs.

Some days later a meeting of the village youth was held. The Marriage Law and problems relating to marriage and love were discussed. Somehow or other the talk gradually shifted to Chang Hsiu-ying's problems. Various opinions were aired, but the general opinion was that Chang Hsiu-ying should get married again. At this meeting the young people were emphatic that marriage was a question to be taken with the utmost seriousness, that love, mutual respect and joint creative work must be its foundation throughout the life of a well-married couple. They were vehemently against the bad marriages forced upon unwilling couples in the past. Nothing should stand in the way of freeing the partners to such marriages if they found it impossible to build a new family relationship based on the new ideas of equality of men and women. They decidedly rejected the idea that a victim of an old-style marriage could not marry again if she found a man of her choice. At the end of the meeting Chang Hsiu-ying's former sister-in-law, who was now married to a young man of the village, rose to speak: "Sister-in-law, don't hesitate any longer. Your marriage to my brother had been arranged against your will by our parents. The result was that you never had a happy day with your husband. But now you can make your own choice and you are sure to have a happy life." The young people, several of whom had themselves chosen sweethearts, were all on Hsiu-ying's side. The girls crowded round her and pressed her hands.

It was a long meeting. Hsiu-ying returned home late at night, but her mother was sitting on the bed waiting patiently for her. Hsiu-ying sat by the fire and put her head in her mother's lap. After a long pause, she said, "If I changed my mind, what would you say, mother?"

Her mother caressed her, stroking her hair as if she had been her own small daughter

again. "I was waiting to tell you this: I and my bad old ideas are all to blame. As the saying goes, 'An old dyke cannot stand against new currents.' Now I understand. Marry the man you like best!"

Hsiu-ying's mother had had talks with the comrades of the team recently and before returning home that same evening she had attended a mothers' meeting. Here at first the women present were sympathetic to her, but as the discussion progressed, they gradually realised that there was something wrong with the matter. When at last the summing-up was made, they all said to her, "You are wrong. You had better hurry back and talk this over with your daughter!"

At the second discussion meeting of the young people Chang Hsiu-ying was the first to speak. She criticised herself for remaining an uncomplaining, uncritical prisoner of feudal ideas that oppressed not only her but millions of other women. She promised that she would do all she could now to explain these things to others and as a leading member of the women's federation help other women free themselves from the tyranny of old, worn out ideas that kept women in subjection and unhappiness.

Ending her speech, she said with a smile, though she couldn't help blushing, "Comrades, I have made up my mind to get married again. But I have three conditions that my future husband must fulfil: he must be a good worker; he must study hard; he must be progressive in his outlook." On hearing this announcement the young people smiled with happiness as if it were their very own fate that was so happily decided and applauded long and loudly.

* * *

The day the "Marriage Law Team" was to leave, Comrade Liu, her small roll of bedding slung across her shoulders, went to say good-bye to Chang Hsiu-ying. As she neared the house, she heard one girl say to another by the roadside, "I think this man fulfils all the three conditions."

Comrade Liu looked ahead and saw Chang Hsiu-ying and Wang Chung, the captain of the village militia, talking and laughing as they made their way together to the spare-time winter school for adults.

Sketches of Futseling

Yu Lan-yang

WE were driving west from Hofei through the southern Anhwei plain and then south along the valley of the Pi River towards its source in the Tapiéh Mountains. The area had been notorious for its destructive floods. I recalled an old folk song that the peasants still sing about this place:

Thinking of Fengyang; talking about Fengyang.†

It was a place of beauty before the Emperor came.

Now, nine years out of ten, there is famine.

Thoughts of destruction, however, could not long occupy one's mind with such scenes as spread before us. Children in gay-coloured clothes were playing in the harvested fields. In the courtyards of the peasants' homes golden-brown curtains of tobacco leaves were drying on rough wooden frames. Old peasants smoking pipes of inordinate length with tiny bowls sat beneath the eaves, enjoying the afternoon sunshine. Women sewing clothes and toddlers with their toys formed little groups of sheer happiness.

We were accompanying a party of foreign peace delegates who were now touring the country. We were going to see the Futseling Reservoir, one of the biggest in central China.

Towards nightfall our car left the open plain and abruptly entered the foothills of the Tapiéh Mountains. We climbed steadily up a pass, making several sharp turns in quick succession. Without warning, after one such turn we suddenly found ourselves driving out of the darkness into an arc of bright lights. A great crowd of people greeted us with cheers. Banners of many colours closed out the night. The pink, green and yellow silk scarves of *yangko* dancers flashed through the air; countless paper doves seemed to fly around us and

through the bunches of flowers which hundreds of little Pioneers waved. There was the clash of cymbals, the roll of drums and the high piping notes of flutes. Our party responded in many languages to the tumultuous cheers of "Long live peace!" We were led by the crowd of workers through an archway flanked by two posters more than ten feet high, one inscribed with the words "Halt All Wars and Defend Peace!" and the other "Increase Production and Build Our Motherland!"

This was our introduction to the Futseling Reservoir.

The Past and the Future

Futseling in Huoshan County, Anhwei Province, is a small ridge of the Tapiéh Mountains where the Pi River has one of its sources. This whole district was a guerilla base during the people's struggle against the Japanese invaders and Kuomintang reactionaries. From this haunt of leopards and other wild animals disastrous floods used to sweep down the Pi River periodically. Now a huge water conservancy project is under construction here. A 70-metre high dam, as tall as a 24-storey building, is being built across the river. This will form a reservoir enclosing an area of 23 square kilometres and capable of holding 500 million cubic metres of water.

The Tapiéh Mountains are famous for their beauty. Here the cliffs fall steeply down to the river on both its sides, forming a deep ravine. Dense, dark green scrub clothes the mountainsides. As the breeze blows, the rustling of the bamboo in the valley mingles with the cooing of wild pigeons. Only a few months ago this was a deserted mountain. Not a single human dwelling could be found for miles around. And now? There are offices, houses, hospitals, schools, markets, a post-office, a theatre and a branch of the Hsinhua Bookstore; in the hollows between the cliffs

† The ancient name of this area.

stand rows of white-washed dormitories—all to serve the needs of the builders of the Futseling Reservoir.

* * *

When we met him, Wang Pao-kuo, a young man in the People's Liberation Army, was working on a ledge of rock high above the valley. He is one of thousands of P.L.A. fighters taking part in this great project. He had been a poor peasant's son and since early childhood worked as a swineherd for the landlords. During the War of Liberation he had joined the guerrillas. With rifle and grenade he had helped to drive the Kuomintang reactionaries from one village after another. When the Futseling project started, he stacked his soldier's rifle to take up the pick and shovel. Now he is a qualified construction worker, his tool—a pneumatic drill.

Wang Pao-kuo spoke with the deep feeling of a peasant about this project: "I am from this part of the country myself, so I know what the old days were like. The rainy season comes in June and July. Dozens of mountain torrents, big and small, rushed down the mountains like dragons. The Pi River over-

flowed. The farmlands on both banks were flooded out. Sometimes the flood took us by surprise, and families lost all they had in a single night. As soon as the floods went down the water in the river thinned to a trickle. By September the wheat and rice crops need water. But by then if there were no rain, we could only look on helplessly as they dried up and died.

"This river decides the fate of people hereabouts. When we harness it with this dam, we will really be the masters of our own lives."

A year from now the reservoir's great dam will span the valley. The waters of the Pi will bring the people wealth and happiness instead of disaster. When the gates of the dam are opened in the dry season, 500,000 *mou* of farmland can be irrigated. The peasants will gather still bigger bumper crops than in these last two years. The waters of the Pi, regulated by the reservoir, will carry cargo junks. They will generate up to 8,000 kilowatts of electric power for new industries. On the banks of the Pi and near the Futseling Reservoir there will be sanatoria and parks for people who will come from far and near to enjoy



Erecting a wooden mould for one of the supports of the huge multiple-arch dam of the Futseling Reservoir

the beauty of the Tapiéh Mountains. The electric lights that will glow in the villages will shine on the happy life of the people.

Conquerors of the Floods

This area of Tapiéh Mountain is the scene of the legendary deeds of Commander Ma and his guerilla detachment, one of the most famous units in this area. Encircled by an enemy who outnumbered them many times and whose captured weapons were literally their only source of arms, the Tapiéh Mountain guerillas were the terror of the Japanese invaders and Kuo-mintang troops. They would suddenly appear out of these hills, deal a death blow to the enemy, and as suddenly disappear. Ma, an old revolutionary and veteran of the Long March, led his guerillas to victory. Today he commands a no less legendary company of model workers. He is the organiser of the thousands of People's Liberation Army men who are helping to build the Futseling Reservoir.

Commander Ma, a man in his middle years, dressed in a green field uniform, smiled and unassumingly repeated that he was no technician. But he answered every question of the visitors in great detail and with complete grasp of a project that is one of the most complex now being built in China. From the hill top we stood on he pointed out to us P.L.A. men working expertly with many types of machines. "Most of them didn't even know such machines existed just a few months back," he told us.

When I asked him about his guerilla days, he only laughed as he brushed my question aside and asked me instead:

"Why are you so interested in the past? We have a new kind of 'guerilla' now. You ask my men. They're 'new-style guerillas.' They can tell you how fast we move from one project to another. As soon as we've finished building one dam or reservoir at one place, we set out for another danger area. We have wiped out oppression by man from our country. Now we're wiping out oppression by Nature. This fight against floods is a battle—something that everyone here knows the meaning of. Even my baby daughter, who has just begun to speak, can pronounce words like *chien shih* (construction) or *kung cheng* (project), quite clearly."

At the Fishing Gorge just off the work site is a large poster bearing the characters: "Yesterday's Combat Heroes Are Today's Labour Models!"

The Beauty of Life

The Futseling dam is being built across the Pi River where it flows between two mountains, cutting a gorge 200 metres wide. It is a giant project for transforming nature. One of the mountains has been vertically cut in half, and its earth and rock used to build a cofferdam. The thousands of workers, soldiers and peasants move in an uninterrupted flow as they fill their baskets with soil and stones, carry them to the collecting point, dump them and then return for more.

The work sites are criss-crossed with narrow gauge rail-tracks. Long lines of tip-wagons rumble over them drawn by small engines. Many kinds and sizes of machines are being employed. But it is the working people who claim the attention of the visitors. At one end of the site hundreds of workers are literally removing a hill from the face of the earth.

Under a red flag on a rock above the hill stands a girl in khaki uniform. Two long black braids frame her face. She sings a favourite work song and the workers below respond with the chorus: "Hoya, Heya, Hoya, Heya! We workers have the strength!" Only those who are happy can sing with such voices. Their singing is part of their work. Spades strike the ground to its rhythm and the lines of baskets, loaded with clods, move incessantly back and forth in time to the music. The waves of sound lap around the crumbling hillside. Bit by bit the hill mass falls. The sunburnt faces of the people gleam with happiness in the sunshine. The work is simple, but its tremendous results are there for all to see: a river dammed, a mountain moved.

A group of children, all wearing new blue jackets, come out of their school. They are singing *The Hearts of the World's People Beat as One*. Their high-pitched voices echo from the mountains. They are living in sight of an epic—a peaceful project of New China in construction.

Hungnam, the Underground City

Tai Huang

THE coastal city of Hungnam was once a beautiful industrial centre in North Korea with a population of 150,000. The city's factories stretched along the waterfront, their tall chimneys reaching towards the sky. Sheltering behind the wall of factories was the busy down-town district, neat rows of shops lining the cement-paved boulevards. Trucks, sedans and pedestrians moved along the streets in a never-ending stream. Colouring the green hillsides on the city's outskirts were the red brick homes of Hungnam's industrious population.

From the almost 4,000 feet high Mt. Hwangchoryung 30 miles to the west, the city looked like a glittering giant star shedding its light over the misty ocean. Every Korean was proud of this lovely, vital city. Raw materials poured into its industries from all over the world by rail, road and sea.

Ever since the Americans launched their aggression against Korea, Hungnam has been continuously pounded from the air and from the sea. Great factories have become heaps of scrap iron. Shops and living quarters have been reduced to ashes. Crops of sorghum, maize and vegetables flourish where a city once stood. The once throbbing boulevards are like country lanes. Wherever the eye looks there are crumbling walls, bomb remnants, craters and ploughed fields.

Hungnam Lives

But the enemy could only destroy the outer appearance of the city. He could not destroy its heart, its people. Hungnam still lives; its undaunted inhabitants still fight and produce.

Despite the barren and forlorn ruins, you can still hear the roar of machines from invisible factories. Factory sirens sound as before, four times a day for the workers to change shifts. From loud-speakers attached to sur-

vivors among the electric light poles come news and music broadcast from Pyongyang. At night trucks and trains shuttle in and out of this indomitable city.

The constant two-year-long air and naval bombardment has completely changed the life of the brave, stubborn inhabitants of Hungnam. With titanic effort they have built a new, militant underground city where life continues with confidence and vigour.

The people in this underground city have worked under daily bombardments as valiantly as the fighters at the front to hollow out the hills on the city's outskirts and convert them into factories, schools, hospitals and homes.

Countless Tunnels

The steep hillsides are riddled with countless tunnels over the entrances of which are signs denoting factories, shops, theatres, hotels and restaurants. During my short stay in this underground city, I visited several factories, the Municipal People's Council, the local branch of the Nodong Dang (Party of Labour), a hospital, a cinema and a school. Apart from moving to and from the actual places I visited, all my time was spent underground.

I visited one factory in a huge tunnel with all its workshops connected by underground passages. The manager was an old man with white beard and eyebrows and red, strained eyes which bespoke his devotion to his work. He told me of the very exacting conditions under which the workers had toiled for more than a year. Their selfless and undaunted spirit had inspired the whole population.

He related how one worker, Am Il Liong, led a team of eleven workmates to move a huge transformer into the tunnel factory. While the men were struggling with the machine, still only half-way to the tunnel, enemy planes came over and dropped twelve time-bombs close to the tunnel entrance.

"It was a tense moment," the old manager said. "They might well have run for cover and left the transformer. The bombs might have exploded at any moment. But Am Il Liong and his comrades displayed the noble, selfless qualities which are so characteristic of the working class. Quite calmly, with Am Il Liong in the lead, each picked up a bomb and carried them on to the sea-shore. They put up warning signs to keep people away and then returned to finish moving the transformer into the tunnel."

Such incidents, I found, were commonplace among the workers of Hungnam.

Through the hospitality of the Hungnam Municipal People's Council I was lodged in an underground hotel. Coloured pictures decorated the walls of lime-washed planks. In the entrance were restaurant tables complete with bottles of soya sauce and vinegar, a tray of eating utensils—and the typical Korean touch of porcelain vases filled with fragrant wild flowers. All was ready for the diners.

The inner part of the tunnel is partitioned into small bedrooms with *kangs* (clay beds which can be heated) on which are small tables—for meals served in the rooms—with vases and ash-trays. There have been direct bomb hits on the ground over the hotel, but the occupants told me they scarcely noticed a tremor.

Underground Hospital

A large hospital in this fighting city has dispensary, clinical departments and wards each in separate tunnels with underground passages connecting the various wards with the clinic. Despite the obvious difficulties the hospital is run in a normal way. By the light of electric lamps one sees the signs outside the various regular hospital departments. Every day sick and wounded are brought here from the front and rear. Rows of beds are ranged along the stone-lined walls. Nurses in spotless, white uniforms move from bedside to bedside. The tunnels are purified with fresh air pumped in by machines.

There are three secondary and a dozen or more primary schools in Hungnam. I visited the third form of a primary school. Children were sitting on their small stools before neatly arranged desks reading by electric light

when I entered. The floor was covered with wooden planking. At the end of this tunnel class-room was a blackboard, and at a table in front of it, a young woman teacher was correcting some of the pupils' written work.

She replied to my question about difficulties as follows: "It is true that the tunnel is not as good as the big building we used to have—but still we can carry on and educate the children. The enemy tried hard to wipe us out and to intimidate us, but in vain."

Militant Life

During the rest period the children came out of the tunnel playing, singing, exercising on the parallel bars or sunbathing. A few minutes later two enemy planes appeared. The children hurried back into the tunnel again. They seemed used to the hard militant life.

For their cultural needs the valiant people of Hungnam have two underground cinemas. Though lacking the spaciousness and comfort of the city's five pre-war cinemas, the underground improvisations have played a vital educational role during these past two years. Amidst almost constant bombardment by enemy planes and naval guns, armymen, workers, students, housewives and their children from all over the city troop out every evening to the cinema. They take their seats by handing 30 Korean *won* (eight-pence) to the usher.

The seats are rows of planed logs, one end pressed against the rock wall with about one foot of space left at the other end to make room for a passage. Five grown-ups and six to seven children can sit on one log-seat. Late-comers may stand in the passage, and altogether the cinema can accommodate about four hundred people.

The enemy's wanton day and night bombardment simply cannot prevent this people from carrying on their normal life. Bombs and shells just cannot conquer the people of Hungnam. Valiant and full of confidence, they are working and carrying on the struggle, contributing their utmost for the final victory. These ingenious and industrious people are convinced that they will not fail to win through and that they will one day rebuild an even more beautiful city of Hungnam than that destroyed by the American invaders.

China's Feet Unbound

WHILE the plotters against peace are deliberately spreading falsehoods about the people's China, authentic and factual accounts of the great achievements of this country during the few years since its liberation are being supplied to the world by an ever growing number of people bound on missions of peace and of fair-minded journalists. One such book is *China's Feet Unbound* by the well-known Australian journalist Wilfred G. Burchett, who came to China early in 1950 and has been serving in Korea as correspondent of the Paris paper *Ce Soir*.

Burchett gathered his material from the people: chatting with peasants at their homes, workers in textile mills, miners at the pithead, labour heroes at the giant conservancy projects, noting down their accounts of past sorrows and present joys.

There was, for instance, the village chairman who told him how during the dark days of landlord exploitation and Kuomintang oppression his wife and infant son had died of starvation, and how after liberation land, houses, animals and large quantities of grain grabbed over the years by the landlords were returned to the peasants. There were the miners who once had to live in holes scooped out of the ground near the pithead and who are now quartered—rent free—in neat cottages. There were the dockers who themselves took the lead in smashing the gang system that had for long years past been the scourge of their lives and now enjoy a sense of security and well-being. There was the woman worker at a Tientsin textile mill who, while recalling the pre-liberation days when she had to conceal her pregnancy for fear of being sacked by the boss, was now happily able to see her child playing in the factory kindergarten. The book abounds in thumb-nail biographies of revolutionaries and ordinary workers, men and women

alike, in each of whom one feels a new, pulsating life, as confident of the present as it is hopeful of the future.

But Burchett has done a good deal more than sketch characters. For every major aspect of life studied there is invariably an accompanying analysis of the state laws in question. Thus in the account Burchett gives of the land reform at Ya Men Ko, a village west of Peking, there is also an investigation of the Land Reform Law, which he quotes extensively. Elsewhere, analysis is also given of the Trade Union Law, the Labour Insurance Regulations, the new Marriage Law, etc. These are the laws which have made possible the remarkable changes in the social set-up. "And the whole of humanity cannot but be affected by these changes," says Burchett.

Two of the most illuminating chapters are the "First Fruits of a People's Culture," in which the author gives a detailed appraisal of some of New China's outstanding dramatic works, and the chapter on the immense Huai River conservancy project where, at the time of the author's visit in the early summer of 1951, over 180 million cubic metres of earth had been shifted.

The scenes are richly varied but there is everywhere to be felt the enormous upsurge of enthusiasm for creative work and patriotic zeal among the people, devoted to peaceful construction and determined to defend their country from the imperialist aggressors. Here is what Lo Yung-chin, a miner, said to Burchett:

"When I saw everything our government was doing for us, when I understood the Americans were killing our brothers in Korea and trying to invade China, that they wanted to bring back the Japanese, I swore I'd break all records. At first it was 47 tons, then 102, 200, and finally...253.4 tons. We pledged that we would support our comrades in Korea to the utmost, and the Americans will learn what our utmost means."

China's Feet Unbound by Wilfred G. Burchett, World Unity Publications, Melbourne, Australia, 1952.

—HSU KUO-CHANG

IN THE NEWS

Sino-Soviet Alliance

Chairman Mao Tse-tung and Chairman J. V. Stalin exchanged warm greetings on the occasion of the third anniversary of the signing on February 14, 1950 of the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance. They hailed the significance of the alliance between the two countries to the defence of peace throughout the world.

Mass rallies were held in all the big cities in China to celebrate this great occasion. In Peking, Liu Shao-chi, President of the Sino-Soviet Friendship Association, gave an important address to a mass meeting on February 13 celebrating the anniversary. (See Supplement.)

1953 Pearl River Projects

Work has been started on the 1953 projects in the plan to harness the Pearl River, the longest river in South China. When completed, this year's work will halt floods on and irrigate a total of more than 66,000 hectares of farmland, ensuring an annual increase of 39,400 tons of rice.

The over-all programme of harnessing the Pearl River includes 17 projects. Most of them will be completed before the flood season starts this year.

Dredging and renovation will be carried out mainly on a tributary of the Pearl, the West River, to make it a good navigable waterway linking the provinces of Kwangtung and Kwangsi.

New Town on Gobi Desert

Atush is a new town which has sprung up within the past two years on the edge of the Gobi Desert. Situated at the foot of the southern range of the Tianshan Mountains about 50 kilometres north of Kashgar in the southwestern part of Sinkiang Province, Atush was a desolate wasteland

two years ago. Today the new town has over 300 buildings completed and hundreds more under construction. The broad streets are already lined with newly planted willows and poplars. The infant town is already linked by telegraph and telephone services with Kashgar and Tihua, the capital of Sinkiang.

Once a week more than 10,000 visitors converge in Atush from the surrounding regions for its weekly fair. Among them are Uighur peasants, Kirghiz herdsmen on their camels and merchants from Aksu, Chiashih and Wuchia.

The need for a new market town on this site has been an urgent necessity for the people of this region ever since the old Atush, a few kilometres southwest of the new site, was swept away by glacial torrents in 1944.

For six months in the year the Uighur peasants make a living by

weaving, boot and hat making, etc. The need for a trading centre to purchase handicraft tools and consumer goods was just as great among the peasants as an outlet for their products.

Safety Measures Model

The state-owned Chiaotso Coal Mine has been awarded the title of Model in Production Safety Measures. The casualty rate per 10,000 tons of coal in 1952 was 1.49 of personnel as against 15.6 in 1949. There was not a single fatal accident in 1952. This fine safety record was combined with over-fulfilment of the state production targets.

Each worker received a new suit of work clothes as part of the awards sent by the Coal Mine Administration of the Ministry of Fuel Industry.

February 7th Memorial Hall

A former theatre in Chengchow has now been transformed into a Memorial Hall in honour of the February 7th railway workers' strike against warlord oppression 30 years ago. The theatre was

Fourth Session of the P.P.C.C. National Committee

The Fourth Session of the First National Committee of the Chinese People's Political Consultative Conference concluded its meetings on February 7. At the close of the session Chairman Mao Tse-tung made a speech pointing out that the Chinese people must continue to strengthen the struggle to resist U.S. aggression and aid Korea, learn from the Soviet Union and oppose bureaucracy in the leading organs and among the leading cadres at all levels.

A resolution was adopted fully endorsing Vice-Chairman Chou En-lai's political report.

The meeting adopted a resolution endorsing Vice-Chairman Chen Shu-tung's report on the work of the Standing Committee of the National Committee. It authorised the Standing Committee to prepare for the convening of the Second Plenary Session of the Chinese People's Political Consultative Conference and decided that the Standing Committee be enlarged to include twenty-three new members.

A third resolution was adopted pledging strong support for the demands of the Congress of the Peoples for Peace.

The meeting cabled greetings to the Chinese people's volunteers, pledging them resolute support in their heroic struggle until complete victory.

the place where on February 2, 1923 the Trade Union Council of the Peking-Hankow railway workers was formally set up. The Chengchow junction of the Peking-Hankow and Lunghai railways was the scene of bloody repression against the railway workers on February 7, 1923.

The Hall has an exhibition room where many historical documents and material about the February 7th Strike is displayed; a cinema and a recreation room, library and an open-air dance floor.

Care of Korean Orphans

The Chinese Government is taking care of 21,000 Korean orphans who lost their parents through U.S. bombing, shelling and executions. The children are now in newly established orphanages in the villages and cities of Northeast China. They are being educated according to the Korean educational system. The Chinese people are individually making many contributions to caring for these children; parents and their children constantly send gifts of notebooks, toys and other things to their little Korean friends.

Folk Art Festival

Performances of folk songs and dances in celebration of the Chinese lunar New Year have been taking place in 15 provinces and in the Inner Mongolian Autonomous Region. In Liaotung Province (Northeast China) nearly 500 people took part in these performances. There were 92 items of more than 30 types.

More than 160 musicians and dancers from Peking and Tientsin, including Tai Ai-lien, the well-known dancer, and Liang Hankuang, composer, toured the provinces to see and learn from the rich experience of these folk art performances.

CHRONICLE OF EVENTS

February 7

The fourth session of the First National Committee of the Chinese People's Political Consultative Conference closes.

February 8

The fifth anniversary of the Korean People's Army Day is hailed by the Chinese people.

The Korean-Chinese Delegation at Panmunjom protests against the murdering by American troops of a prisoner of war in the Cheju P.O.W. camp on February 1.

February 9

An agreement between China and the Democratic Republic of Germany on cultural co-operation in 1953 is signed in Berlin.

February 11

The Central People's Government adopts the Electoral Law for the All-China People's Congress and the people's congresses of all levels and the list of members of the Central Electoral Committee with Liu Shao-chi as chairman.

February 12

The Central People's Government adopts China's 1953 budget.

The Korean-Chinese Delegation protests against the killing and injuring by the American side of 41 P.O.W.'s on Koje Island on February 5, 7 and 9.

February 13

Hsinhua reports in January Korean and Chinese people's forces wiped out 11,936 enemy troops (3,988 American, 484 British, 31 Turkish and 7,433 Syngman Rhee troops), shot down 171 and damaged 237 enemy planes.

February 14

China marks the third anniversary of the signing of the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance.

February 15

The 1953 National Skating Championship Meeting opens in Harbin.

February 17

Hsinhua reports the Chinese people's air force and A. A. guns shot down five out of 48 U.S. military aircraft intruding over Northeast China on February 15.

February 18

The All-China Student's Federation sends 112 million yuan donated by Chinese college students to the Japanese students to express sympathy for their hardships.

February 19

The Korean-Chinese Delegation protests against the killing by U.S. troops of another P.O.W. on Cheju Island on February 16.

February 20

The Government Administration Council issues an order which provides that all private deposits in former Kuomintang banks will be refunded by the People's Government.

LETTERS

To the Editor

Star of Hope

WALES, BRITAIN

I am indeed interested in the vast schemes which the People's Government has already launched. The fact that you have already constructed and nearly completed two long stretches of railroads in the short period of three years, talks aloud. And your great successes already attained, in controlling the flood waters of your mighty rivers—the gains that will accrue to the common people from such schemes are vast and immediate. In other parts of the universe, the Mississippi are overflowing their banks periodically, rendering vast stretches of fertile land and impoverishing the peasants in those areas.

Your people, the Chinese, realise that they don't toil any more for feudal lords, usurers and idle profiteers. And their destiny is in the hands of valiant leaders, who have been tried and tested, leaders who are not, and never will be, "for sale."

Yes, the star of hope is high and bright in the Eastern skies, and the workers of all lands hail your new and glorious situation with delight.

D. JONES

Freedom and Victory

TORONTO, CANADA

It is terribly humiliating to any fair-minded Canadian that our government has aligned itself with the most vicious reactionary elements in the world and that we trade unionists and progressives must hold ourselves to a large degree responsible for the actions of our government, not to say that we are not attempting to expose the horrible savagery of armed attacks on peaceful people.

It is encouraging to note that the vicious plans that led to this armed force has suffered a humiliating defeat by the peace-loving democratic fighters of the Korean forces and the Chinese volunteers.

People's China should be read in every home in Canada. It tells a story of an amazing surge of progress by a great people that have just been freed from the enslaving tyrants of feudalism and imperialism. They have tasted freedom and victory, and the stimulating effects are reaching out to all the peoples of the world.

S. MACLEAN



The Bride Speaks at Her Wedding

A New Year Picture by Yen Han