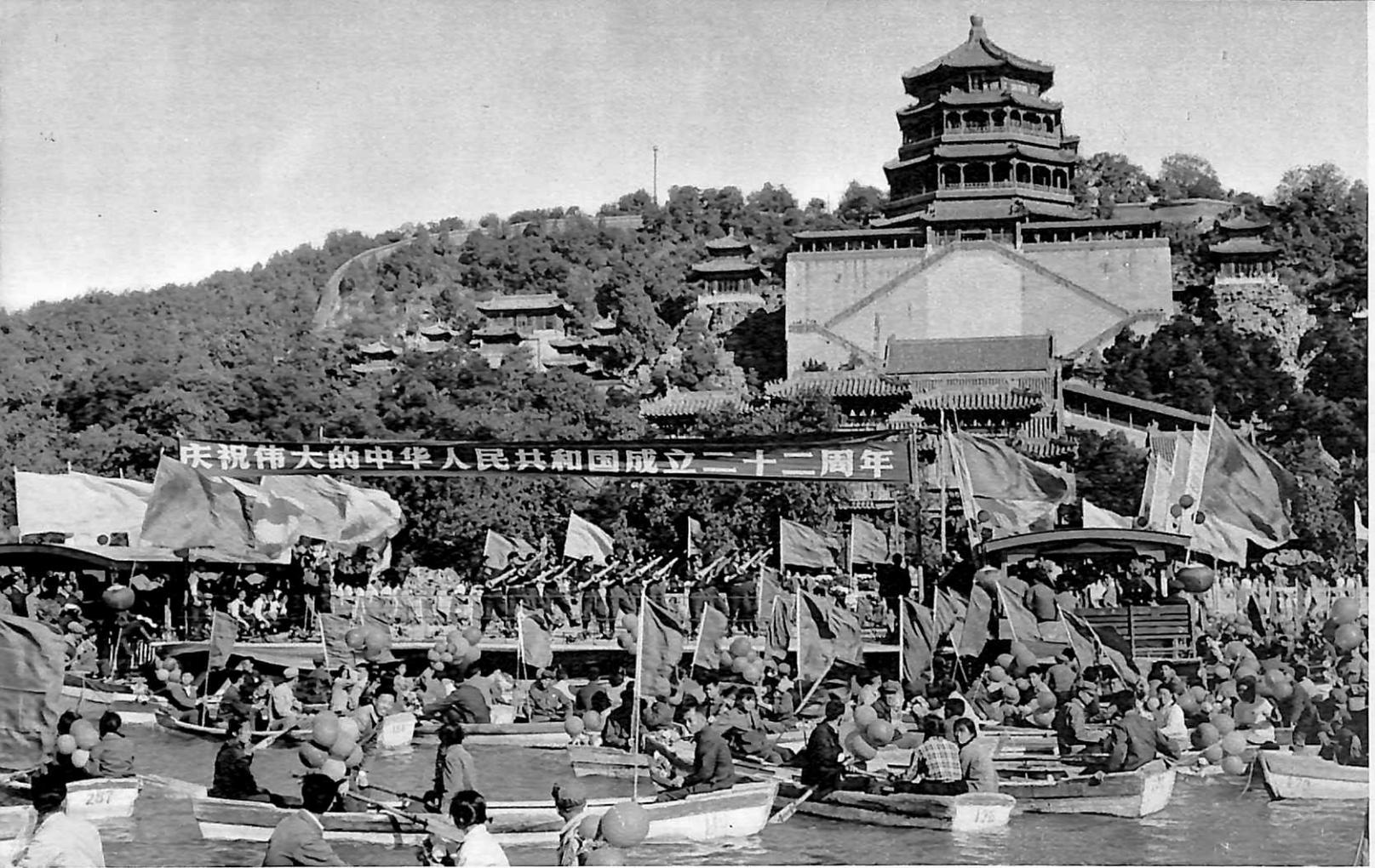


China Reconstructs

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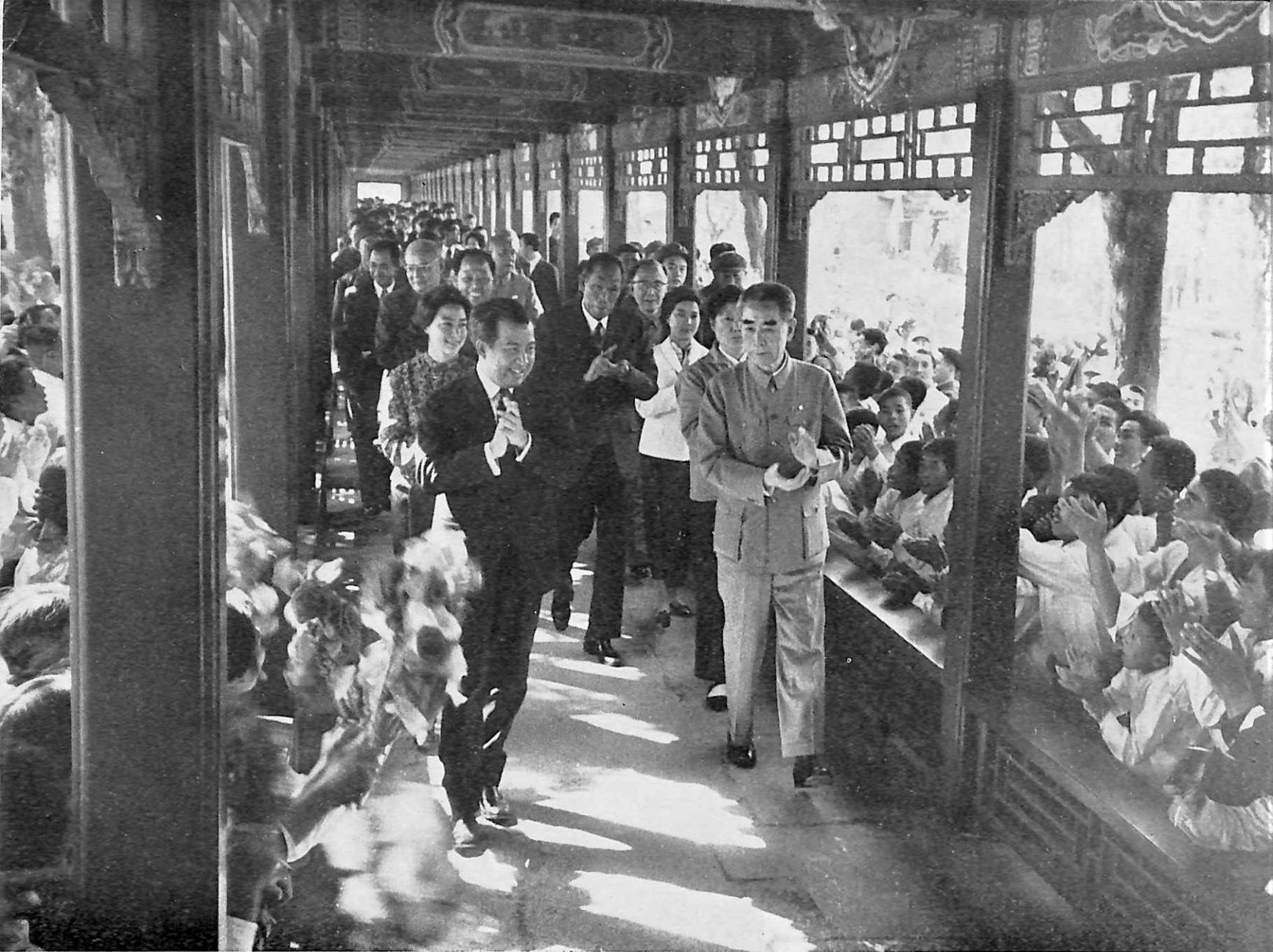




Miners give performances with the theme, "IN INDUSTRY, LEARN FROM TACHING" to spectators sitting in boats on Kunming Lake in the Summer Palace. The words on the bunting read, "Celebrate the 22nd Anniversary of the Founding of the Great People's Republic of China".

Happy audience applauds the celebration program. The bunting in the background bears Chairman Mao's call, "UNITE TO WIN STILL GREATER VICTORIES".





Joining the National Day celebration at the Summer Palace are Samdech Norodom Sihanouk, Head of State of Cambodia and Chairman of the National United Front of Cambodia, and Madame Sihanouk, Samdech Penn Nouth, Chairman of the Political Bureau of the Central Committee of the N.U.F.C. and Prime Minister of the Royal Government of National Union of Cambodia, and Madame Penn Nouth, and Mr. Ieng Sary, Special Envoy of the Interior of Cambodia. They are accompanied by Chou En-lai, Premier of the State Council, Li Hsien-nien, Vice-Premier, Yeh Chien-ying, Vice-Chairman of the Military Commission of the Central Committee of the Communist Party of China, and Kuo Mo-jo, Vice-Chairman of the Standing Committee of the National People's Congress.

TWENTY-SECOND BIRTHDAY

—Peking Celebrates National Day

ON the nation's 22nd National Day the people of Peking held gala parties in six parks and two indoor stadiums celebrating the victories of socialist revolution and construction since the founding of the People's Republic of China, the

victories of the Great Proletarian Cultural Revolution and Chairman Mao's proletarian revolutionary line.

Accompanied by Premier Chou En-lai and other Chinese leaders, Samdech Norodom Sihanouk, Head

of State of Cambodia and Chairman of the National United Front of Cambodia, Madame Sihanouk and other distinguished Cambodian guests joined the celebration at the Summer Palace on October 1.



Members of the Pyongyang National Opera Troupe of Korea get a warm welcome at the Summer Palace.

Professional artists and amateur drama groups of workers, peasants and soldiers gave selections from modern revolutionary theatrical works, *Taking Tiger Mountain by Strategy*, *The Red Lantern*, *Shachiapang*, *Red Detachment of Women* and *The White-haired Girl*.

Teachers and students of Tsinghua and Peking universities performed songs and dances praising the new educational system being evolved. Medical workers presented items showing how they make rounds in the villages, give treatment and receive re-education from the working people there. Sportsmen gave exhibition ball games and gymnastics, winning much praise for their revolutionary spirit of "friendship first, competition second".

All the parks were decorated with colorful banners. Beneath them young people and children, waving bouquets, welcomed comrades and friends from the five continents, representatives of compatriots in Hongkong and Macao, and patriotic overseas Chinese. They also extended heartfelt gratitude to the people of the world for supporting China.

Vietnamese comrades from the forefront of the fight against U.S. imperialism watch gymnastics and ball games in the Capital Stadium.



Romanian friends attend a performance in a park.





In Chungshan Park.



Getting ready for a show.



Above, left: Members of the Japanese Matsuyama Ballet Group join the celebration in Chungshan Park.

A performance by the orchestra of the People's Liberation Army stationed in Peking.

Society Is Our Classroom

LI KE-KANG

HOW is the revolution in education carried out in the liberal arts courses?

Chairman Mao tells us, "The liberal arts should take all society as their factory."

Following Chairman Mao's instruction, we teachers and students of the political economy department of Peking University formed eleven groups and went to factories, communes and stores in August last year. Our group, which consisted of 13 students and myself, went to the Evergreen People's Commune just outside Peking.

Political economy makes chiefly a Marxist-Leninist study of the objective law of economic development in socialist society and serves

LI KE-KANG teaches political economy at Peking University.

socialist revolution and construction. According to the teaching plan, our first lesson was on the consolidation and development of the collective economy of rural communes. I thought this would be easy as I had read up on related books and had had 12 years of teaching experience. I based my lecture on the outline of the old textbooks, cited relevant material from Marx, Lenin and Chairman Mao, and talked about the importance of the peasant problem and the inevitability of the emergence of the communes.

At a session to appraise the teaching and learning, some students commented, "Instructor Li's lecture was entirely theoretical, not at all related to actual class struggle. We have only moved our classroom from the school building to the village house. We're not

taking society as our factory as Chairman Mao said. It's still the teacher stuffing the students; this old method doesn't give any scope to the students' initiative and creativity. The lecture was not successful."

The sharp criticism took my confidence away. Well, I thought, if they don't like to hear "pure theory" they can go and work with the production brigade cadres and "learn through practice". I washed my hands of teaching.

Leaders of our department and students pointed out that I was moving from one extreme to the other and that both tendencies were wrong. They reminded me of what Lenin said about education, "We could not believe in teaching, training and education if they were restricted only to the schoolroom and divorced from the ferment of

A peasant tells liberal arts students how he applied Chairman Mao's philosophical thinking in his work.





Students work in the shop and learn from the workers.

life." Also Chairman Mao's words, "In order to have a real grasp of Marxism, one must learn it not only from books, but mainly through

class struggle, through practical work and close contact with the masses of workers and peasants."

Before the cultural revolution when Liu Shao-chi and his agents in education were in control of Peking University, they said that schools should be run basically according to the "old" way, that is, the bourgeois way. Opposing Chairman Mao's directives, they pushed a revisionist line which made both teachers and students bury themselves in books. This turned political economy into dead dogmas. We hardly considered the concrete economic development in our country and how to serve this development. Then at one period Liu Shao-chi and company went to the other extreme, saying "labor is study", actually rejecting the idea that theory should serve as a guide to practice. That I had swung from one extreme to another showed I had been much influenced by this revisionist line in education.

But it was no easy matter to integrate theory with practice. It was only after long practice and constant summing up of our successes

and failures that we gradually understood what "taking society as a factory" meant. It means that teaching under a comprehensive plan and participation in actual class struggle and productive labor should be done at the same time.

Learning from Society

We combined learning from books with learning from society. Chairman Mao says, "The only way to know conditions is to make social investigations, to investigate the conditions of each social class in real life. . . it is a better school than any university."

In teaching the topic, the road for socialist agriculture, I first asked the students to read up on Chairman Mao's writings on the problems of agricultural cooperation, also Engels' *The Peasant Question in France and Germany* and Lenin's *On Cooperation*. When the students had gained a fairly good understanding of these works, we held discussions during which I raised pertinent questions and made explanations wherever neces-





Joining the commune members in labor.

sary. Then we selected different types of production brigades for investigation of the class struggle in their economic development.

We came to the Hsipu production brigade of Chienming commune in Hopei province and asked the poor and lower-middle peasants and revolutionary cadres to talk about the history and present development of the brigade. We also read all the relevant material available.

We learned that before liberation four landlords and rich peasants held 76 percent of the village land. The 137 families of poor and lower-middle peasants had only 11 percent of the land. Many of these begged for a living or had to flee from famine whenever it occurred. After liberation the poor and lower-middle peasants stood up politically, overthrew the landlords and received land.

But not long after, Liu Shao-chi raised the slogan to "develop the rich peasant economy". The poor and lower-middle peasants, farming individually, were unable to fight natural and man-made disasters. Rural economy quickly polarized. By 1952, 11 poor and lower-middle peasant families had to sell their land, six families sold their houses and four families had to go begging. Some well-to-do middle peasants who were ambitious to become rich peasants said, "Within a few years we'll be able to buy

over the land from the poor and lower-middle peasants."

Whether China's agriculture would move in the socialist or capitalist direction depended on which way the peasant economy developed. Party secretary Wang Kuo-fan was firm in answering Chairman Mao's call to get organized. He mobilized the poor and lower-middle peasants to set up a producers' cooperative. Since the members were the poorest in the village, the co-op only had 230 *mu* of poor hillside land, four plows and "three legs", or three quarters, of a donkey, because only 11 of 17 families who jointly owned the donkey joined the co-op. They had no cart and few farm tools.

One well-to-do middle peasant was determined to show that with his superior land and tools and ample capital he could do better than the "paupers' co-op". Since his land lay next to the co-op's, he planted whatever the co-op planted. Working collectively, the co-op reaped a bumper harvest that year. The per-*mu* yield was four times the figure of pre-co-op days and was 100 *jin* more than that of the well-to-do middle peasant. People who had to beg and sell their houses in the past now found the answer to their problems.

In connection with the story I asked the students the question: Why was it that the life of the poor and lower-middle peasants, after

receiving land, did not basically improve but quickly changed for the worse? For a complete answer I suggested that they study relative writings by Marx, Lenin and Chairman Mao. We held discussions and used Marxist-Leninist theory to analyze the story of the Hsipu brigade.

The students said they now had a much deeper understanding of two passages from Chairman Mao: "Among the peasant masses a system of individual economy has prevailed for thousands of years, with each family or household forming a productive unit. This scattered, individual form of production is the economic foundation of feudal rule and keeps the peasants in perpetual poverty. The only way to change it is gradual collectivization, and the only way to bring about collectivization, according to Lenin, is through cooperatives."

"An important aspect of the struggle in China's countryside between these alternatives is the peaceful competition between the poor peasants and the poorer middle peasants on the one hand and the well-to-do middle peasants on the other. Let us see who increases production in a two or three-year period: Is it the well-to-do middle peasants working alone? Or is it the poor peasants and the lower-middle peasants working together in cooperatives?"

To raise the students' ability to distinguish between real and phony Marxism, besides studying Marxist-Leninist theory, we organized criticisms of revisionist theory, asking the poor and lower-middle peasants to join us. With facts we gathered from investigations, we refuted the opportunist idea of protecting the small peasant economy and the system of hired labor spread by Jules Guesde of France and Georg von Vollmar of Germany. We criticized the Russian Bukharinites' theory of protecting rich peasant interests and doing everything to develop individual economy. We went on to criticize and expose the reactionary ideas which Liu Shao-chi and company tried to practice in the countryside — developing free markets, more plots for private use, more small

enterprises handling their own profits or losses, basing output quotas on the individual households; freedom to buy, sell or rent land, to hire labor, to issue usurious loans and to engage in private business. These practices representing the interests of the overthrown landlords and rich peasants were actually aimed at breaking up the collective economy of the people's commune and restoring capitalism in the countryside.

By combining serious study of theory and first-hand investigations, we, both teachers and students, came to understand more deeply that the struggle between the proletarian and bourgeois classes, between the socialist and capitalist roads, between Chairman Mao's revolutionary line and Liu Shao-chi's revisionist line runs through the development of a socialist agriculture in China. We were more convinced than ever that **"only socialism can save China"** and determined to carry out Chairman Mao's proletarian revolutionary line.

Integrating Theory and Practice

Chairman Mao says, **"It is necessary to master Marxist theory and apply it, master it for the sole purpose of applying it."** Our job as teachers therefore is to concentrate our efforts in training the students' ability to analyze and solve problems.

For example, the economy of a socialist country is developed in a planned and proportionate way. Before, my lectures used to be chiefly about the general principles in the abstract, such as the two major parts of social production: means of production (or capital goods) and means of living (or consumer goods); and the proportionate relations among agriculture, light industry and heavy industry. As for how the different administrative departments and production units carry this out, I was unable to explain specifically.

Now, to solve this problem, we went to a production brigade on the outskirts of Peking. There we found that the poor and lower-middle peasants understood socialist planned economy very well and readily put it into effect.

They told us that production and exchange in the rural commune must be subjected to the unified economic plan of the state and carried out in line with Chairman Mao's policy to **"take grain as the key link and ensure an all-round development"**.

Going right to the heart of the matter, they said, "If every com-

mune plans its own economy to get as much profit as possible with no regard to the state plan, the way Liu Shao-chi advocates, we'll soon have no socialist economy but will go back to capitalism."

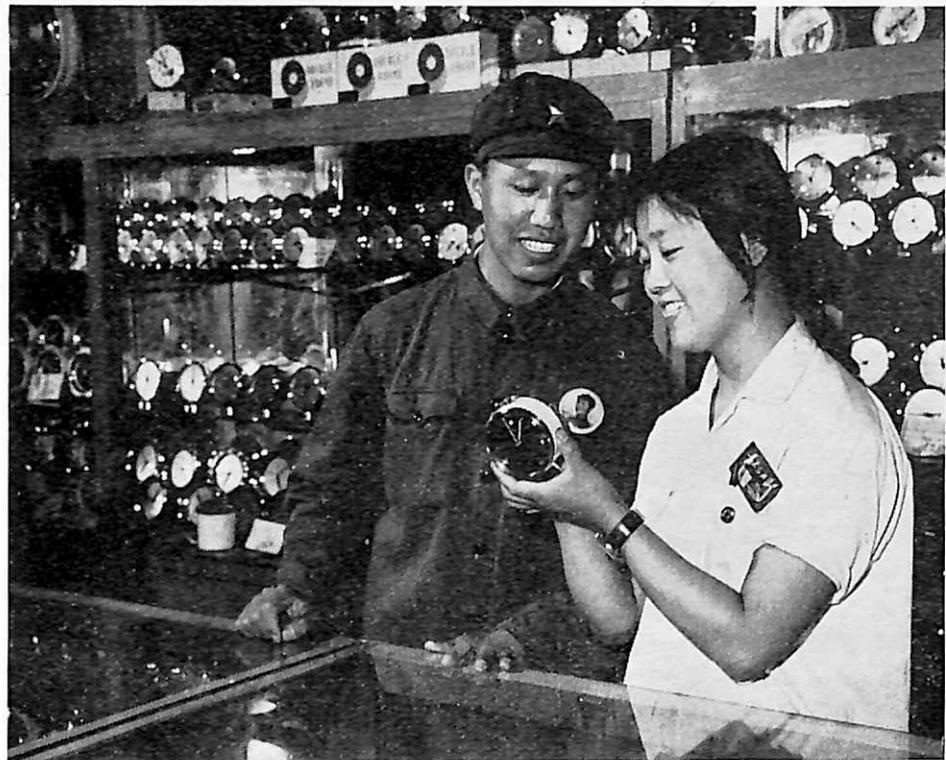
The peasants had brought in a bumper harvest of celery cabbage

(Continued on p. 10)

Social investigation — a peasant woman tells the story of her family.



A P.L.A. man who was sent to the university by his unit is helped by a shop assistant at the Peking Department Store while getting experience of serving behind the counter.



TAIWAN IS AN INTEGRAL PART OF CHINA

OPEN a map of China and one can see in China's south-eastern territorial waters an island shaped like a palm leaf. Lying opposite Fukien province and separated from it by the Taiwan Straits, it is China's biggest island, Taiwan. Taiwan province consists of 79 islands, including the main island, the Penghu Islands and a number of others. Its total area is more than 35,000 square kilometers.

Mountains dominate the middle and eastern part of the main island. Steep rocky cliffs on the eastern

seaboard drop to sea trenches several thousand meters deep. The western part is plains.

Climate on the island is tropical and subtropical, but temperatures in different regions vary so greatly that there is a large variety of flora. The mountains are covered with forests; under them lies a treasure-house of mineral resources.

Taiwan is an inalienable part of China. Two thousand years ago, during the Chin and Han dynasties, Chinese people living on the east coast of the mainland began mi-

grating to the island. Detailed records of relations between the people on the mainland and the island began in the early seventh century, during the Sui dynasty. In the 12th century the government of the Southern Sung dynasty declared that the Penghu Islands (including Taiwan) would be administered by Chinchiang county, Fukien province, just as Hainan Island in China's southern territorial waters is a part of Kwangtung province.

For centuries the people of the Han and Kaoshan nationalities on Taiwan Island worked hard at cultivating its fertile soil and carrying on a proud patriotic tradition of fighting every foreign invader.

Western colonialists began their eastern expansion in the 16th century. Dutch colonialists came and occupied southern Taiwan in 1624. Two years later Spanish colonialists invaded northern Taiwan. In 1642, after the Dutch and the Spanish clashed on the island, the Spanish withdrew, leaving the Dutch in occupation. But the Chinese people on the island refused to submit to aggression.

In 1652 Kuo Huai-yi (?-1652) led the people of Taiwan in an armed uprising against the oppression and plunder of the aggressors. Vastly outnumbered, Kuo and his men resisted to the end. Finally, in 1661, led by the famous Ming dynasty general Cheng Cheng-kung (1624-1662), the Chinese people drove off the Dutch invaders and recovered the island.

In 1894 the Japanese imperialists unleashed war against China. Aided by the U.S. imperialists they defeated the Ching government and forced it to sign the unequal Shimonoseki Treaty, under which the aggressors occupied Taiwan. The next year the patriotic general Liu Yung-fu (1857-1917) led the people in an uprising in southern Taiwan against Japanese occupation. The patriots defeated the Japanese again and again but eventually were overcome when no reinforcements arrived. In the 51 years of Japanese occupation the Chinese people on Taiwan rose up repeatedly against oppression and enslavement.

Another U.S. military base swallows up fertile peasant land.



In 1945 World War II was brought to a close when the Japanese militarists surrendered unconditionally to the allied countries. The Chinese people led by the Communist Party were victorious in the anti-Japanese war (1937-45). Taiwan was returned to the motherland, China, the United States and Britain declared in the Cairo Declaration of 1943 that China's Taiwan which had been stolen by Japan should be returned to China. The Potsdam Declaration of July 1945 stressed that the conditions laid down in the Cairo Declaration must be carried out immediately. Japan in acknowledging the terms of unconditional surrender presented in September the same year also accepted the provisions of the Cairo Declaration.

But instead of bringing better days to the Taiwan people, the Chiang Kai-shek traitor government worked hand in glove with the U.S. imperialists in subjecting them to more oppression and exploitation. On February 27, 1947 Kuomintang police in Taipei massacred pedlars petitioning for tax reduction. Driven beyond the limits of endurance, compatriots in Taipei marched in a demonstration and were again shot down. Infuriated by this brutality, the people of the entire province rose in an armed uprising and in just a few days controlled the larger part of Taiwan. Alarmed, the reactionaries despatched large numbers of troops and suppressed the uprising. But the flames of people's struggle never died out.

In 1949 the Chinese people under Chairman Mao overthrew the reactionary rule of the Kuomintang and established the People's Republic of China. The Chiang gang fled to Taiwan and entrenched itself there. From that day the U.S. imperialists began their scheme to obstruct the liberation of Taiwan with armed intervention.

On June 25, 1950 the United States invaded Korea. Two days later U.S. President Truman issued a statement saying that the Chinese people's liberation of their own territory Taiwan was a "direct threat to the security of the Pacific region"! On this premise, the U.S. Seventh Fleet was ordered into the



A 1963 demonstration against the Chiang Kai-shek clique's destruction of civilian homes. Two hundred furious women from the Shuangyuan district in Taipei charged into the municipal building and beat up the chief secretary and police.

coastal waters of Taiwan. Toward the end of July, U.S. Far East Commander Douglas MacArthur arrived in Taiwan and plotted with the Chiang gang to form a military alliance for the "mutual defense" of Taiwan. In early August the U.S. 13th Air Force was brought into Taiwan. In November the United States strengthened its aggression by greatly expanding its army, naval and air bases on Taiwan and nearby Chinese islands. A military aid and advisory group was sent to train, equip, supply and control Chiang's troops.

To expand military bases, the U.S. imperialists seized farmland and tore down peasant houses, leaving thousands of people with no means of livelihood or shelter. Under the name of economic aid, the United States dumped surplus commodities in the Taiwan market to control it and reap huge profits, and plundered important resources. Agriculture and industry on the island dwindled. To remedy financial deficits, the Chiang gang levied heavy taxes and caused inflation. All this, plus the U.S. troops riding roughshod everywhere, plunged the people into dire misery.

In March 1957 a U.S. soldier shot and killed a low-ranking Kuomintang officer, but he was acquitted by the U.S. military court. This touched off a furious protest by the people of Taipei. On May 24,

10,000 patriotic Chinese surrounded the U.S. "embassy" and wrecked it. The reactionary Chiang authorities made mass arrests. That night 30,000 people surrounded and attacked the police headquarters in Taipei, demanding the release of the arrested. The Taiwan people's patriotic tradition against foreign aggression once again manifested itself in full.

On top of military occupation, political control and economic plunder of Taiwan, the U.S. imperialists have engineered harassment of the mainland by the Chiang gang. They have turned Taiwan into a key military base against the rest of China and other countries in Asia.

High U.S. military and government officials often visit Taiwan in this conspiracy. To bolster the Chiang gang, U.S. Vice-President Agnew went to Taiwan in January and August last year and pledged that the United States would fulfil its "treaty obligations". In June this year Nixon sent his special envoy David Kennedy to Taiwan for essentially the same purpose. On June 21 John Sidney McCain, commander-in-chief of the U.S. forces in the Pacific, arrived in Taiwan and asserted the "importance" of stepping up U.S.-Chiang "military cooperation".

During his tour of Taiwan in August last year, Ralph E. Haines,

then commanding general of the U.S. army in the Pacific, went to Quemoy Island to spy on the mainland. Joint military maneuvers are held every year by the United States and the Chiang gang. John L. Chew, former commander of the "U.S. Taiwan Defense Command", admitted that the joint military maneuvers included tactical exercises of U.S.-trained agents for harassment of the mainland. U.S. attack aircraft carriers took part in the joint maneuvers in Chinese waters around Taiwan in September last year. The United States keeps up its support of the Chiang gang with continual military aid. Last year this aid included a squadron of F-104 Star jet fighters and 34 F-100 jet fighter-bombers.

The U.S. imperialists are also stepping up their collusion with the Japanese reactionaries. After the United States and Japan signed a "joint communique" in November 1969, Japanese Prime Minister Eisako Sato asserted that Taiwan was "a most important factor to the security of Japan" and announced that having signed a "treaty" with the Chiang gang, Japan "has treaty rights over, as well as treaty obligations to, Taiwan".

In the Okinawa "reversion" treaty signed on June 17 this year, the U.S. and Japanese reactionaries actually included China's territory, the Tiaoyu and other islands, within the area to be "reverted" to Japan. This is trying to turn

Japan's ambition to annex Chinese territory into an established fact and to find justification for it. Former Japanese foreign minister Kiichi Aichi alleged that Japan's "territorial rights" over China's Tiaoyu and other islands has been "settled completely". Reactionary Japanese politicians and fascist military men trooped into Taiwan to conspire with Chiang. Japanese monopoly capitalists are intensifying their economic infiltration of Taiwan through loans, capital investment and other methods.

Taiwan is an integral part of China. No plot to separate it from China will succeed, whether it is "two Chinas" or "one China, one Taiwan" or "status of Taiwan is unsettled". The Chinese people are determined to liberate Taiwan.

(Continued from p. 7)

and sold a specified amount of it to the state purchasing department as required by the state plan. The rest was to be sold the following spring. Then the state purchasing department asked the brigade to sell another one million kilograms right away. This meant the brigade would get 10,000 yuan less for the same amount sold than it would in spring, for the price at the height of the season is lower than later. A few well-to-do peasants with a greater tendency toward capitalist thinking complained, saying this would affect the collective as well as individual incomes.

We decided to learn to apply the Marxist-Leninist theory of political economy to analyze and solve this problem. With members of the brigade Party committee we and representatives of commune members went to the Peking Vegetable Company to make inquiries and learned that the one million kilograms of cabbages were to go to the border regions, our front lines

of national defence. We got together and studied Chairman Mao's teaching, "**Be prepared against war, be prepared against natural disasters, and do everything for the people**", and the basic principles of political economy such as to "**develop the economy and ensure supplies**" and correctly handle the relations between the state, the collective and the individual. We were able to view the selling of cabbages in terms of supporting socialist construction and serving the people wholeheartedly.

"Everything we do is for the revolution," said the commune members. "We'll deliver as much as the state needs, and not one cabbage less."

Everybody joined in fetching the cabbages from the storage cellar, finishing the work in a day and a night.

The work done, we reviewed chapters on capitalism and discussed the contradiction between the social nature of production and the private nature of the ownership of the means of production in capi-

talist society, how this contradiction caused the anarchic state in production and the economic crises that occur periodically.

We let the students run spare-time study classes in production brigades where they used the cabbage story to explain the basic theory of planned socialist economy.

Then we teachers and students together summed up what we had learned and wrote teaching materials on the planned and proportionate development of socialist economy. Our experience was a good example of combining theory with practice, and an all-sided training for the students.

Not only were they able to grasp the basic viewpoints of Marxism-Leninism - Mao Tsetung Thought but they have learned to make investigations, work among the masses, criticize bourgeois thinking and express ideas in better writing. The whole experience also enabled us to learn from the poor and lower-middle peasants their selfless devotion to socialism.

THE KOREAN PEOPLE MARCH AHEAD

Chinese Journalists'
Delegation to Korea

The Winged Horse, symbol of the Korean people advancing on the road of building socialism.



Majestic Okryu Bridge joins east and west Pyongyang.



IN the Democratic People's Republic of Korea, we saw the people riding at full gallop on the road of socialist construction, relying on their own efforts and working hard to achieve brilliant successes on all fronts of the national economy.

In November 1970 Comrade Kim Il Sung, the great leader of the Korean people, declared at the Fifth Congress of the Workers' Party of Korea, "Our country, once a colonial agrarian country far removed from modern technical civilization, has been turned into a socialist industrial state possessing



Li Bok Nyo (center), head of a workshop, and pacesetters Chon Kim Hyang (right) and Sok Myong Hue of the Kusong Textile Mill.

a modern industry and developed agriculture.”

The Korean people entered the seventies in full stride. In 1970, the Democratic People's Republic of Korea turned out 16,500 million kilowatt hours of electricity, 27.5 million tons of coal, 2.2 million tons of steel, 1.5 million tons of chemical fertilizer, 4 million tons of cement and 400 million meters of cloth. Today the Korean working class can produce in 12 days as much as the total industrial production for the entire year of 1944.

Throughout the northern half of the republic, factories, large and small, dot the land. Korea now produces big tractors, 25-ton trucks, 300-h.p. bulldozers, electric and diesel locomotives, 5,000-ton-class ships, 6,000-ton hydraulic presses and precision machines. It can supply complete equipment for big modern factories.

Before liberation, Korea was a Japanese colony, semi-feudal and agricultural. Oppressed and exploited by imperialism and feudal forces, the peasants had struggled in hunger and cold for generations. Today the northern, socialist half of the country, over 120,000 square kilometers, wears a completely new look.

Thousands of reservoirs and pumping stations have been built. Irrigation canals stretch for tens of thousands of kilometers. More than 700,000 hectares of rice paddies and large areas of other farmland have been freed from drought and flood.

Every county, both in mountainous regions and the plains, has built agricultural machinery plants. From 1961 to 1970, tractors in agricultural service increased 3.5 times and trucks 7 times. Modern tractor-drawn implements have been steadily introduced. The countryside consumed 1,000 million kw.h. of electricity in 1970. Every house in every socialist village has electric lights. On cooperative farms electricity is widely used for heat and to power machines. Chemical plants supply large quantities of fertilizers and insecticides. More than 600 kilograms of chemical fertilizers are used per hectare.

The rapid development of irrigation, mechanization, electrification and the wide use of chemicals have brought good harvests for many years running. The northern part of the republic is more than self-sufficient in food grains. These are great victories — all the more inspiring to us when we recall the miserable state in which Japanese imperialism left the Korean people.

Gun, Hammer and Sickle

The Korean people's struggle was a rough one. In 1945, with the joy of liberation and the enthusiasm of selfless labor, they plunged into building a new life. But scarcely five years later U.S. imperialism invaded Korea. During the three years of their aggression, the U.S. pirates dropped the equivalent of 18 heavy bombs for every square kilometer of land in Korea.

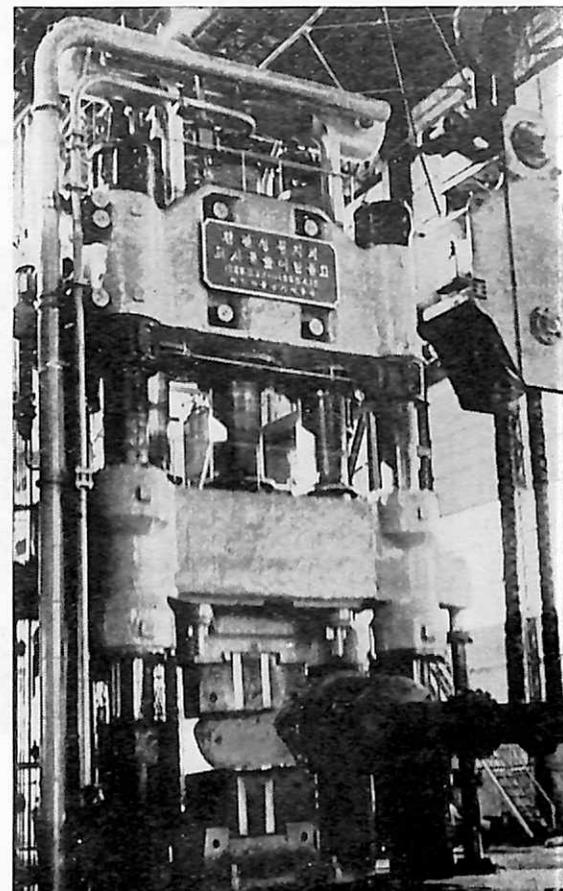
City after city was reduced to ashes, whole villages were levelled to the ground. Over 8,700 factories were destroyed, one-third of the country's draught animals killed and one-fifth of all fields bombed into wasteland studded with craters like hornets' nests.

If the U.S. imperialists thought they could cow the Korean people with an inhuman barbarous aggressive war, they were wrong. On the contrary, the war tempered the people. They won the war and forced an armistice. Then, under

Products of the Kiyang Tractor Plant ready for shipment to all parts of the country.



A 6,000-ton hydraulic press in operation.





Workers of the Hwanghae Steel Works innovating the process of steelmaking.

the wise leadership of the Korean Workers' Party headed by Comrade Kim Il Sung, they started to rebuild their homes with their own hands. It took them only three years to restore production to the pre-war level.

But the Korean people had to build socialism under the continued provocations of U.S. imperialism, the Pak Jung Hi puppet clique in

the south and the threats of aggression from the reviving Japanese militarists. Thus for the past 18 years they have had to hold a gun in one hand and a hammer and sickle in the other, channelling the necessary manpower and material and financial resources to building national defence. Guided by the policy of the Korean Workers' Party of simultaneous development of economic construction and the

building of national defence, the northern part of the republic has been built into a strong fortress on the anti-imperialist front.

"We are against war," many Korean comrades told us, "but we are not afraid of it. If the enemy dares to start a new war, we will answer over-all warfare with over-all warfare. Final victory will be ours!"

Self-Reliance

For years the Korean people, led by the Workers' Party, have used the revolutionary spirit of self-reliance and hard work to conquer stumbling blocks on their way forward.

We visited the Kiyang Tractor Plant, the largest in Korea. Row after row of new tractors stood ready to leave. Mun Gwang Hyok, the director, told us that it used to be a small chemical plant before liberation. It was turned into a small farm tool works in 1950. In 1958, following the campaign to organize agricultural cooperatives, the Workers' Party set a new task for the workers — to produce their own tractors.

The Korean working class, always loyal to their Party, started the battle under difficult conditions — the lack of technical know-how and equipment. The class enemy at home and abroad tried to sabotage the project. "It doesn't pay for a small country to produce tractors, better import them," they said. A class enemy raved, "If this factory can make tractors, you can put a red-hot steel ingot in my hand."

The workers answered the enemy with action. They drew blueprints by taking a tractor apart and copying the parts. During the trial-production of the engine, they failed 32 times before they succeeded. To polish the crankshaft, they hung it up with a rope and rubbed it with fine emery paper for a week. It took a week of careful hammering to make the headlight reflector to the required accuracy.

Thirty-five days of intense work produced Korea's first tractor. Today the factory turns out over 10,000 tractors a year. "The birth and growth of our factory follows the line of industrializing through self-reliance and independent development," the director said.

At Sariwon in North Hwanghae province, we visited the Chollima (Winged Horse) Towing Mill, built in 1958. In June that year, the Plenary Session of the Central Committee of the Workers' Party of Korea adopted a resolution calling for a vigorous development of local industry. Eighteen house-

wives in Sariwon set out to build a factory themselves.

They looked everywhere for bricks, tiles and stones. They brought their children to the construction site where they ate and slept. On their first attempt the building leaned to one side. They pulled it down and began again. After several months of hard work, when the shop was built, they brought their own sewing machines and hand looms from home. Soon they were turning out hats and grass-cloth and overfulfilling their production plan every year.

Today the shop has been turned into a modern state-owned towelling mill with over 200 workers. As we went around we saw the workers, with white kerchiefs on their heads, busy tending the machines, working deftly and skilfully. Who could imagine that 70 percent of them are housewives who started working not-long ago!

Six-Year Plan

Last year the Korean people fulfilled their Seven-Year Plan. On the course charted by the Fifth Congress of the Workers' Party, this year they started a new campaign to "revolutionize and proletarianize" on a Party-wide and nationwide scale. Giving political work the first place, they have launched into the new Six-Year Plan.

This Plan calls for Korea's total industrial output value to increase 2.2 times, industrial production rising at the high rate of 14 percent each year. By 1976, food grain output in Korea will reach 7 to 7.5 million tons. Science and culture will develop rapidly and the people's life will improve gradually.

Inspired by the plan, the Korean people launched a highly successful "100-day battle" last January 5 to April 15. Coal, steel, chemicals, power, building material, railway transport and other departments overfulfilled the production plans for the first quarter of the year and production increased by a big margin over the same period last year.

To guarantee the first good harvest of the Six-Year Plan, Korean peasants built thousands of water conservation works in the wind and snow during the "100-day battle".

By spring they completed projects for spray-irrigating over 50,000 hectares of farmland.

At the height of the "100-day battle", Comrade Kim Il Sung arrived at the Huichon Machine Tools Plant. Living with workers for three days, he inspired a new technical innovation movement. The workers resolved to produce 10,000 machine tools before April 15, 1972.

From here a mass technical innovation movement to "learn from Huichon and overtake it" spread all over the northern half of the republic. Posters around the factories and shops showed the workers' determination to make innovations and reported on pacesetters and new achievements. We saw the way this movement brought the creativeness and initiative of the Korean working class into full play. It will have a tremendous impact on fulfilling the Six-Year Plan.

The battle for a good rice harvest began with planting in early May. A supporting army of hundreds of thousands of people, including students, commanders and soldiers of the People's Army, functionaries and literary and art workers, went to the agricultural front. Flags flew over the fields and posters inspired a fighting spirit. Stores, nurseries, medical stations and barber shops were set up beside the fields to serve the army of laborers. Rest periods were filled with singing and dancing. We found lively and busy scenes everywhere. All main rice-producing areas had finished planting by May 20, two weeks earlier than previous years.

Korean comrades told us: "Even if we knew the enemy were to start a war tomorrow morning, we would still work on construction this evening. With our great leader and the Workers' Party, we would rebuild our country, however heavy the destruction, even better and faster than in the past 10 years."

Wherever we went in the Democratic People's Republic of Korea, we saw large and striking slogans: "Long live Comrade Kim Il Sung, the great leader of the 40 million Korean people!" "Drive out U.S. imperialism and unify our fatherland!" "Advance, advance — struggle and advance!" This is the voice of the Korean people.



A woman worker of the Kusong Textile Mill diligently does her part to fulfil the Six-Year Plan ahead of time.



The Jongsan cooperative farm, South Byongan province, has a promising rice harvest.

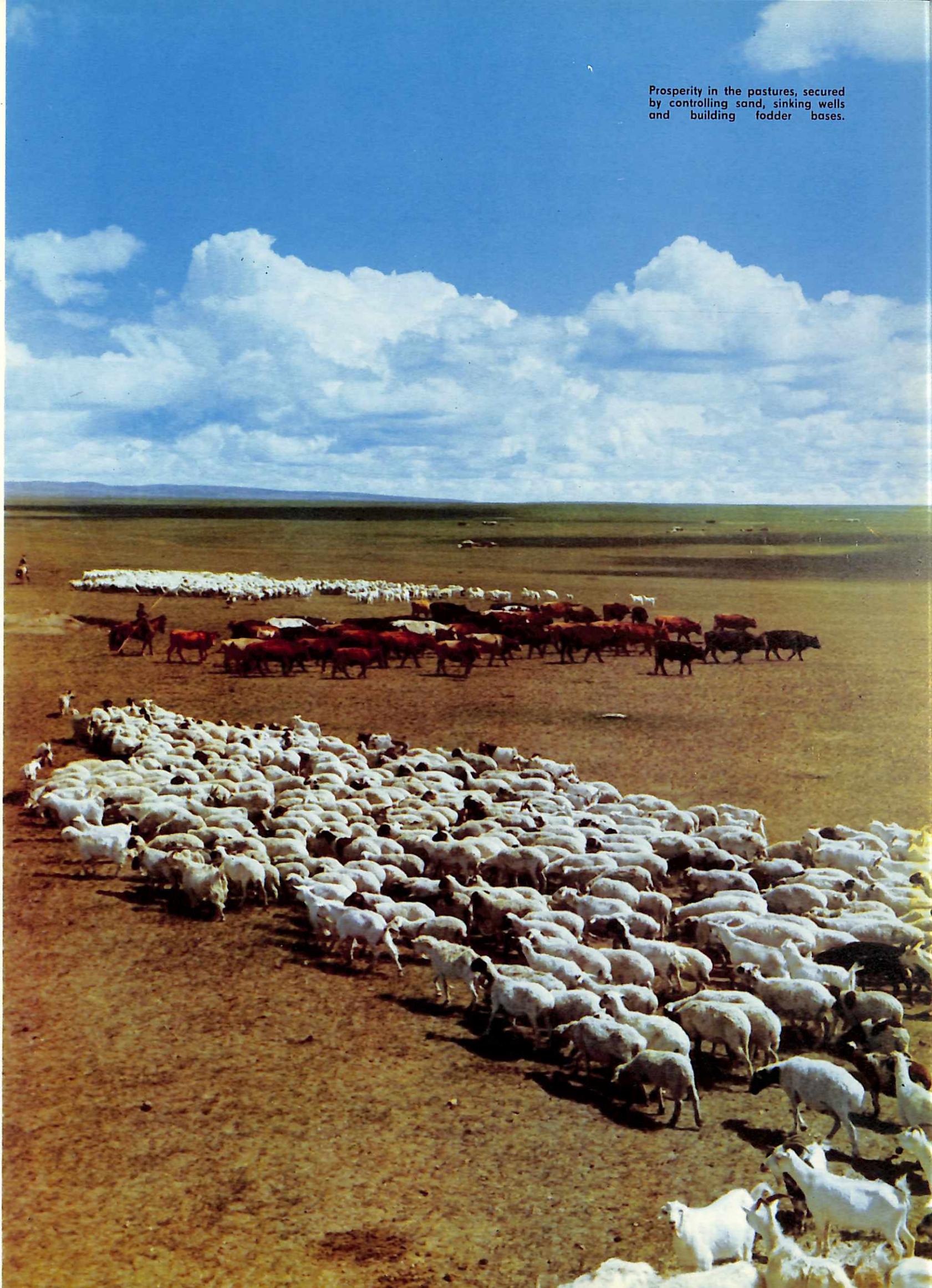
LIVESTOCK THRIVES IN INNER MONGOLIA

In 1971, the herdsmen of China's northern borderland, Inner Mongolia, weathered heavy blizzards and serious drought to bring in a big increase in their livestock. Birth rate of young animals is the highest in recent years, and over 87 percent survived. The region's total number of livestock today is more than four times the figure of pre-liberation days.

Herdsmen use machines bought with commune funds.



Prosperity in the pastures, secured
by controlling sand, sinking wells
and building fodder bases.





Storing up fodder for the winter.

Shearing wool for socialism.





Militia women practise shooting.

Art troupes tour the pastures.



SELECTED WORKS OF MAO TSETUNG

Vols. I - IV

(In English)

Volume I contains 17 of Comrade Mao Tsetung's writings of the First Revolutionary Civil War Period (1924-27) and the Second Revolutionary Civil War Period (1927-37).

Also available in Arabic, Burmese, French, German, Hindi, Indonesian, Italian, Japanese, Korean, Persian, Portuguese, Russian, Spanish, Thai, Vietnamese and Esperanto.

Volume II contains 40 of Comrade Mao Tsetung's writings covering the period from the outbreak of the War of Resistance Against Japan in July 1937 to the repulse of Chiang Kai-shek's second anti-Communist onslaught in May 1941.

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Volume IV contains 70 of Comrade Mao Tsetung's writings covering the period of the Third Revolutionary Civil War from August 1945 to September 1949.

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TRAVELS BEYOND THE GREAT WALL

AN hour's drive northward from the town of Changchiakou, situated at the foot of the Great Wall, up winding mountain roads and through Black Wind Pass took us to the Pashang Plateau, 1,400 meters above sea level. Some 14,000 square kilometers in area, it is the home of the four counties of Changpei, Kuyuan, Shangyi and Kangpao.

Local people told us that once the mere mention of the plateau recalled the ballad:

*A gust of wind brings a gust
of sand*

*People pass by but none
settle down.*

*Icicles form before winter
comes,*

*Never a peach or apricot
blossom the year round.*

But what met our eyes as we drove up in the bright autumn sun were stretches of dark green foliage, expanses of golden crops, tall brawny horses pulling rubber-tired carts stepping jauntily on pencil-straight roads, and flocks of snow-white sheep roaming the pastures.

How were the changes brought about? As we travelled and stopped for visits, we found the answers in two quotations from Chairman Mao painted brightly everywhere: "In agriculture, learn from Tachai" and "Be prepared against war, be prepared against natural disasters, and do everything for the people."

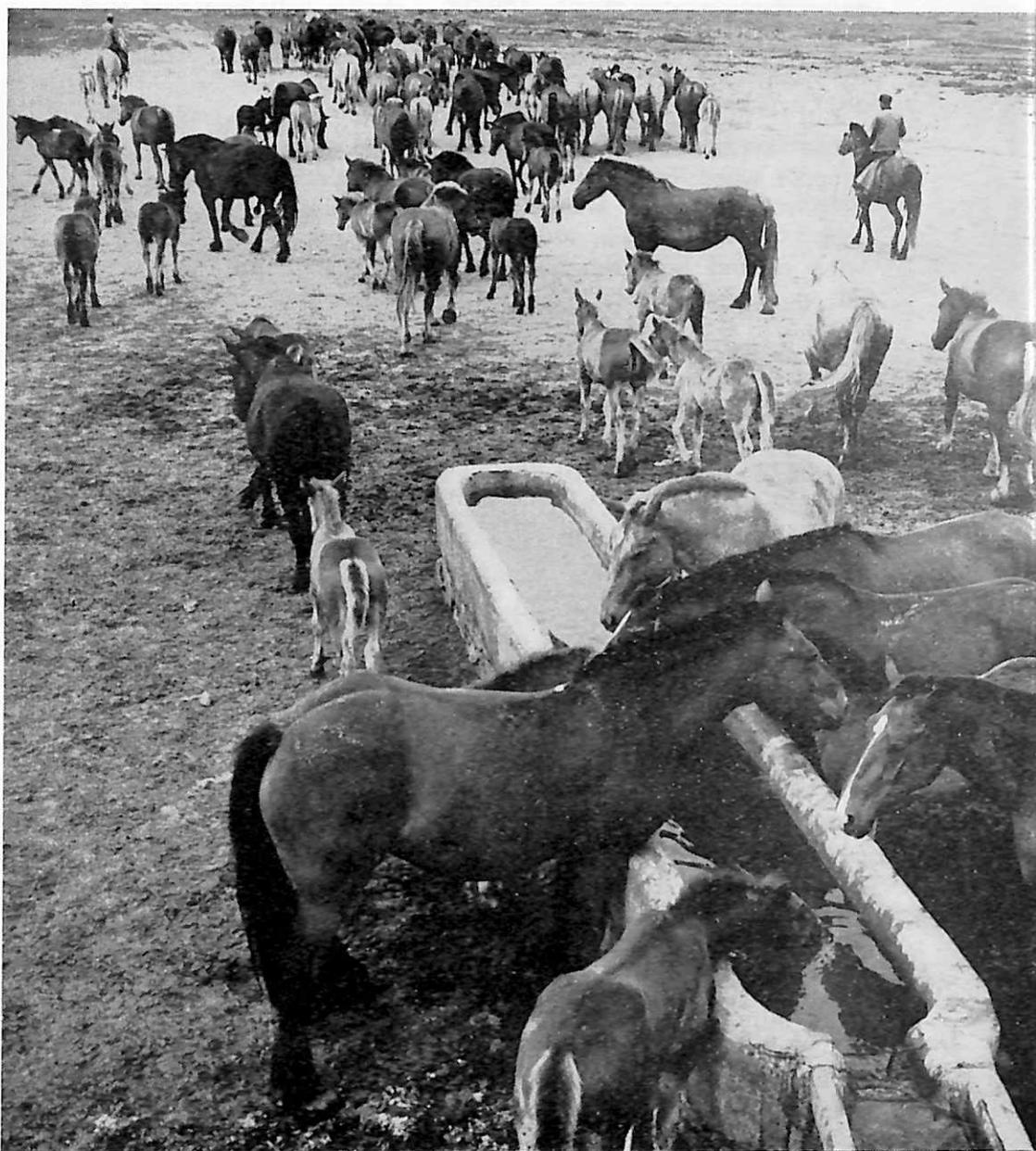
An experimental breeding center for the Changpei horse.

Green Walls

Describing the plateau, historical records said, "There are no trees at Pashang." True, the frequent and heavy sandstorms outside the Great Wall made it hard for trees to live. But more basically it was the semi-feudal, semi-colonial social system grinding down the working people that kept



Water from a mechanized well irrigates fields in the Takou brigade.



the place bare and barren for centuries. The story of Wangchia Village illustrates how people who are masters of their own fate can emancipate the mind and clothe the bare earth in greenery.

Wangchia Village brigade is situated at a wind passage. There had not been a single tree in the place in people's memory. When a fierce wind swept up, the skies and earth were shrouded in dust and sand. Farming was difficult when nature was hostile. When they first heard Chairman Mao's call to learn from the Tachai production brigade in agriculture, the peasants of Wangchia Village were eager to try. Then in the cultural revolution when Chairman Mao's revolutionary line of believing in and relying on the masses was widely practiced, they turned eagerness into a determination to plant shelter belts and transform the backward picture on the plateau.

But in the beginning there were a few skeptics. "You can't find a drop of water even at three feet deep in this sandy waste," they said. "How can trees live? The wind around here can even pull out potato shoots buried in the ground, it's sure to beat the saplings to death."

Wang Ming-hai from the county administration and brigade Party secretary Chen Wei-hsien together went to the masses to find out if there was any way at all to keep the trees alive.

"Well," said 62-year-old Liu Chu, a Party member, "we always have to replant the crops several times each year on the land in the western part of our village because the wind destroys them so easily, but we seldom have to do that with the fields in the eastern part because the village screens the land. As the saying goes, 'An inch of grass can block ten feet of wind.'"

If the village houses could protect the crops against the wind, Wang Ming-hai thought, surely the saplings could live if walls were built around them. He called a meeting of the brigade members and together they studied Chair-



The Linyuan brigade has grown a network of shelter belts.

man Mao's teachings about serving the people wholeheartedly and how the people of Tachai remade their mountain land. When he finally spoke of his idea, the people were all for it, and although it was winter the campaign to build shelter belts began at once.

Party secretary Chen Wei-hsien and the other leaders went out in heavy snow and wind to survey the land. After crossing endless sand dunes and bare plains, they located six wind passages. They set up markers on an expanse of 260 hectares for building walls to keep out the wind. In two winters and springs the brigade members put up 24 walls 5 feet high and 4½ feet thick. Within them they planted a network of 28 shelter belts totalling 25 kilometers and surrounding the cultivated land. Because of the new look, the brigade changed its name to Linyuan, or Forest Source.

Like Linyuan, many other brigades also changed the picture of their land during the cultural revolution. The Wupeng brigade in Kangpao county was also once treeless. In four years its members planted 150 hectares of shelter belts. They also dug 10,000 "fish-scale pits" on the sides of a barren hill and planted 50,000 trees in them. All are flourishing.

The cultural revolution put an end to the bare horizons at Pashang. With 77,300 hectares of trees, many wind passages are sealed and crop yields of some brigades increased several fold. Where once there was "never a peach or apricot blossom the year

round", the people are now eating fruit grown locally.

Water for the Plateau

At Takou Village brigade in Kangpao county in the northern part of the plateau, we saw criss-crossing shelter belts and canals, sturdy crops and energetic commune members irrigating the fields. It was hard to believe that once this place had been drought-ridden and lacked water the year round.

There was not one river or stream in all the county's 3,000 square kilometers, and drought occurred nine years out of ten. The local people had been digging wells from 1951 to 1964 but not one of them yielded enough water for irrigation. Inevitably some people lost confidence. "There's no underground water here," they said. "It's a wild goose chase even if we dig for a hundred years!" It was just this kind of dogma that had shackled people's minds so that for ten years they had not thought of developing water conservation on any scale.

The tides of the cultural revolution pounded at all conservative thinking. The Takou peasants criticized and repudiated the idea of relying on nature to make a living and resolved to find water.

A shock team of 24 Party, Youth League and militia members led by Party secretary Chiao Yu began digging a new well. At four meters, it hit drift sand and caved in. The team dumped a dozen cartloads of



stone to hold back the sand but all were swallowed up. **“Be resolute, fear no sacrifice and surmount every difficulty to win victory”**, Chairman Mao’s teaching inspired them to keep trying. Fighting the drift sand for 24 days, they finally succeeded in finishing the first deep well.

A mass campaign for more wells followed. Lu Kuei-hsiang, a woman activist in the study and application of Mao Tsetung Thought, led 12 militiawomen in starting another well. They finished it in 16 days, breaking down the old feudal superstition that “wells dug by women will yield no water”.

Now with 15 deep wells, Takou brigade has 170 hectares in which crop yields have made big increases and harvests guaranteed despite the most severe drought. Crop yields made big increases.

Since the cultural revolution the four counties on the plateau have built 3,300 wells and 29 reservoirs and thus added 8,600 hectares of irrigated land.

In Shangyi county we saw many reservoirs. A new one being built by a commune will hold five million cubic meters of water and irrigate 1,300 hectares of land. Figuring according to the number of able-bodied workers, the commune could not finish such a project even in three years if it had to grow crops as well. But a spiritual force is not to be calculated in numbers. The commune completed the bigger part of the project in only

seven months while persisting in agricultural production as well.

Home of the Changpei Horses

Our next stop was Changpei county’s Mangkuo brigade, a breeding center of the famous Changpei horses.

The brigade has only 160 families but it keeps 280 draught animals. We were looking at a herd of sleek chestnut horses when a herdsman came over and said, “These are Changpei horses. Look how tall and sinewy they are! Each can pull a weight of 1,500 kilograms and keep up a high speed.” Adding that this was an improved breed, he said with pride, “Now our brigade alone can sell 40 of the best of these horses to the state every year.”

But before liberation Mangkuo Village was known for its extreme poverty. The village’s six mules and horses belonged to a landlord, a rich peasant and three middle peasants. The poor and lower-middle peasants had nothing.

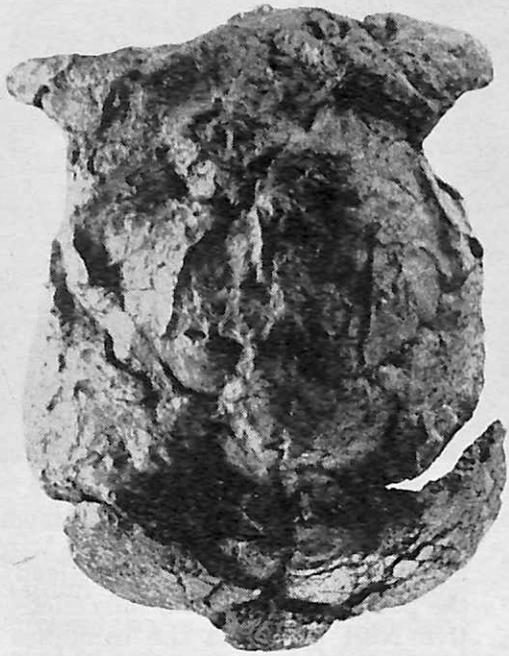
After the people’s commune was formed in 1958, Liu Tai, Party secretary of Mangkuo, firmly guided his brigade in practicing Chairman Mao’s teaching, **“Take grain as the key link and ensure an all-round development.”** Since the plateau’s rolling pastures were a good place for raising livestock, Mangkuo concentrated on doing this besides growing grain.

In 1961 when stock was multiplying, the renegade Liu Shao-chi

and company, in an attempt to lead the peasants away from the collective road and onto the capitalist road of “going it alone”, tried to have the draught animals and sheep distributed to individual households to raise. A few bad people got ready to tear down the brigade stockade and lead the animals away. Liu Tai detected the plot and called the members together for discussions, comparing life before and after liberation. This helped all to see through the plot of the enemy and remember that **“only socialism can save China”**, as Chairman Mao pointed out. With the overwhelming majority of the members firm in keeping the animals together, the collective economy was consolidated. Liu Tai has since been promoted to be secretary of the Changpei county Party committee.

Today the Pashang Plateau has not only become a granary for the Changchiakou region but also a base for breeding draught animals, boasting a total of 250,000. It also has 500,000 sheep and 270,000 pigs. More animals mean more fertilizer, and the plateau is getting bigger harvests. Last year it sold to the state 65,000 tons of grain, 32,500 tons of oil, 7,500 tons of meat, 675 tons of wool and 3,500 tons of eggs.

As we wound up our 1,500-kilometer travels and drove away from the plateau, we could not help looking back at the herds of cattle, horses and sheep browsing on carpet-like pastures under the deep blue autumn sky, scenes that will stay with us for a long time.



Skull cap of Lantian ape-man (half life size).

Discoveries of Prehistoric Man in China

WOO JU-KANG

THE origin of man is one of the most important basic theoretical problems in science. In the latter half of the 19th century, Charles Darwin advanced the famous theory that man was evolved from apes. The great teacher Frederick Engels pointed out that labor "is the prime basic condition for all human existence, and this to such an extent that, in a sense, we have to say that labor created man himself". These words laid the foundation of the materialist view of the origin of mankind.

Discovery and studies of human fossils in the past century greatly enriched the materialist view of the origin of mankind. The abundant fossils discovered in China occupy an important place in the study of human history. Chairman Mao made a new generalization of the characteristic of mankind when he said in his *On Protracted War* (1938), "It is a human characteristic to exercise a conscious dynamic role." These words are a dialectic and historical materialist guide to the study of the origin of mankind.

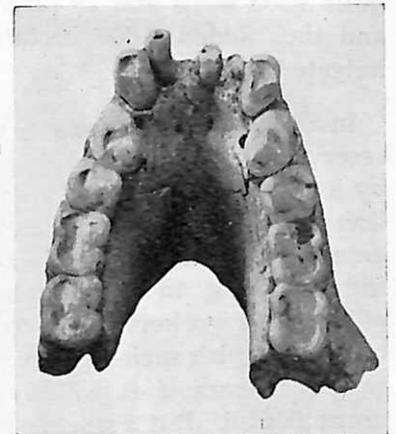
Before liberation when China was under the rule of the Kuomintang reactionaries, foreigners monopolized the excavation and study of human fossils in China. Since 1949, under the leadership of Chairman Mao and the Communist Party, with the help of the working people everywhere in the country, Chinese scientists have discovered many important new materials of human fossils, stone implements and associated animal fossils. Research on these materials are important contributions to the study of human history.

Below is a brief chronological summary.

According to available data, the ancestors of man and apes first separated more than 20,000,000 years ago during the Lower Miocene period of the Tertiary age. Incomplete jawbones and teeth of *Ramapithecus*, which lived over ten million years ago, showed it was probably a form on the branch of man's ancestors. The ten teeth of *Dryopithecus* unearthed from the lignitic beds at Hsiaolungtan in Kaiyuan, Yunnan province, in 1956

WOO JU-KANG, well-known anthropologist, is with the Institute of Vertebrate Paleontology and Paleoanthropology, Chinese Academy of Sciences.

Front (left) and back view of the skull of Peking Man discovered in 1966 (half life size).



Lower jawbone of *Gigantopithecus* (half life size).

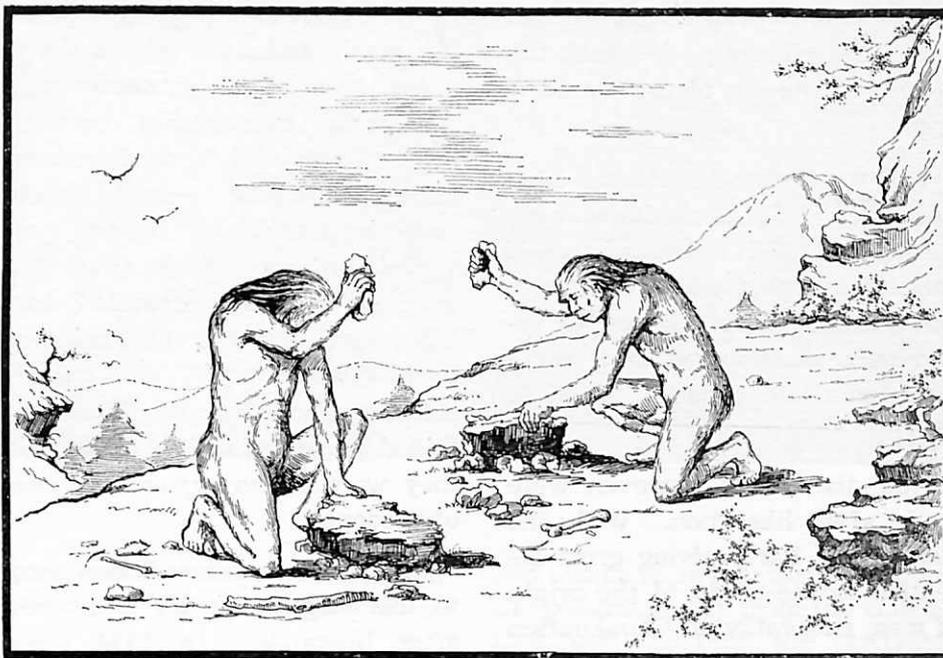
and 1957 are probably also a representative of this form. The discoveries indicate that south China may have been part of an important birthplace of mankind.

One of the ancestors of mankind that lived several million years ago is the *Australopithecus*, but no trace of this specimen has yet been found in China.

It is perhaps suitable at this point to mention *Gigantopithecus*, or giant ape, the largest of the primates so far discovered. Though not on the main branch of the human line of evolution, it is closely related to man. Several teeth of *Gigantopithecus* were known to exist before liberation, but the exact site of their discovery and their geological age were not clear. After liberation, following years of field work, we finally located its home. Among the deposits of the Lower Pleistocene period in several caves in the Kwangsi Chuang Autonomous Region were discovered three complete mandibles, or lower jawbones, of *Gigantopithecus* and more than 1,000 teeth. In 1968 and 1970 more than 200 teeth of *Gigantopithecus* were found in Hupeh province.

MANKIND evolved within the last million years when its representatives already possessed human traits, though still in its primitive form. They were able to make and use tools for productive labor. They possessed consciousness and developed language which they used to exchange and pass on experience gained in the practice of production. They stayed together in primitive groups and used collective strength to fight a hostile nature. They labored together and enjoyed the fruits of labor together. They already possessed the "conscious dynamic role" characteristic of human beings and were therefore able to gradually master the laws of nature through practice, and go about changing nature consciously, with plans and set goals, in order to bend it to their needs.

True mankind of the first stage is *Homo erectus*, or ape-man. He was able to make rough stone



An artist's conception of the life of Peking Man.



implements of the early Paleolithic type. Substantial evidence shows he ranged widely over China's vast land. He had limbs like those of man. The upper limbs, especially the hands, were used for work, and with much dexterity. The lower limbs assumed the function of movement, enabling him to walk erect. The skull retained some of the characteristics of the ape, such as a low cranium, protruding jaws, and thick supraorbital ridges above the eyes. The average cranial capacity of ape-man was about three-fourths that of modern man. In appearance he had the

body of man with an ape-like head. This unbalanced phenomenon showed that in the early stage of the evolution of mankind, the limbs were more highly developed than the head, and that the dexterous movements of the hands preceded the development of the brain and not vice versa. Consequently, consciousness is the product of labor.

Though the tools used by ape-man were crude, already different ones were used for different purposes. Evidence found in the caves inhabited by Peking Man prove that he used fire and was able to control it. This makes him

the earliest representative of fire users, and greatly pushes back the history of the use of fire by mankind.

The world-famous Peking Man unearthed at Choukoutien near Peking in 1927 is representative of this stage of human development. But the finds, representing 40 individuals, disappeared after some Americans laid hands on them in 1941.

New discoveries, however, were made after liberation. With the Communist Party giving great attention to the study of the origin of man, excavation at Choukoutien was resumed soon after Peking was liberated in 1949. In 1949 and 1951 we recovered fragments of an upper arm bone (humerus) and a leg bone (tibia) and five teeth of Peking Man. In 1959, during the big leap forward, we found a mandible of Peking Man in the same cave. In 1966 at the outset of the cultural revolution we unearthed another fairly complete skull cap.

From 1963 to 1965 a field team from our institute discovered a mandible and a skull of the Lantian ape-man and associated stone implements in the reddish clays of the Middle Pleistocene age in Lantian county near Sian, Shensi province. The mandible belonged to a female individual of advanced age.

THROUGH long periods of labor, man's ancestors gained deepening knowledge of nature and the social relationship between men. Their ability to transform nature improved steadily, their tools became more refined and varied. About 100,000 years ago mankind entered the middle Paleolithic age. Their cranial capacity by now was fairly close to that of modern man, their skeletons retained some primitive traits, but they were *Homo sapiens*, or men of wisdom.

In China human fossils belonging to this stage were all discovered after liberation. In 1954 three children's teeth and large numbers of stone implements were recovered at Tingtsun village, Hsiangfen county, Shansi province. They constitute the first group of human fossils of the middle Paleolithic age found in China.

In 1957 Changyang county of Hupeh province reported the discovery of human fossils in a cave. These were a fragment of a maxilla and a premolar belonging to Changyang Man.

During the big leap forward in 1958 the peasants of Kwangtung province in south China, while digging for earth containing phosphorus in a cave on Lion Hill, at Mapa near Shaokuan, discovered a fairly complete skull cap belonging

to a male individual of middle age. Studies of the skull cap show that Mapa Man is probably the earliest representative of mankind of the middle Paleolithic age.

ABOUT 40,000 years ago mankind passed into the late Paleolithic age. His physical structure by now was practically the same as modern man. The major races of modern man were also formed in this stage of human development.

Chairman Mao pointed out in his *On Practice*, "Marxists hold that in human society activity in production develops step by step from a lower to a higher level and that consequently man's knowledge, whether of nature or of society, also develops step by step from a lower to a higher level, that is, from the shallower to the deeper, from the one-sided to the many-sided."

Through long practice man had greatly improved his ability in production, consequently his ability of recognition also improved. He began to paint and carve. The matriarchal commune developed. Man at this stage became more widely distributed over the earth. There is much evidence of this in China.

Of the human fossils discovered before liberation, only the Upper Cave Man at Choukoutien was regarded as belonging to this stage. Unfortunately the fossils of Upper

Teeth of *Gigantopithecus* (life size).

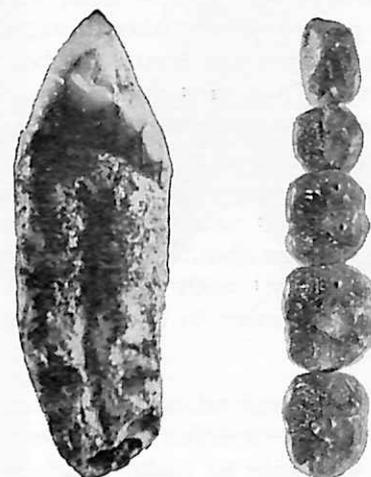


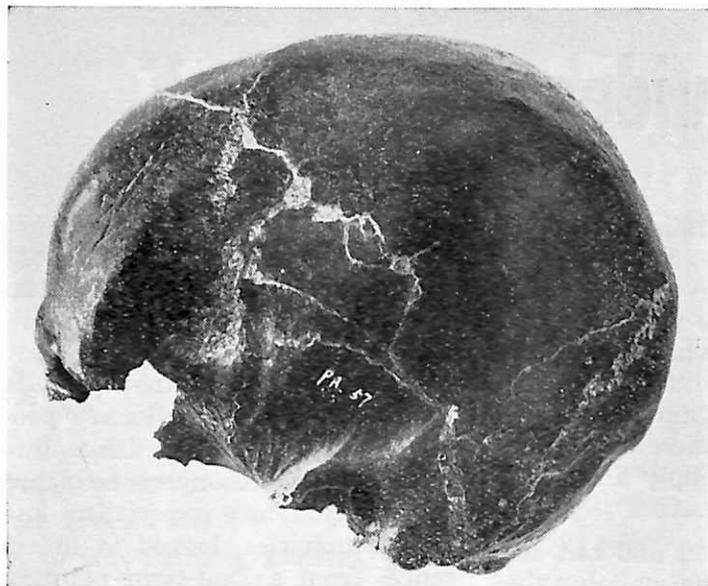
Bone awl used by Tzeyang Man (actual size).



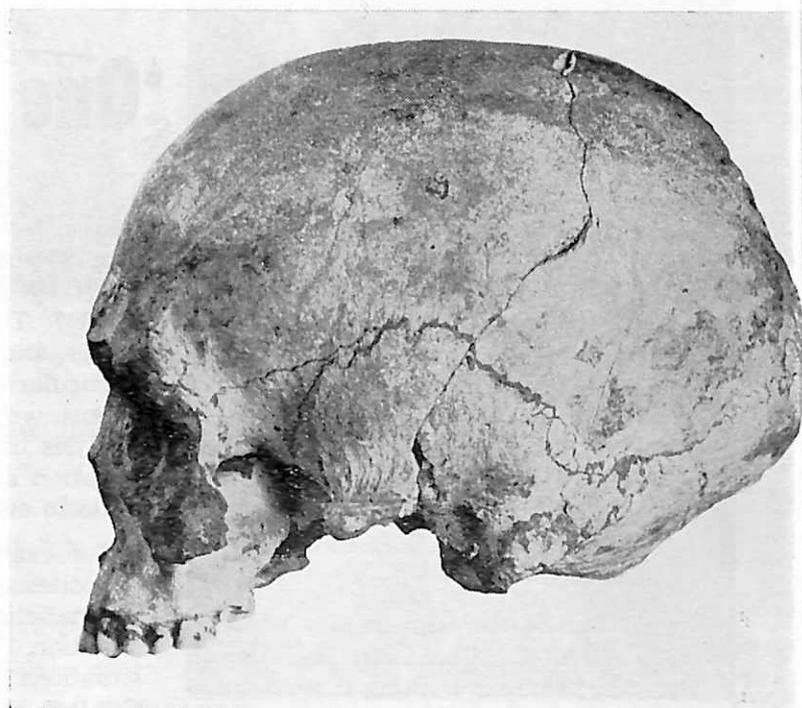
Tooth of *Gigantopithecus* (life size).

Teeth of *Dryopithecus* (life size).





Skull of Tzeyang Man (half life size).



Skull of Liukiang Man (half life size).



Skull cap of Mapa Man (half life size).

Cave Man, like that of Peking Man, last heard of in American hands, have disappeared.

Back in 1922 several French scientists discovered some stone implements and an incisor tooth of a seven or eight-year-old child in the sand and gravel beds at Ordos in Inner Mongolia. It was then considered as of the middle Paleolithic age. After liberation Chinese scientists made extensive excavations in the area and discovered a parietal bone, a thigh bone (femur) and a number of stone implements. After detailed stratigraphic study of the beds, conclusions were

reached that Ordos Man belonged to the late Paleolithic age.

In addition to the fossils found in north China, more human fossils of the late Paleolithic age were found in south China after liberation. In 1951 while the Chengtu-Chungking railway in Szechuan province was under construction, the builders unearthed the skull of an aged female individual and a bone awl while digging foundations for bridge piers at Tzeyang. In 1956 members of the Chinshan commune, Lichiang county, Yunnan province, discovered three human thigh bones while digging an irrigation canal. In the same year a

field team from our institute uncovered a human skull base in a cave in Chilin Hill, Laiping county, Kwangsi. An upper arm bone found in 1957 at Chienping county, Liaoning province, by staff members of the Liaoning Provincial Museum probably also belonged to this period.

Relatively large quantities of specimens were discovered in the Tungtienyen Cave of Liukiang, Kwangsi, during the big leap forward of 1958. They included a well-preserved human skull, two thigh bone fragments, a section of the vertebral column and a hip bone.

SOME 10,000 years ago mankind entered the Neolithic age and invented polished stone implements and pottery. Large amounts of skeletons of the Neolithic age were unearthed after liberation. Most famous are the skeletons and painted pottery excavated at Panpo village near Sian, Shensi province.

The new paleoanthropological discoveries in the past two decades show extensive distribution of prehistoric man in China and provide additional substantial evidence for the materialist view of the origin of mankind.

More on 'One Divides into Two'*

ONE divides into two" is the basic law of Marxist materialist dialectics. It means that two contradictory aspects are present at any time in everything — natural, social or ideological. They are interdependent and at the same time they struggle against each other. This interdependence and struggle determine the life of all things and push their development forward.

This is the universality of contradiction. Chairman Mao points out, "There is nothing that does not contain contradiction; without contradiction nothing would exist."

When we say "one divides into two", we do not mean the superficial phenomena of things, such as a log sawed into two sections or a sheet of paper cut into two pieces. Then, just what are the

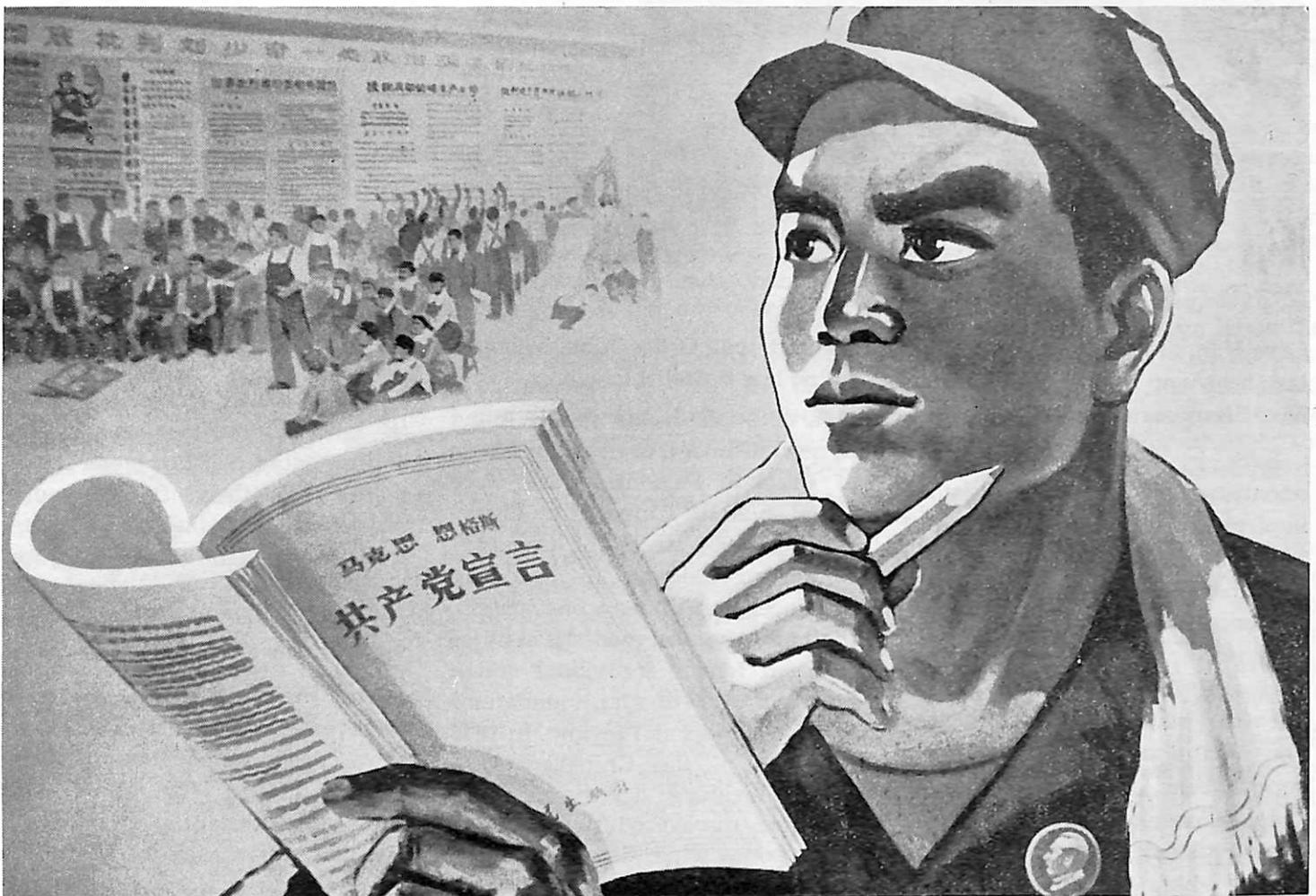
two aspects of a thing (how are they mutually dependent and how do they struggle against each other)? These vary with different things, and this is what we call the particularity of contradiction. It means we should make concrete analysis of each concrete thing or situation and not apply a set formula to everything.

For example, good and bad are opposites. But these make up the contradiction in only one kind of situation. We must not look at all situations from these two aspects. Can we say that imperialism and reactionaries have a good and a bad side to them? Certainly not. They are decaying, dying things. Then how do we apply "one divides into two" to imperialism and reactionaries? Just as everything in the world has a dual nature (this is the law of the unity of opposites), so

imperialism and all reactionaries have a dual nature. On the one hand, they are real tigers; they eat people, they eat people by the millions and tens of millions. But, being up against the resolute struggle of the revolutionary people, in the end they change into paper tigers, dead tigers, beancurd tigers. Therefore imperialism and all reactionaries, looked at in essence, from a long-term point of view, from a strategic point of view, must be seen for what they are — paper tigers. On this analysis we build our basic strategic thinking against imperialism: despise it strategically and take it seriously tactically.

The contradiction in a concrete thing is quite complex. The two

* See "One Divides into Two" in the April 1971 issue of *China Reconstructs*.



contradictory aspects vary with each different process and stage of development. If we recognize the law of "one divides into two" only in the abstract sense without going deep into a thing and analyzing it concretely, we will not be able to find out the nature of the contradiction.

The two contradictory aspects of a thing are not in a state of absolute balance. One aspect is necessarily the principal aspect playing the leading role. The other is the secondary aspect. **"We must learn to look at problems all-sidedly, seeing the reverse as well as the obverse side of things."** To look at a problem all-sidedly means to investigate its two contradictory aspects in connection with each other. For instance, there are two aspects in the present world situation. Chairman Mao made an all-sided and scientific analysis of the situation when he said, **"The danger of a new world war still exists, and the people of all countries must get prepared. But revolution is the main trend in the world today."**

These are the two aspects of the situation. On the one hand, the world situation is excellent and is getting better all the time. The people's revolutionary struggle is growing vigorously and the united front against U.S. imperialism is steadily widening and growing stronger. U.S. imperialism and social imperialism are extremely isolated and facing increasingly difficult days. This is the principal aspect playing the leading role in the current world situation. This is the main stream.

On the other hand, an excellent revolutionary situation does not mean international class struggle is easing up. As a matter of fact, the more revolution advances, the more counterattacks from dying U.S. imperialism and all its running dogs. Though badly battered by the people of the world, U.S. imperialism has not in the least restrained its aggressive ambition. Today the two superpowers are colluding and at the same time contending with each other in an attempt to redivide the world. Both are stepping up armaments expansion and war preparations. Backed by U.S. imperialism, the

ambitious Japanese militarists are intensifying foreign expansion, already a dangerous force of aggression and war menacing the Asian people. The danger of a new world war truly exists. In observing and analyzing the present international situation, we must recognize this side of the problem, or we will lose our vigilance and relax our fighting spirit.

Chairman Mao points out, **"The matter does not end with their (the contradictory aspects — Ed.) dependence on each other for their existence; what is more important is their transformation into each other."** Why is it that each of the contradictory aspects within a thing transforms itself into its opposite and thus pushes the constant development of the thing? This is because the two aspects are interconnected and at the same time struggle with each other.

For example, in human society, antagonism between classes exists as a particular manifestation of the struggle of the opposites. Consider the contradiction between the exploiting and the exploited classes. Such contradictory classes coexist for a long time in the same society, be it slave, feudal or capitalist society, and they struggle with each other. But it is not until the contradiction between the two classes develops to a certain stage that it assumes the form of open antagonism and develops into revolution. This pushes society into a higher stage. Such is the way human society develops from the lower to the higher stage.

"In given conditions, each of the two opposing aspects of a contradiction invariably transforms itself into its opposite as a result of the struggle between them. Here, the conditions are essential. Without the given conditions, neither of the two contradictory aspects can transform itself into its opposite."

When the U.S. imperialists unleashed their war of aggression against Viet Nam ten years ago, they were overweeningly arrogant. They claimed they would suppress south Viet Nam in 18 months. But the heroic Vietnamese people were unafraid. They took up arms and fought U.S. imperialism — the best-equipped and most ferocious

enemy in the world — blow for blow. Drowned in an ocean of people's war, the enemy met ignominious defeat. The Vietnamese people set for the oppressed peoples a brilliant example of a small and weak nation defeating a big and strong one. The Vietnamese people have changed from weak to strong and U.S. imperialism from strong to weak. Here, the essential condition is that the Vietnamese people dare to fight, and win, against the most ferocious enemy in the world.

For the people, there are two kinds of transformation. One is favorable, such as failure turning into victory, backwardness into progress. The other is just the opposite and is unfavorable. We should apply the method of "one divides into two" to analyze the different tendencies and conditions of transformation of a thing in order to promote its turning to the direction favorable to the people and prevent it from turning to the direction unfavorable to the revolution.

Imperialism invades and enslaves small and weak nations. These nations can defeat all enemies no matter how strong they are so long as they fully mobilize their people and firmly rely on them to fight a people's war — important conditions for transformation. Without these conditions, it is impossible to transform the situation in the direction of victory. We hold that the revolutionary people of the world can certainly defeat U.S. imperialism and all its running dogs. To realize this aim, the thing to do in our struggle is to constantly create conditions for expanding and strengthening the new forces and progressive elements; that is to say, unite with all the forces that can be united and form the broadest possible united front to oppose U.S. imperialism.

"One divides into two" is the core of dialectics. It is the world outlook of the proletariat. Only the proletariat with its thoroughgoing revolutionary spirit and utter fearlessness can master the objective law of the development of things, understand dialectics thoroughly and use it to observe, analyze and solve problems to realize the goal of revolution.

Centenary of the Paris Commune



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Fiftieth Anniversary of the Founding of the Chinese Communist Party



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STAMPS OF NEW CHINA

Two Sets of Commemorative Stamps

MARCH 18 this year marked the centenary of the Paris Commune. To celebrate this great "festival of the proletariat", the Ministry of Communications of the People's Republic of China issued a set of four stamps on the Paris Commune beginning March 18, 1971.

Stamp 1, 4 *fen*, the flag of the Paris Commune in scarlet with a golden frame against a background of light yellow-orange. The inscription in gold on the flag reads: "The 117th Battalion of the 9th Legion of the Paris Commune, the Republic of France."

Stamp 2, 8 *fen*, light brown, bistre-brown. The armed uprising of the Paris proletariat and other working people on March 18, 1871.

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THE Ministry of Communications of the People's Republic of China issued a set of nine commemorative stamps beginning July 1, 1971 in celebration of the 50th anniversary of the founding of the Chinese Communist Party. The stamps present the historic sites marking the victory of Chairman Mao's proletarian revolutionary line in the different historical periods of the Chinese revolution. One unit of three stamps is a symbolic presentation of the slogan "Unite to win still greater victories," put forth at the time of the Party's Ninth National Congress.

Stamp 1, 4 *fen*, red-orange. Site of the First National Congress of the Communist Party of China held in Shanghai on July 1, 1921.

Stamp 2, 4 *fen*, emerald. The National Institute of the Peasant Movement founded by Chairman Mao in Kwangchow in 1926, where large numbers of revolutionary cadres for the Party were trained.

Stamp 3, 8 *fen*, turquoise-blue. The Chingiang Mountains, where Chairman Mao built China's first rural revolutionary base in 1927 and charted the course for the Chinese revolution — to surround the cities from the countryside and seize political power by armed force.

Stamp 4, 8 *fen*, bronze-green. Site of the Tsunyi Meeting in Kweichow province, where an enlarged meeting of the Political Bureau of the Party Central Committee was held in January 1935 during the Long March. Convened at a time when the Chinese revolu-

tion was at its most critical juncture, it was a meeting of great historic significance.

Stamp 5, 8 *fen*, yellow-olive. Yen-an, where the Party Central Committee made its headquarters from 1936 to 1948. From Yen-an and the Shensi-Kansu-Ningsia Border Region, Chairman Mao led the Chinese people in the anti-Japanese and liberation wars.

Stamp 6, 22 *fen*, orange-red and gold. Tien An Men Square in Peking. From its rostrum, on October 1, 1949, Chairman Mao proclaimed the establishment of the People's Republic of China.

All the stamps measure 40 × 30 mm. *Perf.* 11½. Stamps 1 and 4 are photogravured, the rest are photogravured and engraved. Serial numbers 8-11.

These six scenes are against a background of vermilion.

Stamps 7, 8 and 9, 8 *fen*, in full color against a buff background, are presented as a unit. They picture people of the different nationalities of China, Chairman Mao's works in hand, advancing against a background of red flags.

In the background of Stamps 7, 8 and 9 are, respectively, iron and steel works, the Great Hall of the People and terraced fields, all in orange-red. These symbolize that in socialist China, under the leadership of Chairman Mao, political power is consolidated, industry and agriculture have taken big strides and the people are making victorious advances.

Legend in gold on the left side of Stamps 1—6 and that in red across the top of Stamps 7—9 read: "In Celebration of the 50th Anniversary of the Founding of the Chinese Communist Party."

All the stamps measure 52 × 32 mm. *Perf.* 11½, photogravured. Stamp serial numbers 12-20.

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ACROBATICS



Tightwire-walking — hand-stand



Left: Balancing herself on top of the chairs, the acrobat turns herself on one hand.

Above: Red flowers turning to the sun.

Upper right: The flying spear in "Celebrating a Bumper Harvest".

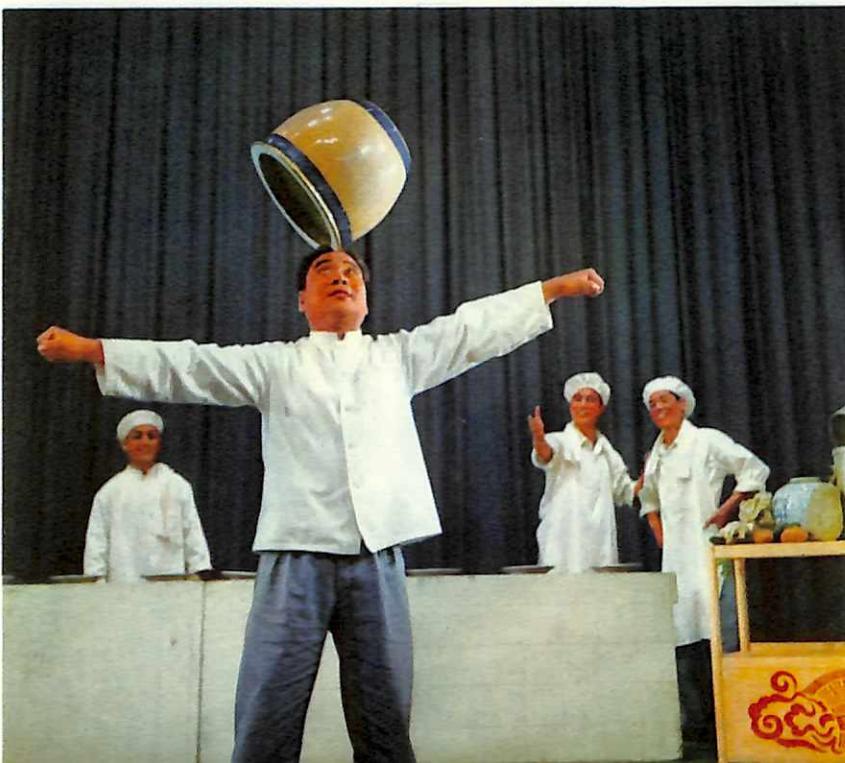
Lower right: Jar-balancing by a "cook".



Tightwire walking — somersaults.



Tightwire-walking — splits.



Group gymnastics incorporating movements from traditional military exercises.



"Red Painters"

New Look in Acrobatics

Staff Reporter

WHEN the Peking Acrobatic Troupe performed in the capital recently, the 3,000-seat theatre of the Peking Exhibition Hall was packed for every performance. Called the All-China Acrobatic Troupe when it toured some 30 countries in Asia, Europe and Africa, it was appearing before the audience for the first time since the cultural revolution. For two hours workers, peasants, soldiers, students and office workers watched entranced at exciting feats and startling tricks taking on fresh meaning as they were used to depict new content.

The velvet curtains part to reveal a scene of waving red flowers facing the rising sun, symbol of the Chinese people's love for Chairman Mao and the Communist Party. The flowers are formed by acrobats who move in changing and beautifully intricate dance patterns as they keep twirling red porcelain plates balanced on slender bamboo sticks.

Chairman Mao's teaching, "**Promote physical culture and build up the people's health**", is the theme of group gymnastics. Thirteen acrobats, adapting the lithe postures and movements of the *wu shu*, an ancient art of self-defence, form a variety of breathtaking designs expressing the vigorous spirit of modern youth at physical training.

"Red Painters" makes use of extraordinary balancing skill to mime an artist painting a poster. The artist, brush in hand, straddles an unsupported ladder and stays upright. As an assistant hands him one bowl of paint after another, he deftly kicks them one by one so that they land upright on top of his head, making a stack of colors for him to select from.

"The Cooks" adapts magic and acrobatic skills to tell the story of five cooks who juggle and play in their kitchen. The first one picks up an empty steamer and, in the twinkle of an eye, brings out from it all kinds of vegetables and fruit. Finally from the empty steamer he produces a large porcelain jar filled with water. Before the audience has time to recover from this sur-

prise the jar disappears again. The cooks then relax with a display of traditional feats of jar balancing and juggling with pots, spoons and forks.

In "Celebrating a Bumper Harvest", acrobatic skills depict the peasants' joy in a good year after hard work. The traditional juggling instruments such as rods, plates, knives and tridents are replaced by sickles, sun hats and objects in various shapes such as huge ears of corn and sunflowers. The acts are no less exciting as these objects are tossed and twirled and passed with lightning speed about the stage. The climax comes when, to the accompaniment of drums and gongs, an acrobat sets a red-tasselled spear twirling rapidly on its axis. Increasing the speed, he makes it slide, by body and muscle movements, up his arms and shoulders, down his calf, over the back and between the legs. Invariably the audience breaks into applause. More than once, at the end of this item, peasants in the audience ran onto the stage to congratulate the acrobats, saying, "It's so good to see acrobatics used to express our feelings. Thank you!"

In "Yankees Get Out of Viet Nam!" acrobatics and comic tricks are used to depict the south Vietnamese people's hatred of the U.S. imperialists, the courage and resourcefulness of the guerrillas in striking at the aggressors.

Many traditional acts with a long popular history have been enriched and raised to a new level — tightwire walking, diabolo (a large bamboo spool) playing, balancing on chairs, and trapeze and magic acts.

In tightwire walking, for example, the acrobat used to hold something, a rod, an umbrella or a big fan, to balance herself. With hard training, the Peking troupe's young acrobats are able to walk the wire easily without such aid. What is more, they now do on the tightwire movements such as splits and somersaults which are usually done on the balancing beam. Most breathtaking is perhaps the act in which two walkers come from opposite directions, meet in the center and exchange positions on the wire.

Requiring great skill and precise timing, the act was recorded in Han dynasty books 2,000 years ago but seldom performed before the cultural revolution.

For the act "Balancing on Chairs", another traditional favorite, the performer exhibits her skill in difficult feats attained through rigorous training. Stacking one chair on top of another at different angles, unaided, she finally does a hard item on top, balancing herself first on two hands and then on one.

CHINESE acrobatics has a history of more than 2,000 years. Historical records show it was already a popular entertainment art in the Han dynasty (206 B.C.-A.D. 220). Created and loved by the working people, it was handed down from generation to generation. But throughout the feudal ages and the Kuomintang regime, the reactionary ruling classes never recognized it as an art, seeing it only as the practiced tricks of wandering entertainers that "have no place in the hall of elegant culture". Acrobats were kept at the bottom of the social order, lived in poverty and misery, the prey to all kinds of oppression and extortion. On the eve of liberation Chinese acrobatics was on the brink of extinction.

After liberation, guided by the Party's policy to "let a hundred flowers blossom, weed through the old to bring forth the new" and "make the past serve the present and foreign things serve China", acrobatics has taken a new lease on life and begun a step-by-step transformation.

Even as acrobatics moved in the direction of becoming a healthy art regaining popularity among the working people, Liu Shao-chi's revisionist line in literature and art interfered. Liu and his agents insisted that acrobatics was pure technique and skill, that it had no class character and therefore could not reflect the everyday life of the people. At the same time they tried to retain the worst of the feudal and bourgeois elements of acrobatics — pornography and horrors

and images degrading the working people. They tried thus to corrupt the people and pave the way for restoring capitalism.

During the cultural revolution acrobats studied and gained a deep understanding of Chairman Mao's teaching, **"In the world today all culture, all literature and art belong to definite classes and are geared**

to definite political lines." With this as a theoretical weapon, they criticized and repudiated Liu Shao-chi's line, and drew lessons from the struggle between Chairman Mao's revolutionary line and Liu's revisionist line. They realized that no art transcends classes, and acrobatics, like all forms of art, serves either the proletariat or the bour-

geois class. This is a matter of principle. If acrobatics is to serve the proletariat, it must reflect the life and struggle of workers, peasants and soldiers and in forms welcomed by them.

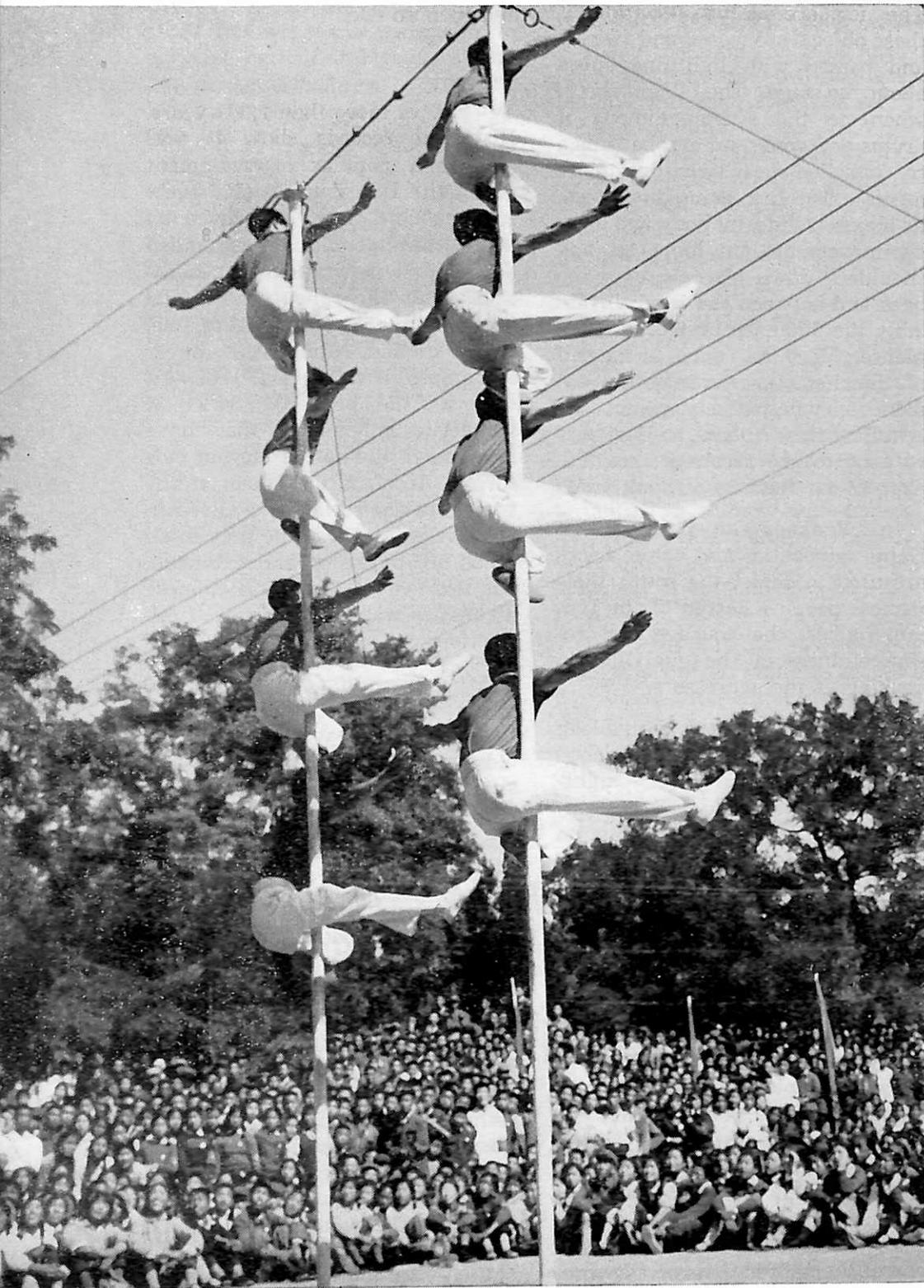
Following Chairman Mao's teaching that literature and art workers **"must for a long period of time unreservedly and wholeheartedly go among the masses of workers, peasants and soldiers, go into the heat of the struggle"**, the acrobats spent a year in the countryside and army units where they learned the fine qualities of peasants and soldiers and their proletarian thoughts and feelings. All this helped the transformation of acrobatics.

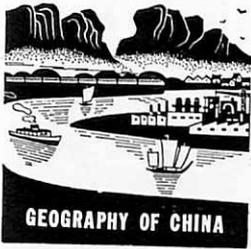
Chairman Mao pointed out, **"We must take over all the fine things in our literary and artistic heritage, critically assimilate whatever is beneficial, and use them as examples when we create works out of the literary and artistic raw materials in the life of the people of our own time and place."**

This was what members of the Peking Acrobatic Troupe did. They made a deep analysis of the old forms and techniques, assimilated the best and healthiest ones, and improved and enriched them to reflect present-day realities. This was the way they built up their new repertoire of more than 30 items showing China's socialist construction and the world people's revolutionary struggle.

Wherever they go, after a performance, the troupe always holds a meeting to ask for criticisms from the audience. Workers, peasants and soldiers not only make pertinent and helpful comments but watch the rehearsals to give specific suggestions as well as encouragement. From such close contact with its audience, the troupe will no doubt enrich acrobatics with still more and better items.

Celebrating the 22nd National Day, acrobats perform daring feats on poles at Taojanting Park.





Coasts, Islands and Harbors



People's Liberation Army fighters on guard on the coast of the East China Sea.

CHINA has a long and much-indented coastline, many islands and numerous fine harbors.

The seas along China's coast are the marginal seas of the western Pacific which lie between China and Korea, Japan's Kyushu and her Ryukyu Islands in the east, and the Philippines and the island of Kalimantan in the south. They are the Pohai Sea, the Yellow Sea, the East China Sea and the South China Sea. The first three lie to the east of the Chinese mainland and the last to its south.

The Pohai is an inland sea stretching deep into the mainland of China. Almost completely enclosed by the Liaotung Peninsula on the north and the Shantung Peninsula on the south, it joins the Yellow Sea at the Pohai Straits. Scattered in the straits and controlling the passage are the Miaotao

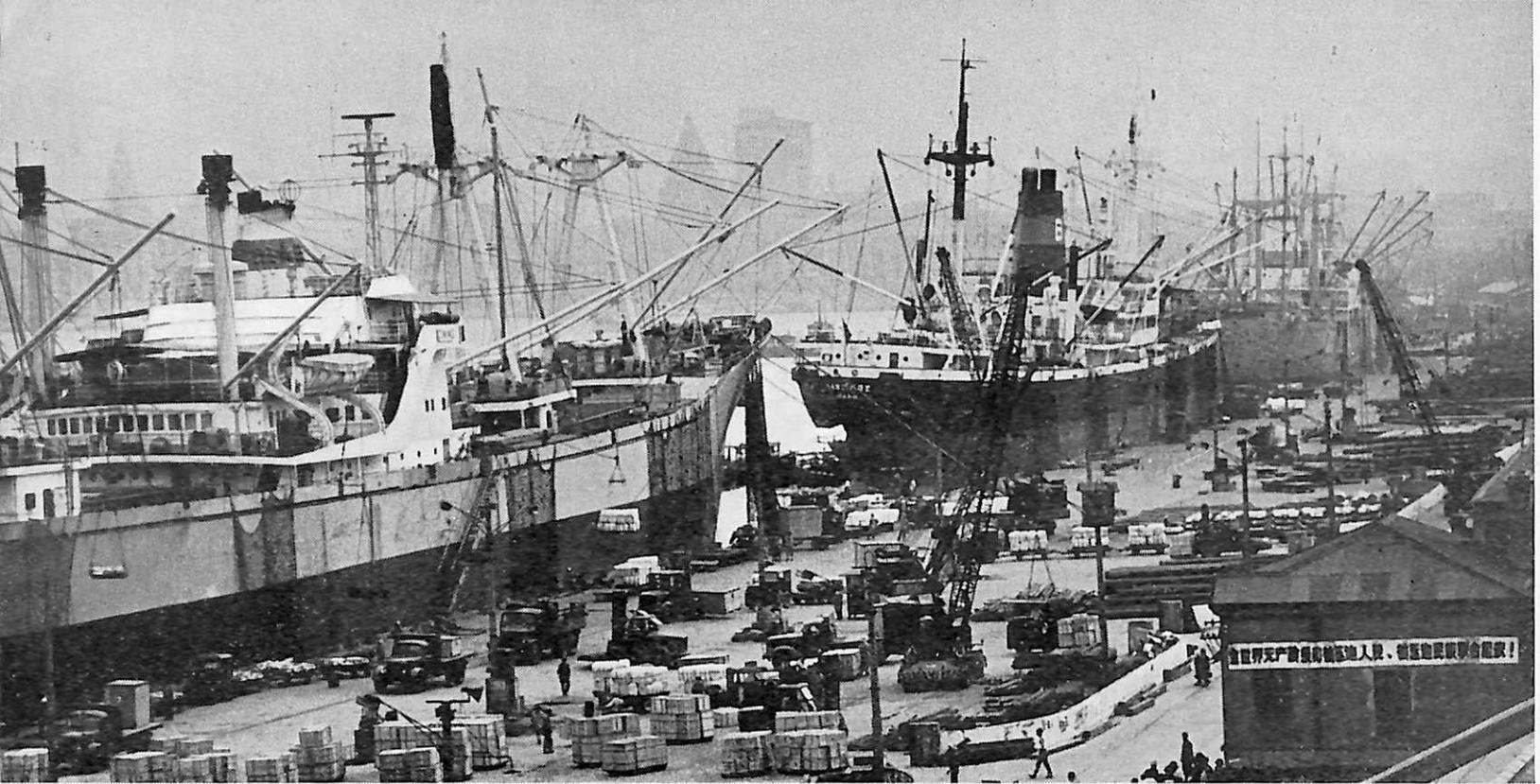


The Hanku Salt Field on the Pohai Sea.

Islands. Peking, the capital of China, is situated west of Pohai Sea.

The Yellow Sea, east of the Pohai Straits, extends from the mouth of

the Yalu River in the north to a line running from the north bank of the mouth of the Yangtze to Korea's Cheju-do Island in the south.



The Shanghai Harbor.

The East China Sea is contiguous with the Yellow Sea in the north, and stretches southward to a line running from Cape Chenhai in Amoy Bay to the mouth of the Choshui River in Taiwan province. It runs eastward to Japan's Kyushu and her Ryukyu Islands.

The South China Sea touches Kwangtung, Fukien and Taiwan provinces in the north, with the line running from Cape Chenhai to the mouth of the Choshui River as a demarcation between it and the East China Sea, and extends south to the waters around Tsengmu Reef. Linked with the Pacific and Indian oceans by the Bashi Channel, the Sulu Sea, the Java Sea and the Straits of Malacca, it is a passage vital to China's transoceanic communications with countries in Asia, Oceania, Africa and Europe.

Of China's numerous islands, Taiwan is the biggest, with Hainan next in size. The islands, islets, reefs and beaches in the South China Sea are divided into four groups, namely, the Tungsha, Si-

sha, Chungsha and Nansha islands. Tsengmu Reef of the Nansha Islands at the southernmost tip of China is one of the larger ridges of sand in this sea. Largely formed of coral skeletons, these islands and reefs make colorful spots in the sapphire-blue tropical seas.

Like the land surface, the floors of the Pohai, Yellow and East China seas slope gently from northwest to southeast. Average depth of the Pohai Sea, which is the shallowest, is about 20 meters, of the Yellow Sea 40 meters, of the East China Sea several hundred meters. The floors of these seas are extensions of China's eastern mainland submerged in the waters.

The Tiaoyu and other islands belonging to China are located in the East China Sea northeast of Taiwan. Between them and the Ryukyu Islands is a 2,000-meter deep trench.

The South China Sea is a relatively complete deep-sea basin. The average depth of its central

part is 3,000 meters, with some areas exceeding 4,000 meters.

Coasts

China's coast extends from the mouth of the Yalu River on the China-Korea border in the north to the mouth of the Peilun River on the China-Viet Nam border in the south, a 14,000-km. long arc with the southeast section projecting. Many islands also have long coastlines.

The coast may be roughly divided into two types, sandy and rocky. North of Hangchow Bay the coast is mainly silt-mud. The structure is simple and the beaches are generally smooth, good for opening salt fields which provide raw material for the chemical industry. This coastal area was formed by silt carried down by the Yellow, Haiho and other rivers to their mouths. The west coast of Pohai Bay is the most typical. The constant piling up of silt and mud and extension of the land opens up broad prospects for reclaiming land for farming by building sea dykes.

South of Hangchow Bay, especially in Chekiang and Fukien provinces, the mountain ranges run along the coast and close to it. The continuous pounding of the waves against them have formed rocky cliffs indented with numerous inlets and big, deep harbors.

Rocky coasts are also found north of Hangchow Bay along the Shantung and Liaotung peninsulas and near the cities of Chinwangtao and Hulutao on the north shore of the Pohai Sea.

There are also mangrove coasts along Fukien and Kwangtung provinces, coral reef coasts along Taiwan and the South China Sea islands, and fault coasts on the east side of Taiwan.

Harbors

Harbors are of two types, according to their location.

One kind is situated in the mouths of big rivers. The three biggest are the Tientsin Harbor on the lower reaches of the Haiho River west of Pohai Bay, the Shanghai Harbor at the mouth of the Yangtze where the Whangpoo and Woosung rivers merge, and the Whampoa Harbor at Kwangchow in the Pearl River Delta where the Tungkiang, Peikiang and Sikiang rivers merge.

All three harbors are connected with the broad hinterland by rivers, railways, highways and airlines. The port of Shanghai serves the largest hinterland, which includes provinces of the Yangtze and Huai river valleys and some of the southeast coastal provinces. It also leads in the volume of flow of goods. Tientsin's port serves north

China, Inner Mongolia and parts of the northwest. It is a junction for exchange of goods between north and south and an important foreign trade port. Whampoa Harbor, serving all of south China, is a junction for water and land transport and the biggest foreign trade port in that region.

The second type is the natural harbors on the bays, such as at Talien on the Liaotung Peninsula, Tsingtao on the Shantung Peninsula, Keelung in Taiwan and Chankiang on the Leichow Peninsula. Their waters are wide and deep and sheltered by islands. Rail connections link them to the hinterland.

The Chinese working people have a long history of utilizing marine resources and developing ocean navigation. Salt fields and coastal fishing existed on a fairly large scale as early as 770 B.C. About 2,000 years ago the people began building ships and charting sea routes. By the early 12th cen-

tury they were using the compass in navigation, and ocean shipping had reached the east coast of Africa. From 1405 to 1433 fleets of ships under China's famous navigator Cheng Ho (1371-1435) made seven voyages to regions west of the South China Sea and established friendly relations with over 30 countries in Asia and Africa.

In the middle of the 19th century, imperialist forces invaded China by sea. China's sea harbors came under the control of the British, American and Japanese imperialists and were used as siphons to suck the blood of the Chinese people. With the liberation in 1949, these harbors were returned to the people. Since then the Chinese people under Chairman Mao and the Chinese Communist Party have renovated and expanded the principal harbors, reconstructed the Tangku Harbor and built the Chankiang Harbor which is of vital importance in foreign trade.

Commune members on Hainan Island cultivate rice seedlings of an improved strain.





Albanian and Chinese gymnasts enter the arena.

When Comrade Gymnasts Get Together

WANG WEI-CHIEN, gymnast

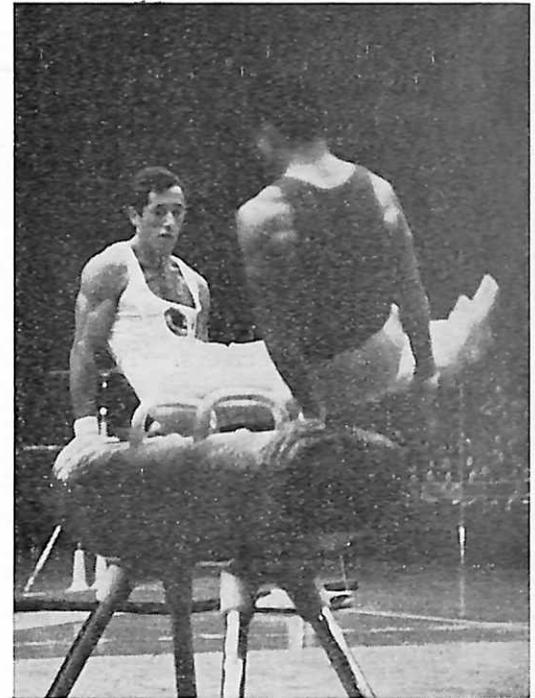
AS we waited in the brightly-lit Peking airport, we could not suppress our excitement at the thought of meeting our good friends the Albanian gymnasts again. They were going to be with us during the celebration of our 22nd National Day.

The plane touched down, and soon the Albanian comrades were walking down the gangway. We clapped and cheered, shook hands and embraced. I was just looking around for my good friend Natasha

Ziçi, when she came up and threw her arms around me. The sight of our friends made me think of our month-long visit in Albania in November last year. Comrades of the Albanian Gymnastic Team were with us all the time, encouraging and helping us warmly.

In Albania we visited memorial halls of revolutionary history and factories and saw how the people, led by Comrade Enver Hoxha and the Albanian Party of Labor, have built socialism with pick in one hand and rifle in the other, vigilant

Coordinated hand-turns on the pommel horse by Albanian and Chinese gymnasts.

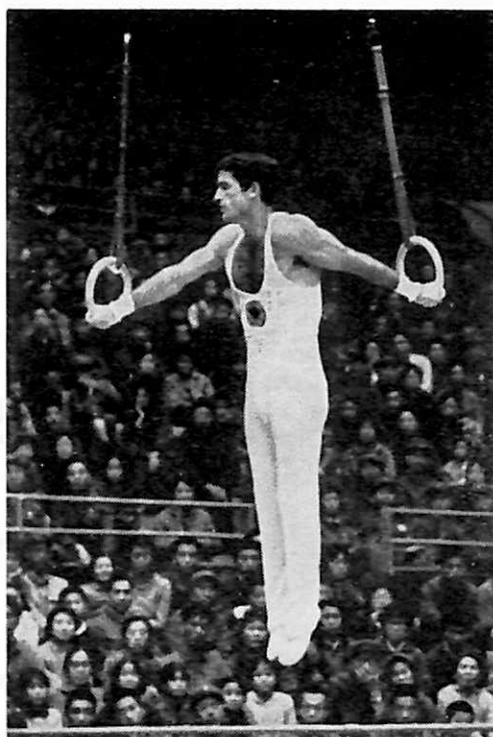


A friendship gathering.

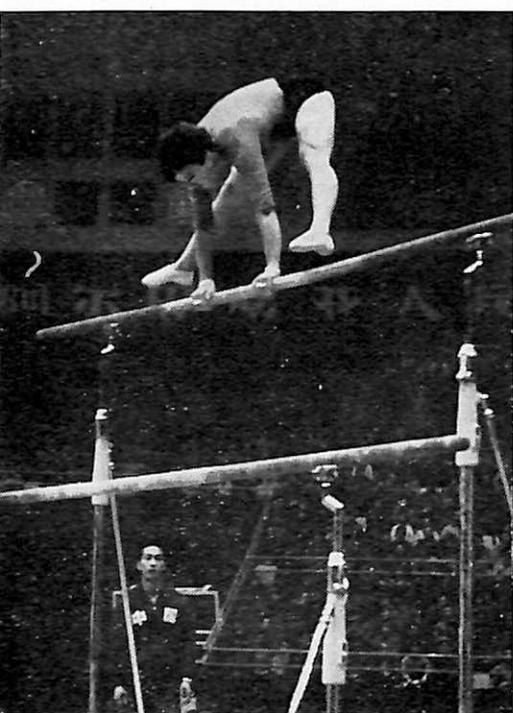


against imperialism and revisionism. Everywhere we went we saw selfless labor and heard the sound of the people's militant songs.

On the evening of November 29, 1970 we attended the reception in the Palace of Partisans in Tirana in celebration of the 26th anniversary of Albania's liberation. There we saw Comrade Enver Hoxha, great leader of the Albanian people, who shook hands with every one of us. It was a moment of great happiness for us.



Albanian gymnasts give exhibition performances.



DURING the Albanian gymnasts' 10-day stay in Peking, we again saw their dynamic revolutionary spirit. We also saw that technically they had made great improvement. Both Aferdita Aliraj and Natasha Xhani caught cold and had headaches, and Hidajete Cani hurt her leg, but they appeared in the arena to give good performances. I felt this fighting spirit was an expression of the way the Albanian people were greeting the 30th anniversary of the founding of their Party and the Party's Sixth Congress.

Together the Albanian and Chinese gymnasts gave a friendship exhibition performance in Peking's Capital Stadium on the eve of China's National Day. Before it, the State Commission of Physical Culture and Sports held a welcome ceremony for the guest team. It was attended by Chinese Party and government leaders Chou En-lai, Yao Wen-yuan, Li Hsien-nien, Yeh Chien-ying and others.

All through the performance gymnasts of the two countries, in-

stead of competing as two teams, worked closely together. From each end of a pommel horse, with superb precision and coordination, an Albanian and a Chinese gymnast simultaneously made complete hand-turns. Combined teams of Albanian and Chinese gymnasts competed on the pommel horse. As the men and women gymnasts of the two countries leaped over the vaulting horse one after another from the same runway, the 18,000 spectators broke into enthusiastic applause, cheering this memorable scene of comradeship.

In free exercise, the Albanian women executed very difficult technical movements and graceful dance figures. My friend Natasha performed a variety of optional movements on the uneven bars. Her somersaults, tumbles, swing-and-turns, vaults and split-second stances flowed easily from one into the other.

Sixteen-year-old Vjollca Çato impressed the spectators with her technique on the balance beam, especially the quick forward somersaults and about-turns made in mid-air.

The men showed greater skill and more complicated techniques than when we last saw them. Ilir Batho did a beautiful swallowtail split-leg dismount from the horizontal bar. Strong man Llazi Bula, an expert on the rings, performed the highly difficult movement of pushing aside the rings with head down. An outstanding performance was the free exercise by newcomer Ilir Çela whose unusual sequence was done with suppleness and elegance.

We were as happy about our Albanian comrades' achievements as we were about our own. Our joint performance made me feel even more that the sportsmen and the peoples of our two countries are true friends and comrades, for we encourage and learn from each other.

An Albanian friend put it well: "Our friendship is so deep that even the best diver cannot fathom its full depth."



A research group studying medicinal herbs which are an effective germicide.

Creating a New Chinese Medicine

YING CHI-WEN

FIVE or six hundred medicinal plants, many colorful and strongly fragrant, grow in plots on the surrounding hillsides and around the buildings of the No. 157 Hospital of the Chinese People's Liberation Army under the Kwang-chow command. The staff regularly goes into the hills to pick herbs which are either transplanted into the plots or processed into pills, pellets, powders, ointments or injection solutions in the hospital pharmaceutical shop. The medicines go to fill prescriptions at the hospital pharmacy (which also provides Western medicines) and for use in the wards and departmental clinics. The shop also fills orders from other hospitals and clinics.

A third of the doctors of the No. 157 Hospital can diagnose and give treatment with both the Western and Chinese traditional methods and make up prescriptions in both types of medicine. Combination of the methods of treatment of the two schools of medicine is used in internal medicine, surgery, obstetrics, gynecology, orthopedics and diseases of the ear, nose and throat. Even the physiotherapy, laboratory and X-ray departments have found ways to combine methods of treatment of the two schools.

There was an old worker who suffered from peptic ulcer. His first barium X-ray showed the focus of an ulcer. He was treated and got well. After some time he had gastric pains again, the symptoms indicating either ulcer or chronic gastritis. A dozen barium

Doctors from the No. 157 Hospital help train local medical workers. The characters on the straw hat read, "Serve the People".





Medical workers from the No. 157 Hospital visit a local doctor of Chinese medicine to learn his theory and experience.



Packaging Chinese and Western medicine.



Medical workers open a plot for growing medicinal herbs.

X-rays over ten years did not once show the site of the ulcer, so no definite diagnosis could be given. Early last year pains again brought him to the hospital. A doctor in the X-ray department listened to his case history and decided to try something new. As acupuncture had proved effective in stopping gastric pains, the doctor inserted needles into certain points of the patient's legs before taking an X-ray. Stimulation by needling relaxes the spasms of the stomach and duodenum and the barium was able to get to the site of the ulcer which now revealed itself under the X-ray.

The combination of Chinese and Western medicine is also tried in preventive measures. By mixing certain Chinese medicines and some chemical drugs, the vice-head of the administrative department succeeded in purifying water in five minutes, much faster than by using alum. The very simplicity of the process makes it an important discovery for providing clean drinking water for armymen in the field.

In all the departments there are groups for the study of combining methods of treatment of Chinese and Western schools. They have so far worked out effective methods

for treating some 50 diseases, including aplastic anemia, dysentery, roundworms in the bile duct, the after-effects of polio, and fractures, solving some long-standing problems and saving a number of once-hopeless cases.

THE No. 157 Hospital began using methods of treatment from Chinese medicine in 1958, when Chairman Mao pointed out, "Chinese medicine and pharmacology are a great treasure house, and efforts should be made to explore them and raise them to a higher level." The hospital invited a group of teachers and students from a local college of Chinese traditional medicine to teach acupuncture and other methods of treatment. It soon became a mass movement with medical leaders, doctors and nurses all taking part.

A small number of people in the past half doubted, or did not believe in the effectiveness of Chinese medicine because at the time the hidden traitor Liu Shao-chi and his agents in the medical and health departments had spread the idea that Chinese medicine was not scientific. The hospital Party committee organized the doctors and nurses to study Chairman Mao's instructions and the Party's policy on Chinese medicine. This helped

them to see that the traditional school of medicine combined the finest of the rich experiences the Chinese people had accumulated over centuries in fighting disease. In the past, limited by historical conditions, the knowledge remained mostly empirical. The Kuomintang reactionaries did nothing to preserve or develop Chinese traditional medicine in its 22 years of rule. Much valuable knowledge became lost or was on the brink of disappearing. It was, therefore, the responsibility of every medical worker to rediscover this treasure house of knowledge, systematize it with modern scientific knowledge and develop it to higher levels.

Members of the hospital's Party committee set the example by making first-hand investigations. Once a patient recovering from pneumonia was in a continual heavy sweat. When Western drugs failed to stop it, the Party committee members encouraged the doctors to try Chinese medicine. One dose of an herb drink stopped the sweating the same day.

Pneumonia developing from measles is a dangerous complication. Western medicine alone proved ineffective. The Chinese traditional treatment is to prescribe medicine that induces full eruption

of the rash to "bring out the poison". This has proved to reduce complications. By combining Western and Chinese treatments, there was not a single death from measles at the No. 157 Hospital in the past few years. Numerous such examples have led the doctors to explore further in traditional medicine.

Soon the hospital added a department of Chinese medicine and enlarged its traditional medicines pharmacy. Assisted by local doctors of Chinese medicine, the hospital began to try combining Western and traditional methods of treatment for more diseases. Before 1958 treatment for roundworms in the bile duct had been to operate on the patient as early as possible to remove the worms. For pregnant women, however, this was dangerous, for it could cause abortion, yet to delay surgery was also harmful. The Party committee called on the staff to look for measures in the traditional school. Eventually an effective treatment was evolved — the drinking of an herb soup combined with acupuncture. The treatment has so far cured 109 patients, including ten expectant mothers.

Since Chairman Mao called on medical workers to put the stress in medical and health work on the rural areas, No. 157 Hospital has sent out more than 30 medical teams, 300 men and women in all, to tour army units, islands and villages. Since medicinal herbs were available everywhere, the teams used combined treatments as much as possible, to the deep satisfaction of the people because they were effective, simple and inexpensive.

While touring the countryside, the medical workers collected close to a thousand home prescriptions from the people. After careful studies they chose the effective ones for treating such common complaints as lumbago and leg

pains, tested them in practice and then popularized them. They were able to treat some deaf-mutes and other difficult conditions with acupuncture. At the same time they trained health workers in the use of combined methods for army units and rural communes.

IN combining Chinese and Western medicine, the medical workers of the No. 157 Hospital followed Chairman Mao's teachings, "**Make the past serve the present and foreign things serve China**" and "**weed through the old to bring forth the new**". They absorbed the best of both Chinese and Western medicine and weeded out the obsolete and worthless. Combinations were tested disease by disease and problem by problem through actual practice, complementing the weak points of one school with the strong points of the other. The results are new methods of treatment which combines the best of both schools. This is a process of moving from integrating the elementary aspects to more advanced ones, from merging these aspects to creating something new.

An example is the treatment of fractures. Western treatment gives careful attention to accurate reduction. The fractured ends as well as the joints above and below the fracture are fixed with plaster casts. But as the treatment stresses bed rest and limited exercise, local blood circulation is relatively poor, the union of the fracture is slow and sometimes complicated by general diseases. The traditional method, while giving greater attention to over-all treatment, did not stress accurate reduction as much as it should.

The doctors of the No. 157 Hospital evolved a treatment combining the merits of both schools. They adopted accurate reduction and used continuous traction to keep the fractured ends in position. But instead of a plaster cast, they fixed the reduced fracture with the

small splints generally used in Chinese medicine so that massage can be applied to nearby joints and functional exercises started at an early stage. The patient is given both herb medicine and Western drugs, and poultices made from herbs are applied over the fracture. All this improves both local blood circulation and the patient's overall health.

More than 1,800 fracture patients under this treatment recovered in a third less time than those treated only with Western or traditional methods. Some of the more difficult cases achieved satisfactory results. Six old patients who had fracture of the neck of femur (top of thigh bone) recovered completely and were able to work again. None were disabled.

There are some traditional treatments and medicines for which no scientific theory has yet been evolved. Medical workers raise the therapeutic effect through clinical practice and scientific experiments and apply them to more and more diseases and ailments. For example, a kind of holly is effective in curing boils, scalds and burns. Analysis and laboratory tests show it can hold a number of bacteria in check. The doctors tried using it to treat pneumonia, other types of burns and chronic infection of the veins, and found it effective.

A home prescription collected from the peasants was found to be more effective in curing bacillary dysentery than western drugs. It was given careful study and an improved prescription based on it raised the rate of recovery to 94 percent. Some chronic cases were also remedied. Further studies and improvements led to the extraction of a plant oil which, on one injection into a certain point of the body, stops bacillary dysentery.

The No. 157 Hospital has only just begun to combine Chinese and Western medicines, but the prospects are endless.

好干部 郝建秀

Hǎo Gànbu Hǎo Jiànxiù

Good Cadre Hao Jianxiu

全国 著名 劳动 模范 郝 建秀,
Quánguó zhùmíng láodòng mófàn Hǎo Jiànxiù,
Whole country famous labor model Hao Jianxiu,

在 无产阶级 文化 大 革命 中, 被 青 岛
zài wúchǎnjiējí wénhuà dà géming zhōng, bèi Qīngdǎo
at proletarian culture great revolution in, by Tsingtao

国 棉 八 厂 的 群众 推选 为 厂
Guó Mián Bā Chǎng de qúnzhòng tuīxuǎn wéi chǎng
State Cotton Eight Mill's masses nominated for factory

革命 委员会的 主任。她 不 忘 工人
géming wěiyuánhui de zhǔrèn. Tā bú wàng gōngrén
revolutionary committee's head. She not forget worker

阶级的 本色, 常 到 车间 去 参加 劳动。
jiējí de běnsè, cháng dào chējiān qù cānjiā láodòng.
class's original color, often to workshop go participate labor.

大 热天, 为了 改善 车间的 劳动
Dà rètiān, wèile gǎishàn chējiān de láodòng
Big hot day, in order to improve workshop's labor

条件, 郝 建秀 不 顾 炎热, 爬 上 屋顶,
tiáojiàn, Hǎo Jiànxiù bú gù yánrè, pá shàng wūding,
conditions, Hao Jianxiu not mind burning heat, climb on roof,

同 工人 一起 检 修 通风 设备。
tóng gōngrén yìqǐ jiǎn xiū tōngfēng shèbèi.
with workers together check repair ventilation equipment.

后来, 她 又 和 工人 一起 钻 进
Hòulái, tā yòu hé gōngrén yìqǐ zuānjìn
Later, she again with workers together crawled into

地下道, 研究 并 改进了 地下
dìxiàdào, yánjiū bìng gǎijìnle dìxià
underground passage, (to) study and improve underground

通风 设备。这样, 大大 降低 了 车间的
tōngfēng shèbèi. Zhèyang, dàdà jiàngdīle chējiān de
ventilation equipment. Thus, greatly lowered workshop's

温度。工人们 热情地 称赞 她: “郝 建秀
wēndù. Gōngrénmen rèqíngdì chēngzàn tā: “Hǎo Jiànxiù
temperature. Workers warmly praise her: “Hao Jianxiu

是 我们的 好 干部。”
shì wǒmen de hǎo gànbu.”
is our good cadre.”

Translation

Famous national model worker Hao Jianxiu was nominated by the masses of the Tsingtao No. 8 State Cotton Mill as chairman of the mill during the cultural revolution. True to the qualities of the working class, she often goes to work in the shops.

To improve working conditions, Hao Jianxiu climbed on the roof on a very hot day to check and repair the ventilation equipment with the workers in spite of the burning heat. Later she and the workers crawled into an underground passage to study and improve the underground ventilation equipment. This greatly lowered the temperature of the shop. The workers praise her warmly, “Hao Jianxiu is our good cadre.”

Explanatory Notes

1. Quán 全 means “whole”, “entire”. It can be used together with guó 国 (country, state) as quánguó 全国 to mean “national”. E.g., quánguó láodòng mófàn 全国劳动模范 means “national model worker”; quánguó yùndònghuì 全国运动会 means “national athletic meet”.

2. Láodòng mófàn 劳动模范 is literally translated as “labor model”. In this phrase, the word láodòng 劳动 (labor) functions as an adjective modifying mófàn 模范 (model). Láodòng mófàn means “model laborer”, “model worker”.

3. Bā 八 means “eight”, but in Guó Mián Bā Chǎng 国棉八厂 (No. 8 State Cotton Mill), bā actually means “No. 8”.

4. Dà 大 means “big”, “great”. In dà rètiān 大热天, dà is used for emphasis and the phrase means “a very hot day”.

5. Dà is an adjective, but dà dà 大大 is generally used as an adverb meaning “greatly”. E.g., dà dà jiàngdīle chējiān de wēndù 大大降低了车间的温度 means “greatly lowered the temperature of the shop”.

A Simple Key to Pronunciation

Consonants: b, c (ts), d, f, g, h, j, k (as in kill), l, m, n, ng, p (as in peak), q (as in cheer), r (as in run), s, t, w, x (as in ship), y, z (dz), zh (as in rich), ch (as in chew), sh (as in shrub). The last three are pronounced with the tip of the tongue curved back.

Vowels: a (as in father), o (ō), e (ū), i (ī), u (ū), ü (as in German), after j, q and x, u pronounced as ü. The sounds of combination vowels such as ai and iao are as in English.

To save space, letters in which the sound is the same as, or similar to, that used in English are not further described.

A fuller key to pronunciation of the phonetic alphabet used in this column may be obtained on application to *China Reconstructs*.

Rocky

Island

Transformed

WANG CHIH-CHIEN



THE little island is far from China's mainland. Standing on it, one sees nothing but water joined to the sky.

Here the weather changes suddenly. Sometimes a gale blows up, lifting tall waves and throwing salt sprays over the island. Sometimes it rains continuously. Sometimes a fog envelopes the islet, dripping wet like rain, but when the sun comes out, all that is left is a white sheet of alkali.

The fishermen said that this had always been a wild rocky island. But today it has been transformed in the hard-working spirit of the national agricultural pacesetter, the Tachai production brigade in Shansi province. It was a company of the People's Liberation Army stationed here that brought about the change.

One day in 1966, at the beginning of the proletarian cultural revolution, company political director Hou Yuan-ching read to the soldiers Chairman Mao's May 7 directive: **"The People's Liberation Army should be a great school. In this school, our army should study politics and military affairs, raise its educational level, and also engage in agriculture and side-occupations and run small or medium-sized factories to make products for its own needs or for exchange with the state against equal values. . . ."**

The soldiers discussed the directive eagerly, especially how to put it into practice. The next day, Tien Teh-chien, leader of the Second Platoon and an activist in the study of Chairman Mao's works, proposed, "Let's grow vegetables on the island. We can build plots by erecting low walls with rocks and filling the enclosure with earth." The proposal was met with enthusiasm. "If the Foolish Old Man* could remove mountains," said the soldiers, "and the people of Tachai could get grain from barren mountains, we can certainly build fields

and grow vegetables on this rocky island!"

That very night Communists and cadres began drilling holes for dynamite. At dawn three explosions started the battle to carry out the May 7 directive. With the dynamited rocks, they built the first walled enclosure halfway up a hill. From then on, after fulfilling their normal duties, the soldiers devoted all their free time to building more plots, in hot or cold, rain or shine.

NOT one tree grows on the rocky island. Even the tough reeds become dry in the summer heat and a short walk under the sun makes one perspire all over. To make Chairman Mao's May 7 directive come true on the island, the soldiers worked under the scorching noonday sun without a thought of stopping. Soldier Wang Kuo-chang collapsed one day in the heat and was carried to shelter, but as soon as he came to he went back to the plots.

With all the stones they could find, the men built level bases for plots on the slopes, the hilltops and in the valleys. The next thing was to find enough earth to spread over the rocky base. This was harder to do on the island than moving a hill on the mainland. They scraped earth from rocky crevices, sifted gravel, gathered earth in basins and carried it to the plots. Those who left the island on assignments never forgot to bring back a sack or two of earth. In two years the soldiers moved 2,000 cubic meters of stone and 3,500 cubic meters of earth, built 338 plots totalling more than a third of a hectare. The biggest was no more than 1/300 of a hectare and the smallest just enough for growing a few plants.

Where to get the seeds? They wrote to the Tachai brigade and to their families and relatives in different parts of the country. The answers came in big fat envelopes. They contained not only vegetable seeds but warm encouragement. Political director Chiang Lung-pao was chosen to attend the National

* See *The Foolish Old Man Who Removed the Mountains* by Mao Tsetung.

Day celebrations in Peking in 1968. He brought back sunflower seeds and some water and earth from the capital where Chairman Mao lives. The fighters met him on the wharf beating drums and gongs to receive the precious gifts. The next spring they planted the seeds from all parts of the country with as much care as women working on embroidery.

Tender shoots sprouted. But after a few days of salt sprays and sea fog the roots began to rot. Indefatigably the soldiers made observations and experiments. They built higher walls round the plots and made thick straw mats to cover and protect the vegetables. The plants gained strength.

Twenty-five kinds of vegetables thrived on the island, including peppers, maize and tomatoes from Albania, leeks from north of the Huai River, squash from south of the Yangtze River, broad beans from Szechuan, celery cabbage from Shantung, also cucumbers, string beans, spring onions and sunflowers. With the produce the company was able to supply their own kitchen as well as those of brother units.

If the enemy starts a war, the men will be well prepared. They keep 50 pigs and numerous rabbits, sheep and chickens, supplying themselves with 3,400 pounds of meat a year. The cooks keep a donkey to turn a mill for making bean sauce and curd. Comrades of the clinic collect and transplant medicinal herbs.

The fighters built a drill ground by filling a ravine with 50,000 cubic meters of stone. They cut terraces into the hillsides and set up their barracks there. They built roads and planted a forest belt to break the wind.

LATE one night the light was still on in Company Commander Liu Shun-fa's room. When his secretary, who shares the room, woke up, he saw the commander frowning. What could Liu Shun-fa be thinking of? As more and more vegetables were being grown

on the island, water became a serious problem.

Water to those living in the city is not a rare thing. But on the little island, surrounded by water as far as the eye can see, to find fresh water is as difficult as on the desert. The men did their best to economize on the fresh water brought to them by boat. They used their daily share first to wash themselves, then their clothes, and finally to pour into the vegetable plots.

They had racked their brains and put in a lot of work trying to find fresh water on the island. In 1965, for instance, they began sinking a well, keeping at it day and night for 18 months, wearing out many an iron drill and getting far below sea level, but not a drop of water appeared.

"Are we going to let the water problem stop us from carrying out Chairman Mao's May 7 directive?" Commander Liu demanded as he opened his volume of Chairman Mao's works.

"Commander," said his secretary, "better get some sleep."

Liu set out the problem and asked him for ideas.

"Well, I don't know what else we can do except economize more on the water we have," said the young man. "You know the saying, 'When it rains, it pours; when the sun shines, everything is parched. Ten thousand tons of sea water is as good as none; a drop of fresh water is as precious as life!'"

The young man was ready to go back to sleep, but what he said made the commander think.

"'When it rains, it pours.' Of course we do have water on the island. We can make the weather serve revolution. We'll tackle the problem at the Party branch committee meeting tomorrow."

When the red sun sprang out of the sea the next day, an enlarged meeting of the Party branch committee was already in the heat of discussion.

The Party branch adopted a resolution and raised a new slogan: "Get water from the sky and from the ground! Let every raindrop serve preparedness against war!"

The men responded by building 38 storage ponds and reservoirs, as well as embankments to prevent the rain water from running off the ground. Rain water from roofs was caught and conducted into the ponds; rain water on the ground was directed into reservoirs. Short of pipes, model fighter Pai Chi made them from old sections of bamboo, hollowing out the inner partitions and painting them with tar.

Once, coming back from night patrol in a heavy rain, Pai Chi discovered that one of the ponds was not getting filled. He immediately took a shovel and built a 50-meter-long embankment to guide the water into it.

The men succeeded in storing up enough water for their daily needs and for emergencies.

MEN about to be demobilized always help newcomers get acquainted with their duties on the island. In 1969, on the night before he was to leave the island, Huang Ching-hua, flashlight in hand, took a new soldier to the vegetable plots. "In order to carry out Chairman Mao's May 7 directive," he told the young man, "we've been growing vegetables here for three years. If the enemy should inflict a war on us, we would still have our vegetable supply. Take good care of the plots."

Huang stood his last guard shift with the new soldier. Throughout that night, the other soldiers and cadres also handed over their tasks to the newcomers as Huang did.

Early next morning just before leaving, the veterans presented the new fighters with sunflower seeds grown from those brought back by the political director from Peking with the words, "Strike root on the island and always face the sun like these sunflowers."



Getting the Truth

Your magazine has enabled me to explain current Chinese affairs to my friends, who have often got the wrong ideas from the newspapers.

R.D.

Cheltenham, Australia

Down with Imperialism

The most informative article is on how the South Vietnamese are fighting the imperialist forces, despite their superior weapons.

Really, this type of information spurs me and those countries, especially African countries who are still wearing a yoke, to rise and remove their chains by fighting imperialism.

M.N.O.

Aba, Nigeria

Your recent issues have taught me a great deal about the socialist revolution

and construction in China, particularly, the militant unity and friendship between the people of China, Korea, Viet Nam, Laos and Cambodia. Shoulder to shoulder, they are fighting the U.S. aggressors and all their running dogs. Popular demonstrations all over the world together with the solidarity of all peoples struggling for their economic independence will send the U.S. imperialists to their grave. I also hope that the Asian peoples will unite with those of Africa, Latin America and the other countries of the world to fight imperialism.

P.H.

Bujumbura, Burundi

Socialist Revolution

After reading your magazine I learned the importance of the revolution. I see that it is essential to building socialism in any country. It is a real but difficult way to attain plenty. I appreciate the revolutionary committees in China. They are very important in a socialist country, I think.

G.W.

Baddegama, Ceylon

Paris Commune

For me, the most interesting article was the one in the March 1971 issue on the

Paris Commune. The principles of the Commune are everlasting, and in our daily struggle it is always with us to help us on.

J.P.

Cannes, France

Suggestions

Information and photographs of atrocities perpetrated by the American forces in Indochina would help to expose the hypocritical lying statements made by the U.S.

W.K.C.

Perth, Australia

I would like to read about the heroes of yesteryear who fought for the unity of China and what China will do to help their families.

J.A.A.

Akure, Nigeria

I would like to hear more on astronomy in China, as the Chinese were the world's first astronomers and are evidently still very active in this field, as witness the discovery of two comets at the Purple Mountain Observatory.

E.S.

Lancaster, U.K.

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Front: Chinese gymnast Wang Wei-chien (center) and Albanian gymnasts Natasha Ziqi (left) and Donika Ferko (see story on p. 40).

Inside front: National Day in Peking

Back: Celebrating the 22nd National Day before the Temple of Heaven in Peking.

Inside back: Assembly of a 100,000-kilowatt generator at the Harbin Electrical Machinery Plant.

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