

August 26, 1958

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PEKING

REVIEW

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(BEIJING ZHOUBAO)

A WEEKLY MAGAZINE OF CHINESE
NEWS AND VIEWS

August 26, 1958 Vol. I No. 26

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Turning Ideals into Reality

SPEED is the keynote in this country these days. For those who are accustomed to do things in the conventional way, the Chinese scene is unfolding much too rapidly and the changes are unbelievably dramatic. Things that required long years are getting done in a matter of weeks. During the past few months local factories, mills, schools and public service centres have cropped up by the tens of thousands throughout the country. Things that were formerly considered utterly impossible are now accomplished facts. Visions that were described as "miracles" have been translated into living reality.

The rapid expansion of China's agriculture is a case in point. When forward-looking farming co-ops first proposed to raise their per *mu* yield of wheat and rice to more than 1,000 *jin*, people with conservative ideas simply shook their seemingly knowing heads in strong disapproval, saying, "Nothing short of a miracle could achieve that." The actual results are a miracle come true. The highest per *mu* yield recorded to date is 7,320 *jin* of wheat and 44,367 *jin* of rice. One year ago, who could have dreamed of a five-figure per *mu* yield of rice? It was then beyond the boldest imagination.

The rectification campaign has done much to free people's minds from the fetters of conventional ideas. People are encouraged to think, speak, and act with courage and daring. This has proved highly fruitful in enabling people to look far and aim high.

The Chinese people under the leadership of the Chinese Communist Party have long-cherished ideals. They have a vision of the future and always look ahead to their long-range objectives. They are fully conscious of the justness and practicability of the cause to which they are dedicated. That's why they advance with supreme confidence and high hopes in the face of overwhelming odds and in spite of temporary setbacks and reverses.

We have ideals, but we are by no means starry-eyed idealists. We are firm believers in materialism. As such, we know only too well that "to build a skyscraper you have to start by laying the foundation on the ground," as a Chinese song puts it. We don't believe in building castles in the air. Our ideals correspond with the law of development of things and are based on objective possibilities. This is where we differ from the utopians and impractical visionaries.

On the other hand, we have nothing whatsoever in common with the armchair strategists and parlour socialists. People's China came into being after long years of difficult struggle, which were marked by repeated reverses, heavy sacrifice and much bloodshed. We know perfectly well that it is only through sustained effort and strenuous struggle that our ideals can be turned into reality. That is why the general line for socialist construction stresses the need to go all out and build socialism by doing more, faster, better and more economically.

Actually, there is nothing "miraculous" about the developments in China. When a solidly united nation of six hundred million people marches by long strides along the socialist road, it is no wonder that lofty ideals can be turned into reality.

ROUND THE WEEK

Peking People's Congress

Chairman Mao Tse-tung and his comrades-in-arms — Liu Shao-chi, Chou En-lai and Peng Chen — are among 29 people's deputies who have been elected by Peking to represent it at the Second National People's Congress, scheduled to meet next January. This was announced at the concluding session of the Peking Municipal People's Congress which was in session for ten days. One of the important measures taken at this session was the decision to expand the city's industrial and agricultural production, so that in a few years' time Peking will be transformed from a predominantly consumers' city into a productive city and take a leading place in the country in the field of industry and agriculture. The session also re-elected Peng Chen Mayor of Peking.

Rectification Campaign Ends

The great rectification campaign which was inaugurated in May of last year is drawing to a close in most of the government offices in Peking. The fifteen-month campaign which was launched to improve ways of thinking and doing things achieved spectacular results. The political direction of the country, of travelling along the road of socialism and communism, at one time the target of unbridled attack by the bourgeois rightists, has been upheld and strengthened. The ideological level of members of the Communist Party, and people outside it, has risen. Shortcomings in work have been corrected. The unity of the people has been strengthened. The bourgeois rightists and all anti-socialist elements have been isolated and are in a state of disintegration. As the rectification campaign got into its stride, relations between people and between organizations improved, emancipation of the mind progressed, freedom and boldness in thought and action was manifest, and the grand result was the big leap in socialist construction.

The full lessons of the rich experiences gained in the struggle waged over the past 15 months have not yet been spelled

out in detail. As Hsi Chung-hsun, Secretary General of the State Council, put it, the end of the rectification campaign marks the beginning of a new revolutionary campaign. In its uninterrupted revolution China proceeds vigorously to carry out the general line for socialist construction, to push forward the technical and cultural revolutions in town and countryside.

People's Communes

Honan Province, China's leading wheat producer which captured the headlines of the national press a short while ago with its record harvests, is in the lime-light once again. A movement to set up people's communes is under way in the province. By the end of July all of the 5,376 farm co-ops of Hsinyang Region were merged into 208 people's communes, with an average of 8,000 peasant households in each commune.

In neighbouring Hopei Province, the co-op farms of Hsushui County, scene of Chairman Mao's recent visit, were all reorganized into people's communes too. The movement is unfolding rapidly and kindling the interest and imagination of the peasants in a way that has outstripped the enthusiasm shown by them a couple of years ago to organize farm co-ops of the advanced type.

This new movement stems from the rapid expansion of the national economy as a whole and the big leap forward in agriculture. It represents a further step forward in China's advance along the road to socialism. The new merger of farm co-ops represents a higher stage of organization which is marked by more advanced forms of collective life.

Anhwei Leads in Rice

Anhwei Province, in east China, has harvested 6,150,700,000 *jin* of early rice. This is an increase of 234 per cent over last year. The average per *mu* yield of early rice is 1,003 *jin*. This breaks all records and establishes Anhwei as the first province in the country to harvest more than 1,000 *jin*

from every *mu* sown to early rice. One farm co-op in Fanchang County has reaped a record harvest of semi-late rice, averaging 43,075 *jin* per *mu*.

And Anhwei is not the only province that is doing well, nor is success confined to rice. Here are some other figures of this year's agricultural progress:

Early Rice

Province	Top per mu yield in jin
Hupei	36,956
Anhwei	16,227
Hunan	15,665
Kiangsi	7,745
Fukien	7,651

Percentage increases over 1957

Anhwei	234
Hunan	220.52
Kiangsi	145.4

Maize

Province	Top per mu yield in jin
Honan	15,875
Anhwei	5,114
Szechuan	5,000

Fukien Province, on the east coast, leads in production of peanuts and holds the national record for per *mu* yield: 17,058 *jin*.

A tea-producing farm co-op in Anhwei Province reaped 1,176 *jin* per *mu* — and nearly 90 per cent of the yield was top quality.

The Law of Increasing Returns

One county Communist Party secretary and four farm co-op chairmen, all from Hopei Province, have been made members of the Institute of Rural Economy of the Chinese Academy of Agricultural Sciences. This was announced at a national seminar on agronomy held recently in Peking. The five men are the first group of research fellows for an institute of social sciences chosen not as usual from the academic circles but from among people with practical knowledge and experience.

At the seminar they joined the discussions with the professors and scientists. They took sharp issue with adherents of the old "population theory" and the "law of diminishing returns." With a host of facts and figures gathered from their practical work they demolished false arguments refuted by China's new experiences.

Kuo Chen, the Party secretary, is typical of these men immersed in reality.



He cited his county Ningtsin as an example.

Before liberation Ningtsin had a population of 240,000 and 900,000 *mu* of cultivated land. This gave each person an average of 3.7 *mu*.

After liberation the population rose to 310,000, while the number of *mu* of cultivated land remained very close to what it was before. The average was 3 *mu* per head. How has production fared?

Before liberation the peasants toiled and sweated the year round, yet they could hardly fill their stomachs. When natural calamities occurred they had no alternative but to flee the land. And then there was always the landlord to fleece them. Between the devil and the deep blue sea, how could the peasants develop production, Kuo Chen asked. How could they exploit the land with their crude and backward tools and extremely rough farming methods?

After liberation, the level of production went up and up and rich harvests followed one another. In 1956 Ningtsin had the heaviest rainfall in years, with 110,000 *mu* of its land submerged under water. But by exploiting the advantages of agricultural co-operation to the fullest extent, the county managed to harvest 150 million *jin* of grain. The average per *mu* yield was 81 per cent more than that in the three years before agricultural co-operation. The increase in population was 6,880, but the increase in grain production was 70 million *jin*, with an average of 10,000 *jin* per head. . . .

And so he listed the facts and set forth his arguments to show that population increase far from putting "pressure on the land" can make the land yield more. And he showed where the outmoded professors who failed to keep pace with the times were wrong.

Man is a consumer, but he is a producer as well. His resourcefulness is limitless, and so is the potentiality of the land. If you overlook the fact that he is a producer, you are blind to the fact that man is the primary source of power for the development of production, said Kuo Chen.

New Code of Honour

When pay day comes round at the Jianhua Machine Factory in the city of Tsitsihar the workers just go to a corner

of their workshop and take out their wages by themselves from a cash box containing the payroll and banknotes and coins in different denominations. Each worker then signs the payroll. If he received an advance that month, he returns the advance from his pay in a separate box. Nobody stands by to supervise the operation. The workers are on their honour.

This novel way of getting one's pay is one of the eight "honour system services" introduced at this factory, part of a new effort to cultivate the communist spirit among workers. The other seven services cover a wide range of activities and factory life: canteens, tools store-rooms, library, club room, trade union dues and cinema and theatre tickets.

The whole idea was first tried out at the factory canteens where bowls of rice, steamed bread and a variety of dishes are laid out on the tables for the workers to pick and choose. The workers come into the canteen, take the food they want and leave the money. This proved so successful that the idea was introduced to other parts of the factory and to the welfare services. The next to experiment with it was the accountants' office. Before the system was introduced they had to get the outside help of two or three persons to make up the month's payroll. Now everything is simplified and the work has been lightened considerably. No mistakes have occurred, nobody has taken more than his wages. The "honour system services," is an indication of the wide measure of trust placed by the Communist Party and government in the workers. "We must prove worthy of this trust and see that this new system succeeds," the workers here said. The Jianhua experience is being popularized in other industrial enterprises of the city.

In Chungking, a similar idea is being tried out by the state shops which have set up over 200 "counters without sellers" in the factories, schools, government offices and hospitals. These counters sell a wide range of merchandise—from toothpaste and cigarettes to stationery and personal hygiene accessories for women. There are also counters where soft drinks, by the bottle or by the cup, and small dishes of delicacies are on sale. The worker on his way home can pick

up a bottle of beer and something to go with it, leave the money on the counter and just walk away with it. At certain times of the week the state shops send someone round to collect the cash and replenish the stock. Among the bills and coins sometimes I.O.U.s are found with messages such as: "Sorry, haven't any spare money with me. Will pay tomorrow, signed so and so." And true enough, the amount due is deposited as promised.

Long Sunday

It used to be that the calendar of the Chinese peasant was divided into busy and slack seasons. He worked hard in the busy seasons but would take it easy when the slack season came round. If the weather was bad, in nine cases out of ten he would put the job off till tomorrow.

The division of the year into busy and slack seasons no longer exists. The fruits of hard work put in last winter show that much can be achieved during the so-called slack seasons. These days the peasants are busy the year round. So the question of proper rest has arisen.

Changan County in Shensi Province has started to solve this problem by instituting what the peasants call "the Long Sunday." The farm co-ops here give their members a day off once every two weeks, usually on the first and sixteenth of each month. Efficiency has gone up and the work is better planned. Members no longer take time off on work-days to attend to personal affairs. Now they all manage to do these things on their "Long Sunday."

Social life and recreational activities have expanded too. There have been more song and dance parties, theatricals and ball games among the peasants since the institution of the fortnightly holiday. During their last two "Long Sundays" the peasants of Changan organized more than 200 basketball matches between their farm co-ops, to cite one example. Young men and women look forward to it because they want a chance to put on their "Long Sunday" best, while the old folks take advantage of it to go hiking on Mt. Kuanyin, the local beauty spot. Quite a few young people wait for "Long Sunday" to come around to get married. Changan's rest day is popular with young and old alike.



The Struggle Must Be Waged to the End

— On the U.N. Emergency Special Session

Following is the full text of an editorial published in "Renmin Ribao" (People's Daily), August 23, 1958. — Ed.

THE emergency special session of the United Nations General Assembly adjourned on August 21 after unanimously adopting the proposal of ten Arab nations. The resolution based on the Arab nations' proposal requests the U.N. Secretary-General "to make forthwith . . . such practical arrangements as would adequately help in upholding the purposes and principles of the [U.N.] Charter in relation to Lebanon and Jordan in the present circumstances and thereby facilitate the early withdrawal of the foreign troops from the two countries." The resolution further provides that the Secretary-General shall submit the first report on its implementation not later than September 30.

For the U.S. and British aggressors, this cannot be anything but a severe blow. From the very outset of the session, they tried their utmost to legalize their criminal aggression and continue their occupation of Lebanon and Jordan and plotted a "U.N. peace force" so as to continue trampling on the independence and sovereignty of the two countries. These designs have failed completely. The U.N. resolution providing for the early withdrawal of U.S. and British troops from Lebanon and Jordan is a reflection of the popular demand of the people of all countries.

At this emergency special session, the voices for peace and in defence of the right of national independence were overwhelmingly predominant. The delegates of the Soviet Union and other socialist countries, as well as those of many Asian-African countries which are nationally independent, sternly condemned the aggressive U.S.-British actions and denounced all their pretexts for aggression in the Middle East. The Indian delegate, A. Lall, pointed out that the U.S.-British armed intervention cannot be justified either by the U.N. Charter or the so-called "invitation" to do it. The Moroccan delegate, Abdel Latif Filali, stated that his government held that the United States and Britain, in sending their troops to Lebanon and Jordan, were "totally unjustified . . . for reasons that were artificial." The Ceylonese delegate, Claude Corea, declared that the U.S.-British intervention in the Near East cannot be justified by any article of the U.N. Charter.

Most of the delegates who spoke at the session pointed out that the U.S.-British aggression menaces peace in the

Middle East and the world. They demanded that the United States and Britain withdraw their troops from Lebanon and Jordan immediately. The delegates of the Soviet Union, the United Arab Republic, Czechoslovakia, Saudi Arabia, Bulgaria, Rumania, India, Iraq, Albania, Indonesia, Afghanistan, Poland, Burma, Morocco, Ukraine, Ceylon, Yemen, Byelorussia, Malaya, Yugoslavia and Sudan all voiced this demand. Even Greece, which is a member of the NATO bloc, expressed hopes for the withdrawal of U.S. and British troops. The delegate of Japan who spared no efforts to smooth the way for the United States and Britain, nonetheless had to admit that long-term stationing of U.S. and British troops in Lebanon and Jordan may give rise to undesirable consequences.

An even greater number of countries — accounting for an overwhelming majority at the session and including a number of Latin American countries such as Argentina and Peru — unanimously maintained that Arab nationalism as well as the right of the peoples of all nations to determine their own destinies free from foreign interference should be respected. There is no doubt that the stand taken by the delegates for the withdrawal of U.S. and British troops and respect for the right of national independence, is in conformity with the most widespread and urgent desire of the peoples of all countries.

FROM the very beginning the U.S.-British aggressors resorted to political scheming at the session in an attempt to divert attention from the pressing demand for the withdrawal of their forces. They also tried to get a U.N. flag as a cover for continued aggression. U.S. President Eisenhower personally attended the session and delivered a speech in which he projected a six-point plan. He laid down many conditions for the withdrawal of U.S.-British forces from the Middle East as an excuse for refusing to pull them out. Eisenhower also proposed the formation of a "U.N. peace force" as an instrument of U.S.-British aggression, and, to befuddle public opinion, a so-called "regional economic development plan" allegedly to promote the economic growth of the Arab countries. The U.S.-British aggressors had hoped that Eisenhower's speech would stem the tidal demands from all parts of the world for the withdrawal of the U.S.-British forces, and would serve as the keynote of the session. But as soon as it was delivered it was greeted by strong opposition from public opinion in the Arab states and other Asian-African countries. Public opinion in many countries pointed out

sharply that Eisenhower's six-point plan was nothing but an enlarged second edition of the long bankrupt Eisenhower Doctrine. Even the mouthpiece of the U.S. ruling circles, *The New York Times*, had to admit in a commentary published on August 19 that the reaction of the Arab world to the Eisenhower plan ranged from indifference to hostility. Both at the U.N. session and outside, Eisenhower's speech failed to receive any kind of support which would set the aggressors' minds at ease.

The U.S.-British aggressors then concocted an ambiguous "seven-nation resolution" which merely reproduced Eisenhower's six-point plan. But the "seven-nation resolution" disguised as a "middle-of-the-road" position hardly fared any better than the Eisenhower plan itself. The socialist countries, the Arab countries, and many other Asian-African countries made it clear that they would in no case agree to any proposal which failed to provide for the withdrawal of the U.S.-British forces. And they were firmly opposed to the scheme to form a so-called "U.N. peace force" to suppress the national liberation movements in various parts of the world.

THE defeat of Eisenhower's six-point plan and the "seven-nation resolution" demonstrated that the U.S.-British aggressors are more isolated in the United Nations than ever before. The U.S. State Department has regarded the United Nations all along as a subordinate organization of its own and it was in the name of the United Nations that the United States launched the aggressive war against Korea. Now, however, neither the personal appearance of the American President nor the U.S.-directed parade of certain countries as "peace makers" could alter the predicament in which the U.S.-British aggressors found themselves at this session. Only five years have passed between the Korean armistice and the U.S.-British aggression in the Middle East. But the U.S. voting machine at the U.N. is now quite out of gear. This change

in the United Nations is clear proof that the aggressive policy of the United States is going further down a blind alley with each passing day. It is another reflection of the development of the international situation in which "the east wind prevails over the west wind."

The resolution of the ten Arab countries refers to the early withdrawal of U.S. - British troops from the Middle East, which conforms with the urgent demand of

the people of all countries as the U.N. session reflected. Though this resolution, as Soviet Foreign Minister Gromyko has pointed out, still has some inadequacies in formulation, the socialist countries and other Asian-African countries supported it because it has said what the emergency special session of the General Assembly must say. The U.S.-British aggressors had no choice but to accept this resolution after their intransigent attitude of refusing to withdraw their troops time and again ran into serious opposition and after Dulles hurriedly returned to Washington to hold secret talks with Eisenhower.

But even when the U.S. aggressors accepted the Arab resolution, they began to distort its essence with their own interpretation. In his speech before the Arab resolution was put to the vote on August 21, U.S. Secretary of State Dulles still stressed that the United States was for the ambiguous formulation of the "seven-nation resolution" regarding the withdrawal of troops, and said that he understood the Arab resolution in the light of the seven-nation resolution. This exposes the schemes of the U.S. aggressors to try and postpone the withdrawal of their troops.

Everyone knows that the tension in the Middle East is caused by the invasion of Lebanon and Jordan by U.S.-British troops, and their preparations to spread the war of aggression in the Middle East. The pre-condition for easing this tension and consolidating world peace is the withdrawal of U.S.-British troops from Lebanon and Jordan; as long as their invading troops stay there, the Middle East question will remain unsolved and tension cannot be relieved. Whether the resolution unanimously passed by the U.N. emergency special session can really be of help in easing the tension in the Middle East depends on whether the early withdrawal of U.S.-British troops from Lebanon and Jordan can be effected.

THE emergency special session of the U.N. General Assembly has adjourned, but U.S.-British troops are still occupying Lebanon and Jordan. U.S. troops in Lebanon are busy putting up installations, and are at the same time negotiating with the Lebanese Government on the building of U.S. military bases there. In view of this, people with a clear view of the situation should remember what Dulles said:

"... no resolution, in and of itself, will solve the problems of the Near East. These problems have deep roots. They cannot easily be eradicated. They have explosive aspects which can surprise us at any time. No Assembly resolution can of itself solve these problems, and it would be folly for us to go away from here confident that the problem of the Near East has been solved by this resolution."

Dulles has already fabricated excuses for procrastinating the withdrawal of U.S.-British troops, and has planted hidden rocks in the path of the U.N. Secretary-General to arrangements for the withdrawal of U.S.-British troops. The people of the Arab countries and all peace-loving people throughout the world must not for a moment relax their militancy, but must maintain their high vigilance and persist in the struggle till the day when the U.S.-British invasion troops are completely withdrawn from Lebanon and Jordan.



Eisenhower: "I must again emphasize that the United States seeks always to keep within the spirit of the [U.N.] Charter."

By Hua Chun-wu in "Renmin Ribao"

A New Upsurge of National Revolution

by YU CHAO-LI

The following article is translated from "Hongqi" (Red Flag), No. 5, fortnightly theoretical journal published by the Central Committee of the Communist Party of China.

—Ed.

THE imperialist colonial system is irrevocably doomed. At the present moment, the anti-colonialist struggle in the Middle East is the centre of attention. The independence movement of the 80 million Arab people in that area is flaring like a fire set to dry tinder. A new chapter in the movement was opened by the victory of the Iraqi revolution on July 14.

Everybody knows that the Bagdad Pact took its name from the capital of Iraq. The Kingdom of Iraq was regarded as a bulwark of imperialism in the Middle East. But in a swift overnight change, Iraq became an advance post of the national revolution of the Arab people. Imperialism has no reliable supports.

The victory of the Iraqi national revolution with its great repercussions inevitably shakes imperialist domination throughout the Middle East. That area has long been a paradise for imperialist plunderers and a hell for the Arab people to whom it belongs. U.S. and British imperialists have siphoned fabulous oil profits out of it. Brutal rule and exploitation by the imperialists and their agents have reduced the mass of the Arab people to a state of extreme poverty, but they have waged a heroic and unremitting struggle to win freedom and independence. The victory of the national revolution in Egypt and Syria, the defeat of the Anglo-French aggressors in their war against Egypt, and the growth of Algeria's struggle for independence have inspired all the Arab people. In the face of mounting Arab nationalism, the imperialists in the Middle East are hard put to it, hanging on to what is left of their positions. They cannot crush the armed struggle of the Algerian people, nor can they end the revolutionary uprising of the Lebanese people against the traitorous Chamoun government. They are sitting on a volcano. The Iraqi people have carried their revolution to victory, and Iraq was one of the Middle Eastern countries over which the imperialists exercised the tightest control. Now that the Iraqi people have won through their own efforts, is there any room for doubt that other Arab countries can do likewise?

THE victory of the national revolution in Iraq shows once again that in the present situation, when the mighty socialist camp exists, the world revolutionary forces are far superior in strength to the reactionary forces of imperialism against which they are pitted. The facts show that the awakened forces of the peoples of the world are advancing, while imperialism is on its last legs and is encircled by the people of the world.

This fresh victory of the Arab national revolution has thrown the imperialists into a panic. They hurriedly

resorted to crude armed intervention. On July 15, the second day of the Iraqi revolution, the U.S. imperialists sent their armed forces to engage in direct aggression against Lebanon under the pretext of resisting "indirect aggression." This was followed by direct British aggression in Jordan on July 17, under the same pretext. What reasons were given for these interventions? The U.S. and British imperialists fabricated a "reason" for themselves: the Arab people's revolution is "aggression" or "indirect aggression." In other words, the Arab people are carrying out aggression against themselves while barefaced aggression by the imperialists is an act of anti-aggression upholding the sovereignty and independence of small countries!

The U.S. imperialists have been itching to step in ever since the Lebanese people rose in arms against the traitorous Chamoun government. But they wanted to intervene under the flag of the United Nations; they tried to avoid open intervention on their own. The U.S. imperialists have always acted, as the Chinese saying goes, like "prostitutes who want arches erected in honour of their chastity." Now, however, under the impact of the national revolution in Iraq, they have finally bared their claws and gone in for undisguised armed intervention against Lebanon.

U.S. armed intervention in the Arab national revolution is a lesson for all the Arab people and the peoples of the world. Is there anyone who still fails to see that U.S. imperialism is the public enemy number one of the Arab people, of all oppressed nations and peace-loving peoples of the world? It is the U.S. Government which started armed aggression in Lebanon. It is the U.S. Government which supports the landing of British troops in Jordan. It is that same government which is creating a war crisis in the Middle East and the world. Of course, U.S. armed aggression in the Middle East is a bad thing, but it is also a good thing in that it serves in a negative way to teach the Arab people and the people of the world. The people's cause can triumph only when the people understand exactly who are their enemies and who is their chief enemy.

U.S. and British armed aggression in the Middle East undermines peace in that area and carries with it the grave danger of spreading war. It has called forth condemnation and opposition by all peace-loving countries and peoples throughout the world. Never before have the U.S. and British imperialists been as isolated in the world as they are today. Even within their own countries they are meeting with mounting opposition. The international united front against U.S.-British imperialist aggression is very broad. This is undoubtedly a most favourable factor in the present international situation.

The U.S. and British imperialists' wanton acts of aggression in the Middle East are to a certain extent an

attempt to exploit the people's fear of war. They put on a show as if they wouldn't hesitate to make full-scale war in order to force the peoples to accept a *fait accompli* and thus extend their aggression. The peace-loving people certainly do not want war, but those who really treasure peace will never bow to threats of war. Peace cannot be got by begging from the imperialists. War can be stopped and peace won only through mass struggle.

Does war really benefit the aggressors? Can war really stop the growth of the people's force? It is impossible for the imperialists to learn the lessons of history. U.S. imperialist armed aggression in the Middle East shows once again they have a poor memory. As a result of the two world wars, a world system of socialism has emerged embracing one-third of the world's population. New nationally independent states have also emerged totalling 700 million people. There is no question about it: the U.S. imperialists cannot stop the "chain reaction" of the national independence movements in the Near and Middle East by raising the flag of aggressive war. On the contrary, this will promote the growth of the movements on a larger scale not only there but throughout the world. The ugly visage of imperialism will heighten the political consciousness of still more millions; exposure of the weakness of imperialism will rouse the courage of more millions.

BESIDES the Near and Middle East, the national independence movements are surging forward in all the colonial and semi-colonial countries, especially in Africa and Latin America. They continue to grow in the so-called "Dark Continent" of Africa, which the imperialists have all along regarded as an "eternal jewel" in their pocket. One-third of the 200 million people in Africa have won national independence, and another 37 per cent of the population is engaged in various forms of struggle for national independence.

There have also been great developments in the national independence movements in Latin America. In January this year, a revolution similar to that in Iraq took place in Venezuela, a country regarded as a U.S. "paradise." A protégé of the United States, the dictatorial Jimenez government which ruled Venezuela for nearly ten years was overthrown by a popular revolution in a single day. In the past two or three years, a number of similar dictatorial regimes which worked hand-in-glove with U.S. imperialism have been overthrown under various circumstances. Now there are very few dictatorial governments in Latin America directly sponsored by the United States. The flood of opposition to U.S. aggression is still rising. This is proved by the violent popular opposition U.S. Vice-President Nixon faced on his recent visit to eight Latin American countries.

While socialism has been growing into a world system, the national independence movements have been developing into a powerful world force. These two forces now man a common front against imperialism. The colonial system is disintegrating; the forces of imperialism are declining. This is an important characteristic of our age. The national independence movements in the colonies and semi-colonies are supported and aided by the socialist countries and the international working class and are opposed and sabotaged by imperialism. This is proved by

many facts. Take for instance the major international events in recent years. The aggression against Egypt and the Suez Canal, the plot to invade Syria, the threat to fill the so-called vacuum in the Middle East, the conspiracy in support of the rebels in Indonesia, the allegation that India's Goa is a province of Portugal and the instigation of a war of aggression in the Middle East: these are all despicable deeds of the imperialists, especially the U.S. imperialists. But, in all these incidents, the socialist camp headed by the Soviet Union has stood firmly on the side of the nationally independent countries and regarded support for the struggle for national independence as a solemn responsibility. In this age of ours, the nations fighting for independence will certainly triumph over imperialist oppression and aggression as long as they rally all patriotic and democratic forces internally and unite with the socialist countries externally.

THE national independence movements in many countries show that an important condition for defeating imperialism is maintenance of the unity of all patriotic and democratic forces within a country and especially the mobilizing of the revolutionary enthusiasm of the masses of workers and peasants. Many facts have shown that the broader the unity of various patriotic and democratic forces and the fuller the mobilization of the strength of the masses of workers and peasants, the more assured is the victory of the struggle against imperialism. Any nation can place itself in an invincible position if it unites the forces of the entire people and at the same time engages in joint struggle alongside all the anti-imperialist forces in the world. The reason the imperialists and all reactionaries are paper tigers is that they divorce themselves from the people and are hostile to the people.

Communists in every country are real patriots because they have no interests of their own apart from the interests of the people. It is understandable therefore that communists in the oppressed nations are always in the forefront of the national struggle.

The significance of the revolutionary movements in today's colonies and semi-colonies must be fully appreciated. Lenin said that the greatest characteristic of the age of imperialism was that a handful of "advanced" countries carry on colonial oppression against most of the world's population. At the beginning of the 20th century, the whole world was divided among the imperialists. It was precisely because of this that Lenin always considered the colonial question one of decisive significance in world history and considered the revolutionary movements in the colonies and dependent countries as part of the world socialist revolution. Lenin said in 1913: "All young Asia, that is, the hundreds of millions of toilers in Asia, have a reliable ally in the proletariat of all the civilized countries. No force on earth can prevent its victory, which will liberate both the peoples of Europe and the peoples of Asia." Since then great changes in the world have turned Lenin's prediction into reality. The present struggles in the Middle East and throughout the world continue to prove the truth of Lenin's great prediction. There is no doubt that our generation will witness the total destruction of colonialism and imperialism and the universal liberation of the people in the colonies and semi-colonies.

Millions Study Theory and Philosophy

by LO CHI-LAN

IN less than four weeks political and theoretical study groups were organized by two million workers and peasants in Heilungkiang Province. Most of them had only recently learned to read and write!

Heilungkiang is not exceptional. Millions upon millions of people in China are today studying Marxist theory, philosophy, and the writings of Mao Tse-tung. It is a national trend, an expression of the new atmosphere of vitality in the field of theoretical studies. Throughout the country government cadres from the village level and up, masses of workers, peasants and intellectuals are studying Marxist-Leninist theoretical works with great interest and appetite in search of fundamental answers to basic questions.

Workers and Peasants Study Philosophy

At one time such notions as "workers and peasants cannot cope with theory," or that "theory is too much for them" were fairly prevalent. The myth was first exploded in a workshop of the Quiushi Shipyard in Shanghai where twelve workers started to study philosophy in a group. To their surprise they found that, unlike bourgeois philosophy — which turns everything upside down in a vain attempt to justify exploitation and is, therefore, mysterious and difficult to comprehend — Marxist philosophy describes the world as it really is, and so is easy for the people, especially for the working class, to study and understand. As they studied they felt they were benefiting greatly — soon they were applying what they had learned in practice, in the solution of actual problems of daily life. Their success inspired other workers and within a short time twenty-one more study groups were formed in the shipyard. When the news hit the national press in June, workers in other parts of the country quickly followed suit. In Tientsin, more than 12,000 workers took up philosophy. Two old workers of the Renli Woollen Textile Mill opened courses and lectured on philosophy to their fellow workers. In Harbin, study groups mushroomed; large numbers of industrial workers, shop clerks, and working people in other walks of life started to study philosophy. In the Mudanjiang Cement Works, where 48 per cent of the workers and staff have taken up the study of theoretical works, the workers coined a slogan: "Make our cement works a university and a college of Marxism-Leninism too!"

The mass interest in Marxist studies has spread to the countryside as well. The village cadres of Sankuanmiao Township of Tenfeng County, Honan Province, for instance, started to study philosophy two months ago.

There is the same intense interest among intellectuals. Government cadres, professional people, writers and artists

are stepping up their political studies. Many hundreds of study groups have come into being in universities and colleges. In higher educational institutions in Peking no less than 2,100 groups have been formed to study Marxist theory. In Peking University alone 392 study groups embracing 80 per cent of the faculty and the students have been formed. Most of them concentrate on studies of Chairman Mao's works; others specialize in the criticism of bourgeois ideas in academic circles.

The integration of theory and practice is one of the distinguishing characteristics of this mass study of theory; those engaged in it pay great attention to combining the basic principles and universal truths of Marxism-Leninism with the actual conditions prevailing in China. The aim of their study is to enable them to cope with the theoretical problems that have emerged in the course of socialist construction in China today. Bourgeois ideology in all its shapes and forms have been seriously criticized.

There is a great spirit of vitality and militancy, a lively creative and critical spirit in the field of theoretical work.

There is immense interest in the writings of Chairman Mao Tse-tung. His *On Practice*, *On Contradiction*, and *On the Correct Handling of Contradictions Among the People* are the main works studied in most of the philosophy study groups in the factories, universities and colleges. Officers and men of the People's Liberation Army are studying Mao Tse-tung's writings on military matters with special interest. Many provincial Party committees have decided to use Chairman Mao Tse-tung's works as the main source material for the theoretical studies of the high-ranking cadres in these provinces. In Kwangtung a special selection of Mao Tse-tung's works is being compiled for cadres of county Party committee level and above. The people study Mao Tse-tung's works because he has set the best example in integrating theory and practice, the best example in combining the universal truths of Marxism-Leninism with the concrete practice of the Chinese revolution.

Need for New Knowledge

This vast and intense activity in the field of theoretical work is a result of the rectification campaign, the struggle against the rightists and the big leap forward in production. The rectification campaign, together with the struggle against the bourgeois rightists, constitutes a socialist revolution on the political and ideological fronts. It has dealt a crushing blow to bourgeois ideology, and raised the political understanding of the cadres and the masses to new heights. In the course of the movement the people have come to realize that if they are to carry the socialist cause to complete victory, bourgeois ideology must be de-

feated and proletarian ideology made to flourish. Moreover, in the course of socialist construction in China there is not only the struggle between the capitalist road and the socialist road, but also a struggle between two methods of carrying out socialist construction: the line of building more, faster, better and more economically and that of building less, slower, not so well and at greater cost. In recent years conservatism did no small harm to the country's construction. The people now realize the necessity of constantly criticizing and overcoming conservative ideas, doctrinaireism, empiricism and other wrong ideas that run counter to the nation's general line for socialist construction. The rectification campaign has helped the people to emancipate their minds and the great leap forward in production has convinced them of their own strength. When the Party called upon the people to "topple all idols," break down all superstitions and sweep away all out-moded conventions and traditions that have become hindrances to progress, there arose throughout the nation a new spirit of thinking and doing things boldly, a spirit of creating and innovating. In the light of all this, there is an urgent need among the people for new knowledge, and particularly more political guidance. They want to fortify themselves with Marxist-Leninist theory so that they will be able to master the objective laws of development in order to be constant "propellers of progress."

In addition, China's breath-taking socialist construction has given rise to many theoretical problems which have to be tackled. These include such questions as the theoretical basis for the great forward leap and the speed of socialist construction; questions concerning the integration of industry and agriculture or the integration of education and production; the question of how to adjust socialist production relations to the growth of the productive forces. These and many others have to be studied and worked out. As a result, the expansion of theoretical work is called for.

The Party Gives Guidance

The Chinese Communist Party, as always, pays great attention to theoretical study. It provides active leadership in the expansion of theoretical work.

Many responsible leaders of the Party are giving lectures at colleges and universities. (See *Peking Review*, No. 12, May 20.) Among those teaching in the higher educational institutions in Peking are Lu Ting-yi, alternate member of the Political Bureau of the Central Committee of the Chinese Communist Party and Chief of the Propaganda Department of the Central Committee; Kang Sheng and Chen Po-ta, alternate members of the Political Bureau. Quite a number of the first secretaries of provincial Party committees are also teaching in various local colleges and schools.

The publication of the fortnightly theoretical journal *Hongqi* (Red Flag) by the Central Committee of the Chinese Communist Party is a landmark in the history of theoretical work in China. The line of the magazine, as defined by the Central Committee, is "revolutionary, critical, analytical and combines theory with practice." Its task, as described in the first issue of the magazine, is "to hold ever higher the revolutionary red flag of the proletariat in the ideological field. . . . If there remains any flag of the bourgeoisie anywhere, it must be removed and replaced by the flag of the proletariat."

Following *Hongqi*, Party committees in 22 provinces, municipalities and autonomous regions have published their own theoretical journals (see box). This is another new facet of theoretical work in China. Moreover, many Party committees of special administrative regions and even counties are publishing their own theoretical magazines. A great majority of the articles in these journals were written by cadres summing up the experience they had amassed in dealing with various aspects of the socialist revolution or socialist construction.

These local theoretical magazines seek to develop the critical, revolutionary spirit of Marxism and to defeat all bourgeois ideas. They encourage the people to study theory and specify that there is nothing mysterious about Marxist theory. "In the practical struggles of the labouring people endless new things which have great vitality are emerging every minute, every day. Aren't they sources of theory? And since theory comes from the practice of the masses, why can't they master them?" asked Ouyang Chin, first secretary of the provincial Party committee of Heilungkiang, in his article introducing *Fendou* (Struggle) of Heilungkiang.

Training of Theoretical Workers

To expand theoretical work the provincial authorities have also taken measures to train large numbers of theoretical workers for both full-time or part-time work. They will become theoretical instructors, professional research workers, editors, etc. Fifteen provinces, municipalities and autonomous regions including Kiangsi, Kwangtung, Hunan, Shansi, Shensi, Shantung, Kirin, Shanghai and Peking have decided to train a total of 35,000 such experts within the next five years.

To carry out this programme, study clubs, theoretical research offices and writing groups have been organized. Special societies for philosophy and various branches of

Theoretical Journals Published by Provincial, Municipal and Autonomous Regional Communist Party Committees:

HONAN:	<i>Zhongzhou Pinglun</i> (The Midland Review)
KIANGSI:	<i>Yuejin</i> (Leap Forward)
LIAONING:	<i>Lilun Xuexi</i> (Theoretical Studies)
HOPEI:	<i>Dongfeng</i> (East Wind)
SHANSI:	<i>Qianjin</i> (Forward)
HUNAN:	<i>Xuexi Daobao</i> (Study Guide)
KIRIN:	<i>Fenjin</i> (Pressing Ahead)
INNER MONGOLIA:	<i>Shijian</i> (Practice)
CHEKIANG:	<i>Qishi</i> (Truth Seeker)
CHINGHAI:	<i>Hong yu Zhuan</i> (Red and Expert)
SHENSI:	<i>Sixiang Zhanxian</i> (Ideological Front)
KANSU:	<i>Hongxing</i> (Red Star)
HUPEH:	<i>Qi Yi</i> (July 1)
SZETCHUAN:	<i>Shangyou</i> (The Top)
HEILUNGKIANG:	<i>Fendou</i> (Struggle)
SHANGHAI:	<i>Jiefang</i> (Liberation)
YUNNAN:	<i>Chuangzao</i> (Creation)
KWANGTUNG:	<i>Shangyou</i> (The Top)
KIANGSU:	<i>Qunzhong</i> (Masses)
ANHWEI:	<i>Xu yu Shi</i> (Abstract and Concrete)
SHANTUNG:	<i>Xin Lunyu</i> (New Analects)
FUKIEN:	<i>Hong yu Zhuan</i> (Red and Expert)

the social sciences have been set up in many cities and provinces.

Lectures and special leaves of absence for writing are arranged for those cadres who are engaged in theoretical research. In Shanghai, for instance, series of lectures are arranged and leaves of absence granted to those engaged in writing theoretical articles.

Steps have been taken to encourage theoretical writing. In Shansi a movement has been launched to produce "ten thousand articles and a thousand books." In Hopei the Party committee has asked cadres of the county level to write ten thousand articles to sum up their experiences in various fields of work. Kiangsi plans to produce a thousand articles this year and 50 to 100 books on various subjects in the social sciences.

To ensure that theory is linked to practice, arrangements are being made in many provinces for personnel engaged in theoretical training to participate regularly in manual labour in the villages and the factories for definite periods or work in organizations at the grass-roots level.

In the spirit of the times, it is now common practice for full-time professional theoretical workers who specialize in philosophy and the social sciences to go out and work among the people. Increasing numbers of them are going to the villages and factories. Here they engage in manual labour alongside the workers and peasants, use their intellectual skills to help sum up experiences in production and at the same time carry on their theoretical research.

All these activities make for the enrichment and progress of theoretical work in China.

Shansi's New Form of Labour Organization

by WANG MU-YEN

A NEW form of labour organization merging workers and peasants has come into being in the northern province of Shansi. This new labour force embraces 3.6 million men and women, who are peasants and reserve workers for industrial enterprises simultaneously. They are a shock force for farm work, construction and local industry at one and the same time.

Shansi needs 1.5 million extra hands this year to go ahead with its leap forward in industry and agriculture. Thanks to the technical innovations by the people and the increase in the number of housewives who have taken jobs in production, this labour shortage has been eased somewhat. In the first half of 1958, Shansi's factories, mines and communication units recruited 110,000 new workers from cities and villages. But another 380,000 jobs in industry have to be filled in the remaining six months.

Since the rural districts, in the main, will supply the manpower to overcome this labour deficit, it was necessary to plan the distribution of labour in both industry and agriculture carefully. The new form of labour organization in Shansi, though put into practice only recently, has proved effective in solving the labour shortage.

New Labour Force

The newly organized labour force includes most of the peasants in Shansi. First and foremost, the peasants work in their respective farm co-ops. At the same time they have organized themselves into two labour reserve groups in order to help out when and where help is needed. The first group, embracing the younger people, is available for aid to industrial enterprises in short labour supply. Members of this group go to industrial enterprises on a rotation basis. This rotation enables a large number of young peasants, male and female, to acquire

technical and industrial skills in the factories which they bring back with them to their villages. Members of the older group are available as temporary workers in the factories, mines and construction sites after which they return to their normal work as regular co-op members.



Most of the able-bodied peasants in the province have enlisted in different teams of this new labour force. Experience in Yutze special administrative region shows that these teams generally demonstrate a labour productivity 30 per cent higher than that of ordinary farm-hands. The Huoguang Co-op in Yutze County organized a 66-member team that distinguished itself by fulfilling 145 per cent of its work quota in July. This new form of organization has brought about a big saving in labour power.

With the creation of these special teams, a good basis for the rational disposition of manpower was laid. The large-scale co-ordination of labour forces, transcending county boundaries, was made possible and this helped overcome labour shortages in different places. A satisfactory solution was also found for the problem of allocating labour to both industry and agriculture. The merits of the new system are well illustrated by the set-up in the Hsinhsien special administrative region where the peasants are organized in three different categories. Some 130,000 peasants are constantly available for industrial work or big construction projects. 210,000 men and women are ready to join in any project that needs

co-ordinated manpower within the respective counties. The largest number, 360,000 people, concentrate on a permanent basis on the work of the farm co-ops.

Reserve Manpower for Industry

This new system ensures an adequate supply of labour for industry and creates a reserve force for industry on the farms. In this way industry and agriculture are closely co-ordinated and the best use is made of available manpower.

This new form of labour organization also helps to bridge the differences between workers and peasants and to foster the growth of communism in the countryside. Building socialism in China calls for a gigantic labour force of people with diversified skills. By working in the factories and mines, the peasants become deeply imbued with working-class ideology, learn the advanced techniques of modern industry and become integrated worker-peasants. When they return to the villages with their deepened working-class ideology and modern techniques, they can help educate a still greater number of peasants and thus speed up the progress of the technical and cultural revolutions in the countryside. This helps raise the political level of the rural population and accelerates the

development of local industry. The peasants not only master modern farming but become skilled workers as well.

Within a few years a new force of rural worker-peasants will take root in all the villages in Shansi Province. They will be communist-minded people with both technical and cultural competence and qualifications. They will hasten the day when essential differences between workers and peasants will no longer exist. This new form of labour organization is not only of great immediate economic importance but has profound social significance for the future.

The militia in Shansi, as elsewhere in China, recruits its members from the ranks of the young and able-bodied peasants who still carry on their farm work while they serve in the militia. The militiamen are thus naturally a component part of the people who have formed the new type of worker-peasant labour organization in the province. The integration of militia training and production has become a fine tradition and has produced excellent results. The new form of labour organization that has taken shape in Shansi merges workers, peasants and militiamen into an integrated labour force accelerating the socialist development of the province.

Report from Shanghai

Sharing Technical Know-How

by CHOU HUA

A NEW type of fair is now flourishing in Shanghai. Business is brisk and a large number of "transactions" are being made — "transactions without money." Here the traditional form of the "fair" is utilized by the workers to exchange experiences in production techniques, to promote the technical revolution.

Workers from various factories keep stalls at these fairs, where they offer their technical experiences and new inventions for the benefit of other workers. When a "customer" is interested in an item, he simply fills in a form and the technical information desired is provided free of charge. A thousand such request forms have been filled out for a drill which can bore ten holes at the same time with the size and position of the holes adjustable at will. This drill was invented by a veteran worker at the Shanghai Electric Meter Works who has a stall at the fair with his drill on display.

Exchange of Technical Information

To make the negotiations more comfortable, there are tea houses on the premises where factory superintendents, technicians and worker-inventors can meet their "customers." Managerial personnel and trade union officials have found the fairs an excellent place to exchange experiences. When a technical problem is significant enough or when many request forms have been filled out for a particular item, special lectures are arranged. In the first two days of the cotton textile fair 124 different contacts were made

for an exchange of technical information and 42 new connections were established between factories which will help each other.

Factories or workers can also ask others help solve specific problems in production by posting *dazibao** on special bulletin boards or they can bring their problems to the "special problems rooms." The Household Chemical Works asked for help in eliminating bubbles in their cold cream. As soon as the *dazibao* was posted workers of the Star Perfume Works suggested that the temperature be controlled between 40-50 degrees Centigrade. This solved the problem. The China Soft Tube Works had long been bothered by the low quality of its products caused by high antimony content. When Chiang Yen-tung, a veteran worker at another soft tube factory, read their request, he suggested his own improved method and personally went to the China Soft Tube Works to instruct the workers.

Closer inter-factory co-ordination has been effected through these fairs. When the Wuhua Umbrella Plant put up a notice requesting the processing of 40 tons of its iron wire, the China Needle Works immediately accepted the job.

Problems involving more serious technical difficulties may be brought to the "consultation clinic." This clinic

*Opinions and criticisms written out in bold Chinese characters on large sheets of paper and posted freely for everybody to see. — Ed.

at the paper industry fair is serviced by such experts as Chang Yen-hung, Sun Hsiao-ju and other well-known technical experts in the field. On the very first day they dealt with 21 paper-making problems. If a question is too difficult to be solved theoretically the expert will call at the factory and settle the problem on the spot.

A special area is set aside at the fairs—the “leap forward stage” or the “bumper harvest ground” where workers celebrate their new achievements. Whenever a significant technical improvement has been made, or a new product has been successfully manufactured, or the quality of a product has attained the international standard, i.e. comparable with the best in the world, a group of workers from the factory concerned comes to the fair to announce the good news to the accompaniment of cymbals and gongs.

Community Life

On a Street Named Hungshunli

by LIN CHIA-FANG

UNTIL a very short time ago there weren't many people in Tientsin, the northern port city, who could direct you to Hungshunli Street. It was an obscure, narrow street or lane, a cluster of houses with 42 families. Today Hungshunli Street is very much in the news.

The changes that have altered the normal pattern of life here were set in motion on June 14. On that day a co-operative was born, a co-operative of an entirely new kind, which gave the housewives and the old folks living in retirement a new interest in life. With its advent, the co-operative, and not the hearth, became the centre of all activities. Nothing like this had been attempted before and the experiment proved so successful that Hungshunli began to attract visitors, not only from other parts of Tientsin but from many other cities of the country. By now more than 40,000 people have seen the new co-operative at work on Hungshunli Street. Liu Shao-chi, Chairman of the Standing Committee of the National

People's Congress, thought so much of it that he paid a special visit to Hungshunli and talked to the housewives about their new venture.

So far, over two thousand factories have displayed some 30,000 items, including new or improved tools, industrial equipment, and products. Each item has something new to teach the workers. The exhibits show new production techniques, improved labour protection methods and managerial systems.

Hundreds of thousands of visitors have already been attracted to these fairs. In many factories, 70 or 80 per cent of the workers have visited them. The workers like the fairs so well they call them “treasure houses.” The impressive display of the initiative and inventiveness of the workers so generously shared with others is true to the communist spirit of China today. The workers have a new saying: “Whenever a red flower blossoms at one plant, golden fruit is reaped in all other plants.”

Hungshunli has aroused such widespread interest because it found an effective way of building a socialist life and helped solve a labour shortage problem which exists in many parts of the country.

Most of the people who live on Hungshunli Street work at a cable and wire factory and in a government office nearby. But 23 housewives, keen as they were to have a job of some sort, were unable to leave their kitchens or children to take up work outside the family. There were also five old men living in retirement. When the Communist Party's general line for socialist construction was explained to them, they began to think of how they could do something more useful than just looking after the kiddies and keeping house. There must be some way they could directly help the country's big leap forward, they said.

Just then the cable and wire factory needed extra hands to reel copper-wire. This reached the ears of the housewives and in no time 17 of them formed a production unit to take on the job. A shed was put up on the street and every morning 17 housewives checked in punctually at eight to begin the day's work. The cable and wire factory, which was fast expanding, got the extra hands it wanted; and the housewives were happy to have jobs and contribute their share to the country's construction. But problems arose almost at once. Who's going to look after the children? Who's going to cook the family meals? Who's going to do the laundry, the sewing, the mending, the darning and so forth?

A “Big Family”

They got together and discussed these problems. Suggestions were put forward to set up a community nursery, canteen, laundry, tailoring group, etc. This seemed like a likely solution, but it called for radical changes, a clean break with routine, and good-bye to the old pattern of each family for itself. They weighed the



Liu Shao-chi, Chairman of the Standing Committee of the National People's Congress, visits Hungshunli's new type of co-operative in Tientsin

pros and cons and finally decided in favour of organizing themselves into a "big family" — a co-op.

And so the "big family" of Hungshunli, known officially as the Hungshunli Producers' and General Services Co-operative, was founded. A production unit got going first and a community canteen, nursery, laundry and tailoring centre, library, savings bank branch office and general store were set up. The whole street was drawn into the co-operative. With such a wide range of activities, everyone got a job, including the five old men. But work was entirely voluntary and all jobs were based on suggestions put forth by the person concerned, or the proposal of residents in the community.

Grandma Chia, for example, who is an excellent cook by public acclaim, volunteered for kitchen work and was given the job of cooking for the co-operative members. With the help of two other women about her age, she is doing a fine job cooking for about a hundred people. The meals are not only tasty but much cheaper, one of the first benefits the members derived from the co-operative. Her husband became the "health officer" on the strength of his regular and strong hygiene habits. With two grown-up sons and a daughter working in the factory and earning well, this old couple didn't have to work but they insisted on making their contribution to the co-operative. "I couldn't do much," said Grandma Chia, "but I know how to cook. Put me in the kitchen and the others won't have to worry about where their meals will come from." It is this sense of identification with the collective that makes Hungshunli tick.

Practically all the needs of the housewives have been taken care of. The nursery takes the small children off their hands when the mothers go to work in the morning. There is only a short walk to the store at the street's entrance where they can do most of their shopping. And if they want to have a new dress made, there is no cheaper, quicker and better place than their own tailoring centre. Hungshunli also has an open-air cinema of its own.

The co-operative has created a richer social life too. There is always something on at the club after the day's work is over. Those who missed education earlier in life now have a

chance to make up for lost time. Nine of the housewives who can't read and write are taking advantage of the help provided by the co-operative. They are freed from their household duties three evenings a week so they can devote themselves to study. One of the women, Huang Shu-chin, is 28 years old and a mother of four children. Now, thanks to the co-operative, she is doing well not only in the production unit but at the literacy class too.

Renmin Ribao, in a short commentary on the news of the Hungshunli development, noted that such an organization "will free housewives from domestic drudgery and enable them to take their place in productive work and public life. It is the prerequisite for the fullest emancipation of women and genuine equality between women and men."

It is only some two months since Hungshunli became an organized collective. The material life of the people living on this street has undergone far-reaching changes. But the impact of the new developments goes deeper than that. Ideologically, the people have also begun to change, though in a somewhat slower way. But the change is apparent and is becoming more and more conspicuous.

A good example is provided by the leader of the production unit, Chung Ping-chen. She wasn't a particularly public-spirited woman before. When she went out, even for a brief shopping tour, she always locked the front door behind her. If she forgot to slam the door, she would worry and fidget, lest someone would go in and mess the place up. Now in her new understanding, in addition to turning over a section of the house to the production unit, she has also made available to the co-operative additional rooms for the co-operative's canteen and store-room. "There shouldn't be any more talk of 'yours' and 'mine,' it should all belong to the big family," she now says.

This is the collective spirit which is characteristic of China's way of doing things today. The example of Hungshunli in Tientsin shows that, given the chance, the socialist principle of "one for all and all for one" can work swiftly in places where ideas of personal possession were firmly rooted and the dividing line between "family" and "society" were strictly drawn only yesterday.

Qu Yi — Modern Minstrelsy

Qu yi (the tuneful art*) is the art of the ballad singer, the folk minstrel, the story-teller, reciting or singing to the accompaniment of the clappers, drum or stringed instrument, depending sometimes on the power of the voice alone with its emotional inflections, sometimes reinforcing it with dramatic gesture and even the dance. It may be performed by one, two or three performers, accompanying themselves or helped by a small orchestra. Their subject-matter may be tales of chivalry or adventure from the past, retellings of the great classical novels and stories or up-to-date tales and lyrics of today. From comedy to tragedy they run the gamut of human emotions.

Before liberation, *qu yi* was exclusively the art of the market place and fair ground, the people's tea-house, the roadside rest house or caravanserai. Flourishing in many forms throughout the country, it has always been enormously popular among the people. I have seen *qu yi* performers in a Canton tea-house, on a river boat on the Yangtse, and on the edge of the scorched desert in Sinkiang where the motor caravans take off for the five-day journey to the Hami oasis. To a population condemned largely to illiteracy in the old society it was a vast repository of the nation's literary heritage and thought, a vehicle of popular art that kept alive and nourished the people's aspirations and ideals even in times when it seemed that their realization was well-nigh impossible.

Despite this inestimable influence, the old literati never considered *qu yi* seriously as art. The People's Government was the first government in China to accord it recognition and encouragement as an art form meriting special attention because of its popularity. The first national *qu yi* festival which ended on August 14 set the seal on this recognition. Over 300 *qu yi* performers from 26 provinces, cities and autonomous regions took part in 95 performances spread over a fortnight in the capital's theatres, factories, parks, streets and the villages in its suburbs. Audiences totalled 110,000, the highest ever for any stage festival held in Peking.

Roughly 200 forms of *qu yi* exist. A hundred of these were represented in the

* The translation of this and other terms is approximate. (*Qu yi* in the new phonetic alphabet is pronounced *chu yi*.) *Da gu*, for instance, means literally "big drum," but the performance may actually be to the beat of a small drum, clappers or castanets.

festival's 167 items. They fall into three main groups. The first type includes such forms as *shuo shu* (talking book), *ping shu* (chit-chat) and *ping hua* (spoken comment). These are essentially monologue recitals or narratives of some event or story occasionally set off by songs. The performer, seated, usually accompanies himself on a stringed instrument. In the old days a minstrel might use one of these forms to relate long stories like the classical *Pilgrimage to the West* or *Romance of the Three Kingdoms*. The narration, in serial form, might go on for days on end. The *xiang sheng* (comic dialogue) between two or three performers, now a popular feature on the radio, belongs to this type of *qu yi*, though it has no musical accompaniment.

The second type is essentially song, based on folk music and steeped in local flavour, themes, expressions, dialect and argot. The performer, who may be a man or woman, is accompanied by a small number of musicians and may play an instrument himself.

The third type combines recitative and song, as in the *da gu* (verses to the beat of a big drum), which is one of the most popular forms of *qu yi*. In this case the performer accompanies himself on a drum supported by a group of players on other instruments. In the *tan ci* form (poem to plucked strings), performers play the *pi pa*, a stringed instrument. In other *qu yi* of this type the dance is also used. Some take the form of variety shows in which several performers take part, acting, singing, reciting, dancing, etc.

The Peking festival was a unique opportunity for *qu yi* artists from various parts of the country to meet and exchange experience, to improve their art in the service of the people and of socialism. The festival saw excellent performances of the great old standbys of *qu yi*, but the main interest lay in the



Qu Yi artists perform at Tien An Men Square

many fine pieces dealing with modern themes. These formed the greater part of the programme. *Five Thousand and One Hundred Jin*, performed by Sun Lai-kuei of Hopei, tells about the bumper wheat harvest raised by an agricultural co-op in Ankuo County, Hopei Province. It begins:

Wheat is climbing up the stairs to heaven!

Five thousand and one hundred jin of wheat a mu!

Rid of those conservative old ideas, Every day we work a miracle.

The flame of zeal of socialist labour reaches to the stars,

There's no end to our achievements as we leap ahead.

The peasants of Ankuo County, in Hopei Province,

Have raised five thousand and one hundred jin of wheat

For every mu of land!

Another Hopei ballad, *The Dragon King Resigns* by Wang Shu-hsiang, tells of the peasants' ancient fear of the Dragon King who controlled the waters and the rain:

The sky is high and the world is wide;

The waves course on the boundless sea

Where the Dragon King reigns supreme.

In his crystal palace in the ocean deep,

His word is as good as law. . . .

But when the peasants start to build dams and dykes, reservoirs and wells to irrigate their fields and harness the waters, the Dragon King is out of business.

Look at the ditches and wells, Murmuring waters flow everywhere,

North, south, east, west,

They flow on endless to the fields,

And across the mountains to the land beyond.

The peasants sing: we're no longer the slaves of nature,

We work our miracles with our hands.

Let's see what the Dragon King can do to us!

We'll conquer him and heaven as well!

And despised and impotent, the Dragon King goes off to tender his resignation to the Jade Emperor of Heaven.

In *The Scouts*, Kao Yuan-chun of Shantung with vividly descriptive passages and superb acting describes the exploits of a group of scouts of the People's Liberation Army on the shores

of Fukien Province. This was one of the most popular pieces at the festival. Kao is a veteran *qu yi* performer who has travelled to the remotest parts of the country.

The festival saw not only new themes but new styles of *qu yi*. In the past the range of some forms of *qu yi* and *qu yi* performers was somewhat limited. While most of the traditional tunes are lyrical, some of them, like the Tientsin *shi diao* (topical verse), the Peking *mei hua diao* (plum blossom song), and Hunan *tan ci* were best suited to the expression of melancholy. They might have had some reason for existence in the past, but as a performer's sole stock in trade today, they seemed, to say the least of it, inadequate. Such performers have extended their range and adapted their traditional tunes to new themes. The Szechuan *yang qin* (ballad to stringed instrument) or Kiangsi *qing yin* (pure melody) was formerly performed by a seated singer. Today their exponents have trained themselves to a more active style of presentation that even includes dance movements. Many *qu yi* performers have enlarged and diversified the orchestral accompaniment. Kao Yuan-chun, whom I have mentioned, with his masterly use of language, expressive acting, unerring dramatic timing and flexible use of his voice, is recognized by the experts to have carried the Shantung *kuai shu* (patter) to a pitch of excellence unmatched in modern memory.

Not least among the interested audience at the festival were some veteran *qu yi* performers who remember the old days all too vividly. They saw many performances in surroundings that are native to *qu yi*, under the open sky or under the trees. They saw others, attended by leading statesmen, connoisseurs and critics, that had all the glitter of a first night in the capital of a country that is a nation of theatre-lovers, and they were deeply moved to see that *qu yi*, that pre-eminently people's art, had, like the people themselves, come into its own at last.

—CHEN SHUN

CINEMA

Asian-African Film Festival

China is one of the twenty or so countries showing films at the Asian-African Film Festival now being held in Tashkent in the Uzbek Soviet Socialist Republic. Several other countries not yet

producing their own films are attending as guests. An Asian festival was held in Peking last year.

The Chinese delegation, led by Wang Yang, Director of the Peking Film Studio, are showing two coloured, widescreen documentaries: *Long Live Labour*, about the building of the famous Ming Tombs Reservoir, and *A Record Wheat Crop in the Great Leap Forward*, showing how a farm co-op in Honan Province gets a record harvest. *Lanlan and Tungtung*, a feature film for children and *Mountain of Fire*, a cartoon based on an episode in the famous classical novel *Pilgrimage to the West*, complete its entries.

Long Live Labour makes excellent use of the possibilities which the widescreen offers for spectacular scenery and mass action. It opens with some very beautiful shots of the Ming Tombs near Peking, where thirteen emperors of the Ming dynasty (1369-1644) are buried in grand style. Then the camera shifts from this famous beauty spot to the valley below the tombs which New China turned into the construction site of a dam and a reservoir to irrigate three hundred thousand *mu* of land, and a unique school for communism. As the news stories have reported, hundreds of thousands of people from all walks of life came to work as volunteers in order to remould their ideology, to turn themselves into real members of the working class. The film shows not only the transformation of the construction site but this transformation of people. The celebrations at the construction site when the dam was completed make a spectacular ending. This film should earn high marks for its colour and photography.

Lanlan and Tungtung, produced by the Tian Ma Film Studio of Shanghai, is a candid camera study, a slice of everyday life in New China. Little Lanlan and her younger brother Tungtung have been left temporarily in a Shanghai kindergarten by their parents whose work has taken them suddenly to Peking. Longing to see their children but unable to go to Shanghai personally to fetch them, the parents write to the kindergarten to put the children in the charge of a conductor on an express train bound for the capital. How they enjoy themselves on the way, how they miss their train when they get down at Nanking to help an old woman carry her things, and how they are found and safely delivered, is a charmingly told real-life adventure of children in a land where children have become the wards of the nation.

—WANG LEH

Posters in Support of the Arab People

There is no main street in China today that does not have its posters, printed or hand-drawn, poster size or as big as a house, denouncing the U.S. and British invasions of the Middle East and calling for support of the Arab people.

The current exhibition at the gallery of the Chinese Artists' Union in Peking collects some of the best of those produced. Its theme is aptly set by one of its most striking items: a wrathful Arab catching the U.S. imperialist wolf red-handed in its attack on the Middle East. This drawing by Chang Yu-chi and Sha Keng-szu is one of two hundred and thirty posters and cartoons and over a hundred photographs at the exhibition jointly arranged by the Union of Chinese Artists and the Association of Photographers to support the Arab people. It will be open until August 28. These are only a fraction of the work produced in recent weeks by artists in Peking, Tientsin, Shanghai, Canton, Chungking, Shenyang and other major cities, but they are enough to leave no one in any doubt as to Chinese determination to stand by the Arab people.

The poster by Chang Yu-chi and Sha Keng-szu, a trenchant and forceful piece of work, is one of the best at the exhibition. The two young Peking artists dashed it off in a few hours in a white heat of indignation when news of the U.S.-British armed aggression reached Peking, and then took it with them when they and hundreds of thousands of other



Poster by Chang Yu-chi and Sha Keng-szu

residents of the capital marched in protest to the British charge d'affaires' office. It has now been printed in thousands of copies, and reproduced by hand in many variations on walls and hoardings in Peking and other cities throughout the country. It expresses visually what every Chinese feels in his soul: that people fighting for freedom can no longer be intimidated by armed imperialist aggression, that victory over imperialism is assured.

Another forceful work in the same vein is a poster collectively drawn by Chia Tsung, Shih Hsiang and Yu Chiao of Canton showing an Arab crushing the U.S. aggressor with the chains he has shattered.

A wave of sympathetic rejoicing went through China when the Iraqi people overthrew the reactionary rule of the Faisal monarchy and established their republic. That joy is well expressed in the poster by Sun Shih-tao of Tientsin; it has the caption: "Long Live the Great Victory of the Independence Movement of the Iraqi People," boldly lettered against the figure of an Iraqi flinging wide his arms in rapturous joy after shattering the fetters which bound him.

A section of the exhibition hall is devoted to the cartoons, including those by famous cartoonists such as Hua Chun-wu, Mi Ku, Ying Tao, Miao Ti and others, which have flooded the press in these tense days. Another section contains paintings by artists of the traditional school, another notable example of the way the older artists are applying the traditional techniques to present-day themes. Two of the paintings, one by Feng Tzu-kai and the other by Shih Pai and Yi Chai collectively, have the same pointed theme: moths seeking death by playing with the fire of an oil-lamp. A large poster in traditional style by the veteran artist Hu Pei-heng attracts considerable attention: below the Tien An Men Gate and the Kremlin Tower countless people carrying red banners are cheering the release of the communique on the talks between Chairmen Mao Tse-tung and N. S. Khrushchov, while above a dove flies past with the communique in its bill.

The photographic section of the exhibition shows the landscape and life of the Middle East countries, news photos of the U.S. and British interventionist troops in the area, and the huge protest demonstrations held by the Chinese people all over the country.

Thousands have already seen this militant exhibition. It will later be shown in Tientsin, Shanghai and other cities.

—YEN CHIN

SIDELIGHTS

Rectification Exhibits. In Shantung Province, rectification exhibitions have been opened in the townships and villages. Diverse materials of the rectification campaign are on display including the *dazibao* (opinions and criticisms written out in bold Chinese characters on large sheets of paper and posted freely for everybody to see) posted during the campaign. Visitors get visual comparisons of conditions before and after liberation, can see at a glance how things were before and after agricultural co-operation, what is good and what is bad. Sometimes the persons concerned appear at the exhibitions to tell their personal stories. The methods and forms employed are so varied and vivid that the peasants say that "one gets more out of these exhibitions in a day than reading books for years."

New Oil Town. Karamai, in the Dzungaria Basin in Sinkiang Province, at the tip of China's northwest, is a new oil centre that has arisen out of the wilderness. Within the short span of three years a town with a population of 43,000 has been built at the site of verified large oil deposits. The construction proceeded in intense cold, scorching heat and frequent sandstorms from the Gobi Desert. Water and power supplies, transportation and communications are all available in this "wilderness" of yesterday. The residents of Karamai have their own shops, hospitals, schools and theatres like their compatriots in the old established cities. The municipality held its first people's congress in the last week of July and elected the municipal leadership.

"Two-Storeyed" Plant and Coloured Cotton. Shang Ma-chao, a fourteen-year-old horticulture enthusiast in Shansi Province, succeeded in adding a "second storey" to the potato plant and in growing "coloured" cotton.

One day, while watering the potato-field, he noticed some tomato leaves near by. An idea struck him: Since potatoes grow below the surface, why not have tomatoes grow above as a "second storey" producing two crops from one plant?

His teacher approved of the idea and a schoolmate helped him in his experiment. The first problem he ran into was: how could the slender stems of the

potato plant support the weight of tomatoes? Books provided no answer and he tried his own devices. He cut a tomato stem into a horse-shoe shape and wedged it into the root-stem of potatoes. The new "two-storeyed" plant worked successfully.

The boy also posed another question: "Wouldn't it be good to weave coloured cloth without having to dye it?"

With the help of his "assistant" he grafted the "black" sunflower plant and the "red" garden balsam into cotton stems. The daring experiment turned out successfully and he was able to grow "coloured" cotton.

The Loudspeaker That Talks Back. Liu Chen-chang, a young radio announcer in Changfa Township in Heilungkiang Province, transformed the township circuit of loudspeakers into a two-way transmission service. Now the peasants are not only able to get news and announcements from the township office through their loudspeakers but can talk back as well. The Youth League member, without much technical background, got his idea when he saw that the peasants had to waste a lot of time going to and from the township office to deal with problems of their work. He studied the theory and structure of the telephone and loudspeaker by himself and boldly linked a battery, transmitter and bell to the loudspeakers. Now the loudspeaker system serves as a township telephone system.

Folk Poets. When Shao Chuan-lin, a well-known literary critic, recently visited a village on the outskirts of Sian, he found verses and songs composed by local peasants posted on walls from one end of the village to the other. A striking one by a 73-year-old peasant told how he had felt old although he was young when reaction ruled. Since the liberation, he went on, so many exciting things are happening that he's determined to live another 30 years. He ended triumphantly: "I'll live to see socialism built and visit the moon yet!"

Later Shao was invited to take part in the village poetry festival, at which scores of contestants recited their works. Caught up in the spirit, Shao himself composed a poem on the spot to sing his praises of the folk poets.

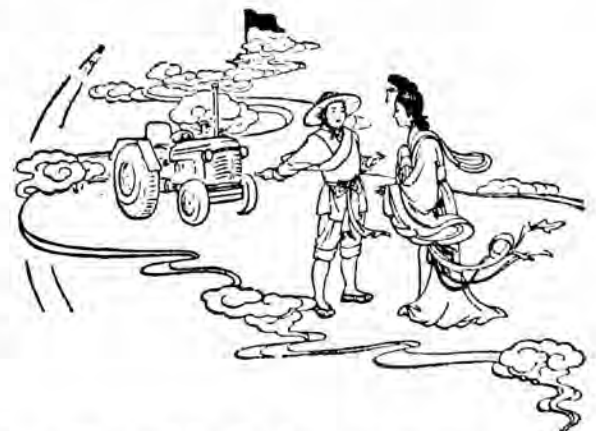
This is no isolated instance. Millions of Chinese workers and peasants today are literally

breaking out into poetry all over the land.

Hotel for Travelling Mothers and Children. Tientsin has opened a new hotel, exclusive for women travelling with children. Since opening the hotel has had a full house every day. The hotel provides many facilities for the travellers, not forgetting such essential things as special beds for children, napkins, milk bottles and cosmetics. There is a playground in the courtyard with a great variety of toys. A barbershop for children is also being set up.

Emulation Between Three Cities. If you take a stroll in Peking these days you will find large numbers of red flags cut out of paper that are pasted on house-doors. If you are observant enough, you will also notice here and there a solitary white flag in this ocean of red. The red flag stands for "excellent" and the white one for "bad" sanitary conditions. The pasting of the flags by sanitation inspection teams is part of a health emulation campaign among Peking, Tientsin and Shanghai. The white flags are removed by the sanitation inspection teams when all hygiene conditions are complied with.

The Cowherd and the Fairy. The folktale about the love and secret marriage between the Cowherd and the fairy Weaving Maid is one of the most popular. When the secret was out, the Goddess of the West, her grandmother, punished her by taking her away and allowed husband and wife to meet in heaven only once a year—on the 7th day of the 7th month of the lunar calendar (that is, August 21 this year). On that day magpies are supposed to form a bridge across the Milky Way for their reunion. In an artist's version of the story this year, the cowherd drives up to his fairy wife for their annual reunion—on a tractor.



The Cowherd and the Weaving Maid: 1958 version

CHINESE PRESS OPINION

U.S. Forces in Singapore — Threat to Asian Peace

China is firmly against the stationing of U.S. naval forces in Singapore, which poses a threat to peace in the Southeast Asian area and is a provocation to the peace-loving people of Asia and the world. This statement by Premier Chou En-lai on August 22 is frontpaged by all Peking papers, unanimously condemning the U.S. move as a new conspiracy to create tension in the Far East.

Renmin Ribao's editorial (August 20) ridicules Washington's announcement that these U.S. forces had put into Singapore "to help any friendly nation in the Indian Ocean area which might be affected by the Middle East crisis," saying this is just as crude as, and perhaps even more absurd than the U.S. pretext for occupying Lebanon. It says: The United States has landed troops in Singapore merely on the basis of something that might occur. If this argument were accepted, then it could land forces in any country in the world at any time it wished! As for the "Middle East crisis," this is the direct result of U.S.-British aggression in Lebanon and Jordan. So a U.S. act of aggression in the Middle East is used as justification for aggressive U.S. activities in Southeast Asia! The U.S. wants to turn the whole world into a vast camping ground so that it can dispatch troops wherever it wishes.

Da Gong Bao describes the landing of U.S. marines in Singapore as a new "brink of war" move showing that Washington is plotting to extend its aggression and create tension in Asia.

Singapore, it recalls, was early put to use by the aggressive Manila Pact bloc as a major base for subversion and intervention in Southeast Asia. Last May, the U.S. organized SEATO naval manoeuvres north of Singapore and used it as a base to provide military supplies to the Indonesian rebels. The present move is obviously another U.S. attempt to disturb peace and security in Indonesia and undermine that country's efforts to maintain its independence and recover West Irian.

The presence of U.S. troops in Singapore, the paper continues, also directly

menaces the people of Singapore and Malaya and constitutes a threat to Cambodia, the Viet-nam Democratic Republic, India, Burma and Ceylon. It is also closely connected with current U.S. war activities in the Taiwan area. On U.S. orders, the Chiang Kai-shek clique in Taiwan is intensifying its efforts to harass the Chinese coast and raising a clamour about attacking the mainland.

The *Guangming Ribao* editorial takes note of the U.S. naval spokesman's statement that U.S. marines were in Singapore to fulfil U.S. commitments under the Bagdad and Manila Pacts and the Eisenhower Doctrine. "This," it says, "is opening the eyes of the Asian people still wider to the aggressive nature of American imperialism and its military pacts."

Kishi Prepares for War

Analysing the war preparations of the Kishi government, a recent article in *Jiefangjun Ribao* (Liberation Army Daily) calls for increased vigilance against the imperialist aggressive ambitions of the Japanese monopolists.



This string of cash is loaded!
By Ying Tao

Japan's armed forces now number 220,000 men, and are relatively far better equipped than comparable units were in the years before the Second World War, the article points out. Compared with pre-war, the fire power of an ordinary army division has increased fourfold and that of motorized units, sevenfold. The Kishi government, eagerly preparing for atomic war, is working to turn the newly set up Tenth Brigade into an atomic unit as a preliminary to putting all its forces on an atomic footing.

As for the Japanese air force, the Kishi government plans to double its present strength of over 700 planes to 1,300 planes and equip it with air-to-air guided missiles before 1960. To make this possible, appropriations for research in missiles were increased from 160 million yen in 1956 to 200 million yen in 1957 and 530 million yen in 1958. The government also plans to get nuclear warheads from the United States between 1960 and 1965.

Japanese war industries are being vigorously developed along with this large-scale expansion of the armed forces, the article reports. Besides a full range of conventional infantry weapons, Japan can now produce submarines, warships and aircraft carriers. Next year it will turn out jet planes and in 1960, guided missiles.

The militarist elements who fought in the last war and dream of reviving the "glory of imperial Japan" are becoming a mainstay of present-day Japanese militarism, the article says. These bellicose groups, with the connivance of the Kishi government, have organized several reactionary associations and are gaining a firm foothold in military, political, financial and even cultural circles. It cites the example of the "Japanese Ex-Servicemen's League" which has a membership of one and a half million and branches in nearly every village. Tied in with the Japanese National Defence Agency, its programme of action is—in times of war to fight alongside the Japanese armed forces, and maintain "social order" in peace time. It helps the armed forces recruit and train new soldiers and, on the pretext of "maintaining public security," helps the police in their attempts to suppress the peace movement.

The Kishi government and the Japanese monopolists look upon the old militarists as "reliable companions" and "men of merit," giving them every protection and care. All the 2,400 war criminals

in Tokyo's Sugamo Prison have been released. Okinobu Kaya, a class-A criminal, became a Liberal Democratic Party Diet member as soon as he was released. This year, as much as 17 million yen or 8.5 per cent of the state budget has been appropriated for allowances to ex-servicemen.

The article also calls attention to the more than 400 military bases set up in Japan since the war; 65 of these are used by the United States, which has stationed atom bomb carrying B-52s and B-47s at some. The U.S. Seventh Fleet, which poses a direct threat to China's security, is based on the Japanese port of Yokosuke. In the Ryukyu Islands, the United States is also building nine missile bases.

The Kishi government has adopted many reactionary measures to speed up rearmament and militarization, the article points out. It is trying to institute "small constituencies" to give the Liberal Democratic Party a strong two-thirds majority, so as to revise the constitution and enforce conscription. Since April this year, it has forced all Japanese primary school children to attend "moral education" courses which poison their minds with reactionary nationalist and militarist ideas.

Against Nuclear Bomb Threat

"We are sure that so long as all peace-loving countries and peoples unite and struggle against nuclear war and colonialism and for peace, that bright day will come when the world will live free from the threat of war." With this note of confidence *Renmin Ribao* (August 22) greets the success of the Fourth World Conference for the Prohibition of Atomic and Hydrogen Bombs and Disarmament held in Tokyo.

Expressing full support for the declarations and resolutions of the congress, the editorial notes: "The struggle for world peace and disarmament and against atomic and hydrogen bombs is inseparable from the struggle against the imperialist and colonial forces headed by the United States. An important achievement of this conference is the coordination of these two struggles—giving clear objectives to the world peace movement."

The editorial stresses that the hearts of the Chinese people were with the congress even though no Chinese delegates attended it. The Chinese people, it says, are one in sympathy with the Japanese people who, after Hiroshima, Nagasaki and the *Fukuryu Maru* tragedies, have now to suffer again because of recent U.S. nuclear tests in the Pacific.

THE PASSING SHOW

When Thieves Fall Out

"Yesterday morning I received from President Chamoun of Lebanon an urgent plea that some United States forces be stationed in Lebanon . . ." said President Eisenhower on July 15. Since then 20,000 U.S. troops have poured into this small country. Eisenhower's original excuse for the U.S. occupation has been repeated by Dulles, Lodge and every other apologist for U.S. aggression, but now the Cairo *Al Shaab*, quoting angry Lebanese Premier Sami Solh, now under threat of dismissal by Chamoun, states that Chamoun didn't even know the U.S. troops were on their way.

Only when they were landing was he belatedly asked to "corroborate" Eisenhower's statement.



Soft Soap Opera

Fully armed American leathernecks have landed from Seventh Fleet warships at Singapore! To threaten peace in Southeast Asia? No, No!

U.S. Ambassador Jones in Djakarta has revealed that "the marines are in Singapore for recreation" — over 2,000 miles away from their base in Okinawa!

Nasser-Faisal Talks

News of the talks in Cairo between President Nasser and Prime Minister Faisal of Saudi Arabia is greeted by *Renmin Ribao's* commentator (August 20) as "good tidings for Arab national unity."

He says that these important talks which produced complete unanimity of views on the Middle East and international issues "have not only promoted solidarity between Saudi Arabia and the U.A.R. but will play an important role in strengthening the fight of the Arab people against U.S. and British aggression."

Noting that the communique issued after the talks opposes the stationing of foreign forces on the territory of any Arab country and condemns the interference of foreign states in the internal affairs of others, the commentator stresses that the large-scale invasion of Lebanon and Jordan by U.S. and British troops poses a serious threat to the security of every Arab country. This is why the people in the Middle East and peace-loving people the world over unanimously demand the immediate withdrawal of U.S. and British troops.

The Murder of Hasan Spata

"A shameful crime and a ruthless violation of the basic principles of international law and morality" is how *Renmin Ribao's* commentator (August 19)

describes the murder by the Yugoslav authorities of Hasan Spata, an Albanian citizen who was kidnapped in Belgrade in May while on his way home from Western Europe.

The Spata case has some unholy connections with the dirty U.S. dollar, the commentator points out. As revealed by the Albanian paper *People's Voice*, the Yugoslav authorities killed Spata because he served for years as a U.S. agent in "refugee camps" run by the U.S. imperialists in Western Europe. When he learned of the amnesty announced by the Albanian People's Assembly he decided to go home. U.S. espionage agencies did all they could to prevent him from doing so, but failed. So it can be said that the Yugoslav authorities have "successfully" accomplished the criminal work which U.S. intelligence couldn't do for itself.

The commentator notes that this murder is not an isolated event, but a naked manifestation of Yugoslavia's hostile policy towards Albania. Before Albania was liberated and down to the present, the leading group in Yugoslavia has made a practice of crudely intervening in Albanian affairs. Albania, on its part, has resolutely resisted this vicious Yugoslav chauvinism and intervention and been uncompromising in its struggle against Yugoslav revisionism. This has made it a thorn in the side of the Titotes who have not let by a single opportunity of venting their spite on Albania.

CHINA AND THE WORLD

China Withdraws from International Olympic Committee

The Chinese Olympic Committee (All-China Athletic Federation) has announced severance of all relations with the International Olympic Committee in protest against that body's unconstitutional recognition of the sports organization of the Chiang Kai-shek clique in Taiwan. For the same reason the Chinese Committee has simultaneously withdrawn from the International Amateur Swimming Federation and seven other international sports organizations.

In a statement issued on August 20, the Chinese Olympic Committee declared: The All-China Athletic Federation is the only legal Chinese Olympic Committee. However, in the past few years, the International Olympic Committee, under the control of its U.S. president, Avery Brundage, in deliberate violation of its charter which stipulates recognition of one Olympic committee in each country, has recognized the so-called "China National Amateur Athletic Federation" of the Chiang Kai-shek clique in Taiwan as another Chinese Olympic committee. In thus attempting to create a situation of "two Chinas," the IOC has ignored repeated protests from the Chinese Olympic Committee.

Recently, Brundage has been even more brazen in his support to the U.S. "two Chinas" plot and in his insults to the Chinese people. In his letter to Mr. Tung Shou-yi, China's representative on the IOC, he went so far as to state that "there is a separate government in Taiwan," "it (Taiwan) was last part of Japan and not of China," and "the natives (of Taiwan) are neither Chinese nor Japanese." These statements show clearly that under the pretext that "politics is irrelevant to sports activities," Brundage is slavishly serving the U.S. plot of creating "two Chinas" and is turning the IOC from a sports organization into a tool of U.S. political aims.

The statement says that the Chinese Olympic Committee has in the past done its utmost to co-operate with the IOC, but the IOC, under the control of Brundage, in openly serving the U.S. "two Chinas" plot, has made such co-operation impossible. Until the IOC withdraws recognition of the so-called "China National

Amateur Athletic Federation" in Taiwan and truly lives up to its charter, the Chinese Committee cannot resume co-operation.

The statement also recalls that Brundage made many attempts in the past to deprive the All-China Athletic Federation of its legitimate position as the Chinese Olympic Committee. When these attempts failed, he violated the Olympic charter and without any discussion or decision by the IOC, unconstitutionally extended recognition to the so-called "China National Amateur Athletic Federation" of the Chiang Kai-shek clique in Taiwan. He invited this organization to send a separate team to the 1956 Olympic Games and high-handedly changed the name of the People's Republic of China to "Peking-China" and styled China's province of Taiwan "Formosa-China." Lodging a strong protest against this, China's team withdrew from the 16th Olympic Games.

The statement expresses the conviction that those members of the IOC who are genuinely loyal to the Olympic spirit will support the stand of the Chinese Olympic Committee.

A spokesman of the Committee told the press on the day it issued its statement that Chinese sportsmen and the 600 million Chinese people have always been and are still willing to promote relations with friendly international sports circles. "Visiting sportsmen will be welcomed with open arms in China," he said, "and we will be glad to reciprocate such friendly visits." As an example of this he cited the fact that on that very day, 20 Chinese men and women athletes were flying to Europe to attend the Leipzig International Athletics Championships.

Support for Indonesia

Premier Chou En-lai praised Indonesia's policy of independence and peace and pledged China's unswerving support for its struggle to safeguard its national independence and oppose imperialist aggression and interference.

Speaking at an Indonesian Independence Day reception in Peking on August 17, the Premier said: "The independence and security of the young Republic of Indonesia have of late been seriously threatened. U.S. aggressive circles have carried out a series of interventionist activities against Indonesia, ranging from engineering and supporting armed rebellion to posing military threats, and laying various underhand political plots."

"But the Indonesian people who have awakened are not to be browbeaten," Premier Chou En-lai said. "Rallying all patriotic and democratic forces and supported by the peace-loving countries and peoples of the whole world, the Indonesian Government resolutely repulsed imperialist interference and put down the

rebellion. The Chinese people have a deep respect for the heroic Indonesian people and are convinced that their just struggle will be completely victorious."

Iraq-China Relations

A spokesman of the Iraqi Foreign Ministry announced on August 14 that Iraq will establish diplomatic, commercial and cultural relations with China. This decision follows the exchange of notes in which the two countries recognized each other last month.

Premier Kassem, in an exclusive interview with Hsinhua in Bagdad on August 15, said he was confident that friendly relations between Iraq and China would grow and be strengthened on the basis of mutual economic and cultural benefits. He noted that despite the vast distance between the two countries, the Iraqi people have always cherished friendly feelings for the Chinese people and that the Iraqi Republic had acted quickly to recognize the People's Republic of China.

Tribute to Latin America

Premier Chou En-lai recently paid tribute to the Latin American peoples for their struggle against colonialism and wished them fresh victories.

He said that the peoples of Latin America, Asia and Africa had many common aspirations and demands: they all oppose colonialism and imperialist aggression and intervention, demand peace and oppose war, press for independent development of their national economies and are determined to free themselves from backwardness. These desires were reflected in the Bandung Conference held in 1955. Consequently, although the Latin American countries did not send delegates to that conference, the Bandung spirit has had far-reaching effects in Latin America.

Referring to the upsurge of popular movements on that vast continent, Premier Chou En-lai congratulated the Latin American peoples on the part they play today in the struggle against colonialism and imperialism. "If the Arab peoples today stand in the forefront of the struggle against the Western colonialists, then the Latin American peoples are standing in the forefront of that struggle against U.S. imperialism. This is a new feature of the present world situation."

Premier Chou made these remarks during an interview with Murilo Marroquin de Souza of the Brazilian Associated News, and Maria da Graca Dutra of the Popular Press.

The Son of Dr. Kotnis

The arrival in Bombay of Yin Hua, a young man from China, recalls to mind a shining example of internationalism. Twenty years ago, during the Anti-

Japanese War, Dr. Kotnis, his father, volunteered with the Indian Medical Corps to offer his services to the Chinese people. He worked in Yenan and other parts of the liberated area and went through thick and thin with the Eighth Route Army. While still in his prime, this young Indian doctor laid down his life for the cause of freedom.

Dr. Kotnis is venerated by the Chinese and Indian people as a hero and symbol of Sino-Indian friendship. Yin Hua, meaning "India-China," is now on a trip with his Chinese mother, Kuo Chin-lan, to see his father's family and country.

Premier Chou En-lai, who held his father in high esteem, once called the boy the personification of Sino-Indian brotherhood.

The Kotnises — Yin Hua's seventy-year-old grandmother and his uncles and aunts — are of course overjoyed to see the boy and Kuo Chin-lan. Yin Hua and his mother have also been entertained by many public organizations and leading citizens of Bombay.

BRIEFS

Sardar Mohammed Naim Khan, Deputy Premier and Foreign Minister of Afghan-

istan, will visit China in mid-October as the guest of Premier Chou En-lai.

Princess Buppha Devi and **Prince Chakrapong**, daughter and son of Prince Sihanouk now visiting China, and Chief of Staff of the Cambodian Royal Air Force Major General Ngo Hou arrived in Peking on August 19.

Chi Chao-ting, Vice-Chairman of the China Committee for the Promotion of International Trade, attended the preparatory committee session of the Asian-African Economic Conference in Cairo. The conference itself is scheduled to meet in the U.A.R. capital in December.

WHAT'S ON IN PEKING

— Highlights of Current Entertainment, Exhibitions, etc. —

Programmes are subject to change. Where times are not listed consult theatre or daily press.

PEKING OPERA

▲ **BATTLE OF WITS, BORROWING THE EAST WIND** Two episodes from *Romance of the Three Kingdoms* dealing mainly with the ingenious tactics of strategist Chuko Liang of the Shu Kingdom, a popular and legendary figure in Chinese history. Produced by the Peking Opera Company of Peking and starring Ma Lien-liang, Tan Fuying and Chiu Sheng-jung.

Aug. 26, 7:30 p.m. *Laodong Theatre* (inside Working People's Palace of Culture)

▲ **MING TOMBS — PAST AND PRESENT** A new opera written by Ching Ku-hsueh on the Ming Tombs Reservoir. Produced by the China Peking Opera Company.

Aug. 28 & 31, 7:30 p.m. *Renmin (People's) Theatre*

▲ **YU TANG CHUN** The well-known opera based on the love story of a famous Ming courtesan, named Yu Tang Chun, or Su San. Produced by the China Opera School.

Aug. 26 evg. *Guang He Theatre*

PINGJU OPERA

▲ **IMPERIAL CONCUBINE CHEN FEI** The story of the Ching Emperor Kuang Hsu's favourite concubine Chen Fei, who was assassinated at the instigation of the Empress Dowager Tse Hsi. Produced by the Yi Lian Pingju Opera Company.

Aug. 28 *Laodong Theatre*

▲ **THE LAKE FAIRY** A folk-tale in which the lake fairy falls in love with a young and honest fisherman and helps him out under various guises. Produced by the Yi Lian Pingju Opera Company.

Aug. 27, 7:30 p.m. *Laodong Theatre*

SHAOHSING OPERA

▲ **WU GU NIANG** A wicked landlord tries to sell his own sister in order to obtain more money and prevent her marriage with a farm-hand. The farm-hand joins the Taiping forces, but comes back in time to rescue her. Produced by the visiting Shaohsing Opera Company of Chekiang.

Aug. 26-30 *Beijing (Peking) Theatre*

KUNQU OPERA

▲ **HUNG HSIA** The moving tale of a Kiangsi peasant girl. To save her village from destruction Hung Hsia leads a troop of KMT soldiers up a precipice from which there is no return. Produced by the North Kunqu Opera Theatre and starring Li Shu-chun, Hou Yung-kuei and Tsung Chao-huan, noted Kunqu opera singers.

Aug. 27-29 *Xi Dan Theatre*

QUYI

▲ **HUNG HSIA** — see story above. Sung in the *quyi* style by the talented young actress Wei Hsi-kuei. Produced by the Peking Quyí Troupe.

Aug. 29 & 30 at *Beihai Park*

THEATRE

▲ **THE RED FLAG UNFURLED** A play based on a true incident which happened recently in Shanghai. A steel worker, suffering from acute second degree burns, is saved by the concerted efforts of the hospital staff and his own will to live. The new socialist outlook of the medical staff made this miracle possible. Produced by the Peking People's Art Theatre.

Aug. 26-Sept. 5 *Shoudu (Capital) Theatre*

▲ **UNFORGETTABLE TIMES** — tells about the activities of underground revolutionaries in the Shanghai colleges before the liberation. Produced by the Peking People's Art Theatre.

Aug. 26-30 *Beijing Workers' Club*

▲ **SON OF THE WORKING CLASS** Based on the autobiography of Wu Yun-to, one of China's best-loved revolutionary heroes. Thrice seriously wounded, he never stopped working for the revolution. Produced by the China Youth Art Theatre.

Aug. 26-31 *China Youth Art Theatre*

AUSTRALIAN ARTISTS' BELEGATION

Led by Mr. John Rodgers

Programme includes:

- *Short Ballets — *Dream Time, Les Sylphides, Voyageur, Pas de Trois*
- *Australian Aboriginal Songs
- *Piano and Clarinet Solos

(August 26 & 27 at *Tianqiao Theatre*)

CONCERTS

▲ **CHINESE AND WESTERN MUSIC** jointly performed by the Central Radio Music Ensemble and the Orchestra of the Central Newsreel and Documentary Film Studio. Programme includes solos on Chinese musical instruments by Hsia Jen-ken and Liu Ming-yuan, gold medal winners at the Fifth and Sixth World Youth Festivals respectively.

Aug. 30, 7:30 p.m. and Aug. 31, 9:00 a.m. *Renmin (People's) Theatre*

SONG AND DANCE

▲ **NATIONAL MINORITY SONGS AND DANCES** performed by the Central Nationalities Song and Dance Ensemble. Featuring the Tibetan dance and the Mongolian dance which won prizes at recent World Youth Festivals, and *A Garden in Spring*, a new dance depicting the happy life of the Chinese people.

Aug. 29 *Renmin (People's) Theatre*
Aug. 31 *Xi Dan Workers' Club*

FILMS

(Foreign films are dubbed in Chinese unless otherwise noted.)

▲ **LITTLE HEROES**, tells how a group of brave children in a Kiangsi village organize a Youth Guerrilla Brigade to resist the KMT's

White Terror in the early 1930s. Changehun Film Studio production.

Aug. 28-Sept. 1 *Peking Exhibition Centre Cinema, Xin Jie Kou, Zhongyang, Guang An Men, Da Hua, Jiao Dao Kou*

▲ **THE LENINGRAD SYMPHONY** describes the heroic fighting spirit of the Leningrad people in the hardest days of the Second World War. A Soviet feature film.

Aug. 28-Sept. 1 *Peking Exhibition Centre Cinema, Xin Jie Kou, Zhongyang, Guang An Men, Da Hua, Jiao Dao Kou*

▲ **SONG OF THE ROAD** An Indian feature film about the tragic death of a little country girl.

Aug. 26 & 27 *Shengli, Zhongyang*

▲ **OMARU** — the first Austrian film shown in New China. The colourful and absorbing story of a pair of peasant sweethearts. In German, with Chinese sub-titles.

Aug. 26 & 27 *Peking Exhibition Centre Cinema, Xin Jie Kou*

▲ **THE SISTERS** A coloured widescreen Soviet film adapted from the first part of the trilogy *Ordeal* written by Alexei Tolstoy. Through the story of two sisters it describes the life and conflicts of the moribund "upper-class" in Russia in the stormy years before and during the First World War. In Russian, with Chinese sub-titles.

At *Shoudu (Capital) Cinema*

EXHIBITIONS

▲ **POLISH FOLK ARTS AND HANDICRAFTS EXHIBITION** — Gay, hand-printed textiles, porcelains, basket-work, paper-cuts, toys, etc. Daily (except Mon.) 9-12 a.m., 2-7 p.m. till Sept. 7.

At the *Working People's Palace of Culture*

SPORTS

▲ **1958 NATIONAL BOYS' FOOTBALL TOURNAMENT** Aug. 26, 3:30 p.m. Shanghai Team vs. Lushun-Talien Team; 5 p.m. Canton vs. Tientsin.

At *Peking Stadium*

PEKING RADIO

SELECTED MUSIC PROGRAMMES

The stations are listed as follows:

- I — Central People's Broadcasting Station, 1st Programme
- II — Central People's Broadcasting Station, 2nd Programme
- III — Peking People's Broadcasting Station

▲ Aug. 26 12:00-12:15 noon, II — Performances by South American youth delegates at the Sixth World Youth Festival.

▲ Aug. 26 6-7 p.m., III — Music by Schubert, Wagner, Brahms, Strauss and other classical composers.

▲ Aug. 27 6-7 p.m., III — Songs sung by Shushlin; Rubinstein's Piano Concerto

▲ Aug. 29 6-7 p.m., III — Piano recital by Soviet pianist Sviatoslav Rikhter.

▲ Aug. 29 7:00-7:15 p.m., II — Syrian and Iraqi folk songs.

▲ Aug. 30 10:45-11:30 p.m., I — Excerpts from Tchaikovsky's *Swan Lake*.

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