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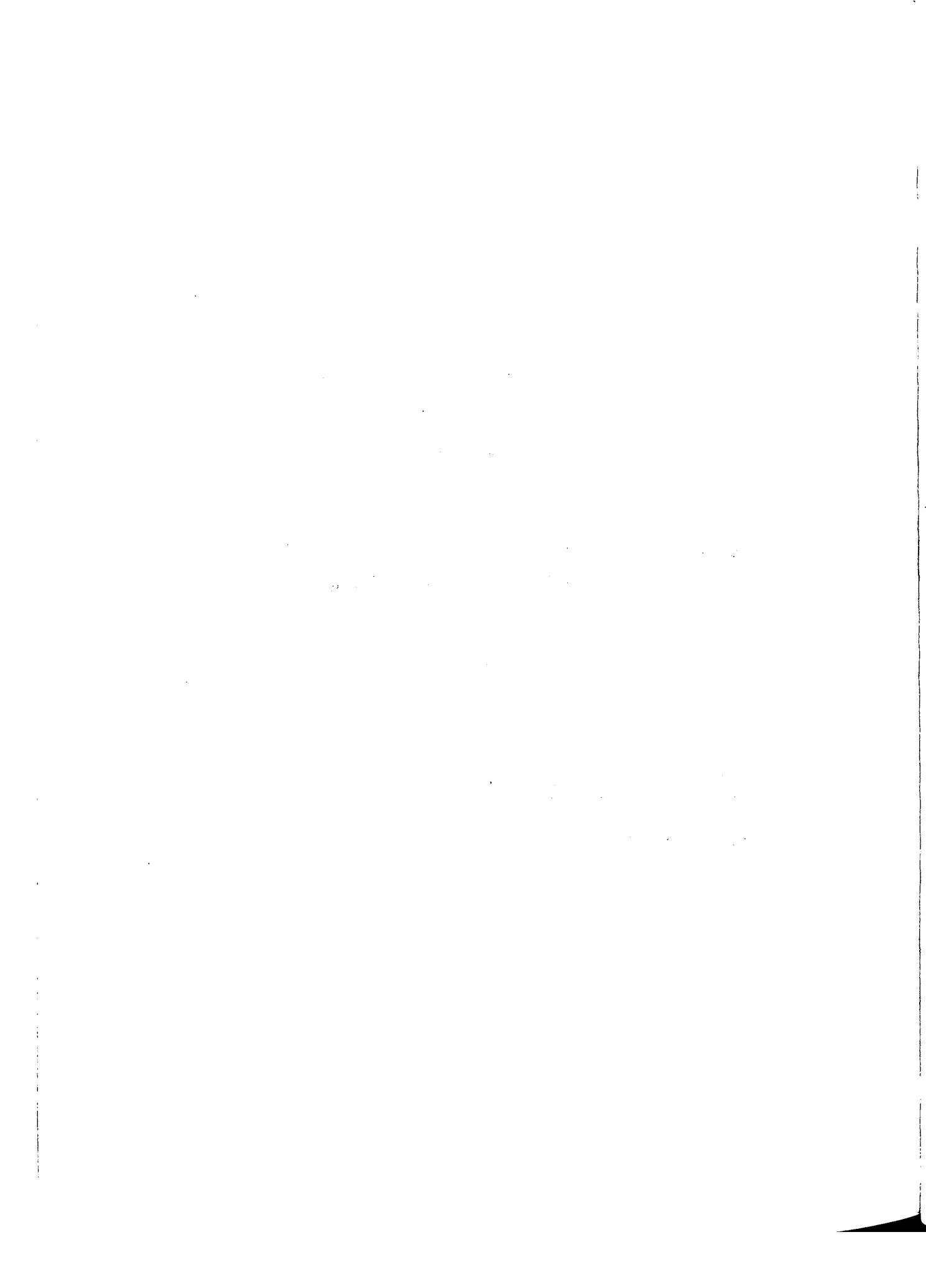
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BUILD THE COMPANY INTO A GOOD SCHOOL FOR MAO TSE-TUNG'S THOUGHT

[Following is a translation of an article by Ch'en Chin-yuan (7115 6855 0337), in the Chinese-language periodical, Hung-ch'i (Red Flag), Peiping, No 13, 1 October 1966, pages 21-31. Ch'en is deputy director of the political division of a certain regiment of the Liberation Army and formerly political officer of the Red 9th Company.]

In February, 1949, in an article entitled "Turn the Army into a Working Force," Chairman Mao had this to say: "The Army is a school. Our field armies of 2.1 million are equivalent to several thousand universities and secondary schools. We have to rely chiefly on the army to supply our working cadres." Recently, Chairman Mao again pointed out: The People's Liberation Army should be a big school. We know that in order to make a big school of the army, what is most fundamental is to use the thought of Mao Tse-tung to educate and arm people, so that revolutionary fighters with communist consciousness may be trained.

Our company is a company of the Red Army personally built by Chairman Mao at the Ching Kang Mountains. From the day it was born, it has been a revolutionary furnace under the illumination of the radiance of Mao Tse-tung's thought. Holding high the great red banner of the thought of Mao Tse-tung and in the protracted practice of revolutionary struggle, our seniors have trained many outstanding revolutionary cadres and heroic revolutionary fighters and have done immortal acts of merits for the people.

In July 1961, when Comrade Lin Piao came to our unit to inspect our work, he pointed out: A good company is a school; the 9th Company

is a good school. Comrade Lin Piao's directive has greatly inspired us and enhanced our unsurpassed confidence and strength. Over the past few years, in accordance with Comrade Lin Piao's instructions and through holding high the great red banner of the thought of Mao Tse-tung, persisting in the creative study and application of Chairman Mao's writings and in the four first, strengthening politico-ideological work and tightening our grip on the transformation of world outlook, we have further glorified the glorious tradition of the company and strengthened its role as a revolutionary furnace. Nursed by the thought of Mao Tse-tung, group after group of ordinary youths from the countryside, factories and schools have quickly grown up and become conscious revolutionary fighters. Since 1961, there have emerged at different times 175 pace-setters and activists in creative study and application of Chairman Mao's writings, 111 fighters have joined the Chinese Communist Party, and 21 persons have been promoted as cadres. Because the thought of Mao Tse-tung has taken root in the brains of many fighters, after their demobilization, they are also able to persist in the study and propagation of the thought of Mao Tse-tung and many persons are capable of functioning as "the red seed." The company has grown stronger and stronger year after year and has been rated a four-good company for five years in succession. In 1964 the Ministry of Defense conferred the title of "Model 9th Red Company in the Study of Chairman Mao's Writings" on us.

Cultivation of People with Mao Tse-tung's Thought is the Root of All Work

Prior to 1959, the cadres of our company also wanted to make a success of work. However, they had no clear and definite direction to follow. From morning to evening every day they merely worked around such things as military training, rank-and-file life, sanitation and health. They spent a lot of time on business work but little time on politico-ideological work. They laid their hands on things but not on men. There were many problems in the company. Some persons said that the situation at that time was: "Things in the company are neat and tidy but there is disorder in man's thinking." We few cadres were rather worried and anxious.

In 1959 Comrade Lin Piao published the article, "Hold High the Red Banner of the General Line of the Party and Mao Tse-tung's Military Thought, and March Forward in Big Strides." He said: "Equipment and technique are of course important, but the human factor is even more important. It also takes man to master technique. Man and matter should be unified, and man must also be regarded as the leading factor." He also said: "During the new historical period, political work and ideological work are very important for the troops and we must never loosen our grip on them....Politics is the thing most fundamental, and without making a success of political work and ideological work there is no purpose to talk about other kinds of work." These words of Comrade Lin Piao's clearly indicated the problem of the company. At a meeting of

of the Party branch, I recommended Comrade Lin Piao's article to all those present and studied together with them the paragraph dealing with "the simple and pure military viewpoint" in the resolution of the "Kut'ien Conference drafted by Chairman Mao. After a full discussion, it was decided to organize in real earnest the company to study Chairman Mao's writings and to grasp well man's ideological education work.

Not long after this, our 9th Company had to contend the 5th Company in a tug-of-war game. The 5th Company was the champion team in tug of war at the 1955 All-PLA Games in Peking. Many people were discouraged as soon as they heard that our opponent would be the 5th Company. They said: "We basically cannot think of any way to beat the big fellows of the 5th Company." In light of such lack of confidence I organized them to study Chairman Mao's discourse on subjective dynamic role. The comrades of the tug-of-war team studied as they practice, and the more they studied, the more energetic they became. As a result, the 9th Company won the game. The comrades of the 5th Company refused to bow to defeat and the two sides arranged another game in the Spring Festival. The 5th Company was full of swing, and they also exercised themselves in the evening. They tied one end of the rope to a big tree and pulled lustily against it. Seeing this, the comrades of our tug-of-war team made use of Chairman Mao's discourse on subjective dynamic role to analyze things and said: "A tree is a dead thing, and such exercise is not a good way to steel men's strength. After all, there is no means to tell how much stronger a team must be in order to defeat the opponent team in a tug-of-war game. We cannot pull against a dead tree but must pull against living men." According to the opinion of each and all, we selected 30 fighters to practice with the 25 members of the tug-of-war team. In the exercise the number of fighters was gradually increased, and finally the 25 men were able to beat with confidence 33 men in a tug-of-war game. In the Spring Festival contest our tug-of-war team again won by 3:0. From where did our strength come? The comrades of the tug-of-war team said that this was due to their having brought subjective dynamic role into play according to Chairman Mao's instructions. The cadres were also aware of the immense power of man's mind once it was unified with Mao Tse-tung's thought. They also realized that provided man's activism was fully aroused, miracles beyond imagination could be performed.

After a period of time, we went to build a reservoir and discovered that some veteran fighters were not in a high mood. Inquiry revealed that the principal problem was our inability to handle properly the question of Party and CYL membership. For example, the leader of the 7th Squad said: "Whether a person is able to make progress or not depends principally upon the leadership. He who is cultivated by the leadership will make faster progress." Due to the existence of this ideological problem, some veteran soldiers not only failed to play a leading role in labor, but also affected the mood of the new soldiers.

After a study of the matter, it was resolved that we should study Chairman Mao's directive on the question of relationship between internal and external factors, and solve the question of laying one-sided emphasis on objective causes without paying attention to subjective effort. Chairman Mao said: "Materialist dialectics holds that external causes are the condition of change and internal causes are the basis of change, and that external causes become operative through internal causes." In the course of discussion, the leader of the 7th Squad said: "As I see it, the external cause is the basic cause responsible for the progress of a person. The company is like a furnace, while the fighters are the ore and the leaders the workers. No matter how good the ore is, so long as the leaders do not make a fire for you, you cannot become steel regardless of how you may exert yourselves." Some persons endorsed his view, but many comrades disagreed it. Fighter Li Chih-hua of the 8th Squad said: "It is one-sided to lay mere emphasis on external causes. Although external causes are important in relation to a person's progress, yet the internal causes are even more important. We must not forget that man is ore with life. If a person does not come into contact with raging fire of his own accord and is afraid that he may get burnt or scorched, I don't see how he can become steel the rest of his life." After a heated debate, it was unanimously held that external causes are the condition of progress and external causes are the basis of progress, and that external causes become operative through internal causes. The leader of the 7th Squad was greatly enlightened and from then on, he gave a good performance both in study and labor, and was twice cited as advanced producer. He said with deep feelings: "Emphasis on external causes is a bitter cup, but there is honey in emphasis on internal causes." Later, he joined the Chinese Communist Party.

The study of Chairman Mao's writings on this occasion solved the ideological problems of the veteran soldiers. It also taught the new soldiers a lesson and energetically pushed the work task to completion. We further understood that in order to lay hold of man, it is necessary to lay our hands on the ideological remolding of man, and only the solution of the ideological problem can bring man's initiative and activism into full play.

In 1960 Comrade Lin Piao personally presided over the enlarged meeting of the Military Affairs Committee and formulated the "Decision on Strengthening Politico-Ideological Work in the Army." This decision lays emphasis on firm adherence to the four firsts and calls for holding high the great red banner of the thought of Mao Tse-tung, genuinely laying hold of Mao Tse-tung's thought, and persisting in placing the thought of Mao Tse-tung in command in all kinds of work. The decision points out: "Only through the use of strong politico-ideological work to raise the political consciousness of the broad masses of the officers and men, to inspire the bravery and dogged determination of man and to bring man's high degree of activism and initiative into play can we

forever remain invincible." We find these words especially amicable. The more we study, the more illumined we are, the clearer our direction is, and the more steadfast is our confidence in the use of the thought of Mao Tse-tung to educate and cultivate man. We are resolved to press on steadfastly in the direction pointed out by the decision of the Military Affairs Committee, and to let the thought of Mao Tse-tung strike root in the 9th Company and become the magic weapon to be passed on from generation to generation.

In order to use the thought of Mao Tse-tung to educate and cultivate man, what is most fundamental to lay hold of? We realize in practice that it is most fundamental to lay hold of education in class and class struggle.

In 1961 and 1962, the company was reinforced by two groups of young educated fighters from the cities. Their enthusiasm was very high and they were eager to make improvement. They learned new things very fast and added new strength to the troops. But they also brought with them some new problems. For example, some gave pursuit to personal fame and gain, and thought that soldiering meant making use of great talents in an inferior capacity. Some did not bow to the leadership and were poorly organized and disciplined. Some also pursued pleasure of life.

The majority of these young fighters were the children of workers and peasants and they were purer in thought. However, they had no experience of the hard life of the working people in the old society, and although they led a happy life they were not contented. They felt that other people led a better life than they, and had no knowledge of what were the important events of the class and the needs of the revolution. As Comrade Lin Piao stated, "They know not what is class, what is exploitation and what is revolution." If these young fighters were not taught a lesson in class struggle, they would not be able to learn the thought of Mao Tse-tung really well, and there would be no basis or foundation for them to consider problems. Therefore, we laid hold of class education in a big way, studied "Analysis of the Classes in Chinese Society" and other articles, organized them to pay visits to the poor to find out their miseries, investigated the family history of the fighters, taught them to recall the miserable past and think of the happy life they were leading, thus heightening their class consciousness. After due education, their revolutionary spirit and activism in studying Chairman Mao's writings were greatly aroused. Many fighters examined with a heavy heart their own erroneous thought and expressed that they would firmly remember the class sufferings, honestly serve as common soldiers and wholeheartedly serve the people.

After that, ideological problems still appeared continuously among the fighters, and some problems were left unsolved. It was

precisely at this juncture that Chairman Mao issued the great call that we must never forget the class struggle at the 10th Plenum of the 8th CCP central Committee. We seriously studied this directive of Chairman Mao's and reviewed the resolution of the enlarged meeting of the Military Affairs Committee in conjunction with it. We learned that the class struggle in society must necessarily find reflection within the troops and that the fighters were still extensively affected by bourgeois ideas. In order to strengthen realistic class education, we urged each and all to study the situation of the enemy and invited the cadres of the communes in the neighborhood to tell the position of the class struggle in the countryside, thus enabling the fighters to see the diabolical features of the class enemies and heightening their class vigilance. We also constantly "surveyed the situation of the enemy," laid hold of the living target, and let each and all to use the thought of Mao Tse-tung to analyze and criticize things, to solve their own problems and to transform their world outlook.

The minds of the fighters must be armed with Chairman Mao's thought on class, class contradiction and class struggle so that they may acquire a solid idea of class struggle and draw a vivid line of distinction between the enemies and ourselves. This is a basic lesson of revolution. This lesson must be well grasped, otherwise great mistakes will be committed. Only a knowledge of the class struggle can make a person clearly understand from where his own ideological problems come and in which direction they would develop, consciously study Chairman Mao's writings, eradicate the influence of old ideas and strengthen his immunity.

Use the Method of Minor Rectification to Study Chairman Mao's Writings and Lead the Fighters to Make Revolution Consciously

The existence of problems in the minds of the fighters means that they have been corroded by various kinds of old ideas. Apart from leading them to participate in the class struggle in society, creatively to study and apply Chairman Mao's writings and gradually to eliminate the influence of old ideas, we must at the same time implement the rectification spirit in the regular study of Chairman Mao's writings according to his directive on rectification, and lead the fighters to make revolution consciously, to overcome various kinds of non-proletarian ideas, and gradually to establish the proletarian world outlook.

We are aware that while the fighters are educated with socialist ideas on the one hand, they are also influenced by bourgeois ideas on the other. Therefore, there are in their minds the "liberated area" as well as the "occupied area," the "Red area" as well as the "White area." Chairman Mao said: "The contradictory aspects in every process exclude each other, struggle with each other and are in opposition to each other." When new and old ideas "live" together, if one does not swallow up the other it will be swallowed up by the other, and they will never co-exist

peacefully. When we carry out ideological work, we must adopt the offensive attitude, energetically wage struggle against all kinds of erroneous ideas, liberate the positions occupied by old ideas, and inject new communist ideas into the brains of the fighters.

Chairman Mao said: "The fundamental cause of the development of a thing is not external but internal; it lies in the contradictoriness within the thing." It is also the internal cause which plays the decisive role in the ideological transformation of a fighter, and the fighter must be depended upon to make revolution consciously. The duty of the leadership is to create external causes and conditions for arousing the positive factor to overcome the negative factor in the minds of the fighters and to urge them consciously to carry out the ideological struggle. In the words of the fighters, this is to start "a fight" between one's own new and old ideas.

The use of the method of minor rectification to study Chairman Mao's writings is a good way to lead the fighters to make revolution consciously. This method has been felt out gradually in the process of implementing the principles put forward by Comrade Lin Piao -- study with reference to problems, study and apply things creatively, combine study with application, study what is urgent to yield prompt results. Chairman Mao said: "Rectification means that the whole Party must study Marxism through criticism and self-criticism. During the rectification, we certainly can learn some more Marxism." Minor rectification means making regular use of the rectification spirit in the study of Chairman Mao's writings and in ideological remolding. Its basic spirit is to arouse the positive factor, to bring about self-conscious revolution, to extirpate bourgeois ideas, and to make the thought of Mao Tse-tung strike root.

What must be done to arouse the positive factor and to bring about the self-conscious revolution of the masses in minor rectification?

I. Instill the Thought of Mao Tse-tung into the Minds of the Fighters

In order to enable the correct ideas to overcome the erroneous ideas in the minds of the fighters, what is most fundamental is to lead them to study Chairman Mao's writings, to instill the thought of Mao Tse-tung into their minds, and to strengthen their internal positive factors. With the thought of Mao Tse-tung in their minds, the fighters will be given the criterion for distinguishing right from wrong and a militant weapon, and all forms of non-proletarian ideas will be eradicated one by one.

When the thought of Mao Tse-tung is instilled in minor rectification, we study one basic viewpoint at a time, study it over and over

again till it is profoundly and thoroughly learned. The study of an article aims at studying the points and finding out the standpoint, viewpoint and methodology for resolving problems. The study of points can lead us to study the article, and with the basic viewpoint mastered, we can better comprehend the spirit and essence of the whole article. When a viewpoint is studied with real thoroughness, we can associate three ideas with the one given and solve a string of problems. The fighters say that the thorough study of a viewpoint is good for the rest of the life. With the flight of time, some basic viewpoints already been learned can be fused and strung together, and gradually the thought of Mao Tse-tung can really be mastered. Over the past few years, we have used the method of minor rectification to organize each and all to study again and again Chairman Mao's basic viewpoints on class struggle, people's war, bringing politics to the fore, serving the people, hard struggle, one divides into two and two leaps, thus exploding bourgeois ideas and establishing the thought of Mao Tse-tung in a big way.

II. Lay a Good Hold on the "Principal" Living Ideas

The struggle of two kinds of ideology in the minds of the fighters is like two armies locked in battle. In this "battle," it is necessary on the one hand to arm their minds with the thought of Mao Tse-tung, to elevate their original plain class consciousness to the plane of self-consciousness and to make proletarian ideas dominate. On the other hand, it is necessary to make them see clearly their own mistaken ideas and find out correctly "the enemy." In this way, they can know their own plans and those of the enemy and win every battle.

The fighters must be helped to find out correctly their problems. We cannot just lay hold of some concrete problems as things suggest, but must lay our hands on the root through their thoughts. The ideological problem of each fighter is not born by accident, but has a profound class origin. This is a reflection of the class struggle in society in the mind of the fighter, and we call it the "principal" living idea. A good hold on the "principal" living idea will solve the problem with thoroughness and can basically strengthen the transformation of the world outlook. If the idea is not well grasped, the problem will be solved superficially, and like "removing grass without destroying its roots, it will grow again in the spring." To be sure, the transformation of the world outlook of the fighters cannot be accomplished at one stroke, but every time we lay a good hold on the "principal" living ideas, there will be a leap in the revolutionization of thought. By repeating the process, the ideological position of the proletariat can be enlarged step by step, and the bourgeois ideas will gradually be squeezed out.

III. Lead the Fighters to Sum Up Experience in Ideological Remolding

Making use of the method of summing up experience to study Chairman Mao's writings is the basic means for us to lead the fighters to make self-conscious revolution in a minor rectification campaign. This method can best arouse the fighters to take the initiative in ideological remolding and can best lead them to implement the struggle between new and old ideas themselves. In order to sum up things well, it is necessary to study and apply things well, to combine study with application, and in light of thought to make contrast and comparison, to analyze and improve things, to look for experience and to learn lessons. In this way, there will surely be "a fight" between the two kinds of ideology in our brains. When a fighter of the 4th Squad first studied Chairman Mao's writings, his self-conscious revolutionary spirit was rather poor, and he did not carry out what he said. For example, after studying the viewpoint on one divides into two, I told him to use that viewpoint to sum up his own thought. He was very pleased and put down all his merits on paper, but on second thought he felt there was something wrong. He thought: The political officer told me to sum up my understanding of the viewpoint on one divides into two. If merely the merits were listed, would this not mean the method of dividing one? Therefore, he waged an ideological "struggle" and used the viewpoint on one divides into two to make a complete analysis of his own merits and shortcomings. He further used this viewpoint to find out the merits of other comrades in the squad, and discovered that he lagged behind them in eight respects. He took action to close the gaps one by one and made fast progress in thought. When he summed up his comprehension he said: "In studying one divides into two, it is necessary to learn to divide and to struggle. One must learn to divide before one can clearly discern the advanced and backward ideas in one's own mind. One must learn to struggle before one can use the thought of Mao Tse-tung to overcome one's own backward ideas."

Leading the fighters to sum up experience in ideological remolding not only can elevate the self-conscious revolutionary spirit but also can overcome the drawback of generalization in study, thus enabling knowledge to deepen continuously and the thought of Mao Tse-tung to strike ever deeper root in one's own brain. The comrades said: Summing up experience gives us the sign post and tells us where to proceed.

IV. Make Use of Models to Lead the Way

Leading the way with models is a dynamic and good method for impelling the self-conscious revolution of the fighters. For example, when the minor rectification campaign for "unearthing the brands of non-proletarian ideas" was launched in 1963, some comrades did not dare to bring courageously their thought to light due to their shyness and

fear of pain. We first asked a comrade who had brought his thought to light to tell them his own non-proletarian ideas. He said: "After my graduation from a senior middle school, I set my mind on finding a seat in a music conservatory so that I might be a musician in the future. After joining the colors, I always could not give up this burden and felt that I had been given a raw deal. I thought that my dream of becoming a musician had been crushed. From where did this thought come? It was principally influenced by old ideas acquired in my family. "The day before my mother passed away, she told me: You have a good voice and you also love music. Learn well and strive to be a musician in the future. Three years after the death of my mother, her wish was still deeply impressed in my brain. "Now I understand that she had instilled into my mind a non-proletarian idea. She did not want me to become an ordinary worker, peasant or fighter with culture, but urged me to strive to make a name for myself. I must firmly eradicate this ideological brand of bourgeois idealism." His report brought light to many comrades. Following this, voluntary activities to eradicate the brands of non-proletarian ideas were launched throughout the company.

We have come to understand that the method of using models to lead the way can set up living opposites outside the minds of people, thus enabling them to tell the high from the low, to find out the gap and to ascertain the direction, and arousing a struggle of opposites in their minds. Provided models are put forward, we can break the tranquility and start a line of thought, and many people will be unable to sit quietly but will consider problems and carry out an ideological "struggle."

Use the Thought of Mao Tse-tung to Transform Man's World Outlook in the Course of Executing Various Work Tasks

Can man's world outlook be transformed in the process of fulfilling various work tasks? It took us considerable practice to clarify this question. At first, when we carried out training, we thought only of target practice; when we carried out construction work, we thought only of rock; and when we carried out production, we thought only of grain. It seemed as though only these things could be handled when work tasks were executed. Later we studied Chairman Mao's saying: "Marxism must be learned not merely from books; it must principally be learned and can only be truly mastered through class struggle, work practice and contact with the worker-peasant masses." We learned that the process of executing various kinds of work tasks was a good opportunity for learning the thought of Mao Tse-tung and transforming man's world outlook. Through analyzing the cases of some comrades, we noticed that man's world outlook was not transformed automatically in work practice. The progress of every comrade was the result of his paying attention to studying and applying Chairman Mao's writings in work practice. This means to say that the proletarian world outlook can only be gradually established

through self-conscious practice and transformation under the guidance of Mao Tse-tung's thought. If we neglect to study Chairman Mao's writings in the course of fulfilling our work tasks, the ideological weapon for guiding man's practice is lost, and man's thought also cannot be remolded.

In the process of executing our work tasks, it was out of our desire to transform the fighters' world outlook that we required them to exert themselves in the study of Chairman Mao writings, to solve realistic ideological problems, to guide their action and to temper their thought in work practice. On the basis of practice, the thought of Mao Tse-tung was again used as guide to sum up and further enrich thought. This is also what we commonly call "leap" in thought.

On one occasion, our company took up construction work and the principal task was to procure sand. New fighter Wang Yung-kuei was a student soldier from the city and had never participated in labor at home. On the first day, he was assigned to carry sand. The friction developed a blister the size of an egg yolk on his shoulder and the heavy load caused him to suffer from sore loin and legs. In the evening after a day of work, he wanted to ask the squad leader to give him some lighter work. It so happened that the study of Chairman Mao's writings was being organized in the squad at that time. Chairman Mao said: "Hard work is like a load placed before us, challenging us to shoulder it. Some loads are light, some heavy. Some people prefer the light to the heavy, they pick the light and leave the heavy to others. That is not a good attitude." Learning up to this point, there was an intense struggle going on in the mind of Wang Yung-t'ien. He thought again and again, and gave up the idea of asking for transfer to another kind of work. He made up his mind to heed what Chairman Mao said and become a good comrade who cared to carry the heavy load. He wrote in his diary: "When we are confronted by hardships and difficulties, we must first struggle against and knock down the word fear in our mind before we can do the same to the word difficulty in work. When fear is eradicated from the mind, there will be no difficulty in work." In this way, he steeled himself as he studied and finally weathered the test of hardships and difficulties. Later, he summed up his understanding of such study and practice saying: "With a piece of flesh rubbed away from the shoulder, the fear of difficulties and hardships is rubbed away from the mind. With a callus rubbed on the shoulder, the spirit of daring to struggle is steeled in the brain." Guided by the thought of Mao Tse-tung and with themselves steeled by hard work on that occasion, many fighters have changed their attitude toward difficulties.

Let us give another example by telling how a company commander called Li Shih-chieh studied materialist dialectics in the course of executing work tasks. When he was first appointed as company commander, he dared not train his troops as he would like under arduous and complex

conditions. One day last year, a shooting exercise ought to be carried out that evening according to plan. In the morning he learned from the weather forecast that there would be moderate rain and a 6th grade wind in the evening. Should the exercise be carried out? He was unable to make up his mind. He feared that the fighters would not be able to learn anything from shooting in such inclement weather, and the bullets would be wasted. The cadres of the company studied Chairman Mao's "From Where Does Man's Correct Thought Come" with reference to this question. After the matter was studied and discussed, it was ascertained that only by persisting in carrying out training under complex conditions could the law of accurate shooting under diverse conditions be learned and that the stormy weather was a good opportunity to learn new skills. Therefore the shooting exercises should be carried out. The resultant rate of hit amounted to 67 per cent. When night shooting was formally carried out, everything went smoothly. Li Shih-chieh was deeply impressed by this incident. He said: This target practice has given me a course of dynamic education in materialist dialectics. When we avoid what is easy and take up what is difficult in training, a difficult thing will become easy at the time of target practice. When we avoid what is difficult and take up what is easy in training, an easy thing will become difficult at the time of target practice. One must dare to struggle and take up practice before one can know the law and acquire freedom.

We have come to understand profoundly from practice that whenever a hard work task is carried out, some fighters are easy to develop mental fluctuation. At that time it is most necessary to solve problems with the thought of Mao Tse-tung. However, work is often so strenuous that it is hardly possible to find enough time to conduct leisurely study. What is to be done? Chairman Mao said: "On the word 'seriousness' is feared in the world, and the Communist Party is most 'serious.'" He also said: "Things can be laid hold of only when we exercise a tight grip on them without loosening our grip. If the grip is not tight enough, it is useless." When our company studies Chairman Mao's writings in work, it promotes "the spirit of the iron wedge." When we are busy with our work tasks, it won't do for us merely to insert the needle whenever we find the seam. Even when there is no "seam," the iron wedge must be used to squeeze in.

The fighters aptly said: "It won't do for fish to quit water, for an infant to part with its mother, or for the revolutionary fighters to depart from Chairman Mao's writings." We must fiercely squeeze out room for the thought of Mao Tse-tung and envelop the study of Chairman Mao's writings in a thicker atmosphere. Only in this way can the cadres and fighters learn more of the thought of Mao Tse-tung in work practice and transform their world outlook with greater success.

Hand Company Leadership to Persons Loyal to the Thought of Mao Tse-tung

Chairman Mao taught us: "After a political line is determined, the cadres are the decisive factors."

Practice in the past few years has made us understand that in order to run a company as a good school for Mao Tse-tung's thought, it is necessary to have a group of cadres who are loyal to the thought of Mao Tse-tung. In this way, it can be guaranteed that this school will steadfastly hold high the great red banner of the thought of Mao Tse-tung, energetically boycott the influence of the purely military viewpoint, repulse attack from any quarters, and stick by the ideological position of the proletariat.

Our contingent of cadres is built principally according to the criterion of Mao Tse-tung's thought. We practice courageous promotion, persist in using the thought of Mao Tse-tung to educate and elevate them, and strive to build a contingent of cadres loyal to the thought of Mao Tse-tung. Three concrete methods are adopted:

I. Cadres Are Organized to Study Chairman Mao's Army Building Thought in the Struggle Between the Two Lines of Army Building

In our armed forces the struggle between the proletarian military line and the bourgeois military line has been going on all the time. Such struggle is necessarily reflected in the minds of us cadres. Chairman Mao said: "History tells us that correct political and military lines are not born and developed naturally and safely but are born and developed in struggle." According to Chairman Mao's teachings, we regard various kinds of erroneous ideas as "fertilizer" and organize the cadres to struggle against the diverse military thoughts of the bourgeoisie so that they receive education and continuously heighten their knowledge of Chairman Mao's army building thought.

Some persons are of the view that poor military techniques mean that Chairman Mao's writings have not been learned well, and that Chairman Mao's writings can be described as well learned only when military techniques are good. Some persons even analogize politics and technique to two legs saying that the Red 9th Company is "only red but not vocationally proficient" and stands on "one leg" or "one and a half legs." Our Party branch decided to use the resolutions of the Kut'ien Conference and the 1960 Enlarged Meeting of the Military Affairs Committee as weapons to arouse the masses and unfolded a big debate around this question of primary importance. During the debate, people advanced many concrete facts and profound reasons to criticize this kind of erroneous thought. The view that good techniques mean that Chairman Mao's writings

have been learned well is a fraud and is actually opposed to bringing politics to the fore and studying Chairman Mao's writings. The fundamental object of creatively studying and applying Chairman Mao's writings is to revolutionize man's thought. This is the major direction involving the question of guaranteeing that every fighter of ours will forever be revolutionary and that our country will never degenerate. If mere techniques were grasped, we would act in the same way as Soviet revisionism which has sent satellites up the sky but has gone underground ideologically. It is wrong in the extreme to regard military technique as one leg and the study of Chairman Mao's writings as another leg. If our brains were not armed with the thought of Mao Tse-tung, if we had no soul, we also would not travel toward communism even though we had one thousand or ten thousand legs -- not to say one or two legs -- but would beat the retreat toward capitalism. Through discussing and summing up things, all of us have heightened our knowledge and strengthened our self-consciousness in studying Chairman Mao's writings.

When the struggle against the erroneous military thought was most acute, our comprehension of Chairman Mao's army building thought was also most profound. Through struggle, we have repulsed the attack of the erroneous military thought, educated ourselves, turned a bad thing into a good one, and the cadres and fighters have been steeled in the struggle between the two lines of army building.

II. Cadres Are Helped to Break Through a Point, to Taste the Honey Cup, and to Raise Their Self-Consciousness in the Course of Studying Chairman Mao's Writings

Man always transforms the objective world according to his own world outlook. When there is the thought of Mao Tse-tung in the mind of a cadre, he will build the company according to such thought in work practice. When there is no thought of Mao Tse-tung in the mind of a cadre, he will use the erroneous thought to remold the company in work practice. Therefore, before the cadres can use the thought of Mao Tse-tung to cultivate the fighters, their brains must be continuously reinforced with such thought, and they must be helped first to break through a point and to taste the honey cup in the creative study and application of Chairman Mao's writings, and gradually cultivate the habit of creatively studying and applying such writings.

In order to help every cadre break through a point and taste the honey cup, it is most important to see that the "point" is well chosen. Since the case of each person is not the same, the "point" is also at variance and must be concretely analyzed and handled discriminately. This "point" may be found in thought or in work, but it must be a problem which needs to be solved and is also not easy to solve. The honey cup will be tasted after a breakthrough is made at such a "point." If the "point" is not accurately determined, it is not easy to make a breakthrough, and

even when a breakthrough is made, there will also be not much honey in the cup. With a breakthrough made at one point, a good beginning is registered, and self-consciousness in studying Chairman Mao's writings can be raised continuously.

III. Strike Proper Root Through Developing Party Members, Selecting Squad Leaders and Promoting Cadres from Among Activists in Studying Chairman Mao's Writings

In order to build a company into a good school for the thought of Mao Tse-tung, it is necessary to vest leadership in persons loyal to the thought of Mao Tse-tung. Apart from depending on education to effect improvement, there must also be in the field of organization and construction a set of concrete methods to guarantee — through nursing and selecting seedlings — that the roots strike properly. The question of what kind of seedlings should be selected is actually a question of in whom should leadership be vested.

In the past few years, we persisted in developing Party members, selecting squad leaders and promoting cadres from among activists in studying Chairman Mao's writings, thus guarding well these three barriers. Experience shows that this can best implement the policy of recruiting cadres perfect alike in virtue and ability. What is virtue? It means the successful transformation of the subjective world with the thought of Mao Tse-tung. What is ability? It means the successful transformation of the objective world with the thought of Mao Tse-tung. What is called perfect alike in virtue and ability means the successful transformation of both the subjective world and the objective world with the thought of Mao Tse-tung. On the other hand, people without the thought of Mao Tse-tung lack great virtue and ability and can never be promoted. When dealing with cadres, Party members and activists in studying Chairman Mao's writings, the standard set must be high and the demand strict. Not even a drop of bourgeois ideology can be neglected, and it must be evaporated with the sunshine of Mao Tse-tung's thought.

Over the past few years, through establishing the thought of Mao Tse-tung in a big way, we have cultivated group after group of successors loyal to the thought of Mao Tse-tung. We have handed leadership work to these persons loyal to the thought of Mao Tse-tung and guaranteed the correct political direction of establishing such thought in a big way in the companies.

Every Fighter Cultivated by Us Should Give No Cause of Worry to Chairman Mao

We have spent nearly seven years in organizing cadres and fighters to study Chairman Mao's writings. We have made gradual improvement in the use of Mao Tse-tung's thought to educate people and to cultivate their knowledge.

For a time before 1959, we began to organize the study of Chairman Mao's writings principally for the purpose of insuring the better fulfillment of our work tasks at that time. Later, we noticed that after studying Chairman Mao's writings, the fighters made very fast progress in thought and the atmosphere in the company gradually changed. We felt that so long as the fighters did not create any big problems, provoke misfortune or disgrace the company, this would do.

It was at that time that we heard the news that a demobilized fighter from our company committed mistakes. After hearing this news, we turned our minds over and over again on many problems, and the more we thought, the more we felt ashamed. Chairman Mao said: "It is our duty to hold ourselves responsible to the people." He called on every Communist Party member to learn from Comrade Norman Bethune in displaying a high sense of responsibility toward work and high enthusiasm toward other comrades and the people. Could it be said that the object of our ideological work and the responsibility of our company cadres were to see that the fighters created no problems during their few years of stay with the company? Was this a highly responsible attitude toward work? I felt that as a Communist Party member, I was responsible not only for the construction of a company but also for the whole cause of the Party. I was responsible not only for the progress of the fighters in the company but also for their making revolution the rest of their lives. Only by taking the whole cause of the Party as the point of departure and thinking in terms of teaching the fighters to make revolution the rest of their lives could the fighters be really managed well during the few years they spent in the company and a good ideological foundation be laid down for them to make revolution the rest of their lives.

Chairman Mao stands on the highest place and sees farthest. For the sake of the future of the revolutionary cause of the proletariat and for the sake of insuring that the fatherland will never change color for thousands of generations, he has indicated that the cultivation of revolutionary successors is a matter of first-rate importance. We are resolved to act in accordance with Chairman Mao's instructions, to lay a good grip on the work of cultivating revolutionary successors, to take over and pass on the thought of Mao Tse-tung. In order to put the cultivation of successors on a solid basis, non-proletarian ideas must be eradicated from the minds of the fighters, and the thought of Mao Tse-tung must strike deep root. Plants with deep roots have no fear of winds. In this way, no matter where they go, no matter what obstacles and difficulties they may encounter, they will steadfastly propagate the thought of Mao Tse-tung and become a red seed glistening with light. Wherever they are and wherever they go, there will be redness. The five lakes and the four seas will be thoroughly red under the radiance of Mao Tse-tung's thought.

The company demobilized a group of veterans every year. They have spent four or five years in the company and have acquired a better foundation in studying Chairman Mao's writings and in ideological remolding. If they can energetically propagate the thought of Mao Tse-tung on their return to their home villages and play the role of red seeds, they will make even greater contributions to the Party cause. Before the departure of the veterans, we organized them to study a passage in Chairman Mao's article "On Chungking Negotiations": "We Communists are like seeds and the people are like the soil. Wherever we go, we must unite with the people, take root and blossom among them." Comrade Lin Piao's directive on making the propagation and implementation of Mao Tse-tung's thought one's life career was also studied. The Party committee urged the demobilized veterans to study Chairman Mao's writings and to propagate the thought of the Mao Tse-tung the rest of their lives.

Some demobilized fighters have created many touching examples in the propagation of Mao Tse-tung's thought. Our fighters of worker-peasant status most fervently love Chairman Mao and are ever ready to heed what he says. Although they have left the company, yet so long as their brains are armed with the thought of Mao Tse-tung, no matter where they go, they are entirely trustworthy and we can rest assured with them.

The reason that our company is able to make some achievement and progress is that the comrades of the whole company have implemented the thought of Mao Tse-tung under the correct leadership of the Party. However, because our subjective effort is inadequate and there are still many weak links in work, compared with Chairman Mao's directive to the effect that the armed forces should become a big school for revolutionization, we still lag far behind. The 11th Plenum of the 8th CCP Central Committee has issued the great call for holding higher the great red banner of the thought of Mao Tse-tung and carrying the great proletarian cultural revolution through to the end. We most firmly support it and most warmly respond to it. Hereafter, we will make a greater effort in studying the thought of Mao Tse-tung. We will honestly implement it, enthusiastically propagate it, and bravely defend it. We will make continued effort to build the company into a good school for the thought of Mao Tse-tung.

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MANAGE WELL THE OIL WELLS FOR THE PEOPLE

[Following is a translation of an article by Hu Fa-lien (5170 3127 5571) in the Chinese-language periodical, Hung-ch'i (Red Flag), Peiping, No 13, 1 October 1966, pages 41-45. Hu Fa-lien is a woman oil worker of Tach'ing Oil-field.]

I was born in a poor peasant's family. When I was young, I had to beg for a living together with my mother. In the past few years, I was able to do something for the people and was on a number of occasions rated as an advanced producer, a five-good red-banner bearer and an outstanding CYL member. Basically, this was made possible by the beacon of Mao Tse-tung's thought which led me onto the road of serving the people.

From 1959 through 1962 I only studied Chairman Mao's writings intermittently. Since 1963 I have persisted in studying them every day without interruption. I have read through Selected Works of Mao Tse-tung, Vols. I-IV and made notes totalling more than 130 thousand words. A few passages from the three articles -- "Serve the People," "In Memory of Norman Bethune" and "The Foolish Old Man Who Removed the Mountains" -- are read nearly every day, and sometimes, I read them over a few times in one day. These three articles are of great help to me. They enable me to understand gradually that in order to make a success of revolution and to carry the revolution through to the end, it is necessary to establish the proletarian world outlook.

Undergoing Hard Training to Acquire First-Class Skills for the Revolution

In August 1962, I was transferred from a land reclamation farm to the Tach'ing Oilfield to work as an oil worker. I was very pleased when I saw a large oilfield producing an abundance of oil for the country. However, I knew nothing about oil-mining technique. I had never heard of the derrick, the wax-scraper, the sluice, much less to see them. My lack of technical knowledge was the greatest handicap confronting me.

In the past, my understanding in respect to serving the people was rather simple. It seemed to me so long as one submitted to the assignment of the organization, everything would be all right. I never knew that it was necessary to learn first-class skills in order to serve the people.

The first day I reported for work, an accident occurred in the oil-field and the loss was rather heavy. This incident gave me a deep impression. I thought that since the people had now placed the oil wells under our management, we should undergo training to acquire basic skills and see to it that the oil wells were well managed. Without first-class skills, accidents would occur and bring losses to the country.

On arriving at the oil well, I first learned the technique of splicing wire for wax-scrappers. At first sight, this job seemed to be very simple, but it was not so easy to carry out. A steel wire more than one millimeter in diameter had to be wound closely around the head of three other pieces of steel wire to make twelve rings with fingers. For a person with weak hands, this took a lot of strength. At first, after winding several times, my fingers burned with pain, and I was unable to carry on.

Confronted with this difficulty, I read "The Foolish Old Man Who Removed the Mountains" three times. Chairman Mao said: "Resolute and unafraid of sacrifice, they will surmount every difficulty to win victory." I strengthened my confidence, plucked up courage and went on to train myself in the hard way.

I found a roll of waste steel wire, hung it on the dewaxing crab, and practiced with it whenever I had time. At first, I practiced my little finger on the steel wire, and when a big blister appeared on it, I practiced again with the ring finger. The rubbing soon caused the fingers to swell up and I felt very painful. I thought: no matter how great the pain was I could not stop. If I stopped because of the pain, I would not be able to acquire first-class skill. Braving "hardship," I practiced "diligently" with an eye to "refinement" and would not rest without attaining the goal. I practiced whenever I could find time during my shift of work, and I also practiced by the side of the bed after work.

In this way, the steel wire gradually appeared to be more pliable and my fingers gradually became stiffer. I finally mastered this technique of splicing steel wire. Instead of taking two or three minutes to splice each unit, I soon took only one minute to finish it, and the quality of work was better and better.

In order to master the complete range of oil-mining technique, I went to the well earlier on each of my shifts, and walked around after the master workman with a monkey-wrench on my shoulder. Whenever I came across anything I didn't understand, I asked questions.

After work, I made use of my rest hours to learn knowledge bearing on oil wells from the veteran master workmen and technicians. Although some questions were apparently known to me, yet I still brought them up and sought the advice of other people to make sure that I really understood them.

I wrote down the things not easy to remember on my notebook, and when the notebook was not on hand, I made notes on my hand. I took the initiative to ask the master workman to test me once every three days.

I also bought a book called Oil-Mining for Beginners and borrowed books about the development of oilfields, and studied them whenever I had time. At night, when other people had gone to sleep, and the light in the bedroom had been turned off, I lay before the stove and read by the light of the fire.

It normally took about one year of study before one could get more skilled with the management of an oil well. After two and a half months of hard study, I had mastered the dewaxing, steel wire splicing and data procuring techniques and won the title of "ace in management of oilfields and oil wells" of the theater of operations. In 1963, I again won the title of "ace in technique" of the theater of operations.

On one occasion I attended the zero hour shift and discovered that the gate under the glass tube of the water-jacket furnace was leaking. Normally, this is the business of the maintenance worker and has nothing to do with an oil worker. However, no man could be found to tackle the work in the night. Could I ignore the leak? No! I promptly went to work on it, but after dismantling the parts I was unable to reassemble them, and my head was covered with sweat. Later, it was still necessary to find a maintenance worker to handle the job.

After this incident, it occurred to me that an oil worker, apart from reading instruments and clearing away the wax, must also learn to do maintenance work. Every bit of additional knowledge acquired would mean that one could do a bit more for the people.

The following day, I searched through the junks and found twelve large and small gates of different specifications. I put them in the yard of the well and practiced on them whenever I had time. I dismantled and reassembled them until I knew every part of them. I felt this was not enough, and later I practiced on them again blindfolded until my hands were scratched and my arms were sore. Some comrades advised me to take a rest. I thought: In order to produce more petroleum and to master more technical knowledge for the people, it doesn't matter for one to work a bit harder. I struck iron while it was hot and persevered in the practice.

Normally it takes half an hour to-dismantle and reassemble a big gate, but I can dismantle and reassemble one with closed eyes in fifteen minutes. According to the tests of the team, leaks are seldom discovered

in the two oil wells overhauled by Comrade Li Shou-te and me and the oil well which was later independently overhauled by me, and they are of first-class quality.

Subduing the "Gas Tiger"

Out of my expectation, no sooner had I learned something about the management of oil wells, I was asked by the leadership to head the women well unit in August 1964. This well unit was made up of nine women comrades. Among them there were five apprentices, two probationers and one cadre sent down to the basic level. They had not managed any oil well in the past and none of them had any experience. Their technical knowledge was very low and none of them could work independently. The thought of the comrades in this unit was rather confused. Some did not want to work in this unit and wanted to join another unit. Some of them were not on good terms with each other and were unwilling to work together. The unit was very difficult to lead.

Ours was the first women well unit formed in the team. Some male workers looked down upon us and did not believe that we would be able to manage the oil well with success. Some of them said: "We ought to have something to do. Let us follow them to fish for wax scrapers."

Of the two oil wells under our management, one produced a lot of gas, but little oil. In this well, pressure dropped very fast and it was easy for wax to congeal. We called it the "gas tiger."

At first, our management was not a success and some accidents occurred. We were criticized by the leadership. At that time, there was a universal tendency to flinch from difficulties. The whole unit was dominated by "fear." We feared that we might lose the wax scrapers; we feared that the drill might get stuck; we feared that the oil nozzle might be blocked; we feared that wax sticks might form; and we feared criticism. Some persons simply sank completely into the quagmire of "fear."

I thought: In order to subdue the "gas tiger," it is first necessary to solve the question of "tiger" in thought. At that time, we studied again and again "The Foolish Old Man Who Removed the Mountains," and had overcome the tendency to flinch from difficulties and increased our confidence and courage. They said: Even the foolish old man had the determination to remove the two big mountains. How can we be called oil workers if we were unable to surmount even this minor difficulty? "The 'gas tiger' must be subdued." Every comrade had confidence in this regard.

At first, some trouble was encountered in wax removal. Beginning with removing wax four times a day, this was increased to six times and subsequently to eight times a day. At first, the windlass was worked manually to remove wax. Every time wax was removed, the windlass could not be operated with two persons, and two more persons were needed to pull it. After turning it around for less than ten times, everybody was

exhausted and had no more strength to operate it. After work, some persons had to lie down due to exhaustion, some massaged their backs, and some suggested right away that the minor shift be given up. Before the "gas tiger" was subdued, some comrades had been subdued by the "gas tiger."

Man could never be subjugated by difficulties but should subjugate them. I organized the whole group to study "Serve the People" with emphasis laid on studying and discussing the following passage by Chairman Mao: "In times of difficulty, our comrades must not lose sight of our achievements, must see the bright future and must pluck up our courage." This passage solved our ideological problem.

The whole group discussed it with great enthusiasm. Some said: "We women comrades should not be afraid of hardship and fatigue but should be ambitious and blaze a trail!" Some also said: "Although this well is difficult to manage, yet its management can give us plenty of experience. So long as we continuously sum up our experience, adopt adequate measures, walk ahead of the changes affecting the oil wells and take the initiative, we certainly can manage it successfully." I told them: "It is natural that there would be difficulties in work. Work is a struggle against difficulties. In the management of oil wells, even though we may meet with failure for the time being, yet we can learn lessons from it and such lessons are useful to the successful management of oil wells in the future." With surging enthusiasm, they rushed to enroll themselves for the minor shift.

With confidence, the method must also be found. I again organized the group to study "On Contradiction." Chairman Mao said: "In studying any complex process in which there are two or more contradictions, we must devote every effort to finding its principal contradiction. Once this principal contradiction is grasped, all problems can be readily solved." According to Chairman Mao's teaching, we found out the principal contradiction in the subjugation of the "gas tiger." All were unanimously of the opinion: "Of all difficulties, the principal contradiction at the moment is removal of wax."

On one occasion, Li Shou-te and I were working in the shift. When we checked the pressure gauge, we discovered there was some fluctuation in oil output. This arrested our attention.

After measuring oil for nine times, we finally obtained the accurate data. The availability of reliable data was a great help to us in determining changes in the oil wells.

After seven days and nights of hard struggle, we made out more than 110 graphs showing the movement of the oil curve and the plane of the minor stratification, and finally felt out the laws of changes governing the pressure, output and wax formation of the oil wells.

In order to surmount further the barrier of wax removal, we changed the measures for removal of wax a number of times and laid hold of more than one thousand reliable data. After that we made 55 comparisons and finally found the rational measure for removal of wax, thus subduing the "gas tiger" and surmounting the barrier of wax removal.

With the barrier of wax removal surmounted, the group was very happy. I thought: Although the oil wells are well managed, yet the output and the pressure are still not very stable. This won't do.

I organized the group to study "In Memory of Norman Bethune." They all felt that although Norman Bethune was a foreigner and came to China to make revolution, yet he showed a great sense of responsibility in his work and ever sought to improve his technical knowledge. We must learn from Comrade Norman Bethune and must also show "a great sense of responsibility" in oil well management work so that we might produce more oil for the country.

We made another discussion on the way to subdue further the "gas tiger." I said: "'Gas' is the very life of the 'gas tiger.' We must not only subdue the tiger but also keep it alive and make it do what it is told. In order to keep it alive, the temper of 'gas' must be grasped. Without grasping this, the essence of the 'gas tiger' cannot be grasped. This would mean fighting a muddle-headed battle, and the 'gas tiger' would be inflexibly managed."

The group felt there was sense in this statement. They were of the opinion that "gas" was the cause of the fast drop in pressure and unstable output, and that the escape of too much gas had something to do with the oil nozzle. We readjusted the oil nozzle three times, made more than twenty drawings and fifteen comparisons at different times, and finally found the proper nozzle which stabilized the pressure and output of the oil well, thus insuring the oil well of high yield over a long period of time.

In the process of subduing the "gas tiger," I have come to understand profoundly that there is in the world only the fear of difficulty but no difficult work. From what is difficult to what is not difficult is a process of practice. If we merely shout without practice when we come across difficulties, what is difficult will forever be difficult. We revolutionaries must blaze the trail in practice, change what is difficult into what is not difficult, and bring about the transformation of the contradiction.

With the Images of Chang Szu-te and Norman Bethune
in Our Minds

After studying "Serve the People," "In Memory of Norman Bethune" and other articles, the images of Chang Szu-te and Norman Bethune are constantly in my mind. I always take them as an example and the mirror,

compare myself with them, and think of doing more things for the people at all times and in all places.

Last year, the wife of Comrade Fan Ch'eng-t'ai in our well unit was sick and had to stay a long time in hospital. There was nobody to take care of his children at home and things were pretty stiff for Comrade Fan Ch'eng-t'ai. I regarded his difficulties as my own, so I constantly went to work for him so that he might go home to cook and look after the children. I also helped him do some laundry work and keep his home clean and tidy. Because old Fan's wife was sick the whole year, he felt the pinch of financial difficulty. At that time, my home village was stricken by natural calamities and my mother was ill, and I planned to remit the sum of ¥30 home. However, I thought of old Fan, and knowing that his difficulties would affect his work, I gave him this sum. He was so moved that he said: "In view of the concern shown to me by my comrades, I must make a better job of my work."

On one occasion, while I was working, somebody told me that the child of Comrade Hsin Yu-ho in the team was suffering from leukaemia, that his life was in danger, and that blood transfusion was called for. I thought: The life of the child is important because he is the offspring of the revolution. Was it not because of the well being of the next generation that the martyrs dedicated their lives to the revolution? Provided the child can be saved, it doesn't matter for me to donate some blood. So I promptly went to the hospital with several comrades to the hospital and asked the doctor to make the blood transfusion. The doctor tested my blood and found it suitable for the need of the child. When I saw the sick child took a turn for the better because of my blood, I felt very happy.

Upon my return to the team, the other comrades asked me to take a good rest and the leadership sent me some nourishing food. I did not take such nourishing food myself but gave some to the child of Comrade Hsin Yu-ho, and the rest to two other comrades of our well unit who stayed in hospital. I thought that since I was much healthier than they were, by giving them the nourishing food, they would be able to regain health and return to their work stations at an earlier date to do some more things for the people.

One day, as soon as I went out of the door, I saw a family dependent of a worker carrying a child on her back. She carried two big bundles of vegetables, had to take care of another child, and walked along with some effort. Upon inquiry, I learned that she still had some way to go to get home. Looking at my watch it was exactly twelve o'clock, and at two o'clock in the afternoon, I had to rush back from the team to the oil-mining command. At that time the lofty images of Chang Szu-te, Norman Bethune and Lei Feng who served the people again flitted about before my eyes. As class brothers and sisters, we should help those in difficulty. So I carried the vegetables for her and saw her home.

Over the past few years, through studying Chairman Mao's writings, I have come to understand profoundly that a revolutionary armed with the proletarian world outlook should have the people and the revolution in mind at whatever time and in whatever place. Regardless of whether the work is of major or minor importance and regardless of whether it is within or outside our province, so long as it is useful to the people, we must energetically carry it out on our own initiative.

I have also come to understand profoundly that the revolutionary world outlook is also the world outlook of struggle. We must struggle every day so long as we live in the world. We must struggle against "self" in thought, against "fear" in work, against "procrastination" in work style and against "enjoyment" in life, and see to it that we serve the people completely and thoroughly.

- END -

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