CHINA RECONSTRUCTS



4

Friends from Abroad



(*Above*) **Mme. Vijaya Lakshmi Pandit and members of the Indian Cultural Delegation which she led, inspecting the manufacture of a quinine substitute from local materials at the Central Health Research Institute in Peking.**



(*Left*) **Burmese Cultural Delegation, led by U Tun Pé, visits the Great Wall of China.**

(*Right*) **British and Brazilian visitors for the May Day celebrations, photographed at the Summer Palace in Peking.**





(*Left*) **Chief Danish trade union delegate Kjeld Abell** (*third from left*) **and other trade union representatives from Denmark on the reviewing stand at the May Day parade in Peking.**

CHINA RECONSTRUCTS

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4

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FRONT COVER: *Workers play Chinese chess at a rest home in Dairen, one of many maintained by the trade unions of China.*

BACK COVER: *Huge rock-carved Buddha in the cave temple at Yunkang, Chahar province, dating from the fifth century A.D.*

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Nan Han-chen (chief Chinese delegate) and Lord Boyd-Orr (chief British delegate) sign a contract for the exchange of £20 million worth of goods between British and Chinese business organizations at the International Economic Conference in Moscow.

CHINA OFFERS TRADE TO ALL

NAN HAN-CHEN

THE reconstruction of our economy in the past three years has created the possibility of a much larger trade with all countries than China ever enjoyed before. This possibility is fast turning into reality. The total value of China's foreign trade in 1951 was double that of 1950 and far exceeded that of the average pre-war year. Present developments indicate a further increase in 1952.

The potential of China's foreign trade, however, is far greater than the levels now reached. It is our aim to realize it to the full. In this we follow the Common Programme of the People's Political Consultative Conference, which serves as the basic law of the People's Republic of China and defines precisely the principles of our foreign trade. The programme provides that China will "establish and develop commercial relations with all foreign governments and peoples on a basis of equality and mutual advantage."

Trade Increase Prospects

China is against all policies of embargo, blockade and discrimination which reduce international trade. If present barriers to world trade are removed, we estimate that, in addition to trade with the USSR and People's Democracies, Chinese trade with the private enterprise countries can reach US$1.5 to $2 billion a year, or two or three times the highest point it ever reached under the Kuomintang regime, in 1946.

Such an estimate is absolutely realistic. The development of our home market, the stabilization of our currency, the expansion of both industry and agriculture, have led to unprecedented ability to pay for the imports we require, as well as to export goods needed by others. With an industrious population of almost 500 million and a territory of approximately 10 million sq. km. (3,900,000 square miles), China possesses everything required for the development of industry, agriculture, forestry and the exploitation of her river and sea resources.

In one year alone, even at the present level of development of our national economy and foreign trade, we exported:

7,430,000	tons of coal
2,480,000	tons of soybeans
250,000	tons of peanuts
100,000	tons of tea
100,000	tons of salt
100,000	tons of tung oil
70,000	tons of egg products
20,000	tons of antimony
10,000	tons of raw silk

China is willing to buy as well as to sell. Our country requires many things in the way of imports. We are prepared to buy from

abroad large quantities of machinery, machine parts, metal products, industrial chemicals, transport equipment, raw materials and semi-manufactured goods.

Continued economic development is also increasing China's requirements of many consumers' goods to supply our 500,000,000 people. One result of higher living standards in China that is already observable is the tremendously increased demand for textiles. In Northeast China, the per capita consumption of cloth rose from 4 metres (4 1/3 yards) per annum in 1949 to 9 metres (9¾ yards) in 1950 and 13.3 metres (almost 14½ yards) in 1951. A two-metre-a-year increase in consumption by our whole population would require 1,000,000,000 metres (almost 1,100,000,000 yards) more cloth.

Exporters in foreign countries can also find a big market in China for rubber, rubber products, sugar, cotton, chemical fertilizers, paper, cellulose and other products of agriculture and light industry. If every person in China ate one kilogramme (2.2 lbs.) more sugar each year, our demand for sugar would increase by 500,000 tons. If one more pair of rubber-soled shoes were sold each year for every three people in our country, China's rubber requirements would rise by 40,000 tons from this source alone. The growth of housing construction and of educational and medical services is creating an ever-expanding market for building materials, paper, medicines and medical equipment.

Effect of Trade Barriers

We are firmly convinced that artificial barriers to such trade will be overcome and that it will ultimately develop in a normal way to the benefit of all concerned.

If we consider the present situation and future possibilities of economic relations between the People's Republic of China and such areas as Western Europe, Japan, the United States and the underdeveloped countries, we shall see how the policy of blockades and embargoes harms the true interests of the national economies of these countries.

China's centuries old trade with Britain, for instance, once averaged £100,000,000 (US$280,000,000) in annual value. Now it has diminished by more than 80 per cent.

As a result of artificial barriers to commerce, Sino-French trade, the history of which began in 1660, is 95 per cent below the average of its best years. Sino-Belgian trade, dating back to 1830, declined sharply last year. China has traded with Germany since the fifteenth century, and this commerce reached an annual value of US$640,000,000 before the war. After World War II, trade with Western Germany was briefly restored but now, under external pressure, economic relations have ceased completely. Yet the potentialities of trade with these countries are great. China can supply vegetable oils and seeds, as well as foodstuffs, to them in exchange for their industrial goods, in quantities sufficient to fill all their needs.

We are able, for instance, to export large quantities of high-grade pork and eggs, which could immeasurably improve the present low nutrition level of the British people without any strain on Britain's dollar reserves. What can be done when Sino-British trade questions are approached in a spirit of common sense and reciprocity may be seen from the fact that, as a result of an exchange of letters in Moscow on April 8, 1952, a single contract to the value of £20,000,000 Sterling was signed between the British Delegation to the International Economic Conference and the



Exports for Western Europe being loaded in Shanghai. China has many products needed by others which she is willing to exchange for goods she herself requires.



China is digging more and more coal by modern methods, as in this surface mine. She has plenty of coal for export; and wishes to buy more machinery.

Chinese delegates. Under this contract, each side will supply £10,000,000 Sterling (US$28,000,000) worth of goods to the other during the period ending December 31, 1952.

The increase taking place in agricultural yields in China is an economic fact of significance to all West European countries including Britain. Even an annual increase of 30 kilogrammes (66 lbs.) of grain per acre could add 7.5 million tons (capable of feeding 25,000,000 people) to our output. Eighty million peasant households in China rear pigs and poultry. An increase of one pig and one chicken per farm would result in the additional production of 6 million tons of pork and 10,000 million eggs which could be exchanged for industrial goods from abroad. We expect not only to achieve but to surpass these goals in a short period of time.

Normal economic ties between China and Japan are of great importance to both countries. Japan's industries require the cheap but high-quality coal, salt, soybeans, oils and other materials which China can supply. China needs industrial equipment and various types of manufactured goods from Japan. Restrictions on Japan's foreign trade have deprived that country of inexpensive Chinese coal and compelled her to pay much more for coal from the USA. The people of China want to see Japan develop her peace economy on a sound basis. They want to see normal trade relations with Japan resumed and expanded.

On June 1, 1952, the China Committee for the Promotion of International Trade, of which I am chairman, signed a commercial contract with three representatives acting for Japanese business circles to the total value of £60,000,000 Sterling (US$168,000,000). This clearly indicates that businessmen in Japan are eager to restore normal trade with China.

The rupture of normal trade relations between China and the United States is bad for both countries. America no longer receives bristles and tung oil from China, which used to furnish 90 per cent of her imports of these commodities. China no longer receives industrial goods in exchange. The Chinese people approve of the efforts made by American commercial interests to secure the repeal of the blockade and embargo instituted by the U.S. government. They believe that such efforts will help reestablish trade between China and the United States.

The Underdeveloped Countries

Many underdeveloped countries in Asia, Africa and Latin America find their foreign trade contracting. They are tortured by instability of prices and by inflation and poverty among their people. Their production is going down because they are cut off from important natural markets by external dictation of economic policies far removed from their own interests. That is why the people of these countries demand freedom to develop their national industries and to establish equal and normal economic relations with all countries. That is why they want the abolition of the monopolies and embargoes that now cripple them.



An agreement for the exchange of £60 million worth of goods between Chinese and Japanese trading groups being signed in Peking on June 1, 1952.

The Chinese people sympathize with these demands. Our commercial relations with the people of Asia are of long standing and we look forward to their development on the basis of mutual advantage. We supply these countries with salt, agricultural produce and various consumers' goods. We buy from them rubber, cotton, cotton fabrics, oils, lumber, gunny sacks, quinine and other items.

China has peaceful and friendly diplomatic relations and equal, mutually advantageous, commercial relations with India, Pakistan, Burma, Indonesia and the Democratic Republic of Viet-Nam. We have permanent commercial relations with Ceylon and Malaya and it is a matter of gratification to us that Ceylon does not support the embargo policy.

We have had and still maintain extensive commercial ties with the Near and Middle East and with the countries of Latin America. We trust that these will grow.

For Mutual Benefit

From the foregoing, it can be seen that increased trade with the expanding economy of the People's Republic of China can be of the utmost importance to the countries of private-enterprise economy. It can do much to overcome the shortages of raw materials and loss of markets which have led to a decline of output by their civilian industries. It can help to halt the unemployment, lowering of real wages and falling living standards that have resulted.

China is fully prepared to resume and extend economic relations with every other country, in accordance with the principle of equality and mutual advantage, even in cases where no diplomatic relations yet exist between the People's Republic of China and the state concerned. This was amply demonstrated at the recent International Economic Conference in Moscow, where, within nine days, Chinese delegates signed contracts with businessmen from eleven private-enterprise countries to the value of over U.S.$223,000,000.

As already indicated, the removal of artificial barriers could increase trade with such countries to ten times this figure. The latest commercial contract between Chinese and Japanese business representatives is new evidence of the present growth of China's foreign trade. The growth will continue because it is in the interests of all peoples.



China has a plentiful supply of

Prices Are Lowered

ONLY seven months after its establishment in 1949, the People's Government succeeded in doing something that astonished the whole world. It halted the skyrocketing inflation which, during the last decade of reactionary rule, had incessantly robbed the Chinese people and become a by-word throughout the world.

Last year, despite the necessity of meeting the threat to our borders that had arisen in Korea, the prices of many commodities began to go down. This year prices have been cut on a vastly larger scale. In the spring of 1952, the prices of thousands of items sold in state-owned department stores throughout the nation were slashed an average of 8 per cent, while individual commodities went down as much as 40 per cent.

In Shanghai, which produces most of the manufactured consumers' goods used in China, over 10,000 items were marked down an average of 11 per cent. On the streets one could see the results in the many people wearing new clothes and new shoes. Housewives thronged to buy good enamelware, aluminium cooking utensils and high-quality toilet soaps. Said Hsiang Chien-hua, 55-year-old Shanghai shop clerk, "I worked in this shop for over twenty years before liberation. But I never saw prices fall before. Each time I used to mark up the prices in the window I worried about how I could feed and clothe my own family." Then he added happily, "I never thought I would see this day."

In Peking, one branch of the state-owned department store reported that it was selling, on the average, 145 per cent more clothing, 44 per cent more hosiery, 89 per cent more cloth and 72 per cent more shoes than it had expected. Cooperative stores in the countryside around the capital were crowded with peasants buying clothes, shoes, cigarettes and toilet articles. Of especial significance was the sharp rise in the sale of "cultural goods" (books, fountain pens, pencils and notebooks), reflecting increasing literacy and thirst for new knowledge.



Customers crowd the cloth counters of a state-owned department store in Shanghai after the price-cuts.

Workers Buy More

Local newspapers gave many examples of how individuals were affected by the price cuts.

In Nanking, an old postal worker named Tao Chin-wen, finally bought the "Golden Dragon" fountain pen he had wanted for some months, at a price of ¥29,000 (US$1.45 or 9s. 4d.) instead of the ¥40,000 (US$2.00 or 12s. 10d.) which it had cost previously.

Pien Hui-lien, a girl tobacco worker, took ¥150,000 with her on a shopping trip because experience had taught her that was what she would have to spend for the items she required. She found, however, that the new prices had brought down the total bill to ¥110,000, so she was able to buy an extra piece of printed cloth and still come back with money in her pocket. Her fellow worker, Chin Kuei-ying, paid only ¥4,800 (24 cents U.S. currency or 1s. 6d.) for a pair of cotton stockings for which she gave ¥8,000 (40 cents or 2s. 7d.) last year.

Li Shun-ching, a Nanking pipefitter, now finds that his restaurant lunch costs him ¥1,800 (9 cents or 7d.) instead of ¥2,500 (12½ cents or 9½d.) as in the past. He could buy two eggs for the saving on his lunch each day, but prefers to lay the money aside to buy books.

While the general downward movement of prices is a result of the unbroken increase in productivity in China, the spring cuts stemmed directly from the success of two nationwide campaigns,

known as the *San Fan* and *Wu Fan*, that have been going on for half a year to enforce honesty, economy and efficiency in both state organizations and the private enterprise economy. The elimination of wasteful practices and improvement of work-systems in large government-operated plants has substantially lowered their cost of production, and therefore the price the consumer has to pay.

Campaign Against Fraud

With the attack on abuses in private industry and commerce, businessmen who used to resort to dishonest tricks are learning that these are no longer "smart." The campaign has proved that attempts at bribery of government officials are invariably discovered. What is more, the workers in private industry themselves, through their trade unions, are mobilized to expose frauds such as the use of inferior materials. Merchants can no longer take advantage of the inexperience of some personnel in government economic organizations, who were not able to see through such practices in the past. Today, before a government buyer discusses business with a merchant, he has a talk with the organized workers the merchant employs.

The campaign, however, has not been aimed at cutting down the role of private enterprise, or its ability to earn profits. It has struck only at speculation and swindling, putting a premium on better production techniques and higher quality of products. Profits of as high as 20 per cent are regarded as legitimate in cases where suppliers live up to their contracts. Increased demand for goods as a result of the price cuts has enlivened business. Chen Nan, a Canton merchant who deals honestly, reported recently that his monthly turnover has trebled during the past half-year.

Consumers are now sure of getting their money's worth. One result of this is a tremendous strengthening of confidence in the people's currency. Here is one example. Yin Erh-tan, a steelworker in Taiyuan, Shansi province, had suffered much from inflation under the Kuomintang. Even after liberation, he could not get rid of the idea that all paper money was "unreliable." As his wages rose, he was able both to live more comfortably and to save—but he always put his savings into goods. By early 1952, Yin had three bicycles and 25 sacks of flour hidden away. It was only after the general price cuts this spring that he realized that times had changed, that commodities would continue to grow cheaper while the people's currency would grow stronger. Losing his ingrained mistrust, he sold the bicycles and flour and put his savings in the bank.

For the Chinese people, life is growing richer and more secure with each day. The fears they had in the past are disappearing. All their new experience shows that the country's economy will never falter again. They know that the resources of China are inexhaustible. They know that, under our New Democracy, the labour of each man and woman brings its reward in better living.



Baby gets a new dress more cheaply at a state store in Shanghai.



Peasants sell their silk-cocoons to a supply-and-consumers' cooperative at Hanghsien, Chekiang province, and buy fertilizer, seeds, cloth—and new straw hats.



Central People's Government Council in session. *(Right to left)* **Peng Chen, vice-chairman of the Committee for Political and Legal Affairs (reporting), Chang Lan, Liu Shao-chi and Li Chi-shen, vice-chairmen of the Central People's Government; Chairman Mao Tse-tung; Chu Teh, vice-chairman of the Central People's Government and Lin Po-chu, secretary-general of the Central People's Government Council.**

HOW THE PEOPLE'S GOVERNMENT WORKS

CHIEN TUAN-SHENG

THE People's Republic of China, founded on October 1, 1949, is not quite three years old. But in the very short period of its existence, the Chinese people, working through their own governments at every administrative level, have done much that amazes the outside world and brings immense satisfaction to themselves.

In September 1949, the Chinese people, composed of the workers, peasants, petty bourgeoisie and national bourgeoisie, convened the Chinese People's Political Consultative Conference. The conference, in which 662 delegates participated, adopted *The Common Programme of the Chinese People's Political Consultative Conference, The Organic Law of the Central People's Government of the People's Republic of China* and *The Organic Law of the Chinese People's Political Consultative Conference.* After electing the Chairman, Vice-Chairmen and members of the Central People's Government, it proclaimed the founding of the People's Republic of China.

The swiftness with which these steps were taken showed that the Chinese people, free after ages of oppression, would brook no delay in organizing their own political power for their own benefit. But this did not mean that the steps were hasty or inadequately discussed in advance. On the contrary, views and opinions on the composition of the conference, as well as on the contents of the fundamental documents to be issued by it, had been exchanged for over a year previously between the political parties, popular organizations, nationalities and other units which later sent delegates. When the Conference met there was even more thorough discussion, especially in committees, of *The Common Programme* and other laws to be enacted, as well as of the personnel to be nominated for leading posts. Every delegate had his say and left his imprint on the historic work that was done.

The democratic spirit that permeated the deliberations and actions of the People's Political Consultative Conference was a good augury for the people's democracy of new China.

Structure of the People's Power

Since then, thousands of local people's representative conferences of all circles (hereafter referred to as people's representative conferences) have been convened throughout the country as prescribed by *The Common Programme,* taking as their guide the standard of performance set by the People's Political Consultative Conference of September 1949. This activity has been all-important, for in the simple scheme of the governmental structure of new China, the people's representative conference—later to be supplanted by the people's congress—occupies a key and pivotal position. The democratic operation of the people's representative conferences insures the democratic operation of the entire government.

The Common Programme stipulates that the state power of the People's Republic of China belongs to the people, and that the people's congress is the organ of state power. When the Congress is not in session, the People's Government which it elects becomes the organ for exercising state power. This is true at all levels. Each people's congress is to be elected by universal franchise; but pending the convocation of the people's congresses elected by universal franchise, the Chinese People's Political Consultative Conference nationally and the people's representative conference locally, are convened instead. The former acts for the All-China People's Congress and the latter for the local people's congress.

By October 1, 1951, that is, two years after the founding of the People's Republic, people's representative conferences had been convened in all the 36 provinces into which the mainland of China is now divided. In the countryside, where not even a pretence of democratic government had existed under any previous Chinese government, people's representative conferences or peasant representative conferences were convoked in many thousands of hsiang (sub-districts). People's Representative Conferences had also been convened in all but 46 of the 2,158 *hsien* (districts). Municipal people's representative conferences have met in all 156 municipalities. Borough People's Representative Conferences, as well as city-wide ones, have been held in 54 out of 96 municipal areas with a population of over 100,000.

How Representatives Are Chosen

These representative conferences, being a transitional form of the people's congresses, are gradually becoming fully elective. The Municipal People's Representative Conference of Peking illustrates this process. When the first Conference was convened in August 1949, half a year after the liberation of the city, the participants were all appointed by the Peking Military Control Committee in consultation with local political party branches, people's organizations, national minority groups and other bodies, while a number were appointed directly for their personal merit. In the second conference, three months later, 76 per cent of the representatives were elected, directly or indirectly, by the members of their own parties, organizations or groups. At the third conference, convened in February 1951, the proportion of elected representatives rose to 83 per cent.

In the fourth conference, elections for which have just been completed, the proportion is still higher. Out of a total of 519 delegates to the present conference, 173 were elected directly by their constituents, 278 were elected indirectly, and only 51 were appointed. In other words, the proportion of elected representatives has risen to 87 per cent. Special appointment was still deemed desirable in the case of a number of specialists of high standing who can contribute much to the deliberations of the conference, as they have to those of earlier ones. In addition, 17 members of the Peking Municipal People's Government, including the Mayor and Vice-Mayor, act as *ex officio* delegates.

The election of representatives usually consists of two steps: nomination and voting. In well-organized bodies like the trade unions in the urban centres and peasant associations in the villages, preliminary panels of candidates are first made up by the basic units. Names on which agreement cannot be reached are eliminated by conferences chosen by the basic units, after which the list is presented to the entire unit for discussion. If there are still objections to any candidate, further conferences are held, and the process of discussion or revision is repeated. After such nomination by general consent, the voting itself signifies final approval of the candidates by the electors. But even at this late stage, the electors are free to propose candidates whose names do not appear on the list.



Meeting of the Chinese People's Political Consultative Conference in November 1951, with leaders of the Chinese people in the front row.

Election is not new in China. There were elections, of a kind, as early as the last days of the Manchu dynasty before its fall in 1911. During the twenty-odd years of his reactionary regime, Chiang Kai-shek too called three "general elections" in addition to numerous local ones. But, national or local, all these elections were bogus, with the masses of the people taking no part, exercising no control, and indeed generally unaware that they were taking place at all. It is only since the birth of the People's Republic that elections have become genuine, been treated seriously, and involved the people as a whole.

The masses now take elections seriously because they have learned that the people's representative conferences at all levels are effective organs for the exercise of state power, and as such are directly connected with their own life and happiness. Everyone looks upon the elections with lively interest because of the accompanying intensive educational campaigns, which acquaint them with the record of performance of each people's representative conference and people's government—both assessing their achievements and criticizing their mistakes.

Electing People's Governments

The people's conferences elected in this way in their turn elect the people's governments. Thus the incumbent Central People's Government was elected by the Chinese People's Political Consultative Conference of 1949. The people's government at local levels are, according to *The Common Programme*, each to be elected by the corresponding people's congress, and, pending the convocation of the congress, by the people's representative conference as the latter gradually assumes the functions and powers of the congress. Carrying the provisions of *The Common Programme* into effect, some municipal people's



Street meeting during the election of borough representatives in Peking.

governments were elected by the representative conferences as early as in November 1949. By the end of 1951, people's representative conferences had assumed their power of electing the people's government in about half the provinces and municipalities.

The people's government so elected is also an accurate reflection of the make-up of the united front in its own locality. Thus, in the sub-districts, which are predominantly agricultural in population, the members of the people's government are mostly peasants. But in a metropolis like Peking, where universities and schools account for a considerable part of the population, there are no less than five professors and two school teachers among the 26 members of the municipal people's government. The election of the members of the people's government by the people's representative conference also requires elaborate consultation and discussion among its constituent groups, so as to insure general agreement.

No Separation of Powers

The Common Programme, based on mutual agreement between representatives of the people, clearly defines the rights and obligations of every class and group in the New Democracy. The people, the people's representative conference and the people's government are all committed to advancing it and building up the country under its provisions. There is therefore no conflict of interest between them, and the separation of legislative and executive powers is not considered necessary.

The Chinese People's Political Consultative Conference and the Central People's Government, or the local people's representative conference and the local people's government, represent respectively the organ of state power and the organ for exercising state power between sessions. Both can legislate, lay down policies of administration and perform other important acts so long as the decisions of the latter do not counter the prior decisions of the former.

The close working unity of the two organs is made still easier by the existence of the National Committee and Standing Committee of the PPCC on the highest level and of the consultative committees of the local people's representative conferences. These are interim committees of the Chinese People's Political Consultative Conference and the people's representative conferences respectively. They can be frequently called together and in fact often meet in joint session with the people's governments.

It is in the sphere of administration that the people's government, through the administrative organs set up under it, has exclusive competence. Thus the Government Administration Council with its various ministries and commissions performs the administration of the Central People's Government, while the provincial and municipal departments of administration do the same in the people's governments of the provinces and municipalities.

To say that these organs assume full competence of administration does not mean, however, that the people's conference cannot bring its opinions to bear on the administration. Just the contrary. Since it is the administrative departments that touch the interest of the population in the most direct fashion, the people and their representatives voice their views, freely and frequently, on the way in which they are conducted. The administrative departments and personnel of new China have to pay close attention to such expressions. In people's China there is division of work, but no division of power. The people are supreme and their representatives are all-potent. The state power belongs to the people.

How People Participate

The people are masters of state power in practice as well as in theory. First of all, they take an active part in government. One form of their active participation is that they initiate governmental action through their representatives. The people send in large numbers of proposals and suggestions to be considered, and if accepted, to be passed as resolutions, by the representative conferences. Often, too, they give their opinions directly to the members of people's governments or to the administrative departments concerned. The subjects on which they express themselves are both numerous and varied.

In a district (*hsien*) or subdistrict (*hsiang*) they may ask for the repair of a bridge over a country stream. In a city they may urge regulation of house rents; an industrial zoning scheme; the removal to a safe distance of

hazardous enterprises such as match factories; the founding of commercial investment companies to provide a healthy outlet for surplus capital and prevent speculation; improved educational facilities for workers, etc. Provincial representatives are requested to speed the dredging of waterways for navigation, clear clogged irrigation systems, organize better marketing facilities for agricultural products and so on.

Some suggestions can be dealt with immediately by administrative authorities on the spot. Others have to be discussed by the people's government council. Still others are subject to consideration by the interim committee of the representative conference or the conference itself.

Another form of active participation is the rallying of the people to give effect to the measures and movements for the defence and welfare of the country. An instance of this is the nationwide movement for Aid to Korea and Resistance to American Aggression. It was initiated, as an urgent necessity, by a joint declaration by eleven political parties and groups represented in the Chinese People's Political Consultative Conference, but its success depended on the active support of every Chinese. The fervency of patriotic response was as great in the remote countryside as in the factories and schools of the great cities.

In far-off southern Szechuan province last summer, while helping the peasants to effect the land reform, I saw group after group of young peasants, men and women, volunteer to keep the aggressors away from our border and help neighbouring Korea. Most of those I asked gave two main reasons for their action. One was that, since the U.S. government had supported Chinese landlordism in our War of Liberation, it must be resisted just as the landlords had to be fought. The other was that, since the people's state is their own and has done so much to advance their interests, they must naturally rise in its defence.



Tsao Teh-shan, a poor peasant, is chairman of the People's Representative Conference in his village.

A further instance was the anti-drought movement in south Szechuan. As a result of insufficient rainfall last winter, some districts there suffered drought, with the result that the soil threatened to be unsuitable for spring planting. The situation could only be remedied by building temporary reservoirs and filling them with all available water, from the streams, from the valleys and from new wells which needed digging. This could only be done by collective efforts in each locality. Yet because the peasants' plots were small and scattered, some being nearer to water-sources than others, such collective effort was deemed impossible in the past. Under a government that belongs to the people and has proved its concern for the interest of every member of the rural community, the situation has become different. The peasants in south Szechuan, as elsewhere, readily see the wisdom of building common reservoirs to irrigate all the surrounding farms.

Through their representative conferences, the peasants in affected areas have discussed and adopted various anti-drought measures and carried them out zealously, without delay or friction, the local administrative authorities seeing to it that not a single farm remains beyond the reach of water. With the people's government and the people themselves working in unity, the calamitous consequences of drought in former times have been avoided. At this writing, the spring crop in south Szechuan is growing as in normal years.



University students vote in an election in Shanghai.

Freedom of Criticism

As masters of state power, the people also criticize the government without hesitation. No



Model workers of Uighur nationality at the Chinese People's Political Consultative Conference in Peking, November 1951.

limit is placed on the time and place in which such criticism can be raised. It can be done in writing or verbally on the floor of the representative conferences. Written criticisms can be signed or anonymous. Administrative personnel, especially at lower levels where they are more numerous but less carefully chosen and trained than those above, are urged to welcome open criticism and are forbidden to suppress, discourage or ignore it. At first, some representatives hesitated to criticize malfeasant or negligent officials, being suspicious that it would have no effect or even invite reprisals. Soon however, they were convinced by facts that all valid criticism was well accepted and was followed by speedy action to correct the abuses complained of. Now all such hesitation has disappeared.

It is a common thing, at a subdistrict representative conference, to see a delegate publicly reproaching a member of the subdistrict government for bad conduct, and for the member concerned to criticize himself in his reply, offer apologies, and pledge to act better in the future. Such interchanges of criticism and self-criticism also occur in representative conferences at higher levels, although they are somewhat less common there. It is to be added that in all cases of serious criticisms, involving charges of breach of law, careful investigation by superior authorities precedes any action that may be taken against the person charged.

The more the people are able to criticize the government, the more they feel their responsibility in electing the persons best qualified to represent them in the people's conferences, and through them the best qualified members for the people's governments. In the movement against corruption, waste and bureaucracy in the first half of 1952, criticism and self-criticism as applied to government personnel reached a new high. The result was a still more intimate relationship between the people and the government. In the elections which followed, the people scrutinized their candidates with even greater care than they had done previously. The process has also led to a much greater and more detailed interest in what the government is doing.

Popular Support

As a result of the people's active participation in government in all these ways, the support that they give to it has reached a high degree of warmth and firmness. The people have come to realize that the entire structure of people's governments, correctly and wisely led by Chairman Mao Tse-tung, has not only secured them many benefits but has also educated them to be full masters of their own affairs at every level. They have become confident of their own strength and are making ever-greater contributions to the building of a flourishing and glorious motherland.

That the material and tangible benefits that have accrued to the people lead to solid support for the government is understandable enough. The workers, peasants, petty bourgeoisie and national bourgeoisie have all gained enormously in the nearly three years' existence of the People's Republic. But the educative process by which the people are taught to take part in the affairs of government is an equally important factor in making for eager and resolute support. Here again, we may take the peasants as an illustration. Though they were grateful to the People's Government for the distribution of land, they at first took little or no interest in government and even considered themselves incapable of such interest—being shy of meddling in affairs which they considered "above" them. Now, however, they have learned to take their share in government, and in doing so have ceased to look at it from "below." Instead, they now consider themselves their own masters in every way. The change is most profound. The people and government have become inseparable and the government has come to have all the strength that only the masses possess and can give.

The Source of Strength

A government that can command the solid and unqualified support of the masses and call forth their active participation is bound to be efficient, effective and capable of realizing great reforms. A people that possesses and exercises political power in its own interest is bound to be animated by a high degree of patriotism and to spare no effort in the task of building up its country.

The apparently miraculous changes that have taken place in China stem from one fact. Thanks to the leadership of the Chinese Communist Party, the industrious, valiant and sagacious Chinese people have at last won their revolution, thrown off the imperialist, feudal and bureaucratic-capitalist yoke once and for all, and emerged as true masters of their own destiny. This explains why so much could be done, and has been done, since the birth of the People's Republic not quite three years ago.

NEW ARCHAEOLOGICAL DISCOVERIES

HSIA NAI

THE aims and methods of Chinese archaeology have changed sharply since the formation of the People's Republic of China. Actual field work too has expanded greatly. Most excavations are planned by the Institute of Archaeology, set up in 1950, to meet the demands of the people on this science. Archaeologists no longer dissipate their energy on problems of academic interest only. Instead, their activity is centred on the reconstruction of the history of Chinese society, with every discovery described and explained to the working people through newspapers, periodicals and exhibitions. In brief, archaeology has come into contact with life.

Applying new scientific methods based on historical materialism, Chinese archaeologists have achieved outstanding results in the past two years, the most important of which are summarized below.

New Finds at Anyang

In 1950, excavation work was begun once more at Anyang (in Pingyuan province), capital of the Yin dynasty (*circa* 1400-1200 B.C.). Chinese archaeologists had begun work there in 1928 and continued it until the Japanese invasion of 1937, obtaining a mass of extremely important material.

The resumption of activity in 1950 resulted in the uncovering of a further portion of the royal cemetery first found in 1934. A large tomb and 17 sacrificial pits were brought to light. The tomb had a burial-pit 26 feet long, 39 feet wide and 26 feet deep, with two sloping passages opening out from its north and south walls. Interred in it, together with the dead, were ceremonial vessels of bronze, stone and pottery; bronze weapons and bridle fittings; stone, jade and bone ornaments.

Among the finds was a musical stone of grey limestone which calls for special notice and is illustrated on this page (*Fig. 1*). It is in perfectly preserved condition and gives out a clear, ringing note when struck. A conventional tiger beautifully engraved, decorates its face.



Hundreds of labourers worked on the excavation of tombs dating back to the XIVth century B.C. at Kuweitsun, Pingyuan province.

The neighbouring sacrificial pits contained decapitated human skeletons. These pits were dug in orderly rows, but the skeletons, usually numbering ten to each pit, were found in contorted attitudes, crowded together (*Fig. 2*). Sacrificed men (some decapitated), dogs and horses were also found in the burial-chamber and passageways of the large tomb. The practice of human sacrifice in Yin times shows the total disregard for human life displayed by the ruling class of that period.

In another cemetery at Anyang, archaeological workers found 17



Fig. 1 *(Left)*: **Musical stone of the Yin dynasty.**



Fig. 2 *(Right)*: **Sacrificial pit at Anyang.**



Fig. 3: Remains of chariots and horses of the Warring States period (450-200 B.C.).

more graves, much smaller in size, generally containing grave-furniture such as pottery, bronze vessels and weapons, and personal ornaments. The same site revealed some ruins of the dwellings of the common folk of Anyang in the Yin period, with large numbers of earthenware, stone and shell utensils in daily use among the poor. Here an ox scapula with an inscription of 16 characters was unexpectedly recovered. This find seems to indicate that the secret of writing had begun to leak down to the ordinary people of the time.

An exhibition of relics from the Anyang excavations was opened to the public in Peking in August, 1951, and is still on display. More than half a million people have already visited it, showing eager interest in the specimens displayed, as well as in the diagrams, maps and imaginative reconstructions of Yin society. Such broad interest in archaeology is unprecedented in China and has parallels only in the Soviet Union and People's Democracies. It is a source of encouragement and inspiration to our scientific workers.

Hueihsien Excavations

In the autumn of 1950, the Institute of Archaeology undertook the field training of research students on a more or less systematic basis for the first time. Hueihsien, in Pingyuan province, north of the Yellow River and about 50 miles southwest of Anyang, was chosen because of the known richness of its sites. Excavations were carried on at Liuliko and Kuweitsun, both east of the town.

This too produced excellent results. Until 1950, almost nothing was known of material remains of the Yin dynasty outside the Anyang region, but at Liuliko several dwelling sites and a cemetery used by the common people of the period were found. Dwelling or storage pits were excavated, filled with ash and earth mixed with objects of daily use. One, almost 38 feet deep, reached down to the present underground water-level. The potsherds, stone and bone implements and uninscribed oracle bones were of the same kind as those found on the typical Yin site at Anyang.

Altogether, sixteen Yin tombs were uncovered here in the 1950 expedition and 42 more in 1951. Most of them belonged to the common people and contained a few simple bronze and pottery vessels, as well as stone or bronze weapons. Rich graves belonging to slave-owners were few, and their contents had been plundered by tomb-robbers. These diggings provided complementary data to archaeological materials from the Anyang region and enlarged our understanding of the society of ancient China, based on the slave system.

The Liuliko cemetery evidently fell into disuse for a long period, but was used again during the period of the Warring States (*circa* 450-200 B.C.). By that time, Chinese society had passed from slavery to feudalism. Local princes, many of whom had arisen in various parts of China, were interred in deep pits, with great pomp and magnificence. Unfortunately, most of the princely tombs had been violated. Near one of them, 19 chariots and their horses were buried in a large pit (*Fig. 3*). The wood of which the chariots were made had decayed and perished a long time ago. Careful digging, however, revealed their outlines in discolourations which had resulted from the replacement of timber by soil. Several of the chariots were reconstructed from data given in the field records. This discovery is of great significance for the study of the means of land communication in ancient China.

The site near Kuweitsun was a mound that once covered over 7,000 square yards. In the centre of this mound were three large



Fig. 4: Bronze horse head, inlaid with gold and silver, found at Kuweitsun, Pingyuan province.



Fig. 5: Jade objects of the IIIrd century B.C.

square tomb-pits, each 53 feet deep and measuring 56 to 62 feet in diameter at the mouth. Up to 400 labourers at one time worked on their excavation, with such enthusiasm that the whole huge job was finished in a single season. At the bottom of each pit there was a wooden structure containing coffins and grave-furniture. All three had been plundered more than once but enough evidence remained to show that the chambers and coffins had once been crammed with precious objects.

The surviving contents included large numbers of real and bone cowrie-shells, fragments of gold and jade ornaments, vessels of bronze and pottery. A bronze horse-head, once fixed to the end of a chariot pole, was also found. It is a masterpiece of metalwork, finely modelled and beautifully inlaid with gold and silver in scroll patterns (*Fig. 4*). A shallow pit at a corner of the western tomb yielded hundreds of jade objects and a number of glass beads (*Fig. 5*). A gilt bronze belt-hook, inlaid with jade discs, was found in a tomb of medium size. It had probably belonged to a courtier or junior member of the royal family. Its exquisite execution testifies to the high skill of metalworkers at that time (*Fig. 6*).

The contents of tombs of the third century B.C. at Hueihsien included many iron tools: axes, adzes, picks, spades and ploughshares. These were probably used in digging the pits and show that iron had already become a cheap and common metal, and was being worked into efficient production tools. Ancient iron tools are always covered with a mass of rust and were generally neglected by bourgeois archaeologists in the study of Chinese antiquities. In new China, where the working class leads society, they receive the attention that is due them.

Prehistoric Research

In the spring of 1951, the Institute of Archaeology sent two exploratory parties to Honan and Shensi provinces to trace prehistoric remains along the valleys of the Wei and Yellow Rivers. The



Fig. 6: Gilt-bronze belt hook inlaid with jade discs, found at Kuweitsun.

Honan party visited 15 prehistoric sites south of the Yellow River, between Chengchow and Minchih. Trial excavations were conducted at three of them—including the famous type-site at Yangshaotsun, while surface-finds were collected at the others. The data secured by this expedition indicated that a mixed culture, containing elements of both the Yangshao and Lungshan cultures, existed in several places. All three cultures represent material remains of the creative activity of the Chinese people during the late neolithic period.

The Shensi party explored nine prehistoric sites around Sian. The earliest remains they found belong to a neolithic culture of plain red pottery, sometimes mixed with painted red pottery more or less akin to that of Yangshao. A later neolithic culture produced implements of stone and bone and a large amount of pottery such as cord-impressed *li* tripods with a handle and vessels with basket-impressions. These were found in an intermediate stratum between the painted-pottery layer and remains of the early Chou dynasty dating from about the end of the 2nd millennium B.C.

Also in 1951, excavations were resumed on the famous "Peking Man" site at Choukoutien (in Hopei province). In Locality 1, a new ashy layer with stone implements and animal fossils was revealed. Two years earlier, preliminary work had revealed three new teeth of Peking Man. All materials of Peking Man discovered from 1927 onward prove that the Chinese area was already inhabited, half a million years ago, by man-like beings whose morphological peculiarities show some genetic relationship between them and the Chinese people.

Generally speaking, the new prehistoric discoveries disprove the theory, favoured by imperialist archaeologists, that Chinese civilization was not indigenous

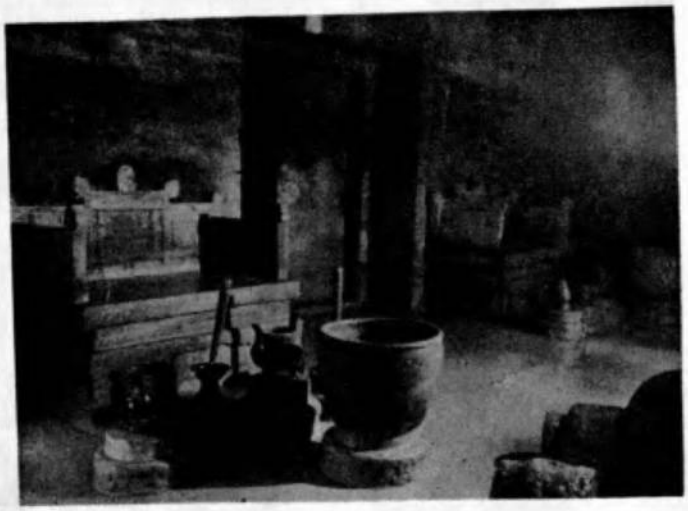


Fig. 7: Offering hall in the tomb of the royal concubines, Ming dynasty.

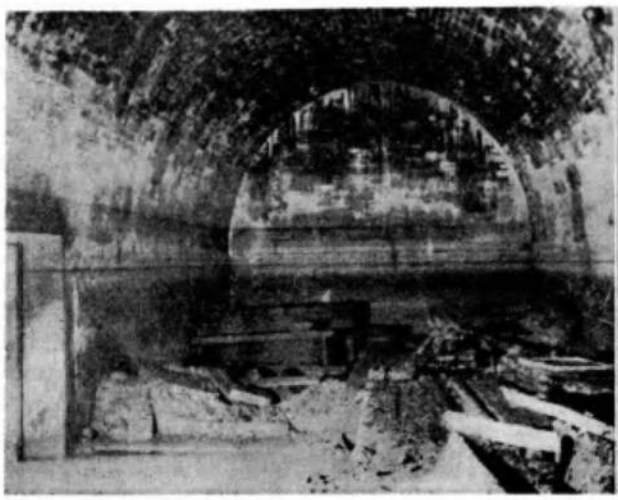


Fig. 8: Vaulted brick chamber of the Ming dynasty tomb of the royal concubines near Peking.

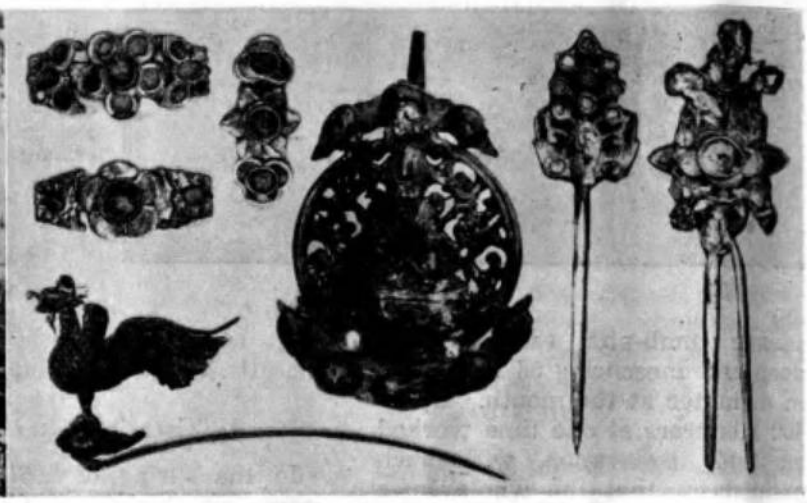


Fig. 9: Jewelry found in a royal tomb (late Ming period).

but imported. They correct the undue emphasis given by these archaeologists to certain similarities between the painted pottery of the Chinese neolithic culture and that of the west. The stress is now back where it belongs—on the active elements and internal development of the ancient Chinese culture.

Ming Tombs at Peking

Two imperial-family tombs of the later Ming dynasty, brought to light in the course of building activity in the suburbs of Peking, were excavated by the Institute in 1951. Funeral steles found in the tombs testify that they contain the remains of royal concubines of the Emperor Wan Li (1563-1620 A.D.) and his grandson Emperor Tien Chi (1604-1627). Both tombs were marked with mounds above the ground. The hypogea (underground buildings) were of brick, consisting of two vaulted chambers. One of the tombs was roofed with glazed tiles. The antechamber was used as a storehouse for funeral furniture and also as an offering-hall. In one, a stone throne was placed on each side of the door leading to the main chamber, with an altar set before each (*Fig. 7*). The main chamber in each case was principally intended to house wooden coffins on a low platform, but these were removed from their original positions by tomb-robbers and had become flooded with water during the longer period since the closing of the tombs (*Fig. 8*).

Although tomb-robbers had taken away most grave furniture of any pecuniary value, three coffins were found intact. The bodies were dressed in embroidered garments with gold and jade belt-clasps and wore gold bracelets and earrings. Headdresses carried elaborate ornaments in granulation and filigree-work, inlaid with precious stones and pearls (*Fig. 9*). A silver basin, bronze mirrors, wooden combs, cosmetic boxes and sycee (boat-shaped silver ingots) were placed inside each coffin.

In the antechamber of this tomb was a series of wooden figurines representing civil officers, army generals, eunuchs and servants deputed to serve the dead in the next world. Glazed pottery and porcelain vases, fine white ware with floral designs painted or carved before glazing, were also found.

Funeral steles consisting of two stone slabs clamped together with iron bars accompanied each coffin. From them, we learn the miserable conditions of women in the royal harems. One of them, for instance, met a tragic death from starvation due to the intrigue of the notorious eunuch Wei Chun-hsien and the royal nurse K'o.



Fig. 10: A royal tomb of the Xth century A.D.



Fig. 11: Coffin in a wooden chamber found in the tomb at Changsha (Warring States period).

The splendour of the funeral furniture, especially the jewelry, bears witness to the greatness of Chinese craftsmanship in the later XVIth and early XVIIth centuries. It also reminds us of the luxurious and idle life of the heads of the ruling class, based on the exploitation of the toilers.

Five Dynasties Tombs at Nanking

In the suburbs of Nanking, two royal tombs of the period of the Five Dynasties (907-960 A.D.) were excavated by the National Nanking Museum in 1950-51. These magnificent mausoleums of local rulers of the southern T'ang kingdom had been violated, probably within a few years of burial, when the kingdom was conquered by the Sung dynasty. In recent years, they had been violated again.

Each tomb was covered with a large tumulus. Both were constructed of brick but the bigger one had an inner main chamber of stone. Each contained no less than three main chambers which were built on the same axis. Small subordinate chambers were systematically arranged on each side. All were faithful imitations of wooden architecture with its characteristic pillars, architraves, beams and brackets, painted with coloured designs. The ceilings and walls were also painted in brilliant red, green and blue. In the tomb with the stone chamber, the walls at each side of the door to the inner chamber were carved with a figure of a vigorous warrior, painted in various colours (*Fig. 10*). These tombs were meant to be princely abodes for the dead in the next world. They are outstanding works of architecture.

Few of the funeral objects in these tombs have survived. Among those found were pottery figurines of civil officials, warriors, ladies-in-waiting and dancers. Pottery figures of animals were discovered, while the porcelains (white and celadon ware) were almost undistinguishable from those of the Sung dynasty. Also present were fragments of jade slips, on which the funeral eulogy was inscribed in gold-leaf inlay.

The skill of the workers who wrought such masterpieces fills us with patriotic pride.

Excavations at Changsha

Changsha, capital of Hunan province, was a capital of local rulers from the end of the third century B.C. to the beginning of the present era. A large number of ancient tombs were discovered here in 1936-37 when the finds were gathered by local people and sold to antique dealers, both Chinese and foreign. In 1951, when large areas in the suburbs were laid out anew in accordance with the post-liberation plan of municipal construction, the Institute of Archaeology was put in charge of excavation work in order to salvage all archaeological material of value.

A total of 162 graves dating from the fourth century B.C. to the present era were uncovered on four sites east and north of the city. They can be divided into two main groups: those belonging to the period of the Warring States and those of the Former Han dynasty. Interspersed among them were some graves which perhaps belonged to the short Ch'in dynasty period.

Tombs of the earlier group had deep vertical shafts 26 to 30 feet deep. Some had wooden chambers at the bottom, which had survived almost intact under water and were surrounded on all sides by a layer of white preservative clay. Wooden coffins were placed at the centre of each chamber, while the space between the coffin and the chamber-walls was crammed with funeral furniture. Inside the coffin, discs of jade, stone or glass discs were usually placed near the head and sometimes the feet of the body (*Fig. 11*) which occasionally lay on a wooden board carved with a fine open work scroll-pattern. The funeral deposits consisted of wood sculptures, lacquer objects, weapons, bronze and pottery vessels.

The wooden figures are remarkably well preserved. Facial features and details of the clothing are carefully indicated, affording important archaeological evidence on the inhabitants of the Ch'u kingdom (*Fig. 12*). The pottery is of grey earthenware covered with black slip. Bronze mirrors found in the graves are very thin, have a tiny fluted loop at the back, and are very gracefully ornamented. (*Fig. 13.*) Silk ribbons and cloth were also found in well-preserved condition. Of special interest were some bamboo slips inscribed with the archaic characters, the earliest specimens of inscribed bamboo slips so far discovered.

The tombs of the ruling class of the Former Han dynasty were larger and richer. The average size of tomb-shafts was about 8 to 11½ feet wide by 16½ feet long. They were shallower than those of the Ch'u tombs, averaging about 10 feet in depth; and were surmounted by large mounds.



Fig. 12: Wooden figures from the tomb at Changsha.



Fig. 13: Bronze mirrors found at Changsha.

Two princely tombs, however, were found at respective depths of 30 feet and 16½ feet. One measured 69 by 43 feet, the other 38 by 14½ feet. The wooden chambers at the bottom of the shafts were not as well preserved as those of the earlier period. Each consisted of two parts, a main chamber intended chiefly for the coffin with some funeral objects and a forepart consisting of two magazines for funeral deposits. (*Fig. 14*). Other tombs of this period had also probably been lined with timber, but the wooden structures left no traces except square post-holes and parallel furrows on the tomb-shaft floors.

While both the royal tombs had been violated several times, the surviving furniture gave an impression of great wealth. Other tombs, probably of nobles and high officials, also yielded funeral deposits richer than those of the earlier period. Bun-shaped gold ingots, each weighing 8.8 ounces (equal to a catty in the Han system) were buried with the dead along with *Wu-shu* coins. Long iron swords, some provided with jade guards and jade belt-clips, had superseded the bronze short-swords of the earlier period. The bronze mirrors had a large central boss at the back and a new type of decoration. A bronze cauldron was inscribed with a date equivalent to 49 B.C. New forms of pottery in the grave included incense burners and miniature stoves. Porcelaineous stoneware, very hard and covered with a pale brownish glaze, appeared for the first time. Wooden slips with inscriptions were also found in the royal tombs. Found likewise were lacquer objects, jade amulets, soapstone discs and vessels, and wood sculptures.

Of special interest were the wooden models of a boat and several chariots. The boat was 4 feet 3 inches in length, with a cabin, 16 oars and a long helm for steering (*Fig. 15*). The chariot had two wheels with 16 spokes each, and two poles to which the yoke was bound.

The corroding soil of Changsha is unfavourable for the preservation of skeletons, which have disappeared completely from all tombs except two. But the wood, lacquer and textiles were preserved wonderfully in waterlogged conditions. This expedition, which made the first scientific excavations in South China, has contributed greatly to our understanding of the development of the artistic genius of the Chinese people.



Fig. 14: The floor of a wooden chamber of a tomb of the Former Han dynasty found at Changsha.

A New Outlook

Archaeological discoveries made in the course of construction have been reported from many parts of China. We are still far, however, from meeting the demands of the people on archaeological science. A large number of young men and women must yet be recruited and trained in new methods which link theoretical study with practical field work.

The successes of the past two years are thus only the first fruits of the struggle for more serious and scientific study of China's ancient past. Chinese archaeologists are fully aware of their responsibilities in this regard and are remoulding their conceptions so as to equip themselves for better and more effective work. With the leadership and generous support of the People's Government, they are confident that they will fulfil the great new tasks that lie before them.

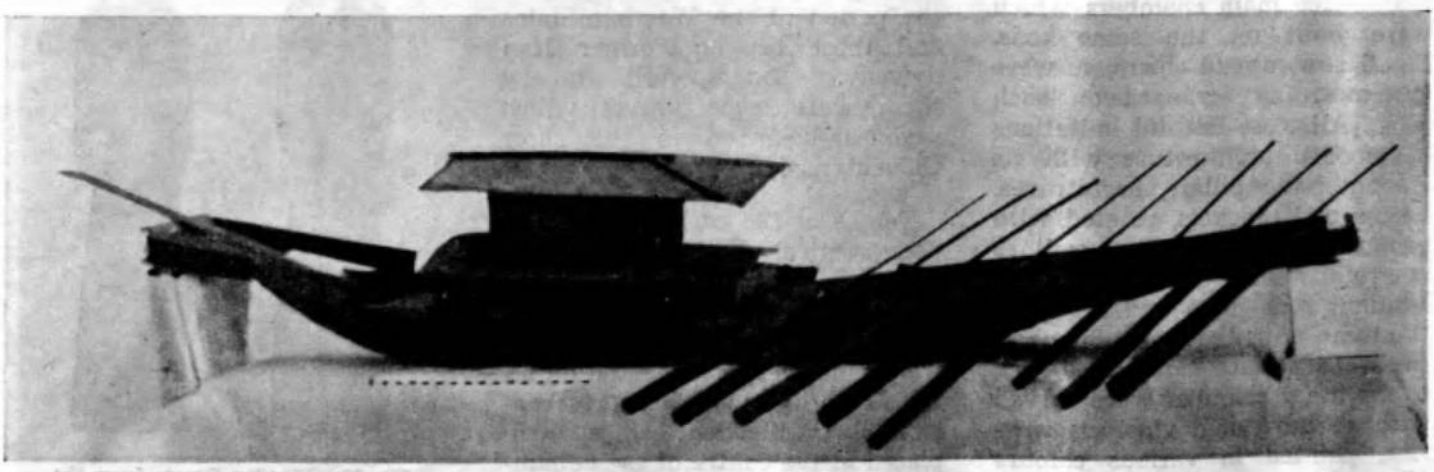
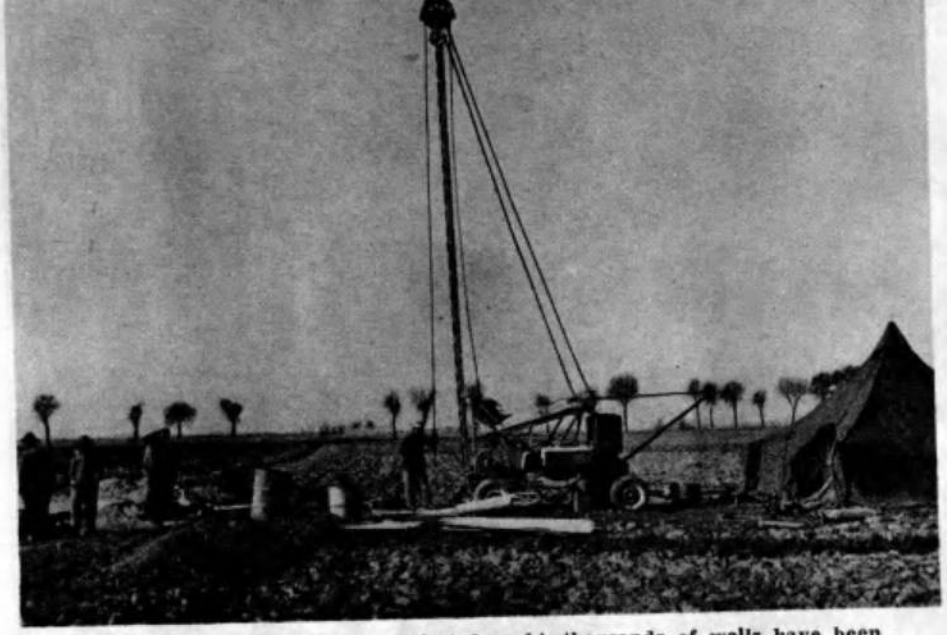


Fig. 15: Wooden model of a boat, from a tomb of the Former Han dynasty.

How Drought was Conquered



In the nationwide campaign against drought, thousands of wells have been sunk all over the country—many by modern mobile drilling equipment.

SINCE China's peasants abolished landlord exploitation and became owners of the land they till, natural calamities have been their major remaining enemy. The People's Government, leading the peasants forward to the conquest of nature, has already reduced the flood menace in large areas through major river-control schemes. At the same time, the fight against drought has also made great progress. Over 4,600 square miles of farmland have been irrigated in the past two years, and long-range water conservancy and afforestation plans are afoot to banish drought altogether.

Nonetheless, drought still menaces many places each year. But the government and people no longer wait passively for rain, or for the completion of the great projects which will solve the problem fundamentally. The peasants have learned that, by organizing on a large scale for local battles, they can save their crops even under present conditions. In 1951, twenty-two provinces were involved in a drought-fighting campaign, and despite adverse natural conditions managed to raise their crops 7 per cent over those of the previous year. In 1952, when lack of winter snow and early rainfall created a new threat to spring sowing in many places, particularly in North and Southwest China, a great planned effort was made once more—with excellent results.

The Plan

The key to success was the determination of both the authorities and the people to wrest good crops from nature regardless of her changing moods. On February 8, the People's Government decreed the beginning of a fight against drought on a nationwide scale. The decree was adopted as a result of long discussion and careful study of past experience. It laid stress chiefly on timeliness and on being prepared for all eventualities. It directed that maximum use be made of all water resources, and that new wells and irrigation channels be dug. It urged that all work be based on a close study of local conditions and possibilities and that mutual-aid teams be organized for all necessary tasks.

The Campaign

Local governments at every level were instructed to put aside less urgent affairs and devote themselves to helping the people in this campaign through scientific surveys, materials, funds, and supplementary personnel, simultaneously pushing forward the drive for permanent ameliorative works. In addition to the government, the Communist party and New Democratic Youth League called on all rural members to participate in the movement with the utmost energy, so as to give an example to the whole people.

Given such powerful impetus, anti-drought activity was soon in full swing throughout the country. News of what various localities were doing began to fill the press. Production and drought prevention committees were organized at all administrative levels, first in the province, then in counties and villages. Local government and party leaders were made responsible for the progress of the work, with penalties for negligence.

All the resources of economic organizations were channelled to serve the campaign. In Hupeh province alone, state banks loaned ¥900,000 million (about US$40,400,000 or £14,434,000) to the peasants. Government and co-operative trading institutions invested large sums in the purchase of agricultural and other rural products, so that peasants with a surplus could acquire ready cash. In Kiangsi province, for example, ¥400,000 million (about US$17,960,000 or £6,415,000) was paid out in a short space of time mainly for timber, eggs, tobacco and hemp. Tools for irrigation and other drought-prevention work were supplied directly. The peasants were thus enabled to enter the battle in surroundings of well-being and confident optimism.

Work in Common

In the past, Chinese peasants used to work separately, each on his own meagre plot with his own meagre resources. It was only after the liberation that the Communist party and the People's Government gradually taught them the advantages of working together. Even in 1952, in some



Tens of thousands of new "Liberation Type" waterwheels, sold through rural cooperatives, make irrigation easier for the peasants.

drought-threatened areas and particularly those whose liberation was comparatively recent, old prejudices still remained to be overcome. How this was done by force of example may be seen from the case of East Szechuan, where the local government organized an anti-drought army of 500,000 civil servants and soldiers and sent them into the villages to help water the fields and dredge the ponds. As a result, five million peasants were soon drawn into organized anti-drought activity. A remark that one heard again and again was: "Even the county chief has come to help us water the fields. How can we neglect our own business?"

All over the country the peasants, along with people who came from the towns to help them, began to work more intelligently and stubbornly. Mutual-aid teams were organized for different tasks, such as watering farmland, turning irrigation wheels, sinking wells, digging new ponds and dredging old ones, erecting dams and dykes where necessary. Crops were rescued even in such places as the mile-high fields of "Little O Mountain" at Fushun, Szechuan province, where the peasants said: "Only Chairman Mao can make water climb so far." At another place nearby, known as "Snowcapped Temple," water for irrigation was carried in buckets from a river five miles distant to water 25 acres of ground at a critical period. Here 17,000 trees were planted and seven wells dug. "How could we have done this if we had been working separately?" said an old peasant in tribute to the great power of collective labour.

New Outlook

Fighting drought together, the peasants have become more united than ever before. Having benefitted from others' help, each is more ready to help his fellow-villagers. Peasants who did not like to lend anything in the past are now glad to lend implements, manure, etc. to those who need them. Teng Shuang-ho, a middle peasant in Szechuan, even sold his pig to lend money to some poor peasants and farm labourers for fertilizer for their newly-acquired land. His example was popularized and is being followed by others. Giving reality to the saying, "We are all one family," the new outlook paves the way for a further extension of mutual-aid groups in the countryside.

Besides direct aid and concrete example, the government leads the struggle against nature by teaching the people to organize and plan. This is done through democratic conferences involving various elements of the population, meetings at which model workers and mutual-aid team representatives exchange their experiences, dramatic performances, blackboard newspapers, songs, loudspeaker publicity and many other means. Peasants mobilized in these ways understand the Central People's Government decisions and are convinced that they themselves will benefit from them. They show the greatest determination in carrying out nationwide, regional and local anti-drought work.

Striking Results

The results are particularly evident and striking in the appearance of multitudes of wells, small reservoirs and irrigation ditches in every village. The cumulative effect of such work is very great indeed. In the North China Administrative Region, whose 1952 plan calls for a 50 per cent increase in irrigation, Pingyuan province had completed its ditch digging allotment by the end of March, Hopei province finished 50 per cent of its schedule by the same date, while Chahar province acquired 350,000 acres of newly irrigated land. Throughout North China, 58,000 brick-lined wells and 200,000 earth wells had been sunk by the end of the first quarter.

In Northwest China, irrigation was extended by over a million acres by the end of April and the fulfilment of the 1952 schedule is already beyond doubt. In East China, Kiangsu, Anhwei, Chekiang and Fukien provinces are well ahead of plan in the construction of ponds, dams and dykes while Shantung alone has dug over 230,000 new wells. In the Central-South Region, Hupeh and Kiangsi provinces had fulfilled 70 per cent of their year's irrigation plan by March and irrigated farmland in Hunan province had grown by 650,000 acres. Southwest China is not behind these achievements. To sum up, every area of the country is far better situated now than it was last

year, when serious drought threats were successfully warded off.

Local Peculiarities

Each region has its own special problems and directs its efforts toward solving them. North China, for example, is noted for the sparseness of its spring rains, which makes it necessary for the peasants to do everything in their power to preserve and increase the moisture in the soil. The conservation of snow and ice, previously practised by some peasants with good effect, has been adopted throughout the region. As early as February this year, the people's governments of the respective provinces launched a large-scale snow and ice collection drive. In Shansi, 918,000 peasants participated in transporting 93,000,000 loads which guaranteed the timely sowing of 250,000 acres of farmland. In Chahar, 170,000 acres were treated in the same way. Moisture was preserved by early and repeated harrowings — as many as seven times in some areas. Despite very inadequate rainfall, all land so treated was in good condition for the spring planting.

It may be readily seen from all this that the drought campaign is not only an economic factor of the greatest importance but also an education for the peasants, saving them from famine and raising their political level and patriotism at the same time.

Workers Give Leadership

In our country, the working class leads the peasantry. In the fight against drought too, the workers were the leading force, further cementing the alliance with their rural brothers and sisters. They exerted themselves both in mobilizing urban people to help the peasants directly and in providing the tools to keep drought at bay.

Workers at the People's Machine Plant, at Lanchow, in the province of Kansu, turned out 1,000



Last winter, the peasants organized to carry ice to their land, providing moisture for the spring growing season in drought areas.

"Liberation Type" waterwheels this spring. Although the plant was not equipped for such production, they understood the importance of the problem, made plans to solve it, and carried them out with outstanding success. Worker Ho Keng-wang invented a new method by which production was accelerated. Wang Wen-ping and Chen Yu-fu devised a new screw-cutting rig which also increased output. All the lathe mechanics in the plant set themselves to learning the high-speed cutting method, which made it possible for them to do their share of the work five times as quickly as before. The wheels were delivered to the peasants in April, considerably ahead of the schedule originally set.

This is only one example of what has been going on in factories all over the country. In Shantung alone, last spring, the peasants were provided with 60,000 waterwheels and 5,000 new ploughs as well as large quantities of modern cultivators and seed drills. It is through the aid of the workers that the peasants, like the whole people, have been able to solve their current problems as well as to find new ways of increasing production.



Peasants depositing river-ice on their fields. The ice was afterwards covered with earth to prevent evaporation.



Worker students of the dramatic class at the Peking Municipal Working People's Cultural Palace make up for a performance.

Workers' Clubs and Cultural Groups

SHIH CHAN-CHUN

THE victory of the new democratic revolution has provided the conditions under which Chinese workers are enriching not only their material but also their cultural life. Having thrown off the oppression and darkness of the past, they are now able to enjoy cultural advantages which were once available only to the few, and to develop their own talents fully and freely.

Millions of workers and their families now spend their leisure hours at cultural and recreational centres run by their trade unions. Palaces of culture, with theatres and libraries have been set up in many industrial areas. Workers in every factory and mine of any size have their own clubs.

A few figures will show how much has been done in the short time since liberation. The All-China Federation of Labour and its affiliates now operate 66 large workers' palaces of culture, equipped for a variety of activities. There are over 8,700 factory clubs and 5,100 workers' libraries containing more than 10 million books. The goal of a club and adequate cultural services in every factory with more than 300 workers is rapidly being approached.

While these institutions are operated by the unions, their property and expenses—including buildings, repairs, fire insurance, heating, water and other services—must be provided by the administrations of the factories, mines and business enterprises concerned.

A Seamen's Club

A good example of the new facilities is the Tientsin Marine Workers' Club, opened in January 1951, which serves not only Chinese sailors and dockers but also foreign seamen calling at this port. Wilfred Burchett, an Australian newspaperman, gave his impression of the club in an article in *World Trade Union Movement*, the fortnightly magazine of the World Federation of Trade Unions, last year. He wrote:

> "It is a beautiful 2-storey building which looks from the outside as if it were an exclusive club of some 'upper two hundred' capitalists.... With beautiful ballroom, bar, theatre, recreation rooms, library and restaurant, it is one of the finest symbols that China is now owned by the toilers."

Needless to say, workers on the Tientsin wharves speak of their club, with pride.

"This is what we mean by: 'We put up tall buildings. We, the workers, have great strength,'" said a local warehouseman, quoting two lines of a popular workers' song.

And a woman who brought lunch to her husband on the docks was heard to say to him: "Now you should work harder. A paradise has been brought to the docks! Were it not for the Communist party, we couldn't even dream of such a thing."

The Tientsin club is one of seven such institutions owned by the water transport workers of China. The others are located in Shanghai, Dairen, Tsingtao and Canton along the coast, and in the river ports of Hankow and Chungking on the Yangtze. The eighth will be opened soon in the North China port of Chinwangtao. A ninth is planned for the great new modern harbour at Tangku, near Tientsin, when the latter is completed this October.

Cultural Palace Weekend

On the north bank of the Yangtze, facing Nanking, there is a certain chemical factory. Every Saturday evening its workers change their clothes and take their families by ferry across the river to the Nanking Workers' Cultural Palace — to spend the weekend. In their pockets are their trade union cards, which give them special privileges. In the cultural

palace, they can read books, magazines, and newspapers; play chess or ping pong; listen to concerts; see plays and moving pictures; join in sports and dancing. If so inclined, they can hear interesting lectures or see the current exhibitions. Or they can go to the comfortable resting rooms and just relax.

Practically any time you come in, you can see workers singing in the music room or rehearsing an amateur play on the club stage. If you feel hungry, there is the dining room where your favourite dishes are served at a low price. If it gets late and you do not want to go home, there are comfortable rooms where you and your family can spend the night. If you find yourself short of cash, you can go to the People's Bank Service Station in the cultural palace and cash a cheque. When you leave, you can take with you any of the books and current magazines that are sold at a discount at the palace branch of the New China Bookstore.

Workers' Artistic Groups

Because Chinese workers now have access to so many types of cultured recreation outside the factory, they return to work full of energy and creative enthusiasm. Their rising productivity has already greatly increased the wealth of the nation. All of them are aware that, in the new society, the more production moves forward, the better the life of the people becomes. It is by labour that one creates happiness in China today.

There are many workers' artistic associations in factories, mines and other enterprises in new China. The day's work over, men and women who share an interest in the arts meet in groups devoted to drama, singing, painting, music, different kinds of dancing including the infinitely variable national *yangko* and stirring waist-drum dance, popular ballads or story telling. Each group elects a leader who is responsible for organizing day-to-day activities and receives guidance from the cultural and educational committee of the trade union. There are some 20,000 such groups throughout the country, with an active membership of more than half a million.



(Left) **The Tientsin Marine Workers' Club.**



(Right) **Members and their families in the reading room of the club library.**

These after-work activities do more than bring joy to amateur performers and spectators. They are a wellspring for the development of our new drama, music and literature——all of which are rooted in popular art and reflect life in Chinese society today. Their subject matter is the productive creativeness and high hope of the Chinese workers. Many compositions, plays and writings of this kind have been created by the workers themselves, enriching the national culture as a whole.

In the course of 1951, the Peking Municipal Working People's Cultural Palace organized a total of 3,338 cultural events, the participants and audiences at which numbered 4,270,172. During the same year city-wide companies composed of the best worker-artists of Peking, Shanghai, Wuhan and Harbin respectively performed some 300 plays and



Carambole, with its simple, cheap and portable equipment, is universally popular. Workers play at home as well as in clubs.



Choral group of the workers' club of the Peking Radio Equipment Factory.

songs of the workers' own composition. The artists came from 720 different factories. The audiences numbered over 542,000 persons.

Opportunities for Talent

Many distinguished worker-actors, worker-musicians, worker-singers and worker-writers have emerged from these artistic groups.

One of them is "Old Man Ho," an adept at many forms of popular art who is especially good at composing and reciting *k'uai-pan* ("rapid-flowing verse" accompanied by bamboo castanets). "Old Man Ho's" real name is Ho Ying-yu. Over 50 years old, he is a coal sorter at Laohutai mine in Fushun, Northeast China. His impromptu verses, dealing with the things and events around him, express the feelings of the workers and therefore move them deeply. He is a fine actor and his gestures and movements, like his verse, are true to life. Workers and their families go to hear "Old Man Ho" again and again, and know many of his lines by heart. Between August 1950 and March 1951, he gave over 120 formal recitations, each with an audience of four or five hundred, not including those who listened to him on the radio. Besides this, he has

CULTURAL WORK OF CHINESE TRADE UNIONS MAY 1952

(in round figures)



Cultural Palaces 66



Factory Clubs 8,700



Libraries 5,100



Drama Groups 5,200



Writing & Composing Groups 1,000



Ballad Groups 2,400



Dance Groups 2,500



Graphic Arts Groups 1,800



String Orchestras 1,900



Yangko & Waist-Drum Teams 1,900



Choral Groups 3,300



"Mongolian Dance" performed by the Shanghai Workers' Cultural Troupe.

put on innumerable short shows in the streets of Fushun. "Old Man Ho" has composed more than 40 major poems, totalling over 3,000 lines.

In Peking, Wuhan and Nanking in 1951 alone, 11,168 worker-composers, writers and artists, working individually or collectively, turned out 3,788 stories, pieces of music, songs, pictures, dramas and popular verses.

The one-act play, "Let's Calculate," written collectively by railway workers in Peking and Fengtai, has had great influence in promoting the habit of keeping accounts. Workers talk about the hero of this play as though he were one of them.

Workers at the Peking municipal power plant at Shihchingshan, assisted by a few members of the Chinese Youth Art Theatre, wrote a play called "Good Husband and Wife," which is also very popular.

Raising Artistic Standards

Worker-actors and musicians engage in organized study of the content and form of the works they perform, and of their subjects generally. They read literature and improve their knowledge of music and acting techniques. The result is a constant raising of standards to meet the new cultural demands of the working class.

In Peking, Tientsin, Wuhan and the coal-mining centre of Tangshan alone, 2,080 workers receive systematic training, lasting six months or more, at special art schools established by the trade unions in cooperation with nationally known Chinese writers, artists and musicians. Apart from this, many professional writers and artists have formed groups to work with workers' artistic associations. Each group is assigned to one or several factories, where its members make friends with the workers, hold discussion meetings, and help in organizing different types of cultural activities.

Such work has transformed the life of many industrial plants. In No. 5 Spinning Mill in Tientsin, for example, one can see practically all the women workers dancing and singing in groups before and after work each day. Whenever they catch sight of a professional cultural worker, they seize him and make him teach them a new song. Besides this, they study with writers and artists in a regular way.

Our professional cultural workers not only help raise the artistic level and improve the technique of amateur groups but enrich their own experience through close contact with the working people. They find a constant source of inspiration in the life and labour of the masses.

The rich cultural and recreational life we have described would be quite impossible if China's workers had not first broken the chains of reactionary rule and become the leading class in the nation. Workers in the new China feel that it is a wonderful thing to live in their free and beautiful country, with its vast expanses, vast population and vast potentialities. But in art, as in other things, they are not satisfied with the achievements of today. Always they look forward, striving for new victories ahead.



Waist-drum dancers in front of the Nanking Workers' Cultural Palace.

Summer Resor

Before liberation, Chinese
and could never dream of goi
increasing numbers of them spen
of Tsingtao, Dairen and Peitaiho,
Hangchow and Kuling and ma
for the enjoyment of the rich.



(*Above*) Worker vacationists from Shanghai start on a walk from Workers' Rest-house No. 2, situated on Phoenix Hill in China's famous beauty spot, Hangchow.

(*Below*) Workers boating on Hangchow's West Lake, the scenery of which has inspired Chinese poets over the centuries.



(*Above*) **Liu Ying-yuan** (*centre*), **a worker who i**
Plant, Liu Teh-chen (*right*), **model worker at th**
at the Mentoukou Colliery, enjoying their leisur

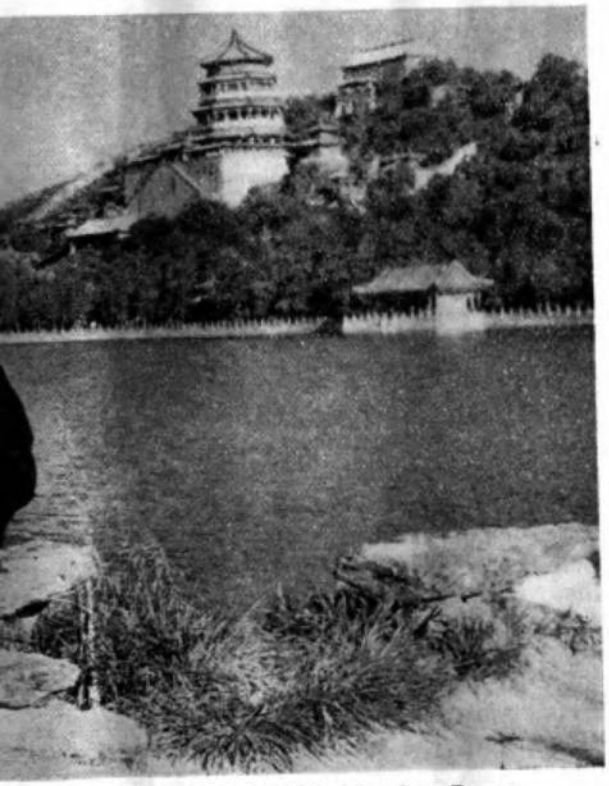
(*Below*) **Railway workers at a sanatorium in Peitaih**





s for Workers

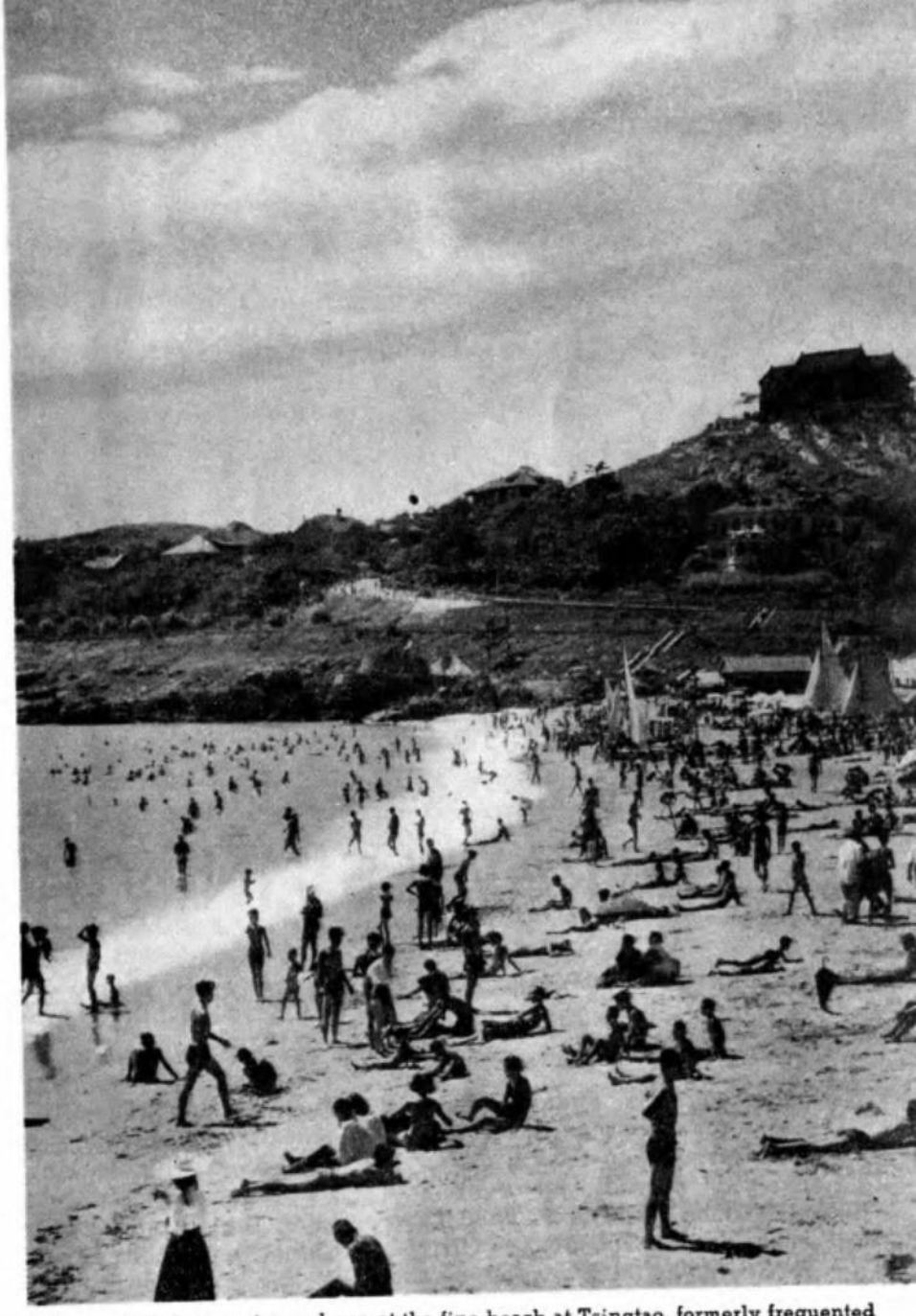
**rkers had no paid vacations
o any summer resort. Now
ir holidays at the sea beaches
lake and mountain resorts at
ther places formerly reserved**



**ow director of Peking's Shihchingshan Power
me plant and Li Shu-ho *(left)*, model miner
the old imperial Summer Palace in Peking.**

ell-known health and beauty spot of North China.

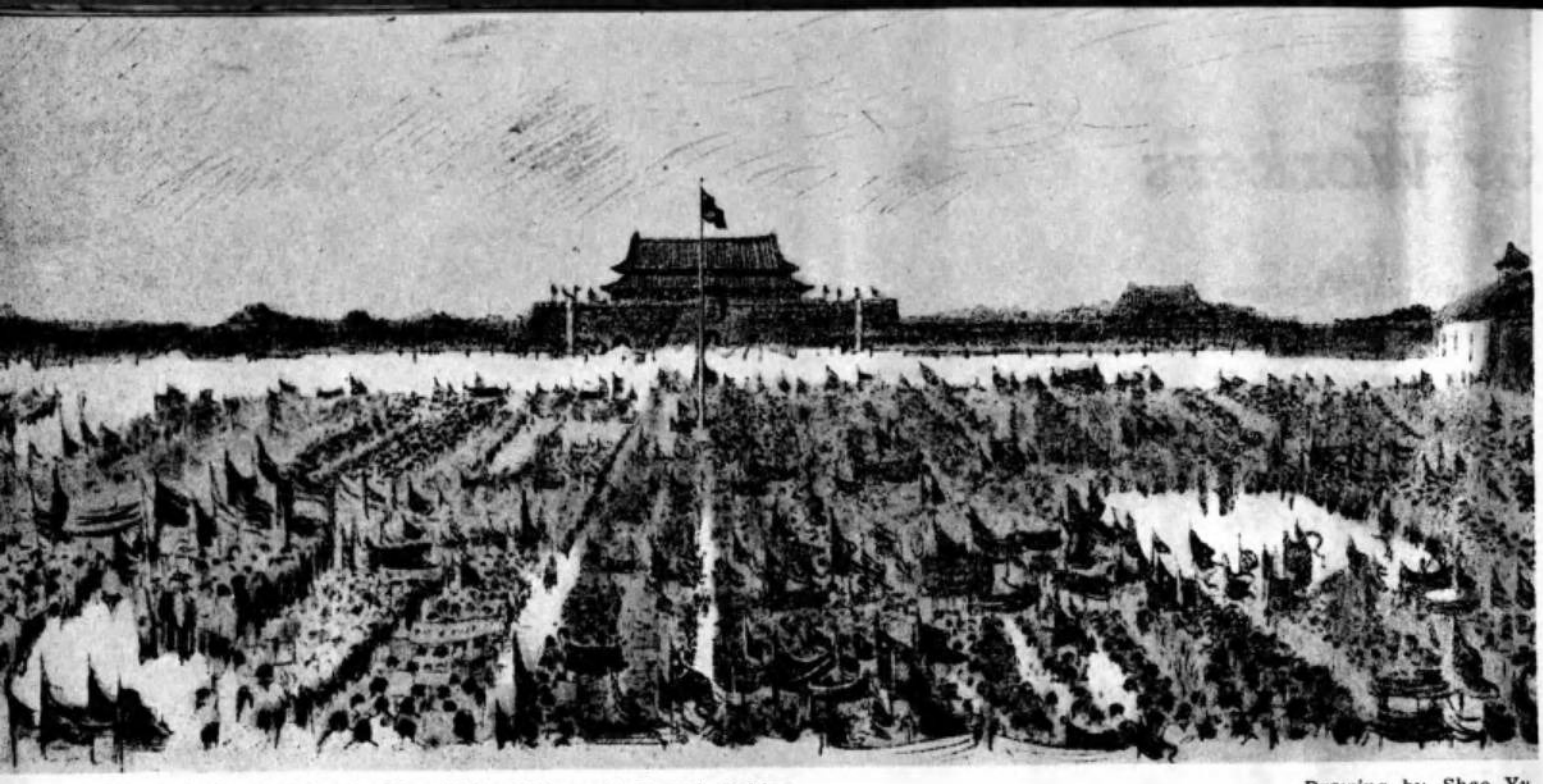




(Above) **Workers swim and sun at the fine beach at Tsingtao, formerly frequented by wealthy foreign and Chinese merchants and officials.**

(Below) **Workers of the Dairen railway depot practice music in the garden of their own club.**





Demonstration at Tien An Men (Gate of Heavenly Peace), Peking. *Drawing by Shao Yu*

TRAVELS IN CHINA TODAY

JAMES AND MARY ENDICOTT

Dr. and Mrs. Endicott lived in China for more than twenty years. Last spring they returned after a five-year absence, for their first visit since liberation. They have been kind enough to give CHINA RECONSTRUCTS a copy of the vivid and interesting notes they kept during two months of travel in various parts of the country, excerpts from which we print below.

I. ARRIVAL IN PEKING

DRIVING in from the Peking airport to the hotel we got our "first impression of China." Everybody seemed to have brand new clothes on, warm coats of a deep blue. It was just the end of the Chinese New Year holidays of course, when people do wear their best, but to think that everybody we saw had it to wear! Not a patched or shabby garment to be seen, and we have scarcely seen one since then.

Our hotel is near the beautiful reviewing stand at the Gate of Heavenly Peace, main entrance to the old Imperial City. Here, beneath the towering red walls is a huge Chinese language inscription painted in gold: "Long Live the People's Republic of China!" and "Long Live the Unity of the Peoples of the World!" Beneath are broad steps to hold hundreds of guests, outlined by railings of carved white stone. Here we have to imagine the leaders of China facing a sea of people in the great square below, while between them march half a million proud men, women and children of new China, with a host of scarlet banners fluttering in the breeze. It must be a thrilling sight, on May Day as well as on October 1 (National Day), to see this great demonstration of strength and confidence. We have seen these qualities reflected on the faces and in the bearing of the people in everyday life.

Much building is going on in the capital. In the huge area in the outskirts which has been laid out as "New Peking," blocks of apartments are already going up, as well as new buildings for government administration and, in some areas, industrial plants. The walled courtyards and narrow "hutungs" or lanes of Peking are picturesque, but a modern city must have broad avenues to cope with the transportation of more than a million people. A beginning has been made in the central area where the magnificent buildings of the old Imperial days set the scale for grandeur and vast size.

II. AMONG SHANGHAI'S WORKERS

When we reached Shanghai we had to revise the impression in Peking, that practically everybody was wearing new clothes. Shanghai's multitudes of industrial workers are not so smartly dressed. But even in Shanghai patched garments have become rare and nobody goes ragged.

Transportation is orderly instead of the mad scramble we remembered in 1947. Pedicabs no longer ignore traffic signals in order to get their quota of fares

for the day. Buses are plentiful and illustrate the ingenuity which has overcome the efforts of the American blockade. Since petrol is scarce, a charcoal-burning engine has been attached to the rear of each bus, and traffic rolls on.

One of the highlights for us in Shanghai was a visit to a state textile mill. Here we found several marked changes from those we had visited in 1947. We were greeted by the Labour-Management Committee, and in the explanatory speeches before we toured the plant, the workers' representatives took their full share.

As we went through the factory we were impressed by the bright and happy faces of the women at the looms, in contrast to the wistful frustrated workers we had seen in 1947. We had heard about this changed attitude of the workers in China, and their enthusiasm to increase production. But one seeing was worth a hundred tellings; people cannot look happy if they don't feel that way for patriotic reasons and because their life is improving. Some of the workers did not look up as we passed along but many of them smiled a radiant greeting to us because they had been told over the loudspeakers that Canadian workers for peace would be visiting the factory that day.

We visited the dining-room and saw a hot lunch on the table; this was a contrast to the cold lunch-boxes of 1947. We had a glimpse of the nursery where mothers were feeding their babies. Toddlers play under expert care while their mothers work on the production line. A clinic keeps careful watch over the health of the workers and arranges hospitalization and convalescent care for them. The welcoming committee told us of plans for enlarging the welfare services for their workers when more space could be cleared.

The workers are cheerful and confident because they know that cultural and recreational facilities are increasing and that, above all, the new government has the welfare of the children at the centre of its programme. This point was fully illustrated to us by a visit to the Children's Garden which is under the direction of the China Welfare Institute and serves as a pilot project for the whole child welfare programme. Here were perfect conditions of space, equipment and expert, loving care. The spontaneous friendliness of the children, running to take our hands and looking up all smiles into our strange faces was one of the signs of their relaxed and happy outlook. We noted too, that these children are being trained in collective living; it will not be difficult for them, as they grow up, to transform self-centered desires into participation in group welfare. The techniques for sound national and international life, which are now being learned by their seniors, will be natural to a generation trained from infancy in this manner.

III. THE NEW COUNTRYSIDE

Fundamental to everything else in China is the land reform which has, indeed, transformed the lives of 300,000,000 peasants. Of this we have already had adequate first-hand evidence from visits to two mutual-aid villages near Peking. We also talked with numerous intellectuals who have themselves taken part in the basic process of helping the peasants to become a community of independent people free from the old oppressors and reaping the benefits of their hard toil on land which is now their own.

Because it is three years since Peking was liberated, the improvement in the people's lot can be seen even from a car as one drives in the suburbs and outlying areas. Neat, well-built farmhouses are replacing the old ramshackle huts. Every farmhouse has its well.

We will always remember the grin on the face of the young farmer near Peking who showed us the simple improved plough which he had been able to buy with help from the government. When we told him about the cars of the Uzbek farmers we had seen in the Soviet Union, he grinned again and said, "Before liberation I was only a hired labourer with no rights, no tools and nothing saved from all my work. I couldn't afford a wife, much less a home. Now I want to take you to see the home I have built, and this is my wife and my son. Some day we will have a car too."

(To these impressions of the north China countryside, Dr. Endicott added another of a village in the Yangtze valley, which he visited alone some weeks later.—Ed.)

One day I drove out twenty miles into the country from Nanking, in company with a county administrator who undertook to introduce me to peasants in their homes. Inside one home where we stopped I met several model



Girl workers in a state-operated textile mill in Shanghai meet to set their production targets.



Dr. Endicott with one of the charcoal gas producers which, attached to buses, keep Shanghai's transport going without expenditure of petrol.

peasants, who have been especially successful in forming Mutual-Aid Teams and developing the co-operative spirit. Here is the story of the oldest, Wu Yuin-chang, who is nearing sixty.

"I was a poor peasant," he said, "I had to rent 6 *mow* (about 1 acre) of land and was always in debt. The rent and interest kept piling up. We had not enough to eat and in winter often got along on one meal a day. Now we eat three times a day and we dress well whereas formerly we were dressed like beggars."

"What about your taxes?" I asked.

"We do not feel the weight of taxes," he replied, "and we would willingly give more. Last year there was drought and according to the government we could have paid less. But we ourselves insisted on paying the full amount to help resist American aggression and to recover Taiwan (Formosa). We know the government needs it. Under the landlords we had to pay rent whether we had drought or not, so now we give for our own government."

At this point a young farmer named Chiang Ta-yung broke in eagerly, "We all have an opportunity to study now."

"What was your status?" I asked.

"I was a poor peasant," he said, "I slept in a cave with a bamboo mat to shield me from the rain. I tended the landlord's cows. After liberation I got 2.7 *mow* of land and I have opened up 3 *mow* of new land."

"Do you pay taxes on the new land?" I enquired.

"No, Chairman Mao has told us that if we open up new land and increase production, we will not pay any taxes on the new land for three years. After liberation I went to school," he continued, coming back to the subject of education which seemed so important to him "and in two years I have learned to read."

"Can you read this?" I asked, pointing to a newspaper which had a front page account of Professor Joliot-Curie's protest, on behalf of the World Peace Council against the American germ warfare in China. "Yes," he said, and read me the headings. We went into the sunlight and had our picture taken.

Happy Women

I then talked with the women on the Mutual-Aid Team of the district. "We are all studying now," they said in chorus. There is a zest in their voices and a sparkle in their eyes. The unbelievable has happened to them. They have land of their own. Almost overnight they have achieved economic independence and human dignity. Their ability to read has not developed very far as yet, but they could explain the theory and practice of mutual-aid teams, co-operatives and their future progress towards socialism by way of machines for farming.

With their castanets and native fiddles, dramatic troupes which tour the country sing the women's story of liberation. They told me of one special song.

The old society was like a dry well,
Black, bitter and ten thousand feet deep.

At the bottom were all us oppressed people,
And the women were at the bottom of the heap.

We cannot count all the days and months,
We cannot tell all the years of endless bitter life.

We worked like horses and cows.
But who came to rescue us?
Chairman Mao and the great Chinese Communist Party.

Those who tasted the bitterness of life saw the sun.
They broke the old iron door of feudalism.

Who could have believed the iron tree would blossom?

I rejoiced with them over their new found hope.



The Endicotts with Chien Chen-ying, the woman engineer who is assistant chief of construction of the great Huai river project.

Peasant Rhymes of Joy

I am making a collection of the new rhymes and jingles by which the land-reform peasants express their joy and satisfaction. One 80-year-old man made up a song which is a play on the words "sweet" and "field" which have the same sound in Chinese.

I have lived for eighty years,
I have wept for eighty years.
Now I have a field,
Sweeter than honey is this field;
Honey sweetens a fleeting moment,
A field is sweet forever.

I asked what they used to sing before land reform and they said:

Over the heads of the poor,
There hang three heavy swords,
Heavy rent, heavy interest and heavy deposits.*

In front of the poor
There are only three roads;
To run from famine,
Jump into the river,
Or sit in jail.

But now they sing,

If all the trees were pens,
If all the seas were ink;
If all the people could write,
It would still not be enough to tell,
Our thanks to Chairman Mao.

• • • •

IV. WOMAN ENGINEER ON THE HUAI

When we reached Pengpu, headquarters of the Huai river project, we were enthusiastically welcomed by some of the staff. It was here that we met another of China's new women, the engineer and revolutionary Chien Chen-ying, who is assistant chief of construction of this great undertaking on which millions are working to deliver one-seventh of China's arable land from the threat of floods.

Miss Chien has a strong face, beautiful in an austere kind of way which reflects her whole history. She told us that her family was of the professional class and that she herself joined the Communist underground while a student in Shanghai during the war with Japan. When she graduated in engineering in 1942, the Japanese tried to capture her, so she disappeared into the People's New Fourth Army, which at that time was within 10 miles of Pengpu. For years thereafter, under the harsh conditions of guerilla warfare, she supervised the repairing of dykes and carried on flood-control work along the Huai and other rivers. After V-J day, in the civil war period, she helped restore water conservancy work neglected by both the Japanese and the Kuomintang.

*Deposits taken by the landlord from the peasant as guarantee for rent.



This family now has its own land.

Since 1950, Miss Chien has been second in command of the vast work begun in response to the call sent out by Chairman Mao, "The Huai river must be controlled." In our talks, she described to us in great detail the flood prevention work undertaken by the present government, and how it serves the people.

One point she stressed was that everything used in the Huai project is made in China. When you look at the big steel constructions and recall how dependent China used to be on American machinery, it is truly a wonderful change.

It has not been easy. There were times when the engineers felt stumped, not knowing how to get what they knew they must have for the big dams. That is where the one Soviet adviser was helpful. When they needed many huge piles—great timbers which they do not have available—the adviser told them of a method used in the Soviet Union—much cheaper than piles—that is, clay pack, with a stone filler. These materials they had at hand. They set to work to use them and found them entirely satisfactory. The Soviet adviser, incidentally, would not oversee the actual work. "It is not necessary," he said. "Once you have the idea you can do it yourselves and you will gain confidence that way."

Many boatmen then shuttled across the river to bring back a certain kind of clay. They said, "We would rather cross the river to get our own clay than cross the ocean to get American timber for piles."

At Pengpu on the Huai, we saw that the end of starvation for the Chinese people has come, and that the era of plenty is within sight. The old theory that China's troubles come from over-population vanished like mist in the sunlight. Not only is there land that can be made fertile and safe enough for all the millions they now have—but in the far west, for which they will work out detailed plans as soon as the Huai valley is conquered, there is surplus land and they will have room for more people. They welcome the return of the more than 9,000,000 Chinese living overseas and are not afraid of a natural increase in population as living



The authors get a welcome from children of the China Welfare Institute nursery in Shanghai.



A Minister of Religion, Dr. Endicott conducted services in several Chinese churches during his visit.

standards rise. This is the most stupendous change in outlook that the world has seen.

V. THE NEW CULTURE

The advances in culture and education have been almost unbelievable. This is particularly true in the countryside. In Yellow Earth Ridge Village, near Peking, which has 365 families in all, we saw a school which has 300 pupils and eight teachers. The buildings are the former large homes of the big landlords, who are living in small houses now. Formerly the village school had thirty pupils, children of landlords and rich peasants, who formed less than 10 per cent of the population. Now there is no discrimination against any child and illiteracy will soon be a thing of the past.

In old China, the treasures of the nation's culture were enjoyed only by the top crust of society. The 95 per cent of the people who toiled in the villages and towns knew nothing of them. The colourful Chinese operas were for the genteel few. One of the exciting new developments we have seen is the way in which the arts, which stimulate man's emotional development, are becoming part of the life of the masses.

Today, the peasants and workers, freed from old fears and given the means of expression, are writing their stories, and dramatizing national struggles. The people and their life are also the subject of the new Chinese films, which we found very exciting. Oppression and heroism have both become real to us as never before from seeing "The White-Haired Girl," "The Daughters of China" and so on. The spirit of an awakened people has been indelibly impressed on our memory by the colour film, "New China." The vigorous new life of the women became vivid to us in "Women Locomotive Drivers." We began to understand why the girls want to undertake this strenuous kind of work; it is all part of the tremendous upsurge of vitality released by liberation from age-long suppression. It is also a reflection of the passionate patriotism which is sweeping the country, especially the young people; nothing is too difficult if it will contribute to the strength and glory of their country which they now realize is one of the greatest in the world. Nothing that we have encountered indicates a boast of power to dominate other nations; only to defend their homeland against all threats, and to extend the hand of friendship to the common people of all countries.

The decorative arts, for which China has long been famous, are now being used in the service of the people. Artists are not compelled to paint in any particular manner but there is a great demand for the types of pictures which can be made available to everyone and enjoyed by all. And so artists, whose sensitive emotional life has also been stirred by patriotism, have answered the call for paintings depicting the struggles of the people, their endurance and their triumph. These themes appear in three forms, the big coloured prints, the bold outlines of the woodcuts, and the continuous picture-story for which all ages have developed an insatiable appetite. Here is the "comic-strip" technique being used for raising the cultural level, not for debasing it as in the West. The book-stalls are filled with carefully drawn pictures of people's heroes, historical as well as new, with brief descriptions which can be read by those whose literacy is recently acquired. Even a casual observer, like ourselves, can see that these popular types of art come from gifted artists who serve the people gladly.

In the world of music there is a great upsurge of patriotic and folk songs made popular by loudspeakers everywhere, on the streets, in the factories, even on the trains, as supplements to the news. There are the folk dances and the folk drama, which deal with the great current themes of transforming the life of the nation. What is going on inside the people is very different from the past. The cultural workers know this and try to find means of interpreting it. The writers want to go and live among the people so that they can express these things in a natural and not a stilted manner. Taking part in the land reform and in cultural work in the factories have been the chief ways of bridging the gap between the intellectuals and 95 per cent of the people of China.

VI. RELIGION IN CHINA

Because of our experiences as issionaries we were most anx- us to know how the Christian urch is faring in the new China. e found a new spirit there also. ose who were rice-bowl Chris- ns or "parrots" without any ep understanding of the religion ey professed had dropped out the church, to a large extent. t the churches were full. In king, Nanking and Shanghai e had many conferences with urch leaders who discussed with the problems of the Chinese urch as well as the relationship Christians everywhere to the -important subject of world ace.

As Christians from abroad we nnot lag behind our Chinese ends in the effort to get at the ot of the social ills of our gen- ation. We have to face the idence that the influence of im- rialism on the missionary move- ent did put a brake on the uggles of the Chinese people to ee themselves from the oppres- sion of feudalism and exploitation and domination by many nations and from the corruption which made their whole social structure unhealthy.

VII. ROAD TO FRIENDSHIP

It has been plain to us on our visit that there is no anti-foreign feeling in general. There is suspicion of any foreigner who has not shown that he is against imperialism by some clear demonstration such as strong protest against the American war against the Korean people. The Chinese believe this war is intended as a prelude to all-out war against China—for evidence they point to the seizure of their Taiwan (Formosa), the drive to the Yalu river last year, the continued bombing of their border and coastal cities, and now, above all, the launching of germ warfare on Chinese as well as Korean territory.

In contrast to this suspicion there is a great welcome for any foreigner who has shown by his actions that he supports peace in the world. Peace, to them, means an end to the killing in Korea, an assurance that atomic and germ warfare will not wipe out civilian populations, pledges made and fulfilled by the great powers that disarmament shall lead to an end to all war. It means also friendship among all peoples, trade for the mutual benefit of all and cultural exchanges on a continuous and expanding scale.

Any foreigners who stand for *these* things will be received in China with open arms. All facilities will be made available to them. This we have experienced, and we have met people from many countries who are experiencing it also. If we could be here for one of the great national festivals, we would see hundreds of foreigners welcomed in this manner. Most of them come from Asia and eastern Europe now, but it is the Chinese desire that more and more will come from the West as well.





Mr. Wright (*sixth from right*) and trade union delegates from several countries inspect a workers' hospital in Nanking.

NEW CHINA AND WORLD PEACE

TOM WRIGHT

DURING the month of May, 136 delegates from the trade unions of twenty countries and from the World Federation of Trade Unions, visited many of the chief cities and industrial centres of China. To say that the delegates were very impressed with the work of reconstruction which they witnessed, would be an understatement. The comments of the Australian delegation, of which I was a member, were typical of the general feeling of the delegates. We were inspired and enthused, as well as impressed, with what we saw. We saw China, not only as a great country because of its vast population and territory, but as a great and developing world power because of its new, vital and progressive social system. The change in China changes the world.

It is difficult for a visitor to realize that less than three years have passed since the new people's power was established in China with the inauguration of the Central People's Government. That the state power has been firmly consolidated is quite evident from the tremendous enthusiasm for the new regime displayed not only by the industrial workers but also by the peasants and the people generally.

May Day in Peking will live long in the memory of the visiting delegates. From our vantage point near the Tien An Men (Gate of Heavenly Peace), we saw, in a great demonstration by hundreds of thousands of workers, peasants and citizens, the intense joy of the population; their pride and spirit of emulation and achievement in building the new life; their abounding affection for Mao Tse-tung and other leaders who led them to victory. We saw the advance of women, realizing their new freedom and equality of social status with men, the vigour and enthusiasm of China's youth and the universal happiness of the children.

During our stay in Nanking, we visited Yuhwatai, the place of execution under Chiang Kai-shek, where more than 100,000 martyrs were slaughtered, from 1927 onwards, for participation in the liberation movement. The delegates placed a wreath on the Memorial to the Martyrs. A delegate of the World Federation of Trade Unions spoke feelingly for all of us on the heroism of the Chinese people, their selfless devotion and sacrifice, the struggle to overthrow their oppressors. We know that the victory of the Chinese people was won at great cost. We know that it is so thoroughgoing, that no vestige of the old tyranny can survive.

Workers and Trade Unions

In the factories and workplaces which we visited at Mukden, Fushun, Nanking, Hangchow and Shanghai, we saw old establishments which had been restored and improved and also new establishments, some of them equipped with machinery made in China, indicating that the process of industrialization is now firmly begun. In all cases we found the workers very conscious of the leading role they play in the new society. Work proceeds at a high tempo; everywhere productivity has been substantially increased; rationalization measures and innovations appear to be a general development by means of which the workers speed the process of industrialization.

A feature of the new democratic system is the strength and importance of the organizations of the people, particularly the trade unions. We saw the trade union organizations in the workplaces exercising initiative in improving administration and production. We saw the higher organizations of the trade unions active in the organs of government, and administering labour insurance. The trade unions everywhere are playing an important part in the present intense cultural activity, abolishing illiteracy and developing many forms of educational work. We visited palaces of culture and trade union clubs and witnessed these activities.

Stabilization of the currency and prices, along with wage increases, have greatly raised the standard of living of the workers. Hours of labour have been reduced and conditions of work have been vastly improved compared with the days before liberation. We saw, however, that the workers themselves make only modest demands, that they are satisfied with the constant improvement in living standards, and that their main concern is to fulfil the long range plans of the people for industrialization and build the new economic system of abundance for all.

We saw the life of the peasants in the villages, their happiness following land reform, and the signs of the transition, through mutual aid, to large-scale mechanized collective agriculture and a full and prosperous life. No visitor to a Chinese village can fail to recognize that the peasants share with the workers an intense enthusiasm for the new regime. We saw further evidence of the advance and enthusiasm of the peasants during our visit to the great Huai river project.

Great Force for Peace

Without exception all visiting trade union delegates were profoundly impressed with People's China as a great force for world peace. The people, their organizations and the government are all one in the great cause of peace. This was manifested in a variety of forms in every centre visited. The demonstrations of welcome to the visitors from other countries were an inspiring display of the desire for international friendship and world peace, and were recognized as such by the delegates.

My stay in China has been extended for a few days to attend, as an observer, the Preparatory Conference for a Peace Conference for the Asian and Pacific Regions. This Preparatory Conference was made possible through the initiative of a group of leading Chinese peace workers, and is one more example of how the people of China are adding new strength to the world peace movement.

shek's puppet regime on Taiwan by that body, American aggression in Korea, the bombing of Northeast China, germ warfare in Korea and Northeast China, the blockade, trade boycott and campaigns of slander and incitement against China have all been met by the firm will of China for peace. We delegates have seen that this restraint is due to the strength of People's China and its confidence in the forces working for world peace.

Possible Trade with Australia

We have seen that the position of China is further strengthened by its peaceful cooperation with the Soviet Union and many other countries. This renders futile the dreams of the imperialists that China can be isolated and weakened by any trade boycott.

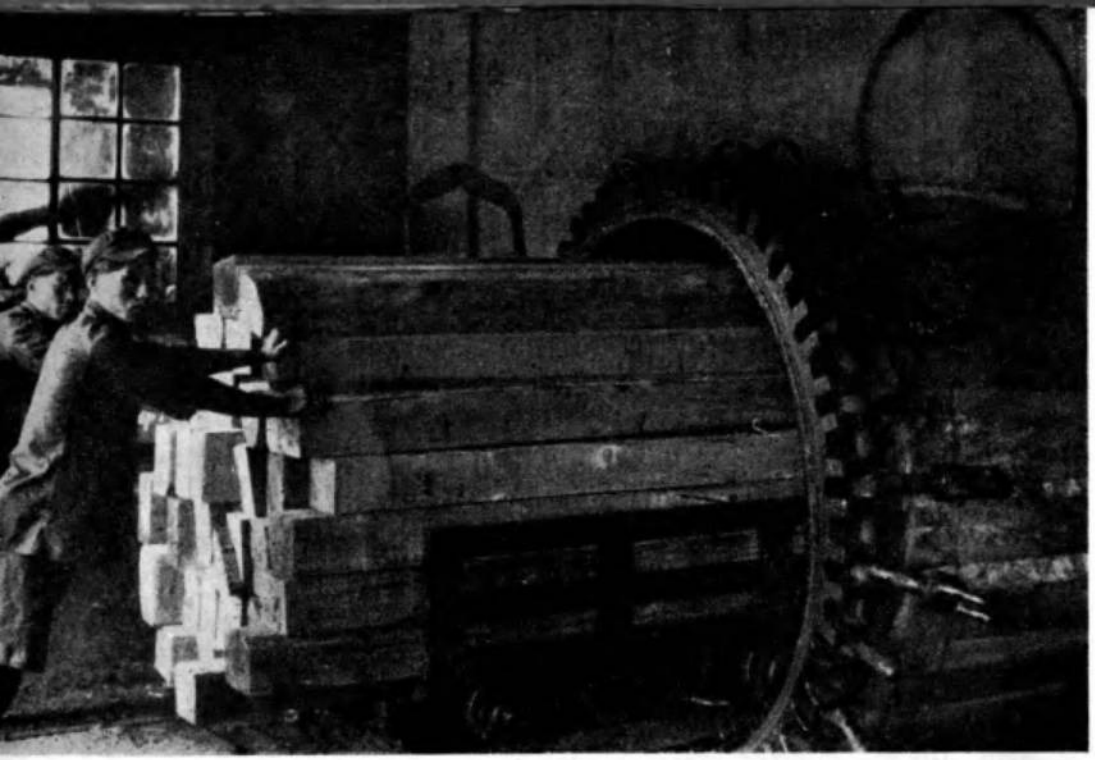
The present Australian government, in its relations with China, follows the policy of Wall Street. This is to the disadvantage of Australia which could well benefit from trade with China, conducted on a basis of equality and mutual benefit.

Australia is highly industrialized, but her exports are confined mainly to primary products, the largest single item being wool. Recently Australia has experienced an adverse balance in external trade. Australia is also experiencing some unemployment, which is likely to grow. Exploration of new avenues of trade, such as are opened to the world by People's China, is an urgent need.

Australian commercial interests should be interested in discussing a possible market for wool, woolen textiles, manufactured goods and other commodities, while in exchange, Australia could take bristles, tobacco, tea, cotton yarn and other goods from China.

Our trade union delegates were interested in the trade question, as one of the essential means of the establishment of normal, friendly relations between countries. We will endeavour to foster interest in this question when we reach home.





Workers in the Ichun sawmill.

City of Lumbermen

HU MEI-CHENG

THE flourishing town of Ichun is situated in the lesser Hsingan mountain range in Sungkiang province, Northeast China. Nestling in a small depression at the centre of a great red-pine forest that forms one of China's greatest treasuries of timber, it is a fast-growing settlement of 12,000 people with a big lumber mill, a flour mill and other factories; a power plant and a busy railway station; several hotels and restaurants, a theatre that seats 2,000 and an athletic stadium that can accommodate 10,000. In the town and its surrounding villages there are eleven primary schools and a middle school, as well as a forestry institute. Cars and trucks run constantly along Ichun's paved streets, which are lined with residential, industrial and administrative buildings.

Ichun is now a centre for 60,000 lumber workers in the surrounding area. Yet only four years ago it did not exist. Its site was waste land. The railway which still attracts the curious but is already mouldering away amid the waist-high grass. There was nothing else.

Today black smoke puffs out of Ichun's factory chimneys. The surrounding woods resound to the thud of axes and the clanking of machinery. Near the overpass west of the town, logs are hauled down to the river. Further along, the foundations of a new bridge are being laid. Trains roll into the town loaded with various types of equipment and consumers' goods, and roll out heavy with timber.

History and Origins

The birth of Ichun occurred in the autumn of 1947, after the liberation of this section of the Northeast. The area was already familiar to the people's authorities, because it had been a guerilla base against the Japanese overlords ten years earlier. In the forest, not far from the town, one can still trace the ruins of barracks, houses, hospitals and the Anti-Japanese Political and Military University, constructed by the forces of the revolutionary martyr, Li Chao-lin but later destroyed by the enemy. Here many leaders of the people had been nurtured and steeled. Many too had died bravely in its defence. They did not die in vain, because the labouring people for whom they fought have now come into their own.

The pioneers of 1947, led by local Communists, arrived at Ichun on foot. At that time they had no idea of erecting a town there. They planned only to restore timber production and to provide whatever buildings and facilities were strictly necessary for this purpose. They began to fell timber and built many cabins for themselves and the workers that were to follow. They also repaired the damaged rail line from Nancha and extended it further into the forest as far as Chilun.

By 1948, lumbering was proceeding apace. At the same time, it became clear that Ichun was destined to be not a lumber camp but a city. Aided by subsidies from the government, people from neighbouring towns and districts



The Forest

migrated to the area. On the heels of the workers came shopkeepers to cater to the growing purchasing power. In 1949, the Forest Industry Control Bureau moved into its own large office building in Ichun.

Today, the whole forest tract which had counted only a bare few dozen settlers in 1947, boasts over 60,000 inhabitants, not counting itinerant labour. Buildings for public and private needs already completed in Ichun total 120,000 square yards of floor space. Forty miles of streets have been laid out, offering ample scope for further construction. Besides the public institutions and recreational facilities already mentioned, Ichun has its own branch of the People's Bank, department stores, cooperatives, insurance offices and tailoring and shoemaking workshops. It has a well equipped hospital and several workers' clubs and sanatoria.

For the People's Health

The Ichun stadium was begun as a voluntary effort by the lumber workers, the personnel of the forestry administration, local army units and civilian residents. It rose in only two months where there had been only tangled shrubbery before. It now has stands for spectators, basketball fields, a cinder track, jump pits, parallel bars and rings and other gymnastic equipment.

At the first Sports Meet of the Ichun Forest Region on September 3, 1951, hundreds of flags flew over the stands as the people proudly watched the youth of the area compete on the grounds they themselves had built.

Ichun workers like to talk about the new medical centre, which they refer to simply as "our hospital." Many of them have also rested and regained their health in the town sanatorium, with its bright rooms, comfortable beds, and abundant food adapted to the needs of individual patients. The first 23 people who enjoyed these facilities gained an average of five pounds each.



Transporting lumber on the Ichun tract.

Yet it was only recently that the lumber workers suffered untold misery and oppression at the hands of the Japanese and their quislings and could not even dream of such things. Because they remember the dark past, the people of Ichun rejoice in the present and work hard for the future.

Nurturing the Forests

Before the liberation, the advent of a settlement in the Hsingan area generally meant that some profiteer was out to destroy the timberlands. The Japanese, who started woodcutting from a base at Nancha in 1942, advanced into the forest at the rate of 40 miles a year. Each winter, they drove the people to fell all the good timber, leaving only the scrub. No one thought of leaving any seed-trees standing or of caring for the forests during the rest of the year. Whenever a timbering job was "finished," the forest was finished too.

The People's Government, on the contrary, is preserving our forest wealth. With the aid of Soviet specialists, it has adopted sound practices of exploitation and conservation. Trees are cut near the roots, leaving a stump of not more than eight inches, thus increasing the amount of available timber. Seed trees are preserved. Saplings are protected. The forest is cleared of dead wood. A set number of forestry workers is on the job the year round. Their duties include the collection of seeds and seedlings and the replanting of trees, a practice that will make our forests perpetual. The Ichun Forestry Institute is training numerous experts for such work.

Careful surveys have now revealed that the resources of the Ichun forest region are much greater than was at first thought. The Japanese calculated its reserves at 20,000,000 cubic metres (over 700 million cu. ft.) of timber, but we now know them to be at least 100,000,000 cubic metres (over 3,500 million cu. ft.)

Nor is the region rich in timber alone. In sinking wells near the town, coal was found only 30 feet beneath the surface. A preliminary survey shows that there is probably as much coal here as in the great Fushun field. Iron ore too is present and gold mines in the area are already being exploited.

Built by the people's labour, Ichun is becoming a centre of prosperity and culture. A new city in new China, it will never cease to develop and to grow.

Friendship Between India and China

D. D. KOSAMBI



(Left to right) **Prof. D. D. Kosambi, Sardar Gur Bakhsh Singh and Indulal Yagnik, Indian delegates at the preparatory conference for a Peace Conference of the Asian and Pacific Regions in Peking.**

CHINA was first known in India as the land of silk. Tea, porcelain and paper are Chinese inventions that even the poorest of Indians uses. In return, India can claim to have first produced the cotton which is the common material for garments, and to be the original home of the jungle fowl from which most of the world's poultry are descended. Sugar, and some varieties of rice, may also be of Indian origin. No ambitious projects of world conquest, or trade monopoly, or religious domination have emanated from either country.

It seems to me that unity among the people of India and China, unity in the cause of peace, the firm determination to prevent war among over 800 millions of the world's people, would be a strong deterrent to those who dream of new adventures in Asia and do not hesitate to experiment with barbarous forms of warfare—of which germ war is the latest.

The example of China shows that such attack can be countered without rousing mass hatred against any race or people, without the hysteria of atom-bomb drills. India can follow this example and must do so, being peculiarly susceptible to bacteriological warfare.

The unity of India and China can ease the very difficult food situation in India, while supplying the Chinese people in exchange with many of the commodities of which the supply is at present insufficient. This shows not only the necessity for a united peace front but actually suggests the methods: free and equal trade and cultural intercourse between the two countries, regardless of the differences in their political or economic systems.

World peace cannot be had through indolence; through merely wishing for it. It is preserved only at the price of eternal vigilance. The best support of peace is unity between nations. This unity, however, must go deeper than the formal legalistic unity of the United Nations organization as it is at present, which has degenerated into a device for making war under cover of preserving peace, under the old "preserving-law-and-order" pretence which imperialism has always made its excuse for intervention into the affairs of others.

No assembly can command any respect as an instrument of peace among nations without a representative of the people of China.

(This article was abridged from a longer text by Dr. Kosambi.—Ed.)

PEKING

Peking—city of beauty—city of Old China.
The culture of centuries is built exquisitely into your walls.
But the stones have been cemented with the blood of the builders,
And watered with the tears of the people.
The sighs and groans of the toilers
Make the harsh music from the past.

Peking—city of beauty—city of New China.
The people have stamped their feet!
And the old, the bad, the corrupt have been swept away—
The war-makers, the landlords, the exploiters have been vanquished!

Now from the people a new music comes,
Labour is sweet. Work is joy.
The people build for themselves, build their happiness.
The new China builds new people, happy people, beautiful people.

The people of China, working together,
Will build their country into one great Temple of Heaven,
Where the earth will bring forth new fruits,
And the laughter of happy children will ring over the earth.
And peal like heavenly bells across the land
And the calls of peace will descend to bless each home
So the people lift up their hands and rejoice.

Peking—city of happiness—heart of New China.

—A. T. D'EYE

June 21, 1952
Peking

BRIDAL SONG

From the film "The White-Haired Girl"

Everybody in China knows the story of "The White-Haired Girl." It tells how a young peasant girl was robbed of happiness by feudalism, then found it again with the liberation of the whole people. "The White-Haired Girl" has been made into an outstanding Chinese film which won a special prize at the International Film Festival at Prague. Songs from the film, of which this is one of the most popular, are heard everywhere in new China.

Words by Ho Ching-chih

Music by Ma Ko *and* Chang Lu

Arranged for piano by Chen Tze

Andantino



Translated by Yang Sun

DOCTORS SERVE, TEACH AND LEARN

CHANG WEI-SUN

THE Bethune Medical College, now located in Tsinan, Shantung province, is one of the outstanding medical schools of the People's Republic of China. It is named after the great Canadian surgeon and friend of the Chinese people, Dr. Norman Bethune, who worked in the resistance bases of the People's Army behind the Japanese lines in 1938-39 and died at his post there in the latter year. The services of Norman Bethune will never be forgotten in China for two reasons. Firstly, coming to China from Canada, with the help of American as well as Canadian anti-fascists, at a time when the U.S. and Canadian governments were still helping the Japanese invaders with oil and scrap iron, he expressed the true and lasting community of interests of all peoples against imperialist aggression. Secondly, by his own prodigious, heroic and self-sacrificing labour he helped lay the foundations of the medical service of China today and made a lasting contribution to the traditions of patriotism, internationalism and revolutionary humanism by which it is guided.

Seven Who Returned

This is not the story of the Bethune Medical College and the International Peace Hospital closely associated with it, which is an epic in itself, and would take many chapters to narrate. It is the story, rather, of a group of seven young Chinese doctors who now work there after having returned, in the course of 1949-50, from professional studies in the United States. These doctors too had been helped by Americans of courage and goodwill who today continue to stand firm for the international friendship of the peoples in spite of the policy of the ruling few in their country, who seek to reimpose the imperialist yoke on China and to revive the universally hated remnants of Japanese fascism. As one of their number, I am writing now to tell how we returned, what we found in our country and how we are serving it in the school the Chinese people have named after Dr. Bethune.

Our group consists of a surgeon, two pediatricians, a biochemist, a bacteriologist, a pathologist and a dentist. Several of us had been classmates in China before going to America, while others had become acquainted during study there. What all of us had in common was our refusal to work for the Kuomintang government and our determination to contribute our knowledge to the building of the new China of the people. In this spirit, five of the group had begun to discuss coming home as early as the summer of 1948.

Self-Preparation

Actually to return at that time was difficult. The liberated areas comprised only one section of the country and were subject to stringent blockade. Our talks, therefore, centered largely on self-preparation. We followed, as closely as we could with the material available, the general progress of the Chinese revolution. By reading every scrap of information on the subject and corresponding, when possible, with friends, we tried to absorb the new approach to medical work in liberated areas. We also accustomed ourselves to the idea of discarding the comforts to which many of us had become used and to the prospect of living as our people live and serving them most effectively.

As it proved, ignorance of actual conditions and underestimation of the speed of the events made some of our assumptions inaccurate. Our actual arrival in China followed the establishment of the people's power over most of the country, and far from being forced to face hardships, we found security and living conditions for professional personnel considerably in advance of the



Dr. Chang Wei-sun (reading patient's chart) with students of the Bethune Medical College on teaching ward rounds.

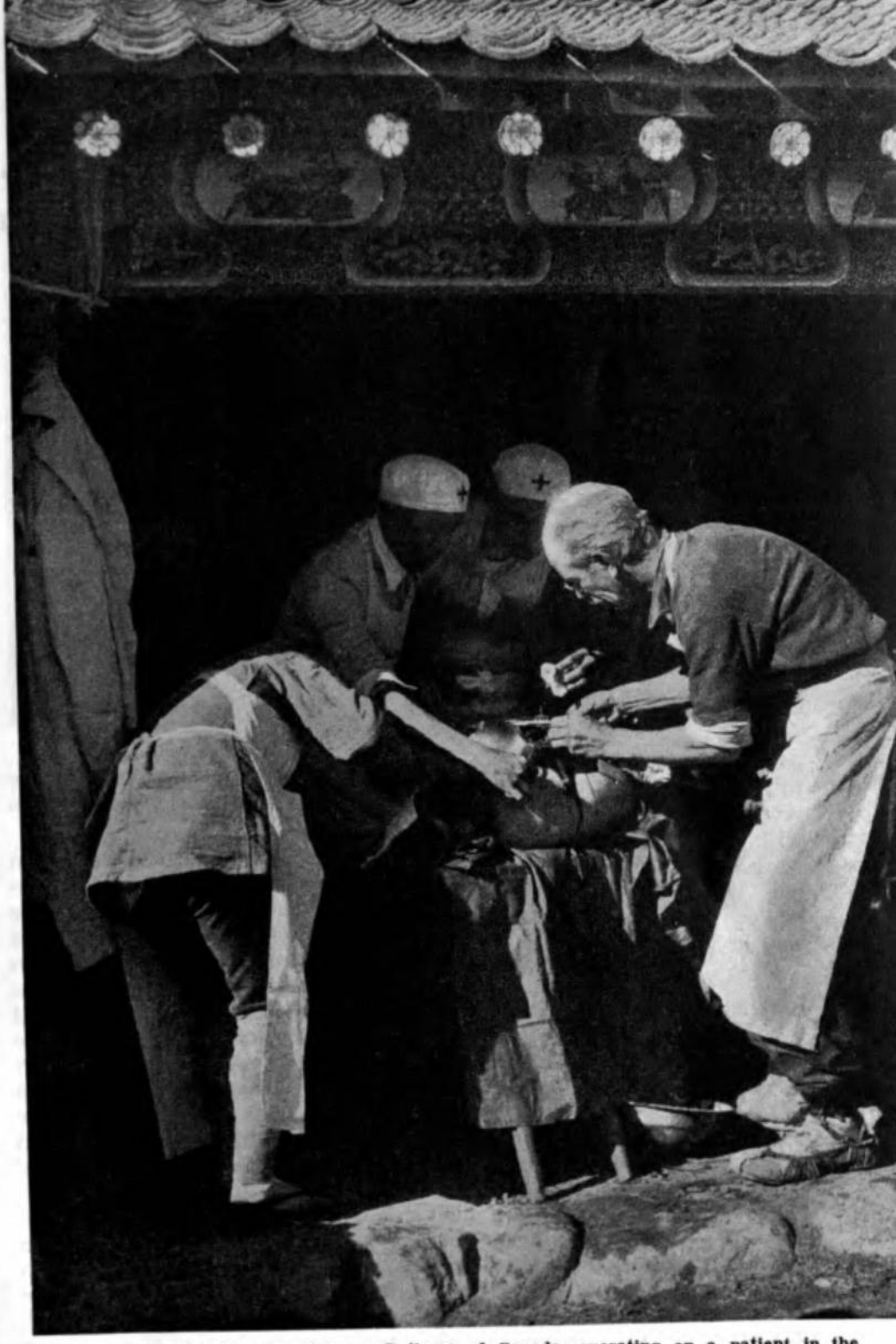
position of the average docter in the West. But on the whole our preparatory discussions proved fruitful and useful.

One conclusion that was reached, for instance, was a commonly expressed desire to continue working together, and to seek to do so in a medical school that needed qualified instructors but was itself strong in revolutionary traditions and representative of the new movement in medical education in China. In such a situation, we thought, we could both pass on our knowledge to the greatest number of persons and ourselves learn what we had had no opportunity of learning during our training abroad. When the surgeon, the first of the group to come home, landed in China in 1949, he chose the Bethune Medical College out of the various places of work offered to him —and the medical authorities approved of this choice. By the fall of 1950, the entire group was reunited at this school.

Teaching by Doing

Technically, each member of the group tried, while still in America, to master every procedure pertaining to his specialty instead of confining himself to one or two, thus preparing himself to teach it by practical demonstration. This proved very valuable. The pathologist, for example, was not at a loss when he found he could not spend his time purely as a diagnostician, gazing into his microscope and dictating results. He was perfectly able, when called upon to do so, to train technicians to cut microscopic sections well and stain them properly. Similarly, the biochemist, who is now teaching pharmacology at the Bethune Medical College, could show his assistants in detail the proper way to set up experiments and interpret results. Clinicians were able to work out a good system of teaching ward rounds, and to lead discussion and criticism of the charts of discharged patients.

Finally, the doctors made up very careful lists of equipment and instruction material to take with them, which they were able to secure, over a period, with the help of American well-wishers of the new China. As a result, the Bethune Medical College came to own a photoelectric colorimeter, as well as a photometer and a super-speed centrifuge, so essential to every biochemist. Carefully labeled specimens, saved and brought by the pathologist, proved invaluable to his teaching work. Needles for intravenous therapy for infants met another existing shortage. With the aid of these supplies, and of others bought by the Medical College and the International Peace Hospital which made very good use of all available funds, student laboratories were soon equipped for small group experiments. Research laboratories also began to take shape.



The late Dr. Norman Bethune of Canada, operating on a patient in the guerilla bases behind the Japanese lines in 1939.

No one must think from the above that the returned doctors were only teaching and not learning, or that their opinions were always correct. On the contrary, they learned a great deal at the beginning and have continued to do so since, from the



The memorial to Dr. Bethune, erected as a symbol of international friendship against fascism in the old Shansi-Chahar-Hopei Liberated Area while the war with Japan still continued.

constant orientation of the College to the needs of the people and the revolutionary will and optimism with which it undertook all its work. To understand this, I would like to say something of the history behind it, and about its way of work.

Glorious Tradition

The approach to all tasks is still that developed by the medical services of the people's forces amid the now almost unimaginable difficulties of the Anti-Japanese War and the War of Liberation. Bethune himself had helped set the standard in the first of the original International Peace Hospitals. In the course of his all-too-brief year of activity, he not only operated on the wounded and cared for the sick under perilous and shifting battle conditions. Acutely aware of the need of training large numbers of medical personnel, he also systematically held classes and demonstrations wherever he went, and wrote several textbooks for such courses. This devoted, varied and indefatigable activity was continued by his Chinese colleagues and by other international friends, like Dr. Dwarkanath Kotnis of India, who, like Bethune, gave his life for our people. As a result, a number of medical schools and no less than eight major International Peace Hospitals with no less than 42 branches were developed in the different resistance bases between 1939 and 1945.

The Bethune Medical College in which the doctors found themselves had been set up by the People's New Fourth Army behind the Japanese lines in northern Anhwei province in 1945, in connection with the International Peace Hospital there. At that time it had only ten instructors and 67 students. Classes were held in the open, and demonstrations were planned so that all materials used could be packed at a few minutes' notice in case of enemy attack. When things were relatively quiet, lectures were mimeographed on a portable machine, but more often students had to depend on notes taken while sitting on the ground, with notebooks on their knees. There was plenty of practice to integrate with theory as the students were often called upon to care for the sick and wounded. Because of the necessity of learning quickly, new teaching methods and materials had to be evolved. This was done with such success that short-term course graduates assumed and discharged responsibilities in a way that would do credit to doctors who had had every advantage of modern training. Many foreign observers agreed that the New Fourth Army had the best medical service of any Chinese military force in the Anti-Japanese War.

After the liberation of Tsinan in 1948, the Bethune Medical College took over the site of a medical school formerly run by the Japanese and the Kuomintang, while the Shantung Provincial Hospital became the International Peace Hospital. To its original staff, it added medical teachers from all over China who had come to know and look up to the Bethune institutions as models of service to the people. Its student body, however, multiplied much faster, finally passing the thousand mark. The shortage of instructors and technicians therefore continued to be acute.

Speeded-up Training

With this background, and with its constant consciousness of the key national problem of training the largest number of medical workers in the shortest period of time, it was natural that the veteran personnel of the Bethune Medical College should be inclined to bold measures to meet the emergency. It was also natural that the returned doctors, with their background of tranquil medical schooling and institutional work abroad, should be comparatively conservative and overcautious. While they understood that the need for accelerated training to overcome the shortage of medical personnel would make it necessary to discard the conventional idea that it took at least five years to train practitioners, they did not accept, and disputed hotly for a time, the idea of some doctors being trained in only two years. In this they were proved wrong, and the realization that they had been wrong was an important factor in their own education and adaptation to the needs of the people.

The hottest discussions arose when the College was asked to accept junior high-school graduates to be trained as medical assistants (*feldshers*) in a two-year course. The returned doctors felt that this

was "going too far." The authorities of the College and the provincial health service, on the other hand, stood firm on the ground that the health of the whole people, particularly the vast peasant majority that had had no medical care at all for centuries, required using the comparatively numerous junior high-school graduates for health work. The doctors came to see that their narrower views had no validity in the face of this viewpoint, based on the real interests of the masses. It is to the credit of the entire faculty that not only did every department promptly make plans for the *feldsher* training (with professors and instructors doing the main teaching), but each department, both clinical and pre-clinical, produced a textbook for the purpose in less than a year. If Norman Bethune were alive, he would be proud of the way this medical college and its staff carried out one of his main principles.



Mothers bring their children to be vaccinated at the International Peace Hospital, Tsinan.

Political Education

Political education was new to most of the doctors, but it was not long before they were participating actively in criticism and self-criticism. This was not particularly pleasant at the beginning, especially for those in clinical medicine, because the old society had imbued medical doctors so deeply with a sense of aloofness and superiority. But everyone soon realized that to expose one's faults in the light of what a modern revolutionary medical worker stands for is the only way to improvement. Criticism and self-criticism then began to be seen in a new light. It became a thing necessary, welcome and fruitful in one's daily work.

New Ways of Work

There are now 1,211 students enrolled in various classes of the school. About one-third of them are undergoing *feldsher* training. Two hundred are learning laboratory techniques and pharmacy. To meet the need of retraining hospital administrators and medical personnel on the county (*hsien*) level, three month refresher courses are given the year round. By the end of 1952, most hospital personnel from the 127 counties of Shantung province will have been rotated through these courses, which lay the greatest stress on preventative medicine and hygiene.

It is in the handling of students that the Bethune Medical College exhibits some of its most striking new features. From the very beginning, the student is initiated into an atmosphere of mutual help. He belongs to a study group in which the better students assist those slower to learn, a procedure rendered all the more necessary by the fact that not all middle schools in the province are of the same standard. Instead of rivalry between individuals, there is friendly competition among groups, so that every student is moved to do his best for the sake of his group and the honour of his class. The study groups discuss



Students of the Bethune Medical College assisting at an operation.



A Bethune Medical College student telling interested villagers what causes cholera and typhoid, and how they can be prevented.

each lecture thoroughly, and at the beginning of every session ask the instructors all questions on which they are still unclear. Drill sessions, at which questions and answers are exchanged between students under an instructor's supervision, are extremely popular. The proper "digestion" of subject matter by all is ensured in this way.

Public Health Campaigns

The integration of theory with practice is a living force, not an empty slogan, at the college. Every spring, classes are stopped while the entire student body goes out to vaccinate the people against smallpox. Skits are acted out on street corners or in market places, portraying the horrors of the disease and how they can be avoided. The people are urged to take advantage of free vaccination both here and in house-to-house visits. Similar campaigns are launched, in conjunction with the city health department, against diphtheria and typhoid. Advanced students and internes go out to county or village health stations to help in local work. This provides an opportunity to bring textbook and lecture knowledge to the bedside. The slogan "rely on the masses" is also given reality by close cooperation with local people's administrations and organizations in quarantining the sick and carrying out other health measures.

New Doctors Help Old

In conformity with the nationwide policy of the Ministry of Health, the college does a great deal in the organization of local practitioners of traditional Chinese medicine, who are instructed in modern methods of the prevention, diagnosis and treatment of disease. Wherever epidemic signs appear, each group of students at first accompanies the old-style doctors on home visits in one village. When they are satisfied that proper procedures are taking root, they go on and repeat the process in another village. In this way, village after village and county after county have been brought into contact with aspects of modern medicine, even where modern-trained personnel are not yet permanently available. As a result, a recent wave of influenza was quickly controlled. The mortality from pneumonia as a complication of measles in children was dramatically cut down. In some villages, in the past, a quarter of the infants stricken with measles used to die of pneumonia which set in as a complication. This year, there were few such deaths in the villages to which the students were sent.

Many peasants and even local old-style doctors remarked with joy and amazement that this was the first time they had realized that infants need never die from measles at all.

Servants of the People

The impression made on the local doctors has been extremely deep. Under the instruction of their "young teachers" they have grasped, for the first time, the fundamentals of diseases which have hitherto found them largely helpless. Thus they too have found a place in the nationwide drive for better health and the satisfaction that comes from knowledge that their work can grow in benefit and usefulness to the people.

The gratitude they receive as health workers "sent by Chairman Mao" stimulates students to greater effort. Indeed, it has been a turning point in the lives of many. Instead of thinking of practice in modern cities as the most desirable, they are filled with the resolve to bring their knowledge to the service of the peasant masses.



Students at work in the Department of Histology, Bethune Medical College.



"Beneath me are two veritable Gods!"



Drawing by Yeh Chien-yu

Three Sons-in-Law

A folk tale popular in Kiangsu province.

ONCE UPON A TIME, there was a man who had three daughters. The eldest daughter married an official. The second married a warlord. The third was married to an ordinary peasant.

On a certain festival, all three sons-in-law went to pay a visit to their father-in-law. The third son-in-law, who came on foot, got there a little earlier than the others. He was about to go in when the eldest, still sitting in his sedan-chair, cried out in a loud voice:

"My position is higher than yours. I should enter first."

While they were arguing, the second son-in-law rode up on a fine horse. Trying to settle the quarrel, he said to the youngest one:

"Let us each make up a verse. The first line must describe what is above our heads; the second must testify to our past merits, and the third line must tell how we came to this place today. Elder brother and I will start. If you can outmatch us, you shall go in ahead."

The eldest son-in-law thought a minute, then began:

"The top of my sedan-chair is perfectly round.
Ten years of study brought me where I am.
Four carriers lift me; in the centre sits a veritable god."

The second son-in-law followed with:

"My war helmet is perfectly round.
A hundred battles brought me where I am.
A fine horse carries me; on top sits a veritable god."

After they had finished, the third son-in-law pointed to his peasant hat and said:

"My straw hat is perfectly round.
Years of work brought me where I am.
I walk on my own feet; beneath me are two veritable gods."

THE FIRST and second sons-in-law were surprised and angry at having been thus outwitted. But since they could not think of another retort they had to let the peasant go in first.

At dinner, the two elder men tried to win back their prestige. Once again they proposed a verse-competition. The eldest son-in-law said:

"Position I hold,
And power too.
Among the people, I am lord.
Wealthy I shall always be,
All the money flows to me."

The second son-in-law chimed in at once with:

"Bows I have,
And arrows too.
Of an army I am lord.
Should I wish any man to die,
Before my eyes his corpse will lie."

The third son-in-law capped this with a shorter verse:

"I have an ox
And a plough too.
If I didn't work,
No food for you."

SEEING that they could not beat the third son-in-law in rhyme, the official and the warlord started to think of some other way. But they were interrupted. Someone ran in and yelled that the kitchen was on fire.

The elder sons-in-law didn't know what to do.

One cried majestically:

"Servants, put out the fire!"

The other barked an order:

"Troops! Forward into action!"

But the third son-in-law just stood up and said:

"Don't make such a lot of noise. Watch how your master carries buckets."

So saying, he went and put out the fire.



Yang Chu-yin and Yuan Yung, a peasant couple in a village on the outskirts of Peking, have just been married under the new law. They are holding their marriage certificates.

Marriage Law Brings Happiness

THE Marriage Law is just over two years old, yet it has already changed life in the Chinese countryside.

In Wuhsiang county, Shansi province, for example, 82 per cent of the 1,695 marriages that have taken place since the law was passed were based on free choice of partners — not arranged by parents or families as in the past. Going from village to village, one hears much talk about the newly-wedded couples and their doings.

Chang Chih-yung and Jen Kwei-hua worked hard and have been able to buy a cow and a great deal of furniture. Wang Chih-ting, a war veteran, married Li Hsien-tao, a peasant girl. She has taught him how to farm and he has already taught her to write 700 characters. Li Ke-shu and Ho Pao-hsien, known as the "model couple," work together in the fields and go to the evening school afterwards.

People in Wuhsiang are growing used to seeing young people meet, fall in love and court each other quite openly, something that used to be considered quite improper. Village boys and girls generally get acquainted at the school for peasants, while working together in mutual-aid teams, or at village meetings. Li Yueh-hsien and Li Lai-wan who are now "keeping company" were playmates as children. Under the old custom, their parents might not have intended them for each other; and they would certainly have been forbidden to meet. Today, they go to school together, and encourage each other to study well. Their fellow villagers are not shocked. Instead, they say: "These two will be very happy when they are married."

Prejudice against widows remarrying is on its way out. Women who have lost their husbands are finding new mates. They are no longer expected to spend the rest of their days in loneliness and drudgery for their in-laws.

Even people of 50 or 60 are marrying to find companionship in their old age. In Paichiachuan village, ten old couples were recently married.

Atmosphere Changed

These are not the only "miracles" performed by the Marriage Law, which stresses free choice of partners, monogamy, equal rights for both sexes and the protection of the legitimate interests of women and children. An entirely new and wholesome social atmosphere is resulting from it. Family relations are becoming different. So are ideas of what is moral and right. A rural bridegroom no longer has to give a girl's family money, grain, or cloth in order to get her to be his wife. Consequently the old idea that "I paid for this woman, so I can do what I want with her," is dying out. Since the Marriage Law forbids arranged marriages, no one can any longer be compelled to marry against his or her will.

The standards by which partners are chosen are also new. Instead of looking to see whether a man has a cow, or a house, or a bit of land, girls think of whether their future husbands are sufficiently industrious or forward-looking. When conservative parents refuse to accept a poor man for a son-in-law, their daughters talk back. Lin Tsui-tze told her mother, "The Marriage Law says I can marry anyone I like. Besides we will work hard so that we won't be so poor in the future."

Along with the new freedom, the best of the old traditions are being kept. The Marriage Law lays down that children have the duty of maintaining their parents.

To understand what a transformation has taken place, one has only to talk to the Wuhsiang people about the past. As in all the other villages in old China, marriages there used to be on a commercial basis. A poor man could work as a hired hand for a dozen years and still be unable to save enough to get himself a wife. Child marriages were common among the wealthier villagers who bought girls to slave in their families for a number of years before they were formally married to the sons. Many women committed suicide because they could not marry the men they loved, or were unhappy as a result of an arranged marriage. In Peipotou village, peasant Chao Cheng-kwan spent 300 silver dollars to buy himself a wife, was unhappy with her, but would not even consider divorce. Finally the wife killed herself.

Today, by contrast, child marriages are illegal, and unhappy ones can be readily dissolved.

Re-educating the People

Naturally, the change did not come about in a day. Wuhsiang county is in an old liberated area where there has been more indoctrination in the equality between sexes. In places that were liberated later, much still remains to be done to convince some of the more conservative-minded people to abandon the feudal idea that marriages should be arranged; that women are inferior beings like draught-animals, and that wives should be subordinate to their husbands and their husbands' families.

In such places, the local authorities, who believe that you cannot get obedience to any law unless the majority are convinced of its justice, have adopted all sorts of measures to educate the people in the Marriage Law. "Work Teams for Carrying Out the Marriage Law," composed of functionaries of the people's courts and members of the Democratic Women's Federation and the Youth League, have gone to villages to help settle marital disputes on the spot and to show the merits of the law through plays, skits, slides and exhibitions. Special panel meetings have been

EXTRACTS FROM THE MARRIAGE LAW

GENERAL PRINCIPLES: The arbitrary and compulsory feudal marriage system, which is based on the idea of the superior position of man over woman, and which ignores the children's interests, shall be abolished. . . . .The New Democratic marriage system, which is based on free choice of partners, on monogamy, on equal rights for both sexes, and on protection of the lawful interests of women and children, shall be put into effect. . . . .Bigamy, concubinage, child betrothal, interference with the remarriage of widows and the exaction of money or gifts in connection with marriage shall be prohibited.

MARRIAGE: Marriage shall be based upon the complete willingness of the two parties. Husband and wife are companions living together and shall enjoy equal status in the home . . . .Both husband and wife shall have the right to free choice of occupation and free participation in work or in social activities. . . .Both husband and wife shall have equal rights in the possession and management of family property. . . . .

PARENTS and CHILDREN: Parents have the duty to rear and educate their children; the children have the duty to support and assist their parents. Neither parents nor children shall maltreat or desert one another. The foregoing provision also applies to step-parents and step-children. . . . Children born out of wedlock shall enjoy the same rights as children born in lawful wedlock. No person shall be allowed to harm or discriminate against children born out of wedlock. . . .The identified father must bear the whole or part of the cost of maintenance and education of (such) child until it has attained the age of 18.

DIVORCE: Divorce shall be granted when husband and wife both desire it. . . . .When only one party insists on divorce, the sub-district people's government may try and effect a reconciliation. The husband shall not apply for a divorce when his wife is with child. He may apply for divorce only one year after the birth of the child. In case of a woman applying for divorce, this restriction does not apply. . . . .After divorce, both parties still have the duty to support and educate their children. . . . .In case of divorce, the wife shall retain such property as belonged to her prior to her marriage. The disposal of other household properties shall be subject to agreement between the two parties. . . . .After divorce, if one party has not re-married and has difficulties in maintenance, the other party shall render assistance. . . .

VIOLATIONS: Persons violating this law shall be punished in accordance with law. . . .



The Shanghai People's Court is one of the many that have set up Marriage Counseling Services where people come for advice on family problems and for information on their new rights.

found to be very effective—particularly meetings held for husbands and mothers-in-law. In North China, the text of the Marriage Law is written in large characters on city walls to serve as a reminder, and to stress its importance. In East China last year, 15 million peasants attending winter school were given special courses in the Marriage Law.

Several of the educational stories and plays written for this campaign have won popularity as works of art in their own right, so great has been the appeal of their themes and the talent of their creators. Chao Shu-li's short story "Hsiao Erh-hei's Marriage" has been made into a movie and an operetta. His story "Registration" has also been put on the stage under the name of "The Lohan Coin." Both deal with the problem of freedom of choice in marriage. They are written with humour and deep insight.

One Family's Story

The stories and plays only crystallize what is happening in real life. While the law has abolished old abuses and makes it easy to dissolve marriages in which life is miserable, it has brought new happiness to many families which the old outlook was threatening to wreck.

Kang Ching-ho, a clerk in a government trading organization in a village in Hopei province, gives a vivid account of how the Marriage Law has brought harmony to his family.

"I was married once before, in the Kuomintang days, but my wife ran away. The reason was that my mother, who was very feudal-minded, would always pick on her and even order me to beat her, which I did for fear of being considered unfilial if I disobeyed. When my wife left I felt very bad, not because I thought she had been badly treated—but because I worried about not having enough money to get a new wife.

"Not long after liberation, I married my present wife, Chun-feng. She is the head of her weaving circle in the village, and very progressive. Thanks to the land reform which gave us land and a house, things looked up, and mother's temper began to get better than it used to be. But gradually, she began picking on Chun-feng too. Chun-feng tried to disregard this, at first. Then she couldn't stand it any longer and terrific quarrels broke out. Mother was outraged that a daughter-in-law should answer back, and I too felt that a wife should obey her husband and her husband's parents.

"Once during an argument, I hit my wife, and she took up the baby and went out. She went to the chairman of the Democratic Women's Federation in our village, declaring that she wanted a divorce. The chairman talked to her all night to persuade her to give up the idea. Finally, she consented to come back to me on one condition: that we live apart from my mother. It was very hard persuading mother to consent but finally everything was settled. We let her have the three best rooms in the house, the best portion of our land, and money for her maintenance.

"After that, my wife was happy. She worked hard in the fields in the daytime, and wove in the evenings.



Liu Cheng-yu, who married the partner of her own choice under the new law, explains its advantages to other women of Tuke village, near Peking.

"At the office, I didn't dare say anything about what had happened. But my superior finally learned that I had beaten my wife, and criticized me severely. I admitted having been in the wrong, confessed that the trouble was that I felt women were inferior to men and promised to reform. My superior told me to study the Marriage Law in my spare time and everyone at the office chipped in to criticize and help me. The more I studied, the more I felt how badly mother and I had acted. I made up my mind to be a good husband, worthy of this new age in China. I also made a plan to reconcile my mother and my wife. First, I went to see one, then the other. But while my wife liked to hear about the Marriage Law, my mother shut her ears and would never admit her error.

"One day when I was on a trip to town, mother fell ill, and my wife went over to brew medicine for her. When the news of mother's illness reached me, I rushed back to the village. She was better by then, and in a very different mood from that in which I had left her. She said, 'Chun-feng is a good girl, she took care of me and even brought me sugar and noodles...' I answered, 'It's because she understands the Marriage Law.'

"Mother was impressed. 'In the old days,' she said, 'if mother-in-law and daughter-in-law lived apart because of a quarrel, neither would go near the other.' I thought this was a good time to explain the Marriage Law again. As I spoke, I noticed that she nodded from time to time. Imagine my joy when she finally said, 'The law is right. Men and women should be equal. Mothers-in-law and daughters-in-law should also live in harmony, we are all human beings. It was my old-fashioned mind that messed up everything and I'll have to change.'

"From then on, my mother and wife became good friends. Chun-feng now helps mother to hoe her land. Mother often comes over to help Chun-feng cook and look after the baby."



Sandan, on the rim of the Gobi desert, where this poem was written.

GOBI DUST

A startled yell,
"Look!"
And all crowd out into the warmth
Of a spring afternoon, to watch
Heavens suddenly blacken, dust arise
In furious clouds, billowing light
With long, outstretched arms:
Gobi dust, fine and white, begins to penetrate
And soon we are in the darkest night
Only able to retreat and wait;

Then slowly, as in some other world
dark turns to dawn and all the dust
is suffused with light; the tempest
storms through the great elm, around
temple roofs, driving under tiles,
dislodging them; and in this weird red light
people move with dust-covered faces,
white hair, like the prematurely aged,
scared
of nature's intensity.

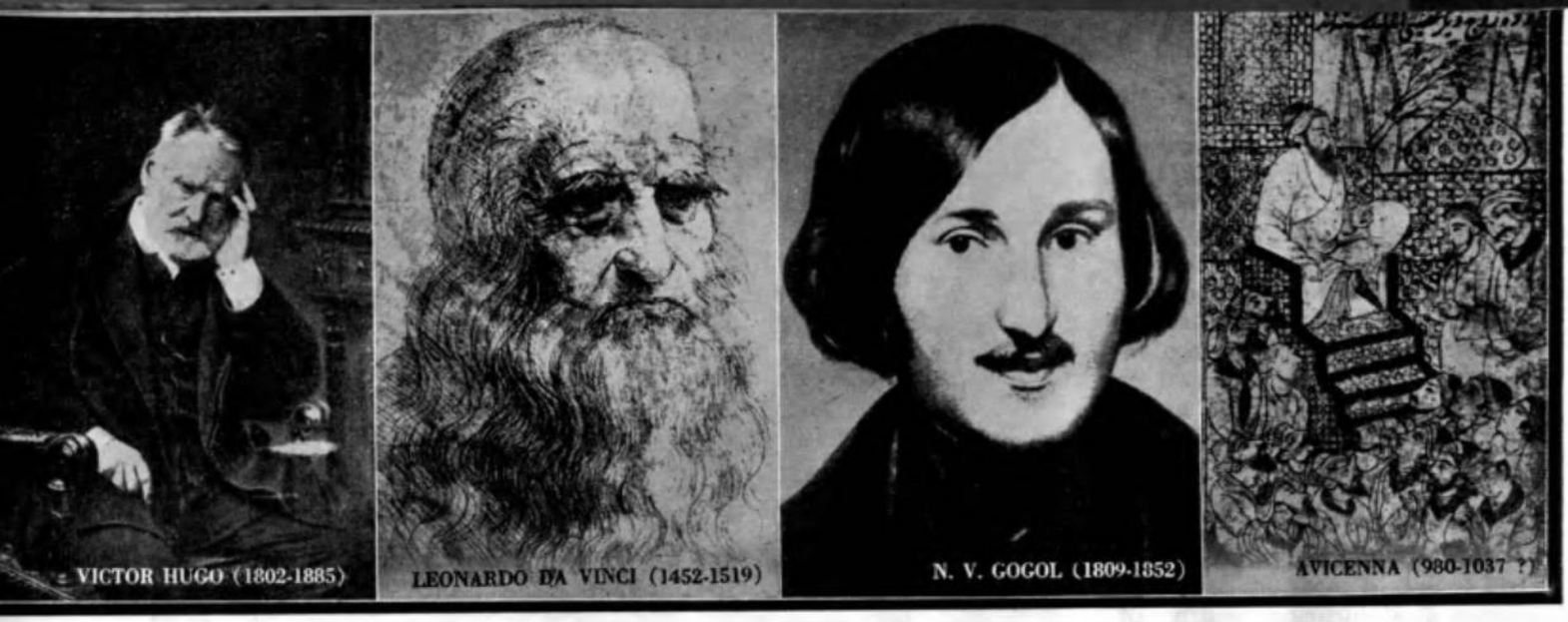
Nature throwing us a challenge,
Conquer me, or else I conquer you—

History takes its revenge
for centuries you have torn away trees,
let waters flow uselessly,
now we'll blow you away.

If the best
Struggles not against the worst
The worst triumphs, think of that,
Comrades, when we think of evil
That raises storms to batter down
Our hope for life; think and thoughtfully
Struggle to win.

—REWI ALLEY

April, 1952
Sandan, Kansu province



China Salutes Giants of World Culture

"THE Chinese people, who have a fine tradition of four thousand years of culture, are ready to receive all foreign culture that has a progressive significance. They are well able to distinguish the good from the bad, the beautiful from the ugly, in the culture that comes from other countries." These words were spoken by Kuo Mo-jo, famous Chinese poet, scientist and historian, at a great meeting held in Peking on May 4, 1952 to commemorate the anniversaries of four giants of human culture—Victor Hugo of France, Leonardo da Vinci of Italy, Nikolai Gogol of Russia and Avicenna, the medieval physician of Central Asia who wrote in Arabic.

The work of each of these great men has enriched the development of Chinese culture. The Peking celebration, one of many held all over the world, therefore had great significance for the Chinese people. Since the first translations of Victor Hugo almost fifty years ago, generations of Chinese youth have been inspired by his deep love for the oppressed and his unbending struggle for peace and liberty. The iconoclastic, scientific spirit of Leonardo, genius of the Italian Renaissance, is akin to that of our own struggle against feudal shackles. Nikolai Gogol, with his patriotic sharp exposures of oppression and hypocrisy, has long been beloved in China. Chinese medical archives still in existence show the influence of Avicenna.

Today, when China belongs to her own people, our ties with the progressive culture of the entire world are closer than ever. It was at the suggestion of one of China's foremost novelists, Mao Tun, that the World Peace Council called on all nations to mark the 150th anniversary of the birth of Victor Hugo. From Hugo's own country, Yves Farge, president of the French National Peace Council and the noted writer and poet, Claude Roy, came to join the meeting in Peking. From Leonardo's Italy came Senator Antonio Banfi, a professor of philosophy, Ettore Pancini, physicist and Giuseppe de Santis, film director. Cultural Counsellor Kurdkov of the Embassy of the Soviet Union, delivered the address on his great compatriot, Nikolai Vasilievich Gogol. Among other international figures who participated was the Chilean painter Jose Venturelli, representing the people's culture of the Americas.

Hugo and China

Articles in the Chinese press and an extensive exhibition at Peking's National Library recalled that Victor Hugo's famous *Les Miserables* and *Notre Dame de Paris* have each been translated into Chinese four times during the past half century; that *Ninety Three, Toilers of the Sea* and *Angelo* have appeared in three translations; *Hernani, Lucretia Borgia* and the *Last Day of a Condemned Man* in two. Among other works of Hugo available in Chinese are *Ruy Blas, Claude Gueux, The Man Who Laughs, Letters to a Fiancee* and *Bug-Jargal.*

Both the exhibition and the newspapers gave prominence to a letter of support for China written by Victor Hugo in 1861. Addressing his English friend, Captain Butler, Hugo wrathfully denounced the contemporary pillage and destruction of the Yuan Ming Yuan Summer Palace by invading Anglo-French forces:

> "One day," he wrote, "two robbers went into the Summer Palace. One plundered and the other set fire... One of the two victors filled his pockets, the other filled his boxes, and they came back to Europe, arm-in-arm, laughing...."

In another passage in the same letter, Hugo looked forward prophetically to the day when all peoples would be friends.

> "The governments are sometimes robbers, the people never. I hope, one day, when France will be liberated, these 'prizes' will be given back to China."

This spirit is what we Chinese admire in Victor Hugo, because

we have equal hatred for oppression and robbery and equal faith in the future of mankind.

Influence of Gogol

This year is the centenary of the death of Nikolai Gogol. As early as 1907, when China was still in the darkness of Manchu rule, the father of China's revolutionary literature, Lu Hsun, wrote of the great Russian author:

> "In the early nineteenth century, there appeared a man named Gogol, who, with invisible tears and sadness, stirred up his countrymen... Because what we need are works that cry out and works of rebellion, our preference has necessarily leaned toward Eastern Europe ...."

Subsequently he recalled that "the writer I loved to read most was the Russian Gogol."

Lu Hsun too probed the wounds of the society under which he lived and exposed the causes of the people's misery. Like Gogol, he wrote a piece called *Memoirs of a Madman*, denouncing the iron grasp of feudalism. Lu Hsun himself produced a magnificent translation of Gogol's *Dead Souls* of which he said: "...The characters are very much alive. Even now, though the times are different and the countries are different, we still feel we are meeting people who are well known to us."

Nearly all of Gogol's important works have been translated into Chinese. An incomplete list shows that *The Inspector-General* has had five different translations, *Marriage, Taras Bulba* and *Memoirs of a Madman*, have each been translated three times; *The Portrait, The Overcoat, The Quarrel Between Ivan Ivanovich and Ivan Nikiforovich, The Gamblers and The Lackey's Room* twice each; *Dead Souls, Old World Landowners, Comedies* and a collection of short stories once. One translation of *The Lackey's Room* has special interest because it was done by the revolutionary martyr Chu Chiu-pai.

The writings of Gogol that are most popular in China are *The Inspector-General* and *Dead Souls. The Inspector-General* appeared on the Chinese stage as a strong protest against the sufferings of the people under Kuomintang misrule in Shanghai in 1935, in Nanking in 1936, in Chengtu in 1938 and in Chungking in 1942. The moving picture director Shih Tung-shan made a film based on *The Inspector-General* which was shown in many cities.

Our people love and honour Gogol who held up a merciless satirical mirror to the cruelties and absurdities of feudal reaction and thus strengthened Chinese patriots, as he had Russian patriots, in their determination to get rid of it. Now that the victory is won, it is with gratitude and happiness that we commemorate his centenary.

Leonardo da Vinci

New China, liberated from centuries of oppression, is now in the midst of a renaissance. Tremendous creative and constructive energies have been released in our country. It is natural for us, therefore, to commemorate the 500th anniversary of the birth of Leonardo da Vinci, the foremost figure of another great era of human awakening.

Leonardo wrote that scientific studies, which he pursued tirelessly, should aim only to serve the people, not to destroy them. This links him with the spirit of Chinese science today. Among Leonardo's designs, shown in the Peking exhibition, were a crane and a machine for digging canals. These naturally attracted great attention among a people engaged in harnessing the Huai and Yellow rivers.

Chinese artists regard Leonardo's "Last Supper" as a triumph of the realistic approach in artistic composition. The accuracy of his observation, the faithfulness of his portrayals, are held up as an example to our students in the graphic arts.

Reading Leonardo's notes, we come across the passage: "To weary of useful action is to have an advance taste of death." In the midst of difficulties, he declared, "Obstacles cannot conquer me." These are precisely the sentiments the Chinese people prize and cultivate today.

Avicenna

Preserved in the Peking Library, there is an old manuscript containing prescriptions used in Arabian medicine. It is written in Chinese, supplemented with many notes in Arabic. This manuscript is believed to be a translation made by the Institute of Islamic Medical Research established in 1292 A.D., under the Board of Health of the Yuan dynasty. Some parts of it coincide with the texts of Avicenna's Canon.

All Chinese medical students know the name of Avicenna. His philosophical views too are printed and read. The Chinese Moslem professor Ma Chien recently translated Avicenna's *Ode to the Soul.*

In joining with people all over the world to observe the anniversaries of Hugo, Leonardo, Gogol and Avicenna, the Chinese people reaffirm their respect for the great achievements of the human mind in the past. At the same time, they express their determination to forge closer cultural ties with all peoples, in the name of friendship, progress and peace.



Some Chinese translations of Hugo and Gogol. Among them are Hugo's "Les Misérables" and "Ninety Three" and Gogol's "Dead Souls" and "Inspector-General."

STAMPS COMMEMORATIVE AND SPECIAL ISSUES OF THE PEOPLE'S REPUBLIC OF CHINA (3)

The peasants of China, whose Taiping rising a hundred years ago was recalled in the impressive commemoratives described on our last stamp page, were the subject of another postal issue marking the nationwide land reform, now accomplished over the greatest part of the territory of China. The land reform represents the victory of the objectives for which the peasants fought under the Taipings and throughout the intervening century—ownership of the land by the tillers, free of rent and free of debt. We begin our present stamp page with a consideration of this set.

14. Land Reform Special Issue.

The four stamps come in the following values and colours: ¥100, *red;* ¥200, *blue;* ¥400, *brown;* and ¥800, *green.*

The design symbolizes both the present and the future of rural life in China.



In one corner of the stamp are three peasants: a woman and a man with agricultural implements, the man holding a land deed, and an older man pointing into the distance. The rest of the foreground shows much smaller figures, one ploughing behind an ox and three hoeing the land together in a mutual-aid team. In the background, occupying over half the total area of the stamp is a modern heavy tractor, representing the coming era of mechanized collective farming. The characters 土地改革 (land reform), appear along one side. Below the design, tiny stylized crossed ears of grain flank the words 中國人民郵政 (Chinese People's Postage) which appear on all Chinese stamps.

The stamps are engraved, 24½ x 40mm. in size, *perf.* 14. They were issued on January 1, 1952 and sold until June 30, 1952. They are designated a "special" issue by the character 特 on the bottom margin before the serial number.

15. Commemorating the Peaceful Liberation of Tibet.

This set is perhaps the most artistically drawn and executed of all commemoratives issued in the People's Republic of China. It too marks an event of extraordinary historic importance.

The first two stamps, ¥400, *vermilion;* and ¥800, *magenta,* represent the famous and majestically situated Potala monastery, residence of the Dalai Lama and seat of the local government of Tibet.

The second design also contains two values, ¥800, *emerald green;* and a ¥1,000, *purple.* (the ¥800 is repeated, as in some previous sets, because it is the domestic postage rate) A Tibetan peasant is shown ploughing the high plateau with yaks, with another team, a religious monument and a mountain in the background.



Both pictorials are framed in a traditional and ornate Tibetan design and carry the words "Peaceful Liberation of Tibet," in the Chinese and Tibetan languages, near the top edge.



The stamps are 25 x 37 mm., *perf.* 12½, engraved. They were issued on March 15, 1952 and will be on sale till September 30, 1952.

16. Commemorating the International Conference in Defence of Children.

The two stamps in this issue, ¥400, *green* and ¥800, *dark blue,* were issued on the day of the opening of the International Conference in Defence of Children in Vienna, April 12, 1952. A strong Chinese delegation participated in this pioneer gathering to save the world's children from the menace of war.



The symbolic design comprises a mother's hand and forearm upraised to protect four children of different races, against the background of a plain unfurled banner.

Chinese words meaning, "International Conference in Defence of Children, 1952" appear just below the design. The upper and lower borders exhibit an ancient Chinese conventionalized dragon motif. The stamps are 33 x 22 mm., *perf.* 12½. These stamps will continue on public sale till October 31, 1952.

17. 1952 May Day Commemoratives.

Three stamps, all of ¥800 (domestic postage rate) denomination, were issued on the occasion of May Day, 1952, when all China celebrated the international day of labour and over 400 delegates from Europe, the Americas, Asia, Africa and Australia witnessed the great annual parade of working people in Peking.



The first stamp, ¥800, *red,* shows the hammer and sickle superimposed on a big figure "1" against the background of a sunburst. The legend at the top of the stamp reads, "International Labour Day, 1952."

The second, ¥800, *emerald green,* shows a worker's arm rising from a gear-wheel, the hand holding a dove of peace posed for flight.

The peace dove *motif* is repeated in the ¥800, *orange-brown,* where it is accompanied by a hammer, an ear of wheat and smoking factory chimneys.

The stamps are of small size 26 x 16 mm., perf. 12½. They will be sold until October 31, 1952.

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18. People's Republic of China Airmail.

A four-motored mailplane flying against the background of the Temple of Heaven, world-renowned architectural masterpiece in Peking, comprises the



spacious design of these large stamps which come in five values: ¥1,000, *carmine;* ¥3,000, *emerald green;* ¥5,000, *orange-yellow;* ¥10,000, *purple and green;* ¥30,000, *blue and brown.*

The stamps are engraved, size 21½ x 47 mm., *perf.* 12¾. The issue is current and has been on sale since May 1, 1951.

Readers wishing to order any of the commemorative issues described above may do so by sending an International Money Order for the face value of the stamps, plus return postage, to: **The Philatelic Division, Peking Post Office, Peking, People's Republic of China.**

Please do not send money to this magazine.

Our Contributors

NAN HAN-CHEN is President of the People's Bank of China and chairman of the China Committee for the Promotion of International Trade. He headed the Chinese delegation to the International Economic Conference at Moscow last April.

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CHIEN TUAN-SHENG, of the Editorial Board of CHINA RECONSTRUCTS, is Dean of the Faculty of Law of the University of Peking. He was a delegate to the Chinese People's Political Consultative Conference in 1949 and has been a member, for the past three years, of the City People's Representative Conference of Peking. He has taught abroad as visiting lecturer on Government at Harvard University, U.S.A. and has written several books on Government in both Chinese and English.

❖

HSIA NAI (SHIAH NAE) is deputy-director of the Institute of Archaeology, Academia Sinica, and a professor of archaeology in the National Peking University. He began his scientific work on the Anyang site in 1934, and has directed excavations elsewhere in China, notably at Tunhuang, Hsihsien and Changsha. Abroad, he participated in excavations in England, Egypt and Palestine.

❖

SHIH CHAN-CHUN is the 24-year-old head of the Workers' Clubs Section of the All-China Federation of Labour. A railway worker from the age of fourteen, he was assistant chief of the cultural and educational department of the Northeast China Railway Workers' Union prior to assuming his present post.

❖

JAMES AND MARY ENDICOTT are joint editors of *The Canadian Far Eastern Newsletter*. They spent 22 years as missionaries of the United Church of Canada in Szechuan, West China, where Dr. Endicott was born. Dr Endicott has been Chairman of the Canadian Peace Congress since 1948 and is a member of the World Peace Council. Mrs. Endicott, formerly of the Board of Education of York Township, Toronto, is now a National Executive member of the Canadian Peace Congress and Congress of Canadian Women.

❖

TOM WRIGHT is a well-known and popular Australian trade union leader who has served for many years as New South Wales State Secretary and National President of the Sheet Metal Workers' Union. He has made a deep study of the Australian Aborigines and of the national question as it affects the native populations of Australia, New Guinea and neighbouring islands. He visited China as leader of a five-man Australian trade union delegation to the May Day celebrations in Peking.

❖

HU MEI-CHENG is a correspondent of the *Northeast Daily*, published in Mukden.

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D. D. KOSAMBI is Professor of Mathematics at the Tata Institute of Fundamental Research at Bombay, India. Besides mathematics and statistics, he has made contributions to the study of Sanskrit and of ancient Indian history and culture. He has been vice-president of the Indian Peace Council since 1950 and is a member of the World Peace Council. He came to Peking last June for the Preparatory Conference for a Peace Conference of the Asian and Pacific Regions.

❖

ALFRED THOMAS D'EYE of Balliol College, Oxford University, England, is a tutor and lecturer of the university's Delegacy for Extra-Mural Studies. He accompanied the Dean of Canterbury, Dr. Hewlett Johnson to China last May.

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CHANG WEI-SUN (ARTHUR CHUNG), who has taught in the Bethune Medical College at Tsinan, Shantung province, for three years, was born and brought up in the U.S.A. and attended medical school in China. Prior to joining the Bethune Medical College he was Instructor in Pediatrics at the New York University College of Medicine and Assistant Pediatrician of the Children's Medical Service, Bellevue Hospital, New York City.

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REWI ALLEY, who has rendered important service to the industrial cooperative movement in China over many years, recently came to Peking to participate, as a delegate for New Zealand, in the Preparatory Conference for the Peace Conference of the Asian and Pacific Regions.

CHINA RECONSTRUCTS

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