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This serial publication contains the complete translation of the Chinese-language periodical, Hung-ch'i (Red Flag), No 14, Peiping, 1 November 1966. Complete bibliographic information accompanies each article.

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VICTORY FOR THE PROLETARIAN REVOLUTIONARY LINE REPRESENTED  
BY CHAIRMAN MAO

Following is a translation of an editorial in the Chinese-language periodical, Hung-ch'i (Red Flag), No 14, Peiping, 1 November 1966, page 1-3.

At present, the situation of the great proletarian cultural revolution is very fine. Characteristic of this very fine situation is the fact that the broad masses have really been mobilized. Just as Chairman Mao has said, "This is a movement of a momentous scale. It has indeed mobilized the masses. It is of very great significance to the revolutionization of the thinking of the people throughout the country.

The broad revolutionary masses have acquired a better understanding of the proletarian revolutionary line represented by Chairman Mao. The orientation of their struggle has become still clearer and their fighting spirit has soared still higher. They study and apply Chairman Mao's works creatively in the struggle, pushing the mass movement of studying Chairman Mao's works to a new high. The movement of the great proletarian cultural revolution is developing in a more penetrating, more extensive and healthier manner.

Of late, in response to Chairman Mao's call to "pay attention to state affairs," the broad masses, conscientiously turning their minds to the struggle between the two lines in the great proletarian revolution, have unfolded a mass criticism and repudiation of the bourgeois reactionary line. This mass criticism and repudiation has spread to all provinces, municipalities, departments, colleges and schools throughout the country. All errors in contravention of Chairman Mao's line and all sorts of manifestations of the bourgeois reactionary line have been exposed, criticized and repudiated by the broad masses.

The broad revolutionary masses have risen to criticize and repudiate the bourgeois reactionary line. This is an important indication that the broad masses have indeed been mobilized and that the current situation is very fine. It shows that the proletarian revolutionary line represented by Chairman Mao is penetrating ever deeper into people's hearts and the bourgeois reactionary line has gone bankrupt.

It is a very fine thing that the masses have themselves directly grasped Chairman Mao's correct line and have undertaken an extensive and profound mass criticism and repudiation of the erroneous line; it is a very fine thing that the masses in their hundreds of millions are paying such attention to state affairs. It is acting as a great spur to comrades who have a very poor understanding of the work of leadership in this great proletarian cultural revolution and whose leadership has been far from conscientious or effective. It is a great help to those comrades who follow the bourgeois line, for them to correct their mistakes. It is a most important guarantee that the erroneous line will be rectified further and its bad influence eradicated, and that the proletarian revolutionary line and the 16-point decision concerning the great cultural revolution will be correctly applied and carried out.

The struggle between the two lines has all along centered on the question of one's stand and attitude towards the masses. The proletarian revolutionary line represented by Chairman Mao is this: to trust the masses, rely on them, respect their initiative, and have them educate and liberate themselves; to boldly arouse the masses to struggle against the handful of persons in authority within the Party who are taking the capitalist road, to give free rein to the masses to struggle against all ghosts and monsters in society and to carry out the struggles [against those persons in authority who are taking the capitalist road], criticisms and repudiations [of the reactionary bourgeois academic "authorities" and the ideology of the bourgeoisie and all other exploiting classes] and transformations [of education, literature and art and all other parts of the superstructure that do not correspond to the socialist economic base.] The bourgeois reactionary line, however, runs counter to this. Certain representative personages who have put forward this line are against the masses educating and liberating themselves. In dealing with the masses, they resorted to the "tutelage" practised by the Kuomintang; they treat the masses as if they were ignorant and incapable and look upon themselves as men of wisdom and resourcefulness; they suppress the masses and stifle their initiative; they shift the targets for attack and direct their spearhead against the revolutionary masses, branding them as "counter-revolutionaries," "anti-Party elements," "Rightists," "pseudo-Leftists but genuine Rightists," and so forth.

These two lines are sharply opposed to each other. One is the mass line of Chairman Mao, the other is the line of the bourgeoisie which opposes and suppresses the masses; one is the revolutionary line of the

proletariat which is carrying the great proletarian cultural revolution through to the end, the other is the bourgeois line of opposing revolution which wants to lead the great proletarian cultural revolution in the opposite direction and wants to strangle it in its cradle.

Without destruction there can be no construction. Without opposing the reactionary line of the bourgeoisie and eradicating the influence of this erroneous line, it is impossible to correctly and thoroughly implement the revolutionary line of the proletariat.

A great amount of work is needed before the evil influence of the bourgeois reactionary line can be eradicated. The bourgeois reactionary line has its social basis which is mainly in the bourgeoisie. The erroneous line has a certain audience inside the Party, because there exist the handful of persons inside the Party who are in power and are taking the capitalist road, and who regard this erroneous line as their protective talisman; and because there are still a considerable number of muddle-headed people inside the Party whose world outlook has not been remoulded or has not been effectively remoulded. A process is required for these comrades to return from the erroneous line to the correct line.

Distinctions should be made among those who have committed errors of line. Those (there are only one, two or several persons) who have put forward the erroneous line should be distinguished from those who have put it into effect; those (these are a minority) who have consciously implemented the erroneous line should be distinguished from those (there is a large number of these) who have done it unconsciously; we should differentiate between those who have put it into practice to a serious extent and those to a not so serious extent; differentiate between those who cling to their mistakes and those who are willing to correct them and are already in the process of doing so.

Generally speaking, the contradictions between those comrades who committed errors of line on the one hand and the Party and the masses on the other are still contradictions among the people. Provided that they can correct their errors, return to the correct stand and carry out the Party's correct line, it is not only possible for them to become cadres of the second category [comparatively good] or of the third category [those who have made serious mistakes but have not become anti-Party, anti-socialist Rightists], it is also possible for them to develop into cadres of the first category [good]. [See Peking Review, No. 33 for the Decision of the Chinese Communist Party Central Committee Concerning the Great Proletarian Cultural Revolution.] Nevertheless, these comrades must be sharply told that no matter who they are, and no matter how great their past achievements, if they cling to the erroneous line, the nature of the contradictions between them and the Party and the Masses will change; the non-antagonistic contradictions then may become antagonistic

contradictions, and they will slide down the anti-Party and anti-socialist road.

The mark distinguishing rectification of errors from stubborn adherence to them is the attitude towards the masses and whether they have publicly admitted before the masses that they have carried out the erroneous line; whether they have made serious efforts to reverse the decisions passed on those of the revolutionary masses who have been branded as "counter-revolutionaries," "anti-Party elements," "Rightists," "pseudo-Leftists but genuine Rightists"; and whether they have publicly rehabilitated them and support the revolutionary actions of the revolutionary masses.

A communist who has committed an error of line should be courageous enough to admit his errors, critically examine those errors and join the masses to criticize and repudiate his own errors. Chairman Mao has taught us: "Countless revolutionary martyrs have laid down their lives in the interests of the people, and our hearts are filled with pain as we the living think of them -- can there be any personal interest, then, that we would not sacrifice or any error that we would not discard?"

In the course of criticizing and repudiating the erroneous line, the policy of "learning from past mistakes to avoid future one" and "curing the sickness to save the patient" -- a policy which Chairman Mao has consistently advocated -- should be adopted towards those comrades who have committed errors of line, "in order to achieve the two-fold objective of clarity in ideology and unity among comrades." The revolutionary masses and revolutionary youth who have stood up energetically to criticize and repudiate the erroneous line should all pay attention to this teaching of Chairman Mao's. As to some of the masses who have been hoodwinked for a time by the erroneous line, they should not be blamed, nor should such labels as "Royalists" be stuck on them; instead, patient efforts should be made to help them and to unite with them.

Those comrades who have committed errors of line should modestly, sincerely and wholeheartedly listen to the criticisms of the masses, and, as Chairman Mao has repeatedly taught us, "shedding the ugly mantle of pretentiousness and becoming a willing pupil." They should stand together with the revolutionary masses and with them eradicate the evil influences caused by the bourgeois reactionary line. No feelings of antagonism should result because of some excess in words and actions by the masses in the course of criticism and repudiation. Instead one should see that the masses' main orientation is correct, understand how they feel, have faith in the majority of the masses and have faith that the masses are reasonable.

Those comrades who have committed errors must get rid of the many "fears" in their minds. In the final analysis, these "fears" are



being afraid of the masses and afraid of revolution. They should act according to Chairman Mao's instructions and replace "fear" with "daring", "self" with "public" and "having faith in oneself" with "having faith in the masses." Only by doing so can errors be corrected, can they take the initiative instead of being passive, and give leadership in the great proletarian cultural revolution in accordance with Chairman Mao's line.

All comrades who want to make revolution, let us unite and push forward the great proletarian cultural revolution under the great banner of Mao Tse-tung's thought and on the basis of the revolutionary proletarian line represented by Chairman Mao.

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COMMEMORATE LU HSUN AND CARRY THE  
REVOLUTION THROUGH TO THE END

[Following is a translation of the text of a speech by  
Yao Wen-yuan (1202 2429 1337) in the Chinese-language  
periodical, Hung-ch'i (Red Flag), No 14, Peiping, 1  
November 1966, pages 4-10.]

Comrades! Red Guard Comrades-in-Arms! Friends!

Held during the high tide of the vigorously developing great proletarian cultural revolution and after our great leader Chairman Mao has reviewed for the fourth time one and a half million of the forces of the cultural revolution, our solemn commemoration of Lu Hsun, the great standard-bearer on the proletarian cultural front, is of great international and domestic significance.

On the revolutionary people are entitled to commemorate the revolutionary fighters. The best commemoration of the proletarian revolutionary fighters of the past can only be the continuous carrying forward of the revolution under new historical conditions. With the leading clique of the Communist Party of the Soviet Union at their center, the modern revisionists who bow down obsequiously before imperialism and the bourgeoisie, the representatives of the bourgeoisie who, in the period of socialist revolution, hold on like grim death to the old bourgeois ideas, culture, customs and habits, the counter-revolutionary double-dealers who advocate "new skills but old ideas," and the flies and mosquitoes which flit endlessly over the garbage dumps of the decadent culture of the exploiting classes and refuse to leave them -- all these are utterly disqualified from talking about commemorating Lu Hsun. Those who are today most qualified to commemorate Lu Hsun are the broad masses of workers, peasants and soldiers and the heroic Red Guard fighters who, in the great proletarian cultural revolution and under the shining banner of Mao Tse-tung's thought, are vigorously

destroying the "four olds" [old ideas, culture, customs and habits] and fostering the "four news" [new ideas, culture, customs and habits], and the revolutionary people of the whole world who, wave upon wave, are waging struggles against U. S. imperialism and its lackeys. The great deeds done by the Red Guard fighters in their fierce attack against the old things of the exploiting classes are the best commemoration of Lu Hsun!

Chairman Mao has given the most correct, most comprehensive and fullest appraisal of the historical contribution of Lu Hsun.

Chairman Mao said: "The chief commander of China's cultural revolution, he [Lu Hsun] was not only a great man of letters but a great thinker and revolutionary. Lu Hsun was a man of unyielding integrity, free from all sycophancy or obsequiousness; this quality is invaluable among colonial and semi-colonial peoples. Representing the great majority of the nation, Lu Hsun breached and stormed the enemy citadel; on the cultural front he was the bravest and most correct, the firmest, the most loyal and the most ardent national hero, a hero without parallel in our history. The road he took was the very road of China's new national culture."

Lu Hsun's contribution is many-sided. Its soul and core is the proletarian revolutionary spirit pointed out by Chairman Mao. To cast away the revolutionary spirit of Lu Hsun means to cast away his soul or Lu Hsin as a whole. The commemoration of Lu Hsun means, first and foremost, in accordance with the great thought of Mao Tse-tung, to greatly develop this fearless and thoroughgoing revolutionary spirit of daring to think, speak, act, break through and make revolution, steel oneself into a fighter with the unyielding integrity of the proletariat, and carry through to the end the fight against imperialism headed by the United States, modern revisionism with the leading clique of the Communist Party of the Soviet Union at its center, the cliques wildly gesticulating and adding their shouts to the big anti-China chorus, the reactionary forces at home and abroad, and all kinds of ghosts and monsters.

We commemorate Lu Hsun because in the period of the May 4th Movement he used his sharp and pungent pen to launch heroic attacks against the reactionary, decadent cultures of imperialism and feudalism and ruthlessly criticize the entire old world where man eats man. Wherever his pen struck, it was invincible. The old feudal diehards and the lap dogs lost their courage when they heard his name.

We commemorate Lu Hsun who, following the Kuomintang betrayal of the revolution in 1927, and in the course of stubborn struggles against imperialism and its lackeys, faced with the bloody lessons of the class struggle, continued to "dissect himself" strictly, remoulded his world outlook, established the Marxist-Leninist world outlook and developed from a bourgeois revolutionary democrat into a great communist fighter.

We commemorate Lu Hsun who, at the end of the 1920s and in the 1930s, used the weapon of Marxism-Leninism to wage great and heroic struggles against imperialism and the Kuomintang reactionaries, against all sorts of ghosts on the cultural front, and the revisionists who had wormed their way into the Party and donned the cloak of revolutionaries; who smashed all kinds of bourgeois reactionary thoughts and reactionary culture; who thoroughly exposed the despicable faces of the lackeys of the landlord and bourgeois classes such as Hu Shih, Liang Shih-chiu and the advocates of "a nationalist literature"; who reflected the revolutionary "soul of the Chinese masses," and performed immortal deeds in the cause of the Chinese people's liberation.

We commemorate Lu Hsun, particularly his last years. At that time, firmly taking the correct stand of the proletarian revolutionary line represented by Chairman Mao, he defended the anti-Japanese national united front put forward by Chairman Mao and sharply denounced the capitulationist line of Wang Ming's Right opportunism that was being followed by Chou Yang and others. Lu Hsun sharply exposed these persons' reactionary nature as "truly dissipated descendants of bankrupt families" disguised as "so-called revolutionary writers"; he uncovered their sectarian methods of "whispering campaigns and stirring up trouble" and their "evil propensity" for double-dealing; he exposed their criminal acts of surrendering to the Kuomintang reactionaries and spreading of their treason and renegade philosophy under the pretext of forming a "coalition front." Lu Hsun insisted on raising the proletarian slogan of a "literature of the masses for the national revolutionary war" and criticized the bourgeois slogan of "a literature of national defense." In "Reply to a Letter from the Trotskyites" Lu Hsun wrote: "I count it an honour to have as my comrades those who are now doing solid work, treading firmly on the ground, fighting and shedding their blood in defense of the Chinese people." This boundless love for the Chinese Communist people." This boundless love for the Chinese Communist Party headed by Chairman Mao, this unswerving faith in the great thought of Mao Tse-tung and his resolute implementation of the correct line mapped out by Chairman Mao showed Lu Hsun's most profound proletarian feeling in his last years. These things will always deserve our deep respect.

The proletarian revolutionary line has always existed in opposition to the bourgeois reactionary line and developed in the struggle with it. The history of the revolution tells us that the revolutionary cause has developed and advanced successfully whenever the correct line represented by Comrade Mao Tse-tung held sway, and suffered setback or defeat whenever an erroneous line contravening Mao Tse-tung's thought became dominant for a time. The struggle in literature and art reflects the political struggle and serves it. Lu Hsun's struggle on the cultural front during the 1930s against the revisionists wearing the cloaks of "Left-wingers" or "Communists" was no isolated phenomenon; it was the sharp reflection on the cultural front of the struggle between the two

lines -- the correct line of the proletariat represented by Comrade Mao Tse-tung and the bourgeois reactionary line represented by Wang Ming. Chou Yang's attacks and distortions relating to Lu Hsun after his death culminated in the great conspiracy of 1957 in which a handful of shameless people under Chou Yang and instigated by him tried to stand the facts of history on their head, encircle and attack Lu Hsun and reverse the verdict on the bourgeois slogan of "a literature of national defence." All these were designed to oppose Mao Tse-tung's thought and the proletarian revolutionary line, reverse the verdict on Wang Ming's bourgeois reactionary line and serve the political needs of the anti-Party clique of a handful of people who were trying to restore capitalism. In February last, the forum on literary and artistic work in the People's Liberation Army called by Comrade Chiang Ching on Comrade Lin Piao's request raised high the great red banner of Mao Tse-tung's thought and made profound Marxist-Leninist analyses of many problems relating to the current class struggle on the front of literature and art. The Summary of this forum of far-reaching historic significance has, by applying Mao Tse-tung's thought, provided the answers to many important questions concerning the cultural revolution in the period of socialism, resolutely defended the proletarian line in literature and art, thoroughly exposed the bourgeois line in literature and art of the 1930s represented by Chou Yang, brought to light and criticized Chou Yang's conspiracy to tamper with history and attack Lu Hsun and revealed the reactionary bourgeois essence of the slogan of "a literature of national defense." It was a struggle to defend Mao Tse-tung's thought and the correct line represented by Chairman Mao. The struggle between the proletarian and bourgeois lines continues today in the great proletarian cultural revolution and, as it deepens, assumed certain new forms. We must resolutely defend and carry out the proletarian revolutionary line represented by Chairman Mao and overthrow the bourgeois reactionary line! We must raise still higher the great red banner of Mao Tse-tung's thought, criticize and repudiate all erroneous tendencies opposing Mao Tse-tung's thought and the mass line, and clean up the poison of the bourgeois reactionary line!

In a letter of May 1963 and with those revisionists in mind who, under the cloak of "Left-wingers," had covertly attacked him and tried to get him into trouble, Lu Hsun wrote indignantly: "Those so-called 'men of letters' of Shanghai are really rotten,...I really want to write an article of at least fifty or sixty thousand words to spell out all the unspoken vexations I have suffered these past years. This would in fact also be a little legacy left to the future." This shows that Lu Hsun had wanted to launch a large-scale counter-attack against the rotten group of Chou Yang and company. It is a pity that Lu Hsun died before he could realize his wish. Today, we should realize this wish of Lu Hsun's carry on the struggle to expose and criticize the revisionist line on the literary and artistic front represented by Chou Yang and do a thorough and exhaustive job of it!

The imperialists, reactionaries of all countries and modern revisionists are scared out of their wits by the great proletarian cultural revolution. They see the great proletarian cultural revolution as something as dangerous as a deluge or wild beasts. They are on tenterhooks that they will be wakened from their dreams by roars of the revolution. The words "Red Guards" grip them with fear as if the death sentence has been passed on them and they are on edge and alarmed all day. They have started all their propaganda machines going to give vent to their fear and hatred and to curse the Red Guard movement and our great proletarian cultural revolution. But as Lu Hsun pointed out: "Cultural reforms flow on like great rivers and cannot be checked." The roaring tide of the revolution and the spread of revolutionary truth cannot be stopped by the puny shouts of the reactionaries. In those days, literary men of all stripes in the service of the Kuomintang reactionaries and revisionists who had wormed their way into the ranks of the "Left-wingers" both staged campaigns of "encirclement and suppression" against Lu Hsun. What was the result? As Chairman Mao has said: "It was in the very midst of such campaigns of 'encirclement and suppression' that Lu Hsun, who believed in communism, became the giant of China's cultural revolution." One can be sure that curses hurled by the world's reactionaries against China's great proletarian cultural revolution can only, by providing a negative example, result in helping to spread the sparks of the proletarian cultural revolution throughout the world, hasten their own downfall, and enable people of the world to see more clearly the historic, epoch-making significance of that great revolution and the tremendous impetus it gives to the world communist movement and the history of mankind!

The modern revisionists, with the leading clique of the C.P.S.U. at their center, have of late been using the occasion of the Lu Hsun commemorations to vilify Lu Hsun and so shamelessly slander the great proletarian cultural revolution. They had the effrontery to malign Lu Hsun as a "humanitarian" and a "singer of fraternity," alleging that Lu Hsun upheld the literature and art of the old times as a "permanent value," and that he opposed the revolution in the cultural field and the idea of literature and art serving proletarian politics. This is indeed the basest fabrication against Lu Hsun. During his lifetime, Lu Hsun most bitterly hated those deceivers who publicized class conciliation. When he said "The oppressed are either slaves or enemies of the oppressors but can never be their friends," he had in mind the slavish philosophy that advertises "fraternity" and "forbearance." What a clearcut proletarian stand he took! This is indeed a hard knock at the heads of the revisionists who deceive and lull the oppressed people with talk of "fraternity" and "humanitarianism"; it reveals their true features as servants of imperialism and the bourgeoisie. Throughout his life Lu Hsun opposed the pursuit of "permanent values," and was always the most enthusiastic supporter and singer of the cultural revolution. He said: "China can have no genuine new literature and art without pathbreakers



who break away from all traditional ideas and methods.' He sharply denounced the reactionary bourgeois theory which held that "literature is permanent whereas political phenomena are temporary, so the former cannot be related to the latter"; he revealed that "the third category of people" who sang this tune did so precisely to serve the butchers who slaughtered the people. He always insisted that literature and art should serve the current revolutionary struggle and pointed out that the "three treasures -- universality, permanence and completeness" -- of the bourgeoisie are nothing but "nails which would nail a writer in his coffin." As a matter of fact, the "permanent value" advertised in modern revisionist art is nothing but the shopworn tune of the theory of human nature copied from bourgeois literature and art; it is nothing but the decadent life and a fashionable trade mark picked up from the rotten culture of the Western capitalist countries characterized by shamelessness, emptiness and vulgar taste. All this is dross which will soon be washed away by the tide of history. How can it have any "permanent value"?

The militant legacy which Lu Hsun left us includes many profound ideas which summed up the historical experience of class struggle on the cultural front and deserve to be studied and developed by us. Here let me cite a few points:

Firstly, we must develop Lu Hsun's fighting spirit of "beating a mad dog in the water." It is necessary to have this spirit both in order to overthrow the reactionary state power of the landlords and bourgeoisie and also to defend the proletarian dictatorship. Lu Hsun was highly vigilant against the enemies of the people. He saw through the enemies' utter cruelty and cunning and he would certainly show them no mercy. If you do not struggle against him; he will struggle against you. You may not "hate evil as you do your enemy," but he will "hate goodness as he does his enemy." You think of letting him go, but he definitely will not let you go. He will put on various masks to trick you into compromise, but he himself will never compromise. In his famous essay "'Fair Play' Should Be Put Off for the Time Being," Lu Hsun summed up many lessons learned at the cost of blood, and pointed out that "preaching not to 'beat a mad dog in the water' is very harmful." If those "mad dogs in the water" are not beaten thoroughly, once they crawl back on to the bank, they will bite to death many revolutionaries. This will cost more blood; and at the very least they will splash people all over with water. He said: if you think "to give a free hand to evil is to show mercy," and talk about benevolence with regard to ghosts and monsters "to allow them to breed quickly," "this will cost a lot more energy and lives" on the part of future revolutionaries.

To those so-called "well-disposed people" who refuse to beat "a mad dog in the water," Lu Hsun said that some mad dogs only seemed to have fallen into the water, but actually had not. "At most they only



pretend to be limp so as to appeal to people's sense of pity." Then they will start by biting these "well-disposed people" first as soon as they have a chance for a come-back. He also said: "The nature of a mad dog cannot be changed. Things may be different ten thousand years later, but we are now talking about the present. If you regard those "in the water" as very pitiful, then there are many harmful creatures that look pitiful. Even cholera germs, though they breed quickly, seem simple in nature. But a physician definitely will not let them go."

The life of Lu Hsun was a life of fighting uncompromisingly against the reactionaries both at home and abroad. He never forgave the enemies of the people. Many times he rebutted the "idea of making no distinction between right and wrong." In his opinion, revolutionaries should always maintain a clear-cut stand, make a clear differentiation between right and wrong, and have a strong sense of likes and dislikes. Most of all he hated those "gentlemen" who made a show of "righteousness" yet in fact stood on the side of the old forces. He drew a most incisive portrait of the ugly features of these "gentlemen": "Although they are dogs, they look very much like cats, having an air of eclecticism, fairness, conciliation and righteousness, and the appearance that only they themselves know "the doctrine of the mean" while all others are not exempt from going to extremes." In his essay "Ghosts and Monsters, in China's Literary World," he mercilessly showed up the ugly features of those who said they were "definitely not Left-wingers, nor Right-wingers, but stand far above both," saying that "no deception can last long." This is really an excellent portrait of some modern revisionists who today describe themselves as "far above others" and "fair." Take a look at those in the international communist movement who consider that they "alone are pursuing 'the doctrine of the mean'"; they are in fact showing themselves up as the most vulgar of revisionists. We must develop this fighting spirit of never compromising with the enemies, see through all the plots of those mad dogs in the water or not yet fallen into the water, tear the eclectic masks off those "gentlemen" of a new type, expose the ugly features of those lap dogs who "although dogs, look very much like cats," in order to carry resolutely to the end the fight against imperialism headed by the United States and modern revisionism with the leading group of the C.P.S.U. at its center, and resolutely to carry the great proletarian cultural revolution through to the end.

Secondly, we must develop Lu Hsun's revolutionary spirit of tenacity and perseverance. Lu Hsun said: "In the struggle against the old society and old forces, it is necessary to be firm, enduring and to pay attention to strength." He said: "Without tenacity, nothing can be achieved in culture." This is because no reactionary force or reactionary idea will ever step down from the stage of history of its own. It is necessary to have many trials of strength and to wage repeated struggles in order to wipe them out step by step; this can never

be done "at one stroke." It calls for the greatest tenacity to win victory step by step, to consolidate and extend victory, and to make bankrupt all kinds of counter attacks by the old forces and all their attempts to soften up the revolutionaries.

During his lifetime, Lu Hsun many times experienced the ebb and flow of the revolution, victories and failures, zigzags and reversals, unity and division. Time and again the revolutionary ranks were divided into two, with "some going higher in rank and some going to live in seclusion," "some withdrawing from the ranks, some deserting, some becoming despondent and some, traitors." But he stood firm as a proud pine in the wind and frost, fearless of darkness and violence; he kept marching forward, persisting unswervingly in a protracted, heroic struggle against imperialism and its lackeys, constantly assimilating the experience of class struggle, and he ultimately grasped the great truth of Marxism-Leninism, Mao Tse-tung's thought, and tempered himself into a man of staunch proletarian integrity.

Today, under the dictatorship of the proletariat, we have launched the great proletarian cultural revolution, a movement without parallel in history. This great, torrential revolutionary movement was started by Chairman Mao on the basis of a summing up of the experience of the class struggle in China and in the international arena and of the historical experience of the dictatorship of the proletariat, and taking into account the profound aspirations of the revolutionary masses. This is a great innovation in the international communist movement, a great innovation in the socialist revolution in our country, a revolutionary movement of the proletariat carried out at a higher stage and after the proletariat carried out at a higher stage and after the proletariat has seized state power and transformed private ownership, with the aim of remoulding the outlook of society and remoulding the ideological outlook. This is an extremely great revolution, a far-reaching and deep-going revolution that touches the people to their very souls. All classes, all kinds of social ideas and political groups will come to the stage to give their performances; a handful of persons who are in authority and are taking the capitalist road will never of their own accord step down from the stage of history. In such a great revolution, it is only natural that stubborn resistance should be encountered from the old forces of the exploiting classes, as well as many new problems, extremely complex struggles and all manner of reversals. It therefore calls urgently for just such a proletarian tenacity as that displayed by Lu Hsun.

A staunch revolutionary of the proletariat, a true Communist Party member, must have a firm proletarian class stand and a militant spirit of holding fast to principles, he must be able to stand up to the tests of storms as well as attacks by sugar-coated bullets. When he has met with temporary setbacks, he should not lose heart, complain,

be disillusioned, or run away; he should be fearless in face of attacks from all sides, and not be scared of "isolation." Fearing nothing, he puts his trust in the truth, sums up the lessons, persists in the struggle and resolutely advances according to the main orientation pointed out by Chairman Mao. Once a victory is won, he must not relax his vigilance, grow complacent, cease to make progress or become light-headed; he must pay attention to rallying the great majority, pay attention to the new problems cropping up among the masses, continue to sum up the lessons, persist in the struggle, and advance according to the main orientation pointed out by Chairman Mao. Only with this revolutionary spirit of tenacity and perseverance tempered in accordance with the teachings of Mao Tse-tung's thought, will it be possible to carry the proletarian revolution through to the end, dig out, bit by bit, all the roots of revisionism and shoulder the great historic mission of thoroughly wiping out the bourgeoisie and bringing to reality the ideal of communism.

Thirdly, we must learn from Lu Hsun's dialectical viewpoint in looking at problems. In his Speech at the Chinese Communist Party's National Conference on Propaganda Work, Chairman Mao particularly mentioned the need to learn from Lu Hsun's method of analysing problems as shown in his later essays. He said: "The analytical method is dialectical. By analysis, we mean analysing the contradictions in things. And sound analysis is impossible without intimate knowledge of life and without real understanding of the pertinent contradictions. Lu Hsun's later essays are so penetrating and powerful and yet so free from one-sidedness precisely because he had grasped dialectics by then." After he became Marxist in the later period of his life, Lu Hsun overcame certain shortcomings characteristic of the metaphysical and one-sided views expressed in his earlier articles; he skilfully used dialectics in analysing all sorts of problems and thus lifted his fighting activity on to an entirely new ideological plane. Lu Hsun's fighting experience shows that to be a staunch proletarian revolutionary on the cultural front, one must grasp dialectics and overcome one-sidedness. In the present great proletarian cultural revolution, we have come up against all kinds of complex contradictions and so it is particularly necessary for us to make a further advance in creatively studying and applying those great philosophical concepts of genius of Chairman Mao and use Marxist dialectics to make class analyses. Lu Hsun's later essays and other articles shine with the unquenchable light of struggle and serve as a very good example from which to learn to analyse problems.

Fourthly, in emulating Lu Hsun the most important and fundamental thing is his great communist spirit in bending his back to his dying day for the proletarian revolutionary cause. Here let us restudy Chairman Mao's teaching: "This couplet from a poem by Lu Hsun should be our motto:

Fierce-browed, I coolly defy a thousand pointing fingers,  
Head-bowed, like a willing ox I serve the children.

The 'thousand pointing fingers' are our enemies, and we will never yield to them, no matter how ferocious. The 'children' here symbolize the proletariat and the masses. All Communists, all revolutionaries, all revolutionary literary and art workers should learn from the example of Lu Hsun and be 'oxen' for the proletariat and the masses, bending their backs to the tasks until their dying day."

We must follow Chairman Mao's teachings and do as Lu Hsun did, never yielding to any enemy, however ferocious, and daring to wage tit-for-tat struggles against them, despising them, overpowering them and defeating them. Like Lu Hsun, we should wholeheartedly serve the proletariat and the masses, and be the honest servants of the people and the "oxen" of the people; we should talk with the masses on an equal footing; work for the masses; struggle for and serve the masses to our last breath; we must overcome individualism and discard the bureaucratic airs of the exploiting classes who consider themselves superior to the masses of the people. Like Lu Hsun, we should have an ardent love for the proletariat, the masses and the revolutionary young people; and fight, study and advance side by side with the revolutionary people.

Our revolutionary younger generation should also learn from this spirit, discard all selfish ideas, unite with the broad masses, and identify themselves with the workers, peasants and soldiers; they should develop the spirit of hard struggle, strive to foster in themselves the proletarian world outlook in the course of the struggle and train themselves to be fighters boundlessly loyal to the cause of communism.

Thirty years have passed since Lu Hsun's death. In this time, earth-shaking changes have taken place in China. Lu Hsun once enthusiastically put forward this appeal: "We should train large numbers of new fighters," but this could not be done in his time. Today, there is a mighty cultural revolutionary army of new fighters. Millions upon millions of people have now become critics of the old world and old culture and the breadth and depth of this criticism are beyond comparison with anything in Lu Hsun's time. We have seen with our own eyes that tens of thousands of heroic young fighters have come forth group by group in the course of sharp class struggle. They have mastered the truth of Mao Tse-tung's thought, and have been following a correct orientation and a correct line. Representing the majority of the people they dare to wage brave and fierce struggle against those old things that appear very strong. They have indeed overthrown all the formidable obstacles that hindered the advance of the revolution. This is a historical truth: the "unlearned" have overthrown the "learned," the revolutionary "small fry" have defeated the counter-revolutionary "big

shots." This is the cause undertaken by tens of millions of revolutionary people under the leadership of the Party and Comrade Mao Tse-tung. The representatives of the reactionary classes have finally been toppled from their thrones and their true nature as paper tigers has been exposed because they act contrary to the development of the revolution, because they follow an incorrect orientation and an incorrect line, and because they are against the revolution, against the people and against Mao Tse-tung's thought. They have been transformed from "big-shots" into unimportant persons and finally they have become something not worth a rap. This is true of reactionary fools everywhere in the world, the Khrushchev modern revisionists and Chou Yang and company. This holds good and will hold good with all the representatives of the bourgeoisie both inside and outside the Party. History never stops its advance; it inevitably casts aside group by group the handfuls of people who act against the revolution. In the light of the history of such class struggles, Lu Hsun's spirit in always going forward and carrying the revolution through to the end has become more precious than ever. We must act as Lu Hsun did and constantly remould our ideology, keep up with the constantly developing situation, and always follow Chairman Mao, our great teacher, great leader, great supreme commander and great helmsman in making revolution. Together with all the revolutionary people, we must always diligently study new things and warmly support new things. In the raging flames of the class struggle in the socialist revolution, we must constantly forge ahead and carry the revolution through to the end; we must never retreat in mid course, never drop behind the advance, and be always loyal to Chairman Mao, always be his good students and fighters.

May Lu Hsun's proletarian revolutionary spirit live forever!

Long live the victory of the great proletarian cultural revolution!

Long live the great Chinese Communist Party!

Long live the invincible thought of Mao Tse-tung!

Long live our great leader Chairman Mao!

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LEARN FROM LU HSUN, BE FAITHFUL TO  
CHAIRMAN MAO FOR EVER

Following is a translation of the text of a speech by Huang P'ing-wen (7806 1627 4489), student of the Peking Geological Institute, in the Chinese-language periodical, Hung-ch'i (Red Flag), No 14, Peiping, 1 November 1966, pages 11-13.

This year is the thirtieth anniversary of Lu Hsun's death and we Red Guards commemorate this great communist fighter with boundless reverence.

As Chairman Mao said: "Representing the great majority of the nation, Lu Hsun breached and stormed the enemy citadel; on the cultural front he was the bravest and most correct, the firmest, the most loyal and the most ardent national hero, a hero without parallel in our history."

Lu Hsun was the deadly enemy of imperialism and the Kuomintang reactionaries and was an intrepid fighter in the very forefront of the revolution. Using his biting, humorous and powerful pen he depicted the monstrous features of the forces of evil and the diabolical appearance of hideous imperialism. The way in which he portrayed them so accurately, exposed them so thoroughly and repudiated them so pointedly fully showed his ability to make a deep and penetrating survey of society.

Lu Hsun was a thorn in the side of all feudal and traitorous literary hacks, paid literary hacks of the Kuomintang reactionaries and the reactionary bourgeois academic "authorities"; and he was the biggest obstacle in the way of the Chou Yangs who were trying to push their bourgeois line in literature and art forward. In his lifetime, Lu Hsun sharply repudiated and forcefully attacked the revisionist line in literature and art represented by Chou Yang. The slogan "Literature of the masses for the national revolutionary war" that he raised was a proletarian,



revolutionary slogan based on the anti-Japanese united front policy of the Party's Central Committee and Chairman Mao. The line in literature and art which he resolutely safeguarded was the proletarian line in literature and art. Lu Hsun was the great standard-bearer of proletarian literature and art and was a great figure of the Chinese cultural revolution.

Lu Hsun was a fine son and a faithful servant of the people. He closely integrated his life with the broad masses of the laboring people and with the fate of the proletarian revolutionary cause. His was a life of revolution, a life of struggle and a life dedicated to serving the people heart and soul. The two lines from Lu Hsun's poem:

Fierce-browed, I coolly defy a thousand pointing fingers,  
Head-bowed, like a willing ox I serve the children

is a concentrated reflection of his proletarian world outlook and a vivid portrait of his character. We revolutionary Red Guards are resolved to firmly keep in mind Chairman Mao's teachings, learn from the example of Lu Hsun and take as our motto this poem so as to spur ourselves on and continuously advance.

Our country's great proletarian cultural revolution is sweeping the whole country and shaking the whole world with the force of an avalanche at present. The vestiges of the old society — the old ideas, old culture, old habits and old customs of the exploiting classes — are like the sun setting in the western hills. But Chairman Mao has taught us: "Everything reactionary is the same; if you don't hit it, it won't fall." Therefore we must learn from the throughgoing revolutionary spirit of Lu Hsun and completely sweep away every remnant left by the exploiting classes.

We must learn from Lu Hsun's spirit of daring to struggle and daring to make revolution, persist in fully airing our views and using big-character posters and big debates to expose and criticize thoroughly, and to resolutely continue the righteous and severe denunciation of the open and hidden representatives of the bourgeoisie. We must put destruction first and daring in the lead. We must dare to think, dare to speak, dare to do, dare to act, dare to make revolution, dare to rebel, and vehemently beat a "mad dog in the water," relentlessly pursue the tottering foe and never withdraw our forces until complete victory is won.

We must learn from Lu Hsun's militant spirit of "tenacity," be good at struggle and good at making revolution. We are not afraid of being attacked, of setbacks, of dark clouds and heavy fog, of wild whirlwinds, thunder and lightning, of powerful resistance, or of many reverses; we will carry the revolution through to the end and rebel to the end without flagging. We will stand staunchly under the great banner



of Chairman Mao, fully and completely repudiate the reactionary bourgeois line and safeguard the revolutionary proletarian line represented by Chairman Mao. Down with conciliationism, down with eclecticism, down with slavishness. We will learn to swim in swimming, be steeled and tempered and grow up in the fiery crucible of class struggle, and turn ourselves into staunch and reliable successors to the proletarian revolutionary cause. We pledge to carry the great proletarian cultural revolution through to the end.

We must learn from Lu Hsun's clear proletarian distinction between love and hatred: Fierce-browed, we furiously defy imperialism headed by the United States, revisionism with the leadership of the C.P.S.U. at the center, and all reactionaries; furiously defy those who have wormed their way into the Party, who are in positions of authority and are taking the road of capitalism, as well as the reactionary bourgeois academic "authorities"; sweep away all ghosts and monsters and be promoters of the proletarian revolution. We have boundless love for our great teacher, great leader, great supreme commander and great helmsman Chairman Mao, and have infinite love for the great, glorious and correct Chinese Communist Party. We have unbounded love for our heroic and great people and for our beautiful socialist motherland. We must study well Chairman Mao's works The Foolish Old Man Who Removed the Mountains, In Memory of Norman Bethune and Serve the People to become a good "ox" working for the proletariat and the masses of the people and be a good red soldier of Chairman Mao, devoting our lives to the noble and splendid cause of communism.

Lu Hsun died for the people, and his death is weightier than Mount Tai. In commemorating Lu Hsun we solemnly pledge to all revolutionary predecessors: We will be successors to the revolution, be successors to Mao Tse-tung's thought and carry the revolution through to the end!

Learn from Lu Hsun, and be for ever faithful to Chairman Mao and Mao Tse-tung's great thought!

May Lu Hsun's revolutionary spirit live for ever!

Long live the victory of the great proletarian cultural revolution!

Long live the great Communist Party of China!

Long live our great leader Chairman Mao, and long life, long, long life to him!

CSO: 3530-D



## REBUTTING SIMONOV

Following is a translation of the text of a speech by Liu Lu (0491 6424), student of Peking's Long March Middle School (originally No 44 Middle School), in the Chinese-language periodical, Hung-ch'i (Red Flag), No 14, Peiping, 1 November 1966, pages 12-14.

Today amidst the upsurge of the great proletarian cultural revolution and at a time when we are bombarding the bourgeois reactionary line, we commemorate the great communist fighter Lu Hsun. This is of great significance for us in staunchly carrying the great proletarian cultural revolution through to the end, to final victory.

Lu Hsun's life was a life of struggle, a life of revolution. He dedicated himself wholly to the revolutionary cause of the Chinese people. Our great leader Chairman Mao has given a very high appraisal of Lu Hsun.

In commemorating Lu Hsun, we Red Guards must learn from his revolutionary spirit, to rebel like him against imperialism, against the bourgeoisie, against revisionism; learn to be like him: "fierce-browed, I coolly defy a thousand pointing fingers; Head-bowed, like a willing ox I serve the children."

While we have been commemorating Lu Hsun, the modern revisionists, with the C.P.S.U. leadership, as their center, seized the opportunity to blow up a malicious wind, to raise a hue and cry to vilify Lu Hsun and viciously attack China's great cultural revolution.

There is a fellow in the Soviet Union called Simonov, a most mean creature and a big renegade from the Soviet revolution. When Stalin died, he wrote: "...no words can express how we grieve over you, Comrade Stalin..." But the ink was hardly dry before, hard on the

heels of Khrushchev, he joined in outrageously slandering, maligning and attacking Stalin, in smearing the dictatorship of the proletariat in the Soviet Union, writing one long putrid revisionist piece after another, reviling Stalin and the Soviet people, and thus becoming one of the chief abettors of the anti-Stalin campaign. It is no other than this representative of the high salaried stratum, this new aristocrat of the Soviet bourgeoisie, who, on the pretext of commemorating Lu Hsun, wrote an article in the Soviet Literary Gazette of October 18 calumniating the great communist fighter Lu Hsun and attacking China's great proletarian cultural revolution. We will never tolerate the besmirching of the glorious name of Lu Hsun by such a renegade.

In this article, this lordly Simonov wildly clamors that "all that is happening in China now and is called the 'cultural revolution' is a phenomenon that is alien to the people and transient."

Chairman Mao has taught us: "... (it is bad as far as we are concerned if a person, a political party, an army or a school) is not attacked by the enemy, for in that case it would mean that we have sunk to the level of the enemy. It is good if we are attacked by the enemy, since it proves that we have drawn a clear line of demarcation between the enemy and ourselves. It is still better if the enemy attacks us wildly and paints us as utterly black and without a single virtue, since it demonstrates that we have not only drawn a clear line of demarcation between the enemy and ourselves but achieved a great deal in our work."

The lordly Simonovs allege that our cultural revolution is alien to them. It is only natural that our great proletarian cultural revolution should be alien to revisionists like you. You are flunkies of imperialists, faithful sons of revisionists. We want to rebel against you. How could we possibly feel good about what we are doing? The torrent of the great proletarian cultural revolution is washing away completely the stinking, nauseating rubbish that you represent. Of course you are scared to death and mortally hate it. Do you dare to do as we are doing now and rouse the whole nation to put up posters in big characters giving full and frank expression of views and opinions, carry out a nationwide exchange of revolutionary experience and organize Red Guards? You dare not. You shudder with fear. If you dared to do it, you would not survive for a single day. All you are good for is to ride on the heads of the people, suck their blood and eat their flesh.

To be attacked by the enemy is not a bad thing but a good thing. If they praise us, will it not mean that we are working hand-in-glove with them?

You gentlemen, who are as stupid as asses, harbour the illusion that our revolution is "transient." You had better give up that ideal

We, revolutionary Red Guards, are bent on carrying the great proletarian cultural revolution right through to the end. We are bent on rebelling against anything that is not in keeping with Mao Tse-tung's thought. We are bent on completely uprooting the poisonous origins of imperialism and revisionism, and lift them out by their roots. We are bent on fighting to the end, until all the demons and monsters in the world are completely wiped out and we will not stop short of complete victory!

This gentleman Simonov rants frenziedly about our "chorus of crude and unworthy anti-Soviet yells." In actual fact, it is not we, but revisionists like Simonov and his like who, using their foul pens to blacken the glorious history of the Soviet people, are really anti-Soviet. Simonov and his like have written novels, made films, put on plays and written poems defaming Stalin, the Soviet Red Army and the Soviet people, presenting Soviet socialist society under the leadership of Stalin as a mess. Isn't all this a big anti-Soviet campaign? Isn't all this a most contemptible anti-Soviet campaign? In actual fact, today, it is the Soviet revisionist gentlemen who are making a chorus of crude and unworthy yells against China. You follow hard on the heels of U.S. imperialism, yelling for all you are worth, and snapping at people at random like rabid dogs. U.S. imperialism says east and you dare not say west; U.S. imperialism says the sun is black and you dare not say it is red. You tell lies everywhere, spread rumors everywhere and everywhere engage in calumny and vilification, everywhere advertising your philosophy of survival and selling out the revolution, selling out the truth and everything else for the sake of a few crumbs. Everywhere you are chiming in with U.S. imperialism and you are vainly trying to sell out the Vietnamese people's revolution to U.S. imperialism. Some time ago, you cruelly suppressed the just demonstrations organized by revolutionary students of various countries studying in the Soviet Union, and the incidents resulted in serious bloodshed. Recently, you went further and drove home our students studying in the Soviet Union. By your words and actions you have proved yourselves the ringleaders of the anti-China chorus. It is you who are making "a chorus of crude and unworthy yells" against China.

Simonov also rants about Lu Hsun's name "sounding out louder and clearer." Lu Hsun's name is sounding out louder and clearer because he was a vanguard fighter on the proletarian cultural front, the staunchest of revolutionary rebels, a man of unyielding integrity with the most clearly defined loves and hates and the firmest of stands. An abject renegade such as you has no right to mention Lu Hsun's name! We, Red Guards, give warning to you Simonov that your despicable efforts to take advantage of this occasion to discredit the Chinese people and advertise yourself will be fruitless. It is the same as the braying of a donkey, and it will be spurned by the revolutionary people. In Lu Hsun's presence, renegades like you should feel so ashamed of yourselves that you dare not show your faces.

We are the young red fighters of Chairman Mao, we are red rebels. Holding aloft the great red banner of Mao Tse-tung's thought, using Mao Tse-tung's thought, this sharpest of weapons, and with Lu Hsun as our model, we will carry the great proletarian cultural revolution through to the end! We shall turn heaven and earth into realms of Mao Tse-tung's thought and arm all the people with it! We will plant the great red banner of Mao Tse-tung's thought all over the world! We will make revolution to the end! We will rebel to the end! We shall give our youth and blood for the world proletarian revolutionary cause!

We swear to carry the great proletarian cultural revolution through to the end!

Be loyal for ever to Chairman Mao!

Be loyal for ever to Mao Tse-tung's thought!

Long live the great Communist Party of China!

Long life, long, long life to our great leader Chairman Mao!

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## MAO TSE-TUNG'S THOUGHT ILLUMINATES LU HSUN

[Following is a translation of the text of a speech by Hsu Kuang-p'ing\* (6079 1684 1627) in the Chinese-language periodical, Hung-ch'i (Red Flag), No 14, Peiping, 1 November 1966, pages 15-17.]

Comrades, Red Guards, Friends:

I am moved beyond words that, in the midst of the upsurge of the great proletarian cultural revolution personally initiated and led by our most, most respected and beloved leader Chairman Mao, the Cultural Revolution Group under the Central Committee of the Chinese Communist Party has called this meeting to commemorate Lu Hsun, the great standard-bearer on the cultural front. The raging flames of the cultural revolution kindled through the length and breadth of our country by our great teacher, great leader, great supreme commander and great helmsman Chairman Mao have swept the whole world. How Lu Hsun would have rejoiced if he had lived to this day and witnessed this all!

I am deeply convinced that today as in the past it is none other but our most, most respected and beloved and our greatest leader Chairman Mao who thinks of Lu Hsun the most, who understands Lu Hsun the most, who has most correctly, most comprehensively and most penetratingly estimated Lu Hsun.

Chairman Mao has said:

"The chief commander of China's cultural revolution, he was not only a great man of letters but a great thinker and revolutionary. Lu Hsun was a man of unyielding integrity, free from all sycophancy or obsequiousness; this quality is invaluable among colonial and semi-colonial peoples. Representing the great majority of the nation, Lu

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\*Madam Lu Hsun.

Hsun breached and stormed the enemy citadel; on the cultural front he was the bravest and most correct, the firmest, the most loyal and the most ardent national hero, a hero without parallel in our history. The road he took was the very road of China's new national culture."

Chairman Mao extolled Lu Hsun as the chief commander of the cultural revolution, but Lu Hsun always looked upon himself as a mere soldier doing his duty for the Party. He regarded his revolutionary activities as carrying out the "general's orders," and described his revolutionary literary works as "literature written to order." Throughout his lifetime the orders Lu Hsun obeyed and carried out were the orders of the revolutionary people, the orders of the proletariat, the orders of the Party and Chairman Mao. He tried hard to study and grasp the Party's guiding principles and policies laid down by Comrade Mao Tse-tung. He strained himself to the limit in working for proletarian culture. Like a soldier on patrol, he kept a good watch all the time on developments on the cultural front and put himself in the fighting ranks. Indefatigable and fearless of danger and difficulty, he trained and fostered new cultural forces for the Party, and denied himself to save up money to support the Party's cultural publications. All this I remember to this day, and I shall remember it all my life.

Lu Hsun's admiration and love for our most beloved Chairman Mao knew no bounds. When the Red Army led by Chairman Mao victoriously completed the Long March of 25,000 li to reach north Shensi, Lu Hsun wired a message of greetings and congratulations. Full of enthusiasm, Lu Hsun in his telegram acclaimed: "On your shoulders rests the hope of the Chinese people and humanity." In those darkest years of reactionary Kuomintang rule, Lu Hsun already clearly saw that the revolutionary people's war of the Chinese people waged under the leadership of Comrade Mao Tse-tung would not only win the liberation of China's toiling masses but bring in its train limitless prospects for all mankind as well. We could see how Lu Hsun beamed with love for Chairman Mao in his "Reply to a Letter from the Trotskyites," written just before his death. Under the Kuomintang White Terror, he cast personal safety to the winds and openly declared that he considered it a great honor to be one of Chairman Mao's comrades. At that time, Lu Hsun and Chairman Mao were separated by vast distances, yet Lu Hsun's heart was with Chairman Mao, beating with Chairman Mao. For Lu Hsun, our great leader Chairman Mao was the reddest red sun in his heart.

Our great leader Chairman Mao is the supreme commander not only on the political and military front but on the cultural front as well. In those days the invincible thought of Mao Tse-tung was the supreme guiding principle for Lu Hsun and all revolutionary cultural workers. Acting under the guidance of Mao Tse-tung's thought, Lu Hsun was a most courageous fighter who breached and stormed the enemy citadel on the cultural front; he was also a great standard-bearer. Especially in



the struggle between the two lines on the cultural front in the 30s, Lu Hsun, guided by the invincible thought of Mao Tse-tung, held aloft the banner of the proletarian revolutionary line led by Chairman Mao and put forward the proletarian slogan "Literature of the masses for the national revolutionary war." He thus mercilessly unmasked the reactionary features of those "four toughs" -- Chou Yang, Tien Han, Hsia Yen and Yang Han-sheng -- who were followers of Wang Ming's Right opportunist line, and ripped the bourgeois slogan "a literature of national defense" to shreds. This proletarian slogan, "literature of the masses for the national revolutionary war," which made Chou Yang & Co. go wild with hatred was precisely formulated by Lu Hsun in accordance with Chairman Mao's great directive. It was the radiance of Mao Tse-tung's thought that guided and inspired Lu Hsun to become the great champion of communism he was.

Those counter-revolutionary revisionists such as Chou Yang and his like who had long racked their brains to oppose Mao Tse-tung's thought nursed an inveterate hatred for Lu Hsun. They thought up various malicious ways to persecute him. Chou Yang used the pen-name Chih Yin for an article he wrote in a gutter sheet to attack him. When Lu Hsun was laid up with a serious illness and the doctors advised going away for a cure, Hsu Mao-yung was the "first to come bursting in at his home." This not only did not make Lu Hsun any better, it aggravated his condition. The result was that Lu Hsun could not make the trip, and he became fatally ill. The persecution by Chou Yang & Co. had a direct bearing on Lu Hsun's death. Chou Yang and his kind not only attacked Lu Hsun during his lifetime but continued to do so even after his death. In 1958 the Chou Yangs, hoisting a "red flag" to oppose the red flag, turned the publication of The Complete Works of Lu Hsun into an opportunity to falsify history, prettify their class capitulationist line and slanderously brand Lu Hsun with "Left sectarianism." There also was Cheng Fang-wu who as late as 1959 was still maligning Lu Hsun. These people calculated that with the positions of authority they had usurped they could do as they pleased to deceive the world. But the brightness of Mao Tse-tung's thought glowed on Lu Hsun. The intrigues of Chou Yang & Co. have been exposed during the current great proletarian cultural revolution and their features as counter-revolutionary revisionists completely exposed before the masses. In the course of this struggle we have come to understand still more clearly that he who supports Chairman Mao, takes the side of Chairman Mao and firmly carries out Chairman Mao's line is a thoroughgoing revolutionary and is able to make his contribution to the people. He who opposes Chairman Mao and stubbornly boycotts Chairman Mao's line is a counter-revolutionary revisionist and consequently can only knock his head against a wall and ruin himself. Lu Hsun who supported Chairman Mao's line became a great communist, whereas Chou Yang & Co. who opposed Chairman Mao's line ended up as insignificant revisionists. Such is the verdict of history!



Chairman Mao has said, "Lu Hsun was a man of unyielding integrity, free from all sycophancy or obsequiousness." In face of evil forces and violent attacks, he stood like a sturdy, massive oak; he was not like delicate grass leaning or falling to either side. Once he clearly saw the political direction, he would apply himself with single-minded courageousness to carry through the struggle; Lu Hsun would never stop halfway, surrendering or compromising. Some people joined the struggle at first and later "skulked." Lu Hsun hated these types and fought them. As I remember, he saw through Hsia Yen and Pan Han-nien as bad sorts quite early, and so when they came he never introduced them to me.

In the long fighting years of his life Lu Hsun often found himself hemmed in by the enemy -- by the repression of the Kuomintang reactionaries and the opportunists' attacks in his own camp. Towards the opportunists, Lu Hsun sharpened his vigilance and carried on a determined struggle with them. In this great proletarian cultural revolution which has no parallel in history, I would like to emulate Lu Hsun's example and together with the Red Guard youngsters firmly defend the proletarian revolutionary line represented by Chairman Mao and carry on an irreconcilable struggle against the reactionary bourgeois line.

The great proletarian cultural revolution of our country has dug out the roots of capitalist restoration. Consequently this arouses fear and panic and rabid vilification among the imperialists, the revisionists and the reactionaries of all countries. They make up stories, they hurl venomous shafts at us, they viciously attack us for "destroying culture" and "destroying writers." They have even sunk to the depths of trying to distort Lu Hsun's illustrious image, in a vain attempt to counterpose Lu Hsun with our cultural revolution so as to attack and vilify the great proletarian cultural revolution in our country. The great lords of revisionism in the Soviet Union in particular are trying to do their best in this respect. Turning truth inside out, they have twisted the great communist Lu Hsun into a bourgeois "humanitarian," misrepresenting Lu Hsun's thought as "humanitarian in nature" marked with a "pacifist tendency." Recently I came across the journal Soviet Woman which, in the name of "commemorating the 85th anniversary of the birth of Lu Hsun," published an article by someone who interviewed me ten years ago. The article went so far as to say this:

"From Hsu Kuang-ping's reminiscences it is simply impossible not to compare the many characteristics of Lu Hsun's life with the activities of Chernyshevsky and Dobrolyubov, Russia's great revolutionary democrats, and with their peerless prestige and influence among the revolutionary youth of Russia."

To meet the needs of the revisionist leading group, this man dared not in any way refer to what our great leader Chairman Mao described as the "great communist Lu Hsun." He chimed in from the other end with the

counter-revolutionary revisionists of our country and compared Chernyshevsky and others, bourgeois democrats of the 19th century whom Chou Yang & Co. lauded to the heavens, with the proletarian revolutionary Lu Hsun of the 20th century, thus passing off fish eyes for pearls to mislead people. He was not satisfied with saying this himself but even went to the length of ascribing this to me. This is shameless slander of the worst kind. Just see to what extent the modern revisionists have debased themselves!

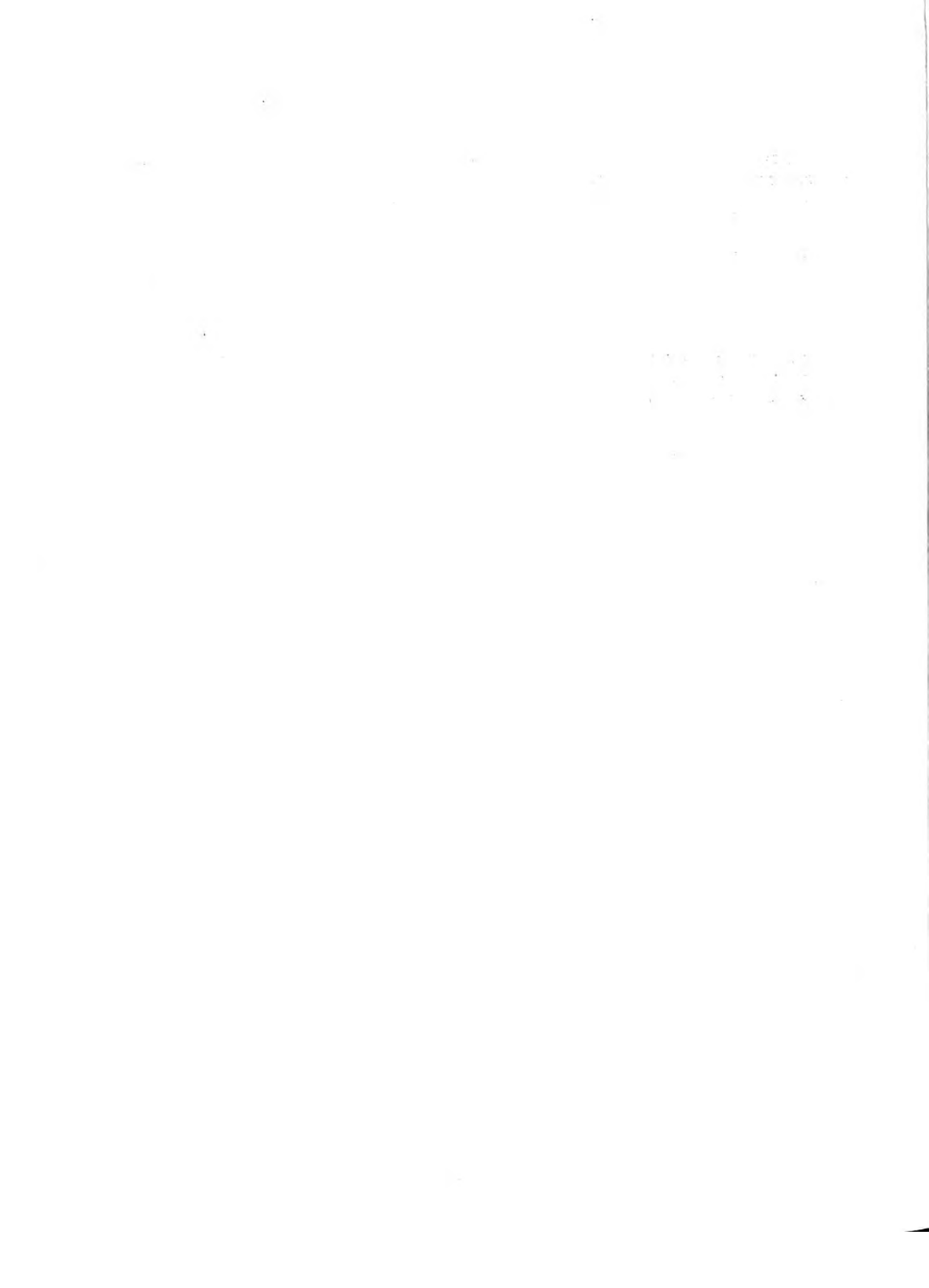
The great proletarian cultural revolution in our country has hit the counter-revolutionary revisionists at home very hard; it has also hit the counter-revolutionary revisionists of all descriptions abroad very hard. Try as they might to make a last-ditch struggle, they are doomed to complete destruction. Their fate is sealed.

Long live the great proletarian cultural revolution!

Long live the invincible thought of Mao Tse-tung!

Long live our great teacher, great leader, great supreme commander and great helmsman Chairman Mao! Long life, long, long life to Chairman Mao!

CSO: 3530-D



## COMMEMORATING LU HSUN'S REBELLIOUS SPIRIT

Following is a translation of the text of a speech by Kuo Mo-jo (6753 3106 5387), Chairman of the China Federation of Literary and Art Circles, in the Chinese-language periodical, Hung-ch'i (Red Flag), No. 14, Peiping, 1 November 1966, pages 18-20.

Our commemoration of Lu Hsun in the midst of the upsurge of the great proletarian cultural revolution is of profound and far-reaching significance at home and abroad.

The life of Lu Hsun was one of fighting and rebellion.

He fought on without let-up until he breathed his last -- against feudalism, imperialism, bureaucrat-capitalism, fascism and modern revisionism which was represented by Chou Yang's "literature of the whole people."

Our great leader Chairman Mao has made a very high appraisal of Lu Hsun. Chairman Mao said:

"The chief commander of China's cultural revolution, he Lu Hsun was not only a great man of letters but a great thinker and revolutionary."

"Representing the great majority of the nation, Lu Hsun breached and stormed the enemy citadel; on the cultural front he was the bravest and most correct, the firmest, the most loyal and the most ardent national hero, a hero without parallel in our history.

"The road he took was the very road of China's new national culture."

Naturally, Lu Hsun's life underwent a definite process of development. He put Chairman Mao's revolutionary theory into practice. In the course of his persevering struggle he came under the influence of the

developing revolutionary forces in China, which prompted him to go forward constantly and this in turn promoted the constant progress of China's revolutionary culture.

In his later life, during the cultural "encirclement and suppression" campaign by the Kuomintang reactionary forces, Lu Hsun made extremely brilliant achievements in his fight. He rose from a democrat to become one who believed in communism.

Chairman Mao said: "It was in the very midst of such campaigns of 'encirclement and suppression' that Lu Hsun, who believed in communism, became the giant of China's cultural revolution."

Chairman Mao also said: "Lu Hsun's later essays are so penetrating and powerful and yet so free from one-sidedness precisely because he had grasped dialectics by then."

Lu Hsun's spirit of study and his revolutionary spirit are complementary to each other. "Study tirelessly and fight indefatigably" is something that can truly be said of him. Study is for revolution and revolution is for the people. Chairman Mao has constantly taught us that revolutionaries must trust and rely on the people and wholeheartedly serve them, and that revolutionaries should act as pupils before they act as teachers. Lu Hsun unerringly lived up to these teachings.

Fierce-browed, I coolly defy a thousand pointing fingers,  
Head bowed, like a willing ox I serve the children.

This widely quoted couplet of a poem by Lu Hsun is an outstanding self-portrayal.

Chairman Mao especially appreciates this couplet and considers that it "should be our motto."

In commemorating Lu Hsun today, we should act according to Chairman Mao's instruction: "...learn from the example of Lu Hsun and be 'oxen' for the proletariat and the masses, bending their backs to the task until their dying day."

Lu Hsun always followed the Party's correct leadership. He considered the Chinese Communist Party to be the general headquarters of the cultural revolution.

In his letter "Reply to a Letter From the Trotskyites" dated June 9, 1936 (just over four months before his death), Lu Hsun praised Chairman Mao over and over again while severely denouncing the Trotskyites of that time. Plainly and squarely, he said:

"But whatever my faults, I am convinced that my views are quite different from yours [Trotskyites]. I count it an honor to have as my comrades those who are now doing solid work, treading firmly on the ground, fighting and shedding their blood in defense of the Chinese people."

Lu Hsun considered it "an honor to have as comrades" Chairman Mao and his close comrades-in-arms. In my view, that can be taken as an application for Party membership submitted by Lu Hsun shortly before his death. Chairman Mao later confirmed Lu Hsun to be a communist, and that can also be regarded as approval of Lu Hsun's application by the Party.

Two months later, on August 6, 1936, in his letter "Reply to Hsu Mao-yung and Concerning the Anti-Japanese United Front," Lu Hsun further said:

"I see and support the anti-Japanese united front policy presented by China's revolutionary parties of today to the people throughout the country, and I join this front unconditionally."

Thus Lu Hsun consistently paid attention to what the Party said, unconditionally supported the Party's policies and sang the praises of the Party and especially had ardent faith in Chairman Mao.

This is the good example handed down to us by Lu Hsun, and this is what we should learn from him. Our present era is vastly different in all conditions from Lu Hsun's time. Almost every one of us has with him Quotations from Chairman Mao Tse-tung, Selected Works of Mao Tse-tung and Chairman Mao's poems and verses. Our eyes are dazzled by brilliant achievements and our ears are ringing with majestic songs. We can also see Chairman Mao with our own eyes and listen to his instructions with our own ears. How happy we are! We should strengthen our efforts a hundred-fold to "study Chairman Mao's writings, follow his teachings, act according to his instructions and be his good fighters."

We are very happy today to see that the invincible thought of Mao Tse-tung has become the unified thinking of China's 700 million people, and will be the guide in all our work for generations to come. Thus we have a unified understanding, a unified will and a unified feeling that will not only ensure that our impregnable state power will never change color but also that the people all over the world who want emancipation and progress will take the same road as we have taken.

If Lu Hsun were still alive today how happy he would be! He would certainly have stood in the first ranks of the cultural revolution front, breached and stormed the enemy citadel and together with us, blazed, under the leadership of Chairman Mao, a road which no one had taken before and scaled heights which our predecessors had not been able to reach.



Finally, I would like to mention an event which calls for your attention. September 25 of this year marked the 85th anniversary of the birth of Lu Hsun. In certain countries, there were also people who commemorated that day. We are encouraged by the tribute international friends paid to Lu Hsun. But, it need not be concealed that there were people who were out to misrepresent Lu Hsun and launch frantic anti-China campaigns in the name of commemorating him. The Soviet modern revisionists are a case in point.

According to material reaching me, a Soviet magazine published an article entitled "The Writer Continues the Struggle" in a column called "On the 85th Anniversary of the Birth of China's Great Writer Lu Hsun."

In this article of around 2,500 words, not a single word was quoted from Chairman Mao's praise of Lu Hsun. It deliberately distorted and negated Lu Hsun's revolutionary fighting spirit, describing him as a writer "with deep humanity and love for people."

Since the article says that "the writer continues the struggle," then whom and what is he struggling against?

An insignificant Soviet paper, which published an article "Reminiscences of Lu Hsun," also used the same tactics.

These paltry followers of the modern revisionists, using the pretext of commemorating Lu Hsun, wildly misrepresented Lu Hsun in an attempt to attain the criminal aim of fractically opposing China, opposing communism and opposing the people and Mao Tse-tung's thought.

We have to warn these buzzing flies and the seemingly more powerful tigers and leopards that in the era when "the Four Seas are rising, clouds and waters raging; the Five Continents are rocking, wind and thunder roaring," the days are not far when you vermins will be completely swept away by the peoples!

The rebellious spirit of Lu Hsun is immortal!

Carry the great proletarian cultural revolution through to the end!

Long live the great Communist Party of China!

Long live the invincible thought of Mao Tse-tung!

Long live Chairman Mao, the great teacher, great leader, great supreme commander and great helmsman!

CSO: 3530-D



CONCLUDING SPEECH AT MEETING IN  
COMMEMORATION OF LU HSUN

[Following is a translation of an article by Ch'en Po-ta  
(7115 0130 6671) in the Chinese-language periodical,  
Hung-ch'i (Red Flag), No 14, Peiping, 1 November 1966,  
pages 21-22.]

I wish to say a few words at the conclusion of our meeting to commemorate Lu Hsun, that great fighter on the cultural front.

On the eve of his death, Lu Hsun made a famous testament. It contains some penetrating remarks which are worthy of deep thought even today.

Lu Hsun wrote: "Never mix with people who injure others yet oppose revenge and advocate tolerance."

He also said: "...once during a fever (Lu Hsun had tuberculosis and often suffered attacks of fever) I remembered that when a European is dying, there is usually some sort of ceremony in which he asks the pardon of others and pardons them. I have a great many enemies, and I thought, what should my answer be if some modernized persons should ask me my views on this? After considering it, I decided: Let them go on hating me. I shall not forgive a single one of them."

I feel this is a most important testament Lu Hsun has left us, something we must never forget.

Lu Hsun was hitting out at the renegades of that time who went over to the enemy but pretended that they had "foresight." Lu Hsun mockingly dubbed them "modernized persons."

At that time, Lu Hsun actively supported our Party and the Anti-Japanese National United Front advocated by our great leader Chairman

Mao. The counterrevolutionary Trotskyites, however, bitterly opposed Chairman Mao's proposal for unanimous resistance to Japan, so Lu Hsun denounced them scathingly. Lu Hsun sharply pointed out that the Trotskyites' behavior "runs counter to the present-day standards of morality of the Chinese people." At the same time, Lu Hsun entirely supported Chairman Mao's policy of both unity and struggle in the united front, and his policy of maintaining proletarian independence within the united front. Lu Hsun bitingly exposed the fact that "ever since the 'coalition front' was proposed, those 'revolutionary writers' who went over to the enemy have reappeared posing as pioneers of the 'coalition front.' All their contemptible acceptance of bribes and their traffic with the enemy are now made out to be 'progressive,' 'glorious deeds.'"

Lu Hsun accepted Chairman Mao's thought and was diametrically opposed to the capitulationism of Wang Ming, Chou Yang and their like.

Now, thirty years later, Lu Hsun's prophetic words have not lost a ray of their luster. Let those shameless modern revisionists listen to them! Was not every word of Lu Hsun's exposure of capitulationism and the traitors of that time also meant for them?

The modern revisionists with the C.P.S.U. leadership as their center have betrayed the great Lenin and are on a honeymoon coexisting with the U.S. imperialists. In this criminal cause, they are using the name of so-called "united action" in an attempt to sell out the revolutions of the world's peoples and to sacrifice the world-shaking, heroic and great struggle of the Vietnamese people.

I think it is very useful today, as we commemorate Lu Hsun, to recall his testament, for it helps to reveal the schemes of the modern revisionists and the U.S. imperialists in their united opposition to revolution, to the people, to communism, to the Vietnamese people's anti-U.S. war, and to New China. Once the people of the various countries see through the schemes of the modern revisionists in capitulating to imperialism headed by the United States, then, as our Chairman Mao has often pointed out, they will take their destinies into their own hands and their revolutions will be ever victorious.

Long live the spirit of Lu Hsun, the great comrade-in-arms of Comrade Mao Tse-tung!

Let us follow in the footsteps of Lu Hsun, the forerunner of the cultural revolution, and march forward!

Let us forge ahead along the road of the great thought of Mao Tse-tung!

CSO: 3530-D

COMMEMORATING LU HSUN -- OUR FORERUNNER  
IN THE CULTURAL REVOLUTION

[Following is a translation of an editorial in the Chinese-language periodical, Hung-ch'i (Red Flag), No 14, Peiping, 1 November 1966, pages 23-25.]

The great proletarian cultural revolution surges to a new high in its advance along the revolutionary line represented by Chairman Mao Tse-tung. The broad revolutionary masses are thoroughly criticizing and repudiating the bourgeois reactionary line. It is in this excellent situation, and in a spirit of militant pride that we commemorate Lu Hsun -- our forerunner in the cultural revolution.

Chairman Mao has given the most comprehensive, the most penetrating appraisal of Lu Hsun. He said: Lu Hsun was "the greatest and the most courageous standard-bearer of this new cultural force." He was "the chief commander of China's cultural revolution"; "representing the great majority of the nation, Lu Hsun breached and stormed the enemy citadel; on the cultural front he was the bravest and most correct, the firmest, the most loyal and the most ardent national hero, a hero without parallel in our history."

The life of Lu Hsun was a life of struggle. He always stood at the forefront of the times, waging an unswerving struggle to overthrow imperialism and its lackeys, sweep away the old culture of the exploiting classes, and spread and promote the new culture of the masses.

The old semi-feudal, semi-colonial system and culture of the China of the past was a prison that kept the masses incarcerated and rigidly shackled their minds. Lu Hsun had an implacable hatred for all man-eating systems and cultures. He shounded "the call to charge forward" to "clear out" and "sweep away" all the old forces, old ideas, old cultures, old customs and habits and trample them down, whether they were ancient

canons, rare texts, sacred oracles, precious idols, traditional recipes or secret nostrums. With the fighting spirit of a man "breaking through all snares and traps," he attacked the old world courageously. He put daring above all else and boldly declared war on all the enemies, using his pen as a javelin to throw at the enemy's heart. He was fearless in face of threats, of isolation, of detraction and slander, of overt or covert persecution, of death itself. "Fierce-browed, I coolly defy a thousand pointing fingers" -- Lu Hsun always despised the "flunkey-ism" of being "servile and submissive" to the enemy. He broke completely with old traditions and old forces. He was a genuine revolutionary, free from the slightest trace of philistinism; he had not a moment's regret for the death of the old world. He repudiated the old world in the most merciless way. The force of his pen was such that the enemy was vanquished wherever it pointed.

Destruction comes first, and construction comes in the course of destruction. A new world can only be discovered in the course of repudiating the old world. This was precisely the course followed by Lu Hsun. He once said that at first, he had no idea what the new was like. It was in the course of struggling against the old system and old culture, and especially in the struggle against such reactionary bourgeois ideas as "the theory of human nature," "humanitarianism" and "vulgar evolutionism" and in the struggle against the Trotskyite gang that he found Marxism and learnt the Marxist theory of class struggle. With this weapon he observed society, attacked the enemy and at the same time constantly "dissected himself" to transform his world outlook and consciously temper himself into a revolutionary. It was through such sharp class struggles that Lu Hsun was transformed from a radical democrat into a great communist fighter. He firmly believed that "the future belongs to the newly rising proletariat alone" and placed the hopes of the Chinese revolution in the Chinese Communist Party led by Chairman Mao.

Today, as we commemorate Lu Hsun, we must follow Chairman Mao's teachings and learn from Lu Hsun's utterly fearless fighting spirit and spirit of thoroughgoing revolution.

The phrase "beating a mad dog in the water" is an outstanding expression of Lu Hsun's thoroughgoing revolutionary spirit. Lu Hsun resolutely opposed any talk of "forgiving" or "showing mercy" to the enemy. He sharply rebutted the drivel which vilifies the spirit of "beating a mad dog in the water" as "going to extremes" or "being too harsh in hating evil." He clearly pointed out that "the nature of the dog" would not change and that if it were allowed "to crawl back on to the bank" and catch its breath, it would some day "bite to death" many revolutionaries. We say: Listen, you who are always charging us with "going to extremes"! Can we talk about "forgiving" in regard to our class enemies at home or abroad, the counter-revolutionary revisionists or the handful of persons who are in authority and are taking the capitalist road? Can

we allow them to rise up again some day to "bite to death" revolutionaries? No! We must learn from Lu Hsun's thoroughgoing revolutionary spirit of "beating a mad dog in the water," and beat them to the earth so that they never get up again.

Lu Hsun bitterly hated those seemingly "fair" and "just" "peacemakers," the "fence-sitters" who pretend to be "unbiased" between two armies locked in battle. "Conciliation" or "eclecticism" means "obliterating the difference between good and bad" and "serving as the enemy's jackal." To practise eclecticism in a life-and-death class struggle means in fact to stand on the side of the enemy. At every crucial moment in the class struggle, the eclectics invariably raise a hue and cry or mumble complaints. But history has booked these characters for a tragic role. There is no middle road in the present struggle between Marxism-Leninism and modern revisionism with the C.P.S.U. leadership at its center. Those who advocate a middle road will inevitably slip down into the quagmire of revisionism.

In the great proletarian cultural revolution, there is also no middle road in the struggle between the proletarian revolutionary line represented by Chairman Mao and the bourgeois reactionary line. To practise conciliation and eclecticism in this struggle between the two lines is, in fact, to defend the bourgeois reactionary line and oppose the proletarian revolutionary line. Every revolutionary should do as Lu Hsun did: "enthusiastically uphold what is right" and "spiritedly attack what is wrong," be clear-cut in what he loves and hates and persist in a principled stand.

From start to finish, in the revolutionary struggle, Lu Hsun fought on stubbornly and unyieldingly, no matter how long and tortuous the road or how many the difficulties, dangers and obstacles on the way. He opposed those who regarded the revolution as something simple, easy, and all plain sailing, and who would be thrown into a state of "despair and despondency" whenever things got difficult. This was the "tenacious" fighting spirit that Lu Hsun firmly upheld, this was that revolutionary staunchness characterized by down-to-earth effort, dauntlessness and defiance of all difficulties and refusal to give up before the aim is achieved. Enemy encirclement and persecution made him all the more resolute. The enemy encirclement and persecution brought out and tempered Lu Hsun's fighting spirit. Lu Hsun did not feel alone when dark clouds obscured the sky and he was isolated. This was because he breathed the same air as the masses and threw in his lot with them, because he stood with Chairman Mao, the great leader of the Chinese people. At the time, although on the surface he was isolated, truth was on his side; he represented the interests of the proletariat and the broad masses of working people of China and the path of historical advance.



Reactionary encirclement and attack brings out and tempers the revolutionary Left. Such are the dialectics of history. In the great proletarian cultural revolution, all comrades of the Left should understand this truth, and be fearless in the face of twists and turns, encirclement and isolation, consciously tempering themselves in the class struggle and making themselves into staunch and steeled fighters.

"Head-bowed, like a willing ox I serve the children" — Lu Hsun had confidence in the people and a great love for them. Because of this, Lu Hsun was adept at discovering the newborn forces in society and resolutely supported them. Throughout his life, Lu Hsun carried the banner for the emerging new things in society, cheered for their growth and sounded the clarion to clear the way for them. He spared no effort to "bring forth a large number of new fighters." With great enthusiasm he concerned himself with the growth of the young generation and encouraged them to go into battle. He saw China's hopes and future in the proletariat, in the masses of the people and in the revolutionary youth, and this strengthened his revolutionary confidence and militant courage. One's attitude towards new things emerging in society, of supporting or not supporting or opposing them, is an important criterion of whether one is a revolutionary, or not a revolutionary or opposes the revolution. Proletarian revolutionaries can see the infinite vitality and the great future development of a new thing as soon as it emerges on the horizon and they will enthusiastically greet it and resolutely support it. As for the political philistines, they are blind, they cannot see the new things, or else dare not support them for fear of getting their fingers burnt. Representatives of the decaying forces heap scorn and abuse on, and ruthlessly seek to overthrow and destroy new emerging things. In the great proletarian cultural revolution, new, revolutionary things are constantly emerging and the newly emerging forces are continuously growing stronger. Before them, one must swiftly show one's attitude and make a choice.

What most of all deserves emulating in Lu Hsun was his boundless esteem and love for the great leader Chairman Mao. In his early years he had "wandered," but once he had found Marxism, especially after he had found the Communist Party of China represented by Chairman Mao and had found the revolutionary line represented by Chairman Mao, he became resolute, obeyed orders and willingly became "a foot soldier" and "an ordinary soldier" in the proletarian revolution. Ignoring the White Terror of the Kuomintang reactionaries, the lies and slanders of the Trotskyite gang and the deceit and attacks of the Chou Yangs, Lu Hsun resolutely followed Chairman Mao from start to finish and courageously defended the correct line represented by Chairman Mao.

"The heart of the hero in his old age is as stout as ever." The older Lu Hsun grew the stronger his revolutionary will and the more pronounced became his militant youthful vigor. What force inspired him?



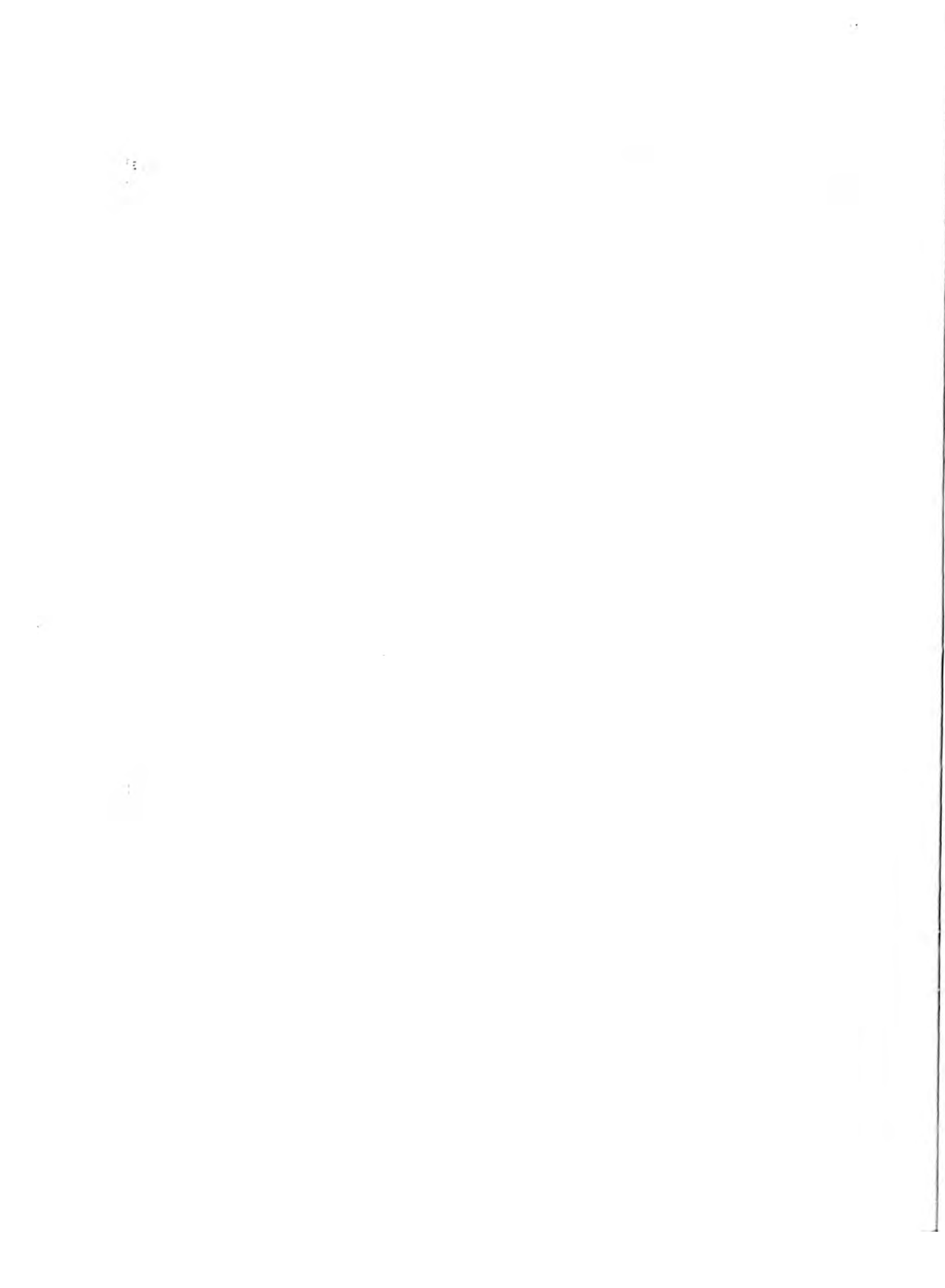
It was the Communist Party of China represented by Chairman Mao; it was our great teacher Chairman Mao. Genuine revolutionaries must all be like Lu Hsun, resolutely follow Chairman Mao, follow him for ever, and march forward along the way pointed out by Chairman Mao. Today, we are much luckier than Lu Hsun in that we can hear Chairman Mao's instructions in person. We must make revolution throughout our lives, read Chairman Mao's writings throughout our lives, study Mao Tse-tung's thought throughout our lives, and be for ever loyal to Chairman Mao, loyal to the people and loyal to the cause of communism.

Thirty years have elapsed since our forerunner in the cultural revolution, Lu Hsun, left us, but his revolutionary spirit lives on in the heart of every revolutionary comrade.

In the tempestuous waves of the great proletarian cultural revolution we need people of unyielding proletarian integrity armed with Mao Tse-tung's thought; we need all-round revolutionary pathbreakers with penetrating insight, and wisdom and courage. The revolutionary spirit of Lu Hsun and his experience in struggle are a precious heritage. We must act according to Chairman Mao's teachings, emulate Lu Hsun's example, use Mao Tse-tung's thought as our guide, and take over and carry forward Lu Hsun's spirit of daring to make revolution and being good at making revolution, of daring to struggle and being good at struggling. We must hold still higher the great red banner of Mao Tse-tung's thought, thoroughly criticize and repudiate the bourgeois reactionary line, resolutely implement the proletarian revolutionary line represented by Chairman Mao, and carry the great proletarian cultural revolution through to the end.

CSO: 3530-D





## WE MUST TRULY MASTER THE THOUGHT OF MAO TSE-TUNG

Following is a translation of an article by the Red Banner Fighting Brigade, Peking Foreign Language Institute in the Chinese-language periodical, Hung-ch'i (Red Flag), No 14, Peiping, 1 November 1966, pages 26-27.

At present, the great proletarian cultural revolution is in a very favorable situation.

The proletarian revolutionary line represented by Chairman Mao has penetrated deeper and deeper into people's hearts and is being understood, accepted and carried out by an ever greater number of the masses. The revolutionary ranks are growing ever stronger and the clamor for revolution is surging higher with each passing day. Less and less of the masses are influenced by the bourgeois reactionary line. The comrades who were for a time deceived by the bourgeois reactionary line have now also risen in revolt.

Chairman Mao teaches us: "The situation is ceaselessly changing, and in order to adapt our thought to the new situation we must study." Penetration into the revolution has brought forward many questions and has imposed on us a higher demand in respect of the study of Chairman Mao's writings.

It is precisely at this critical juncture that Comrade Lin Piao has issued to the Liberation Army instructions urging it to raise the mass movement for the creative study and the application of Chairman Mao's writings to a new stage. As the reserve force of Liberation Army, we Red Guards must most resolutely and enthusiastically respond to Comrade Lin Piao's call, and be resolved to master the thought of Mao Tse-tung in the real sense.

The great proletarian cultural revolution is a big school for the creative study and application of Chairman Mao's writings. The present struggle to criticize the bourgeois reactionary line with the proletarian revolutionary line represented by Chairman Mao is a lively lesson for us to study and apply creatively Chairman Mao's writings.

The revolutionary practice of the past two months tells us that only a real mastery of the thought of Mao Tse-tung can give us a red heart, sharp eyes and the correct direction, and enable us to see clearly the complex situation, to stand firm in the stormy weather, to resist all rumors and slanders and "to remain as firm as a rock although we are heavily encircled by enemy troops."

The revolutionary practice of the past two months tells us that only when we have really mastered the thought of Mao Tse-tung can we become thoroughgoing materialists and brave trail-brazers in the great cultural revolution. We shall dare to despise all old traditions and customs, to declare war against the lordly "authorities" who are opposed to the thought of Mao Tse-tung, and to unhorse them regardless of how high their position is, how senior they are and how great their "reputation" is.

The revolutionary practice of the past two months also tells us that only when we have really mastered the thought of Mao Tse-tung can we look at the incidents taking place in the great cultural revolution with the dialectical materialistic viewpoint, avoid the metaphysical viewpoint and the Philistine viewpoint, and see through all kinds of opportunism, eclecticism and reformism.

The current situation is getting better and better. We must struggle and struggle again, study and study again. We must study in struggle, struggle through study, and raise the mass movement for the creative study and application of Chairman Mao's writings to a new stage. We must really master the thought of Mao Tse-tung in the great practice of the great proletarian cultural revolution!

CSO: 3530-D

DARE TO STRUGGLE, BE GOOD AT STRUGGLE

[Following is a translation of an article by Red Guards "for establishing revolutionary ties," Shantung Normal College in the Chinese-language periodical, Hung-ch'i (Red Flag), No 14, Peiping, 1 November 1966, pages 27-28.]

Chairman Mao teaches us: "'He who is not afraid of death by a thousand cuts dares to unhorse the emperor.' When we fight for socialism and communism, we must display this kind of dauntless spirit."

In the current great cultural revolution that touches the soul of people, every revolutionary must first bring the word "dare" to the fore and eradicate the word "fear."

Bringing the word "dare" to the fore means daring to use the thought of Mao Tse-tung to examine and weigh everything.

Bringing the word "dare" to the fore means daring to persist in truth, to struggle, to make revolution and to rebel against all things not in correspondence with the thought of Mao Tse-tung.

Bring the word "dare" to the fore means firmly adhering to the correct direction, daring to think, to speak, to act, to blaze trail without fear.

Only when one brings the word "dare" to the fore and makes good use of this revolutionary telescope and microscope in the form of Mao Tse-tung's thought can one clearly discern the masks of those who are accustomed to selling dog's meat as mutton and the tricks of the reactionary academic "authorities" of the bourgeoisie, sweep away all monsters and freaks and thoroughly bury the old world.

Some comrades take their own "future" as the point of departure and are full of misgivings, fearing that other people would take advantage of them, and that they might experience discomfort of life.

Some comrades are vainglorious. They fear that their "juniors" might walk ahead of them, that they might be "disgraced" and that they might lose their "offices."

Some comrades have earlier, especially since the great cultural revolution, committed some mistakes -- even mistakes involving principles -- and they are afraid of committing similar mistakes again.

Some comrades have played a part in some undertakings which are wrong, and they fear that they may get involved and be criticized or isolated because of this.

Some comrades are unable to think independently. They fail to see the main direction, and fear that other people may say that they have taken the wrong road, find fault with them and level accusations against them.

Some comrades do not understand the current great cultural revolution well enough and are afraid of taking "the wrong step."

Some comrades adopt a compromising attitude toward lively differences for fear that they might offend people, harm harmony or "affect unity."

These numerous "fears" -- like invisible ropes -- have tightly tied the hands and feet of some comrades. As a result, they become timid and helpless. They watch every step and dare not courageously expose problems and contradictions. They dare not break away from old conventions quite well known to them, and they also dare not support what they know to be revolutionary. Sometimes, they even unconsciously take the counter-revolutionary stand.

The essence of the thought of Mao Tse-tung is critical and revolutionary. People who have mastered the thought of Mao Tse-tung will necessarily bring the word "dare" to the fore and have nothing to fear. Old ideas, old influences and old conventions are the trouble-makers which make one fear this or that.

We should sweep away all "fears," learn from the revolutionary young fighters of Peking, liberate ourselves and go all out to make revolution.

We must not only dare to struggle but also be good at struggle. Chairman Mao has repeatedly taught us: "Policy and tactics stand for

the life of the Party. Leading comrades at all levels must pay every attention to them and can never afford being careless." This is what we should do.

Good at struggle means good at using the thought of Mao Tse-tung to guide the great proletarian cultural revolution, earnestly, completely, thoroughly and unreservedly implementing the 16-point decision, and carrying work according to the instructions of the highest quarters and the policies of the Party.

Good at struggle calls for bringing into play the work style of making investigation and study to find out truth from facts, persistence in using the method of setting out facts and reasoning, waging struggle by reasoning, not by militant means, thoroughly exposing problems and penetratingly criticizing mistakes.

Good at struggle means good at uniting the overwhelming majority of the people, bringing the idea of people's war into play, concentrating strength, dealing blows on a handful of factions in power who have wormed into the Party and are following the capitalist road, and at isolating the handful of bourgeois rightists.

Good at struggle means good at using the thought of Mao Tse-tung to arm oneself and the masses of the people so as to give the thought of Mao Tse-tung the right of way in all spheres.

Only those who dare to struggle and to make revolution can be good at struggle and revolution. Those who dare not to struggle and to make revolution will cringe and tremble once they are exposed to risks. They will hide under the eaves and capitulate, and whether or not they are good at revolution basically does not come into question.

We must learn to swim by swimming, and we must learn to struggle in struggle. Only those who dare to struggle and to make revolution can learn to make revolution in the practice of revolution, and learn real knowledge and improve their skill for carrying out class struggle under the conditions of proletarian dictatorship. With higher knowledge and greater skill, one can better bring the word "dare" to the fore.

So long as we earnestly read Chairman Mao's books, heed what he says, carry out work according to his instructions, bring the word "dare" to the fore, and pay attention to struggle stratagems, it is entirely possible for us to sweep away all obstacles, surmount all difficulties, discredit and bring down the enemies by struggle, to unite the majority so that the masses may educate themselves, and to carry the great proletarian cultural revolution and the socialist revolution through to the end.

CSO: 3530-D





## CHANGE THE THOUGHT OF MAO TSE-TUNG INTO ONE'S OWN SOUL

Following is a translation of an article by Wang Yu-fa (3769 2589 4099), Deputy Drill Operator, 32111 Well-Boring Team, in the Chinese-language periodical, Hung-ch'i (Red Flag), No 14, Peiping, 1 November 1966, pages 29-32.

At a little after one o'clock in the morning on June 22, I was suddenly awakened from my deep slumber by a big bang. Going out to take a look, I saw half of the sky had turned red because the well site was enveloped in a sea of fire, and the drilling machines, diesel engines and the bottom part of the derrick were all burning. The derrick had become red-hot and was about to collapse. Seeing that the fire would bring heavy damages to State property and that a big "gas tiger" which took a lot of trouble to capture was about to run away, my heart ached as though it was stabbed by a knife. All of a sudden, I recalled the call of our great leader Chairman Mao: "Look for gas and oil." I wished that I could rush forward to blow the fire out, to swallow it into my stomach, or to press my body against the point of eruption to block the raging fire.

The well site is a battlefield, and water is the bullet for destroying the enemy. I rolled and crawled down the slope to the bank of the river and quickly connected up the fire-fighting hose. But even with water, so long as man could not make his way to the site, the fire could not be extinguished. At that time, it occurred to me that the point of eruption was an important point, and I made up my mind to make a dash for it. I seized a gunny bag, soaked it with water, put it on my head, and with my two hands clinging tightly to the fire hose, I rushed forward into the site to combat the raging fire.

The natural gas fanned out from the point of eruption. The fire was stronger at the two ends with one end leaping toward Nos 1 and 2 diesel engines and the other end toward the mouth of the well. At the

center there was a stretch in which the fire was weaker, and I fought the fire there. Because I was surrounded by fire, my whole body was baked as though it was pricked all over by pins, and there was a severe pain in my head as though the skull was about to crack.

At that time I recalled Chairman Mao's teaching: You must bring into play the style of fighting bravely and continuously with no fear for sacrifice and fatigue. I thought: In order to extinguish the raging fire, I must not be afraid of hardship or death, and must dare to dash forward and to stand firm. Comrade Wang Chieh was a communist fighter who feared neither hardship nor death. With a mind bent on the revolution, he did everything to serve the people. For the sake of saving his class brothers, he had sacrificed his own precious life. In order to safeguard State property, can it be said there is anything which I cannot stand?

I asked myself: Wang Yu-fa, can you stand the exacting test in front of the raging fire at the critical juncture; I certainly can. Good steel is tempered in fierce fire and a good fighter is steeled in struggle. I am a petroleum fighter nurtured and brought up by the thought of Mao Tse-tung. There is a limit to the fire, but the courage of the petroleum fighters armed with the thought of Mao Tse-tung knows no bounds. The fire may be great, but it is not as great as our strength; it may be fierce, but it is not as fierce as our fighting spirit; it may be red, but it is not as red as our red hearts which fervently love the Party and Chairman Mao.

With no fear for sacrifice, I was resolved to surmount all difficulties and to persist in fighting the raging fire until victory was won. The raging fire scorched the gunny bag which I put on my head, and there was agonizing pain all over my body. I turned the fire-hose toward myself and splashed myself all over with water. In this way I carried on the fight for more than ten minutes. The heat of the fire and the poisonous hydrogen sulfide fumes soon overcame me and I fainted away amidst the fire.

I was pulled out of the well site by other comrades. When I came to, I realized that the fire had not been extinguished. I recalled Chairman Mao's teaching that we must serve the people perfectly and thoroughly. Since the fire has not been extinguished and I am lying here, can this be described as perfect and thorough? No, I must dash into the fire.

At that time, I had a swollen head and felt very weak. I tried several times, but could get up from the ground. But once I turned my thought on Chairman Mao's teachings, state property and the need to safeguard the gas field and the gas well, energy promptly returned to my body. I put my hands on a pole by the side of the highway, made an

effort and managed to stand on my feet once again. In order to extinguish the raging fire, the gas supply must be cut off, and in order to cut the gas supply, the No. 3 Lock must be closed. I dashed into the fire at the bottom of the drilling platform, and saw that deputy political officer Lei Hung-ping and deputy team leader P'eng Chia-chih were leading some comrades to close the No. 3, Lock. I hurriedly picked up a fire-hose and splashed water on them to shield them. However, the No. 3 Lock was under too high a pressure and had been burned out of shape. Notwithstanding the effort of a number of men, it could not be closed. Anxiety gnawed at my heart as though it was scratched by the claws of a cat.

At that time, I thought of Chairman Mao's teaching that a good comrade must go to places where difficulties are greatest. Since the No. 3 Lock was the most focal and most difficult place, I must go there. So I handed over the fire-hose to another comrade and dashed forward to help close the No. 3 Lock. Although I had no gloves on and the cock of the No. 3 Lock was red-hot, yet so long as the gas-well and the gas-field could be safeguarded, it did not matter even if my hands were burned away. I did not mind to suffer some pain for the well-being of millions of people. So I endured the pain and went forward to close the No. 3 Lock together with other comrades.

Although the No. 3 Lock had been closed, yet the gas pressure in the well was still very high, and gas was leaking everywhere from the mouth of the well. There was a danger for the well to explode at any time, and once such an explosion took place, the whole gas-field would be completely destroyed and all drilling apparatus would also be blown skyward by the strong gas pressure. Since several hundred people were tensely engaged in fighting the fire at the site of the well, such drilling apparatus would kill and hurt many class brothers.

At that critical juncture, should I rush up to protect the well or run for life? I was Chairman Mao's petroleum fighter, and I must risk my life to protect the well and the gas-field. If I must die, I must die at the head of the well and bury myself in the gas-field.

Chairman Mao taught us: "'Though death befalls all men alike, it may be heavier than Mount Tai or lighter than a feather.' To die for the people is heavier than Mount Tai, but to work for the fascists and die for the exploiters and oppressors is lighter than a feather." By rushing forward to protect the well, even if I were killed, I would die a worthy death and my death would also be heavier than Mount Tai.

I paid no heed to the consequences, rushed out of the fire burning around the drilling platform, and was ready to take the wet blanket passed to me by other comrades to cover up the mouth of the well.

Because of the heat of the fire and the smoke and because I was wet all over, I could hardly open my eyes and see things. The iron angles of the derrick were like red-hot branding irons, and any clothing coming in contact with them would burst into flame. At that time, nobody would pay attention to this. Putting a well-soaked blanket on the top of my head, I rushed into the fire to put it over the mouth of the well. After that, I rushed out to get hold of another blanket to repeat the process.

Because the fire was too fierce, a well-soaked blanket was burned through in less than one minute, and the fire raged again. I got hold of the third blanket and rushed over again to put it over the mouth of the well. The blanket soaked with water was really too heavy, and the head of the well was more than one meter high. I had to stand on tiptoe before I could put the blanket on, but it soon slipped down again. I knew that if I could not put the blanket on top of the well, the head of the well would explode.

Because of my long stay in the fire, I found it difficult to breathe and felt very weak. But I thought at that time: A petroleum worker armed with the thought of Mao Tse-tung must do everything to overwhelm all enemies and can never bow to the raging fire. A revolutionary is not afraid of being crushed to death. A man lives in normal times to serve the people, but if he discards the revolutionary soul in order to preserve his life in time of danger, there is no point for him to live one hundred years. My life can be sacrificed but I cannot allow the interests of the Party and the revolutionary soul to be damaged in the least. Therefore, I gnashed my teeth, rolled the wet blanket on my body, and made use of every ounce of my strength to throw myself together with the blanket on top of the fire-spurting well. I shouted: "Burn me! Burn me!" and I fainted away once more.

My comrades carried me off the site of the well, fed me with some water and left me to take in fresh air. When I came to, the fire was still burning, and our task had not been accomplished. At that time, I recalled how Comrade Chang Yung-ch'ing had just rushed empty-handed into the fire to open the No. 4 Lock. He was overpowered by the raging fire and was heroically sacrificed. I must learn his spirit -- to live for the revolution and to die for the revolution. Therefore, I jumped up suddenly and made another dash into the fire.

At that time, I seemed to have heard Chairman Mao say to me warmly: "Young man, in time of difficulty it is necessary to see success and light and to heighten our courage. Charge!" This gave me additional strength and I dashed into the fire once again.

Because I went bare-footed, I found the hot water scorching to my feet. The red-hot cinder dropped on my back from the burnt wooden

planks on the drilling platform gave out a hissing sound. I thought: You may burn me. We are petroleum fighters armed with the thought of Mao Tse-tung. We are bravest, strongest and purest. We are of one mind and have the least fear for hardship and death. Revolutionaries are not afraid of death and those who fear death are not revolutionaries. You may burn me! I am not afraid of you.

So I took basket after basket and basin after basin of barite powder from the hands of other comrades and poured them into the well. When the fire in the well was about to die down, I fainted away again.

I was carried away by other comrades and sent to hospital. As soon as I regained consciousness, I heard the doctors and nurses say that the great leader Chairman Mao had sent the best medicines and the most experienced medical team to save the injured comrades. Hot tears ran down my face as I heard this. Only in the Mao Tse-tung era could we workers receive such good care and enjoy such a happy lot.

In this fire, I knew very well that fire could kill. Why did I choose to dash into it? Of all reasons, the first one was that I committed Chairman Mao's teachings to memory.

The three older generations of my family all worked as farmhands for the landlords, and the miseries of old society were well known to them. It was the Party and Chairman Mao who saved us from deep water and the heat of fires. I owed my life and everything to the Party and Chairman Mao. I deeply understood that while I was born of my mother, I was educated by the Party and nursed and brought up by the thought of Mao Tse-tung. Since I was given work, I persisted in reading Chairman Mao's books every day. I carried out what I was told by Chairman Mao. Whenever I came across difficulties or problems in work, I asked Chairman Mao's writings for advice. Whenever I took up Chairman Mao's writings, I felt that he was standing by my side to give me warm guidance.

The thought of Mao Tse-tung is the reddest and warmest sun in my heart and the root of my life. With a red sun in my heart, I dare to climb a mountain studded with knives and dash into the sea of fire. On the royal road of revolution, I have no fear for any difficulty. Like the snow in the mountain, such difficulty will melt once the red sun shines.

Our victory in extinguishing the raging fire on this occasion is a victory for the great thought of Mao Tse-tung.

Hereafter, I will hold higher the great red banner of the thought of Mao Tse-tung, change such thought into my own soul, impress Chairman Mao's instructions in my brain, fuse them with my blood, implement them in action, and advance courageously in the direction pointed out by Chairman Mao.

CSO: 3530-D



## REGARD REVOLUTIONARY INTERESTS AS PRIMARY IN LIFE

[Following is a translation of an article by Lei Hung-ping (7191 3163 3521) in the Chinese-language periodical, Hung-ch'i (Red Flag), No 14, Peiping, 1 November 1966, pages 33-35.]

On June 22, I and other comrades of the team participated in a fight against the fire to save the well. I rushed four times into the sea of fire and fainted away on three occasions. What strength made me defy death in time of danger? It was the great, ever-victorious thought of Mao Tse-tung.

At 1:10 a.m. on that day, I was reading The Foolish Old Man Who Removed the Mountains in the dormitory and was thinking over what Chairman Mao said: "Resolute and unafraid of sacrifice, they will surmount every difficulty to win victory." Suddenly I heard a loud explosion coming from the direction of the site of the well. I jumped out of the bed in a hurry, and looking in that direct. I saw a big fire which gave a red tinge to half of the sky. I seized a blanket and ran with all comrades of No. 3 Squad toward the place.

Coming to the site, I found that the diesel engine, the drilling machine and the head of the well had been completely enveloped in the raging fire. I knew that heavy damages would be brought to State property. At that time I had only one thought in mind: As a Communist Party member and a cadre, I must firmly heed what Chairman Mao says, show no fear for sacrifice, act exemplarily, spearhead the charge, and lead other comrades to safeguard State property.

I put a blanket soaked with water on top of my head and dashed toward the raging fire. When I was about to dash into the fire, the air current rushing outward from the point of eruption with balls of fire swept me back, and the wet blanket on top of my head was swept away by the fire and disappeared.



I thought: As a commander, I must not depend upon personal valor alone at the critical juncture, but must handle the situation calmly and intelligently. At that time, I recalled Chairman Mao's teaching: "The correct disposition of a commander comes from correct decision, his correct decision comes from correct judgment, his correct judgment comes from circumspect and necessary reconnaissance and thinking that links up various reconnaissance data."

In order to put out this big fire, it was first necessary to ascertain the source of gas and to cut the gas flow. I quickly surveyed the well site. According to the direction from which the air current and flames spurted, gas was escaping from the bend of a pipeline leading to No. 4 Lock. In order to cut off the gas flow, it was necessary to close No. 3 Lock quickly before the continued escape of natural gas from underground could be stopped.

The No. 3 Lock lay very close to the point of eruption and balls of fire were rolling around it. Great difficulties confronted those who tried to get there and close the lock, and they might be sacrificed at any time. I was not afraid because I remembered what Chairman Mao said: A Communist Party member should be strong in sacrificing spirit and should regard revolutionary interests as primary in life.

I put a wet blanket on top of my head and led Comrade Yang Ch'eng-ch'uan to make a dash for No. 3 Lock. As soon as I got close to the fire, my whole body was roasted, and I felt as painful as though I was stabbed. I could hardly breathe. Should I press on with the charge or pull back? Should I defy sacrifice or be a coward? As a Communist Party member, I could never be a coward.

Chairman Mao taught us: "Wherever there is struggle there is sacrifice, and death is a common occurrence. But we have the interests of the people and the sufferings of the great majority at heart, and when we die for the people it is a worthy death."

I must heed what Chairman said. If I had to die, I must die for the revolution and the interests of the people, and my death would be heavier than Mount Tai. Although the life of a person is precious, yet it is not as precious as the Party cause.

At that time, my whole body was surging with energy and I had nothing to fear. Gnashing my teeth, I and other comrades rushed together into the fire to close the No. 3 Lock. Because the gas current was very strong and the heat of the fire was very intense, I was knocked unconscious by the natural gas.

My comrades pulled me out. When I came to, I found the fire burning even more fiercely. I knew that if I made another attempt to

close No. 3 Lock, I would be washed out by the gas current once again. This would mean loss of time, and there was no room for stubbornness. I must adopt flexible and mobile strategy and tactics to deal with this fire according to Chairman Mao's teachings.

I promptly shifted my target of attack to No. 8 Lock. By opening No. 8 Lock, part of the natural gas could be led away from the well site to reduce the intensity of the fire. This would facilitate the closing of No. 3 Lock. So I dashed once again into the sea of fire, and Wang Yu-fa, Li Wen-hsuan and other comrades covered me with their fire-hoses. I picked up a crowbar, and putting a wet gunny bag on top of my head, I led Hu Sho-shuang and other comrades to open the No. 8 Lock. I exerted every ounce of my strength, and as soon as I made two turns of the cock, I was knocked unconscious by the raging fire.

When I came to, I found that I was lying by the side of the drillstock. Looking around and seeing that the fire at the well site was as fierce as ever, I knew that the No. 8 Lock had not been opened, and that other comrades were still fighting the battle.

Could I lie still? No! I must serve the people unreservedly and thoroughly. I must carry on to the end until my last breath. We are petroleum fighters armed with the thought of Mao Tse-tung. We must not be cowed by difficulties or the raging fire. So long as I am still breathing, I must carry on with the fight against the raging fire. Even if I had to die, I must die a worthy death.

I put my hands on the drillstock and wanted to pull myself up. But I felt dizzy and there is no energy left in me. I made three attempts but was still unable to stand up.

At that time, I suddenly recalled to my mind the quotation from Chairman Mao that glittered at the well site: "This army has the spirit of carrying all before it. It must overwhelm all enemies and must never be subdued by the enemies. Regardless of how arduous and difficult the situation may be, so long as there is one man left, that man must carry on the fight." I visualized that Chairman Mao was standing by my side, and this gave me unlimited strength. I jumped up from the ground and staggered toward the No. 8 Lock.

At that time, several comrades pulled me back. They waved their hands in dissent and said: "You cannot go. Let us go." I was so vexed that I stamped my feet and shouted to them: "Time waits for no man. Let us make the charge together. I am the deputy political officer and must head the charge. I must risk my life to safeguard the gas well." I shook myself free of their hands, and hurriedly led Hu Te-ping, Li Wen-hsuan and other comrades to charge into the sea of fire with wet gunny bags on our heads. We fought desperately against the raging fire, and finally opened the No. 8 Lock.

Notwithstanding this, the fire was still raging fiercely at the well site, and the well was still in a very dangerous situation. I recalled that the No. 3 Lock had not been closed. Giving no thought to pain, I picked up a piece of oil pipe nine and a half inches long, and dashed once again into the fire to close the No. 3 Lock with other comrades.

The pipe was long and unwieldy. So I threw it away, and closed the cock with my hands. As soon as my hands touched the red-hot cock, there was a hissing sound, but I gnashed my teeth to endure the pain. After making two turns of the cock, I fainted away.

Later, other comrades told me that not long after I fainted away, they all rushed up to overcome the fire with their blood and lives. They closed the No. 3 Lock and extinguished the big fire at the well site.

In the hospital, I learned that after our great leader Chairman Mao heard the news, he promptly sent the best doctors and medicines to us by plane. I was so excited that hot tears ran down my face.

In the course of giving us medical treatment, the medical personnel showed profound proletarian feelings and worked day and night to save us. Quite a number of people from among the masses came to the hospital to donate blood for the wounded. It was the Party and Chairman Mao who gave us our second lease of life. No words could express our infinite love and affection for Chairman Mao.

I am a child from a poor peasant family. In the old society with a myriad evils, my family was exploited and oppressed by the landlord and capitalists in the same way as millions of working people. It led a life of hunger and cold no better than that of a draft animal. My family owned no land and had to work for the landlord. It worked very hard around the year but was still so hard pressed that it could not make ends meet.

After liberation, I have led a good life as the master of the country by working as a petroleum worker. The old society with a myriad evils is gone forever, but I will never forget the class suffering and feud the rest of my life. Whenever I think of the miserable life in old society, I find the new society especially sweet, and there is fervent love for the Party and Chairman Mao deep in my heart. The Party is my mother. I do whatever I am told by the Party, and go to where the Party sends me. I am also willing to part with my life when so required by the Party and the people. Everything of mine belongs to the Party.

Through waging this bloody battle in the sea of fire, I have come to understand profoundly that the thought of Mao Tse-tung is the soul of

us revolutionary people. People with such a soul are the bravest and most public-spirited and selfless. They possess the greatest fighting strength. Chairman Mao's writings are the fountainhead of all strength. We can eat less and sleep less, but Chairman Mao's books must be read.

Having read Chairman Mao's books and acquired Mao Tse-tung's thought, a person will have a red heart and sharp eyes. He will not change his countenance, palpitate, knit his eyebrows and become timid when he is confronted by a raging fire at the critical juncture. The raging fire can burn and hurt us, but it cannot burn away our red hearts which are forever loyal to the Party, Chairman Mao, the thought of Mao Tse-tung and the people.

In this battle to extinguish the raging fire, I have only done what I should do, but the Party and the people have bestowed on me so great an honor that makes me feel ashamed of myself. All honors and achievements should be attributed to the great Party, our great leader Chairman Mao and the people of the whole country. Hereafter, I must firmly respond to Comrade Lin Piao's call, hold higher the great red banner of the thought of Mao Tse-tung, learn and master the thought of Mao Tse-tung in the real sense, and serve the people heart and soul. I must work forever as an unfading, red petroleum worker, storm the enemy citadel in the great cultural revolution and in production and construction, score fresh successes, and fight for the communist cause the rest of my life.

CSO: 3530-D



NEW PEOPLE NURTURED AND BROUGHT UP  
BY THE THOUGHT OF MAO TSE-TUNG

Following is a translation of an article by Hung-ch'i  
Commentator in the Chinese-language periodical, Hung-  
ch'i (Red Flag), No 14, Peiping, 1 November 1966, pages  
36-37.

The great Mao Tse-tung era is one in which heroes abound.

The 32111 Well-Boring Team is a heroic collective emerging in the great proletarian cultural revolution. The heroes of that team are new people of communism nurtured and brought up by the thought of Mao Tse-tung.

The heroic deeds of the 32111 Well-Boring Team which waged a bloody battle against the sea of fire are being propagated and cited among the people throughout the country. We have seen from these very heroes the tremendous power of the thought of Mao Tse-tung and the great images of the revolutionary fighters of the proletariat who have been armed with the thought of Mao Tse-tung.

The bloody battle waged by the heroes against the sea of fire was one that startled the universe and was as mighty as the mountains and rivers. The fire was so fierce that even the steel derricks were burned down and the rocks became red-hot. However, the great fire was not as great as the strength of the heroes; the fierce fire was not as fierce as their fighting spirit; and the red fire was not as red as the red hearts of these heroes who fervently loved the Party and Chairman Mao. At the critical juncture, the heroes fearlessly defied dangers, strictly stuck to their stations of work, and chose to die rather than to desert their posts. Guided by the thought of Mao Tse-tung, they displayed the dauntless spirit of carrying all before them. They dashed toward the sea of fire and showed a high degree of initiative. They



rushed to places where they were needed and dashed for key positions. within the short duration of thirty minutes, they extinguished the raging fire and safeguarded the big gusher. They are manly fellows made of iron and cast with steel, and are worthy to be called hard bones of the working class.

From where does the enormous strength of the heroes come? Their strength owes its origin to the ever-victorious thought of Mao Tse-tung.

The thought of Mao Tse-tung comes from great revolutionary practice, is crystallized from the wisdom of the masses, and is the most up-to-date scientific system of thinking of the proletariat. Once it is mastered by the masses, it will cause the infinite strength latent in the masses to erupt like a nuclear explosion. It can overcome any enemy, surmount any difficulty and create miracles in the world.

The comrades of the 32111 Well-Boring Team deeply understand that Chairman Mao's writings are precious books of the revolution, and that each sentence, each article, in them glistens with the radiance of truth. At whatever time, in whatever place and under whatever circumstance, they think only in terms of Chairman Mao and the thought of Mao Tse-tung. They regard reading Chairman Mao's books as the first need of life. They say: "If Chairman Mao's books are not read on any day, we feel ill at ease, find the meal unsavory and cannot sleep well." They say: "We can lose our heads, shed our blood, but cannot discard the thought of Mao Tse-tung." Because the proletarian feelings of these heroes are so strong and profound, they can really master the thought of Mao Tse-tung, and let it penetrate deep into their souls and unite with their lives.

The thought of Mao Tse-tung is the science of proletarian revolution. It can really be mastered only when it is seriously and painstakingly studied in revolutionary struggle. The comrades of the 32111 Well-Boring Team have firmly implemented Comrade Lin Piao's instructions concerning the creative study and application of Chairman Mao's writings. They "study them diligently, delve into them in the hard way, seriously apply them, and delve into and apply them for the revolution." They study whatever is needed for application, apply every bit of knowledge they have learned, and study and apply them again and again. They really regard the "three old articles" as adages, and make use of them at all times to remold themselves ideologically, to fight against the word "self," selfish ideas, idealism, metaphysics and various kinds of difficulties, and solidly to establish the proletarian world outlook.

The heroes of the 32111 Well-Boring Team have remolded their souls and armed their brains with the thought of Mao Tse-tung, and they regard revolutionary interests as the first consideration in life. It is precisely because of this that they are able to face a crisis "without change of countenance, without flutter, without knitting their



eyebrows and without falling on their knees." Chairman Mao said: "Whenever there is struggle there is sacrifice, and death is a common occurrence. But we have the interests of the people and the sufferings of the great majority at heart, and when we die for the people it is a worthy death."

To live for the revolution and the interests of the people is a great life, and to die for the revolution and the interests of the people is a glorious death. The heroes have aptly said: "We must live for the people and die for the people...A revolutionary have no fear of death and one who fears death is no revolutionary."

Countless heroes have emerged in the Mao Tse-tung era. From Liu Hu-lan, Huang Chi-kuang, Ch'iu Shao-yun to Lei Feng, Ou-yang Hai, Wang Chieh, Mai Hsien-te and Liu Ying-chun, they all looked at the question of life and death in this way.

The modern revisionists preach that to live is everything, and they say that we seek not "to die an impressive death" or "to die heroically" but to "live a rewarding life." They are cowards and consider that to stay alive is the first consideration. To stay alive is their principle. In order to stay alive, they can sell out truth and their souls, can capitulate with bent knees and betray the cause. Compared with the noble, pure and heroic spiritual world of our heroes who have armed themselves with the thought of Mao Tse-tung, how mean, filthy and insignificant is such "philosophy" of the coward.

The heroes of the 32111 Well-Boring Team have coined a well-known saying which is oft repeated by other people: "Chairman Mao's instructions are impressed in our brains, fused with our blood and implemented in action." This saying shows that their acts of heroism are definitely not fortuitous, but have a profound ideological base which is the outcome of prolonged nursing with the thought of Mao Tse-tung.

The great proletarian cultural revolution is a great revolution that touches people's soul, and is carried out for revolutionizing man's thought. In order to revolutionize man's thought, what is most fundamental is to remold man's soul with the thought of Mao Tse-tung.

The heroic deeds of the 32111 Well-Boring Team represent a triumphal hymn which resounds through the clouds in the great proletarian cultural revolution, a great victory for the transformation of man's soul with the thought of Mao Tse-tung, and an illustrious example for us to copy. In order to learn from the heroes of the 32111 Well-Boring Team, we must learn their taking the reading of Chairman Mao's books as the first need of life, instill the thought of Mao Tse-tung into our own souls, translate Chairman Mao's instructions into conscious action, and regard revolutionary interests as the first consideration in life.

Comrade Lin Piao points out that the great proletarian cultural revolution is presently being launched throughout the country and a new situation and phase in the study of Chairman Mao's writings has emerged in the whole Party and the whole country. He calls on the whole country to sweep up a wave of mass enthusiasm for the creative study and application of Chairman Mao's writings among the workers, peasants and soldiers and to raise the mass campaign for the creative study and application of Chairman Mao's writings to a new stage. We must resolutely respond to Comrade Lin Piao's call, hold higher the great red banner of the thought of Mao Tse-tung, creatively study and apply Chairman Mao's writings, learn, memorize and apply them, and make a success of the ideological revolutionization of man. This will give us tremendous strength for the transformation of the world, and our victory will be most reliably guaranteed.

CSO: 3530-D

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