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No. 7, 1966

- Communist China -

No. 31

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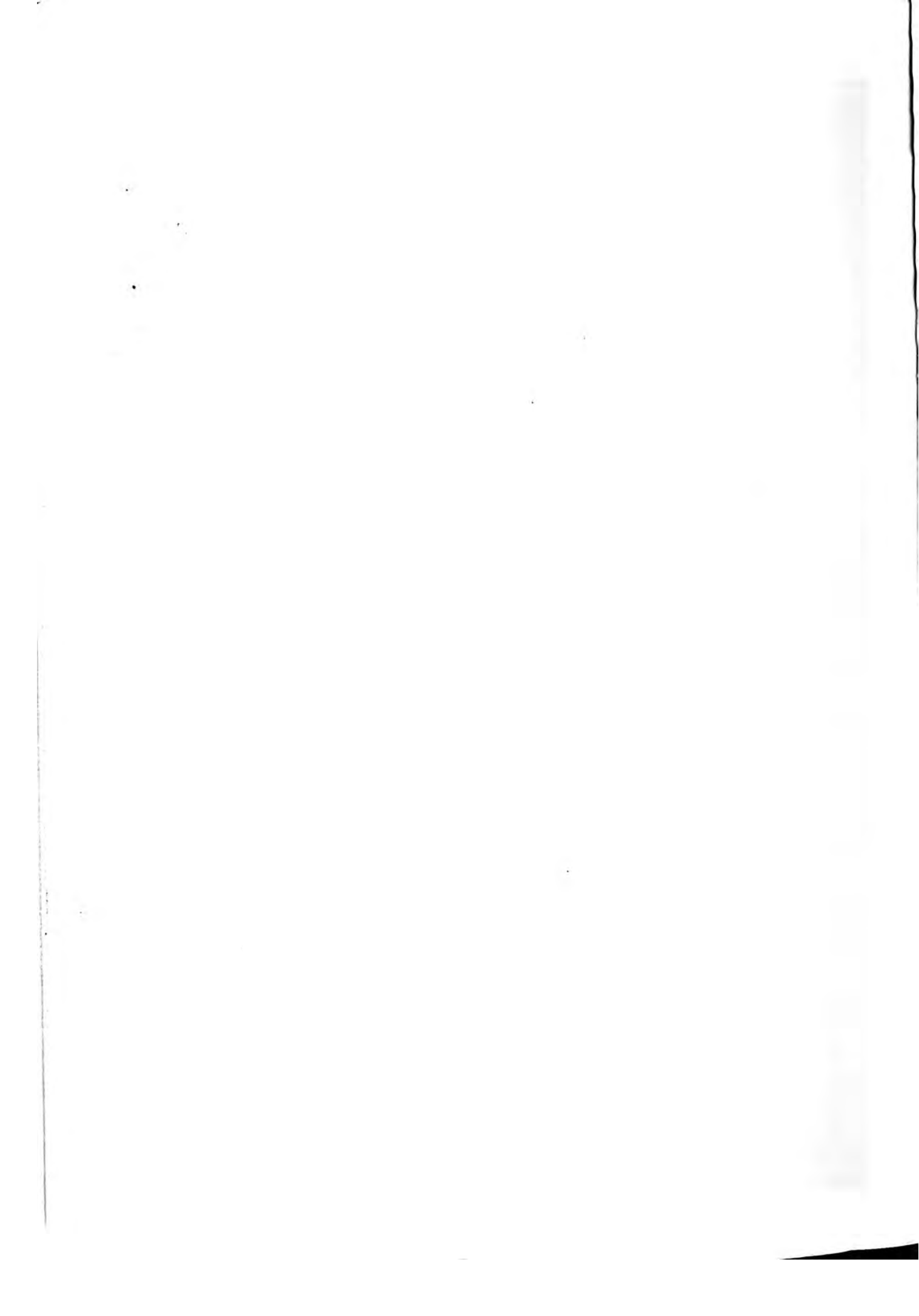
- Communist China -

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This serial publication contains translations of articles from the Chinese-language periodical Hung-Ch'i (Red Flag), No 7, 1966. Complete bibliographic information accompanies each article. This completes the translation of Hung-Ch'i No 7, 1966.

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NEVER FORGET CLASS STRUGGLE

Following is a translation of Chieh-fang-chun Pao editorial published in the Chinese-language periodical Hung Ch'i (Red Flag), Peiping, No 7, 11 May 66, pp 20-23.

This paper's previous editorial entitled "Raise Aloft the Great Red Banner of Mao Tse-tung's Thinking, Take an Active Part in the Socialist Cultural Revolution" has had a strong echo in the military and civilian circles. With a high degree of revolutionary zeal, the broad masses of workers, peasants, soldiers, and revolutionary cadres have sent us many letters and articles, taken an active part in the struggle against the antiparty and antisocialist black line in the realm of culture, and voiced their utter indignation. As everybody has realized that the current great polemic on the cultural front is by no means limited to a few articles, dramas, and films, nor is it an academic dispute, it is an extremely sharp class struggle. It is an acute, protracted struggle on the question of who will win in the realm of ideology: the proletariat or the bourgeoisie.

We must make great efforts to develop proletarian ideology and eradicate bourgeois ideology in academic work, education, journalism, art and literature, and other spheres of culture. This is a crucial question affecting the deepening of our country's socialist revolution at the present stage, a question concerning things as a whole, and an issue of prime importance related to the life and future of our party and state as well as the world revolution. Not a single one of our revolutionary fighters can stay aloof from or ignore this struggle.

In response to the call of the party, we should raise high the great red banner of Mao Tse-tung's thinking, take an active part in this class struggle, and resolutely carry this great socialist revolution in culture through to the very end.

Chairman Mao Tse-tung teaches us: Classes and class struggle continue to exist in socialist society, and the struggle still goes on between the road of socialism and the road of capitalism. The socialist revolution on the economic front (in the ownership of the means of production) is

insufficient by itself and cannot be consolidated. There must also be a thorough socialist revolution on the political and ideological fronts. A very long period of time is needed to decide "who will win" in the struggle between socialism and capitalism. Several decades won't be enough; anywhere from one to several centuries will be required to be successful.

Chairman Mao's statement has been borne out by the facts. Has there ever been a year, a month, or even a day in the 16 years and more since liberation when the class struggle on the cultural front did not exist?

Take the criticism of the film "Life of Wu Houn" in 1951; the criticism of "Studies on the Dream of the Red Chamber" in 1954 and later the criticism of the reactionary ideas of Hu Shih; the criticism of Hu Feng and rejection of the Hu Feng counter-revolutionary clique in 1955; the counterattack against the reckless onslaught by the bourgeois rightists forces on the cultural front in 1957; the mushrooming of bourgeois and revisionist poisonous weeds in the fields of cinema, drama, and literature since 1959 and our struggle against them; the criticism of Yang Hsien-chen's concept of "two combining into one" in 1964 and the current great polemic which is being carried to greater depth, the current criticism directed against Wu Han's drama, Hai Jui's Dismissal, which has set off a great debate, and so forth. One struggle follows another, each more profound than the previous. After one black thread is destroyed another may appear and new struggles have to be waged in the future. This shows that class struggle is inevitable; it is independent of man's will. The bourgeois nature of the antiparty, antisocialist elements is bound to show itself in a hundred and one ways and they cannot help revealing their nature. These people give verbal support to socialism, but in reality they are wedded to capitalism and cling to the corpse of the bourgeoisie.

They bear animosity toward the proletarian dictatorship and deep down in their hearts they hate socialism. They emerge when the climate permits and they come out when the grass is stirred up by the wind. Having been repeatedly exposed criticized, and attacked, they have adopted measures which are more covert and cunning than ever and have made indirect and flanking attacks on socialism.

In the present new situation of class struggle, the offensives launched against us by the handful of antiparty, antisocialist elements have new characteristics. They are waving "red flags" to oppose the red flag, and donning the cloak of Marxism-Leninism and Mao Tse-tung's thinking to oppose Marxism-Leninism and Mao Tse-tung's thinking.

They have used the power vested in them by the party to control a number of departments and units in defiance of the party's leadership. With these tools in hand, they have carried out antiparty and antisocialist criminal activities.

These people are generally "authorities" and enjoy a certain "reputation." Looking on themselves as possessing the capital to settle accounts with the proletariat, they are desperately clinging to the citadel of bourgeois ideology.

Their antiparty antisocialist activities are not isolated, accidental phenomena. They are in tune with the international anti-China chorus raised by the imperialists, modern revisionists, and the reactionaries of all countries, in conformity with the activities of the overthrown reactionary classes within the country to attempt a restoration, and in coordination with the antiparty activities of the right opportunist elements within the party. Their antiparty and antisocialist activities have quite a deceptive power and pose a serious danger.

Our struggle against them is a life-and-death struggle. We must understand this clearly and maintain a high level of vigilance. As for those who have written a number of bad works but who are one with the party and socialism, their shortcomings and errors can be rectified in the course of practice. There should be a strict differentiation of those comrades from the handful of antiparty, antisocialist elements.

Long before the Chinese revolution won nationwide victory, Chairman Mao Tse-tung had admonished us: "After the enemies with guns have been wiped out, there will still be enemies without guns; they are bound to struggle desperately against us; we must never regard these enemies lightly. If we do not now raise and understand the problem in this way, we shall commit very grave mistakes." Invariably capitalism is restored either by violent means or by "peaceful evolution" or by a combination of both. U.S. imperialism and the other class enemies at home and abroad not only try to overthrow us by the use of violence, but also attempt to conquer us by "peaceful evolution," by the use of "sugar-coated bullets." In a hundred and one ways, they are spreading reactionary political and ideological viruses and the bourgeois way of life to corrupt and demoralize the communists, the proletariat, and the other revolutionary people in the hope that some weak-minded persons in our ranks degenerate into bourgeois elements and socialism gradually regress to capitalism. It is indeed a tremendous lesson that the Soviet Union, the first great socialist country, which was built by Lenin and born in the roar of guns of the October revolution, has been going down the road of capitalist restoration through a process of "peaceful evolution" under the control and manipulation of a handful of revisionists who have usurped leadership of the party and state.

Chairman Mao Tse-tung has stated: "Class struggle, the struggle for production, and scientific experiment are the three great revolutionary movements for building a mighty socialist country. These movements are a sure guarantee that communists will be free from bureaucracy and immune against revisionism and dogmatism, and will forever remain invincible. They are a reliable guarantee that the proletariat will be able to unite with

the broad working masses and realize a democratic dictatorship. If, in the absence of these movements, the landlords, rich peasants, counterrevolutionaries, bad elements, and ogres of all kinds were allowed to crawl out, while our cadres were to shut their eyes to all this and in many cases fail even to differentiate between the enemy and ourselves but were to collaborate with the enemy and become corrupted and demoralized, if our cadres were thus dragged into the enemy camp or the enemy were able to sneak into our ranks, and if many of our workers, peasants, and intellectuals were left defenseless against both the soft and the hard tactics of the enemy, then it would not take long, perhaps only several years or a decade, or several decades at most, before a counterrevolutionary restoration on a national scale would inevitably occur, the Marxist-Leninist party would undoubtedly become a revisionist party or a fascist party, and the whole of China would change its color.

We must keep firmly in our minds this instruction given by Chairman Mao Tse-tung and never forget the class struggle during the period of socialism; we must never ignore the battle against the enemies without guns.

Chairman Mao Tse-tung has told us: "Any given culture (as an ideological term) is a reflection of the politics and economics of a given society, and the former in turn has a tremendous influence and effect upon the latter" and "a cultural revolution is the ideological reflection of the political and economic revolution and is in their service." Again, he said: ". . . we recognize that in the general development of history the material determines the mental and social being determines social consciousness. We also—and indeed must—recognize the reaction of mental on material things, of social consciousness on social being, and of the superstructure on the economic base."

In the 16 years since liberation, the economic base of socialism and the political power of the dictatorship of the proletariat have been established in China and are growing stronger with each passing day. The socialist revolution is crowned with great victory on the economic and political fronts.

However, the political viewpoint and ideology of the overthrown bourgeoisie and other exploiting classes still have immense influence. They impede the development of the economic bases of socialism and try as well to use bourgeois and revisionist culture to advocate the restoration of capitalism and pave the way for it.

The question of "who will win" is far from settled in the ideological sphere. We must pay great attention to the impact of the superstructure on the economic base and to the class struggle in the ideological sphere. The victory of the socialist revolution on the economic and political fronts cannot be consolidated unless it is accompanied by the victory of the socialist revolution in the ideological sphere.

We should never consider the wanton attacks made by a handful of revisionist and bourgeois elements as merely "scholars' rebellion" which cannot produce serious effect. Nor should we consider that our struggle with them is merely a "difference in opinion expressed in writing" which cannot effect the whole situation.

Every counterrevolutionary restoration starts in the realm of the mind including ideology, the superstructure, theoretical and academic work, literature and art, so as to win over public opinion. In this way Khrushchev revisionism usurped the leadership of the Soviet Communist Party. A number of revisionist and bourgeois writers, artists, and intellectuals organized the Petofi Club and acted as the shock forces in opening the way for the Hungarian counterrevolutionary riots in 1956.

The wanton attacks staged by a handful of revisionists and bourgeois elements in our country against the party and journalism constitute a vain attempt to make come true their dream of restoring capitalism. If we are not vigilant against the enemies without guns, do not firmly counterattack, permit bourgeois ideas free rein, and allow their plots to be carried out, there will be the danger of the foundations of our socialism being undermined and our country changing color.

The Chinese People's Liberation Army is an army of workers and peasants founded and led by the party and Chairman Mao Tse-tung; it is the mainstay in the dictatorship of the proletariat and the defender of socialism. We should keep close watch against enemies with guns and be always ready to defeat armed attack by U.S. imperialism and its lackeys, and at the same time we should maintain high vigilance against enemies without guns and should resolutely crush the criminal plots of the bourgeois against the party and against socialism.

Our cadres and fighters are the brave soldiers who charge the enemy battlefield against real guns and bullets. They are also the "hardbone" of the proletariat on the battlefield where "sugar-coated shells" are used.

We must follow Chairman Mao Tse-tung's instructions, have a full recognition of the protracted, zigzag, and complicated nature of the class struggle in the period of socialism and never forget the class struggle. We must arm our minds with Mao Tse-tung's thinking and observe, analyze, and deal with everything from the viewpoint of class struggle and with the method of class analysis. The moment we see it, we should reject anything that is erroneous, wipe out every poisonous weed, and defeat ogres of all kinds; we must not allow them to do bad things with impunity and to stir up trouble.

The instruction of Comrade Lin Piao about giving prominence to politics is based on Chairman Mao's theory that classes and class struggles still exist in socialist society. Politics refers to the struggle between classes.

Giving prominence to politics, in our case, means giving prominence to proletarian politics, and with Mao Tse-tung's thinking as the guide and class struggle as the key link, carrying out the struggle of upholding the proletariat and eradicating the bourgeoisie.

Our army does not exist in a vacuum. Class struggle in the society will surely reflect on the army and our individual ideology through various channels.

We can never underestimate the effects on us from the class struggle going on in the ideological field. Good pieces of literature and art and good articles can raise our political consciousness, and encourage us in our struggle. Bad films, bad plays, bad fiction, and bad articles, if not scrutinized, boycotted and criticized, will poison our ideology, gradually transform it, and lead it onto a wrong path.

Historical experience has taught us that the enemy is not to be feared no matter how fierce he is or what kind of trick he might play. What we fear is that we might become benumbed and disarmed ideologically.

The socialist cultural revolution now going on offers education of a most vivid and real class struggle; it is also a test of the ideology of each and every cadre and fighter.

Everyone of us should closely watch and be concerned with the situation of the present cultural revolution, using a high degree of political sense of responsibility and the strongest revolutionary fervor. Playing an active part in this big struggle, we will gain our tempering, our education, our reform, and our elevation (in political consciousness--ed.)

Mao Tse-tung's era is the era when the workers, peasants, and soldiers grasp Marxist-Leninist theories in their own hands. The workers, peasants, and soldiers are demonstrating their role of the main force in this great socialist cultural revolution.

Although the "scholars," "specialists," and "professors" who oppose the party and socialism don all sorts of cloaks, make grand gestures and deliberately turn simple things into mysteries, they can neither daunt nor mislead us. We have the invincible weapon of Mao Tse-tung's thinking and ardent hearts loyal to the party, to socialism, and to Mao Tse-tung's thinking.

If we make efforts to study and apply creatively Chairman Mao Tse-tung's works, arm our minds with Mao Tse-tung's thinking, dare to despise the so-called "authority" of the revisionist and bourgeois elements, dispel blind respect for them, then we will surely be able to see through and expose the true countenance of these ogres and subject them to the scrutiny of the light of day.

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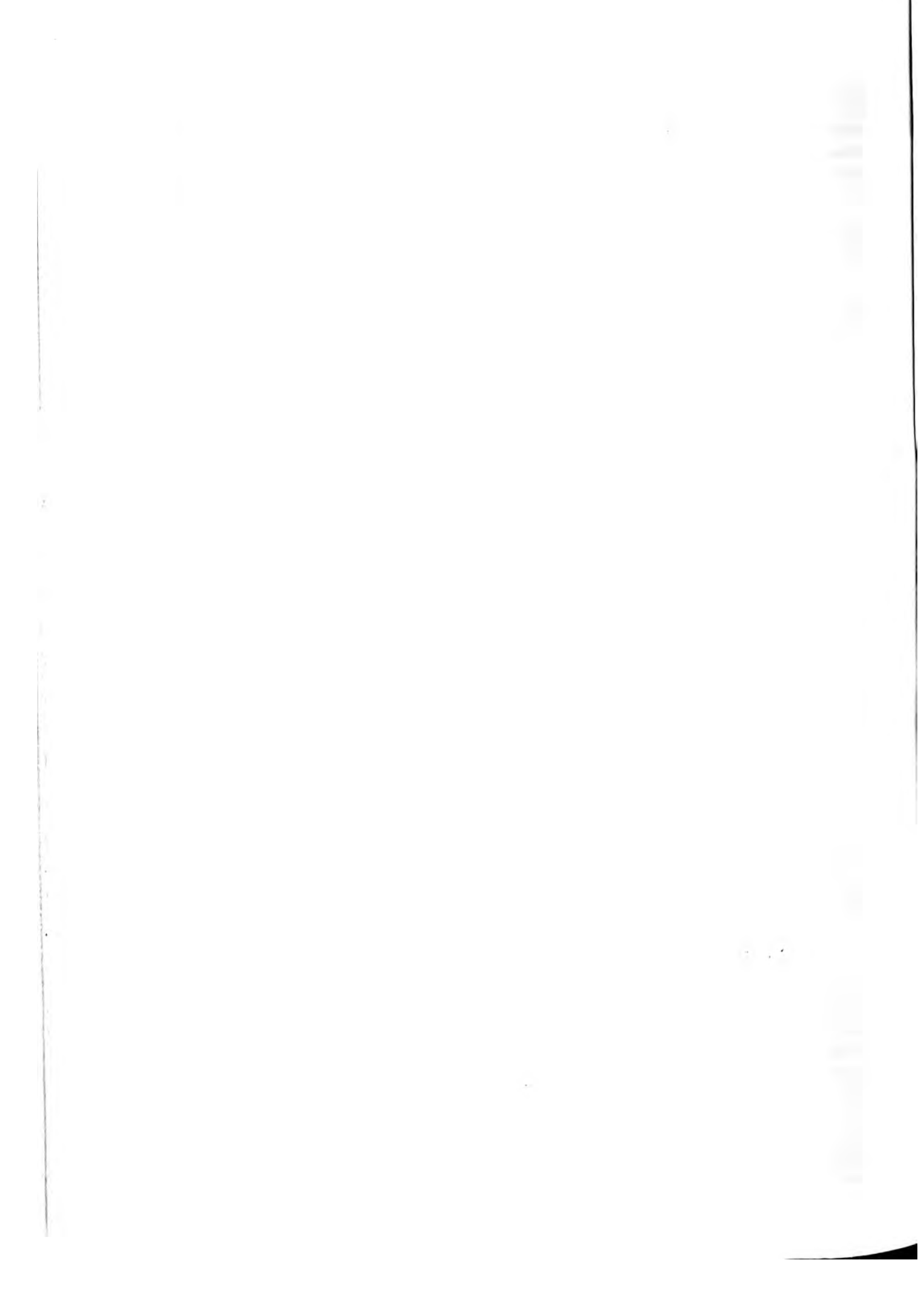
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**WORKERS, PEASANTS, AND SOLDIERS ATTACK
ANTI-PARTY AND ANTI-SOCIALIST ELEMENTS**

Following is a translation of the articles in the Chinese-language periodical Hung-ch'i (Red Flag), No. 7, Peiping, 11 May 1966, pp 32-387

WHAT IS TENG TO SELLING?

After reading Teng To's "Evening Talks at Yenshan," I was highly indignant! As the type of tree determines the kind of blossom, one speaks for his class. By shooting this poisonous arrow in the dark, Teng To has clearly told us that he is an anti-party and anti-socialist element adhering to the bourgeois viewpoint. Leaving everything else aside, an analysis of his "Great Empty Talk" would make this point very clear.

In his warm class feeling, a child has written a poem to express his ardent love for the motherland, the Party, and revolutionary people of the whole world; and his abhorrence and hatred of imperialism and all reactionaries. This shows that the children of our socialist era are growing fast under the Party education and can distinguish clearly between love and hatred. This is truly a good thing, and every revolutionary is truthfully delighted. Teng To, however, was provoked. He said: "Is this a poem? I am worried about him. If he keeps up writing these things, what will become of him!...and yet this child's poem has been praised. I don't understand the intention." What the revolutionary people regard as a good thing, Teng To thinks of it as a bad thing; and what the revolutionary people praise, Teng To opposes. This is a line of demarcation. Is it not clear what kind of a man Teng To is? To put it plainly, Teng To is provoked because children sing the praise of the motherland and the Party. He is afraid that the younger generation of our revolution will become red successors to the proletarian revolution. This will dispel their dream for a comeback of capitalism.

Is Teng To's "Great Empty Talk" merely aimed at opposing the child's poem? It is not. He is actually engaged in an attempt to oppose the Party

leadership, the enhancement of proletarian politics, and the soaring ambition of all revolutionary masses. To him, all the words which eulogize the motherland, the Party, and the revolutionary people of the world, intended to build up the people's morale and to dress down the enemies, are all "jargon and cliches." Only his trick of referring to the ancient to ridicule the present and his vicious condemnation spoken in the dark against the Party and the People are praise-worthy "good words," and not jargon and cliches. He is truly vicious!

Since Teng To has challenged us from his anti-Party and anti-socialist viewpoint, our people's combatants must rise and meet the challenge. As you, Teng To, have released so much poison, it is our responsibility and rights today to settle the account with you. We must never let the monsters slip by! (By Ch'en T'ung-hao [7115 0681 3185], platoon leader of a certain Liberation Army unit. Reprinted from Chieh-fang-chun Pao (Liberation Army Journal), 9 May)

TENG TO, WE INTEND TO STRIKE YOU DOWN!

In the article "Study More and Criticize Less," Teng To claimed: "To study more and to criticize less is the correct attitude to take in seeking knowledge, and should be promoted." He also viciously stated: "One should study more and criticize all things less, and maintain a humble attitude." What is the meaning of these statements? Was he merely opposed to promoting academic criticism and opposed to the Party policy of letting "A hundred flowers bloom simultaneously and all schools of thought contend?" No, he was not. To put it plainly, he meant that we should peacefully coexist with all monsters, and that we should abandon the struggle and allow bourgeois thinking to run rampant. We should like to ask: will U. S. imperialism and Kuomintang reactionaries also be included in "all things"? Must we also "study more and criticize less" about these arch enemies of the people whose hands are stained with the people's blood? Is it not clear that Teng To's so-called "maintain a humble attitude" means that we should regard enemies as friends, worship enemies as teachers, lay down our arms, and surrender ourselves to the enemies? Teng To, we tell you solemnly: "The philosophy of our proletarian revolutionary combatants is the philosophy of struggle. We have always maintained only one attitude toward our enemies, that is, resolutely waging a struggle to the end, until we have entirely and thoroughly eliminated them. This is the task entrusted to us by the people, as it is also the responsibility assigned to us by history."

Teng To advocated "Study more and criticize less" because he was also not sure of himself. He referred to the ancient to ridicule the present, and opposed the Party and socialism. Consequently, he was afraid of being exposed and thus revealing his reactionary features. In "Study More and Criticize Less" he could cover up the anti-party and anti-socialist crimes committed by him and his gang. In other words, Teng To clamored for the so-called "study more and criticize less" in a vain attempt to change the cultural front into a frontal attack of the Party and socialism, and to prevent our workers, peasants, and soldiers from launching a counterattack.

In his scheme, whoever rose to launch a counterattack would be "superficial in knowledge and provocative in character." This was precisely his plot! Teng To, you could not fool anyone with your trick! We have seen through your reactionary essence. As it is a poisonous weed, we must uproot it and throw it into the compost. I am a soldier and know about revolution. Whoever intends to undermine the revolution and obstruct the progress of the revolution, I will strike down and clear away. Since you are so wanton in opposing the Party and socialism, it is not merely a question of your "provocation," but that we intend to strike you down! (By Lu Chih-tien [7120 1807 1131] squad leader of a certain Liberation Army unit. Reprinted from Chieh-fang-chun Pao (Liberation Army Journal), 9 May).

WU HAN, WE WILL NOT ALLOW YOU TO OPPOSE THE PARTY AND SOCIALISM!

I am a cadre of the rural people's commune and cannot write a scientific thesis regarding the class struggle in the field of the science of history. However, out of indignation, I have something to say regarding Wu Han's naked crime of opposing the Party, the people, and socialism.

First of all, I would like to ask Wu Han: why was it that you picked 1959, when the right opportunists launched their wanton attacks against the Party, to write such a vicious article as "Hai Jui Scolds the Emperor"? Why did you choose 1961, when some right opportunists were "dismissed" by the people, to write the vicious play "Hai Jui's Dismissal"? You claim that you "write the play for the sake of writing a play, write about the ancient for the ancient, deviate from politics, and deviate from reality." However, did you not say before to "study the ancient in order to serve the present," study personages in history in order to "educate the contemporaries," and that historic problems should "be associated with current reality," and that "historic reality should serve current reality, and must not be regarded as a thing of the past"? When we compare the two, how can you claim the truth? What is it that you are selling? Why don't you open the window and speak loud! You don the cloak of a Marxist-Leninist historian, and borrow Hai Jui's countenance to help landlords, rich peasants, counterrevolutionaries and bad elements, anti-party and anti-people rightists, and right opportunists, so that these monsters may one day rise again to "reimpose their law and order." What a trick of "referring to the ancient to ridicule the present," and of "pointing to the mulberry and reviling the locust tree!" However, I must tell you: your plot is wrong and you rejoice too soon!

Wu Han always emphasized "historic truth." Well, we shall let the facts speak for themselves. You claimed that there were "honest officials" in the old society who could "uphold justice for the people." This was an attempt to abolish class struggle, to spread illusion, and to curb the people from waging revolution. However, everyone knows how the working people in the old society suffered from ruthless oppression and exploitation by the ruling class. That was the time when "wine and meat spoiled behind red thresholds, while people froze to death on the street." The working people toiled themselves to the state of exhaustion for months and years, but ate and lived like animals. Taking my family as an example,

before the Liberation, although we once cultivated over five mou of land (including land rented from the landlord), nevertheless, we eventually had to sell or mortgage the land to exploiters because of the high land rent and debts, exorbitant taxes, and the pressure of livelihood needs. After that, the seven members in my family lived miserably and conditions became worse each year. We were so poor that there was hardly enough food, and everybody became thin and weak. When my father died, we could not even afford a coffin. My neighbor and cousin Lo Chang-hua [2869 4545 5478] also lived in misery. What kind of life was that for the six members in his family? He was very sick and yet had continued to work for the landlord. The two elder children had worked for the landlord since they were young. The third son and a daughter applied for and were refused work tending cows because they were too young and too weak. They subsequently became beggars and later died since they had no money to seek medical treatment. Under such conditions, where were the "honest officials" who upheld "justice" for the working people? This was an historical truth of the old society.

"To destroy the rule of imperialism, feudalism, and bureaucrat-capitalism in China took the Chinese people more than 100 years and caused them tens of millions of lives before the victory in 1949." [Selected Works of Mao Tse-tung, V. 4, People's Publishing House, 1960 ed., p 1190. "Talk with Anna Lousie Strong"] Under the brilliant leadership of the Great Chinese Communist Party and Chairman Mao, the Chinese people won salvation from the fire pit and eventually stood up erect. Taking my family today again as an example: interms of politics, there are now four Communist Party members, three Young Communist League members, one commune cadre, four production brigade or team cadres, two hsien congress delegates, and one hsien Party congress delegate. In terms of education, there are now one college graduate (currently a middle school teacher), three middle school students, and four school-age children now all enrolled and all wearing red scarves. In financial terms, we are like bamboo rising steadily after a spring rain. There are millions of other liberated families like ours. All this came about because the Party and Chairman Mao led us to wage the class struggle. This is the histoirc truth of the new society. Our working people will always remember this historic truth for generations to come. We pledge that we will: "Listen to Chairman Mao's words and follow the Communist Party forever!"

Wu Han, you have always considered yourself an "authority" and a "Marxist-Leninist historian," Why, then, did you choose to negate such an unprecedented and extremely great Chinese history of class struggle?

Using "upholding justice for the people" as the signboard, Wu Han also instigated peasants to "repossess land" for individual management. However, our former poor and lower middle peasants clearly realized that only because the Party and Chairman Mao led our peasants in revolution to strike down the feudal landlords were they able to own land for the first time. History has also taught us that the small-peasant economy is like a "peach blossom in the spring which cannot withstand wind and rain." It can only lead to polarization of peasants, with a small number of persons amassing wealth while the majority become poor and bankrupt. For this reason, in order to seek thorough economic liberation, peasants must listen to the Party and Chairman Mao and take to the path of collectivization for a joint upsurge. Consequently, under the correct guidance

of the Party, we consciously and willingly used the land, draft animals, and large farm tools which we received during the land reform to establish co-operatives and further develop them into people's communes. Our former poor and lower middle peasants accordingly have become the backbone of the collective economy, as they have also regarded the collective economy as the root of their own lives. To use the words of our peasants, their determination "cannot be dispelled by thunder, or blown away by typhoon." Now the broad masses of former poor and lower middle peasants invariably protect the interests of their collective economy like they protect their eyes. New persons and new events showing ardent love for the collective are too numerous to recall. In short, the broad masses of the former poor and lower middle peasants cherish unlimited confidence in and hope for the collective economy. May I ask Wu Han: whose "justice" are you "upholding?" We have no need to "repossess land." Nor will we allow the monsters to "repossess land." To tell the truth, you instigated peasants to "repossess land" in an attempt to undermine the collective economy of the people's commune, so that our former poor and lower middle peasants would return to the society of feudalism and capitalism, and suffer again bitterness and hardship. You were day-dreaming, for this will never happen!

Wu Han, you came from I-wu; and we know your background. Born in a family of the exploiting landlord class, you grew up and lived at the expense of the working people, and acquired knowledge through their sweat and blood. Now the people forgive you for your old debts, and give you very high honor and position, in the hope that you will carefully listen to Chairman Mao's words and perform some good things for the people. However, you not only ignore trying to redeem yourself through merits, but, instead, choose to return evil for good. Taking advantage of your position and the authority delegated to you by the people, you try your utmost to uglify the working people, praise those monsters, and even oppose the great Chinese Communist Party.

Wu Han, you are an old hand at re-opening a case at law. You probably remember this: in 1956, your relative, a counterrevolutionary element by the name of Yang Tsu-lin [2799 4371 7207] (who had been a company commander of the puppet troops and owed some blood debts), hid his political background and crimes, infiltrated the rank of primary school teachers, and waged counterrevolutionary sabotage. Upon investigation by our people's government, he was expelled from the rank of teachers. After he returned home, he wrote to you to complain about his case, in a vain attempt to re-open it. At that time, you stood by counterrevolutionary element Yang Tsu-lin, replied to him in a fraternal manner, openly supported his attempt to re-open his case, and even personally wrote to the responsible comrades of the Chekiang People's Government to request re-examination and a new ruling on the case. Subsequently, Yang Tse-lin failed in his attempt because of the proven evidence of his counterrevolutionary crimes. Today you again instigate the right-inclined opportunists to rise "bravely" to re-open their cases. Is it not your intention to undermine socialism and restore capitalism? May I honestly warn you: you can never do this to the awakened working people. If you refuse to repent and choose to stubbornly resist, then, you will only estrange yourself from the Party and the people, go down and out, and remain infamous forever! (By LOU

Sen [2869 2773], acting secretary of the CCP committee of Hsia-lo-chai [0007 7482 1341] Commune, I-wu Hsien, Chekiang.)

CARRY THE CLASS STRUGGLE TO THE END

Chairman Mao has taught us that the class struggle between the proletariat and the bourgeoisie exists in the entire period of socialist history; that this class struggle is complex, tortuous, and sometimes violent; and that we should never forget class and class struggle. Wu Han's anti-Party and anti-socialist criminal activities once again testify to the truth of Chairman Mao's teachings.

One can see in Wu Han's anti-Party and anti-socialist activities that the bourgeoisie take advantage of all possible opportunities to wage political, ideological, and organizational attacks. Wherever the bourgeois elements are, they will always occupy the ground and poison the people. Wu Han is precisely one of the most wanton among the anti-Party and anti-socialist elements appearing in recent years.

Wu Han has consistently used his status as a historian to oppose the Party and the people.

During the years of the war resisting Japanese aggression, the Chinese Communist Party led the Chinese people in holding high the revolutionary banner resisting Japanese imperialism and in resolutely waging the struggle for national salvation and resisting Japanese aggression. Wu Han, however, complied with Chiang Kai-shek's policy of non-resistance; and not only devoted himself to "academic research" in a pile of old papers, but also vigorously advocated that youths should study useless books and disregard national affairs. When the revolutionary youths rose to oppose Chiang Kai-shek's policy of non-resistance, Wu Han followed Hu Shih's tradition to scold and ridicule the revolutionary youths, slandering the national salvation campaign as a "window-dressing," "keeping up with the modern," and "an artificial display of patriotism." When the Chinese people were opposing the extremely reactionary and decadent Chiang Kai-shek regime, Wu Han again came out and defended the reactionary rule of the Chiang dynasty, alleging that corruption originated from "family interest." When the people's forces led by the Chinese Communist Party gained development, Wu Han worried about possible defeat of Chiang Kai-shek, tried his utmost to offer policy suggestions to Chiang Kai-shek, and urged Chiang Kai-shek to accept "historic lessons" and go all-out to eradicate the Chinese Communist Party.

Following the victory of the war resisting Japanese aggression, Chiang Kai-shek, with support from U. S. imperialism, vigorously attacked the liberated areas and launched the all-round civil war. Wu Han attempted to free U. S.-Chiang reactionaries from all criminal responsibilities. While U. S. imperialism supported Chiang Kai-shek in a vain attempt to eliminate the Communist Party, Wu Han eulogized U. S. imperialism for its "great merit in the history of China."

After the Liberation, Wu Han continued to hold an anti-Party and anti-people standpoint, and used the ancient to oppose the Party and the

people. When the right-inclined opportunists wantonly attacked the Party and socialism, Wu Han encouraged and helped them, and referred to the ancient to ridicule the present, vigorously praising their spirit of "bravery." When the right-inclined opportunists were routed by the Party and the people, and "dismissed from office," Wu Han encouraged them "not to be afraid of defeat and sacrifice" and vainly hoped for another attempt.

Wu Han used historical academic circles to oppose the Party and socialism. He distorted history and claimed that there were "honest officials" in the old society who worked for the welfare of the people. Wu Han beautified Hai Jui and claimed that Hai Jui dared to scold the emperor.

We must brighten our eyes and conscientiously handle these problems. Wu Han is competing with the Party for winning our younger generation. Some old workers and old peasants who personally suffered from oppression and exploitation in the old society have referred to facts to expose the lies of Wu Han. They will never believe what Wu Han and his like may say. Some young people have no knowledge about the officials in the past and merely have seen them as they appear on the theatrical stage in black face, white face, red face, and colorful face. Wu Han takes advantage of this weak point of youths to fool them, and misguides their sense of direction to confuse them.

We must accordingly raise our consciousness and always remember the class analytical method as taught us by Chairman Mao.

In the old society, there was never an "honest official." This fact was determined by the class essence. What the landlord class and bourgeoisie sought were precisely retirement in silk, possession of ten thousand mou of good farmland, promotion and wealth, honor for their families, oppression of the masses, and power and pleasure. They tried by all possible means to oppress and exploit the working people, and made sure that the working people would always toil for them. The difference between the so-called "honest officials" and corrupt officials represented merely their choice of means to exploit and oppress the people. Some applied very obvious and crude means of oppression, while others employed different methods to achieve the same goal. By so doing, one group after another, they came and went without any fundamental change in their control. Their essence remained the same. There was never any "honest official!"

As a matter of fact, the working people have long seen their true features. Whether they were officials of the landlord class or bourgeoisie, high or low in rank, they invariably thought only of themselves. It is their moral creed that "Heaven strikes down those who do not help themselves." In the line: "A court opens to the south, but is closed to those who are right but poor," peasants explained in common language the truth which they learned through their long experience of living in misery.

In the feudal society, there was never any "honest official" like Hai Jui, as propagated by Wu Han. A wolf is a wolf; and will never promptly change into a Buddha by one shake of his body. If Hai Jui were so supported by the masses in his opposition to his emperor, could he possibly become a hsien magistrate and then a governor? Could he earn any promotion? It would be impossible.

The concept of "honest official" was fabricated by the exploiting class, and used by landlords and bourgeoisie to confuse the people, for the purpose of ruling and oppressing the people, and for prolonging their control.

In order to oppose the Party and socialism, Wu Han also "breaks down the door to come out" in an attempt to seize the front in literature and art. He wrote the play "Hai Jui's Dismissal," and arbitrarily claimed that Hai Jui ordered landlords to return farmland to peasants and was "a big star of salvation" to the people. This is simply confounding black and white, and a random talk of nonsense.

Chairman Mao has taught us: "In class struggle, some classes triumph and others expire. This is history, and the history of civilization of thousands of years." Wu Han, however, alleged that four hundred years ago bureaucrat Hai Jui of the landlord class always thought of the masses and stood by the peasants. This was a negation of class struggle and an attempt to urge the peasantry to place all their hopes upon the "honest officials." This was impossible. At that time, landlords applied ruthless political and economic means to oppress peasants to the extreme. The peasantry had no other choice than rising to resist the landlord class by force and to oppose the rule by the landlord class. Wu Han distorted our history of civilization of thousands of years and objected to the revolution of the working people.

Why would Wu Han so distort history, confound black and white, beautify "honest officials," and pronounce them the "people's stars of salvation?" To put it plainly, what he propagates and beautifies are not the so-called "honest officials," but the feudal system and the capitalist system. He attempts to confuse our class demarcation, dilute our love for the Party and socialism, and estrange our class feelings toward Chairman Mao, so that we would hanker after the old society, and the chariot of history would reverse its direction of progress. This is a day-dream which is absolutely impossible to fulfill. The 650 million people will never agree to the comeback of capitalism. We will firmly remember the bitter of the old society and the sweet of the new society, always follow the Communist Party and Chairman Mao, and resolutely carry out the socialist revolution to the end.

Wu Han not only "breaks down the door to come out" in the vain attempt to seize the front of literature and art, but also vainly tries to use the question of morality to oppose the Party and socialism. As pointed out by Chairman Mao, "development of economy and assurance of supply" has been a fundamental principle for our management of socialist commerce. Wu Han, however, pointedly suggests the bourgeois morality of "careful planning for all possible profit" as an important principle for the management of socialist enterprises. Is this not an obvious attempt at restoration of capitalism?

As we know, morality is characterized by class. The bourgeois morality is one of oppressing and exploiting the people, and of hurting others for one's own interest. This is diametrically opposed to the proletarian morality.

Socialist commerce and capitalist commerce are essentially different from each other.

Capitalist commerce calls for "careful planning for all possible profit" and aims at ruthlessly exploiting the working people. Seeking all possible profit, large or small, it attempts by all available means to wrest from the working people their money. The exploiting class takes money from the people and uses it for themselves, in their goal of enriching themselves at the expense of others.

The fundamental goal of our socialist commerce is to serve wholeheartedly production, the people's livelihood, and proletarian politics. This is determined by the nature of the socialist system. Every clerk in our commercial store is serving the people. We will serve our class brothers. Their difficulties are ours. It is our greatest honor to offer them convenience and service. Under this premise, we also call for careful planning; but we do not earn money for the sake of earning money. On the contrary, under the premise of perfecting service to the people, we advocate diligent and frugal management of enterprises, commercial stores, and all undertakings, in enhancing the fine tradition of assiduous struggle, to accumulate capital for socialist construction. All our profits, after all, come from the people and are used for the people. We also speak of profit; but what we speak of is the great profit of socialism and the people. Accordingly, sometimes we will devote ourselves to and strive to perfect a business venture which is unprofitable, or even losing money.

The capitalist businessmen are superficially very courteous to customers. They diligently attend to customers in the hope that the customers will purchase more of their goods and bring them greater profits. We also seek to show a good attitude and enthusiasm toward service; but these are different from those of the capitalist merchants. We aim to serve our class brothers. We perfect our services so as to mobilize their enthusiasm for work and production in socialist construction. This is the noble morality of our proletariat and is something which the bourgeois-minded persons cannot learn, even if they try. The proletarian morality and the bourgeois morality are absolutely incompatible. In order to learn our methods, those who harbor bourgeois ideas must first show a strong determination to remold their thinking and to uproot the bourgeois ideas from their minds before they can learn and achieve success.

It is very obvious that Wu Han urged us to follow the bourgeois principle of "careful planning for all possible profit" in an attempt to change proletarian enterprises into capitalist enterprises, to advocate the capitalist path, and to promote the restoration of capitalism.

Wu Han has always stood completely on the ground of ingratiating himself with Chiang, worshiping U. S. imperialism, opposing the Communist Party, and opposing the people. His background has been a history of consistently opposing the people and the revolution. Chairman Mao said: "It will require a rather long period before reaching a decision on the outcome of the struggle between socialism and capitalism in the field of ideology in our country. The reason is that the influence of bourgeoisie and intellectuals from the old society will remain in our country for a long period. If we do not sufficiently recognize or if we fundamentally ignore this situation, we would commit a grave mistake, and would neglect to promote the necessary ideological struggle." We will firmly remember

this teaching of Chairman Mao, never forget about class and class struggle, and place politics in the forefront at all times, places, and in all things. Whatever Chairman Mao says, we will do. We will manage our commercial store as a people's store which is loved and supported by the people, resolutely counterattack the offensive launched by Wu Han in opposing the Party and socialism, and carry to the end the class struggle to promote the proletariat and eliminate the bourgeoisie. [By LI Shu-wen [2621 4790 2429], deputy political director of the Ho-ping Food Store, Shenyang]

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ENHANCE POLITICS, FULLY PORTRAY HEROES
-- REVIEW OF THE NOVEL : "SONG OF OUYANG HAI"

Following is a translation of the article by Chung Cheng-wen (0112 2973 2429) in the Chinese-language periodical Hung-ch'i (Red Flag), No. 7, Peiping, 11 May 1966, pp 39-45]

"Song of Ouyang Hai" (2962 7122 3189 0037 2960) is an outstanding novel which reflects the actual life in our socialist society and portrays new proletarian heroes who are armed with Mao Tse-tung's thinking. It is an excellent, epochmaking work, and a milestone in our socialist literature. It is the most recent example in creative literature during the socialist cultural revolution of adherence to Mao Tse-tung's line guiding literature and art. By its significant theme, new materials, and noble images, it establishes itself as an example in the socialist literature, and opens a new path for literary creation, especially as a novel reflecting the great socialist reality.

This novel has tremendous, heart-stirring ideological strength and artistic impact. It has had a great effect on vast numbers of readers and enjoys a warm welcome. Regarded as a timely book, it places politics in the forefront and constitutes a good textbook which speeds up the revolutionizing of our thinking.

In our opinion, the achievements won and the experiences provided by "Song of Ouyang Hai" are many-sided. The most important, basic, and central factor, however, is the placing of politics in the forefront. This means placing Mao Tse-tung's thinking in the forefront. It signifies that in the whole process of writing, Mao Tse-tung's thinking is always in command; his works are taken as supreme guidance in writing and his thinking is the soul of the work. "Song of Ouyang Hai" enhances politics both as a literary work and in the process of literary creation. It both illustrates enhancement of politics and represents a product of enhancing politics.

As a good book enhancing politics, the main achievement of "Song of Ouyang Hai" is the full portrayal of a hero of the socialist era, the

successful depiction of a hero of a brand new type armed with Mao Tse-tung's thinking.

In our country, all socialist literature should place politics in the fore and popularize Mao Tse-tung's thinking. In order to enhance politics and propagate well Mao Tse-tung's thinking, the basic task in artistic creation is to make every effort enthusiastically to portray heroic images of workers, peasants, and soldiers; heroes equipped with Mao Tse-tung's ideas who show the spirit of proletarian revolutionaries and possess the special features of the socialist era. As created in "Song of Ouyang Hai," Ouyang Hai is such a hero. He is frank, outgoing, and selfless. He is a new man with the communist qualities of the present and the future, who has broken thoroughly with outmoded ideas. As described by Chairman Mao in the article "In Memory of Norman Bethune," he is noble-minded and pure, a man of moral integrity and above vulgar interests, a man who is of value to the people. He epitomizes the fine ideas and qualities of many worker, peasant, and soldier heroes. He originates from true characters and events, but--instead of mechanically presenting true persons and events--appears "higher, stronger, more concentrated, more typical, more ideal, and thus more universal" than characters in actual life. It is a rare event, among previous novels, to find a literary creation of such a hero with a lofty ideal, rounded vigorous image, and clearcut heroic character. Accordingly, this is an unusually praiseworthy and very valuable creative achievement.

How does "Song of Ouyang Hai" place politics in the forefront in creating its heroes?

First, it brings out the decisive role that Mao Tse-tung's thinking plays in the growth of the personality of a hero. Contemporaneously, heroes are those who possess Mao Tse-tung's thinking. Deviating from Mao Tse-tung's thinking, it would be impossible to have true heroes. In the novel, we deeply realize that the growth of Ouyang Hai is inseparable, even for a moment, from Mao Tse-tung's thinking. He is thoroughly nurtured in Mao Tse-tung's thinking.

Ouyang Hai was born in a family of poor peasants. At first, he had only an instinctive class consciousness. With profound national hatred and class hatred, he came to the new society and joined the revolutionary army. At that time, like Tung Tsun-jui, he thought of becoming a combat hero, seeking revenge for his oppressed family, winning merits in battle, and reporting good tidings home. His thinking was far from that of a communist. He wanted to go to the Fukien front to fight against the reactionaries, and then to Tibet to fight against the reactionary serf-owners. But he did not want to stay in the rear, as assigned by the Party, to take part in building an army factory and to undergo military training. The commanders of his company then educated him in the spirit of Mao Tse-tung's works to regard the whole country as one chess game and to realize that all kinds of work are for the revolution. Once he recognized that his work was for the revolution, he went at his jobs with a will and achieved remarkable results which won him praise. But Ouyang Hai had still not solved the problem of how to regard honors. In his mind, he continued to think about the large red flower, a photograph showing him carrying a submachine gun, and his personal fame. Guided by Mao Tse-tung's

thinking, the political instructor, Tseng Wu-chun, helped him recognize that the revolution was for emancipation of the Chinese people and all mankind; not for personal fame, fortune, or other personal interests. In the course of education by the Party, Ouyang Hai began to develop communist thinking. He had richer feelings for and higher consciousness in studying Chairman Mao's works. He resolved to conscientiously study Chairman Mao's works, vigorously strive to "apply" them, and eventually applied Mao Tse-tung's thinking to further reform his world outlook to become a more mature communist combatant.

In studying Chairman Mao's works, Ouyang Hai showed several important features.

First, he had profound class feelings for Chairman Mao's works. From political instructor Tseng Wu-chun he learned that Chairman Mao's works were written for the poor and for the people waging revolution, and that they were the treasure used in serving the people, in working for socialist revolution and socialist construction, and for the world revolution. In the person of political instructor Tseng Wu-chun and in the course of his own continuous progress, he perceived the incomparable power of Mao Tse-tung's thinking. With the three volumes of Selected Works of Mao Tse-tung presented to him by Tseng Wu-chun, he devoted himself day and night, whenever he was free, to study and take notes. Since his educational level was low, he bought a dictionary, and simultaneously consulted the dictionary and studied. What he did not understand, he would ask others. In buying a copy of the fourth volume of Selected Works of Mao Tse-tung, he was so excited that he could not sleep all night, and rushed to the bookstore the next day before daybreak. ...[as shown in original text]

Second, he was flexible in study and application; and paid attention not only to "Study," but also to "application." He studied Mao Tse-tung's thinking not for educating others, but for remolding his own thinking and to raise his own ideological consciousness. For instance, he used to be impatient with Kao I-chung, a soldier with an intellectual background. After a study of "Two Reminiscences and Three Examinations," and the complaint of class bitterness, he realized that he and Kao I-chung were bitter mellons on the same vine. After further study of "Serve the People," he learned that he had shown inadequate concern, assistance, and care to Kao I-chung. Consequently, he voluntarily examined himself with regard to Kao I-chung, and showed greater concern, care, and assistance to Kao, in accordance with Chairman Mao's teachings. Subsequently, in the course of picking tea seeds for a commune when Kao I-chung dreaded hardship, Ouyang Hai again became somewhat impetuous. However, after reading "The Foolish Old Man who Removed Mountains," and "On Contradictions," he again cleared up his thinking, and realized that he was impatient in helping Kao I-chung, mainly because he himself lacked the spirit of the foolish old man who removed mountains, and failed to perceive the progressive and main current in Kao I-chung's thinking. He was moved to remark: "The key lies in myself!"

Third, he achieved a combination of study and application, applied what he learned, and learned what he needed for immediate effect. He studied with problems in mind and sought answers in Chairman Mao's works to these problems. For instance, when he was transferred from the position

of deputy platoon leader to a communications squad leader in the battalion headquarters, he studied Chairman Mao's works with that problem in mind, and learned that one, regardless of his position, always serve the people. He thus delightfully accepted the new position and distinguished himself in his work. Later, in his contacts with the acting deputy political instructor Hsueh Hsin-wen, he would always consult Chairman Mao's works whenever there was a problem, and thus sufficiently applied Chairman Mao's thinking to correctly handle the question of the relationship with Hsueh Hsin-wen.

In short, Ouyang Hai truly became "a good soldier of Chairman Mao, studied Chairman Mao's books, listened to Chairman Mao's words, and worked according to Chairman Mao's instructions." It was Chairman Mao's thinking which enabled him to grow gradually from a poor peasant's son to become a communist soldier.

The process of Ouyang Hai's growth is of profound educational significance and an inspiration to us. The road of Ouyang Hai's maturing is the road that our younger generation is taking to become revolutionaries.

Ouyang Hai is a good soldier, but he is not an ordinary good soldier. He is an outstanding example of a great communist fighter personifying the fine ideas and qualities of the proletariat, common to workers, peasants, and soldier heroes. Their outstanding qualities are the concentrated expression of the class character of the proletariat; and this is typified in Ouyang Hai. The novel shows his clear-cut ideas about class and class struggle, his tremendous revolutionary energy, his enthusiasm in working without thought of himself but with great tenacity in overcoming every difficulty. He dares to shoulder heavy responsibility in work and strives to meet high standards. He treats his comrades as brothers with a warmth such as that of spring, and loves the masses as his parents, showing all care and concern. He has a firm proletarian stand and hates bourgeois ideas, and distinguishes clearly between the right and the wrong. He takes a principled stand against error in others and makes a strict accounting of his own defects. He has a fine communist work style, and always subordinates his own interests to those of the collective. He has a wide view and is far-sighted. He never forgets the important responsibility of supporting the world revolution. In short, through Ouyang Hai one can see the noble qualities of the heroes emerging in socialist revolution and construction. These qualities are whole-hearted dedication to the revolution and to the people, working neither for fame nor for gain, and fearing neither hardships nor death. He fully meets the five conditions used as the criteria for judging the successors to the cause of proletarian revolution.

Ouyang Hai is an example of a simple, ordinary, and approachable hero. His deeds are those that everyone of our revolutionaries can attain through vigorous and conscientious effort. However, what we mean by ordinary is not the low and mean, frivolous, and shortsighted behavior advocated by the bourgeois writers. We mean all the revolutionary work of value to the people and all revolutionary actions indispensable for the great revolutionary cause. In all ordinary revolutionary work, there is invariably the great significance of revolution. Bearing in mind the far-reaching and great ideal, one can always create unusual achievement in ordinary work while engaged in revolutionary work. This was precisely the process of

development in Ouyang Hai's thinking. When he hoped to become a hero and to win honor for himself, his work was not outstanding; nor did he win praise from the surrounding masses. When he had learned the great significance of all that he did, settled in an ordinary position, and vigorously fulfilled all tasks assigned him by the upper-level authorities, he performed duties with outstanding achievements. One can never become a hero when this is his intent and he does not settle in ordinary revolutionary work. With determination to serve the people and to creatively perfect performance of all ordinary work, one would become a hero without knowing about it. This is the logic of life of our revolutionaries. It is by way of such extraordinary achievements in the performance of ordinary tasks that Ouyang Hai becomes a hero. Lo, how ordinary was his work in the few short years of his life in the army! He felled trees, carried firewood, cleaned guns, carried dirt, excavated mud, repaired bridges, built roads, engaged in training, studied, picked tea seeds, cut bamboo, saved others, fought fire, helped communes, and promoted ideological mutual-aid with comrades-in-arm and his family members. Confronted by this ordinary work, one can achieve either ordinary or extraordinary results. Since Ouyang Hai has thoroughly resolved the problem of his world outlook, he has succeeded in extraordinary achievements.

Ouyang Hai has the traits common to Lei Feng, Wang Chieh, Tung Tsun-jui, Huang Chi-kuang, Mai Hsien-te, and other heroes. He achieves outstanding results in an ordinary job. At the most critical moment, he shows the greatest of courage and performs an act of the highest heroism. This is not spontaneous, but the result of great efforts exerted in studying Chairman Mao's works and in revolutionizing his thinking in ordinary times. The source is the cultivation and tempering by the Party in ordinary times. At the critical moment, Ouyang Hai darts out and jumps onto the railway track to halt an onrushing train. He does this so calmly that his face does not change color and his heart does not beat any faster. In this action, one can see the radiance of Mao Tse-tung's ideas which guided him then as in ordinary times. Only when one fears neither hardships nor death, works whole-heartedly for the revolution, and does everything for the revolution in ordinary times can one display the greatest courage and even sacrifice one's life, at the critical moment. It is proven once again in the person of Ouyang Hai that Mao Tse-tung's thinking is the source of courage and fearlessness and the greatest dynamic force which produces the revolutionary qualities and revolutionary feelings of heroes.

In conjunction with the creation of the heroic image of Ouyang Hai, the novel depicts the typical environment producing this typical character. In the description of Ouyang Hai's path of maturing, it correctly reflects the brilliant realistic life of our army and our people, sings the praise of our great reality, the great victory of the socialist revolution and socialist construction, and the great victory achieved in placing politics in the forefront in all work. It describes the class struggle at home and abroad, and the brisk and lively political and ideological work in our army. It skillfully and appropriately reflects our people's three major revolutionary campaigns and various significant struggles, such as the battles against natural disasters, the suppression of rebellion in Tibet, the strengthening of defense, and the struggle against imperialism and

revisionism...[as shown in original text]; as well as the new features of our army emerging in the study of Chairman Mao's works, in the enhancement of politics, in upholding the four first's, in promoting the three-eight work style, three great democracy's, and four good's companies. In reading the novel, we always feel the close, vivid, rich, and clear-cut materials, because it fully presents the magnificent picture of Mao Tse-tung's thought flowering and bearing fruit in realistic life. As the author places the creation of the heroic image in such an extensive and realistic perspective, it fully embodies the spirit of the times and also greatly enriches the characters.

The success of "Song of Ouyang Hai" in the creation of heroes and the far-reaching effect it produces among the readers once again effectively illustrates the important historical and practical significance of making an effort to portray the brilliant images of socialist heroes. There are now diverse types of "heroes" in the world. Rascals, robbers, bandits, murders, these are the "heroes" of the most reactionary, most corrupt, and most decadent bourgeois literature. These "heroes" are hidden arrows and poison, insidious and fatal, which corrupt the proletariat and the working people. Young men and women who are traitors, cowards, foot-loose and wild, individualists driven by yearning for fame and fortune--such are the "heroes" of modern revisionist literature. These "heroes" are a drug which deadens the will of the revolutionary people for struggle, and a tool for bringing about a bourgeois "peaceful evolution." The bourgeois writers in our country either are bent on writing about the so-called heroes with "shortcomings," or advocate writing about the so-called "middle characters," and writing about the so-called "ordinary masses who are neither good nor bad, and are both good and bad." They aim at ridiculing the working people, praising the bourgeoisie, slandering socialism, and preparing the road for a come-back of capitalism.

However, there is sharp class struggle on the question of whether heroes should be portrayed and what kind of heroes should be portrayed. Chairman Mao said: "If you are a bourgeois writer or artist, you will eulogize not the proletariat but the bourgeoisie, and if you are a proletariat writer or artist you will eulogize not the bourgeoisie, but the proletariat and working people. It must be one or the other." The bourgeois writers and artists will eulogize only the bourgeoisie and bourgeois "heroes". They will not and cannot eulogize the proletariat and the working people; nor can they create proletarian heroes. We, however, must act to the contrary. We must make great efforts to eulogize with all our hearts the proletariat, the working people, the great socialism, our great Party and leader, and our new proletarian heroes. Socialist literature is the literature that upholds proletarian ideology and rejects bourgeois ideology. Socialist heroes should also uphold proletarian ideology, reject bourgeois ideology, and possess communist thinking. Lei Feng, Wang Chieh, Chiao Yu-lu, Ouyang Hai, and the others are such heroes. We should describe them with our pen. In other words, we should do our utmost to create communist heroes educated and armed with Mao Tse-tung's thinking. Such heroes are urgently needed by the people, give the greatest inspiration to the people, and possess the most direct educational significance for the people.

In order to create the new heroes of our times and to eulogize our great times, "Song of Ouyang Hai" also breaks away from the past patterns in artistic form and creates a new style. This novel has neither a central plot nor an acute and violent contradiction between ourselves and the enemy, nor contradiction among the people which connects the entire novel. Ouyang Hai is the only sustained character in the book. Why, then, has the novel so much attraction and appeal to the people? In our opinion, first, it is because the work has strong ideological contents; and Mao Tse-tung's thinking is presented in such a deep, thorough, clear-cut, and vivid way. It reflects the ideas and feelings of millions of people, stirs the heart strings of millions, and arouses a response in them. Next, it has portrayed well ideal heroes who are the kind millions of people dream of, admire, and want to emulate. The social reality being experienced by millions and the far-reaching aspirations for which they work day and night and make tremendous efforts to bring into being are manifested in Ouyang Hai. Besides, in view of the content requirements, the author has created an original art form and art style to present the contents effectively. This form and style of the novel are full of revolutionary feelings, high political contents, and vigorous tone. In reading the novel, we always feel in the book the rich political atmosphere, the high ideological status, the powerful style, the surging revolutionary enthusiasm, and the precise and bright language. We attribute this to the use of the artistic methods of revolutionary realism and revolutionary romanticism. We consider this as a delightful achievement in literary creation and a new literary style worthy of promotion.

The so-called "non-political" tendency, and the decadent, and pessimistic and gloomy feelings, the soft and low tone, and the insipid and colorless language are characteristic of the literary style of bourgeois literature. Our proletarian literature is the literature of the masses, devoted to serve, by all possible means, the workers, peasants, and soldiers. As such, it should have a clear-cut class viewpoint, distinguish the right from the wrong and between love and hatred, be imbued in Mao Tse-tung's thinking, and be very revolutionary, combatant, and political. It should stand high, look far, display revolutionary spirit, and be filled with revolutionary enthusiasm. It should sing loud and use exact, vivid, light, and concise language to embody the aesthetic viewpoint of the proletariat and the working people. To describe the new life, new ideas, and new people, proletarian literature must adopt new artistic methods, so that new art forms and new art styles will gradually take shape. We should study, inherit, learn from, and refer to the ancient and foreign art forms. We must, however, start from life, and the needs and likings of the people, and boldly create the new in terms of contents. Research and reference aim at placing the ancient and the foreign at our immediate disposal and at preparing favorable conditions for creating the new. We must bravely cherish the ambition to create new socialist and new proletarian literature, and to open our own path.

Another illustration of the enhancement of politics in "Song of Ouyang Hai" is that the author followed Chairman Mao's principles in literature and art in the course of writing and used Mao Tse-tung's thinking to guide all his activities in creative writing.

In 1964, in accordance with Chairman Mao's thinking on literature and art, Comrade Lin Piao, in his instructions regarding literature and art among troops, called on troop personnel engaged in creating literature and art to meet the requirements of "tri-combination" and "passing three hurdles." The author of "Song of Ouyang Hai" gained outstanding results because he put into practice Chairman Mao's teachings on art and literature, and followed Comrade Lin Piao's instructions on army literary and art work.

In the course of writing "Song of Ouyang Hai" the author continuously studied and applied Chairman Mao's works, with emphasis on the "application." He constantly applied Mao Tse-tung's thinking to remold his own world outlook. In the enthusiastic campaign of the whole army engaged in studying Chairman Mao's works, the author joined them in this study. In the course of penetrating life, the author joined the soldiers in studying Chairman Mao's works. In the course of writing, the author again constantly studied Chairman Mao's works with problems in mind. While studying Chairman Mao's works, he placed himself in it, and first remolded his own thinking, raised his knowledge, and attacked his own thinking. Through the study of Chairman Mao's works, he developed a correct knowledge of army life and understood the ideas and feelings of the soldiers. Through this study, he gradually reduced the distance between himself and the soldiers ideologically, and gained a real understanding of live heroes. Through this study, he gradually acquired the artistic skill to portray new heroes of the socialist era and to reflect the special features of this great era. Chairman Mao's works have truly become the guidance for the author engaged in creation, offered the key to solve all difficult problems, and provided the author with wisdom, strength, and method.

In the course of writing, the author went to army units regularly for long periods, gradually remolding his ideas and feelings in the heat of struggle and accumulating materials. The author never met Ouyang Hai when he was alive, but nevertheless wrote about him. In writing about Ouyang Hai, he also vividly portrayed the rich and diversified realistic life of our people and troops during the past few years. What was the reason for this? The author did not experience life in order to write about Ouyang Hai; instead he first became familiar with many Ouyang Hai style heroes through long periods of living among the troops before he began to write. In the past few years, the author has regularly gone to company units as a soldier and taken part in the actual struggles of the army. He has made friends among the soldiers, and knows army life and the hearts of the soldiers well. He paid special attention to learning from the soldiers and from outstanding people. He got closer to the heroes ideologically. This direct experience and the materials about Ouyang Hai's life collected from his comrades-in-arms constituted the source of his creative writing. Direct experience was an important basis for the artistic creation. Without the remolding of his own thinking, his accumulation of live experience, and the "storage" of materials, it would have been impossible to succeed in this creative achievement today.

To be sure, the success of "Song of Ouyang Hai" is merely one practice and one leap forward by the author. In order to be able to make new leaps and new progress, it is necessary to have further and continuous study to strive for improvement, remolding of thinking, and strengthening of practice.

The process of writing "Song of Ouyang Hai" was that of following the mass line. The commander of the army unit where the writer worked gave him this valuable guidance: "To portray heroes is to portray our great Party and our era. The changes in the army units in the past few years should be shown through the growth of Ouyang Hai." This guidance was a decisive influence upon the shaping of the theme of the novel. The leadership at various levels also gave the author encouragement and prompt help when he encountered difficulties in the course of writing. The Editorial Board of the publishing house helped with the revision. Local Party and army units, Ouyang Hai's comrades-in-arm, the peasants of Ouyang Hai's home village, and his family offered many helpful suggestions. Consequently, it can be said that the success of "Song of Ouyang Hai" is that of collective creation by the masses. Without the joint efforts of the leadership and the masses, it would be impossible to have any literary creative achievement today. Facts have once again proved that the tri-integration of leadership, the masses, and the writer coincides with the laws of socialist creative writing. It is a good method for developing and directing socialist literary writing.

The appearance of "Song of Ouyang Hai" is a new victory for placing politics in the forefront, for the Chinese Communist Party's policy on literature and art, and a new victory for Mao Tse-tung's thinking on literature and art. It marks the advance to a new stage in our socialist literary writing. This powerful mental atom bomb will produce a tremendous effect on our ideological front, and literature and art front. It will play an important role in promoting the revolutionizing of the thinking of millions of people.

Chinese people are in need of such works. The oppressed and revolutionary people throughout the world are in need of such works. Let our revolutionary writers and artists hold higher the great red flag of Mao Tse-tung's thinking and the clear-cut banner of the proletarian revolutionary literature, and create more and better works to sing the praise of the great people's revolution, the great socialist era, and the heroes of the great socialist era!

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